FREE CHRISTIAN COMMONWEALTH

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"Diogenes among the D. D.'s." How his Dispatches from the Infernal Parliament were Obtained.

So many of our readers have expressed their interest in the report from the Infernal Parliament, which we published two weeks ago, that we deem it worth while to publish also the author's introductory account of how he came by the dispatches, together with the Opening of the Infernal House of Lords, and the proceedings of the House Committee of Inquiry. Those familiar with the form, tone, and spirit of British Parliamentary proceedings, will recognize the lifelikeness of these reports:

The remarkable discovery which enables us to publish the following Report, was made under the following circumstances:—On the night of the 4th, the s.s. "Flying Dutchman" (Captain O'Gammon) cast anchor in the latitude of 51° 30' north, and in longitude 3° 7' west, to fish for trilobites. On getting under weight again, early in the morning, it was found that the anchor had brought up with a cable of very singular appearance. It seemed to be gelatinous in its substance, and semi-transparent; and altogether so like a long thin snake, that some of the sailors, who were possessed by the superstitions of their class, feared that it might be the tail of the great Sea serpent,and were anxious to have it dropped again into the water. Captain O Gammon's curiosity, however, having been excited, he had several fathoms of the cable drawn on board and examined; and on finding that there were strands of wire in the middle, he immediately sent below for Sir William Thomson, who was fortunately on board with his instruments, making experiments on the conductivity of salt water. Sir William immediately pronounced it to be an electric cable, but of a construction altogether different either from the Atlantic cable, or any of those laid across the channel. He accordingly "tapped" the wires and applied his pocket instrument. It was some time, however, before any signals came; but at length they began to come, and with astonishing rapidity. At first they were entirely unintelligible; but, by a careful notation and comparison of the various signals, Sir William was enabled, in less than an hour, to decipher their meaning, and found (with what feelings may be better imagined than described) that the messages were coming from the Nether Regions. So far as intelligible, they were all taken down in the order of transmission; but many of them are of so personal and startling a character that they will not, in the meantime, be made public. One important piece of intelligence received amongst the rest was, that the Infernal Parliament had been opened that night—that the Houses were still sitting—that a great debate on the policy of the Infernal Government was in progress and in the Lower House between the party of the Old Serpent and the party of the Roaring Lion—and that full details would be sent on in the course of a few hours. Sir William at once communicated this to Captain O'Gammon, and prevailed upon him to drop anchor again and keep the ship stationary till this report should be intercepted. At half past six A. M. the report began to come, and was completed by ten o'clock, shortly after which the cable was dropped into the sea.

THE FOLLOWING IS THE INTERCEPTED REPORT.

The Imperial Parliament of the Lower Regions has been opened this year by His Satanic Majesty in person. The doors were thrown open at midnight, and from that time there were constant arrivals of Princes and Powers of Darkness. By one o'clock the House was crowded to suffocation. The side galleries were occupied for the most part by foreign ambassadors, though there was a good sprinkling of railway speculators, apocalyptic frogs, speculative stock brokers, iron riggers, men of fashion, publicans, and other sinners. The Beast, with the number XXX branded on his forehead, took his seat on the front Ministerial Bench. He was followed by Belial, Bacchus, the Earl of Hypocrisy, Lord Mawworm, his Highness the Golden Calf, and other notables. Precisely at half past one o'clock, the Usher of the Black Rod summoned the Lord Chancellor to attend His Majesty. There was a blare of trumpets outside, and in a few minutes after, His Sable Majesty, preceded by Moloch, who bore the Sword of State, entered the House, the assembly rising to receive him. As soon as His Majesty had taken his seat upon the black throne, the Commons were summoned to attend, and there was immediately a rush of members from the Lower House to the bar.

The following is the text of

¶ THE DEVIL'S SPEECH.

Princes and Powers of Darkness,—It is with much satisfaction that I again have recourse to your assistance and advice. In regard to domestic affairs it is my purpose, as usual, for prudential reasons, to enter into as few details as possible. Suffice it to say, that the Consumption of Smoke Act, recently passed, with the view of concealing our operations from the upper world, has had a good effect, and has been aided in its operation there by various theories, of human contrivance, for referring the smoke to natural causes. The consequence is, that vast numbers of persons have already been persuaded that there is no such place as Hell at all. All details connected with our internal administration will be laid before the House in Secret Committee.

Passing to colonial and foreign affairs, I observe with profound regret that in Europe the Conservative and Romish Powers are on the wane, and that the Roman Pontiff has been almost entirely stripped of his temporal power, in which I have long had a vested interest.

In England a most auspicious movement is in progress in the Established Church, having for its end, if not for its object, the discontinuance of the business of saving souls, and the conversion of the Church into a large establishment for the exhibition of dolls and other fancy goods, and for the performance of symbolical gymnastics.

In Ireland matters are in a very gratifying condition. The Protestant Establishment, at the origination of which I had myself the honour of presiding, has done good service in the way of converting Romanism into Ribbonism, Protestanism into Orangeism and religion generally into a system of mutual execration and hatred.

In Scotland, I observe with annoyance that things are still in a backward state. Several railway trains have been set agoing on Sunday, and some fruit and confectionary shops are opening on that day in the large cities; but my agents throughout the country continue to meet with the most aggravating opposition. Happily the reports received from Sir John Barleycorn, my special plenipotentiary in Scotland, continue to be tolerably satisfactory. My plenipotentiary still finds himself in a condition to baffle all schemes for the elevation of the masses. His magnificent agency for the allurement and transference of human souls to the Pit is spread like a network over the land, and is under the protection of the Legislature. In the city of Glasgow alone he has more than 1,700 such agencies in full operation, most of them with branch lines from his uncle's Golden Ball estates, falling into the downward line at Reckless Junction. The traffic along this line is immense—ardent spirits going up, human spirits coming down, and no return tickets granted.

More energetic steps for the promotion of Vice and Infidelity in Scotland are still called for. It is the opinion of my advisers that if we could undermine Scottish Presbyterianism, and asimilate the Scottish Sabbath to the Continental Sunday, we should find all that remains for us to do in that country comparatively easy. A bill for the furthering of this desirable object will shortly be submitted to your consideration. In these, and all other deliberations, I trust your counsels will be guided, as they have hitherto been, by a loyal desire to see the dominion of Darkness extended into every corner of the world.

As soon as the Speech was over, the Commons retired, and His Majesty left the House. The *cortege* at once proceeded to the railway station, where a special train was in waiting to convey him to England, where he purposes, during the present crisis, to conduct his affairs in person.

[COMMUNICATED.]

Classic Baptism—How has it been Received?

This work has now been before the public about six months. Trite as is the general theme of Baptism, "Classic Baptism" explores a field never before thoroughly examined. The results reached change the point of view from which the whole subject must be looked at. The investigation is limited, strictly and wisely, to the fundamental idea in the word BAPTIZO, and the development of that idea under classic usage. If this point cannot be controversially settled, no point can be settled. Until it is settled, the discussion of the scriptural usage must be both pointless and endless. One party or the other will be sure to object to conclusions reached, and point away to the "without form and void" of classic usage as full of apology for their dissent. Six months is a long time in these days for a book to be before the public; quite long enough to test its character. How has it been received? This question is answered, in one direction, by the fact that a second edition has been called for in about four months, and that representative men in twelve different denominations — Bishops, Pastors, Laymen, Professors, Editors—and more than twenty Colleges, Universities, and Theological Seminaries have given to this book the most extraordinary favor. In another direction—Baptist ward—the book has been received with a very ominous silence. When it was first announced, before publication, Baptists gave forewarning that when it came forth they "would take care of it." It has been published six months, and they have "taken care" TO LET IT ALONE. A CAVEAT against the conclusion from this silence, "that the book is unanswerable," is entered by a Baptist editor on the plea that copies were not sent to Baptists, but they were compelled to buy them. Now, it so happens that I know of a copy being received by a Baptist editor some six months ago, who promised a review of it, but has not yet done it. I chance to know of another copy sent to a Baptist editor, by request, that it might be reviewed, but after an interval of some months, the review has not come. And it is within my knowledge that yet another copy was sent, months since, to another leading Baptist (editor, I believe), but no review has followed. This silence is certainly no proof "that the book is unanswerable;" but it is certainly remarkable. The review will come some day, no doubt, and none the less marked by the fruits of Baptist scholarship because of the unwonted delay.

But has this silence been absolutely unbroken? Well, not absolutely. Three Baptist papers have noticed the book. Prominent among these is the *Christian Press*. This paper has fathomed all the mysteries of the book and weighed, in nicest balance, the character of its author. The book is declared to be "a superficial, worthless thing, entitled to no respect. Hearken! O ye Professors of Hebrew, and Greek, and Latin, and Anglo Saxon, who so blunderingly endorsed this "superficial and worthless thing," and recant your judgment. Do this the more promptly seeing that this "Daniel come to judgment," had never seen the book he "blesses." And what about the author? Oh, he knows him "like a book." Listen! "The author is an ignoramus"—"a mere pastor"—"lives in a small country village"—"upstart" —"pedant" —"pretender" —"fit for the lunatic asylum?"—"his name is branded for ignorance and audacity"—"ignorant, presumptuous and impudent." Well, if such a slush of praise gushes forth when neither the outside of the author, nor the inside of his book had been seen, what may we not expect when Mr. *Christian Press* becomes well acquainted with both. The *Examiner and Chronicle* has also noticed the book, but without any such high-toned commendation of the author, or the book: for, unhappily, (as Sidney Smith and the *Christian Press* would say), he was hampered, by having previously read the book. Criticism is limited to two points: 1. The affirmation that DIP and IMMERSE mean the same thing; and 2d: The denial that BAPTIZO includes only condition. This affirmation carries with it a burden which if all the Baptist shoulders on earth were put under it, to bear it up, they would be crushed by the intolerable weight. The denial is a negation of a proposition nowhere to be found in Classic Baptism. The *National Baptist*, with more courtesy of tone in general, and with more appreciation of the merits of the case, also notices the book. This critic, too, tries to join together dip and immerse, words which Hebrew, and Greek, and Latin, and Anglo Saxon, have put asunder. The attempt shows how fatal their disjunction is felt to be in its bearing on the Baptist theory. But while their essential unity is affirmed it is admitted that "Mr. Dale has established a difference in use between BAPTO and BAPTIZO. He has also brought clearly out that BAPTIZO does not of itself involve the lifting out from the fluid of that which is put in." These two admittedly proved points are the points on which the whole of Classic Baptism turns. What Baptists have said of the book in six months, is not much; but what they have said and what they have not said, is full of meaning. The next six months will, undoubtedly, furnish us with more, and more elaborate, criticisms of Classic Baptism from that quarter. ***

Proceedings of the General Assembly of the Presbyterian Church in the United States, at Nashville.

FOURTH DAY.

Monday, Nov. 25.

The Assembly met at 9½ o'clock, and was opened with prayer by Rev. E. H. Cumpston.

W. T. M. Dickson, ruling elder, from the Presbytery of Central Texas, appeared and took his seat.

The unfinished business of Saturday was resumed, viz: The consideration of the remaining part of the report of the Standing Committee on Foreign Missions, as published in our report of the proceedings of Saturday.

The substitute of Dr. Smith, authorizing the Executive Committees to publish a monthly abstract of news for the benefit of the churches, was adopted. The sixth resolution also passed, and the report was then adopted as amended.

The order of the day, viz: the reception of the delegate of the Associate Reformed Presbyterian Synod of the South, Rev. D. Pressly, was taken up.

Mr. Pressly spoke as follows, after reading the preamble and resolution:

Mr. Moderator and Brethren of the General Assembly: I appear before you as the delegate of the Associate Reformed Presbyterian Synod of the South. The church organization that I represent cannot boast of its vast membership, of its numerous and well-endowed colleges and seminaries, or the immense instrumentality that it is wielding in the conversion of the world. It claims to belong to one of the smaller tribes of the great Presbyterian Israel. The Synod is composed of *ten* Presbyteries, sixty ministers, six probationers, and five students of theology, with a corresponding number of settled and vacant congregations.

But while the Synod does not pretend to possess vast numbers, or pecuniary resources, or worldly influence, yet we trust that it is animated by a sincere love for Christ crucified, the only hope of a lost world; by a supreme regard for his revealed word, the only infallible rule of faith and practice to erring man; and by an ardent zeal for the advancement of his mediatorial kingdom, the grandest enterprise that ever enlisted the affections of created intelligences.

I come before you with no special mission, with no overtures in reference to organic union. The subject of union with your honorable body was disposed of by our Synod at its meeting before the last, something more than twelve months ago. By an order of Synod, a copy of the preamble and resolution containing her action on this subject was transmitted by the clerk to our former delegate. But, in consequence of some irregularity of the mail, it failed to reach him. Hence, the action of Synod was not in due form communicated to you. I have on hand a paper containing the action of Synod, which I will read: "Whereas, the subject of union between our Synod and the General Assembly of the Presbyterian Church South has been pending for some years past; and whereas, after the maturest deliberation we are capable of giving the subject, we are not prepared to give an assent to the basis proposed; and whereas, no good can result from the continued agitation of the matter, be it, therefore, Resolved, That we respectfully decline further agitation on the subject."

In relation to this action of Synod, I wish to remark that it was "after the maturest deliberation." It was requested in the annual reports that were presented to Synod from different Presbyteries. There was no heated discussion, but a free interchange of fraternal views in relation to it on the floor of Synod. When the Synod was about to take action on this subject, one of the most solemn scenes transpired that I have ever been permitted to witness. The stillness of the grave prevailed. Every member felt that the decision then about to be made involved the peace, the prosperity, yea, the very existence of the Associate Reformed Presbyterian Church South. The necessity of divine guidance was realized. A motion was unanimously passed that Synod invoke by prayer the light and direction of heaven. This prayer was made by a venerable and hoary-headed father, whose heart has beaten in fond sympathy for more than fifty years with the Church of Christ. After prayer, the above preamble and resolution were passed by a vote of *twenty* to *twelve*. Some of those who voted in the negative declared that, while they were not prepared to accept any basis that had been presented, yet they were in favor of keeping the question open by further negotiations on the subject.

Again, Mr. Moderator, the action taken by Synod, "That we are not prepared to give an assent to the basis proposed." What was that basis? We believe that it was that the Psalms of David in Rouse's, or the Scottish version, be embodied in your book of Praises, and that the Associate Reformed churches be "guarded or protected in their time-honored Psalmody." This arrangement would operate harmoniously where Presbyteries,Synods, and General Assemblies would hold their meetings in our (the Associate Reformed) congregations. But when these church judicatories would meet in your (the O. S. Presbyterian) congregations, what would there be done to gratify us in our time-honored Psalmody? Would not the songs generally used on such occasions be such as have never been introduced into the worship of the Associate Reformed Church? What then would we do? If we decline to join in the song, what have we gained by the union? If we join in the song, is not the distinctive principle of the Associate Reformed Church abandoned?

Again, there are localities in our country where Associate Reformed and Old School Presbyterian congregations exist in close proximity to each other, and would become united upon the contemplated basis of union. The question then presents itself, what system of songs shall be introduced in their worship? How will the plan of protecting the Associate Reformed churches in their time-honored Psalmody operate? The decision may be left to a plurality vote, and the voice of the majority is not always just, satisfactory, or safe. These remarks, Mr. Moderator, are not made in the spirit of controversy. They are the expressions of Christian candor. They are a plain statement of difficulties that have presented themselves to those who have hoped and prayed for union.

Although I come with no overtures on the subject of union, yet we wish ever to bear in mind that we are brethren endeared by the pleasant associations of past history and by the power of a faith divine. Exercising forbearance in love, we hope ever to follow the things that make for peace and whereby one may edify another.

The attendance at the recent meeting of our Synod was full, considering the scarcity of funds in the present impoverished state of the country, and considering that the locality was far west of the center of our geographical limits. The meeting was characterized by great harmony and love.

I have now, Mr. Moderator, given you a summary statement of our history and arrangements for the present year. Permit me to extend to you, and through you to the honorable body over which you preside, the kind congratulations of the church which I represent. In your progress, and prosperity, and happiness, we shall always rejoice. In the language of one of our fondly cherished Psalms, I will say in relation to you—

"Pray that Jerusalem may have
Peace and felicity;
Let them that love thee and thy peace
Have still prosperity.
Therefore, I wish that peace may still
Within thy walls remain,
And ever may thy palaces
Prosperity retain.
Now, for my friends' and brethren's sake,
Peace be in thee I'll say,
And for the house of God our Lord,
I'll seek thy good always."

The Moderator replied as follows:

My Dear Brother: It gives me great pleasure, as the Moderator of this Assembly, to return to you, and through you to the body you represent, the fraternal salutations of this Assembly and of the churches for which it is the chief judicatory. The fact which you have declared to us, that your church is one of the smallest in the tribes of Israel, does not diminish the affectionate interest; for we remember that it was from Bethlehem Ephratah, one of the least among the thousands of Judah, that there came forth the King and Head of the Church, and the words of that great King to his people are, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.' Our affectionate interest in you arises from the fact that you have ever maintained, with steadfast fidelity, the great doctrines which we esteem so highly, the supremacy of the word of God as the only rule of faith and practice, and that grand old system of doctrine which has been the spinal marrow of the church's life in her best days; that system which has been the vitalizing principle of her most heroic endeavors, when those endeavors were most heroic. In regard to the termination of all negotiations in regard to an organic union with us, which you have officially announced, on the ground that the basis proposed would involve practical difficulties in the matter of Psalmody that you cannot overcome I have to say, that whilst we would gladly have welcomed you to an absolute union with us, we shall not love you the less, or take a diminished interest in your prosperity, because you have declined this union. The Assembly could not do more in regard to your book of praise than it does in regard to our own; we authorize and recommend its use to such congregations as choose to adopt it. We do not enjoin our Book of Psalms and Hymns as obligatory on our people, leaving them to the general exercise of their Christian liberty in the matter of praise, as we do in the matter of prayer, preaching, and the other parts of the worship of God. This plan having been acted upon by the churches of the old Assembly for many years, without any serious difficulty, some of them using your book and some of them ours, we presumed that the same plan of mutual concession and Christian liberty might work equally well in our churches should they see fit to unite. But as you do not feel prepared to adopt this basis, we accept your decision in the matter, with the assurance that we can appreciate the tenacity with which you cling to your book of praise. The rugged strength and antique simplicity of these old Psalms, are mingled with the earliest recollections of your childhood, in the songs of the family altar, of the house of God, and of the communion table, and these time honored lays of Zion came down to you, hallowed by the memories of your martyred fathers in the land of Richard Cameron and Margaret Wilson, when they mingled with the roar of the waves that swallowed up the heroic confessor who refused to abjure her Divine King and awaked the echoes of the lonely glens, when the hunted Covenanter sought refuge to worship God. And we have expressed our appreciation of these renderings of the Psalms of David, by incorporating fifty of them in our present collection. But our appreciation of your preference of these Psalms arises from the same fact in regard to our own, because we have heard them from the lips of those whose tongues are now silent in the grave, because they are mingled with our holiest memories of sick rooms and dying beds, and gatherings for prayer, and hallowed seasons of holy communion, and all that is most sacred in the memories of the past with which they are now inextricably interwoven. Hence, for the very reason that we love our own songs of sacred praise, do we appreciate the love you cherish for yours, and acquiesce in the decision which you have annonnced to us from your Synod. You will, therefore, bear back to your Synod our most fraternal greetings, and our assurance that we shall still endeaver to cherish that unity of spirit and that bond of peace that is better than all mere outward unity when this is wanting, and we include your body in our fervent prayer and love, when we sing in one of our own beautiful Psalms:

I love thy kingdom, Lord,
The house of thine abode,
The Church our blessed Redeemer saved,
With his own precious blood.

I love thy church, O God,
Her walls before the stand
Dear as the apple of thine eye,
And graven on thy hand.

If e'er to bless thy sons,
My voice or hands deny,
These hands let useful skill forsake,
This voice in silence die.

If e'er my heart forget,
Her welfare or her woe,
Let every joy this heart forsake,
And every grief o'erflow.

For her my tears shall fall,
For her my prayers ascend
To her my cares and toils be given,
Till toils and cares shall end.

Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven.

Our parting prayer for us both, then, is that we may be enabled so to serve our common Lord, that we shall all meet in that General Assembly and Church of the first-born above, where we can all join in singing the song of Moses and the Lamb, and unite in singing unto him that loved us and washed us in his blood, and hath made us to our God kings and priests, be glory evermore, through Jesus Christ, our Lord. Amen.

Rev. Dr. B. M. Smith, from the Committee on Bills and Overtures, reported Overture No. 4, which was as follows:

The Synod of Georgia, in session at Atlanta, October 26, 1867, respectfully memorialize the General Assembly of the Presbyterian Church in the United States as to the propriety of sending a delegate to the General Conference of the Methodist Episcopal Church South, tendering to them our christian salutations, and if agreeable to them, proposing to establish a correspondence between the churches.

A true extract from the Minutes of the Synod of Georgia. JOHN S. WILSON,
Stated Clerk of Synod of Georgia.

Answer.—That in view of the fact that the Methodist General Conference meets so much less frequently than our Assembly, such correspondence could not conveniently be conducted, with any special advantages greater than what are already possessed by occasional ministerial intercourse and the intercommunication of our people.

Also overture No. 5, being an overture from the Presbytery of North Alabama touching the propriety of the Assembly establishing a Southwestern Theological Seminary.

The committee recommend as an answer that at present it is inexpedient to do so.

The report was received and made the second order of the day to-morrow.

Two overtures, also touching the change of time of the meeting of the Assembly, were returned unanswered, as the action of the Assembly already has answered these overtures.

Also an overture from R. McInnis, W. E. Sherrill, J. A. Smylie, J. H. Alexander, and J. H. Thomson, dissenting from the action of the Synod of Mississippi ordering a meeting of the Central Mississippi Presbytery without specifying the object for which the Presbytery was ordered. The dissentients were sustained.

Rev. T. E. Peck, D. D., from the Committee on the Relation of the Church to the State, through Dr. Smith, gave notice of his failure in reporting, and asked that the Committee be discharged. Adopted.

The Stated Clerk gave notice of the appearance of Rev. A. P. Forman, a delegate from the Synod of Missouri. Hearing him, and any others that might arrive as delegates from that Synod, was made the order of the day for 11 o'clock on Wednesday.

The records of the Synods of Nashville and North Carolina were approved as far as written.

Rev. T. R. Welch, from the Committee on Systematic Beneficence, presented their report, which was received, and was made the third order of the day to-morrow morning.

The records of the Synod of South Carolina were approved as far as written, and were especially commended for neatness of clerical execution.

Rev. E. T. Baird, D. D., on the part of Rev. J. J. Bullock, D. D., and others, of Baltimore, was allowed to give notice of an overture from those persons asking for a removal of the Executive Committees of Education and Publication from Richmond to Baltimore. The overture was referred to the Standing Committee of Publication.

Rev. Dr. Smith, from the Committee of Bills and Overtures, presented a report, which was unanimously agreed to by the Standing Committee, with a request that when the matter is considered by the Assembly, they precede such consideration by prayer to God for divine guidance. The report is in answer to an overture from the Synod of Virginia, and concerns the action of the last Assembly touching the instruction of the colored people. Dr. Smith proceeded on behalf of the committee to say, the committee felt that some action interpreting the deliverence of the last Assembly was necessary, inasmuch as its meaning had occasioned a good deal of discussion among our own ministers.

It was moved to receive and refer, and, pending the passage of the motion, the Assembly joined in prayer with Rev. John Mack. The motion was then adopted.

Rev. E. H. Cumpston moved to have the motion printed for the use of the members of the Assembly.

Dr. Doremus was opposed to the paper, and hoped the matter would be widely and thoroughly discussed. He thought the paper did not rise to the height of the great want involved.

Rev. Dr. J. R. Wilson thought there was no reason why the matter should not be printed as other proceedings; we have no concealments to make.

Rev. Dr. Smith said that of course until the House adopted the paper, it can only be considered as *private or personal views*, not the *res gestae* of the body.

Dr. Hamner moved that the matter be printed in the regular reports of the city press.

It is accordingly printed for information, and is as follows:

The Committee on Bills and Overtures report overture number —, from the Synod of Virginia, proposing a revocation of the actions of the last Assembly, on the "relation of our church to the colored people;" and overture number —, from the Presbytery of Mississippi, proposing such a modification of the action aforesaid, as shall authorize the Presbyteries in the exercise of their discretion to ordain to the gospel ministry, and to organize into separate congregations duly qualified persons of the colored race, and so declare that mere race or color is not regarded by us as a bar to office or privilege in the Presbyterian Church in the United States."

Your committee report for the adoption of the Assembly, this minute:

In view of the misapprehensions which appear to exist respecting the purport of the action of the last Assembly on the subject of these overtures, as well as for the sake of adopting some action which may be acceptable and useful to the whole church, and also decided and definite,and neither contrary to our constitution nor outside of its provisions—

Resolved, 1. This Assembly deems that the provisions of our constitution for training an educated ministry, including the special exceptions forming part of these provisions, leave no necessity for further action on the part of this Assembly, even had the Assembly the power to ordain constitutional plans.

2. That in the first part of resolution 5 of the last Assembly (see Minutes, p. 36), that whilst nothing in our Standards, or in the Word of God, prohibits the introduction into the Gospel ministry of duly qualified persons of any race, yet difficulties arise in the general structure of society and from the providential causes, which may and should restrain the application in the church of this abstract principle, by the clause, "yet difficulties, * * * abstract principle"—the last Assembly can only be understood, consistently with the provisions of our constitution, to recognize the practical "difficulties," obviously existing, owing to the comparatively limited literary advantages and attainments of even the most intelligent and pious among the class of people contemplated; and this Assembly holds, what it believes the current opinion of our ministry and our people, that, these practical difficulties removed, the whole subject may be left, *and must be left*, to the untrammeled action of our Presbyteries, in such cases as may arise in the course of Divine Providence.

3. That the Assembly decline, on the ground of its incompetency, to take such action, and, on the ground of the inexpediency of such action, to make any declaration respecting the future ecclesiastical organizations of such freedmen as may belong to our communion. The Assembly believes that the responsibility, as well as the course to be adopted, must devolve on those persons who are both politically and ecclesiastically free, as all others, to serve God according to the dictates of their own consciences.

4. The Assembly hereby reiterates the recommendation of the last Assembly to all our ministers and people, to embrace all opportunities and use all diligence in affectionate and christian efforts for the spiritual benefit of the colored race, within each of their private and public ministrations, and seek by all lawful means to introduce them into permanent connection with our branch of the Church of Christ.

The records of the Synod of Virginia were approved as far as written, with the exception that the last meeting mentioned has no record of the absentees at that meeting. Also, on page 64, there is notice of the adoption of an overture on the change of boundary between the Synods of Virginia and North Carolina, which is deficient in that it does not designate the change made.

The hour of 2 o'clock having arrived, the Moderator called the Rev. J. S. Wilson, D. D., of Atlanta, to the chair to conduct the devotional exercises, after the conclusion of which the Assembly adjourned until to-morrow morning at 9½ o'clock.

FIFTH DAY.

Tuesday Nov. 26.

The Assembly met at 9½ o'clock, and was opened with prayer by Rev. J. Rumple.

The Stated Clerk read a letter from Rev. T. Dwight Witherspoon,a delegate from this Assembly, to meet with the General Assembly of the Cumberland Presbyterian Church. Mr. Witherspoon announced that he performed the duty, enjoined upon him, and was kindly received. The letter was received, and Mr. Witherspoon's diligence was approved.

A resolution was offered by Rev. B. Gildersleve indorsing and recommending the Southern Presbyterian Review to the churches. The paper was referred to the Committee on Bills and Overtures.

The order of the day was taken up, viz: the hearing of Rev. A. J. Baird, D. D., delegate from the Cumberland Presbyterian General Assembly to this Assembly. He adressed the Assembly substantially as follows:

He was most happy to bring to this Assembly the salutations of the Cumberland Presbyterian Church. He did not intend to trifle with the precious time of the Assembly. On occasions like this we should interchange with each otherin feelings of kind and brotherly love. Good books and productions should be laid on each others' tables. The benefit of such interchange would be mutually profitable. The Cumberland Presbyterian Church was not ashamed of her history or her record, but with pride claimed to be of the great Presbyterian family. He had attended with pleasure and such regularity as his pastoral duties would permit. On last night during the discussions on Foreign Missions, the thrilling language of the speakers made his bosom swell, and he felt perfectly at home. He was assured that we were leaning on the arm of Jesus as we had never leaned before; from Maine to California the ministerial labors were being devotedly prosecuted. When on last night he heard one of the brethren so fervently plead for the cause of Christ, he thought of the hero of the battle of Cressey, who, on seeing his slain knights, felt reliant that he yet had faithful men to guide him on. He said when he looked at the reports on education, etc., and saw their meagreness, he felt buoyed that the brethren were still firm and devoted, despite all discouragements. A desolating war had swept over the land; when it first broke out he was Corresponding Secretary of the Board of Education. Numbers of promising young men who were qualifying themselves for usefulnes buckled on their armor, and new sleep under the sod of the vail. Others had been brought to God through Church influence.

The Moderator replied in substance as follows:

That it was with deep interest he had heard the account of your church. We rejoice with you in her prosperity. As you send out your scouts and your sentinals, and unfurl the banner of Jehovah defending the faith with your grand artillery, we bid you God-speed and give our hearts and hands to your aid. You tonched our hearts when you spoke of our common exertions in a holy cause.

Botanists tell us that the thorn is but an undeveloped flower, and though many thorns surround your church and ours now, yet these thorns may all become flowers if prayer and patience are used. Many of these thorns may bloom even here in beauty and fragrance, but certainly will do so in a better and brighter world. We rejoice with you in your educational interests and prosperity; they are indications that you fully understand your duties in this regard. We say to you, God-speed in all you do to promote the interest of the church. Yet it is unwise, impossible, as involving those interests, to change any feature of our church order. We can only extend to you the hands of brothers, in the spirit of christians, hoping to meet you all in that other world where no change or discord can occur.

The second order of the day, viz., overture No.—concerning the establishment of a Southwestern Theological Seminary, was taken up.

Rev. Dr. Lyon, of Miss., seconded the motion to adopt the recommendation of the committee, viz.: that it is inexpedient, at present, to establish a third Theological Seminary in the Southwest. He proceeded to say:

ERECTION OF A THIRD THEOLOGICAL SEMINARY IN THE SOUTHWEST.

Dr. Lyon stated that,so far as he knew, few of the brethren desired a Southwestern Seminary; yet he felt that there should be a seminary in the Southwest. Many felt that the removal of the seminary from Columbia would be expedient, and the subject was discussed. A memorial was drawn upon the subject; it was suggested that a sectional seminary would not produce good results. The subject of a third seminary was no longer discussed, but the removal of the Columbia institution to the Southwest. It was a well endowed institution, and he felt that it would be removed to the growing Southwest. He wished to discuss the question mildly; he would not wound the feelings of a brother there. But he would move the Columbia College, with its splendid library and able faculty, to the prolific Southwest and make it the second pride of the section.

Dr. J. R. Wilson said that in his understanding of the remarks of Dr. Lyon, the latter thought that at some future time the Columbia College would be removed to the Southwest. He had no personal feelings in the matter; he was a Director of the Institution, and was warmly attached to it; he doubted not that if the entire church would declare that it was expedient to remove it to the Southwest the Synods of South Carolina would consent to it; if the church said it was inexpedient now to remove the institution, then the decision should debar further agitation of the subject as injurious to the seminary. If the church decide upon its inexpediency, then he hoped that it would be regarded as a final decision for the present generation.

[*Continued on fourth page.*]

Free Christian Commonwealth

LOUISVILLE, KY., THURSDAY, DECEMBER 5, 1867.

Rev. STUART ROBINSON, Editor.
Rev. GEO. O. BARNES, Cor. Editor.

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The Judgment of the Court of Appeals in the Walnut Street Church Case.

The decision of the Court of Appeals was submitted to our readers last week without remark. Nor is it probable that anything which could have been said then or now would have added to the clearness of the conviction of every impartial reader of Judge Hardin's paper, that the judgment delivered on the facts of the case, presented with such remarkable perspicuity, was in every respect a righteous judgment. Such of our readers especially as have given careful attention to what has recently been published in the *Free Christian Commonwealth* of the opinions of the most illustrious British jurists in similar cases, will perceive at once that the Kentucky Court of Appeals could not possibly, if true to themselves as trained jurists, have decided the case in any other way. And so far as concerns political bias, we have not the shadow of a doubt that any Radical judge in the United States, who is a *bona fide* jurist, whose mental vision is not befogged by theological prejudice, and whose conscience has not been utterly subverted by the current Jacobinism, would have given substantially the same judgment.

If we were of those who plume themselves on their foresight in saying, "I told you so," we might feel somewhat flattered to find the Court of Appeals asserting the very principles which the *Free Christian Commonwealth* has maintained throughout this whole controversy in regard to the constitution of the Church, and property dedicated to pious uses under that constitution. But we never could regard it as evidence of extraordinary sagacity to predict to a child playing with fire that it would burn its fingers, or to a child playing with edged tools that they would cut them. No man of ordinary intelligence should ever have allowed himself to be humbugged by the bullying threats so current among us here in Kentucky for more than a year past, that the treacherous faction which betrayed us ecclesiastically would also take our Church property from us. It stands to reason that property held in trust for pious uses, like any other trust property, must be appropriated according to the intention of the original donors. It equally stands to reason that money thus given for pious uses to a church with a written creed and constitution, must be presumed to have been given for purposes in accordance with the provisions of such constitution. For while, theologically and ecclesiastically considered, the creed and constitution of the Presbyterian Church is held by genuine Presbyterians to be of divine warrant, yet equally clear is it that, contemplated in a human point of view, as the civil courts must regard it, this constitution is in the nature of a covenant or charter, under which funds have been invested. That as a civil society having certain franchises and property interests, with power, like many other corporations, to make its own by-laws, the Presbyterian Church, or the several Presbyterian congregations, are directly responsible to the civil courts for a faithful execution of the trust committed to them, in using funds and property entrusted, in accordance with the purposes and intention of those who have dedicated such funds and property for pious uses. Until within the last few years and the reign of Jacobinism in Church and State, we doubt whether such a conception ever entered into the mind of a Presbyterian that the mere decree of a General Assembly, independent of the provisions of the constitution, must be taken either by ecclesiastical or civil courts as the supreme law of the Church, and conclusive as to all questions of property before the civil courts. It was, perhaps, natural enough that the Louisville Chancellor, who is a Unitarian and something of a polemic, we believe—having written on the subject of the Church and Church government—should have conceived of Presbyterianism, and indeed of any Church with a creed and constitutional bond of union, as a sort of poly-headed Popery, holding to the infallible authority of councils. And therefore it never occurred to him that in denying the right of a civil court to go behind the decision of the General Assembly, and decide ecclesiastical questions under the Presbyterian constitution, he was really himself deciding the fundamental ecclesiastical question, and, worse than that, *deciding it wrong*, and to the ruin of the Presbyterian Church. Who would be fool enough to give his money as a Presbyterian for pious uses, with the understanding that the control of his money as to its use should be in the hands of a mere majority of the Assembly, unrestricted by the covenants of the constitution of the Church? Well did the venerable Dr. George Junkin say in his testimony in this Walnut Street Church case, concerning the theory of the powers of the Assembly set forth by the Assembly of 1866, and accepted by the Chancellor: "*If this be Presbyterianism, I never was a Presbyterian; and by the grace of God, I never will be.*"

By common consent, it would seem, certain issues concerning the division of the Church in Kentucky, which has occurred since the institution of the Walnut Street Church suit (this began at the instigation of Dr. Breckinridge in the Synod of 1865), were excluded from the pleadings in this case, and therefore excluded from the consideration of the court. This, however, is of comparatively little importance, since the grounds upon which the court decided this case are so broad as to embrace all cases of litigation under the division. All that our friends have ever wanted was the recognition by the civil courts of the principle that the constitution of the Church must be considered in determining who shall hold Presbyterian Church property. This principle accepted, we have felt no uneasiness as to the result of suits for Church property in Kentucky. If our friends have not stood fast by the constitution and its covenants, and the Assembly has, then we sincerely hope our friends will not get the property. We have no faith in any Presbyterianism that seeks to serve God with stolen property. Our firm conviction, now as heretofore, is that no civil court of last resort in the Border States will risk its judicial reputation on any decision that will award the Church property of the Border States to the faction which has set the constitution at defiance.

We shall await with some curiosity the utterances of the few men of brains among our Jacobins, by way of response to this clear, well-reasoned opinion of Judge Hardin. We shall not be at all surprised to find them following the example of the *Presbyterian* and others in the matter of the recent letter of the Synod of Kentucky setting forth our doctrines and principles—namely, that Judge Hardin has "expressed their mind exactly." This is indeed the usual strategy of our Jacobins, who are terribly averse to making any other answer than "rebel," "disloyal," "vituperative," "bad spirit;" none of which answers will do in such case.

We have heard indeed some little *braying* about the assumption of the civil court to review ecclesiastical decisions, and of the inconsistency of men who hold to the spiritual character of the Church, accepting a decision of the civil courts protecting them against robbery and plunder. This is the more laughable as coming from the party who dragged the Walnut Street Church before the civil courts, and procured a decision utterly subversive of Presbyterianism. We care not to notice the *braying* of the rank and file of the drove; we wait to hear the utterances of the men who drive them.

The Synod's Committee of Missions—Their Arrangement for Raising Funds.

We learn that the Committee of Missions appointed at the late Synod, which held a meeting on Tuesday evening of last week, after careful consideration of the different questions left undetermined by the Synod—viz: "How shall the churches be reached, funds raised, and our missionary fields be looked after properly"—come to the conclusions to divide the Synod into four districts and appoint a minister in each, to devote two or three months in the course of the year to visit the self sustaining churches and procure funds, and visit the feeble churches and missionary fields and advise and assist in locating and sustaining missionaries among them. For the district below Cumberland river Dr. Hendrick was appointed; for the district lying between Cumberland river and the Nashville Railroad, Rev. Logan Nourse; for the district between the Nashville Railroad and the Kentucky river, Rev. Stuart Robinson; and for the district between Kentucky and Big Sandy rivers, Rev. Mr. Spillman. These four agents and evangelists are expected to co-operate with each other, and with the pastors and supplies of the churches, and arrange their system and times for work.

On the whole this arrangement seems to be the best that could be made in the peculiar circumstances of the Synod; there being not field enough for a Corresponding Secretary and agent without expending too large a per centage of the money raised for the support of such Secretary.

It is hoped that the brethren appointed will enter with zeal into the views and efforts of the Committee. That their churches will be willing, for the sake of an object so vital to the interests of the Synod, freely to yield up this small portion of the time of their pastors—that their brethren will make it a point to render them every possible assistance; and that the churches at large will respond cheerfully to the call for funds in aid of this important work. The prospects for raising funds for pious uses during the coming year are indeed not favorable. But if our people are thoroughly awake to the duty of serving God even with that which costs them something, the needful means can be raised.

Sacred Lyrics. Third Series of Horatius Bonar's Hymns of Faith and Hope.

Through Davidson & Robinson we receive from the Carters, the American publishers, the third series of Bonar's Sacred Lyrics, consisting of some one hundred "Hymns" and some fifty of the Psalms newly versified. It is a duodecimo volume of 325 pages, beautifully printed and every way sightly—save perhaps the yellow plaster on the back, to us at all times unsightly, but especially so when contrasted with the classic red edges and the sober elegance otherwise which characterizes this book.

Seldom have we enjoyed so rare a treat as in rambling for an hour in this beautiful garden of sacred flowers. How this union of the genuine poetic spirit with the genuine spirit of the gospel refreshes one's soul. How it fills the heart with joyous gratitude seeking utterance in such mental ejaculations as—"God be praised for such a gift to his Church as Horatius Bonar"—"God bless thee, Horatius Bonar, thou truly Christian soul, gifted with the glorious lyric genius!" "Thank you, Messrs. Carter, for bringing one into communion with such a book."

We affect no peculiar taste for the poetic, but simply acknowledge our instinctive love in common with the uncultivated masses of men for that which is poetic in conception and utterance. And when God confers upon any of his children the special gift of his grace to understand, experimentally, the beauty and power of the gospel of Jesus, and, in addition thereto, the gift of poetic genius for the conception and utterance of the gospel from the heart to the heart, we deem it no less a favor to his Church than the gift of a theologian like Calvin, or a preacher like Whitfield, or an expositor like Bengel, or Alexander. Indeed it would not be difficult to show that Bonar is at once a practical theologian, preacher, and Biblical critic.—What apologist for the great Paulo-Augustino Calvinistic theology ever did more in defence of that system against the charge of cold, metaphysical heartlessness than Bonar, by giving its great truths the glowing heart-utterance which marks these hymns. We have always regarded Augustus Toplady's great lyric version of Revelation VII: 9-17, "I saw and lo! a countless throng"—as practically the noblest defense of the doctrines of grace which he ever made.

If preaching in its highest sense is the utterance of the word of Christ to the heart of saint and sinner, what preaching was ever more eloquent than fifty of the hymns of this book, such as "Jesus Help"—"All in Bloom"—"The Work that Saves"—"The Blood that Speaketh Better Things," &c.

And as to Biblical criticism, no Biblical scholar will challenge our judgment that these versions of the Psalms by Bonar convey to the reader a more clear and vivid conception of the true poetic spirit, and the real tenor of the Psalms, than any of the Biblical critics have been able to convey—particularly to the popular mind and heart.

We shall be rejoiced to see these Hymns of Faith and Hope—we were going to say, ornamenting the parlor table in all our families instead of the vapid platitudes that usually lie there. But we remember that the books upon the parlor table are generally more for show than for reading; and this is one of the books of poetry which we would desire to see used for more practical purposes. Its every brief lyric contains gems of thought for Christian meditation, and that in a direction that must elevate and refine Christian taste, while it promotes deeper views of experimental piety.

A Nice Question in Law Decided in Kentucky—Rights of Married Women.

We heard only a short time since, with equal surprise and regret, that the case referred to in the following extract was before the Court of appeals. For whatever may be our opinion of the course of Dr. Breckinridge for the last seven years, we still retained more respect for him than for the oily Jesuitical Iscariots who were ready enough to avail themselves of his bold "badness" for the accomplishment of their treacherous and cowardly ends, while affecting a pious honor of his "bad spirit," and now having used him turn him out to die. Nor could we feel any other emotion than regret at the thought that there are true and noble natures in every such large family connection to be painfully affected by the insane folly of Dr. B. in sending his name down to posterity in the legal annals of Kentucky connected with such a quarrel and such a subject of litigation.

We take no pleasure in publishing the following extracts from the recent decision of the Court of Appeals. But finding it already published in the secular journals, we feel free to call attention to it, both for the sake of the important principle involved in it, and for the sake of the illustration furnished therein of the sort of litigious spirit with which the true Presbyterian people and Synod of Kentucky have to contend in defense of their church property. For it must be borne in mind that the General Assembly continues Dr. B. in its service since the closing of Danville Seminary as its Professor of Polemic Theology, as applied to law-suits for church property; that Dr. B. was really the author of the plot for breaking up the Walnut street Church and seizing its property; and that he is reputed to be the chief instigator of the suits now pending in several congregations. The decision, both in the Walnut-street case and the following, is rather damaging to his judgment as a lawyer, which our radicals have confided in heretofore:—

DECIDED NOV. 26, 1867.

J. W. Grigsby and wife vs. Robt. J. Breckinridge. } From the Mercer Circuit Court. Reversed.

ROBERTSON, JUDGE.

STATEMENT OF THE CASE.—"*Alfred Shelby* was the first and *Robert J. Breckinridge* the last husband of *Virginia Hart*, who died on the 8th day of May, 1859, while she was Breckinridge's wife. She had carefully perseved a large number of friendly and confidential letters which she had received during her girlhood, widowhood and wedded life, and***had, on her death bed, given and delivered them to Mrs. Grigsby—an only daughter of the first marriage. On the 9th September, 1859, Breckinridge, who in the meantime had been appointed administrator of his deceased wife's chattels, brought this suit in equity for enjoining the publication of *any* of said letters, and for compelling the surrender of *all* of them to himself." Some of these letters were written by appellee to his deceased wife, before and after his marriage to her. He claims possession of them, however, in his right, either as administrator or surviving husband, and not as author. The Circuit Court perpetually enjoined the publication, and ordered the surrender to appellee of the letters written to his wife by himself, and also of all letters received by her from *other persons* during their intermarriage. The letters written by appellee were described as merely friendly, confidental communications.)

Held: That "there is a property in such letters. By sending them the authors parted with their to the possession, control or reclamation of them, without her consent, and gave her the exclusive right to read and keep them for their endearing memories and sentiments."

This was *her* property. * * * The authors also retained a qualified property in their contents, which they alone had the right to publish for their own benefit, and therefore, and also because they reflected their emotions and sentiments, they had the right to enjoin publication by the recipient or any other person. This was the authors property *to its full extent*. * * * *

"Its (the property of Mrs. Breckinridge in the letters) peculiar character and dedication, eminently distinguished it, like jewels, as her separate property, which she had the right, as between herself and husband, to keep and dispose of regardless of his will, and * * her testimentary deposit of them with her daughters to keep as mementoes of her mother and her correspondents, was no wrongful publication of them. * * * *

"When she was about to die and could not, by her own custody, preserve her letters any longer, (she) had a right to secure their continued preservation and enjoyment by a gift and delivery of them to her own daughter to keep and enjoy—whom she seemed to prefer to her surviving husband (as the custodian) of a deposit so consecrated by her feelings. * * * And by that solemn transfer and sacred trust, she passed all her own rights as separate property, in perpetuity; consequently none of those letters, after that irrevocable alienation, constitute any portion of her intestate estate. * * * (Nor) passed to the appellee as her administrator. Nor, for the same reason, could they have survived to him as her husband. He has no better right to control the letters, of which he was the author, than the others. * * * * *

"Nor would we admit, that, in this age and country a husband's rightful authority gives him during marriage, dominion over his wife's chaste and friendly correspondence—not affecting *his* rights; nor that, in all the plenitude of his marital power he could, without her free consent, take from her, or destroy, or in any way control the possession or gilt of such letters. Any such ungracious interference with her confidential correspondence would impair social confidence and disturb domestic peace, and ought not to be encouraged by the judiciary—especially as it could do him no other good than to gratify a jealous and prying a curiosity. According to befitting decorum, and in every valuable sense, such letters, written to her to keep, and read, and cherish, are hers; and if she, for reason satisfactory to her own taste and judgement, choose not to give or show them to her husband, she has a right to keep them to herself as her own inviolable property—and a confiding wife will never withhold from a true husband her confidential letters without good and sufficient reason.

"The existing code of both British and American law, recognizes the personal individuality and moral responsibility of wives; and consequently guarantees their freedom of thought and interchange of sentiment. Their ideas are their own; their emotions their own and their affections their own. Here and now a husband must not be a tyrant, and ought not to be a spy on his wife, who is neither his slave nor his mistress; but should always be his free and equal companion.

* * * * *

"His right to enjoin publication (of the letters written by himself) still remains unimpaired. But as author he has no right to the possession of the letters. As to her other letters, the authors alone could enjoin publication; and as she parted with all her right to them, no other person than her transferee has any legal right to their custody. * * * *

"Wherefore, the judgment is reversed and the cause remanded, with instructions to enjoin the publication of the letters of which the appellee was author, and to dismiss the petition as to all else."

A TOUCHING REPLY.—In a Christian family, near Amoy, China, a little boy, the youngest of three children, on asking his father to allow him to be baptized, was told that he was too young; that he might fall back if he made a profession when he was only a little boy. To this he made the touching reply: "Jesus has promised to carry the lambs in his arms. As I am only a little boy, it will be easier for Jesus to carry me." This logic of the heart was too much for the father. He took him with him, and the dear one was ere long baptized. The whole family, of which this child is the youngest member—the father, mother, and three sons—are all members of the church at Amoy.

Miss. Inst.

It is our mercy if God's enemies are our enemies.

Human nature is stone blind in matters of religion.

The Anti-Creed Humbug Exposed by a British Jurist.

We happen to meet with the following passage in looking over an account of various decisions of the civil courts touching the obligation of churches to stand fast by their creeds. It is found in the opinion of Baron Smith in the Irish Church case of Dill vs. Watson, and looks as if either history wonderfully repeats itself, or Baron Smith had been told by somebody of certain sophistries very current in the American religious world. Says Baron Smith:

"Let me here, with unfeigned respect and admiration, advert to the far better than eloquent argument and effusion—to the manifestly sincere profession of faith of my friend Mr. Holmes. I unhesitatingly agree with him, that the Rible is the rule, the only rule of faith; that it is the star which is wanting to guide the wisest amongst us to the true sanctuary, where we should bow down and devoutly offer the incense and worship of the heart. I agree with him, that to appeal from the Word of God to the opinions or decress of man is, as irrationally as impiously, to withdraw our faith and allegiance from perfection, infallibility, and truth, and transfer them to infirmity, fallibility and error. And I also agree with him, that we are not to coerce our neighbour into an adoption of our belief. But I at the same time hold, that the Scriptures must be interpreted before they can become a rule of common faith; that men's interpretations of the Bible constitute the foundations of their faith; that the members of a community who, after having searched the Scriptures, all concur in giving one interpretation to their fundamental and essential contents; that these, I say, form one religious body or Church: while those who construe the Scriptures differently from these, but in concurrence with each other, form another distinct religious community or Church. Again, I do not conceive that I appeal from the Word of God to that of man, by proclaiming or attesting by my signature that I concur in the interpretation given by a numorous body of my fellow-Christians to certain passages of Scripture. They agree with me, I agree with them in construction and consequent creed; but neither take their belief upon the authority of those others. Both draw their faith from the Bible as its common source; both consider the Bible as containing the only rule of, and furnishing the only unerring guide to, a true faith; each, with God's assistance, and the subordinate and pious aid of human instruction, interprets as well as man's infirmity will permit; both coincide in the same interpretation; that interpretation regulates their faith; and all who thus coincide become members of the same religion. And thirdly, we do not coerce our neighbour by calling for his signature to our profession or articles of faith. We leave him free to adopt or repudiate that faith, according as his reason, his conscience, and the grace of God may direct him. We but say to him, If you agree with us, affix your signature to certain articles, or in some way notify your recognition of their truth; or if you disagree, withhold such signature or declaration. And we say of him in the former case, that he *is*, and in the latter case he *is not*, of our religion. We do not compel him to hold our faith: we but ask him to inform us, by certain acts, whether he does hold it or does not; and we ask this, only if he claim to be enrolled as one of our body, and to be in religious communion with us. In the absence of such a test, our establishment would not be a rock cemented into solidity by harmonious uniformity of opinion; it would be a mere incongruous heap of, as it were, grains of sand thrown together, without being united; each of these intellectual and isolated grains differing from every other; and the whole forming a but nominally united, whilst really unconnected mass, fraught with nothing but internal dissimilitude, and reciprocal contradiction and dissension. *Hic dextrorsum abit; ille sinistrorsum.* This, indeed, I should hold to be, in the language of a late prelate, 'a Church without a religion.'"

Our Letter from Scotland.

EDINBURGH, Nov. 9.

While art may do much for a city, nature oftentimes does more. Such is the case with the ancient capital of Scotland. Long before the age of progression, it was considered the handsomest town in Europe, and later opinions sustain it in this envied position. In speaking of cities comparatively, one never includes Paris; but a Scotchman, indeed any one who knows Edinburgh, may boldly deny, what now-a-days is received as an established truth, the superiority of the center of gayety and fashion over every other collection of houses and people in the world. For Paris, art and wealth have done all. Nature's beauties are sparingly bestowed, but around the Scottish city she has thrown charms with a lavish hand. Edinburgh, too, has done her share of thinking for the world; for Scotland, whatever may be her numerical inferiority, has certainly produced a very large share of those illustrious minds which gave English literature its proud place.

It is not our purpose to enter into a discussion of the merits or demerits of any one place, but rather to describe two or three spots interesting to every class of readers.

The *Castle*, once for protection, now an ornament, stands on a huge rock more than 284 feet above the level of the sea. Afar off it is seen, lifting its time-worn battlements over the ancient city as a sentinel, ever vigilant and untiring in its guardianship. By the treaty of union, a garrison is always kept in the Castle, composed usually of two or three regiments. Every page of Scotland's martial history contains some account of this same old castle. It was the key to power and success. Most frequently, it has been the source of great anxiety and trouble to the citizens; for while, in the days when governments were pulled down and set up without any great difficulty, their allegiance was marked by many mutations, the sons of Mars who guarded the fortress were more steadfast, and the guns were oftener turned upon the citizens than their enemies. It was the last spot that remained faithful to Mary Queen of Scots, and the Governor who surrendered was perfidiously hanged after capitulation. The first object within the walls attracting attention is a cumbersome old cannon called "Mons Meg"—from the very loud report it made in firing. It was cast at Mons, in Brittany. It burst on being fired in 1682, in honor of the visit of the Duke of York. It was removed to the Tower of London in 1684. It remained there until 1824, when it was returned to its present position in Edinburgh by George IV, and welcomed with many demonstrations of joy by all Scotchmen, who looked upon it as one of their most precious national relics.

Near by the gun is a small stone chapel, built eight hundred years ago by Queen Margaret, wife of Malcolm III, who did so much toward civilizing and refining Scotland. Wrecked on the shores of the frith near Edinburgh during a severe storm, she was cared for and protected by the King, who, though rude and uncouth in his manners, had beneath a rough exterior a noble heart. He became enamored of the fair girl, and married her. This chapel, not more than nine feet square, is the only relic of her reign, and a fitting one too it is, as the grand aim and object of her whole life was to extend religious knowledge and zeal.

But the objects of greatest interest are the crown jewels. They consist of a crown worn by Robert Bruce, scepter, sword of State presented by Pope Julius II to one of the earlier Stuarts, with a collection of jewels sent by Cardinal Tork upon his death-bed to George IV, by him placed in Edinburgh Castle. They are a golden collar of the Order of the Garter, conferred by Elizabeth on James VI, with the Georgian dragon, the badge of the order, which is considered the finest jewel of its kind in existence. In addition to these is exhibited the ring of Charles II. All these are kept in an iron cage, and shown by gas light; an attendant always guards them. The Scotch regard these treasures with jealous eyes. They are the remains of past glory and independence. For more than one hundred years after the union, by which Scotland had her rights so shamefully bartered away by venial Parliaments, these emblems of nationality were lost to sight. No one could tell whence they had gone. Finally a great search was made, and they were found in a strong box in this crown room, which was walled up. They were discovered after this long lapse of time in a perfect state of preservation, and the chest in which they were concealed is now among the curiosities of the room.

Alongside the crown room are the apartments which once served as a royal residence. Here Mary Queen of Scots lived when Holyrood Palace became liable to dangers of abduction, and in a small apartment seven feet square, off the reception room, James VI was born on the 19th of June, 1556, which fact is heralded by large letters emblazoned on one side of the wall. Tradition asserts that he was let down from the single small window of this apartment, to the town below, a distance of 300 feet, from whence he was carried to Stirling, where he was baptized according to the Catholic ritual. The roof is adorned with the initials M. R., and on the west wall is a pedantic prayer (said to have been composed by Queen Mary), asking God's blessing on the young King, but which is strongly believed to have been the production of James himself. On the wall of the reception room hangs a picture of Queen Mary, copied by Gordon from an Italian work. It is unlike any other picture of Queen Mary in existence, and of which it has been truly said:

"If to her lot some human errors fall,
Look to that face and you'll forget them all."

High street is the great historical thoroughfare of Edinburgh. At one end is the Castle, at the other Holyrood Palace, and all along either side are various spots which are famous in the history of Scotland. Half way between the Castle and Palace stands John Knox's house. It is not calculated to attract the attention of the passer-by. It was erected in 1539, in the days of James V. Here the great Reformer resided during his pastorate of St. Giles. Here he came near falling by the shot of the assassin, and here he composed the great part of his History of the Reformation. Above the ground-floor, in large letters, is the inscription: "Lyfe. God above al. and yovr. nicht-bovr. as. yi. self." The house was procured by the city authorities soon after his coming to Edinburgh. On the corner of the house is an effigy of Knox in the pulpit addressing an audience. It has been purchased by the Free Kirk of Scotland, and is a species of museum for the collection of objects connected with religious matters. The house is fitted up in the style of the sixteenth century, and the little room overlooking the street which Knox used as a study, contains the chair which stood there in his life time.

Union Meetings the Order of the Day.

From nearly all our Northern religious exchanges, we find the union feeling greatly increasing, so much so that the Philadelphia *Presbyterian* is at last decided in its advocacy of union. Up to the time of the Pan-Presbyterian Convention at Philadelphia, it was in some doubt as to whether prudence dictated its taking any decided stand, especially as several of the Presbyteries by their action did not altogether approve of the 'Basis of Union" proposed by the two committees. But since the meetings of the various Synods and the enthusiastic union convention has appeared so strongly to favor union—and as the *Presbyterian* now feels that it is on the majority side of the question, we are prepared to find it advocating reunion with all earnestness.

We have never doubted, ourselves, neither as to the ultimate union of the Old and New School, nor that the vast majority of the Old School would finally acquiesce in the reunion. And in fact we are unable to see why these two bodies, and even the Assembly party in Kentucky, should not be united. There is nothing, so far as we can see, to keep them longer apart.

The Methodist Episcopal Church South, Aggressive.

The Methodist Episcopal Church South has been making rapid advances since the difficulties in the country commenced, manifesting a much more aggressive spirit than the Presbyterian Church in the South, which seems to act as if it were destined only to hold the Southern ground, without making any aggressive movement in the Northern States.

Since the close of the war the Methodist Church South has added to its Conferences the following, viz: one in Maryland, Illinois, Kansas, California, and Oregon. Of the Oregon or Columbia Conference, a writer in the San Francisco *Spectator* thus speaks:—

"A more faithful band of preachers than that which composs the Columbia Conference is not to be found in all the church. The waves of persecution and sectional hate that have beat against and rolled over our church in the East and in California, reached Oregon and spent their force upon our church newly planted here. Our ministers were abused, insulted, slandered and threatened with death; mobs gathered at our meetings with the avowed purpose of hanging our preachers; but still that little band, faithful to their holy trust, went forward, braving toil and danger, privations and persecutions, expecting to meet death, but willing to die rather than deny their Lord and Master, or bow the knee to strange gods. Their only theme was Christ and Him crucified; they allowed the ministers of other churches to look after the interests of the Government; they were content to labor for the salvation of deathless souls. God was with them for their protection and consolation; He thwarted all the designs of their enemies, gave them favor in the sight of the people, and blessed their labor, and the last year has been to our preachers a year of triumph, a year of jubilee. God has crowned their efforts with wonderful success; through their instrumentality hundreds have been converted and added to the church. Our church has a firm hold on the hearts of the people, and it is happily increasing in numbers and influence. The prospects of the Columbia Conference are truly encouraging. Its membership has been increased one half during the Conference year."

Closing of the General Assembly Proceedings.

The General Assembly of the Presbyterian Church closed its session of eight days in this city on yesterday. The deliberations of the body, which was composed of men of rare talents, learning, and ability, were marked by a degree of harmony, good feeling, and brotherly love we have seldom seen equalled in any assembly. As one of the reporters of its proceedings, we thank the Assembly for its kind expressions of approval, and will always remember our association, brief as it was, with this body of great and good men with the liveliest emotions. We esteemed it as an honored privilege to sit in the councils of the wise and pure, the learned and Christian men composing this Assembly. We extend our acknowledgments to every member of the body for the kind consideration and assistance rendered us in our endeavors to lay before the public from day to day the details of the proceedings. We trust that the members may have a pleasant journey to their respective homes, and that Providence will long lengthen out their useful lives, and that they will receive in heaven the final rewards of labors so faithfully performed on earth, and that they may all be reunited in an Eternal Celestial Assembly, where the Lord of Hosts will be their great Moderator.

Nashville Union and Dispatch.

High Tariff and Free Trade.—The New York *Observer* gives the following as illustrations of "High Tariff and Free Trade:"

"Last Sabbath day, the Rev. Dr. Morgan Dix preached on the following subject: 'The law of the Episcopal church, her highest interest forbid non Episcopal ministrations within her fold.' The same day the Rev. H. Blanchard (Universalist) preached on 'The religion of free trade.'"

Free Christian Commonwealth

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No. 72, Fourth Street, Louisville, Ky.

OBITUARIES *extending over ten* (10) *lines will be charged at the rate of* 10 *cts. per line—eight words to the line.*

The Office of the *Free Christian Commonwealth* has been removed from 95 Third street to 72 Fourth street, between Main and Market, almost directly opposite the National Hotel.

A Chance for Everybody.—Being desirous of so increasing the circulation of the *Free Christian Commonwealth*, as to make it not only self sustaining, but enable us to enlarge it, and greatly improve it every way, we offer to any one who will procure for us *five* new subscribers, remitting us $15, to furnish a copy gratis for one year, or if they are already subscribers and are paid in advance, they may remit $12 retaining $3.

Owing to the amount of space occupied with the reports from the Assembly at Nashville, we are compelled to omit much miscellaneous reading matter this week. We hope our young readers will excuse us in again crowding out their column. We pledge ourselves that it shall not occur again soon.

PROCEEDINGS OF THE GENERAL ASSEMBLY. We again occupy much of our space this week with the proceedings of the General Assembly at Nashville. We shall publish the reports of the 7th and 8th days in our next issue. Our reports are mainly taken from the daily reports found in the *Nashville "Union & Dispatch,"* though we cannot refrain from tendering our thanks to Rev. Robert Morrison of our city, for the aid he rendered the reporter of that paper, in producing such an accurate report of the proceedings. The experience which Mr. Morrison has had in this work, has rendered him quite proficient in reporting the action of such a body.

At the request of those, who, like ourselves, have read the Brief of Mr. Thos. W. Bullitt; Messrs. Davidson & Robinson, 72 Fourth street, have just published this able argument before the Court of Appeals now in session at Frankfort. Discussing as he does in so masterly a manner the law points in the CESCEND especially the constitutional question involved in this church property controversy, the pamphlet is will worth reading and preserving. We hope all who feel desirous of posting themselves on this subject will order the pamphlet. It will be sent to any address for 25 cents, postage prepaid, or 5 copies for $1 00.

RICHMOND ECLECTIC.—Rev. Dr. Brown has disposed of his interest in the *Richmond Eclectic*, and Rev. Dr. Moses D. Hoge has formed a partnership with a gentleman in Baltimore, Md., who brings to the conduct of the magazine, energy, literary culture, practical acquaintance with business, and capital.

The magazine will hereafter be published simultaneously in Baltimore and New York, in an enlarged form.

The name of the magazine will be changed after this month's issue. In the meantime, all communications for the *Richmond Eclectic* will be addressed until further notice to Box 452 Richmond, Va.

Don't overlook this "Item."

The publishers of the *Free Christian Commonwealth* would earnestly urge all who know that they are in arrears to the paper to forward at once the amount of their indebtedness. We are compelled to pay cash to printers and paper-makers, while many of our subscribers are taking very long credits.

Although much is due us, yet for some weeks past we have not received money enough to pay our weekly bills. Do not wait for any further hints, but send us the amounts due; and so enable us to issue the paper without being compelled to draw money from other sources in order to pay our printers. We have not generally insisted upon the payment of $3 50 if not paid in advance, but we will be compelled in future to adhere rigidly to our printed terms.

Rev. W. H. Jeffries has taken permanent charge of the Westminster church Louisville, and regular services, morning and evening, will be held in that church hereafter.

Correspondents will please address Mr. Jeffries, care of Davidson and Robbinson. Louisville, Ky.,

Rev. T. B. Maury's Letter in Tract form.

Rev. Mr. Maury's letter with notes and an appendix will be issued by Davidson & Robinson immediately, for the benefit of those persons who will desire to have it for circulation in a convenient, suitable form. Orders will be supplied, postage paid at 75 cents per. doz., and $5 per. hundred.

The Peabody Fund.—The object of the Peabody Fund has been recently stated with great plainess. At the Educational Convention at Nashville, the Rev. Dr. Sears, agent of the Peabody Fund, urged as a primary necessity the establishment of Normal Schools. He said the Peabody Fund would be used, not to endow colleges, but to aid persons to qualify themselves, in schools already established, for the profession of teaching.

Spiritual Consumption.

A church that never sends a son into the ministry, and never prays or cares about an increase in the number of ministers, may expect to be left, in the course of time, either without a pastor, or with one whose ministry is barren. A church that has never learned to worship God with its money, and does not regularly contribute to carry on the work of the Lord in the home and foreign field, may expect that its light, which like all other lights can only shine as it consumes, will go out in darkness. A church that neglects discipline, and allows offenses to go unrebuked, may expect that this cancer will finally eat away its life. A church that allows its prayer meeting to go down, because its officers and members are averse to praying in public, may consider itself in a spiritual consumption, with its right lung already gone. A church that loses all fervor of desire and effort, and prayer, not only for the instruction, but also for the conversion of her children, and of the poor and ignorant, and of those out of the way in its immediate locality, may expect to be found in the next generation frozen to death.—*Southern Presbyterian.*

Notices of Books.

THREE BOYS AND THEIR STORIES; A TALE FOR YOUTH. By Margaret E. Wilmer. 18mo; pp. 180. Philadelphia: Presbyterian Board of Publication.

The three boys of which this little book gives an account are cousins—all much alike naturally—one of them, however, having the inestimable advantage of a pious mother, whose blessing and ardent prayers in his behalf seem ever to have followed him. The one thus blessed becomes a preacher of the gospel, and dies a martyr to the cause of his Master. One becomes a Christian, after a long season of skepticism and infidelity, by witnessing the heroic faith and zeal of this servant of Christ. The other dies an awful death, without God and without hope. The book is well written, and is full of interest.

THE STARRY FLAG. By Wm. T. Adams (Oliver Optic). 16mo. Boston: Lee & Shepard.

BREAKING AWAY, OR THE FORTUNES OF A STUDENT. By the same author. 16mo; pp. 300. Boston: Lee & Shepard.

These two books, the first of a series, by this well known and popular writer for boys, have been read by us with much interest. The first is the history of a young boy-fisherman, struggling manfully against adverse circumstances for a higher position in the world, which, by the aid of his yacht, "The Starry Flag," he attains. The latter gives an account of the rising, rebelling, and final "breaking away" of a school from the oppressive rule of their tyrannical schoolmaster, with their subsequent adventures.

Both of the books are full of interest and adventure, and well worthy the perusal of our young boy friends. For sale by Davidson & Robinson.

Proceedings of the General Assembly of the Presbyterian Church in the United States, at Nashville.

[*Continued from fourth page.*]

8. That the Executive Committee be authorized to keep stationery and school books of the bookstores on commission, or on funds given for that object, the proceeds to be devoted to the interests of the enterprise.

9. That the overture sent up by the Rev. Dr. Bullock, proposing to remove the seat of operation of the Executive Committee from the city of Richmond to the city of Baltimore, be favorably received—that it be commended to the prayerful consideration of the Executive Committee at Richmond, and that they be directed and authorized to remove the sphere of said Committee's operations from Richmond to Baltimore as soon as shall be consistent with the interests involved and the general welfare of the enterprise.

10. That the Executive Committee now in office oe continued until———

———and from that time the said Executive Committee shall consist of the Rev. J. G. Bullock, D. D, Rev. John Leyburn, D. D, Rev. J. A. Lefevre, Prof. W. L. Baird, Treasurer, Hen. W. F. Giles, George M. Gill, Esq., John L. Weeks and G. F. Anderson. Respectfully submitted.

ROB. HETT CHAPMAN, Chairman.

Rev. B. M. Smith, D. D., from the Committee of Bills and Overtures, to which had been referred the paper concerning the instruction of the colored people, presented the following report, which was received:

The Committee on Bills and Overtures report overture No. 7 from the Synod of Virginia, proposing a revocation of the acts of the last Assembly on the relation of our church to the colored people, and overture No. 8 from the Presbytery of Mississippi, proposing such a modification of said action "as shall authorize the Presbyteries, in the exercises of their discretion, to ordain to the gospel ministry, and to organize into separate congregations, duly qualified persons of the colored race, and so declare that mere race or color is not regarded as a bar to office or privilege in the Presbyterian church in the United States." Your committee report the following minute:

Resolved, 1. That believing the resolutions of the last Assembly, pp. 35 and 36, were evidently designed to be of temporary operation, and that they contain many classes which do not adequately express the sentiments of our church on the subject contemptaled, they be and are hereby revoked.

2. That inasmuch as, according to our constitution, the duty of admitting candidates to the office of the gospel ministry devolves solely on the Presbyteries, and that of electing Elders and Deacons solely on the congregations, all male persons, of proper qualifications for such offices, of whatever race, color or civil condition, must be admitted or elected by these authorities, respectively, in accordance with the principles of our church government, and in the exercise of a sound christian discretion.

3. That the Assembly declines on the ground of constitutional incompetency, to make any declaration respecting the future ecclesiastical organizations of such freedmen, as may belong to our communion, believing that the responsibility, as well as the course to be pursued, devolves on those persons who are both politically and ecclesiastically free, and all others, to serve God according to the dictates of their own consciences.

4. The Assembly earnestly enjoins on all our ministers and people to use all diligence in affectionate and discreet efforts for the spiritual benefit of the colored race, within reach of their private and public ministrations, and to seek, by all lawful means; to introduce them into a permanent connection with our church. And for this purpose, the Assembly recognizes the lawfulness of measures such as have long been used in various portions of our church, contemplating the judicious selection and employment of the more pious and intelligent persons among colored communicants, in suitable official capacities, for the spiritual benefit of their own race.

Dr. Smith was gratified to find that of those persons that had come before the Committee all had agreed on the main points. He had no sympathy with that view that we only should do something for that people because their skin is black. He wished to do what we could for them because they are heathen and need the gospel, and this is the reason why we should labor for them, and we are ready to authorize one color to preach the gospel, if he meets the requirements of our book, as another.

The records of the Synod of Alabama were approved as far as written.

The hour for devotional exercies having arrived, the Moderator called Rev. A. P. Forman to take the chair. After these exercises were over, the Assembly adjourned to meet at 7 o'clock P. M.

NIGHT SESSION.

Assembly met at 7 o'clock, and opened with singing the 565th hymn—

"Daughter of Zion awake,"

and prayer by the Rev. Mr. Junkin.

The Moderator announced that the business of the evening was to consider the whole subject of Sustentation.

On motion, the Assembly agreed to spend the time between 11 and 12 o'clock to-morrow in exercises appropriate to the day of thanksgiving, in respect for the proclamation of the President.

Dr. Wilson, Secretary of the Committee of Sustentation, came forward and said he desired to explain the origin and work of the committee. We have passed through a trying crisis. Now is the time for brethren to speak up.

It will be remembered that in the providence of God, when the Assembly met at Macon, the country was prostrated, and the ministry could not be supported, our brethren from Kentucky and Baltimore came to our help, and raised our hopes. We then inaugurated our present schemes—one Central Committee and one treasury, having no power whatever—merely an advisory committee. The power is in the hands of the Presbyteries. The chairman of the Presbytery's committee is a corresponding member of the Central Committee. This chairman is the link between the Central Committee and the Presbytery. The Central Committee only receives and disburses the funds contributed by the church. They act only according to by-laws approved by this Assembly.

Three objects were attempted by the committee. One was to check the disintegration going on in the church—making the stronger churches aid the weaker. Our church was prostrated, and we must act together.

Another object was to awaken the spirit of benevolence. More than double the number of churches contributed this year than last. Another object was to perfect our scheme of sustenfation until our ministers should not be compelled to teach or tend to secular pursuits. Under this scheme the Presbytery must recommend the applicant, and we have met this year *every* application made for relief. What we need is to have a fund sufficient to aid every feeble church in support of their minister. We have received from Kentucky and Baltimore $30,000; and we are indebted to them for many other favors. We did hope this year to say to our friends we would be self-sustaining; but most of you must know that now many of our churches are completely prostrated which last year were self supporting. We shall not need less than $40 000 to support our feeble churches. He believed that the money could be raised if the people knew the condition of the church. To do this, ministers must wake up and heartily co-operate, and by the blessing of God we will be carried through the crisis.

Dr. J. H. Rice said:

We cannot make a question of this subject: we are all united. The term has been chosen designedly. "Sustentation"—uphold all the ministers of Jesus. That which gives strength to a system of fortifications is their mutual support. This is our agency, for these lines of fortifications are as available for attack as for defense. Our feeble churches are our outer redoubts, our strong churches are the inner, strong redoubts; and they support one another. And then there is the necessity of having a central agency and central power; that central agency is the Assembly, the power is in the Presbyteries, and the communicating agency is the Central Committee at Columbia. Without men and munitions of war, the fortifications are useless. This is our want. How shall we provide? Only one way:—"making our liberality abound to depths of our poverty." We need more faith.

Dr. Hamner said: This is a cause which has high and supreme claims upon us all. The great desideratum is money to carry on our designs. The government sustains its stupendous schemes by calling upon all the people. It was in Jewish theocracy, to such an extent that the poor widow threw in more than all. We need to set every brother to work and carry the request to every household.

"There is that in withholding that tendeth to poverty; there is that in giving that tendeth to increase."

Rev. S. Robinson said. Some great master has told us that words are things; this is true, but things are words, and upon that word you have come to might. The fear he had was that the people would give way under their triale. God put you here to stand for the truth. He (Mr. R.) was jealous of you with a Godly jealousy. Then the second blow came; the early and latter rain was with held, then his fears were renewed. But he was brought into contact with the suffering people of God. He knew nothing of the suffering of the miuistry. And he wished that those who have not suffered might be brought up to the same standard of faith as those who have suffered

He believed if the Assembly would appoint an apostolic commission to go out all over the northern district, from Missouri to Boston, and proclaim every where, here are two live men from the South, you will get a crowd everywhere and get the money too. Then all go home and tell your people you are the last branch of true Presbyterianism in the land, and your people will meet you with their offerings.

Dr. Brown said: The time has now come in which we should feel the whole idea of self-dependence as to our fellow men. It is right under severe providences to receive aid, but if we carry this beyond the exigencies of the hour we become degraded. The Secretary says he must have $40,000. Suppose $100,000 will meet every want—why should we tremble? Would it be any oppression to ask ten cents a week from every member? The amount would be $364,000. But the average at 2½ cents per week and you would get $91,000. Why can't we get this amount? We have the best organization on earth for gathering the contributions. The difficulty must be in want of presentation by the Ministers, Elders and Deacons. He greatly admired the scheme of the Secretary, for it has its model in the Word of God. We have the body fitly joined together; let us then work together.

The Assembly then adjourned until 9½ o'clock to-morrow.

THIS LITTLE HAND.—Brothers and sisters should always try to live in love. For if one of them should be taken ill and die, they would be very sorry, and blame themselves if they had not always been kind and loving to the one who was gone. But if they had always lived in love, it would be pleasant to think of that.

I have heard of a brother and sister who loved one another very much. He was the older, and was taken ill and died. They laid him out on his own little bed, and the mother took his little sister to look at him. I cannot tell you what she felt and thought as she stood looking at his sweet face, as white and cold as marble; but she wept very much. At last she said, "Mother, may I take hold of his hand?" Mother did not like to let her, it was so cold. But after a little time she placed it in hers, when the dear child, lifting it up and stroking it gently, said, "This little hand never struck me!" Oh, how pleased she was to think of that! So, little children, love one another.

The "Dutch" Left Out.—The General Synod of the Reformed Dutch Church in session at Albany on Thursday evening, by a vote of one hundred and twelve ayes to seven nays, confirmed the action of the Classes omitting the word "Dutch" in the title of the Church. The name, therefore, hereafter will be "The Reformed Church in America."

Report of the Proceedings of the Union Convention.—A phonographic report of the proceedings of the late Presbyterian Union Convention, held in Philadelphia, was taken, and the proceedings, with the debates, will be published in a pamphlet form as speedily as it can be prepared.—*Presbyterian.*

A Remarkable Ministry.—Rev. R. Y. Russel the pastor of the Bulloch's Creek church, S. C., died not long since. In a Presbyterial notice of him it is stated that during his entire ministry of forty-seven years in this region of country, over eighteen hundred persons were brought into the communion of the churches among which his labors were distributed.

The New York *Methodist* has been studying the statistics of the denomination, and is surprised to find that the increase of its members is only about one-seventh the number of probationers, year by year, which indicates that much the larger portion of the converts do not hold out for six months preceding their admission to full communion in the church.

Some months ago Rev. Dr. West, pastor of the Second Presbyterian Church in Brooklyn, asked the trustees to furnish him with funds to go to Europe, but they declined, on the ground that the income of the society did not meet its ordinary expenses. He then brought the matter before the session, or committee of the church, two of whom voted that he should go, and two that he should not, and he gave the casting vote in his own favor and went. In his absence complaint of his course was made to the Presbytery, and was requested to return immediately for trial. He arrived a few days before the trial and defended himself as best he could, but in spite of his remonstrance was dismissed. Dr. Spencer formerly occupied this pulpit. The N. Y. *Examiner* gives these facts.

Election of Professors.—The Rev. H. A. Nelson, D. D., has been elected Professor of Systematic and Pastoral Theology, and the Rev. Edward D. Morris, Professor of Ecclesiastical History and Church Polity in Lane Seminary, Cincinnati, Ohio, and have signified their acceptance of the same. These gentlemen have been prominent pastors in the New-school branch of the Presbyterian church, and their election will doubtless cause increased interest in the Seminary in that branch of the church. They are both graduates of Auburn Seminary, and are understood to be in sympathy with the theological views held and taught there.

Death in the Ministry.—The death of the Rev. Louis L. Conrad, a member of the Presbytery of Allegheny City, Pa., is announced. He died in Allegheny City on the 10th inst, in the fiftieth year of his age. He was born in Prussia, graduated at Hampden Sidney, Va, and studied theology at the Western Theological Seminary. He served as pastor or supply of several churches in Western Pennsylvania and Ohio, in all which he laboured faithfully as a good servant of Jesus Christ. He was much afflicted by bodily disease, but through all persevered in preaching Christ, and has now ended a weary life, and entered upon a blessed rest.

Pay Back the Money.—The Colenso controversy has assumed a new phase on a point raised by Miss Burdett Coutts. This lady gave to the Bishopric of Capetown the chief portion of its endowment; and her solicitor has notified the parties in interest, that whoever may be appointed to supplant Dr. Colenso, will find it his first act of duty "to relinquish an endowment which the founder provided with a totally different intention," which is rather stunning to all concerned, and which threatens practicially to make this lady the final court of appeal. The *Church Times* is furious, and denounces Miss Coutts as "making a rout about her beggarly money that would have discredited Shylock lamenting for his ducats."

DEPARTURE OF TRAINS.

Louisville and Nashville Railroad.

Nashville Mail, daily..... 8:30 A. M.
Nashvile Express, daily..... 6:50 P. M.
Memphis Mail..... 8:30 A. M.
Memphis Express..... 6:50 P. M.
Bardstown Accom'dat'n, daily except Sunday 3:30 P. M.
Crab Orchard Express, daily except Sundays..9:10 A. M.

Louisville and Frankfort and Lexington and Frankfort Railroad.

Morning Express..... 6:00 A. M.
Evening Express..... 2:30 P. M.
Accommodation Train..... 4:15 P. M.

Louisville, New Albany and Chicago Rail road.

Morning Express..... 9:15 A. M.

Jeffersonville Railroad.

Morning Express..... 6:50 A. M
Evening Express..... 2:00 P. M.
Night Express..... 6:00 P. M.

HODGE ON THE ATONEMENT.

THE PRESBYTERIAN BOARD OF PUBLICATION No. 821 Chestnut street, Philadelphia, will issue early in December—

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BY THE

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Professor in the Western Theological Seminary, Allegheny, Pennsylvania.

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[*From the Author's Preface.*]

"The volume is sent forth as the best contribution within my power to the vindication of the ancient faith of the Presbyterian Church, and of the unquestionable and only legitimate interpretation of her standards. While jealously guarding the essential principles of the Calvinistic system, I have designed to repel with all my might alike all those positive heresies which attack it openly, and with even greater solicitude that latitudinarian indifference to exact conceptions and careful statements of doctrine which tend secretly, yet not less certainly, to destroy the truth, and which in the present age is our chief source of danger."

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A Book for Young Christians. By the Author of "Early Dawn." 18mo, Bevel Cloth.—Price 55 cents. W. SARGENT,
Nov21. Business Correspondent.

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THE History of the Church of God. By the late Rev. Chas. C. Jones, D. D., of Columbia S. C..... $3 50
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[*Continued from first page.*]

Here the Moderator suggested that the point of order was as to the inexpediency of establishing a third seminary, and not the removal of any.

Dr. Wilson explained that he intended to convey the idea in his remarks, that if the Assembly decided against the expediency of a third seminary, then he desired such decision to be equivalent to deciding that it was inexpedient to further agitate the removal of the Columbia Seminary.

Dr. Lyon remarked that the Assembly had not reached the point of infallibility, and he trusted that no demand would be made upon members forestalling calm and deliberate discussion of questions pertaining to church interest.

Appropriate remarks were made by Rev. J. H. Leps, who thought that agitation was what was needed. Thus funds might be received when otherwise none would be. Funds should not be tied to any locality. The providence of God should direct their appliance.

The question was decided in the affirmative.

The third order of the day came up, viz: the consideration of the subject of Systematic Benevolence. The report was read, and pending the motion to adopt, a friendly discussion ensued, in which Rev. Dr. Smith, Rev. Messrs. Markham, Welch, Junkin, Mack, Price, Shepperson, Leps, Jones, Gildersleve and Cumpston, and the Secretaries of the Executive Committees, by permission of the Assembly, took part, in regard to the *times* of the collections to be taken up and the system to be employed in so doing. Want of space forbids the full report of the speeches on these subjects.

The report was amended and adopted.

It was made the fourth order of the day to hear the report of the committee appointed to consider the letter to the Assembly from the Synod of Kentucky.

The fourth order of the day was taken up, viz: The Report of the Committee on the letter of the Synod of Kentucky to the Assembly.

The report was read by Rev. Dr. Lyon, chairman of the committee.

The report was received, approved, and is as follows:

The committee to which was referred the letter of the Synod of Kentucky, having given it a careful consideration, beg leave to submit the following report:

The letter contains a statement of the doctrines and principles for which this Synod and its Presbyteries have been contending for the last seven years, and lays this statement before the General Assembly as the basis of a covenant upon which this Synod may form an organic union with us. It is, of course, not desired by this Synod that this paper should constitute any part of our doctrinal symbols, or our written constitution, these being already established in such a form as the Assembly have, in other cases of union, either formed or proposed, distinctly declared its unwillingness to disturb; nor is it desired, we presume, by the Synod, that the Assembly should enter into the controversies that have disturbed this body during the past seven years, or pronounce upon them in detail. The desire of the Synod, as we apprehend it, is the very natural and proper desire, to be assured that we are in such substantial agreement with them in the principles and doctrines for which they have been contending, that they will not be likely to have a recurrence of the difficulties from which they have already suffered so much. This agreement the Assembly can declare without any difficulty, since the whole existence of our church, as a separate organization, has been an assertion of these principles, and a protest against those acts and doctrines that tend to subvert them. In the first official announcement at Augusta of our ecclesiastical existence—in the pastoral letter issued by the Assembly at Macon—and in the action of the last Assembly at Memphis, these great principles have been declared in the most solemn and emphatic manner, as among the fundamental principles of our ecclesiastical organization. And we have looked on the struggles of our brethren in Kentucky with a deeper sympathy and a livelier interest, because we felt that they were contending substantially for the grand principles which have ever been the rallying cry of our Presbyterian ancestry in the best days of the church's history, the supremacy of Christ's crown and covenant. And we are sure that should our brethren see fit to enter into organic relations with us, they will find that substantial agreement in all these great doctrines and principles which is necessary to a cordial and a happy union. We therefore recommend to the Assembly the adoption of the following resolutions, viz:

1. *Resolved*, That this Assembly express its deep sympathy with our brethren in Kentucky, in the troubles through which they have been passing during the last seven years, and its admiration of the firm stand which they have taken for the spiritual independence of the church of Christ.

2. That this General Assembly declines now, as heretofore, to make any utterance concerning the acts of the body against which the Synod protests; yet the Assembly feel free solemnly to assure the Synod of Kentucky, not only of our cordial approval of, and sincere concurrence in, substantially, the Synod's statement of doctrine and constitutional principles, as contained under the four heads of the third division of their letter, but of our sincere joy to find our brethren of Kentucky so ready to unite with us in solemn covenant, with a view, among other things, to the advancement and maintenance of these doctrines and principles as against the apparent Erastian tendencies of our American Protestantism.

3. That the letter of the Synod of Kentucky be admitted to record, as they suggest, as a part of the historical acts and monuments of the church, published in the Appendix to the Minutes of this Assembly.

4 That this Assembly cordially approves of the determination of the Synod of Kentucky, as expressed in the sixth resolution of its minutes of June 26, 1867, communicated by its commissioners to this Assembly, to assert fully all its legal claims, as a part of the "Presbyterian Church in the United States of America," and to reserve all its legal rights of property, as a Synod in any union which may be formed with this body.

5. That this Assembly assures the Synod of Kentucky of a cordial welcome to our body. And its Standing Committee on Commissions is hereby instructed to receive and enroll, without further order, commissioners properly accredited from the Presbyteries of Ebenezer, Louisville, Muhlenburg, Paducah, West Lexington, and Transylvania. All which is respectfully submitted.

JAMES A LYON, Chairman.

[This report was after some discussion unanimously adopted on Wednesday.]

The hour of 2 o'clock having arrived the Moderator called Rev. S. Robinson to the chair to conduct the devotional exercises, after which the Assembly adjourned until 7 o'clock this evening.

NIGHT SESSION.

The Assembly was called to order at 7 o'clock, and opened with singing and reading part of the third chapter of the Prophecy of Ezekiel, and prayer by Rev. J. L. Wilson, D. D.

The Moderator announced the business of the evening to be the inauguration of Dr. W. S. Plumer as Professor of Polemic and Didactic Theology, at the same time reading the pledges required, to which Dr. Plumer assented and fixed his name. The Moderator then announced him the authorized Professor in the Seminary at Columbia, South Carolina. The charge to the Professor was then delivered by Dr. Lyon, who said:

"It would be presumption in him to try to instruct. You have had a large experience. He would only try to do his duty.

"He charged him to know that all the young men of his charge were converted men. Let his teaching and conversation try the hearts of the young men.

"Do not take it for granted that all who are converted are called to preach. He must be apt to teach; he must have common sense. Presbyteries are not always careful; her wants are so great that many not qualified are encouraged to enter.

"Again. Do not encourage haste in entering upon the ministry; give no countenance to a partial course. We are threatened with the power of infidelity. Many are falling away; many call in question the providence of God; many want to soften down the doctrine of grace. He charged him not to try to soften the doctrine of God's own word.

Again: The enemy is changing tactics; no longer the black flag is seen, but it is the doctrine of a Colenso. He charged him to study the changes of the times. We must keep in view that many have occurred. Long hymns, long prayers, and tedious discourses have passed away; we must keep up with the times.

Do not confine yourself to a dry theology, but embrace every opportunity to instruct your young men in all the manners—especially teach them that moral courage is one of the great elements of a preacher. All are brave in fair weather; we want men who will face danger. May God bless you in your work; may God make you in the future, as he has in the past, a pillar and an ornament of faith.

The Moderator then announced the fortieth hymn, which was sung by the congregation.

Dr. Plumer then delivered his inaugural address. He asked attention to the subject of "right temper" of a student. How much difference there is in men to be taught—not wholly the difference of talents, but fiads the beginning farther back—right temper in the study of the Scriptures; the man's heart must be right, for "out of it are the issues of life."

One great hindrance is prejudice. A man cannot study rightly whose mind has been prejudged on the subject. If a man do not come with candor he will go astray; he is astray already. Preconceived opinions shuts the door to advancement. The human mind, except so far as it is sanctified, is at enmity against the truth. Some are prejudiced against certain books, some against certain doctrines of the scriptures. Josephus says, "Jesus Christ was the teacher of such as loved the truth." He has been the teacher of no other sort.

Again. Such are the weaknesses of the human mind that nothing is more needed than unaffected modesty. This virtue is to be our honor, therefore, it should be unfeigned. Our Lord refers to this modesty when he says, "Whosoever receives not the kingdom of heaven as a little child shall not enter therein." The self confident man never makes high attainments.

The mind, the heart, the style should be controlled by this modesty. He should be gentle without pusilanimity, plain without latitudinarianism. Show me such a man, and I will show you a modest man. If a man has a great idea of himself, it will the only great idea he will ever have. But let no man be servile. In all studies and inquiries, attend to evidence and the dictates of reason. Admit or embrace no opinion which is not fully proven by the evidence you have. Keep the mind open to grave things; banish party zeal and prejudice; and give to other the free result of judgment and conscience. Implicit faith is due to no words but the words of Jehovah. No matter how venerable or learned men may be, their utterances are subjects of inquiry. Let the theologian do his own thinking and plenty of it. The theologian cannot exalt Christ too much, nor the authority of God too much. Again, there is not a more essential qualification for a theologian than profound reverence. He who feels no solemn awe in reflecting on spiritual truth, may well doubt his fitness for the sacred desk or the communion of the church. Divinity is solemn truth. Two classes of persons show irreverence for truth—one is the fanatic of the day, the other the abettor of heresy; of all dispositions requisite to success in the study of divinity is the *love* of the truth itself. It is indispensable—the love of the truth is the sure pledge that God will bless the possessor of it.

The Doctor closed, thanking the Assembly and the church for the great kindness shown him—old age must carry him off soon. He asked with great tenderness, "pray for me."

The moderator then pronounced Dr. Plumer duly inaugurated, when the Assembly adjourned until 9½ o'clock tomorrow.

SIXTH DAY.

Wednesday, Nov. 27.

The Assembly met, and was opened with prayer by Rev. Jas. Murray.

The minutes of yesterday were read and approved.

Rev. E. T. Buist, D. D., from the Standing Committee on Education, presented the following report, which was received, approved, and adopted, except the last two resolutions, which were laid on the table for the present. The report is as follows:

The Standing Committee on Education respectfully report that they have examined and considered all the documents placed in their hands, from the Executive Committee of Education.

That they find them in order; that this committee appear to have used all due diligence in their work; and, considering the unpropitious circumstances in which they have been placed, have accomplished a great deal.

There seems to be a large and widening field before them, and the church should be up and doing to enable them to accomplish their great work.

The Presbyteries have generally approved the Assembly's plan of operation, and co-operated with the committee; and it is hoped that soon all will unite in this plan. It seems to combine energy and efficiency with proper checks and balances.

The Executive Committee of Education address the Assembly several queries, asking for instruction. This committee think such matters must generally be decided by the committee, as they possess all the facts in the case, but subject to the review of the Assembly. But as far as they have informed us of their action and views in the several cases, we approve them.

We recommend the adoption by the Assembly of the following resolutions:

1. *Resolved*, That this Assembly regard the education of the sons of the church for the gospel ministry as a great and glorious work, and that they commend it to the consideration and prayers of all our churches.

2. *Resolved*, That the Assembly highly approve the diligence and faithfulness of the Executive Committee of Education during the past year.

3. *Resolved*, That this Assembly will meet at 7 o'clock P. M., in this church, on Thursday next, to consider the subject of the education of candidates for the gospel ministry.

4. *Resolved*, That this Assembly appoint the Rev. E. T. Baird, Secretary; C. Gennet, Treasurer; Rev. Dr. T. V. Moore, M. D. Hoge, C. H. Read, Wm. Brown, Rev. P. B. Price, Wm. F. Taylor, Esq, E. H. Fitzhugh, J. M. Herndon, Esq., and B. R. Wellford, Esq.

5. *Resolved*, That in case the Committee of Publication should be removed to Baltimore, that the Committee of Education should be removed at the same time and to the same place, and that the following persons should be appointed to fill the vacancies: Rev. J. G. Hamner, D. D., Rev. S. H. Higgins, D. D., Rev. Peyton Harrison, J. Harmon Brown, Treasurer, Gustavus Ober, Thos. Dixon, Patrick Gibson, and J. E. Trippe.

All of which is respectfully submitted.

E. T. BUIST, Chairman.

The report of the Standing Committee on Publication was made the second order of the day this morning.

Rev. J. A. Lyon, D. D., presented the following report on Sustentation, which was received and adopted:

The committee to which was referred the report of the Assembly's Executive Committee of Sustentation, beg leave respectfully to submit the following resolutions for the adoption of the Assembly—viz:

1. *Resolved*, That the Assembly commend the faithful and energetic manner in which their Committee of Sustentation has, during a year of unparalleled depression and embarrassment, discharged their arduous and responsible duties.

2. *Resolved*, That the Assembly tender their sincere thanks to those kind and considerate friends in Baltimore, and also to our generous brethren of Kentucky, for the liberal and timely aid given us in carrying on the work of Sustentation in our great and destitute field.

3. *Resolved*, That the Assembly approve the Rules and By-laws which the committee have adopted to govern them in the prosecution of their work.

The committee nominate for the Executive for the ensuing year the following persons—viz:

Rev. J. Leighton Wilson, D. D., Secretary; Rev. James Woodrow, D. D., Treasurer; Rev. George Howe, D. D., Rev. John B. Adger, D. D., Rev. J. L. Girardeau, Rev. Joseph R. Wilson, D. D., Rev. A. W. Miller, E Nye Hutchison, M. D., General McMaster, Henry Mullen, and Rev. Wm. E. Boggs.

Respectfully submitted.

JAMES A. LYON, Chairman.

The unfinished business, viz: the consideration of the report of the Committee on the Letter of the Synod of Kentucky to the Assembly, was taken up.

The hour having arrived, the order of the day was taken up, viz: the hearing of the delegation sent to this Assembly by the Synod of Missouri.

Rev. A. P. Forman, a delegate from that Synod, spoke as follows:

Mr. Moderator: The Synod of Missouri, at its annual meeting in October, appointed a delegation to this Assembly, consisting of the Rev. R. P. Farris, Elders Edward Bredell and David H. Bishop, and myself. I regret very much that the other delegates have not been able to come, and that the responsibility devolves upon me alone of representing here the Presbyterian people of Missouri. But, though I stand alone, I can assure you it gives me great pleasure, Moderator and brethren, to meet you at this time, and bear to you the congratulations of the Synod of Missouri, and express their warmest sympathy for you in your present time of arduous labor and heavy trial. We believe that you are one with us on the great questions that have agitated and rent into several fragments our once united and harmonious church. And, therefore, our hearts turn to you as to brethren, not only for whom we can express our sympathy, but also from whom we may secure sympathy in return.

And now especially in your present state of difficulty and distress, our sympathy for you is deep and profound. And when there came up to us the cry of starving multitudes in the South for bread, no money was ever given more freely than that which came from the Presbyterian people of Missouri for your relief. And not only do we love you, but it is the desire of our hearts to be with you in organic union. It is true, I do not come at the present time seeking for my Synod such a connection with your body. For, in the first place, we have not been able to secure a full meeting of the Synod of Missouri since the last Assembly. It was not convenient for us to hold a convention at any time during the summer so as to confer together upon the course best to be pursued by us. And at our recent annual meeting, owing to incidental circumstances, the number present was scarcely sufficient to make it proper for us to act for the whole church of the State, and take the decided step for proposing at this time an organic union with your body.

Aside from all this, however, it is probably best for us not to seek such a union at present, owing to the fact that it might jeopardize very important interests. We have been long laboring to establish an institution of learning for the education of the sons of the church. Its corner stone was laid in the prayers of God's people, and greatly has the Lord blessed it. Every year, I believe, since its establishment has witnessed a revival of religion and many young men have gone forth from the halls of Westminster College to become preachers of the everlasting gospel. Suit has already been instituted by those who adhere to the Assembly for this College, which is so dear to our hearts. There are also Presbyterial academies, and a great deal of other church property, the possession of which is sought by those who have gone out from us. It becomes us, therefore, to move cautiously in the matter of our ecclesiastical relations.

There is another reason, not without its influence upon the minds of many. The Synods of Kentucky and Missouri have been called, in the providence of God, to occupy conspicuous position in the great battle for the non-secularity of the church. I know we have been charged by our opponents with a principle in this contest, and have been assailed with the convenient imputation that we are actuated by political sympathy for the South in her recent struggle for independence of the Federal government. Now, I cannot believe that such a charge would by any means of itself keep our Synod in a state of independency, or deter us one moment from uniting with you. No, sir; we have been doing battle for the great doctrine of the Headship of Jesus Christ. We have been contending for a strict interpretation of the constitution of the church, and a firm adherence to its excellent provisions. And many of us believe that in our present position we can probably best carry on this contest to its final issue. Sir, we would save the old church. We loved her in the days before the war as the affectionate little child loves its fond mother. We reverenced her General Assemblies as the gatherings of some of the noblest men that God had given to his people in America. Even we, the young men, remember with hallowed associations those glorious days when the eloquent voices of Alexander and Thornwell and Hodge and Plumer and Rice were heard in the supreme councils of our old church. Shall those days return to our Zion? We know not, brethren But let us pray for it; let us labor for it. It is worth the effort. And we are not without some hope, faint as it may seem. Even the most extreme men in the Old School Church of the North are beginning to admit the fallibility of the Assembly and its mistakes in some of its part deliverances. And we have been assured, on evidence that we cannot very well question, that there is a conservative element in our church at the North, which is one with us in mind and heart, and which earnestly desires a reunion with the brethren of the South. These conservative brethren have asked us to wait patiently a little season longer, hoping that our principles may come to prevail, and that then the Synods of the Border States may form a sort of golden link for the reunion of the different sections of our broken Zion. On failing in this, we do at least hope that we may be instrumental in gathering about us whatever of conservatism may exist in the North. Therefore, we thought it well to heed the desire of the brethren at the North; and, to give them an additional ground for taking hold with more earnestness in the effort to bring back the church to the standard of God's truth, our Synod appointed a committee to go to the next Assembly, and lay before that body our views and the reasons that actuate us in our present course. That committee is not authorized in any way to make any concessions as to great principles for which we have been contending. It goes there once more in a most respectful and loving manner, and yet with firmness, and in the name of our King, to unfurl the banner of the Constitution of the Church, and display in golden letters the Scriptural doctrine of the Headship of Jesus, and that he alone is Lord of the conscience. And may Jesus go with them in all the fullness of his grace and his power.

Permit me just here to read an extract from a letter which I have this morning received from brother Farris, one of the delegates to your body. He says:

"Had I gone, I should have assured the Assembly of our sympathy and of our preference to be of them, but that, for their sake, and for the sake of whatever of conservatism there is left in the Northern church, and, generally, for the sake of the future of true Presbyterianism in the whole country, it seems to be wise for us to remain as we are, holding our vantage ground, from which we can hold fraternal hands to the Southern Presbyterian church, and, at the same time, by our protests and appeals to law, arouse and encourage our conservative brethren in the Northern church to look well to their ecclesiastical rights and liberties, while we also prove a serious obstacle in the way of subversive radical schemes. We lose nothing by tarrying; and, when there is evidently no longer room for hope, we shall gladly seek organic union with the Southern Assembly. In the meantime, our vacant fields are numerous and inviting, and ministers from the Southern church are earnestly urged to come to our help. They will be very welcome."

We do not desire or intend to remain in a state of independency. We know that you are one with us now, as you were in those blessed days of the past, to which memory will be ever carrying us back, and, therefore, our hearts turn to you, brethren. It will not be long before we shall meet you as co commissioners in the supreme councils of the church. God grant that our next meeting might be in the Assembly of a reunited church. But whatever may be the issue of the present contest, I feel assured that the Presbyterians of Missouri will never consent to a final ecclesiastical separation from their brethren of the South. In mind and heart we are one in the great system of grace. We are one on the doctrine of the headship of Jesus. We are one in our firm adherence to the great principles and safeguards of our noble constitution. We are one in all the sacred associations of the past. And believe me, brethren, we are not kept back from seeking an organic union with you at the present time by any want of sympathy for you, or of confidence in you. Already we are beginning to introduce your publications among our people, and doubtless they will receive a ready sale in all our congregations. It would be extremely gratifying to us, if, in your embarrassments, we could send you means to aid you in your domestic missionary operations. But this we cannot do now; for our own field exhausts our resources in this respect. There is another work for which we are not making contributions, and which should never be lost sight of by the people of God—I mean the work of foreign missions. Every Christian should make a yearly investment in this blessed cause. And I do believe if your Secretary of Missions would address a kindly appeal to the sessions of our churches it would not be altogether in vain.

I do not propose now to review the troublous scenes through which the Synod of Missouri and its Presbyteries were called to pass during our late disastrous civil war, when ministers and elders were required to take military and civil oaths to qualify them for seats in ecclesiastical courts, and God's ambassadors were forbidden to proclaim the glad tidings of salvation unless they would swear on the book of partisan loyalty to Cæsar, and when even men calling themselves ministers were found ready to urge on provost marshals and civil magistrates in their deeds of iniquity in relation to God's church. Those days are past; and with their end has come a separation from us of those who demanded that support be given to civil power by that kingdom which is not of this world. A little more than a year ago, those who adhere to the Assembly went out from us, and left us in peace to pursue our blessed work. They took off perhaps over a third of our ministers, but scarcely a fourth of our members. But this secession has not materially crippled us in our work. The great body of the Presbyterians are with us, and we carry the sympathy of the masses of the people. And our troubles have served to raise us to greater exertions in our own behalf. More than two years ago our missionaries were cast off by the Board at Philadelphia. During the past year we not only supported these brethren within ourselves, but even employed three evangelists, one of whom is that dear and venerable father in Isreal, Dr. Stiles, of the Synod of Virginia. We raised during the Synodical year about $5,000 for our missionary work, and in a partial report made to Synod, it was found that over $50,000 had been contributed by the churches for the erection of houses of worship. And our Zion has not been without the blessing of the Lord. In many places there have been interesting and powerful revivals of religion. God has smiled on us. The Lord has shown us his face of favor. His people have been revived. Their hearts have been encouraged. And precious souls have been brought into the kingdom The Lord pour out his Spirit everywhere, and in his own good time save earth's perishing millions, and bring into blessed union the golden links of his dissevered church.

Permit me, Moderator and brethren, to convey to you, again, and through you to all the Presbyterians of the South, the warmest congratulations of the Synod of Missouri.

On motion of Rev. Dr. Smith, a special committee was raised to consider and report on the matters brought out by Rev. A. P. Forman concerning the Synod of Missouri. The committee consists of Rev. B. M. Smith, D. D., Rev. John Jones, and Col. Leland.

Rev. Dr. Moore replied to Mr. Forman in substance as follows:

It gives me great pleasure to receive the salutations, and return them with the same fraternal confidence in which you have delivered them. We sympathize with you—have met your ministers, exiled because they would not bow the knee to Cæsar rather than to God; we have met your brave boys on our fields and in our hospitals; we have dropped the tear over their graves, and can never cease to feel an interest in the State which has thus aided us, and established a firm hold on our affections. Nor are we oblivious of your kindness to our starving people in the past two years. Many a starving widow in the Southwest has blessed God for Missouri. It is with these feelings of fraternal and grateful regard, and an absolute concurrence with the great principles for which you, as a Synod, have been contending for the past seven years, that we welcome you in this Assembly to-day. It is not our province to decide on your reasons for not forming an organic union. We have perfect confidence you will act upon those reasons as you may be best able; but when, in the providence of God, the way is open, we will receive you with outstretched arms; you will find the latch-string on the outside, and find with us a cordial welcome; and may grace, mercy, and peace from God the Father, Son and Spirit, be with you. Amen.

Rev. R. H. Chapman, D. D., chairman of the Standing Committee on Publication, presented their report, which was received and placed on the docket as unfinished business. It is as follows:

The Standing Committee, to whom was referred the annual report of the Executive Committee of Publication, would respectfully report that they have had the same, with the accompanying papers, under consideration. This important agency of the church of God is growing in might and advancing in power and in usefulness to the church and to the world. We should truly, deeply thank the Lord, and take courage—should gird ourselves afresh, and go forth to the great work of disseminating to the church and to the waste places of Zion, where the voice of the living preacher is rarely heard, and to the wide world, a godly and a sanctified literature, whispering of heaven, and instructing souls in the great truths of salvation. These are the streams which, under the favor of Zion's King, shall make the wilderness to bud and blossom; and these are the means and influences which, under the Holy Spirit's power, shall extend Messiah's reign, and make glad the city of our God.

The committee would respectfully tender to the General Assembly the following resolutions for their consideration and adoption:

1. The General Assembly rejoices in the prosperity of this enterprise of the church, approves the diligence of the Executive Committee, and directs the publication of its annual report in pamphlet form, to be sent, in connection with its catalogue of books, to all our pastors and churches.

2. That this Assembly records with devout gratitude to Almighty God his great goodness to us, in enabling us in our poverty and crippled estate, to do so much, with means so limited, in advancing this great interest.

3. That we rejoice in the prospect of the increased efficiency of this enterprise of the church, and commend it afresh to pastors, churches, and Presbyteries, enjoining it upon them to take order on its claims, and to give them most earnest aid in the furtherance of its objects.

4. That the *Children' Friend*, either in its monthly or semi monthly issue be commended to our churches and Sabbath schools, and that pastors and church sessions be directed to take measures to secure the enlargement of its circulation.

5. The General Assembly marks with pleasure and approves the appropriations made in behalf of our colored people, and directs the Executive Committee to further and greater effort in that direction.

6. That the Executive Committee be recommended and authorized to publish a monthly paper, which shall be an organ of communication between our Executive Committee and the churches under our care; and, that efforts be made by low prices (gratuitous distribution when necessary,) to bring said paper within the scope of every christian family of our communion.

7. That the Presbyteries be urged to recommend no one as a book agent who is not fully qualified for the work, and who will not pledge himself to enter on it promptly, and to prosecute it efficiently, and that it is hereby made the duty of the committee to withdraw the commissions of any of their agents whom they find unsuitable, or who are found to neglect their work.

[*Continued on third page.*]

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