

AN

INTERESTING HISTORY

OF THE LIFE OF THE

REV. TITUS BASFIELD,

A Colored Minister

IN THE ASSOCIATE PRESBYTERIAN CHURCH;

WITH

REASONS WHY HE COULD NOT GO IN WITH THE  
UNITED PRESB. CHURCH OF AMERICA.

BY HIMSELF.

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I WAS born in Old Virginia, Poweltan county, three miles from Poweltan Court House, about the year 1806. My parents were both in slavery. Although very young when my father died, yet I can remember that he only visited my mother about once a week, which indicated that he was not at full liberty. My mother belonged to Frederick Woodson, a planter, who owned a number of slaves. She had six children, three sons and three daughters. This slave-dealer, with others, collected a number together. My mother, my youngest sister and myself composed three of this number. They set out with us westward, and pushed on to Tennessee, calling at various places endeavoring to make sale; at length they struck up camp in Green county, near Greenville. A pur-

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chaser, by the name of Winters, seemed to have fallen in love with me and my little sister; he became determined on having us, but on examining his coffers, he found that his funds were insufficient, and after flattering my mother that he would treat us as his own, that he would never part us, and not able to take both, he made choice of my little sister, paid down his two hundred dollars, and picked her up in his arms in a deep sleep before my heart-broken mother, the tears trickling down her cheeks, (for she doted much upon her children,) and he went off without the least remorse. O my Christian friends, you that have little children near and dear to you, seriously think upon this! But I shall not dwell upon this heart-rending topic.

They then brought my mother and me to Newport, Coke county, and sold us to Samuel Carson, a farmer, near Dandridge, Jefferson county. Not long after, he sold me from my mother to one Moore; and Mr. Moore sold me to old William M'Clannabend, a very religious man. He was the first that ever sent me to school. Here my mind acquired a thirst for learning that never was

satisfied. I attended school with his children, and he seemed as much interested in my education as in theirs. But placing me into the hands of his son to assist him in his business, I was seized for his debt and sold, before the old man could stop the execution, which filled him with great sorrow. At this time Jackson Carter bought me, and in the course of a few years sold me again to a man by the name of Mabury; and in a few days he sold me to the widow Wilson, residing in Newport, Coke county. She moved to Alabama, with her two grand-daughters, and on the way bought my mother. She took up her residence on Melton's Bluff, at the head of the Muscle Shoals, and there died.

In her last will, she left me to one grand-daughter and my mother to the other. The girl that I fell to, married a very wild, rakish young man, by the name of Wyatt. He fell deeply in debt, became insolvent, and was compelled to take my mother and me to New Orleans to turn us into money to pay his debts, or suffer us to be seized. And although slaves at that time were in great demand, yet it so happened, in the

wonderful providence of God, that he became so much attached to us as not even to offer us for sale ! This I looked upon as passing strange, but did not understand at that time the divine intention. I have, however, since been made acquainted with a great Bible truth, that God works all things after the counsel of his own will. Mr. Wyatt gave me sufficient money to bear my expenses, and sent me, in company with a number of boat hands, back to Alabama; and placed my mother on board a barge bound up the Mississippi. I arrived and continued with him for some time; but being still involved, and his creditors pushing him, he was under the imperious necessity of procuring money from some quarter, or become a bankrupt. And entering into co-partnership with a Mr. Cox, they bought up a boat load of dry goods, with the intention of trading among the Indians up Red river. They set out, and took me with them. We pushed on down Tennessee river, and cabled near a hundred miles down. There Mr. Cox and one of the hands fell sick. In a few days Mr. Wyatt concluded to return home, and sold out to his

partner; but well aware that should he take me back I would be immediately seized, he therefore bought a hundred dollar horse from Simpson Lee, a man residing near where we landed, and hired me to this man to work out the price of the horse.

I continued with him for some time, and finding him very disagreeable, fixed a time to leave. A man, one of our company, was still with the boat, and being a warm friend to the colored race, he gave me three written permits, that I might pass on home undisturbed, which would have gone hard with him had Lee discovered it. But he straitly charged me to keep it close, which accordingly I did. While ruminating upon this important undertaking, and waiting a proper opportunity to make my escape, Joseph Wyatt sent John Boshears, a robust American, to confer with and persuade Mr. Lee, and if possible to prevail on him to send me forthwith, and if he should refuse, to take me by force or stratagem.

After Boshears related his errand, Lee became very uneasy; he rose next morning some hours before day, got his gun, came softly and awakened me, and requested my

company. I was somewhat alarmed at first, thinking that he was about to lay some plan to prevent Mr. Boshears from getting me into his possession. I, however, took courage, and went with him. After we had advanced a short distance into the woods, he began to plead with me not for my life to mention that Joe had come back; since, says he, you are going into the neighborhood where his master resides. The critical case was, that Mr. Lee had sold Joe to a driver, and Joe broke away and came back to his former master.

One night as Mr. Lee and I were going to right up log-heaps, we discovered Joseph, and seeing us, he was much alarmed, and made off in great haste, with a huge butcher knife in his hand, prepared to make battle. Mr. Lee called to him, and he stopped and came back. Lee from that time harbored him and furnished him with provisions. His new master came frequently in search of him; but Mr. Lee constantly affirmed that Joseph had never appeared. Apprehensive that I would open the secret after leaving, he therefore aroused me early the morning I was to leave, in order to procure my vow

that I would keep the matter concealed. What he did with Joseph, I never learned, for I set out the same morning with Mr. Boshears. He brought me into the neighborhood of Mr. Wyatt, but on the opposite side of the river. He crossed over, leaving me, and in a short time Mr. Wyatt came, accompanied by James Reid, one of his creditors.

I had not seen my mother since our separation in New Orleans, but Mr. Wyatt told me she had arrived; and to confirm the truth of this, he delivered to me clothes which I knew she had in her possession when she set out. Not having seen each other since our separation in New Orleans, I now had bright hopes of seeing her, and she no doubt was expecting the same gratification; but to our sad disappointment, we have not met from that day to this! I have been informed that her young mistress married, went down the Tennessee river, and died.

Although Mr. Wyatt was a very wicked, reckless, sin-hardened man, yet when he began to relate to me that he had sold me to Mr. Reid, and that he would like very

much that I should see my mother, he seemed full and ready to burst into tears! But, says he, there is an execution issued, and should they seize you it is not known whose hands you may fall into; that he had always intended, if compelled to sell me, to endeavor to send me back to my native country, meaning Tennessee State. Having thus expressed himself, he delivered me to James Reid, with some words of commendation.

Mr. Reid set out forthwith for Tennessee, where he resided with his mother, two brothers, and two sisters; his brothers carried on the farm, but he traded down the river. He committed me to the charge of this family, to assist on the farm. His mother was a Seceder, a very godly woman. The young women were amiable, full of hospitality, chaste, honest, and very industrious; and the young men were equally praiseworthy. Thus God, in his wonderful providence, provided me a home where I must necessarily be happy!

Although dragged from place to place for years, and shifted from hand to hand, similar to the ill fate of Joseph, after he fell into the

cruel hands of his brethren, yet I acquired a taste for learning, imbibed at the first school I ever attended, which had not, with all the changes, rugged paths, hardships, and difficulties, been erased! In all these discouraging circumstances, my mind remained fixed upon education. This was indeed a lovely family, in which a beneficent Providence had cast my lot. All seemed to be interested in me, and anxious to make me happy; all were religiously inclined, and fond of their books. I embraced this as a very favorable opportunity to improve my time and talents, and accordingly I procured a spelling book, and made a beginning. I pored over my book at all leisure moments, and whenever I needed assistance it was readily granted by Ann, Samuel, Nancy, or Robert. It was but a short time until I commenced reading in the New Testament; in the meantime, under the necessity of spelling all hard words before pronouncing them. I became so encouraged with my rapid progress, that I fully resolved to read it through. Eager to gain my object, I oftentimes read until past midnight, and frequently rose up in the morning so early as

to read several chapters; in the heat of the day, when respite was allowed for horses, I would generally read a number of chapters. Persevering thus, I at length reached the end of the book; and frequently meeting with quotations from the Old Testament, upon which I could not at that time lay my finger, such as Hosea's prophecy that Christ should be called out of Egypt; Jeremiah's respecting the slaughter of the children; Micah's of Him, the babe of Bethlehem, to be ruler in Israel; of Isaiah, who pointed John out as the voice of one crying in the wilderness; of Psalms cited by the Evangelists and Apostles, respecting Judas, the traitor; and those passages referring especially to the sufferings of Christ. Anxious to become acquainted with these passages, and with the contents of the Old Testament generally, I commenced at the beginning of Genesis, and persevered until I read the last chapter in Malachi. Previous, however, to embarking in this great undertaking, I had become a respectable reader.

In reading those parts of the New Testament that speak of the sufferings of Christ, I became much moved and filled with solemn

emotions, but more especially when seriously reflecting upon the wicked conduct of the Jewish rulers and Roman soldiers, who dragged a person so amiable, so gracious, so forgiving, and lovely as was our divine Saviour! hurrying one so benevolent and affable from place to place, from one wicked ruler to another; taunting, mocking, and blindfolding him; tearing his garments off him; forcing upon him a mock robe and thorny cap; buffeting and striking him upon the head, and spitting upon him; and after all this abuse, nailing him to the accursed cross between two murderers, with the rugged nails through his hands and feet; and there left him to hang, sob, and die! When I read, and seriously reflected on these mournful facts, and considered that He endured all these evils for sins that I had done, I could no longer refrain, nor could I read for tears that filled my eyes and trickled down my cheeks. Yea, more, I was constrained to use the language of the holy prophet, "Mine eyes, mine eyes run down with water." I resolved, through the assistance of divine grace, to urge an interminable war with sin. I would have given (had it been at my dis-

posal,) a thousand worlds for a true, saving spiritual knowledge of the Holy Scriptures, and to have known fully the will of God.

The Seceders having preaching occasionally only two miles distant, I frequently attended. I also attended Covenanters, and the different denominations of Presbyterians—for I was in search of divine truth. Having attended these different denominations for some time, and not able to see much difference, I was very much perplexed. In the meantime the Assembly's Questions were put into my hands, and I committed them to memory; and Mr. Hervey's whole works being at hand, I made it my business to read these carefully through. The clear, simple and concise manner in which gospel truth was explained and set forth in the Assembly's Questions, and the masterly manner in which the judicious Hervey managed his Scripture arguments in his *Theron and Aspasio*, and especially *Aspasio Vindicated*, opened up to me clearly the great doctrines of the atonement, the divine decrees, election, the vicarious death of the Son of God, imputation of his righteousness as the only ground of our justification and

acceptance before God, and of free sovereign grace reigning through the all-prevailing righteousness and satisfaction of the Eternal Son—and fully settled my mind as to the great truth that these were doctrines taught in the Holy Scriptures. I also read a number of books highly recommended in Mr. Hervey's works, which treated largely upon these subjects, such as Boston's "Human Nature in its Four-fold State;" his excellent treatise on the Covenants, and Marshall's "Gospel Mystery of Sanctification." This last is a book so highly esteemed, that he makes it his choice after the Bible. These books I sought, obtained, and read with the greatest care and attention, which afforded a fund of scriptural knowledge, and a good degree of steadfastness in the Calvinistic system. (And here I would seriously recommend these valuable books, which will serve as a "key to open any lock in Doubting Castle." Pilgrim's Progress.)

Still in doubt what denomination came nearest the divine rule, I neglected to enter into the sheep-fold, but was determined to do so whenever my way was made clear. In the meantime, I attended the preaching of

all denominations, the Methodists and Baptists excepted. But I suffered this to continue far too long, and the grand adversary of souls took advantage by his diabolical suggestions, insinuating that I was not prepared to enter in full communion. This, however, was the powerful workings of corruptions, or a mighty struggle of the old man which held the throne, and hence I still held back, which made the case far worse; for these corruptions seemed daily to gain strength. Instead of praying for the mortification of these, I prayed more earnestly that they might be wholly removed. But in reviewing the Divine Record, I found that there was a body of death hanging to the believer, from which he never will be freed while in the flesh.

More edified under the preaching of Seceders than any other denomination which I attended, and their views and doctrines being more agreeable, in my estimation, to the doctrines contained in the Word of God, I resolved by divine aid to break through these "troops" of corruptions, and "overleap" those walls of difficulties, and enter boldly into the Church of Christ. The

tempter, however, fearing least he should be defeated, made a bold attack in another form. He opened, as it were, the horrible pit. I was cast into depths the most dreadful and alarming. The trees, the barn, the earth, and every creature in sight, seemed to lift a pointed testimony against me for my enormous crimes! I stood still, filled with wonder and amazement at my fearful condition! I ardently desired to conceal myself in some deep cavern of the earth, never again to be seen nor interrupted. I exclaimed with the holy Psalmist, who at times seemed to be just in my condition, "Hath God forgotten to be gracious, ; hath he in anger shut up his tender mercies?" "Out of the depths have I cried unto thee, O Lord!" "Out of the belly of hell cried I!" "Thou hast laid me in the lowest pit, in darkness, in the deeps!" If the reader desires a full description, let him turn to the 88th Psalm, and read it carefully.

At night I was terrified with hideous dreams, and the dismal hauntings of the night-mare. I was tormented with the appearances of small beings indescribable, which seemed to be skipping and jumping

through the floor in the way of taunting. My head, my head would roar like seven thunders, and when I awoke in this distressing condition, I was, or seemed to be, at the point of death. Whenever I dropped into a dose, the same would be immediately upon me; so that I was frequently deterred from lying down. I began to think, with Jonah, that it was better for me to die than to live. Yea, more, I had fearful thoughts! Thoughts, and strong thoughts too, of putting my life in my own hands.

Satan was permitted thus to hold me for many days, but God, in his wonderful loving-kindness, suffered him not to take my life. Brought, however, through this spiritual conflict, I attended more closely upon all duties enjoined by the Word of God, and especially upon the ordinance of preaching at Big Spring and Pistol Creek.

Having no regular preaching, I made conscience of attending prayer-meetings, appointed alternately at the elder's residences. And warmly attached to the Seceder church, fully satisfied with the testimony, and Mr. Carson having accepted a call in the congregations of Big Spring, Pistol Creek and

Falk Creek, I attended regularly upon his ministry. Fully resolved, by divine assistance, to make a profession in due time, I girded on the Christian armor, and came willingly to the help of the Lord against the mighty. He admitted me into church fellowship, administered water, and implored God, the great Arbiter, to baptize with the Holy Ghost.

Some time having elapsed, Mr. Carson was apprised that James Reid purposed moving to Alabama. He and one of his elders came to the residence of Mr. Reid, expressly to give him a trial for my freedom. Being not only an abolitionist in the strictest moral sense, but in a sense truly and strictly evangelical, he urged upon Mr. Reid his duty. He at first used the weapons of moral suasion, enforced by scripture argument, and although second to none in these, yet he could not move Mr. Reid. He at length announced his ministerial authority. "Should we not be able to procure his emancipation, are you determined to take Titus from divine ordinances." He answered in the affirmative. "Mr. Reid," said Mr. Carson, (in vehement but solemn tones,) "I,

as a minister of Jesus Christ, tell you that if you do take Titus from divine ordinances, he will not profit you." Under this solemn denunciation, Mr. Reid, like Felix, trembled, and desired time to reflect more seriously upon the all-important matter.

Alarmed under the solemn apprehension that Mr. Carson's prediction might come to pass, he agreed to leave me behind, but would neither agree to sell nor set me at liberty. He refused to sell, unless for an extravagant price. He pretended that he would not part with me at any price, but said that as I wished to remain, he would take six hundred dollars for me. They insisted that he had been amply compensated by my services, and he might now set me at liberty. At length they prevailed upon him to take five hundred and fifty dollars; and being in debt to Josiah Johnson about that sum, he agreed that if we could find a man who would assume the debt and release him, the bargain should be closed. My worthy friend, Mr. Carson, then made the case known to Mr. John Johnston, a member in his Falk Creek congregation; and he being in need of help, agreed to

assume the debt, and take me to work it out at fifty dollars a year.

I continued with him four years. On making inquiry, we found that he was charging interest for the whole sum for eleven years, and intended to add that to the principal, and have me to work out the whole sum at fifty dollars a year, which would have detained me over seventeen years. I had for some years been anxious for a move toward my education, and now Mr. Carson broached the subject: "Are you," said he, "desirous to pursue a course of studies?" I, of course, was prepared to answer in the affirmative, and at the same time opened to him my whole mind on the subject. We then consulted the propriety of laying the case before Mr. Johnston. Mr. Carson accordingly did so the first proper opportunity; and proposed to give his note for what was still behind, which, according to his arrangement of the interest and mode of reckoning, amounted to upward of four hundred dollars. He, however, left him for the present to reflect and make up his mind. Previous to his return, Mr. Johnston murmured much; said that had he known Mr. Carson and I

would have treated him thus, he never would have stood for the money; that it would derange his whole business and stagnate his plans. But his wife, a woman peculiarly amiable, and of a sweet temper, appeased him with her soothing words; and on Mr. Carson's return he was perfectly calm, and took his note. Mr. Carson having secured my bill of sale, he forthwith had me lawfully emancipated, March 22d, 1830.

I then entered into an agreement with his father-in-law, (with whom he at that time resided,) to chop and haul wood and keep up fires, and occasionally attend other business on the farm, and he agreed to furnish my boarding, and I was to pursue my studies with Mr. Carson at the same time as closely as possible. I continued thus engaged, until 1833. In the meantime I wrote a letter and sent it by Mr. Carson to Synod, asking a little assistance, as I stood responsible to him for the four hundred dollars for which he gave his note to Mr. Johnston. He and others who were present at the Synod, said that numbers strenuously contended that he had assisted me in writing the letter. He, however, protested that he had no hand in

it; and after it was somewhat debated, his accusers became easy. (I might just state here, that Mr. Carson did insist that I should have written more pointed on one particular, that was, to say positively that I would go to Liberia. I told him that I could not, under my present impressions, conscientiously, nor according to my limited knowledge of things in future, make such a promise. He was then reconciled, and took the letter in its original form.) He then presented a subscription paper, subscribing fifty dollars at the head—a very becoming example—and he raised at that time, among his ministerial brethren, upward of two hundred dollars.

In the fall of 1833, I came with Mr. Carson to New Athens, Ohio, and attended the Synod held in Canonsburg at that time. I also had the pleasure of seeing this worthy minister of our Lord Jesus Christ, elected Professor in our Theological Hall. I recollect full well that the sympathetic tears flowed down his cheeks, when he exclaimed, What will be done with those few sheep left in the wilderness?

Were I competent, and had the proper materials from his own hands, I might no

doubt be able to compile a book, and hand to the Christian community, far more valuable than mines of diamonds or mountains of gold. It might be emphatically said of him, when taken from the church militant to the church triumphant, that a great man had fallen in Israel. He was not only fully awake to his duties in his own family, and among his people as a visitor, but he studied to promote peace, consistent with truth, both in Church and State. And above all, he was valiant for present truth, in the pulpit and out of it; held the Secession testimony, next the Bible, as the most sacred and dear to him, and seemed to be ever ready to support any principle he had embraced by scripture arguments. This valuable man, however, did not long remain with us after being placed in this high and honorable station; he was taken from the evil to come, which was at work in his day, but is now fully revealed. At this Synod was my last sight of him. He, according to appointment, came to Canonsburg, but fell a prey to the fangs of death before I had the opportunity of visiting him.

I commenced my collegiate course, Octo-

ber 28th, 1833; took up my residence with the Rev. John Walker, and a room was granted free of rent. Here I might state that Mr. Walker and Mr. Carson were one in their views in respect to the Secession testimony, testimony bearing and close discipline; and their valor for the truth were much the same—so that my mind respecting Mr. Walker's greatness as a minister of Jesus Christ has been already expressed. After my first session, I agreed with the Faculty to make up fires in the mornings, and keep the College Halls in readiness for recitation. I became also sexton for Unity meeting house, dug and furnished coal, made up and attended the fires on Sabbaths, and kept the house in complete order. For this I received twenty-five dollars a year, and worked a month every vacation, for which I would receive ten dollars, and sometimes a little more. These moneys, and what I made in harvest times, enabled me to procure clothes and provisions. I did my own cooking and washing, swept the College every morning and slacked the fires every evening, and still kept with my class. In the evening I would look over

my lesson, and then retire to bed; and frequently rise at two o'clock, go down, regulate the rooms, stir up the fires and return; review my lesson, prepare and eat my breakfast, and attend and answer to my name at nine o'clock.

I resolved time and again that I would be under the necessity of giving it up, on account of the fatigue, the exposure in cold night air, and of the thick suffocating dust. I would, however, take courage again; and with a determination to reach the highest summit of the hill of science, went forward with indefatigable ardor, completed my course, and entered the study of theology in Canonsburg, November 5th, 1837. The Professors and students treated me as a brother. They seemed not to know me as colored, but cultivated a spirit of familiarity. The Doctors were very hospitable, using every means to encourage me. Nor were the people any behind in their generosity.

Having completed four sessions, and approved by the Board, I was referred to the Presbytery of Muskingum for license. Having preached my trial discourses before that Presbytery, June 29th, 1842, I was licensed

and sent forth to preach the gospel. The license runs thus:

"The Associate Presbytery of Muskingum, in the State of Ohio, having taken Mr. Titus Basfield, student of divinity, on trials for license, and he having acquitted himself to their satisfaction in all the parts of his trials, did at their meeting on the 27th day of June, 1842, at Cambridge, in the County of Guernsey, State of Ohio, and hereby do in the name of the Lord Jesus Christ, allow and appoint him, the said Titus Basfield, to preach the gospel of peace within their bounds, and in all other places where in providence he may be called.

By order of Presbytery.

THOS. HANNA, *Presby. Clerk.*"

My appointments were in Canada and the eastern cities. After a few Sabbaths in Muskingum Presbytery, I crossed the lake and spent some time in the vacancies in Stamford Presbytery, and visiting the colored people. I visited St. David's, Toronto, Lake Simco, Hamilton, Queen's Bush, Wilberforce, Chatham, Dawn, Gosfield, Moldon and London. I preached, and when convenient, established schools. On my return to Queen's Bush, I called at London, and was requested to open school; I complied, and the people seeming anxious, I rented a house, and for the present took up my residence, and the prospects somewhat

flattering, I considered it a call in providence to settle down among them. Having visited the eastern cities, and discovering no opening in those parts for unfurling the banner of truth, I did, in 1845, at Xenia, recommend London, Canada West, as a promising location for missionary operations; and they accordingly authorized me to form a missionary station in that place, pledging themselves that the people under their inspection would furnish ample means to support said mission. Mr. Logue, of Cleveland, was appointed to call upon the people to raise and send in funds for that purpose; and he being a member of Ohio Presbytery, I became attached to the same, and was ordained to the holy ministry, to break the bread of life among the people in London, Canada West.

Repairing to the mission ground, I built a dwelling house, seating and appropriating the upper story for preaching and teaching. This I fitted up at my own expense. It was in January when I received the first remittance from Mr. Logue, and of course aid was much needed. I had married a young widow, with four children; but a woman so

economical as fell to my happy lot in providence, added much to the support of the mission. She is of a noble spirit and excellent temperament, and being a good scribe, offers her services in the female department to assist in any laudable project. Although diffident, prudent and modest, yet when she deems it her duty to speak and advise, she is ever ready to give her opinion respecting the best plans of doing good. She is of a peculiar missionary spirit, and ardently desires the higher branches of education both for herself and children. Her heart is also in the mission work, if means and opportunities were at hand. Under our heaviest trials and greatest difficulties, she is cheerful, affable and submissive, clinging to the promises. The real value of a woman of this stamp in a missionary field is not easily appreciated, and we are not to suppose for a moment that such can receive injury with impunity.

I continued my operations at my own house for more than a year; the congregation of London, twelve miles distant, attended regularly, together with numbers in town and our own vicinity, and our little meeting

place was generally well filled. One family attended regularly, and seemed to have become much attached to Scripture truth, and in due time the woman applied for Christian fellowship; accordingly she and all her small children were baptized, and taken in full communion.

We, however, in process of time, concluded to try our operations more in the midst of the people. I hired a meeting house for one year, and opened public preaching. A goodly number would attend at times, and again there would be but few. I drew up a constitution and organized a temperance society, in order to cultivate familiarity. The most respectable citizens in London assisted in this ennobling work; almost the whole town and surrounding vicinity connected themselves with this society. We had some very interesting speakers, and all fully awake to the great evil of intemperance; but in process of time they became slack in attendance and broke their pledges, and then began to fall back, and at length the society went down. I, however, (to keep them together, and excite a spirit of investigation,) drew

up a second constitution, and formed a society termed a moral reform society, designed to investigate moral questions connected with our holy religion, such as, What advantage is human learning to gospel ministers? Can a believer fall from saving grace? Do good works justify a sinner before God? Are the Scriptures the only rule of faith and practice?

The constitution which I framed to regulate this last society, was received with great approbation, and the society was organized and officers all properly arranged. But the people, under the influence of their ignorant leaders, were by them persuaded that this society was designed to break up their churches, especially their colored churches; and the first two or three meetings we had, the opposition was so strong that we concluded to give it up.

Mr. Logue received such moneys as were forwarded to him for the Canada mission, which he faithfully attended to while in Cleveland, but after his removal, this trust was committed to Mr. John Pollock, who was equally attentive and faithful. But the intervals being so long, and the sums received

so small, it was impossible to attend to the mission with that application and energy which such a field demanded.

It was well known that the colored people to whom I was especially sent, were fugitives from slavery, who escaped merely with the skin of their teeth; hence I wrote several communications to Synod on this head, stating that something special must be done respecting the regular support of the Canada mission, or I must necessarily give it up. They then sent a committee, composed of Revs. M'Gill and Hindman, to inspect the mission. After visiting the people among whom I labored, and making diligent inquiry respecting me and my missionary operations, they found that my influence among the people was considerably felt, and were informed by a man who stood high among the people of color, that I had applied myself with diligence and energy, and that my services were valuable and much needed among them: that it was their ignorant leaders who opposed the truth, which prevented the people attending my ministry.

Having heard of the promising prospects

at Elgin, they concluded to visit that place, and requested my company. We set out, and reached Buxton the following evening. Mr. King, the superintendent of the settlement being at home, the errand was very soon made known, and the subject broached. The great question was, would it be proper for me to enter into ministerial labors and communion with Mr. King, who belonged to the Free Church of Scotland. Mr. M'Gill thought under present circumstances that it might be proper, Mr. Hindman thought not. Seeing myself in a close place, I put the question: Would Synod approve of my course were I to join in full with Mr. King? The answer was, that they would not. Mr. King then interfered and said: "Mr. Basfield can come and exercise the ministry according to his own views, and the approved principles of the Church to which he belongs." Upon this concession, they agreed that I should come and commence operations with Mr. King. They, however, unknown to Mr. King, rose early next morning, and instructed me to tarry at London until I received a letter, and departed.

Some time having elapsed, I received a letter showing the impropriety of going to Buxton; and at the next meeting of Synod they presented a report, in which they made unfavorable and incorrect statements of me and the mission, and laid the whole blame upon me for not repairing to Elgin. To exonerate myself from these groundless charges, I made a reply. I was then placed under the care of the Board of Home Missions, and the chairman, after making strict inquiry of Mr. Russell, of Stamford, of the prospects and operations of the Canada mission, much dissatisfied, thrust me back upon the Synod, at which time they appointed me to itinerate in the vicinity of Elgin settlement, and form missionary stations at suitable points, preach at regular intervals, and visit such families as seem anxious. Rev. Patterson and Mr. Pollock, of Cleveland, were chosen a board to superintend this new mission.

Having returned from Synod, I found my secular affairs very much deranged, and hence could not immediately attend the mission. This incident I stated again and again to the board. In my first letter I

mentioned that I did not deem it practicable when my affairs were lying in such a critical condition, to break up and leave all I had to the will of wicked and avaricious men. I did not relate particulars, nor did I think it necessary. I, however, in all my difficulties, attended occasionally on the mission, visiting and preaching according to instructions, and was much encouraged with the flattering prospects. This I represented particularly to the board, and at the same time respectfully asked for aid to enable me to form missionary stations. Nor was this out of place, it being customary and deemed indispensable to the prosperity of a Christian mission, for the missionary to make known his difficulties, hardships and pecuniary embarrassments, to those superintending the financial concerns of the mission. I also made efforts again and again to procure a suitable home for my family on the mission ground, and was defeated in every attempt.

Mr. Pollock, of Cleveland, (a member of the board,) visited me in the commencement of the fall. His stay was very short, nor did he instruct me to attend the mission, but advised me to cultivate my lot and go

largely into the business of horticulture, and by care and economy I might soon become independent. After a short interview, he returned to the tavern and said that he would call again, but I saw him no more on that occasion. I received a letter some time after, in which he insisted on the same thing, and seemed to think that I was standing in my own light to refuse his advice. I had received but little aid, and could not devote my whole time to the mission; yet my zeal to go forward in the great mission work was far greater than my means and opportunities. When I asked aid, it seemed to be an offense. The board must have known that the aid received from them was wholly insufficient to support my family, after moving seventy miles into a new location, and to form missionary stations, even if I had gone there depending somewhat upon the people.

And how is it that our Synod has, for years back, called upon the churches, and raised hundreds and thousands of dollars; and have lavished one great sum after another, upon Trinidad, California, the Oregon and Indian missions; and when a mission-

ary is sent to Canada West, under their supervision, among those who have from their earliest youth been deprived of mental, moral and religious training—who have been robbed of the Bible, their time, and of all their inalienable rights guaranteed by their great Creator—who have been peeled and torn, trodden down, beaten and bruised, and whose rational and animal spirits are so much injured, depressed and deeply sunk in abject degradation by long abuse and hard bondage, that many of them seem to be irreparable!—when, I say, a missionary is sent to those thus under the killing effects of slavery, who have escaped thither in a state of complete destitution—why is it so difficult to prevail on a board to superintend this mission? And when they are appointed, why is it that there is so little of that life-energy and missionary zeal manifested as there is toward other missions? And why is it, that those who acted as boards for this mission have so readily found fault and violently thrust the missionary from them? Is it because he is indeed what they have represented him to be? or is it because the souls of the people to whom he is

sent are less in value than those in other lands? I hope the candid reader will pass a righteous decision.

A cold dreary winter hastened apace. I was a poor, forsaken missionary in Canada West, among the poor, forlorn, perishing fugitives, (I mean for the bread of life,) deprived by law of reading the Book of God; laws, too, enacted by those who boast much of freedom, and hold it up as a royal insignia in their Declaration—trumpeting abroad that all men are born free and equal, with certain inalienable rights, among which are life, liberty, and the pursuit of happiness. How contradictory and inconsistent, when under the laws of that same government, 3,000,000 of men, women and children are held in abject and cruel bondage, in defiance, too, of the high laws of heaven—expressing in their conduct just what the kings of Egypt did by articulate sounds: "Who is the Lord, that I should obey his voice. I know not the Lord, neither will I let Israel go." And in due time God will shake terribly their whole government by the thunder of his power, as he did Pharaoh and his mighty host at the Red Sea, unless

they put away this God-dishonoring sin and manifest true repentance.

I had twelve of a family—we were full of grief and heaviness, without any human comforter; all seemed to be dead, sometimes cast down and again revived by some mark of God's special kindness toward us. We toiled, and endeavored to make provision for the ensuing winter, which was just at hand. We were very needy for winter clothes, and many other articles that render families comfortable at this season. Synod had promised four hundred dollars annually, to support the Canada mission. I had received but a very small part of that sum, yet they insisted that I must move my family seventy miles to a new station, and prosecute the mission "immediately and energetically." Hence I began to think strongly with Peter and the other apostles, that I "ought to obey God rather than men;" and more especially when I considered the words of another inspired apostle, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." I was, therefore, constrained from a deep sense of

duty, under the circumstances, to provide first for my own household.

I, my wife and poor little children, did, by great exposure, drag through the winter without starvation or freezing to death, with bright hopes that Synod would do something at their next meeting by sending some relief, so that I might go forward with renewed strength to the great work. The season passed by and I received the minutes, and hastily turned to pages 93 and 94, and fixed my eyes upon the report of the Canada mission. After reading it through, and considering the Synod's decision thereon, I was then ready to subscribe what had been frequently hinted, that the members of our Synod did not want me among them. I, however, endeavored to reconcile myself to my lot, and resorted to my favorite but scriptural maxim, that all things will work together for good to them that love God, who are the called according to his purpose. A bitter and a heart-rending report is leveled at me by a Christian board, as follows: "Titus Basfield, missionary to Canada, wasted the whole entire summer season, through unaccountable dil-

atoriness; that the Board had ceased to correspond with the missionary when they found that he was unwilling to proceed to the work." (This assertion is entirely groundless, since I manifested no unwillingness to Mr. Pollock when he visited me, nor in any letter which I sent to Mr. Patterson.) "That the missionary manifested a dilatory and an insubordinate spirit." (The writer of the report had made no inquiry, and how was it possible for him to find out what was the true cause of delay?) "And that there had been fruitless attempts made to get me on into the mission field."

I am entirely in the dark as to these fruitless attempts, for they were made wholly unknown to me, and for all this guessed work he draws a conclusion that Titus Basfield must be dismissed from the missionary field. All the intelligence he received must have been from Mr. Pollock, of Cleveland, and he could not have come to such conclusion from his interview with me. I might have been dead or dying, or my family all down with the small-pox, at the very time he was writing that report. He made no inquiry into my state or condition, nor that

of my family, but deliberately and calmly wrote that report in the minutes of 1854, (pages 93 and 94,) which was calculated to destroy the influence and character of any minister on earth, it matters not what his reputation might have been heretofore. But the whole matter was willingly sanctioned by Synod, one voice excepted. Mr. Banks—having spent many years among those much degraded and so deeply brutalized by slavery, was fully acquainted with the ignorance and darkness to be encountered among these much neglected people, and the troubles and great difficulties which are the common lot of all faithful missionaries—craved to have his vote marked in the negative.

But what was the heart-rending emotions of the poor missionary, when well aware that numbers present who were well acquainted with him, that had never heard among all his neighbors, nor his fellow students, nor his teachers, such bitter things written against him, were either silent or gave their voice against him! I asked myself again and again, where are those warm-hearted abolitionists that used to spend so much breath pleading for the neglected and

down-trodden? Where is that spirit of good-will which breathed so fully in our Lord Jesus Christ—that charity which thinketh no evil? These queries naturally pressed themselves upon me. But was that the divine rule of proceeding against a brother? “If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.” Nor did he act according to the spirit of the golden rule. Place him in my stead, and suppose I publish his name to the world, just as he did mine, he would no doubt have brought me before the authorities.

I and my family alone have suffered under the killing effects of that report, and know fully the great injury done us. And who is to be responsible, if not the writer? He, without any grounds, broke up the Canada mission, where with proper means I might have been doing much good; held back my salary, (and sent it to support other missions,) which I still claim, for I spent as much time and money in procuring an education for

the ministry as any now in the missionary field. My character as a minister, and even as a man, has ever since the publishing of that report been held up to the public as the most odious and unworthy.

In 1855, I wrote a letter to Synod, endeavoring to show that this report was incorrect, and very intrusive. But they had become so influenced by the report and prejudiced against me, that they simply passed the case into the hands of a committee, and that committee merely justifies Synod's act in condemning me.

"Your committee cannot decide positively as to where the truth lies, but from all we can learn in relation to the matter in dispute, we do not feel at liberty to recommend any change in your decision of last year; but would at the same time suggest that Mr. Basfield be instructed to lay his matter of grievance before the Presbytery of Ohio for adjudication. Respectfully submitted.

R. W. FRENCH."

When the whole case was so clearly and designedly evaded, so that I must necessarily lie under censure and suspense another year, I became so much discouraged and sunk in spirits, that I resolved not to trouble the Synod more, but to serve God in my own family as the old patriarchs did, waiting inti-

mations from Providence; and hence I wrote no more, except to Mr. James Strang. In 1856, the Presbytery of Ohio handed the case back to Synod, and recommended that it be tried before Stamford Presbytery. Apprised of this fact, and being so long on suspense under censure, I addressed a letter to that Presbytery, respectfully requesting them to take up the case, if in their reach. And you may easily learn the feelings of Mr. Strang toward me, influenced by this slanderous report, in his reply to my letter, which is as follows:

"Mr. Basfield is hereby assured that his statement that the Presbytery of Ohio had referred his case to me or to the Presbytery of Stamford, is not true. Mr. Basfield must have been misinformed, or under some delusion. Mr. Basfield is further assured that I will never have anything to do with his case, and I believe all the brethren of Stamford Prsebytery are like minded. The proposal of the Ohio Presbytery to Synod, after the display of Mr. Basfield's insubordination to the order of Synod, implies no reference of his case, for the Synod took no action on the proposal.

JAMES STRANG."

"GALT, Oct. 10, 1856.

He was no doubt a very good man, and had always treated me as a brother in his own house, but being impressed that this

report was strictly true, he felt indignant, and thus addressed me.

In 1857 they were silent in Synod respecting my case, and in 1858 I resolved to represent the case in person; and having arrived at the Synod, I requested the Presbytery of Ohio to convene and take up the the case, which they accordingly did. After putting a few questions to me, they concluded to refer the case to Synod, and adjourned, but the Synod being crowded, they gave the case back to the same Presbytery, of which I was apprised by the clerk, and I insisted that they attend forthwith to the case, and remove the censure so unjustly lying hard upon me; and after consulting among themselves, they came to the conclusion that my protest annulled the whole matter. And so it remains.

Having for three months previous to the meeting of the Synod, been visiting the Elgin settlement, and preaching occasionally, Mr. King, the agent, proposed to enter into an arrangement with me to form a missionary station on part of his settlement. I stated that perhaps it would be more becoming to represent the matter to our Synod, as

their meeting was just at hand, and if they encouraged such a mission I had no objection. This communication, with the other case, was also laid before Synod, and unable through pressure of business to give it proper attention, they handed it also to the Presbytery of Ohio for consideration, which was again returned to me.

Let the candid reader, the sincere Christian, and the true philanthropist, take a retrospective view of the serious difficulties encountered by the subject of this sketch in procuring his freedom, his education, and to sustain his character as a man, and especially as a minister and a missionary, and they will at once acknowledge that there have been great barriers in his way of doing good.

REASONS FOR NOT GOING IN

WITH THE

United Presbyterian Church of America.

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"THEREFORE YE ARE MY WITNESSES, SAITH THE LORD,  
THAT I AM GOD." Isaiah 43: 12.

THE primary import and real spiritual bearing of this interesting and remarkable passage of God's blessed Word, should at this eventful critical juncture elicit our most serious inquiry, and awaken all the latent powers of our souls, from the all-important and solemn fact that we, a witness-bearing church, are about to pull down, or rather let fall to the ground, a venerable superstructure, that centuries will not again build up; which I fear will plunge us into a terrible vortex, from which we, or our children, will not be able to extricate ourselves

perhaps for generations to come. We are upon the very verge of laying aside, or rather burying that Declaration and Testimony so long revered, and held the most sacred and dear by all true and faithful witnesses for the cause of God since the world began.

The testimony lifted in Noah's preaching, that of Moses, the holy prophets and apostles, as to the identity, the matter and spirit of it, is the same with that maintained by the witnesses in all succeeding ages; hence, when a new band of witnesses arise, they are said to be the former brought to life. (Rev. 11: 11.) The spirit of life from God (after the witnesses were slain but a short season, termed three and a half days,) entered into them, or rather their successors, and they stood up on their feet, and great fear fell upon them who saw them; they showed themselves terrible to all who opposed present truth.

The patriarchs, and all the holy prophets, gave in their testimony by a faithful delivery of God's divine message to Jews and Gentiles; the apostles, by testifying to the bigoted Jews that Jesus of Nazareth was the true Messiah, and by preaching him,

and him crucified, to all nations, the only Mediator between God and man. Faithful witnesses in the primitive ages lifted a testimony for the truth of the gospel, and against pagan idolatry and superstition; thousands of whom sealed their testimony with their own blood. The same is true of those called to testify against Anti-christ and his abettors, in the middle and dark ages. The Waldenses and Albigenses, in the eleventh century; John Wickliffe in Yorkshire, in 1324, and John Huss in Bohemia, in 1407, lifted a doctrinal testimony against the jurisdiction of the Pope and the bishops, and declared to the world, by their warning voice, that the Word of God was the only rule of faith and practice, in opposition to all human traditions and commandments of men.

This same testimony, at the commencement of the great Reformation, was enlarged, more clearly stated for the truth of the gospel, and carried in it a more full and particular condemnation of the great Apostasy. Divine truth, at this eventful era, being promiscuously scattered up and down in the holy Scriptures, Luther considered it

essential, after he withdrew from the Romish church, to reduce these truths to a system, that a compendious view of the most prominent points of doctrine and approved Christian practice might be clearly exhibited; and in order to hold forth to the world the sentiments of the true Catholic church, he drew up the Smalcold Articles, with other formularies of sound words, and Melancthon the Augsburg Confession of Faith, which are the rallying standards of the most orthodox Lutheran churches to this day.

Calvin, Zuinglius, John Knox and other true reformers, corrected the mistakes and unscriptural views of Luther and his followers, and collected all the precious truths in the attainments which had already been lifted against the innovations of ecclesiastical and civil rulers. These, with other scriptural attainments, were embodied in a system of sound scriptural principles, and adopted by the Reformed churches as the Confession of their Faith; which, after necessary revision, was sent from the commissioners at Old London to the commissioners of the kirk met at Edinburgh, and in that august and venerable assembly was

twice publicly read, once examined, considered and approved; and has become the acknowledged standard of all the churches of the Reformation, and a common banner was thus given to be displayed because of the truth, known by the honorable title of the Westminster Confession of Faith, as agreed upon by that assembly.

But alas, alas! these churches have long been divided and subdivided, and have taken very different views of important and fundamental articles of the same Confession of Faith; and many denominations deny some of the leading doctrines of grace taught in that confession, and hence those who appear as true and faithful witnesses in the glorious cause of our Lord Jesus Christ, and would contend earnestly for the faith once delivered to the saints, must explain their views of that confession so as not to be misunderstood, as is so judiciously and satisfactorily done in our Acting Testimony; which were deemed indispensable by the first Seceders, and also by the Associate Presbytery of Pennsylvania, when they considered that numbers of the Presbyterian family were divided in their sentiments

upon many important articles, and had no proper church communion or real Christian fellowship. This is true of the old and new school Presbyterians, and of the Cumberlands, in this country; of the United Secession and the Free Church in Canada; and it is also true of the Established, the Free Church, and of the United Secession in the mother country. And it is well known that we and Reformed Presbyterians have always differed in our views in some very important points, and until the present critical juncture, we never could see with the Associate Reformed Church in taking the Confession of Faith as our testimony without explanation.

It is generally agreed by all conscientious Christians, and especially those friendly to a covenanted work of reformation, that the four thoroughgoing ministers at the rise of the secession were warranted by the Word of God to withdraw from the Established Church. That church had long been in an obstinate course of backsliding, and very lax in her discipline. These faithful servants of Christ had unceasingly, by their warning voice, lifted a doctrinal testimony against

their grievous defections, until they were thrust out. They then, as we are informed, took every precautionary step with mature deliberation, and fervent prayer to God for direction, and at length saw their way clear, constituted a presbytery, and withdrew from the backsliding, obstinate party; and their noble conduct was approved by multitudes of the most pious and conscientious Christians in the land. They, the most learned, spiritually minded and profound in theology, and mighty in the Scriptures, were fully able to pry into those deep spiritual matters, and to weigh well the great necessity of special prudence in every step in those ecclesiastical difficulties for which they were arraigned.

The main grounds of secession were not only an obstinate course of backsliding, but laxity in discipline—a grievous defect prevalent in all the churches in our day and generation; and hence those who espouse the secession cause take the same grand spiritual position with the great founders of this glorious cause. Nor can they with impunity divest themselves of those obligations laid upon the first Seceders, so long as the churches around and in the midst of them

are daily becoming more lax in discipline, which is too true of all the churches both in Europe and America.

Having withdrawn according to the divine warrant, (2 Thess. 3: 6,) the next necessary step is to lift a pointed testimony against the obstinate party, unless they amend their ways and return to the path of duty. For the divine command is, "let them return unto thee, but return not thou unto them." They then, according to the 35th page of the Testimony, "had eleven presbyterial meetings, chiefly for prayer and conference; and at the twelfth meeting, August, 1735, they appointed a committee of their number to prepare a draught of a judicial testimony; and, after much conference on the subject, and many prayers for direction, this work was finished, and passed as a judicial deed at their twenty-fourth presbyterial meeting, December, 1736.

"The chief design of this testimony was to express the adherence of the Associate Presbytery, and of those who joined with them, to the testimony of those who had, in former times, contended and suffered for the truth in Scotland; to condemn these sins

and backslidings of past generations, in which the present were more or less directly following them; to assert and vindicate those truths which had been slighted or denied by the judicatories of the Established church; to endeavor, according to the covenanted obligations they were under, the preservation of the reformed religion in Scotland, in doctrine, worship, discipline and government; to transmit the truth, in this solemn manner, to posterity; and, by an open confession, to satisfy all who should inquire as to the principles which they maintained, and the foundation upon which they, through the grace of our Lord Jesus, desired to stand."

This testimony, in all respects agreeable to and founded upon the Word of God, suited to the present times, and every way adapted to existing exigencies, should be held by all true friends to reformation work as every way meritorious; and to mutilate or bury a declaration of scriptural principles so well calculated to prevent schism, and check latitudinarian schemes in the church, and to cement believers, enabling them "to keep the unity of the spirit in the bond of

peace," will not, in my opinion, have a tendency to promote harmony in the Church of Christ, nor to advance a covenanted reformation, but will be the fruitful source of contentions and divisions; as in the unhappy union attempted by the Reformed Presbytery and the Associate Presbytery of Pennsylvania, proposed by laying aside the particulars about which they could not agree, or explaining them in ambiguous terms. But, alas! instead of a happy union a third church was produced. Had the contending parties at that time made this testimony their rallying standard, all the strife, heart-burnings and bitter contentions might have been prevented.

The introductory remarks made by this Synod in Pittsburgh (1827,) to the reasons assigned for condemning the union effected between the Burghers and Anti-Burghers in 1821, (page 52 of the Testimony,) will apply with double force to the United Church, should this union be effected upon the present basis. And the nine reasons assigned against that union will hold equally strong against this. This testimony having become the judicial deed of the church, and

sworn with the uplifted hand, as in solemn covenanting, to be the most suitable to hand down gospel truth to posterity pure and entire; to change the face of such a deed, so as to distort the grand original design for which it was handed to the church, mar the spirit, and uproot some of the great principles laid down therein, would be emphatically removing the ancient landmarks of our fathers, contrary to the express command of God, (Deut. 19: 14,) "Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance." "Remove not the ancient landmarks which thy fathers have set." Among the ancients this crime was, and is even at the present day, similar to forging, altering, destroying or concealing title deeds of estates, and occasioned atrocious injustice.

This church is the only proper remnant or seed of the secession. Let us then seriously reflect and weigh well the momentous step we are about to take, before venturing to set aside this sacred document—the happy results, the glorious and spiritual achievements, the serious and mighty meditations, deep and solemn consultation, mature and patient

deliberations, holy and fervent zeal, and of many effectual fervent prayers with which these holy, lion-like ministers were long exercised, who according to promise were made pillars of the secession. (Rev. 3: 10-12.) "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." These and such like promises animated our first seceders so that they nobly stood, Jeremiah-like, "forth in the cause of Christ, as an iron pillar and a brazen wall." I am therefore fully resolved, in God's great name, according to solemn promise when admitted into this church, and according to my ordination vows and solemn covenant engagements, through His all-conquering grace strengthening me, to adhere closely to this judicial deed which I hold in my hand, a term of church communion for nearly a century, as judicially approved by the Presbytery of Pennsylvania, (now the Associate Synod of North America,) at Pequea, August

25th, 1784, as containing their views of present truth and duty; and as a confession of that faith to which, through the grace of our Lord Jesus Christ, they have resolved to adhere, until the present eventful crisis arose. This deed of trust lodged with us, a witness-bearing church or remnant—a most valuable legacy—is by the King and Head of the church, placed in our hands as a most sacred trust, to be kept according to his express command, (Phil. 3: 16; Rev. 2: 25; 3: 11; Heb. 10: 23,) and to be transmitted entire to posterity. “One generation shall praise the works of the Lord to another, and shall declare his mighty acts. The fathers to the children shall make known his truth.”

The Westminster Confession of Faith has for more than a hundred years been received in the declaration and testimony by the Secession church, as the confession of their faith, which holds forth in the most conspicuous manner the views which Seceders take of the principles laid down in that confession. And especially when every article which might be misconstrued or perverted, is clearly and satisfactorily

explained; which according to its grand design, and the magnitude and spirituality of the great subjects treated, has never been excelled by mere man. The compilers of this excellent little document seem to have had nothing so much in view as a close adherence to gospel truth, together with peculiar brevity and distinctness. This is true of the whole scope of the book, in 250 pages (duodecimo) of our present copy. Only 94 are declarative, of which 80 alone are laid down in articles. If the book, then, be objected to on account of bulk, the only alternative will be to dispense with the narrative, the form of public covenanting agreed on at Philadelphia, April 29th, 1791, and the acknowledgment of sins, together with eight pages defining the connection of the Associate Presbytery of Pennsylvania with the Associate Synod of Scotland—which will reduce our Testimony to 182 pages, including admission of members to church communion, ordination of ministers and the appendix.

It will be far more to our own credit as sworn witnesses, and it will also save us from the sin of perjury, to dispense with

these and retain the testimony proper, and present this to our Associate Reform brethren as a basis of union. Thus we are fully persuaded that all true friends to a covenanted work of reformation will at once acknowledge that the Secession testimony, as making such a clear display of the views taken by Seceders of the doctrines, worship, order, discipline and government contained in the Confession of Faith; surely they will, I say, at once acknowledge, if they view the subject impartially, that the Secession testimony is the highest scriptural attainment made in the church at the present day.

This interesting and all-important fact, so well established by the exemplary conduct of the church in her best and purest times, and the wise decisions of the best and most spiritually minded ministers, backed by the Word of God, is incontestable. It must, then, be hazardous indeed to lay down or bury standards given the church as a glorious badge of truth to be displayed in God's great name, and more especially when the King's royal motto is enstamped upon this banner in legible characters,

which is, "Buy the truth and sell it not." Leaders acting thus in an engagement in civil war, would immediately be dismissed from office, and others appointed; and what are we to suppose will be the fearful consequence and the solemn reckoning to act thus in the camp of Christ, the great Captain of our salvation; who, with the courage of an old lion, stood boldly before Pontius Pilate, the governor, and witnessed a good confession to the whole truth, as revealed in the oracles of God, and sealed his testimony with his own blood. He will surely arise in his wrath and hot displeasure, to do among us his work, his strange work, and to bring to pass his act, his strange act, in leaving us to spiritual blindness, to stumble, fall and become divided and broken in pieces.

Therefore, my brethren, let us pause for a moment before we make the hazardous attempt to stretch forth our hands to touch God's holy ark, lest we be treated with the same severity as was Uzzah when he put forth unholy hands to stay the ark of God, and was instantly struck dead, (2 Samuel, 6: 7;) whose intention no doubt was good, and

his motive sincere, but these did not save him. Having for a moment considered this weighty matter, let us again hear the divine command given by the great Commander-in-chief, mighty in battle and wonderful in council, Phil. 3: 16,—“nevertheless, whereto we have already attained, let us walk by the same rules, let us mind the same thing.” “Let us hold fast the profession of our faith without wavering, for he is faithful that promised.” “But that which ye have already, hold fast till I come. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.” But the crown of righteousness and the glorious reward are made sure to those only who keep the word of Christ’s patience and overcome by the blood of the Lamb and the word of their testimony. Such loved not their lives unto the death.

Hence, He holds out to those victorious ones, promises well calculated to buoy them up under the most fiery trials, and stimulate them onward in the Lord’s work. They shall eat of the hidden manna, (Rev. 2: 17,) spiritual provisions the most consoling, the most satisfying and the most invigorating

to the soul, which spring from a lively exercise of faith in a crucified Redeemer, but wholly unknown to the men of the world, even those reputed wise and prudent. They have also a clear forgiveness of all their sins, past, present, and to come. "I will give him a white stone," an acquittal from all guilt and condemnation. An honorable adoption into God's family is made sure by his new relationship, for in the stone a new name is written which no man knoweth, saving he that receiveth it. He alone has a real spiritual knowledge of all the rich blessings of adoption. They shall also be partakers with him in all his glorious achievements; and so far as it shall redound to their honor and felicity, they shall share with him in his authority, in executing divine vengeance on them that know not God and obey not the gospel which he hath established for the redemption of mankind. "To him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my father," (Rev. 3: 27, 28.) He shall also have the first dawnings of a

bright and glorious day, perhaps a good day in the church. "I will give him the morning star"—an earnest of a great and brilliant reformation, as in 1638, when, by the worthy exertions of a few faithful witnesses, almost the whole land in a few months took upon them the oath of God to support a covenanted work of reformation, which was advanced, carried on, ratified and confirmed by king and parliament.

Moreover, the Lord has pledged himself to keep those who are true and faithful witnesses and come up fearlessly to the help of the Lord against the mighty, from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. That is, he will grant a sufficiency of grace to support in the way of duty under the hottest persecution, and such a clear light of divine truth, as will enable them to withstand the strongest delusions, and spiritual sagacity to discriminate between truth and error; he will also grant such Christian courage and holy boldness as will enable them to stand their ground in a day of the greatest apostasy, and such a spiritual insight into heavenly things as will enable

them to discern the cunning craftiness of Satan, and the deep laid schemes of false teachers to deceive, and the various new schemes invented by a large majority of ecclesiastical rulers calculated to check a covenanted work of reformation in the church of Christ. He is enabled, by divine grace, to take a firm stand in opposition to all these, while others would be fainting, yielding and turning back.

But above all, he is stimulated by the encouraging promise of a prominent place in the temple of God, (Rev. 3: 12.) "I will make him a pillar in the temple of my God, and he shall go no more out." A glorious monument of truth, or a firm foundation upon which others may with the greatest safety build. This is true of Luther, of Calvin, and of some other true reformers whose memories live in their followers. But it is emphatically true of the four champions of truth who laid the grand foundation and built up the glorious fabric of the secession. But at the consummation of this union, the secession church will not only lose the name, but the life, the power, and the spirit of the secession; and again, all shall read in his

exemplary walk and conduct, his open profession, his God-like and heavenly practices, whom he serves and to whom he belongs; and that he is born from above, for the Lord continues his encouraging language: "I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name"—Immanuel, God-man with us; the Lord Redeemer; Jesus, the Saviour; Christ, the anointed one—names peculiar to him under the New Testament dispensation, which he declares in token of peculiar honor shall be written upon those who, as true and faithful witnesses, stand firm and fearless in the ennobling cause of our Lord Jesus Christ, as a defended city, an iron pillar and brazen wall.

But in conclusion, I shall assign some special reasons why I cannot subscribe conscientiously to this union upon the present basis:

1. This testimony has never yet been excelled in its admirable arrangement, its indisputable facts, its logical processes, its

forcible conclusions, and in its divine energy and spiritual bearings upon divine truth.

2. The same sins that existed at the draughting of this judicial deed are very prevalent at present, but under a new dress, and should be judicially condemned.

3. There is no special change in matters, either civil or ecclesiastical, that will warrant a change in our acting testimony.

4. This testimony is a grand means to check latitudinarian schemes in the church.

5. A great cloud of witnesses, from the days of righteous Abel to Zechariah, who suffered between the temple and the altar, and those who suffered in the ten pagan persecutions and under Anti-christ's reign, have made this same witnessing profession, and lived and died in good faith, giving glory to God.

6. The godly ministers who draughted this excellent document, adopted it as the judicial deed of this church, and handed it down to us, were the most pious, the most spiritually minded, the most noble and magnanimous in the Established church; and they are the most worthy of our imitation, upon whose judgment in divine things we may safely depend.

7. Many worthy servants of our Lord Jesus Christ recently taken from our midst, revered this noble document, and held it the most sacred and dear as a banner given the church to be displayed because of the truth, some of whom are no doubt fresh in your memories. Such men as Dr. Carson, Dr. Martin, the Rev. John Walker, whose zeal for this acting testimony was wonderful, passing the love of women, whose last breathings were, Hold to the testimony; and Dr. Abraham Anderson, whose death has been much lamented, and Dr. Ramsey, were both strong supporters of the secession testimony.

8. On entering into this church and publicly covenanting, I solemnly swore before God, angels and men, that I would acknowledge the whole doctrine of the Confession of Faith, and Catechisms, Larger and Shorter, agreed upon by the Assembly of Divines at Westminster with commissioners from the Church of Scotland, (as these are received in the declaration and testimony published in the year 1794, by the Associate Presbytery of Pennsylvania, now the Associate Synod of North America,) to be the doctrine taught in the Word of God; and I am resolved,

through the grace of our Lord Jesus Christ, to maintain this as the confession of my faith, against all contrary opinions.

Hence it is clear, from the several reasons thus assigned, and more especially the last, that to give my voice in favor of laying aside or burying this declaration and testimony, which has so nobly for nearly a century sustained Seceders, guiding their feet in a plain scriptural faith, and stemming the torrent of error and corruption; I must, to all intents and purposes, forswear myself, and be guilty of perjury in the highest sense, and necessarily fall a prey to that fearful sentence, (Malachi 3: 5,) "And I will come near to you to judgment; and I will be a swift witness against false swearers," with many other heaven-daring practices.

If, therefore, the Synod be unanimously resolved to lay aside or bury their judicial deed, to effect this union, upon the present basis, to exonerate my conscience, I am compelled to stand alone.

EXPLANATORY REMARKS.

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THE late union formed in Pittsburgh on the ever memorable 27th of May, 1858, between the Associate Reformed and Associate Synod of North America, gave rise to the history now presented to the public. The only colored minister belonging to these large and venerable bodies, and composing one of the number who took part in their deliberations, I am persuaded that the Christian community at large, and especially our own church, will be much interested in the history of such an one, given under his own hand; and more especially at this eventful day, when the great subject of slavery has been so long the exciting topic, and at a period when the intellects of the African race have engaged the attention of the whole civilized world for so many years, and called forth the warmest sympathies of the true

philanthropists—employed the pens of the best and most learned divines—aroused the unholy ambition of the slaveholders, and awakened the brilliant oratory of the best statesmen.

I have been again and again asked by my Seceder brethren, and some others, to give a historical sketch of my past life; but not being prepared to do so, have hitherto refused; nor did I intend, until a late date, to have made known my history, had I not been constrained by the present momentous move of our Synod.

It is, indeed indispensable, at the present eventful, critical juncture, to relate to the Christian community the position I have for many years occupied in the Seceder Church, and the barriers that have stood in my way of doing good; and it is my design to vindicate the true merits of the secession testimony, and state the reasons why I could not go in with the United Church.

Although I have for many years been like a pelican of the wilderness, and like the owl of the desert, and the sparrow alone upon the house-top; and although I have become a stranger (in a spiritual sense,) to my moth-

er's children, who in times past mingled our voices in the literary society, and took sweet counsel to the house of God; yet when seriously reflecting upon the solemn truth, that the junction of these churches must, for the time being, and perhaps for ever, put an end to a comfortable Christian fellowship, it indeed fills my heart with solemn and painful emotions, and to give vent to my feelings I am forced to weep! yea more, I feel sometimes like holy Jeremiah, when he exclaimed, "Mine eye, mine eye runneth down with water." And more especially when I call to my recollection our beloved Mr. Walker, long since taken to his heavenly rest; who was to me a friend indeed, and whose holy zeal for this secession testimony was "wonderful, passing the love of woman."

Having deliberately, maturely and prayerfully considered these solemn facts, with many others, I have long been determined on what course I would pursue, but my real attachment and brotherly love, as one with you in Christ, can never be abated. The position taken by our Synod in forming this union, is the most solemn, the most critical

and momentous, ever witnessed since our existence as a witnessing remnant. This startling fact was asserted more than once on the Synod's floor, and is, no doubt, conceded by all. It was also declared that the spiritual interests of posterity yet unborn were involved in the final consummation of this union. If this be true, which I have no right to dispute, there must be a great good or a great evil done by that final act. If they have made an advance in reformation work, posterity will reap the rich fruits of their labors; but if they have formed this union by laying aside or dropping one attained truth, posterity must necessarily be great losers: for we are commanded to hold fast every truth attained. "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." (Phil. 3: 16.) "But that which ye have already, hold fast till I come." (Rev. 2: 25.) "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." (Rev. 8: 11.) And these attainments we are commanded to hand down to posterity entire. "One generation shall praise the works of the Lord to another."

er, and shall declare his mighty acts; the fathers to the children shall make known his truth." Again, "Buy the truth and sell it not." (Prov. 23: 23.) "Therefore, thus saith the Lord, if thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them." (Jer. 15: 19.)

In conclusion: "A union was formed in 1821 between the Burgher and Anti-Burgher Synods, in which many precious truths, for which their fathers earnestly contended, were buried in oblivion, and a door thrown wide open for the introduction of latitudinarian sentiments. In a few years more after that, another important change took place in the amalgamation of the United Secession with the Relief Synod, by which almost every peculiarity belonging to the original Seceders was swallowed up, and the singing of hymns of human composition in the praises of God, and open communion, were judicially tolerated. We certainly have warnings in the past history of the church how we enter into unions with other

churches without counting the cost, and the ground we are to occupy well defined and understood. This would tend to promote unity and peace, and prevent heart-burnings and separations afterward."—*Covenanter*.