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FREE CHRISTIAN COMMONWEALTH.

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Acts of the Ecclesiastical "Supreme Court" viewed from the stand point and in the Light of the Logic of the Civil "Supreme Court."

We noticed in our last, the general rejoicing of the secular press at the calm and majestic utterance of the law against the military violence which had prevailed in the country; and that utterance the more remarkable, as coming from the mouth of a Supreme Court, whose Judges had been appointed by the very administration whose acts it condemns.

We had not then seen the judgment of this Court in full. We have now read it, and find that so far from any exaggeration by the journalists in their reports of it, the half had not been told us. It is in our opinion the most important judgment pronounced by the Supreme Court since the origin of the Government. It vindicates the personal liberty of the citizen, as against the usurpations of mob violence and Lynch Law, however artfully disguised under military regimentals. It re-asserts to the full, the old Anglo-Saxon, as against the Jacobin theories of the power of majorities over individuals. It drags down from their insolent heights the usurpers who:

"Clad in a little brief authority,
Played such fantastic trick before high heaven,
As made the Angels weep."

And assigns them their place in history on a level with the vulgar herd of robbers, murderers and assassins, who have, age after age, since Cain practised the ethical theory that "might makes right;" and the theological theory that Pope Four-to-one is the veritable Vicar of God on earth.

We are not transcending the ecclesiastical sphere in thus speaking of this decision of the civil Supreme Court; or in presenting, as we propose to present to our readers, copious extracts from it, that they may study them, and lay them away for reference and for use, it may be in stormy times to come. For it will be perceived on a little reflection, that the principles of American law asserted in the following paragraphs, are principles which throw a broad impenetrable ægis over the religious as well as the civil rights of the citizen; and so long as these principles are recognized, there can be no such thing as persecution for religious opinions. Besides, it will be perceived also that, viewed in the light of these principles, the ecclesiastical Supreme Courts of all Protestant churches at the North, our own General Assembly among them, have not only been perverting the sacred authority which Christ confers for spiritual ends only, to political, partizan purposes, but as in all cases of such apostasy of the Church heretofore—have affirmed and attempted to enforce contempt and defiance of the authority given by God to Cæsar, as embodied in our Federal Constitution. When our readers shall have duly pondered the following somewhat extensive extracts from the decision of the Supreme Court—and we trust their length will not deter them from so doing—we request their attention to some of the practical applications of these principles to our ecclsiastical history:

Time has proven the discernment of our ancestors; for even these provisions, expressed in such plain English words, that it would seem the ingenuity of man could not evade them, and now, after the lapse of more than seventy years, sought to be avoided. Those great and good men foresaw that troublous times would arise, when rulers and people would become restive under restraint; and seek by sharp and decisive measures to accomplish ends deemed just and proper; and that the principles of constitutional liberty would be in peril, unless established by irrepealable law. The history of the world had taught them that what was done in the past might be attempted in the future. The Constitution of the United States is a law for rulers and people, equally in war and in peace, and covers with the shield of its protection all classes of men at all times, and under all circumstances. No doctrine, involving more pernicious consequences, was ever invented by the wit of man than that any of its provisions can be suspended during any of the great exigencies of government. Such a doctrine leads directly to anarchy and despotism, but the theory of necessity on which it is based, is false; for the Government, within the Constitution, has all the powers to grant it, which are necessary to preserve its existence, as has been happily proved by the result of the great effort to throw off its just authority.

Another guarantee of freedom was broken when Milligan was denied a trial by jury. The great minds of the country have differed on the correct interpretation to be given to various provisions of the Federal Constitution; and judicial decision has been often invoked to settle their true meaning; but until recently no one ever doubted that the right of trial by jury was fortified in the organic law against the power of attack. It is now assailed; but, if ideas can be expressed in words and language has any meaning, this right—one of the most valuable in a free country—is preserved to every one accused of crime who is not attached to the army or navy, or militia in actual service. The sixth amendment affirms that "in all criminal prosecutions the accused shall enjoy the right to a speedy and public trial by an impartial jury," language broad enough to embrace all persons and cases; but the fifth, recognizing the necessity of an indictment, or presentment, before any one can be held to answer for high crimes "except cases arising in the land and naval forces, or in the militia when in actual service, in time of war or public danger," and the framers of the Constitution doubtless meant to limit the right of trial by jury, in the sixth amendment, to those persons who are subject to the indictment or presentment in the fifth.

The discipline necessary to the efficiency of the army and navy, required other and swifter modes of trial than are furnished by the common law courts; and in pursuance of the power conferred by the Constitution, Congress has declared the kinds of trial, and the manner in which they shall be conducted, for offences committed while the party is in the military or naval service. Every one, connected with these branches of the public service, is amenable to the jurisdiction which Congress has created for their government, and while thus serving surrenders his right to be tried by the civil courts. All other persons, citizens of the States where the courts are opened, if charged with crime, are guaranteed the inestimable privilege of trial by jury. This privilege is a vital principle, underlying the whole administration of criminal justice; it is not held by sufferance and cannot be frittered away on any plea of State or political necessity. When peace prevails, and the authority of the Government is undisturbed, there is no difficulty in preserving the safeguards of liberty; for the ordinary modes of trial are never neglected, and no one wishes it otherwise; but if society is disturbed by civil commotion—if the passions of men are aroused, and the restraints of law weakened, if not disregarded—these safeguards need and should receive the watchful care of those entrusted with the guardianship of the Constitution and laws. In no other way can we transmit to posterity unimpaired, the blessings of liberty, consecrated by the sacrifices of the revolution.

It is claimed that martial law covers with its broad mantle the proceedings of this military commission. The proposition is this: That in time of war the commander of an armed force—if in his opinion the exigencies of the country demand it, and of which he is to judge—has the power, within the lines of his military district, to suspend all civil rights and their remedies, and subject citizens as well as soldiers, to the rule of HIS WILL; and in the exercise of his lawful authority cannot be restrained, except by his superior officer or the President of the United States. If this position is sound to the extent claimed, then when war exists, foreign or domestic, and the country is subdivided into military departments for mere convenience; the commander of one of them can, if he chooses within his limits, on the plea of necessity, with the approval of the executive, substitute military force for and to the exclusion of the laws, and punish all persons, as he thinks right and proper, without fixed or certain rules.

The statement of this proposition shows its importance; for, if true, republican government is a failure, and there is an end of liberty regulated by law. Martial law, as established on such a basis destroys every guarantee of the Constitution, and effectually renders the military independent of and superior to the civil power—the attempt to do which by the King of Great Britain was deemed by our fathers such an offense that they assigned it to the world as one of the causes which impelled them to declare their independence. Civil liberty and this kind of martial law cannot endure together; the antagonism is irreconcilable, and in the conflict one or the other must perish.

It is essential to the safety of every Government that in a great crisis, like the one we have just passed through, there should be a power somewhere of suspending the writ of habeas corpus. In every war there are men of previously good character, wicked enough to counsel their fellow citizens to resist the measures deemed necessary by a good Government to sustain its just authority and overthrow its enemies; and their influence may lead to dangerous combinations. In the emergency of the times, an immediate public investigation according to law may not be possible; and yet the peril of the country may be too imminent to suffer such persons to go at large. Unquestionably there is then an exigency which demands that the Government, if it should see fit in the exercise of a proper discretion to make arrests, should not be required to produce the persons arrested in answer to a writ of habeas corpus. The Constitution goes no further. It does not say, after a writ of habeas corpus is denied a citizen, that he shall be tried otherwise than by the course of common law; if it had intended this result, it was easy by the use of direct words to have accomplished it. The illustrious men who framed that instrument were guarding the foundations of civil liberty against the abuses of unlimited power; they were full of wisdom, and the lessons of history informed them that a trial by an established court, assisted by an impartial jury, was the only sure way of protecting the citizen against oppression and wrong. Knowing this, they limited the suspension to one great right, and left the rest to remain forever inviolable. But it is insisted that the safety of the country in time of war demands that this broad claim for martial law shall be sustained. If this were true it could be well said that a country preserved at the sacrifice of all the cardinal principles of liberty, were not worth the cost of preservation. Happily it is not so.

It will be borne in mind that this is not a question of the power to proclaim martial law when war existed in a community and the courts and civil authorities are overthrown. Nor is it a question what rule a military commander, at the head of his army, can impose on States in rebellion to cripple their resources and quell the insurrection. The jurisdiction claimed is much more extensive. The necessities of the service, during the late rebellion, required that the loyal States should be placed within the limits of certain military districts, and commanders appointed in them; and, it is urged, that this, in a military sense, constituted them the theater of military operations, and, as in this case, Indiana had been and was again threatened with invasion by the enemy, the occasion was furnished to establish martial law. The conclusion does not follow from the premises. If armies were collected in Indiana, they were to be employed in another locality, where the laws were obstructed and the national authority disputed. On her soil there was no hostile foot; if once invaded, that invasion was at an end; and with it all pertext for martial law. Martial law can not arise from a threatened invasion. The necessity must be actual and present; the invasion real, such as effectually closes the courts and deposes the civil administration.

It is difficult to see how the saftey of the country required martial law in Indiana. If any of her citizens were plotting treason, the power of arrest could secure them until the Government was prepared for their trial, when the courts were open and ready to try them. It was as easy to protect witnesses before a civil as a military tribunal, and as there could be no wish to convict except on sufficient legal evidence, surely, an ordained and established court was better able to judge of this than a military tribunal composed of gentlemen not trained to the profession of the law.

It follows from what has been said on this subject, that there are occasions when martial rule can be properly applied. If, in foreign invasion or civil war the courts are actually closed, and it is impossbile to administer criminal justice according to law, then, on the theatre of active military operations, where war really prevails, there is a necessity to furnish a substitute for the civil authority, thus overthrown, to preserve the safety of the army and society: and as no power is left but the military, it is allowed to govern by martial rule until the laws can have their free course. As necessity creates the rule, so it limits its duration; for if this government is continued, after the courts are reinstated, it is a gross usurpation of power. Martial rule can never exist where the courts are open, and in the proper and unobstructed exercise of their jurisdiction. It is also confined to the locality of actual war. Because during the late rebellion it could have been inforced in Virginia, where the national authority was overturned and the courts driven out, it does not follow that it should obtain in Indiana, where that authority was never disputed, and justice was always administered. And so in the case of a foreign invasion, martial rule may become a necessity in one State, when in another, it would be "mere lawless violence." We are not without precedents in English and American history illustrating our views of the question; but it is hardly necessary to make particular reference to them.

But it is insisted that Milligan was a prisoner of war, and, therefore, excluded from the privileges of the statute. It is not easy to see now he can be treated as a prisoner of war, when he lived in Indiana for the past twenty years, was arrested there, and had not been, during the late troubles, a resident of any of the States in rebellion. If in Indiana he conspired with bad men to assist the enemy, he is punishable for it in the courts of Indiana; but, when tried for the offence, he cannot plead the rights of war; for he was not engaged in legal acts of hostility against the Government, and only such persons, when captured are prisoners of war. If he cannot enjoy the immunities attaching the character of a prisoner of war, how can he be subject to their pains and penalties?

It will be perceived that the following principles, among others, are here set forth as fundamental in American law:

1. That the very end of ordaining a Constitution is the protection of individuals and minorities by *irrepealable law*, against the mere brute power of majorities.

2. That the Constitution is law, alike to rulers and the ruled—equally so in war as in peace—and that the plea of exigencies and "military necessities," for setting aside the provisions of the Constitution "is the most pernicious plea ever invented by the wit of man."

3. That the right to a trial by jury is as clearly guaranteed to every citizen not in the military service, in the Constitution, as language can express it. Of course, therefore, condemnation of the citizen to loss of property, liberty or life, without trial by jury, is none the less wilful robbery, violence, and murder, because done by military satraps and their lace bedizened tool.

4. That the claim to set up martial law except when the civil law is already overthrown, and beyond the period of the restoration of civil law, destroys every guarantee of the Constitution; makes republican government a failure; and defeats the very ends for which the fathers of the American Revolution separated from Britain and declared independence.

5. That even the suspension of the writ of *habeas corpus* does not involve the trial of a citizen otherwise than by jury, or the restraint of his liberty beyond the period necessary to give him a fair trial. And any plea of saving the country by a contravention of these principles is null—because a country without these principles is not worth saving.

6. That the pretence of holding citizens as prisoners of war—as hundreds were held in various Bastiles during the recent troubles—while at the same time denying them the rights and immunities arising under the laws of war, is a miserable sham and hypocrisy.

Such then is the light in which the civil Supreme Court reviews the acts of military usurpation during the last six years. In the light of these principles we ask attention to some of the acts and utterances of the Presbyterian "Supreme Court" touching certain things covered by this opinion of the civil Judges.

It is very apparent, from what these Judges declare to be the law in the case, that during the whole course of the war the land was filled with violence, robbery and murder—under the guise of martial law. We speak not now of the violence and murder that so often disgraced the rule of military satraps in the conquered districts of the South; but of the administration of affairs in the Border and Northern States by military satraps. And yet the ecclesiastical Supreme Court at Pittsburg in review of the same acts, had the effrontery to utter the following impious Phariseeism:

"We would render devout thanksgiving to God that he was permitted to see the (South's) conquered armies forced to surrender; the national honor *untarnished by acts of barbarism or cruelty vindicated*, &c.

Whose judgment is according to truth, that of the civil or that of the ecclesiastical Supreme Court?

Again—It will be remembered that the ecclesiastical Supreme Court, formally endorsed the Rosecrans oath, in Missouri, and justified the proceedings of the Jacobin Presbyters under it, in persecuting that faithful servant of God, Dr. McPheeters, and his affectionate people. Nay, indirectly endorsed the propriety of the infamous order that banished Dr. McPheeters from his pulsit and his home.

Yet now the civil Supreme Court affirms that the whole Rosecrans proceeding was in defiance of the Constitution, and tending to the overthrow of all free government. What are we now to think of this deliverance on Doctrine, Loyalty and Freedom? Must we accept it in defiance of the civil Supreme Court?

Again—It will be remembered that the Assembly of 1865, in its famous utterance of May 30th, not only ordered that "Presbyteries examine every minister from the Southern States, whether he has directly or indirectly countenanced the rebellion," &c.; and that "Church Sessions examine all applicants for Church membership by persons from the Southern States, concerning their principles on the points above specified, and if they have, &c., such persons shall not be admitted to the communion of the Church."

But it is further ordered, that "if any minister belonging to any Presbytery under the care of the General Assembly have *fled* or been sent by civil or military authority beyond the jurisdiction of the United States, &c.—such Presbytery shall declare and enter upon record that they are thenceforth suspended from the gospel ministry," &c.

And it was this last piece of absurdity, evidently aimed at a particular man, and founded upon silly partizan falsehoods concerning him that the Assembly of 1866 proceeded upon in the calumniating officially one of the Louisville Commissioners, in the resolution excluding the Louisville Commissioners.

But now it appears that the "military authority" in districts covered by the Presbyteries of the General Assembly, was a usurpation, a mere mob-law violence—itself a blood-thirsty defiance of the Constitution. And therefore, even had it been true, which it was not, that the individual minister, at whom this terrible shotless gun was aimed by the Assembly of 1865—had fled from the jurisdiction of lawless usurpers and murderers, he would have been as much in the line of duty as though fleeing from any other wild beast. And if the civil "Supreme Court" is right, then plainly the ecclesiastical "Supreme Court" here condemns as a crime, the attempt to get away from violence and lawlessness.

Our space fails at present for further review. We shall recur to the subject again.

For the Free Christian Commonwealth.

Dr. Humphrey in Central Kentucky.

No. 3.

Throughout the whole of his discourse, it was assumed by Dr. Humphrey, as the minor premise of his proposition, that we who continue to protest against, and for conscience sake persistently refuse to carry out the unconstitutional and unscriptural enactments of the General Assembly, are the active agents—the procuring cause of the present trouble and division in the Church of Kentucky. This premise was uniformly suppressed, but the necessities of his argument always implied it. The import of his reasoning was this:

1. To break the unity of the Church is sin:
   These brethen have broken the unity of the Church;
   Therefore these brethren have sinned.
2. To break up the Church for insufficient cause is sin:
   These brethren have broken up the Church in Kentucky for insufficient cause;
   Therefore these brethren have sinned.

Now if it is true that we have broken the unity between the Church in Kentucky, and the Church as represented by the majority in the Assembly; if it is true that we have broken up the Church in Kentucky—have caused the division which is made—it would have been an easy matter to establish these facts. But this proof was not undertaken. That which most of all needed to be clearly shown, was altogether assumed. Instead of begging the question by such language as: "What's the use in trying to break up the Church?"—it would have been more proper to face directly these points of issue, even if to dispose of them, it might be necessary to employ the laconic style of Mr. Hogue at Lebanon.

It is not prejudicial to our cause to [illegible] matter of responsibility in the right of the actual facts, and I will not leave it in the same posture of mere assumption; nor will I presume to consider it decided by a mere "I think so," or "I don't think so."

Let us first determine the exact issue of the controversy, and explain the posture of the parties.

1st. It is not an issue, in any important sense, between two parties in the Synod of Kentucky. It is one of doctrine and principle, involving alike every portion of the Church, and affecting us in the Border States more immediately, because of the partial and passionate application by the Assembly of its obnoxious measures. Whether or not there has been "political preaching by the preachers in Kentucky," does not materially affect the question—does not influence in the least the actual posture of the case; and so far as concerns the real issues of the controversy, the Dr. might as well have omitted that portion of his address, which had reference to this particular matter. Except these brethren, who have left us, and formed a body which they style the Synod of Kentucky, are responsible for the acts and ordinances of the Assembly; except they adopt them as their own mind and purpose; except they sustain them as proper and competent acts of a court of Jesus Christ; this controversy is not between us and them. Whatever other relation they may sustain to us, it is not towards them that we front in this struggle. And it must be confessed a difficult matter to determine, from the records of many of them, their exact position. At Lexington, the whole series of deliverances from 1861 to 1866, is justified without a word or intimation of dissent; and the opposition which has been made in the Synod of Kentucky, is characterized as factious. How men, who in public and private capacity, have declared the acts of Assembly to be "repugnant to the word of God;" to be "unconstitutional and unscriptural," and who have avowed their purpose never to execute the ordinances of the Assembly—who when a case has been made have actually refused to obey—how such men could adopt the so-called "narrative"—which speaks with censure of "certain persons organizing opposition," I cannot explain so as to preserve in my mind any notion of their consistency. Perhaps this is only a paradox, which may be harmonized in some higher generalization than any which we are able to comprehend. By "studying over and over again," these brethren may have found some principle which reconciles their mind. They "are as much opposed to these deliverances as" we: Their "opposition is as much founded in principle as" ours; and *yet* they give their *unqualified endorsement*. We leave this little "impossible problem," as not material to our purpose.

As the issue is not in any important sense between two parties in the Synod of Kentucky; so neither is it towards *the Church*, that we hold any antagonism. On the contrary in the progress of this controversy it has been conclusively shown that we are but vindicating the standards of our faith, and the settled polity of the Old School Presbyterian Church. We are precisely where the doctrines and principles of Presbyterianism, as these have been understood and accepted, would require us to be in the circumstances in which we are placed. And it is by no means a fair conduct of the issues, or a true representation, when these men parade and play upon the assumption that we are unfriendly and hostile to the Presbyterian Church; that we have lost our love for that which we once revered; and that we are seeking to break up the Church in the bosom of which we were born.

Our minds and our hearts are as far removed as the poles from such motives and aims. These brethren are not all to whom the troubles of our Church are a grief. We are nothing behind them in feelings of sorrow and regret. But we are not willing to sit and nurse our sorrows and whimper. There is more incumbent on us now, than mere doleful cries. Our grief weighs the more heavily upon us, and seems the more incurable, because we so love the old paths—are so strongly attached to the old landmarks, that we cannot even seem to leave them, for the company of brethren in whose fellowship we have delighted. Especially are we indisposed to such relief as would come of accepting as the settled doctrine of our Church, that which it has explicitly repudiated.

If the issue is not between two parties in the Synod of Kentucky; if it is not an issue between us and the Presbyterian Church; what then is the issue, plainly and fairly stated? The sum of the whole matter is this: for a series of years, the Assembly has enacted deliverances and measures to which we cannot subscribe, and which we cannot execute. In reference to these matters, we have expressed our grave disapprobation, and declined obedience. This is the extent of our opposition; this is the *gravamen* of our offense. One not acquainted with the real history of the controversy, might have inferred from Dr. Humphrey's manner of discourse, that we were the aggressive party; that we had actually done something to cause the trouble and division of our Church. The true state of the case is this: It is not for what we have done, but for what we have refused to do, and for the reasons by which we justify such refusal, that we are to be treated as no part of the Presbyterian Church. We claim that the Assembly has promulgated doctrines which are unscriptural, and subversive of the spiritual kingdom of Christ; and upon the basis of such doctrines, and in their practical application, has enacted measures which are revolutionary, oppressive, intolerant, and an entrance upon an enlightened conscience. Dr. Humphrey is of opinion that these matters which we think incompetent to a spiritual court, properly fall within its jurisdiction. And it is a very singular theory upon which he construes them there. He reduces all possible subjects to three classes: the purely secular, the purely spiritual, and the mixed subjects; the last he defines as subjects having two aspects—a secular and a moral aspect. This class of mixed subjects fall within the jurisdiction of the church, by reason of their moral aspect. That is, the sphere of the Church extends to anything and everything of which we can predicate any moral character. In respect to every such matter it has the oversight, and the authority to teach and to regulate. Man being a rational and moral creature essentially, nothing which implies his agency possesses the indifferent character which the Dr. expresses by his "purely secular." So far as concerns man there is no such thing as the purely secular, in contradistinction from the moral. The difficulty of the Dr.'s theory and classification is, that he confounds the *moral* and *religious*—or what pertains strictly to the *Christian religion*. The case of property-rights which was brought to Christ for his adjudication, certainly had a moral aspect; but He took no cognizance of it, because He had not come to be a "ruler or a divider" over men in such matters. And if it was not suitable that He should exercise jurisdiction, upon what principle can it be suitable to the Church? The Dr.'s classification and theory cannot stand the test of Christ.

He endeavored to show the application of this theory by illustration, not by argument and Scriptural proof. There is a proposition, he said, to remove the Capital from Frankfort: suppose a member of the Church, being a member of the Legislature, should vote for Lebanon, the Church would have no jurisdiction; but suppose he should vote for Lebanon under the influence of a bribe, then the Church may and must take cognizance of his case—not for voting, but for voting under a bribe. The Dr. certainly mixes these subjects very thoroughly. The truth is, it need not come to the knowledge of the Church court that the man had voted at all. The hypothesis includes two subjects perfectly distinct, viz: the voting, and the accepting of a bribe. These are two acts, no more mixed as contemplated from the jurisdiction of the Church, than the two acts of the Eunuch—riding in the Chariot, and believing on Christ.

"JAY."

For the Free Christian Commonwealth.

Preamble and Resolutions Suggested for Adoption by the Radical Synod of Kentucky.

WHEREAS, There has been an unhappy division of the Presbyterian Church in Kentucky, in which division this Synod forms a party; and whereas, we can no longer deny the fact, now known to all—except the wilfully ignorant—that we in large measure, have brought about this division, and are responsible for its results; and, whereas, it is notorious, that we have *abandoned* the doctrines which we *once held and taught*, especially in relation to the powers, and duties of the General Assembly of the Presbyterian Church; since we *now* believe and teach,—contrary to our past testimony—that to that body belongs the power to legislate upon questions "*purely political*" to "*decide the political questions to what government the allegiance of Presbyterians, as citizens, is due*," and to "make that decision *a term of membership in our Church*," even should the Assembly, in so doing "*usurp the prerogative of its Divine Master*," or should its "*action be repugnant to the word of God, as that word is intepreted in our Confession of Faith*," and furthermore, that it is the duty of the Assembly to exercise this power, especially in times of war, and of great political excitement; for to do so, *accords strictly with the religious convictions of the great body of our Presbyterian family, and what their consciences require as a religious duty*;" and whereas, some of us are known to have been even foremost in opposing the views which we now advocate, at times sitting in "judgment" upon the "proceedings of the Supreme Tribunal" of the Church "from which there lies no appeal," thus manifesting a shameful and wicked insubordination, to what we now regard as lawful and binding authority; and whereas, some of us, as teachers of Theology and Church Government, have earnestly inculcated these doctrines which we now denounce as contrary to all godliness,—"*false theories*," *subversive* "*of the fundamental principles of Presbyterianism*,"—into the minds of young men, who regarding us as their spiritual guides, gave good heed to our instructions, and as a result, are now laboring under great mental and spiritual blindness, and hardness of heart, refusing obstinately to go with us, or to *change their opinions as we change ours*; and whereas, many of us have presumed to speak of certain "orders" of the [illegible]me Tribunal" of the Church, upon whose "proceedings" we have no right to sit in judgment, and in regard to whose "decisions," "*obedience is not a matter of choice*," but "*imposed upon us by the annointed King of Zion*" as "*dead letters*."—Therefore,

Resolved, 1. That we, the Radical Synod of Kentucky, "*make a new record, and blot out the past*."

Resolved, 2. That we do greatly regret, that we ever, sitting in "judgment upon the proceedings of the Supreme Tribunal" of the Church, pronounced any of its acts "*purely political*," or "*repugnant to the word of God*," which we had no right to do, our only excuse being, that we were ignorant of the progress of Northern sentiment in relation to political and ecclesiastical questions, not supposing that the time would ever come, when a majority of four-to-one would stand in sullen array against our position, holding in defiant hand the gifts of both position and purse.

Resolved, 3. That we express the conviction that the General Assembly has the right, and it is the duty of that body, to legislate upon questions "purely political," or even "repugnant to the word of God," and especially is it the duty of the Assembly to legislate upon the subjects of "loyalty and freedom;" and to withhold all aid from missionaries who simply preach Christ crucified, since to do so "accords strictly with the religious convictions of the great body of our Presbyterian family" during periods of great political excitement and strife.

Resolved, 4. That we pledge "*obedience*" to all orders of the General Assembly enacted during the past six years, and to *all others which may be hereafter enacted*—whether they be Constitutional or otherwise, in accordance with the word of God, or *repugnant* thereto, for obedience is no longer with us a "*matter of choice*."

Resolved, 5. That we consider the power of the Assembly as being neither delegated on the one hand, nor limited by the Constitution of the Church on the other, but as "Supreme" in the hands of casual majorities.

Resolved, 6. That we regard with peculiar disapprobation, the conduct of those ministers, who received from some of our own number, their Theological training, and who were taught to believe those doctrines which we now denounce as heretical and schismatical, not being in accordance with the Assembly's deliverances on the subjects of "loyalty and freedom," and who now refuse our guidance in the new, and better, and more approved way.

Resolved, 7. That we will use our utmost diligence to carry with us as many of the Presbyterians of Kentucky as we can, and to accomplish this end, we will represent those who adhere to the old views of Church Government, to which we formerly adhered, as *having changed*, and *withdrawn* from the Presbyterian Church, and we will still allow our members, when necessary, to represent the very unpopular orders of the Assembly of 1865 as "*dead letters*," though as a Synod we pledge *obedience* to said orders, and defend them to the extent of our ability.

Resolved, 8. That in order the more effectually to carry out the preceding resolution, every Presbytery be instructed to appoint *smelling committees* to visit every church where peace and harmony prevail, and labor earnestly to produce contention and division, entering into houses, and denouncing all who differ from us, and taking pledges from the uninformed, especially from women and children, that they will not leave us.

Resolved, 9. That great impudence, and little self-respect, be regarded as the best qualifications for a member of a *smelling committee*.

TIMIDITY OF PASTORS.—A year since, two friends of a pastor were discussing the liberality of his people in providing for his comfort. "Why is it," said one, "that they are so much more generous towards their pastor than other churches, in proportion to their means?" "Because," said the other, "he has schooled them to such liberality toward the various benevolent causes of the day, that they have come to apply the same scale of giving to himself and family." The answer was correct, and the principle is one of universal application.

Another pastor at a meeting of Presbytery held in his own church, and with many of his people present, *gave a timid apology* for having neglected an important collection in which other churches had joined. His people were indignant. "It is not true," said the leading men after the meeting. "It is not true that the money could not have been raised. Our pastor knows that he had but to ask for it and it would have been cheerfully contributed. We never knew of this matter, and are ashamed that such an impression of us should go abroad."

The principle here involved is also of universal application. Will it not be found to be true that one of the greatest obstacles to the beneficence of the churches is the timidity of pastors? Ministers are afraid to ask them to give.

Free Christian Commonwealth

Rev. STUART ROBINSON, Editor.

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Dr. McCosh's Speech on America and the Freedmen, at Bath England.

We have a sort of affectionate reverence for Dr. McCosh and Dr. Patrick Fairbairn as those who, of all living Scotchmen, have been of service to us as students, by means of the broader views of the Metaphysics of the Calvinistic system suggested by the one; and the broader views of the Calvinistic hermeneutics suggested by the other.

But, as most men of our time of life in the Church, we have learned that the men most worthy to be trusted as guides in the spheres of theoretic reasoning and Biblical learning, are not always equally to be trusted as guides in the great practical questions of social, political and Christian economy. Nor have the utterances of Dr. McCosh, touching his recent visit to the United States, led us to regard him as an exception to the general rule of the wide difference between the really great and learned man in the Professor's chair coming in contact with philosophical problems, and the same great and learned man coming in contact with the problems of practical Christian life from moving among the people.

We by no means intend to intimate that Dr. McCosh's observations on the United States indicate either a want of intellectual ability or of the spirit of an earnest Christian philanthrophy. The impression made on us is simply that of the "*greenness*"—if we may borrow a slang term—of the profound philosopher as exhibited in his observations of practical affairs. A few extracts from his Bath speech will best illustrate our meaning. Thus, in his exposition of the rationale of the war:

> It is true that the Northerners did not start the war *on the avowed grounds of freeing the slave, but on the principle of union.* But all along there was an immense body of people, being, in fact, the Evangelical Protestants, to whom I have referred as being our best friends, who prayed and expected that the war would deliver them forever from their national sin and disgrace. *And the war could not be ended as long as it was a mere question of union.* There was defeat after defeat, and the suspension of one General after another, till at length that great and good man—the greatest public man of his age—instigated and supported by the people, and moved by his own loving heart, issued his Abolition proclamation, and has ever since held a place in the hearts of the people second only (*if second,*) *to their great Washington*, and among our race will go down through all generations as the greatest man that ever lived. When he was massacred they said "They have shot our best friend on earth, and left us only this comfort, that they cannot shoot our better friend up in Heaven."

It is very manifest that Dr. McCosh got his impressions of the objects and ends of the war, and his impressions of the exalted estimate of Mr. Lincoln, not from a careful collation of facts from all quarters and careful deductions of general laws from them; but rather from breakfast or dinner table conversations with some of those very profound clerical jurists and politicians who took the nation and Mr. Lincoln into their keeping when everything seemed to betoken disaster. As well might one, on returning from Britain, expound the theory of the administration of the British empire on the basis of facts furnished by some Reverend Exeter Hall orator. And on the basis of public opinion, as indicated in some Chartist or Reformer's club-meeting, inform the world that John Bright holds a place in the hearts of the British people second (if second) only to William of Orange, or John Howard, or Wellington.

To those of us who have long been familiar with the efforts of Southern Philanthropists through eloquent appeals and noble acts of benevolence, in the elevation of the negro; with the statistics of Southern churches with their half a million of negro communicants before the war; and of the general affection for the negro among the masses of the more cultivated Southern families—the following expression of the learned Doctor's pleasurable surprise must excite still greater surprise and amusement:

> *It was with ineffable pleasure that I was able to express my persuasions that the great body of the Southern people did seem to feel an interest in the physical comfort of the black people;* and my decided conviction that, with an educated people, black and white, these Southern States would prosper more than they had ever done in former times, when they had been hindered in their very industry by the incubus of slavery.

Dr. McCosh and his British brethren generally have evidently gotten their impressions of the feelings and sentiments of the Southern people through the channel of the wily political Jacobins of the Northern States, and from such ecclesiastical informants as Dr. Prime and the *New York Observer*. We trust that the mission of such men as Drs. Hoge and Palmer and the noble Girardeau, who has consecrated his great gifts as a preacher and his untiring labors to the negroes, turning a deaf ear to all the pressing calls of wealthy white churches for his services—we trust that the mission of these gifted men to Britain may have the effect to pull the wool from the eyes of British philanthropy. We only wish that the appeal that now lies before us from the Southern Assembly's committee for aid to support the twenty or thirty Missionaries who are now longing to consecrate themselves to the service of the poor negroes, and asking only that their bread be made sure—we wish this appeal could reach the hearts of Dr. McCosh's wealthy friends in Britain.

Dr. McCosh, and indeed the British abolitionists generally, are far from sympathiziug with those theories of the abolitionists of the American churches—derived from an infusion of the spirit of the European Jacobins in place of an infusion of the teachings of Scripture into their doctrines of negro "liberty, equality, fraternity." The British abolitionism is the outgrowth of philanthropy, run wild a little by contemplating slavery only at a distance, without any practical experience to hold the romance of philanthrophy in check. It does not therefore come directly in tangible conflict with the Scriptures, as does the American abolitionism. The production which of all others in our lives has brought down upon our heads the curses of our Jacobin abolitionists, and has even been formally anathematized after the fashion of Trent, by a Presbyterian General Assembly, is one whose publication we had no sort of responsibility for, beyond good naturedly yielding to the pressing request of British abolitionists, a copy of our discourse for publication. They published it, not we. And the aim of the discourse was simply to show that the vague romantic theories of abolitionism that floated in the Christian mind of Britain and Europe generally, if reduced down to tangible form, are utterly in the teeth of all that British and European Biblical scholarship have taught to be the doctrine of the Bible on that subject. And that therefore these Anti-slavery theories cannot be intelligently held consistent with true faith in the inspiration of the Scriptures. And hence in large degree the source of the rationalism that is now leavening the British churches may be looked for in the anti-slavery romance that has prevailed there for thirty years. Yet British abolitionists, having no selfish and partizan ends to serve, seemed so impressed with our suggestions—offered in the course of our ordinary Sabbath ministrations—that they desired to examine candidly and therefore obtained and published them. In this respect it is injustice to the British Christians to put them into the same category with the American anti-slavery churches.

Dr. McCosh, it will be seen from the following extract does not exactly adopt the theory that "the negro is as good as a white man, *only a little better*"

> But it may be asked, "Do you really mean to say that they are equal to us in intelligence?" I reply on the instant, *that I make no such assertion.* In certain qualities they are equal to us—In memory, I may add, in music; in quickness of apprehension, and readiness in catching your meaning: in learning the elements of instruction, such as reading, writing, and arithmetic; *in all, in short, that can be learned by young people under fourteen years of age, or so, they can match us.* They are certainly not inferior to us in docility, affection, and gentleness. I believe it is a fact that, during all that terrible war, when the strongest passions were excited, there was not a single case of a slave massacreing his master. Some of them have capacities of a considerably high order. I have heard a black doctor of divinity preach as clear and judicious a discourse as I have heard in my own country. But surely no one would expect a race which had been found in a savage state in Africa, and been kept in an enslaved state in America, should be equal in reflective powers, in shrewdness, and in power to resist sensual indulgencies, to a people which had for ages been in a condition of freedom, and in the full enjoyment of education and Christian culture. I maintain that the colored people are not at this moment so inferior to the whites as the Britons and Germans were inferior to their conquerors when the Romans subdued our forefathers.

Our Southern feelings carry us somewhat further than Dr. McCosh in this particular. We hold not only that the negro is not depressed below the forefathers of Britain "when the Romans conquered them," but that the condition of the negro—at least up to the time of the late unhappy war—is not so debased as that of the present white laboring class, as a class, in Britain. And we can but smile at Dr. McCosh's report of the opinions which he expressed to both Northern and Southern men touching the necessity of elevating the negro, by education—which we think it altogether likely they had thought of before—when we call to mind Kay's startling reports in 1850 of the condition of at least four millions of Dr. McCosh's own people. For it will be remembered that Mr. Kay, himself a Briton, appointed to the work by the University of Cambridge, reported four million or more—one fourth of the population—in a condition of savage barbarism, vice and ignorance, that caused the blood of Southern slaveholders even to run cold. "ONE HALF our poor" said Mr. Kay, "can neither read nor write, have never been in any school, and know nothing of the doctrines of Christianity, or of moral duties; few of them care to instruct their children—scarcely any of them have sense even to desire to improve their condition in life—scarcely any of them ever enter into a place of worship—none of them understand anything of the phenomena of nature around them—of their situation here—or of the mysterious change before them. They live precisely like brutes—then die to go—they have never thought, cared, or wondered whither."

"Here too, where the aristocracy is richer and more powerful than that of any other country in the world, the poor are more depressed, more pauperized, more numerous in comparison to the other classes, more irreligious and very much worse educated than the poor of any other European nation, solely excepting Russia, Turkey, Portugal, South Italy and Spain."

Such is British testimony to the condition of four millions of white people in the British Isles. We mourn over it, and could tell Dr. McCosh, should we be traveling in Britain that the elevation of this mass of ignorance, crime and poverty must be a prime necessity—that all that we presume has been thought of before. Dr. McCosh heard an Old School Doctor of Divinity here express complacently the opinion that the negro would be exterminated in a century. We venture to affirm that this was a Northern Doctor—who had admitted the infidel Jacobin dogmas of labor &c. into his vast generalizations. It was no Southern man. And we venture to assure him that to-day the Southern churches and Christians—amid all their poverty and desolation—are giving more thought and a larger portion of their wealth to elevate their four million of degraded negroes, than the British churches and Christians to elevate their four millions of degraded whites.

"The wicked like the troubled sea—whose waters cast up mire and dirt."

Some one of the feebler and more dyspeptic brethren of the "strategic" school is employed to anathematize us through two columns of the "Exotic," and to warn the faithful against us as "a judgment of God sent upon them," because of our having intimated that the Lexington meeting withheld the portion of its proceedings cordially endorsing the infamous acts and orders of the General Assembly from Kentucky Presbyterians to whom they would not be acceptable, while they spread them before the readers of the *Banner* and *Presbyterian* among whom they would be received with favor, and taken as an evidence of submission to the radical will sufficient to entitle them to be restored to favor. That our inference was not broader than the facts warrant is evident enough from the unfortunate showing of this feeble brother who skulks behind an *anonym* to curse us and to shriek "shameless and mendacious"! The facts, according to his own statement, are, that the proceedings of the meeting at Lexington (whose approach had been heralded by so much gong ringing to excite public attention to it as the grand crisis of church history)—though held on the 20th of November—were published in "the organ"—not, as one would suppose, with telegraphic haste to relieve an anxious public, on Thursday the 22d—nay, not even on Thursday the 29th, nor still on Thursday the 6th of December, but *promised* to be forthcoming on Thursday the 13th. Meantime, while the enterprising home "organ" was thus significantly silent they were published in the Pittsburg *Banner* (from which we copied them) and in the *Cincinnati Gazette*. Yet for the purposes of our Presbyterian people of Kentucky, they might obviously as well have been published in the Boston *Zion's Herald* as in the *Banner*. And for the information of respectable men and women in Kentucky they might as well have been published in the *National Police Gazette* as in its namesake at Cincinnati. That we very properly inferred from these facts a desire to hold back what had been done, as too strong meat for the radical "babes" in Kentucky, while parading it before the radical strong men abroad, is the more manifest from the fact that this is precisely the sort of strategy which these men have been playing off on the people of Kentucky for five years past. Even this feeble squeal of "shameless and mendacious" is obviously a like attempt to divert the attention of the people from the trick played upon them by a sham of virtuous indignation at us who exposed it. Nor indeed would we have thought the matter worthy of notice, but for the fact that this attempt indicates that our exposure has been felt and the party are restless as the troubled sea under it. Hence this up-casting of mire and dirt.

Correction.

Our good friend John McCullagh Esq. calls our attention to an error we may have committed in introducing an article from the New York World some weeks since on the subject of religious books for the young. We inferred, he thinks, wrongfully that the Publishing House in Philadelphia which the World referred to as having declared they desired no books which would avoid Southern prejudices was the American Sunday School Union. Our inference was hasty in his opinion; though in our judgment it is a very natural inference from the statement in the World's article. Deferring to Mr. McCullagh's better information on the subject we stand corrected.

The Methodist Protestant Church in Charleston, S. C., has been converted into a Lutheran Church.

Dr. S. J. Baird's "unconscious Prophecy" of an historical occurrence.

We were not favorably struck, as we have before intimated, with the earlier essays of Dr. S. J. Baird, discussing historically the powers of the General Assembly. We were satisfied that his theory was vitiated by two or three errors of principle, and therefore his historical reasonings in support of it somewhat confused. But once he comes to the analysis and exposition of the Constitution itself, and the application of its principles to the acts of Assembly, he displays a surprising degree of clearness and vigor. From an article on the case of the Declaration and Testimony, in the *Presbyterian* of January 5th, the greater part of which article we shall transfer to our columns next week, if not this, we select the closing paragraphs setting forth the theoretical outworking of the Assembly's action in the Presbytery of Louisville. The correspondence between the theoretic results deduced by Dr. Baird from his exposition, correspond so marvellously with the actual history of these results, that no doubt Dr. Baird will be accused of having written the prophecy after the events. Still no one can deny that the events are but the necessary logical consequents of the wrong principles in the Assembly's acts.

We are gratified to find that after a lapse of many months, the calm dispassionate review of a distinguished judge, like Dr. Baird, re-affirms precisely all the grounds on which we argued the case in the midst of the excitements of last summer, as will be seen by reference to the several minutes of Louisville Presbytery, and to the columns of the Commonwealth.

Says Dr. Baird, in conclusion, of the Gurley paper:

> There is one aspect in which this measure is to be viewed, in order to a just appreciation of its real character, which, in the haste and excitement of the whole proceeding, we are bound to presume did not enter into the mind of the Assembly. We refer to the form of ecclesiastical organization thereby established—the kind of control under which this edict placed these brethren. According to the Constitution of our Church, Presbyteries and Synods are composed of all the ministers and one ruling elder from each congregation within their respective districts. "*Any* three ministers" in the Presbytery, and "*any* seven ministers" in the Synod, provided they represent three Presbyteries, with the elders present, constitute a quorum. In the discussions of these courts, and the conclusions had, on all questions belonging to their jurisdiction, all have equal vote and voice, and the majority shall govern."
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> This system, which is alike republican, constitutional and scriptural, is by the decree of the Assembly, set aside. Presbyteries and Synods are to seek their quorum, not according to the constitution, in *any* three or seven who may meet at the designated time and place, but from a selected class of the members, to the exclusion of all the rest. By the courts thus constituted is the entire government and administration *of the Church to be dispensed; whilst brethren and peers, by the Assembly itself counted not unworthy the pastoral office*, and who are in the efficient and successful discharge of its duties, deprived of their parity and freedom, and subordinated, they and their congregations, with all their dearest interests, *to the rule of oligarchies*, for which neither the Constitution nor the Scriptures afford precedent or authority.
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> Thus, in the Presbytery of Louisville, and perhaps in other cases, instead of the government being with the majority, they were deprived of all right or power of interposition, of voice, vote, or protest, against what might be done, and the entire control given to a minority of the whole body. By them the most unwise, *most interested* and improper action might be taken, *involving the very existence of the Churches of the excluded ministers. They might dissolve the relations between the pastors and their flocks, divide the Churches, and erect new ones, introduce new ministers, and place them in the pulpits thus vacated or erected.* And yet, no matter what measures might be proposed or executed, however unwise or wrong—no matter how directly affecting the personal rights and interests of the signers, they may have neither vote nor hearing, and it is impossible to see how they could have access, or obtain redress at the bar of a superior court, since their entire position is so utterly incongruous to the whole conception of our Book, that no provisions therein contained contemplate or provide for it.
>
> S. J. B.

For the Free Christian Commonwealth.

MR. EDITOR: I read your paper with great interest. Something of the kind seems now essential to stem the torrent of Erastianism likly to sweep over the land.

The following remarks of Macauley seems *apropos*. In speaking of the distinction of civil and ecclesiastical governments, he remarks, that "The question is not whether spiritual interests be, or be not, superior in importance to temporal interests; but whether the machinery which happens at any moment to be employed for the purpose of protecting certain temporal interests of a society, be necessarily such a machinery as is fitted to promote the spiritual interests of that society. It is certain that without a division of duties the world could not go on. It is of very much more importance that men should have food than that they should have piano fortes. Yet it by no means follows that every piano forte maker ought to add the business of a baker to his own; for if he did so we should have both much worse music and much worse bread. It is of much more importance that the knowledge of religious truth should be widely diffused than that the art of sculpture should flourish among us. Yet it by no means follows that the Royal Academy ought to unite with its present functions those of the society for promoting Christian knowledge, to distribute Theological tracts, to send forth missionaries, to turn out Nollekens for being a Catholic, Bacon for being a Methodist, and Flaxman for being a Swedenborgian. For the effect of such folly would be that we should have the worst possible Academy of Arts, and the worst possible society for the promotion of Christian Knowledge. The community, it is plain, would be thrown into universal confusion if it were supposed to be the duty of every association which is formed for one good object to promote every other good object."

Might it not be well for the General Assembly to ponder these remarks of the profound historian? ***

Dr. S. J. Baird's conclusive argument against Ecclesiastical Jacobinism.

We have, for some time past, almost ceased to argue the question of the proceedings of the Assembly of 1866, against the Louisville Presbytery, from the conviction that any further attempt to argue with men who cannot but be conscious of wrong-doing, yet, who seek to hide and apologize for it, is but "casting pearls before swine." Our readers will remember, however, that both in the minutes of the Louisville Presbytery, and in the columns of this journal, as before in the protests of the minority in the Assembly, the enormous errors and outrage of the McLean and Gurley resolutions, have been patiently and elaborately exposed several months since. It will, however, serve a good purpose, in the way of refreshing the memories of our readers and adding to the clearness and depth of their convictions, to read a calm review of the whole question, by so disinterested and able an ecclesiastical jurist as the author of the Digest. We therefore make room for the greater part of Dr. Baird's masterly article on the case of the Declaration and Testimony. It will be observed, that though differing from our views of the powers of the General Assembly in general, Dr. Baird, presents in substance, our reasons against the acts of the Assembly in this particular case, sweeps away as cobwebs, the miserable sophistries of certain Kentucky ecclesiastics on the subject:

> And now let us examine, by these principles, the rules of the Assembly, passed in the case of the signers of the Declaration and Testimony. After citing them to the bar of the next Assembly, and sequestrating their seats in it until the decision of their case, it is further ordered that—"Until their case is decided, they shall not be permitted to sit as members of any church court higher than the church Session." "If any Presbytery shall disregard this action of the General Assembly, and at any meeting shall enroll, as entitled to a seat or seats in the body, one or more of the persons designated in the preceding resolution, and summoned to appear before the next General Assembly, then that Presbytery shall *ipso facto* be dissolved, and its ministers and elders who adhere to this action of the Assembly are hereby authorized and directed in such cases, to take charge of the Presbyterial records, to retain the name, and exercise all the authority and functions of the original Presbytery, until the next meeting of the General Assembly.' *Minutes*, p. 61.
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> The charge, in view of which these proceedings are taken, is, that the parties have signed and issued a paper, which is denounced "as a slander against the Church, scismatical in its character and aims, and its adoption by any of our Church courts as an act of rebellion against the authority of the Assembly." In a word, the offence charged is one not primarily against the Lord Jesus Christ, but against the Assembly and the Church. It is a case in which the Assembly is at once the aggrieved party, the prosecutor, and the judge. That it should fill all these positions at once, is perfectly legitimate and proper, inasmuch as otherwise, offences of this nature must go unquestioned, because committed against the only body competent to try them. But it is also evident that, in such circumstances, the Assembly lies under the highest and peculiar obligations to conduct the process in such a manner as shall protect at once the rights and immunities of the accused, and the character of the court for impartiality and candor, as thus called to judge in its own case. If any proposed mode of proceeding, or measure pending the trial, has the slightest tendency to prejudice the cause of the defence, or any appearance of prejudging the case, it is to be avoided, however proper under other circumstances, unless manifestly required by the interests of religion as of imperative and extreme necessity—avoided alike from a just diffidence in the Assembly as to its own freedom from unconscious bias, and for the vindication of its rectitude in the proceeding; to the judgments and consciences of the accused themselves; of the Christian public, and of the world. If this rule of manifest propriety and Christian duty be disregarded, the proceeding, so far from vindicating the honor of religion and the glory of Christ, will dishonor both. The cause of religion can much better afford to endure unnoticed all the slanders which the most malignant could invent, and all the divisive measures which the most unquiet spirits can devise, than to suffer the dishonor and shame which must result from allowing the fountains of justice to be corrupted, through prejudice and passion controlling its supreme tribunal, or even seeming to be tolerated there.
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> It seems to us that a candid examination of the above cited resolutions of the Assembly must satisfy any dispassionate mind that these principles of duty were altogether forgotten by that venerable court in adopting the course there indicated. Having summoned the offenders to the bar of the next Assembly, it proceeds to order that, in the meantime, they shall not be permitted to sit in any court of the Church "higher than the session;" language which, it will be observed, not through inadvertance, but expressly, and of design, allow them to sit in the lowest court.
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> The restriction here recited can only be accounted for by one or other of two suppositions. The first is, that it designedly pre-supposes the guilt of the parties, and is, therefore, penal in its nature. Such supposition, however, will not bear a moment's examination. It implies that the Assembly, sitting in the solemn and responsible character of a representative of the forbearance and mercy of the Son of God, and a dispenser of His righteous judgment, has deliberately set at naught the forms and principles of all justice, Divine and human. She cites the accused to answer, a twelve-month hence, at her bar, at that time to show cause, if any they have, why a verdict of guilty should not be pronounced, and appropriate judgment passed. But in the meantime she assumes their guiltiness, and deals with them accordingly. What, then, would the trial be but a mockery?
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> Perhaps some minds may here be perplexed by the idea that no one pretends to doubt the truth of the fact charged, the signing and publishing of the Declaration and Testimony; and that the Assembly is not bound to imply any doubt on the subject. But, in the first place, even were this plea allowed, it would afford no shadow of justification for the proceeding supposed—first, to take the guilt of the party for granted, and punish it; and then to go through the pretence of a trial afterward. If the Assembly may inflict punishment without trial, because it is sure that the accused is guilty, let not the true character of the proceeding be veiled by any show of trial. Let it be understood that this high court does not hold itself bound to await the slow process of trial and conviction, upon evidence; but claims the right, at its own discretion, to punish those of whose guilt it may be confident, upon whatever grounds.
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> In the next place, the purpose of trial and evidence, in judicial cases, is not merely to ascertain whether the fact, as charged, has been committed. In a trial for murder, the evidence which establishes the fact that the accused did kill his neighbor, is only preliminary to the real issue. Did he do it with malice aforethought? If this be not proved, the accused stands acquitted. In all cases, as we have already indicated, the crime is to be sought back of the act, in the motive of the actor. If the motive was right, the act may have been unwise; it may have been most unhappy in its consequences. Yet no accusation of crime will hold good against the party. In the case of the signers of the Declaration and Testimony, the court will have many things to determine beside the character of the paper and the fact of signature. Before a righteous judgment can be rendered—before any infliction of discipline may be attempted, it will be necessary to hear the evidence which shall establish the fact that the motives of its authors were evil; that they designed to perpetrate slander, and inaugurate rebellion and schism. It will be necessary to ascertain whether there was no provocation which may tend to palliate the criminality of the accused; whether there is nothing in the record of the Assembly itself, during a time of unprecedented excitement and agitation, which may have given just occasion to tender consciences to hesitate, and doubt its authority and propriety. Nay, further; in a case such as the present, a broad discrimination, it is evident, must be made among the several parties at the bar. Supposing the criminality of the fact to be established, yet are there circumstances peculiar to the case of each individual implicated in it, which must modify the judgment. Those who devised and originated the movement—who drafted and gave currency to the paper, stand in a very different attitude, before the tribunal of justice, from others who, through weakness or inadvertence, it may be, were induced to affix their signatures. In a word, deliberate, impartial *trial* is essential to the vindication of justice, and the maintenance of the honor of Christ, by the infliction of discipline at the bar of his Church.
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> Certainly, then, the Assembly did not design, by the restriction imposed on the signers of the Declaration, to perform a punitive act; nor would it have justified the measure on any such ground. We accept, therefore, the only alternative, and conclude that the measure was predicated upon the provision found in in the Book of Discipline, iv. 18, which the Assembly of 1848 interpreted as applying to ministers as well as members of the Church. *Digest*, p. 131. This rule provides that where the interests of religion demand it, accused persons may be suspended from the privileges of the Church, and the functions of office, pending trial. But does any one imagine that such a regulation is to be so interpreted as to authorize the courts of the Church, at their own mere discretion, without regard to the object of this law, and the Scriptural principles by which its administration is to be regulated, to do as they may see good in this matter? Certainly such is not the doctrine of the Scriptures, nor the intention of the provision, and such should not be its perverted use.
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> The case contemplated in the law—the only case by which it is justified, and to which it can properly be applied—is that of persons accused of offences of such peculiar enormity, and with such strong probability of guilt, that their continued enjoyment of the privileges of the Church would be offensive to the public conscience, and dishonoring to religion. A man might be notoriously and confessedly guilty of the blackest crimes of the catalogue, and yet, without such a provision as this, might assert and exercise the highest prerogatives of a Christian, because, by the providence of God, or perhaps his own temporizing expedients, the case has not yet been brought to judicial proof and sentence.
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> But the case before us is not of this nature. We are not under the necessity of showing that the offence of these parties is not such that religion is scandalized by any recognition of them as entitled to the privileges of Christians. The Assembly itself has settled that point. "The pastoral office is the first in the Church, both for dignity and usefulness." So declares our Constitution. Yet this office, in all the fullness of its functions, is expressly excepted from the restriction laid upon the signers. In the session, the peculiar judicial province of the pastor, they may sit unquestioned.
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> On the other hand, the Assembly is the highest court of the Church in dignity, authority and honor. Yet, by a special order, it was determined "that the above paper take effect at the close of the sessions of this Assembly, and that the signers of the 'Declaration and Testimony' continue until then to hold their seats." *Minutes*, p. 62. At least, then, the Assembly is estopped from asserting that the sitting of these brethren in Presbytery and Synod would have involved a scandal to religion.
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> Here it is proper to notice a paper, oddly enough designated "reasons for adopting" the minute against the signers of the Declaration and Testimony. It was prepared by Dr. Gurley, and adopted by the Assembly, and contains the only hint of the grounds upon which that action was based; for upon this point there was no debate, and the Assembly made no reply whatever to the protests which were entered against it. The fifth reason given is in these terms:—"Because in the meantime it forbids their sitting in any church court higher than the session—an abridgement of privilege which we are bound to make, in fidelity to our erring brethren, and to the peace of the Church." *Minutes*, p. 61. It may be our own lack of perspicacity. But the only information of a tangible nature which we have been able to extract from this item of the reasons—and the rest are mostly like unto it—is that the Assembly adopted the paper because it is what it is. As to the source whence the Assembly is supposed to possess authority to take such action, the "reasons" are silent as the grave. We are, indeed, assured that the Assembly was bound to do this, "in fidelity to our erring brethren, and to the peace of the Church." But how fidelity came to require this—how it is expected to inure to the benefit of the parties, or to the peace of the Church, we are not informed. Does the fidelity here spoken of mean judicial fidelity, inflicting a penalty for the admonition and recovery of the erring? Then is it utterly indefensible, as we have already seen—as being, in fact, judgment passed without trial, and sentence already pronounced, at the same time that the party is notified to appear for trial a year hence?
>
> As to the peace of the Church, how was the enforced silence of these brethren in Presbyteries and Synods—not on these, but on all subjects—expected to tend to peace? Were the pulpit, the platform, and the press forgotten? Had not these been used, far more constantly and effectually, for agitation, than the floors of those courts?

The Claim of Courts above the Session and Presbytery to Call Church Members or Ministers for Trial at their Bar.

A writer in the *North Western Presbyterian* under the caption of "*Omnipotence of the Assembly*," reviewing the constitutional powers of the higher courts makes the following observations in reference to the duties and powers of Synod, which are obviously just as applicable to the General Assembly:

III. 1st Duty to counsel measures for the common advantage. 2d. "To convene at least once each year." 3d. "To keep full and fair records of its proceedings." 4th. "To submit them annually to the inspection of the General Assembly." 5th. "To report to the Assembly the number of its Presbyteries, &c." But 6th. The bulk of its duties lies in the right exercise of its powers; and among these we search in vain for original jurisdiction over private members of the church. Who ever hears of a Synod citing before it for trial a communicant in any congregation? Or an elder in any session? Or a minister of any Presbytery? There is not a private church member, nor ruling elder, nor minister, nor session in the land, that would give heed to any Synod issuing such a citation. And why not? Is not a Synod composed of elders, ruling and teaching? Is not a Synod a higher court than a Presbytery or Session? If a higher court, surely it must have more power than the courts below. Beg your pardon. The United States Supreme Court is the highest civil court in all the land: can it, therefore, arraign before it any man that steals a pig? What! can a city alderman try a case which lies beyond the reach of the Supreme Court? Yes! order, and rule, and law are of some use; and this ordering of matters, the civil government learned from the church of God. The powers of government, civil and ecclesiastical, must necessarily be *distributed* and *limited*, if man is to be free, and life, liberty, reputation and happiness, secured to the governed. The completeness of this distribution and limitation of powers, is the perfection of government; and the exponent of a people's civilization. The adjustment of the *limits* of jurisdiction is one of the most difficult and important items in theories of government. The present (December 15, 1866,) perilous state of our country is owing to the loss of these limits in the practical operations of our system. So in the church. Let jurisdiction clash—let different courts claim original jurisdiction—let the highest conceive that they retain all power over private members, Sessions, and Presbyteries, and confusion must follow. Misrule runs riot; no man can serve two masters. I deny that any Synod has power to arraign me at its bar, and try me for heresy, or immorality. I am responsible to my Presbytery only; so is the private member to his session alone.

Synod's Committee of Missions.

By request of the Executive Committee of the Synod's Committee on Missions, I am requested to call the committee to meet in the Lecture Room of the Second Presbyterian Church, Louisville, on the last Tuesday of January, the 29th, at 7 o'clock, P. M. The members of the Committee are S. Robinson, S. R. Wilson, D. O. Davies, R. K. Smoot, J. T. Hendrick, D. P. Young, R. G. Brank, W. B. Kinkead, Saml. Casseday, G. W. Morris, A. A. Gordon and J. H. Huber.

W. W. HILL, Ch'm.

Free Christian Commonwealth

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The Executive Committee of Missions of the Synod of Kentucky.

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REV. STUART ROBINSON, *Cor. Secretary.*
A. DAVIDSON, *Treasurer.*
A. A. GORDON,
JAS. H. HUBER,
GEO. W. MORRIS,
W. B. KINKEAD,
} *Executive Committee.*

Send us the Corn and Supplies.

We have received from friends the following sums in aid of the fund for sending supplies to ministers, and to the poor of the Churches in the famine districts of the South:

From J. L. Edmunds, Lebanon, $2; "A Friend," Champagne, Ill., $5; Rev. T. A. Bracken, $10; Mrs. Bracken, $5; Miss Mollie Bracken, $5; Miss Bettie Young, $1; Jno. McKeage, Clarksville, $4; Mr. Thos. Morrison, Mt. Gilead, Ohio, $10; Ladies of Goshen Church, (part of $115 sent by Mrs. Eubank), $50; John L. Grimes, Perry, Ill., $10; Miss Kate Ferrel, $22. Total $124.

We are rejoiced to find that this important matter is attracting the attention of our benevolent people. We trust that our farmers, now that the season has fully come for shelling and shipping corn, will let us hear from them. Remember to mark the shipments, Geo. W. Morris, Louisville, for Destitute South. Such will be received here and forwarded by the Executive Committee of Missions in answer to calls for supplies.

CENTRAL PRESBYTERIAN.—Rev. P. B. Price who has been for some time past associated with Dr. Wm. Brown in the editorial management of the Central Presbyterian published in Richmond Va., has withdrawn from the paper, that he may give his whole time to the wants of the Church of which he is pastor.

DR. BOARDMAN AND THE PRESBYTERIAN.—We find in the N. W. Presbyterian the following note from Dr. Boardman, which we place upon record as illustrating the spirit of the times ecclesiastical. It will be seen that Dr. Boardman intends publishing his rejected essays in pamphlet form.

1211 Spruce St., Phil. Dec 18, 1866.

To the Editors N. W. Presbyterian:—Will you give me room in your columns to say, in answer to various inquiries, that the editors of the *Presbyterian* having declined to publish No. VII. of the Essay of "*A Minority-man*," the entire series I.—X., will soon be issued in pamphlet form

Very respy,
HENRY A. BOARDMAN.

Will not the *Presbyterian* have to reject the essays of Dr. S. J. Baird also? These editors will find it a difficult task to keep the truth from breaking forth upon the minds of the American people even though they shall guard carefully its entrance into their columns.

First Church, Danville.

We learn that the Session of the First Presbyterian Church, Danville, have taken action defining their position, of continued faithful adherence to the Synod of Kentucky, and opposition to the bogus Synod at Lexington—in resolutions which they directed to be read by the Stated Supply of their pulpit before the congregation on the Sabbath. Also, that a large number of the members of the Church, believed to be a majority; have endorsed a paper taking ground with the Session. We have received nothing directly from Danville, but make this statement of what we have heard and which we believe to be reliable, to correct the misrepresentations which have been made of the recent proceedings in that town.

Since the above was in type, we have received the following action of the Session of the First Church, Danville, Ky.

Whereas, the differences occasioned by the deliverances of the General Assembly during the past five years, have resulted in a separation from the Synod of Kentucky, of a portion of the Ministers and Elders formerly connected with it.—Therefore, it is

Resolved, That this Session seeing no just cause for changing its relations, adheres with fidelity to the Synod regularly organized at Henderson, Kentucky, by the Rev. R. L. Breck, and of which the Rev. Rutherford Douglass is Moderator.

Resolved, That we will, as heretofore, cooperate in the enterprises of the Synod and Transylvania Presbytery adhering thereto, and render cheerful obedience to all just and lawful requirements of those bodies. And to have no longer any doubt of the attitude of the Session,

Resolved, That the Stated Supply of the pulpit of this Church, be requested to read these resolutions to the congregation at our next regular Sabbath service.

By order of the Session of the First Presbyterian Church, Danville, Kentucky.
J. M. MEYER, Clerk, *pro tem.*
Dec. 27, 1866.

"*I Can, Because I Ought.*"—In Prof. Phelps' article on Conversion, in a recent number of the *Bibliotheca Sacra*, he quotes and indorses the plausible formula, *I can, because I ought*, and enforces it with a rich variety of illustrations. But this principle, if sound on one point of duty, must be the same on all other points. Let us try it.

Our Saviour says explicitly, "Be ye perfect, as your Father in heaven is perfect." This command is as reasonable as it is important and comprehensive. God cannot possibly require any less from any of his creatures. All, therefore, ought to obey it. There is no escape from the conclusion. Every one of us is to be as perfect in his measure and relations, as God is in his. Therefore, according to the popular logic, he can be. But if so, among the millions who have lived in all good conscience before God, there surely must be some examples of this ability shown in actual experience. But, strange to say, the recorded history of the race produces not a single instance. A man may keep on for years, saying, "I can, because I ought," but nevertheless he don't. The *posse* never turns into *esse*. And the common sense of mankind concludes that ability is not in all cases the measure of obligation. All the brilliant rhetoric of Prof. Phelps will never convince one true Christian, either that he is able to keep perfectly all the commandments of God, or that he is not blameworthy for this inability. His heart and his conscience and his experience repudiate the crude dictum, "I can, because I ought."—*Chris. Intelligencer*

Resignation of Rev. M. G. Knight.

We understand that Rev. M. G. Knight has resigned his position as Superintendent of Colportage in Kentucky under the charge of the Board of Publication at Philadelphia, and that Rev. Aaron A. Hogue, of Lebanon, has been appointed by the Board to that position.

Is this appointment of Mr. Hogue the reward of that "able and unanswerable argument" recently made in behalf of the outrageous acts of the General Assembly for the past six years, in reply to some questions he found on the desk as he entered the pulpit: and which was reported to the "Exotic" by his co-laborer at Lebanon, in such a way as actually to astonish the good people at Lebenon with the wisdom and erudition of their pastor, which they had been so slow to discover, and which they probably never would have discovered had not Bro. Clelland written a report of that "able and unanswerable argument?" We would not insinuate that Bro. Clelland had a motive in making such a report. But it has been intimated by some of the good people of Lebanon, that each of these brethren was waiting for the other to leave, as the radical loaf was entirely too small to be longer divided between them. If Mr. Hogue, or the Board, think that the "able and unanswerable argument" in defence of the acts of the General Assembly will prove a favorable introduction to the Presbyterian pulpits and families of the State, they will be disappointed.

Statistics of Religion.

We confess that in some points, it is not in accordance with our impressions; but a secular journal assures us that the following exhibits a correct statement of the number, capacity, and value of the churches of the leading Christian denominations in the United States. The figures have been prepared from the latest and most authentic records, and will prove of great interest to statisticians:

	Churches.	Accommodations,	Value.
Methodists	19,883	6,259,799	$33,003,371
Baptists	11,911	3,749,553	19,799,378
Presbyterians	5,061	2,038,138	24,227 359
Roman Catholics	2,559	1,404,437	25,774,119
Congregationalists	2,334	906,354	13,327,551
Episcopalians	2,145	847,226	21,065,693
Lutherans	2,138	757,633	5,315 179
Christians	2,066	681,016	2,518,045
Union	1,366	371,899	1,370,212
Cum. Presbyterians	820	282,987	914,256
German Reformed	676	273 697	2,432,670
Universalists	664	245,249	2,356,095
Freewill Baptists	520	148,693	2,789,295
Friends	765	209,085	2,544,507
Reformed Church	440	211,068	4,388,816
Dunkards	163	67,995	162,596
Ref'd Presbyterians	136	48,897	386,635
Mennonites	108	36,435	138 960
Jewish	77	34,412	1,135 300
Adventists	70	17,120	101,170
Winnebrennerians	65	27,700	74,176
Swedenborgians	58	15,395	321,200
Seventh day Bapt's	53	17,864	107 000
Moravians	49	20,316	227,450
Spiritualists	17	6,275	7,500
Shakers	12	5,200	1,000
Six Principle Bapt's	9	1,990	8,150
Minor Sects	20	14,150	395,100
Total	54,009	19,128,751	$171,398,432

The Poor Pope.

Poor Pio Nono is not only bewailing his condition, but indulging in invectives against those on whom he places the responsibility of his present forlorn condition. What a sad complaint, interspersed with insulting language, is the following address, which he made to the French officers on the eve of their departure from Rome? The text of the address is published in the *Nazione*, of Florence:—

"On the eve of your departure, I am here, my dear children, to bid you farewell. Your flag left France with the mission to uphold the rights of the Holy See. To day it is going back. I wish that it may be received with the same feeling that it left. I am informed that all Catholic hearts are moved; they tremble in thinking of the difficulties in which they see the Vicar of our Lord Jesus Christ, the head of the Catholic Church. There must be no illusion—the revolution will come here. It is proclaimed; it has been said, and it is repeated. An Italian in high position has said that Italy was constituted, but not complete; Italy would be undone if there still remained here a corner of the land where order, justice and tranquility reign. They desire to display their flag from the Capitol. You know, as well as I, that the Tarpeian rock is not far distant. About six years ago I was speaking to a representative of France. I told him to inform the Emperor that St Augustine, Bishop of Hippo, (which now belongs to the French empire,) terrified by the calamities which he foresaw while the barbarians were besieging the city, asked the Lord to be permitted to die before witnessing them. The representative said, in reply to me: 'The barbarians will not enter.' But he was no prophet. Another said to me that Rome could not be the capital of a kingdom, but that it could be the capital of the Catholic world. But I fear the revolution? What am I to do? What am I to say? I have no resources. Yet I am tranquil, for the mightiest power—God—gives me strength and constancy. (Here the Pope became affected, and all present participated in his emotion. Then placing his hand on his heart and raising his eyes toward heaven, he proceeded:) Go, with my blessing and my fatherly farewell. If you see your Emperor you will tell him that I pray for him. It is said his health is not good; I pray for his health. It is said that his soul is not at peace; I pray for his soul. The French nation is Christian. Its chief ought to be Christian also. Prayers offered with confidence and perseverance are necessary, and that nation, so great and so powerful, will obtain what it desires. As for me, I live in God's mercy, and my blessing will accompany you on your voyage."

A Call to Action.

The *Episcopalian*, in a vigorous and important article, calls upon the Episcopal Church to withstand the encroachments of Ritualism. It says:

"The hour of opportunity and for action has come to the friends of evangelical truth in our church. A crisis, real and great, is upon them, and demands heroic fidelity to the Divine Master and resolute loyalty to the church of their choice and love. There is, also, resolute stir and much enthusiasm among those who realize in what eventful times God has cast their lot. So that large opportunity invites them to dauntless action. Now, if ever, ought they to rally with one heart and mind, to sink all differences on unessential points of doctrine, polity, usage and policy, and merge themselves into a compact unit for the defense of the faith once delivered to the saints and handed down to them as a God given trust and priceless heritage. The question forced upon them by the present crisis, plainly and comprehensively stated, is this: Is the evangelical character of the Protestant Episcopal Church to be vindicated and perpetuated, or is that Church to become non-evangelical? It is for the clergy and laity to answer. And if their answer is to be brave and right, they have need at once to give themselves for the truth and be valiant."

It calls attention to the historic fact that the British reformers were men that held to what is now esteemed evangelical truth, and died in its defense, and those, therefore, who interpret the Prayer-book in an evangelical manner are the real successors of the reformers, while the ritualists are a "revolutionary party." The point at issue is plainly stated by the writer of the article, to be: "Shall the evangelical truth be cast out of our church, without a valiant effort on our part to keep it in?" Disavowing any personal animosity, or petty jealousy in the matter, the writer concludes with this forcible appeal to all evangelical Episcopalians:

"The contest to which our consciences compel us is not with individuals in their belief, life and policy, but with the party with which they are identified and with the theological and ecclesiastical system which they directly or indirectly uphold.

"In the ears of all who love the truth, we sound this appeal. Mark! The hour of opportunity and for action has come. The times demand of us a strong personal attachment to Jesus as the Head over all; clear, well defined views of the truth as it is in Him; positive, fearless declaration of such views; an ardent aggressive missionary zeal in promulgating the truth; a faithful use of the privileges and advantages of our church in such promulgation, and a hearty undivided support of our evangelical societies.

"Brethren of the clergy and laity, consecrate your influence and monies to the maintenance and enlargement of our church as evangelical, and as such only. We pray for the baptism of the Holy Ghost, that we may be welded into an enthusiastic unit to make known the truth as we accept it, to glorify the Divine Saviour, and to save our fellow-men. May we not fail to do what the Lord demands of us in the stirring days wherein He has cast our lot."

A Presbyterian Church has been organized at Union Depot, Tenn. For the present they will worship in the Masonic Hall. They have engaged the Rev. Philip H. Thompson to preach for them two Sabbaths in each month.

The familiar Hymn, "Sweet Hour of Prayer,' so popular in our Sunday schools, was written by Mrs. Fanny Crosby, a blind lady.

A subscription of $100,000, lacking only $18,000, has been secured in Philadelphia for the erection of a new hall for the Academy of Natural Sciences.

Donation.—Hon. Stephen Salisbury, of Worcester, Mass., has recently given $10,000 as an additional donation to the Free Institute of Industrial Science in that city, and the work of putting up the buildings is to be commenced at an early day.

Bequest.—The $33,000 bequeathed by the late Mrs. Amos Lawrence to public institutions was distributed as follows: Williams College, and the American Board of Commissioners for Foreign Missions, each $5000; the Foreign Missions of the Protestant Episcopal Church, and the American Bible Society, each $4000; American Home Missionary Society, $3000; with smaller sums to various local societies.

Female Preachers.—The recent National Conference of Unitarians referred to its sessions next year a series of resolutions, proposing to educate and train women for the ministry.

Quebec.—The magnificent sum of $276,000 has been received and acknowledged by the Quebec Conflagration Relief Committee. This is about $38 per head for the whole number of sufferers.

Courting for a Call.— The Rev. Elkanah Remington lately sued the vestrymen and wardens of the Church of the Atonement in Brooklyn for a call, or for damages arising from the non-reception of one. The case as reported shows that five vestrymen voted for and five against employing the Rev. Elkanah, and so the presiding officer declared that no choice had been made. The plaintiff went into court to enforce his claim. Judge Gilbert delivered an adverse opinion, and so the Church of the Atonement remains without a rector.

Readers who are not of "*the concision*," will be impressed by the apostolic and Scriptural character of the proceeding above described. Judge Gibert, with great propriety, might have quoted Paul (1 Cor. 6: 6): "Now, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?"—*Chris. Intelligencer.*

Bishop Colenso.—The Master of the Rolls of England has decided Bishop Colenso's claim for arrears of salary in his favor, giving the Bishop costs of suit. The Master of the Rolls says that Dr. Colenso, notwithstanding his deprivation by the Bishop of Cape Town, has at present the status of a Bishop of the Catholic Church, of which the Church of England "is a branch."

Reformation Hall of Geneva.—Dr. Merle D'Aubigne says in a recent letter that "the building makes progress, and will soon be covered; but we shall then have to stop and wait, before finishing the interior, for new contributions."

The Baltimore *Methodist Protestant* speaks of great prosperity among the Methodist Protestants in the Maryland district: "The people are building churches at the average rate of more than one a month. We have about one hundred and sixty churches, and the aggregate value of our church property in this district approximates half a million of dollars. In addition to the churches and parsonages, we have accumulated a fund for the support of worn-out preachers, and the widows and orphans of deceased ministers, of about $75,000. The present membership in the Maryland district is between nine and ten thousand; itinerant ministers, seventy five; local preachers, forty-five; and Sunday-school children about ten thousand."

Moravians in the United States.—The United Brethren or Moravians have published an Almanac for 1867, in which they give the following statistics of their Church:—"Preaching places, 4,250; number of members, 91,500; increase, 7,047; number of itinerant preachers, 789; paid, $197,866; average salary, $250; local preachers, 755; raised for missions, $25,377; average per member, 27 cents; number "Telescopes" circulated, 9,206; raised for all purposes, $341,279." Making the average contributions for all benevolent and religious purposes about $3.50 per member per annum.

Unitarian Publications for Ministers of other Denominations.—At a late meeting of the Executive Committee of the American Unitarian Society, it was decided to place five hundred dollars' worth of the publications of the Association in the hands of Rev. F. Huidekoper, of Meadville, Penn., to be distributed by him among ministers of other denominations, and to place an equal amount at the disposal of the Publication Committee to be given to other individuals so situated as to be able advantageously to use them in a similar way.

Dr. Trench a Ritualist?—We regret to learn that Archbishop Trench is supposed to favor the Ritualists. The Irish branch of the church is for the most part very decidedly Protestant. It is stated that "when the Archbishop ascended the pulpit to preach last Sunday in a Dublin church, two or three hundred persons left the building. The prelate waited until they had passed out, and then went on with his sermon.

MARRIED,

In Paris, Ky., January 1st, 1867, by Rev. D. Owen Davies, Mr. JOSEPH M. JONES, formerly Adjutant 9th Kentucky Cavalry, C. S. A., and Miss LOU A., daughter of the late Warren B. Rogers, all of Bourbon county.

At the residence of the bride, in Carlisle, Nicholas county, Ky., on the 7th of Jan., 1867, by Rev. John Rice, Mr. CHARLES JONES and Mrs. MARY F. MATHERS.

At the residence of Col. M. T. Scott, Chenoa, Illinois, on the evening of December 25th, by the Rev. W. L. Green, A. E. STEVENSON, Esq. and Miss LETTIE GREEN, daughter of the late Dr. Lewis W. Green, of Danville, Ky.

In Bowling Green, Ky., Jan. 3, 1867, by Rev. R. K. Smoot, MR. HENRY C. PIERSON and MISS BELLE GALLOWAY, both of Warren county Ky.

In Boonville, Mo., Dec. 27th, 1866, by Rev. P. G. Rea, PROF. M. M. FISHER, of Westminster College, and MRS. BETTIE B. COLEMAN. No cards.

DIED,

At Goshen, Ky, on the 4th of Jan. 1867, ROBERT BRIGHTWELL, son of Rev. M. G. and Martha T. Knight, aged 3 months and 2 days.

On Tuesday evening, at ten o'clock, near Baltimore, at the residence of his father-in-law, Rev. C. B. Tippett, of consumption, LEWIS A. CIVILL, for many years a resident of this city.

DEPARTURE OF TRAINS.

Louisville and Nashville Railroad.

Nashville Mail, daily..... 10:30 A. M.
Nashville Express, daily..... 7:45 P. M.
Memphis Mail..... 10:30 A. M.
Memphis Express..... 7:45 P. M.
Bardstown Accom'dat'n, daily except Sunday..... 3 45 P. M.
Crab Orchard Express, daily except Sundays..... 7:50 A. M.

Louisville and Franktort 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 Railroad.

Morning Express..... 9:30 A. M.
Night Express..... 9:20 P. M.

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August 25--3m.

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Two Views of Sin.

It is common to hear the latitudinarians and religionists of the present day assert positively that there is no foundation for the belief in the eternal punishment of sin in the word of God. They profess to have searched diligently and come off with the delightful conviction that sin is but a temporary evil, a weakness of humanity, overlooked in the end by a merciful God. Such a view is announced before large and appreciative audiences. It has become quite the custom for ministers of the gospel to endeavor to prove that Jesus did not mean what he said. In fact it is attempted in these days to prove that our Saviour did not mean anything at all in such utterances as the following: "The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth." "It is better for thee to enter into the kingdom of God with one eye [illegible] two eyes to be cast into hell [illegible]" Such allusions by our Saviour to retribution beyond the grave, are frequent. He is kind, tender, sympathizing and loving. He appeals with touching tenderness to men to come to Him, and yet he ever makes the alternative of their rejection of Him, a future black and terrible with unending torment. This is the great eternal issue. In all his sermons and exhortations and conversations he never failed to urge this solemn thought upon the minds of those who heard him. Now the words of Jesus meant everything they expressed, to their utmost capacity. They were never light and fanciful words. They were fitly chosen by Him who first conceived of language and knew how to use its strength.

No one of the thousands who followed the Lord through his journeys from city to city, ever conceived the idea of demanding the proof of future punishment. We can look carefully from Genesis to Revelation and find no record of any argument in proof of such a doctrine. There is moreover no attempt in the sacred record to prove the existence of Heaven, simply because it is an established, fixed fact—just as light is an established fact, resulting from the will of Deity. Paul, who contended with unanswerable logic for the truths of God, accepts this doctrine as one which none ever disputed, and makes no effort to prove that there exists a hell. Not a single follower of Jesus questioned the truth of eternal punishment. Were the apostles and primitive Christians the [illegible] of a delusion, or have we had a [illegible] revelation from Heaven? In [illegible]ys, the solemn doctrine insisted [illegible]y the Saviour and his followers, is strangely and fatally set aside. It is treated by the modern "ecclesiastical school of progress" as a nursery tale, gotten up in the olden time, to frighten children into obedience—as the story of the "Black Douglass" was told to trembling children by our Scotch progenitors—a fabrication unworthy of and incompatible with the justice of God.

Among the most popular preachers of the day we find those who discuss sin quite agreeably, as a temporary evil only, and convince their too willing hearers that the future punishment doctrine is simply a delusion. To the world and its votaries this announcement is peculiarly refreshing. It elects such ministers to "do" its religion—and eager and interested crowds throng the pews and aisles to drink in the gratifiying intelligence. Now the introduction of one faint suspicion of the truth of this doctrine is sufficient to destroy the dread and hatred of sin; is sufficient to remove all desire to avoid it; is sufficient to stifle the prayer which rises in the convicted sinner's heart, who, realizing the "blackness of darkness" of a retributive eternity cries broben hearted, "God be merciful to me a sinner."

For it certainly is by realizing the alternative which Jesus announces; which the apostles urge; which is incorporated irrevocably in the gospel, that we have strength and fervor in prayer; that we have clear views of God and the Lamb; that we have the earnest desire to be delivered "from the body of this death."

We are brought to Jesus by realizing the horrors of the eternal death as well as by His matchless love. We turn our weary footsteps to the Beulah-Land of our God in "fleeing from the wrath to come. When the adversary succeeds in implanting the doubt of this truth in our hearts, there surges upon our lives the waves of that shoreless ocean of uncertainty and doubt, embarking upon which, we may never, never return to the sure, firm land of our childhood's faith. Implant the belief that there is no hell, in the mind of any person, and without a shadow of a doubt, that person will grow bolder in the commission of sin; utterly careless in religious belief, and question every doctrine of the word of God; finally denying the work of Christ himself.

The world likes nothing better than to hear a minister of God taking its side on any subject. The man becomes immensely popular who preaches that conformity to the world is just no sin at all but rather commendable. Doubly popular does that man become who stands up with the open word of God before him and declares that there is no hell! Oh! the world loves to hear and tries to believe that sin will not be punished. It delights in the creed: "sin is punished in this life." It hugs the delusion fondly to its heart. Jesus meant exactly what He said. He meant that there was a Heaven—open, glorious, joyous, eternal—for all who would accept Him. He meant that there was a hell—open, black, of unutterable misery, hopeless and eternal.

It is the abandonment of this prominent portion of divine truth which has wrought in the Church of God so much of carelessness, coldness, hollow meaningless prayers, formalism, hypocrisy, infidelity and worldliness. Can it be doubted that if the verity of the eternal, terrible punishment of sin had been faithfully, unfalteringly, fearlessly, repeatedly preached to dying men, the Church of God would be to-day, purer, holier, more faithfully holding the love of Christ and the trust committed to her care?

The world will ever applaud the man whose preaching leads them only picturesquely about the outer confines of eternal things; and whose charmed voice tells them that human nature is not so bad after all. Men will believe the lie. But let the world remember; let the many churches which have half betrayed their Master remember that this verity of the eternal punishment of sin will stand unshaken, unscathed; till in all its retributive terribleness, it shall lash the worldling and the lapsed professor into an agony, hopeless as it is eternal.

G. C. C.

Action of the Richwood Church—adopted Nov. 29, 1866.

In view of the unhappy dissensions existing in the Presbyterian Church in the United States, and the efforts being made to disturb the peace, bring further discord, strife and division into our churches in Kentucky, we, the members of that Christian liberty wherewith Christ hath made us free, yet under a deep and solemn sense of our responsibility to our Divine Master, the love and duty we owe to our brethren in Christ, and the interests we entertain for the souls of those around us, though not at present of us, feel that it is our clear and imperative duty to declare and publicly testify to what we believe the word of God, the interests of Christ's kingdom, and the welfare of our own little Church requires at our hands, and take our stand accordingly.

Holding, as we do, to the right of private judgment and individual responsibility, we claim the privilege of reading our Bibles, prayerfully seeking for the truth and determining to the best of our ability and the light which God giveth us, what is our proper course; at the same time freely according to those who differ from us, the same rights and privileges which we claim for ourselves.

Holding, too, that the Scriptures of the Old and New Testaments are the only inspired word of God given to men, we claim that the Bible is the only authoritative rule of faith and practice in all matters of religious duty, church privileges and Christian fellowship. And as we are taught in these Scriptures that salvation is by grace through faith in the Lord Jesus Christ; and have the promise, that if we believe in him, we shall be saved, we are unwilling to be led into the discussion of dark and irrelevant subjects, or consent to make abstruse questions of law, politics, and duty on controverted questions of allegiance and submission to conflicting civil and military rulers, tests or terms of admission into the Church of God, thus placing stumbling blocks in our own Christian walk, and rocks of offence in the way of those seeking salvation through faith in the Saviour's name.

It is therefore with sorrow and grief of heart that we contemplate the desolation threatening our Zion, growing out of the action of that august tribunal to which we have been accustomed to look with reverence for light and counsel, as well as for the exercise of strict and impartial justice, tempered only with Christian love and forbearance towards those who in the many and complicated cases of error (whether in doctrine or offences against Christian charity and order, to which the best of men under the influence of passion and human frailty are liable and do sometimes stumble) should itself have become the fomentor of discord, strife and schism in that branch of God's Church, so confidingly placed under its care and jurisdiction; and instead of pouring oil on the waves of popular tumult, passion and excitement, thus soothing the opposing elements and calling man back to that love which is the fulfillment of the law, that righteousnes which is alone to be found in Jesus Christ, that cleansing of the heart which is to be found in that purifying blood which speaks better things than the blood of Abel, and to that heaven-born peace, which springs from faith, hope and charity, the type and nearest counterpart of the joys and delights of Heaven itself, become an example of human weakness, imbued with the contagious intolerance and madness of the times.

We are therefore constrained (without being censorious, but anxious to avoid the errors we disapprove in others) to express the solemn conviction of our minds, that the action of the General Assembly of the Presbyterian Church in the United States, in its Deliverances on the subjects of war, loyalty, slavery, and the matters growing out of these subjects, commencing with the Spring Resolutions of 1861, and culminating in its excluding duly authorized Commissioners from their seats in the Assembly, without trial, or any charge of offence being before them—thus assuming to punish first and accuse and try afterwards—were acts of unparalleled usurpation and despotism; acts unauthorized by the Constitution of our Church, at variance with and opposed to the word of God and our Confession of Faith.

To say nothing of the enormity of substantially anathematizing (by the million) the adherents of one of the great belligerant powers lately engaged in the most terrible conflict which has shaken the earth for ages, and, even after the war had ceased, subjecting them to disabilities not known to the Church, thus barring the door of Christ's Church against those whom the Lord himself has invited, it has assumed to determine controverted questions of law, politics and allegiance to our State and National governments, made itself a great political power in the State as well as a recruiting agent, to fill up the broken ranks of fratricidal strife and conflict; in effect, dragging the Church of God, the bride of the Prince of Peace, from her high and holy position in the regions of purity, truth, love and universal beneficence, to the lower level of the painted harlot, and the embraces of unsanctified lust and power—a connection which must make, if persisted in, our glorious Church a sink of corruption, into which will flow the dark and putrid streams of violence and fraud, the fruits of war and political chicanery.

The Church of God is, or should be, the salt of the earth, the light of the world, the true leaven to work righteousness among all mankind; and should be kept pure and unspotted from the world! Otherwise its light will become darkness, its salt will lose its savor, and its leaven becoming corrupt will work the savor of death, instead of life.

Against these threatened evils and terrible consequences, we pray the Lord to deliver us and our beloved Church! We do not impugn the motives of the Assembly, or those who go with and sustain its acts and deliverances; but to our view it has placed itself so diametrically in opposition to the teachings of God's word, the doctrines and constitution of the Presbyterian Church, that it is utterly impracticable (at the same time) to obey its commands and be true to God and the standards of the Presbyterian Church. We are therefore constrained, as we would be faithful to God and His Church, to treat these acts and deliverances of the Assembly as nullities; and hereby express our entire approbation of the course pursued by the Synod of Kentucky in so regarding them. We also approve and commend the action of the Commissioners from Ebenezer Presbytery to the Assembly in opposing and protesting against these oppressive and unconstitutional acts; and also approve the course of our Elder and Delegate in the Presbytery of Ebenezer and Synod of Kentubky.

And now, by way of conclusion, (the dictum of the Assembly to the contrary notwithstanding,) in accordance to the call of Him who hath said, "Come unto me all ye ends of the earth and be saved," we would say, our door is open to all who have souls to be saved, upon Christ's own terms. We know no party, or politics, or sex, or race, or condition, in Christ's Church. Whether you have worn the Federal or Confederate uniform it matters not here. Come in the wedding garment which the Lord has prepared for you, even His own righteousness, and you will be welcome! Jesus Christ himself invites you, and we will not, we dare not, say you, nay. Behold the feast of fat things which the Lord hath prepared for you! O come, taste and try how good the Lord is! Be not afraid to come on account of past differences in politics, or even conflicts in arms. Be ye reconciled to God, and He will reconcile you to each other. Yea, be at peace with God and you will be at peace with all God's people, whilst none others can permanently harm you. And now hear, all ye people! The Master says, come; and the Spirit and the brids say, come; and let him that heareth say, come; and whosoever will, let him take of the water of life freely. Be not afraid to come because you are sinners. It is because you are sinners, you are invited. Had you never sinned, you had never had need of a Savior. Jesus Christ came to seek and to save that which was lost. And he will save all who will come to Him—all who believe on Him—all who are united to Him by faith. Then come, come to Him: come in faith, come in hope, come in love, and He will show you things new and old. He calls you for your own good. He calls you to peace, to holiness, to happiness, and He alone has power to give you all things. Hear Him: "Come unto me all yea that are weary and heavy laden and I will give you rest." He says, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." And, "He that cometh to me, I will in no wise cast out." Oh, how precious are the promises of our Lord! And remember all his promises are *Yea* and *Amen!*

UNCONSCIOUS IMITATION.—Rev. Dr. Thompson, in a letter from London to the *Congregationalist*, says. "A gifted young man was lately called to be the colleague of one of the most distinguished preachers of Scotland. The senior pastor being asked what he thought of his associate's sermon, replied, 'Oh, it was an excellent sermon: but some one who knows him well enough to speak to him on such a matter, should give him a hint about hitching his shoulder at such a rate. It is not only awkward, it is really ludicrous.' And ludicrous it was; for it was the most characteristic action of the senior pastor himself, which the young man had unconsciously imitated, and of which his critic was quite unaware."

WASTE OF TIME.—"Our lives are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining our days are few, and acting as though there would be no end of them.—*Seneca.*

From the Central Presbyterian.

The Forgotten Book.

Mrs. ———, was the wife of a young and rising physician, had been reared and educated with great care, and held a high position in one of the best communities in the State. Unfortunately, neither Mrs. ——— nor her husband, was a professor of religon. Both, however, were constant and respectful attendants on my ministry, and among my most generous supporters. So far as she had enjoyed any religous training, it had been of a sort to fill her mind with very erroneous views of the Calvinistic, in contradistinction to the Armenian creed. Her extreme politeness, however, restrained her from any expression of those views in my presence. But after our acquantance had continued for several months, she one day addressed a mutual friend of ours thus:

"I like Mr. W. very much, and shall take great pleasure in hearing him preach so long as he refrains from the discussion of Predestination and Election; but if he ever introduces those topics with a view to propagate them, I shall cease to attend his church."

On being told this, I gave some kind reply, but at the same time set my wits to work to determine on the wisest course to be taken on such a subject, with such a lady. The judgment must not only be convinced, but prejudice must be removed and confidence and kind feeling preserved. To do this an expedient was adopted which some may think of doubtful propriety.

The Rev. Dr. John Matthews had published in the *Southern Religious Telegraph* a series of "Letters on the Divine Purpose," which I knew Mrs. ——— had never seen. These letters had been recently republished in a small volume. Now, I thought that this little book was the very thing for my Armenian friend. But how to approach her was the question. She had refrained from making her sentiments known to me, nor even suspected that I had heard what our mutual friend had told me. I was convinced that something more than mere politeness had led to her reticence, for she was a lady of uncommon candor, expressing her sentiments on all other subjects with uncommon freedom. My course soon appeared plain. I determined on a visit to her and her excellent husband. This visit must be more than a mere call. The night must be spent. So I set out, *arming* myself for the encounter with Dr. Matthews' little book. I was received with great cordiality, and entertained with elegant hospitality. The evening was passed in free and pleasant conversation on general topics, social, literary, and even religious. But no allusion was made to the hated doctrines. When the hour arrived for my leaving on the next day, I went to my room, took out my little book, and thus soliloquized:

"If I leave without an honest, earnest effort, to remove from the mind of this good friend the prejudices which now so fill it, as to exclude the truth of God, I shall be greatly culpable. But then in seeking to remove prejudices of one sort, I may implant others no less hurtful. If she suspects me of a purpose to make her a Calvinist, I may lose the influence God has evidently given me over her. I must approach her indirectly or by strategy.

Now, Mrs. ——— was not only a highly cultivated and refined lady, but a careful, skilful housekeeper, and I felt sure that as soon as I left, she would go to my room to see if I had forgotten anything. So I opened my little book and turning it down in that condition upon a table, *I purposely left it,* and breathing a prayer that God would own the expedient, I took my departure.

This was early in the week. On the following Sabbath I preached Christ the only Saviour, as fully and faithfully as I could. I had not proceeded far with my discourse, when I made the joyful discovery that my friend, Mrs. ———, was giving unusual attention, and even affected to tears. She was not given to weeping and this thought encouraged me all the more. Strange and censurable as it may seem to some, when the service was over, I avoided speaking with her, but hurried out of the church through one door as I saw her passing through another. She was a lady of too much intelligence, and too much commendable pride, to be willing to be made a gazing stock for others. And then, I knew that I could say nothing more appropriate to her than much which had already been said in the pulpit. All she now needed was time and opportunity to think and pray alone. My purpose was to visit her early on Monday. Accordingly, I had no sooner taken my breakfast than I set out to execute this purpose. On reaching her house, she met me in the porch, and said:

"I am rejoiced that you have come. I had just called a servant to send for you as I saw you alight from your horse. I am a miserable sinner."

As we entered the house together, I asked her how she made the discovery just announced.

She said, in reply: "You remember the last visit you paid us. When you left, I went to your room and there discovered that you had *forgotten* the book you had been reading, and as its position enabled me to determine just where your reading had been suspended, and being interested in the title, I commenced reading where you had finished. My attention was at once arrested, and I determined to begin at the commencement and read the whole book. This I have done twice from the beginning to the end, and some portions I have read three or four times. It not only removed my objections to the doctrines of Predestination and Election, but when that was done, I at once and distinctly saw, that I was a lost sinner. The sermon yesterday only deepened the conviction, and I greatly desire to know what I must do to be saved."

I need only add, that she soon became a member of the church, and lived and died a firm Presbyterian and a useful Christian. W. S. W.

Lexington, Va., Dec. 7th, 1866.

"Good prayers," says an old English divine, "never come weeping home. I am sure I shall receive either what I ask, or what I should ask."

For the Children.

From the Children's Friend.

Happy death of James R——, of the Charlotte, N. C. Sunday School.

"Mother, I want to be a Christian: what must I do?" The voice was sad and anxious; and the deep, thoughtful eyes were fixed upon me with an intensity of expression I can never forget.

The speaker, a frail boy of thirteen years, reclining upon a couch by my side, had long been a victim of disease and suffering. From early childhood he had been afflicted with an incurable malady, which was now slowly wearing away his life. Physical weakness had not retarded mental progress. He was gifted with intellect more than ordinary—with a capacity for receiving and retaining instruction almost unlimited. To these were added a cheerful disposition and obliging manners that endeared him to his family and friends.

The love of learning was a passion with him; and his disease had so far yielded to the skill of physicians, and growing years, as not to interfere with his studies, until the spring of '63, when his health began visibly to fail—probably caused by too close application to his books, which though voluntary, should have been restrained; yet we hoped, with perfect rest and quiet, he would again recover his usual health. But it was ordered otherwise.

All through the long summer months he was confined by increasing pain and weakness to the house—never complaining; but always hoping he would be better when the cool autumn weather came. It came, but brought no improvement.—Painful ulcers formed in his side, and soon after commenced those sufferings that ended only with life itself.

It was long before he had given up the hope of ultimate recovery, that his thoughts were turned to his condition as a sinner in the sight of God. I noticed his unusual seriousness, and knew what was passing in his mind; but knowing also how sacredly we guard the first feelings of an awakened heart, I did not urge him to confess those feelings. Soon the question came, "I want to be a Christian: what must I do?"

I said "my dear child, that is what the jailor asked Paul. What did Paul say?"

"Paul said, Believe and thou shalt be saved; but I do believe all the Bible says. There must be something more than that," he answered.

Most eagerly did he drink in every word as the way of salvation through a crucified Redeemer was made plain to him; and most earnestly did he pray for pardon of sin through a risen Saviour.

Often in the still hours of night, or when alone in his chamber, have I heard his sweet, pleading voice in prayer, and for many days his sad complaint was, "Jesus has not heard me; but He surely will not cast me off, for He never refused to listen to any that came to Him when on earth."

Deliverance came at length. With a joyful countenance he told me, "I have hope now; and the plaintive prayer for pardon and peace was changed for, 'Father, I thank Thee that Thou hast heard me;" and daily brighter grew that hope, and firmer his hold upon the promises of God, and the yearning, unsatisfied look gave way to that of placid peace.

The longing soul had found rest; but disease was making sad ravages with the delicate frame. Still his ever hopeful spirit did not despair of life; but as time passed, and his illness increased, he talked less of the future, until one day he suddently asked his physician, "Dr., shall I ever get well?"

Knowing he did not wish to be deceived, he replied," "No James, you will not get well."

"How long do you think I will live?" he next asked.

"I cannot say. It may not be long," was the answer.

He received the intelligence without a change of countenance, and with a perfect composure. He had but little to do, and his house was in order; and never after did he make the slightest allusion to a recovery.

His sufferings had become more intense. He could move no portion of his person but his hands, and was so sensitive to pain, as to shrink from the lightest touch; and now went up from that couch of suffering the fervent, soul-beseeching prayer for strength to endure the will of God without murmuring; and strength was given him, and, as he said, in answer to prayer, many hours of comparative ease.

He had long been unable to read; but the Bible was not a sealed book to him. While in health he had stored his memory with many texts, or rather whole chapters of scripture, and now it was with great satisfaction that he recalled many comforting passages and applied them to his own case.

The least expression bordering on impatience was repented as soon as uttered. Once, in one of the changes necessary to be made in his position, when the least movement was torture, with his countenance convulsed with agony, and every limb quivering with pain, he exclaimed, "Oh! that I might die." He was immediately grieved for it; and said, "I wish I could always remember when I suffer most, to wait patiently my appointed time."

I will pass over in this brief sketch the many conversations he had with his pastor, on his approaching change, and his hope in Christ, and hasten to the close. No medical aid could reach his case; and terrible it was to witness the struggles of the frail body with such painful disease. But his soul he still possessed in perfect peace.

Once, after a severe paroxysm of pain had somewhat subsided, making a great effort for composure, he said, "This is hard to bear, but there will be a long rest after awhile. What a happy change there is before me. I seem to have suffered a long time here, yet it is but a moment compared to eternity, I do so long to go."

At another time he said, "Why do people fear the grave, and call it dark and cold. It does not matter where the body lies, if the soul has gone to heaven. Christ has promised to be with us when we pass through the valley of the shadow of death. It does not seem as though it will be dark to me."

Death has already lost its sting. He had made friends with the destroyer, and did not dread his approach. He never dwelt a moment on the pangs of dying. It was sleeping in Jesus. It was a transition on angels' wings from earth to heaven; and there were palm-bearing saints, and white-robed angels, and shining crowns, and harps of gold, and, above all, a present Saviour.

And now he was soon to test the strength of the hopes on which he had so long rested. His little remaining strength was gradually decreasing. He entered the valley and there was "light" there.

It was the Sabbath—the last one for him, and he knew it. He was very weak and could talk but little. A friend sent to ask how he was. I thought him sleeping, and replied, "Very weak and miserable." He instantly looked up, and said calmly, "Weak, mother, but not miserable." Are you so happy then? I asked. "So happy," he replied. "I have not one thing to trouble me." At intervals through the day, he wished read for him some favourite hymns and portions of Scripture. He would repeat after me such sentences as these: "Clothed in white robes, and palms in their hands." "There will be no death there, neither sorrow nor crying." "There will be no night, nor need of the sun, for God is the light thereof."

Several Sabbath school teachers met in his room, and sang for him some of the hymns he loved; he was much gratified, and afterwards remarked, "If music on earth is so sweet, what must it be in heaven!"

Another day dawned but he was not to see its close. He breathed with difficulty, and said to his physician, "So much pain here," laying his hand on his chest, "can you give me anything to relieve it?" But he was beyond human help. The last hour had come. Soon would the worn spirit wing its flight to a better world; and now would his long cherished hopes be realized. He had approached the brink of the river; would not the gentle, timid spirit start and shrink back as the cold waves touch his feet; will he not cling to and vainly call upon the mother he so loved and leaned upon, to go with him; that he fears to breast the swelling tide alone. Oh! that all who call religion a delusion could have heard his dying testimony.

"Mother," he said, "put your arms around me, and let me die on your bosom; how long will it be before I go to heaven?" I said, you are going now, my darling, you are almost there.

A beam of heavenly joy passed over the dying countenance, and lighted up the glazing eye. It was the conscious soul glowing with the reflected light of eternity, as he exclaimed in a distinct voice, "O, glorious hour! O, blest abode! I shall be near and like my God. Mother, do not grieve for me, for I am going home to my Father's house—there is no pain nor parting there—I shall have a robe of spotless white, a crown upon my head and a harp in my hand. Do not grieve—God will support you—trust in Him; He has supported me through all my pain, and He does not leave me now. I am not going alone—my Saviour is with me." He paused, we thought not to hear him speak again, but after a short struggle for breath, he continued, "O, precious Bible, that teaches us the way to heaven! O, wonderful Saviour, who gave Himself to die for us! and why was I chosen—my name written in the book of life, and so many left out? Dear Saviour, this mortal shall soon put on immortality, and I shall be with Thee forever. I will be with prophets and holy angels. I shall drink of the river of the water of life; and there I shall see the beautiful tree of life, whose leaves"—Mortal ears heard not the conclusion of the sentence—it was finished in eternity. The sweet voice faltered—the arm around my neck relaxed its clasp—a few faint breaths, and he was gone—entered into that rest he so longed for while yet with us.

Patient sufferer, so gently at last, did he pass away to his happy home.

MURMUR NOT.—Is it not a fact that professing Christians regard too little this injunction of the Apostle? I say "professing Christians," not because, they are the only "complainers," but because, while professing to commit all things to the "keeping of a faithful Creator," they often deny virtually by their conversation that such is their faith, and seem to imply that the God of the Universe has let go the helm, or ceased to rule srighteouly. Is it not a dishonor to Him whose name we bear, that we find so much fault with the ordering of His providence even in this respect? His word has gone forth that "while the earth remaineth, seed-time and harvest, cold and heat, summer and winter shall not cease." Let us take Him at His word.

HINTS TO TATTLERS.—The heights and recesses of Mount Taurus are said to be much infested by eagles, who are never better pleased than when they can pick the bones of a crane. Cranes are prone to cackle and make a noise, (Isa. xxxviii. 14) and particularly so while they are flying. The sound of their voices arouses the eagles, who spring at the signal, and often make the talkative travelers pay dearly for their imprudent chattering. The older and more experienced cranes, sensible of their besetting foible, and the peril to which it exposes them, take care before venturing on the wing, to arm themselves each with a stone, large enough to fill the cavity of their mouths, and consequently to impose unavoidable silence on their tongues, and thus they escape the danger. Reader, hast thou an unruly tongue? Learn a lesson from the elder cranes, and to bridle thy tongue by watchfulness and prayer that thou mayest say with the Psalmist, who had doubtless witnessed, and perhaps felt, the infirmity of which we have been speaking "I said, I will take heed to my way, that I sin not with my tongue"

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April 5—6m

THEOLOGICAL SEMINARY,
COLUMBIA, S. C.
THE regular session of this institution will commence on the third Monday, (the 17th day,) of September next. Students desiring to enter the Seminary are requested to communicate with the Faculty as early as practicable.
GEO. HOWE, Chairman of Faculty.
July 26, 1866.

Union Theological Seminary,
PRINCE EDWARD COUNTY, VA.
THE SESSION OF 1866-7, begins Sept. 19th, 1866, and continues eight months.
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REV. SAMUEL B. WILSON, D. D., President, and Professor of Pastoral Theology and Evidences.
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It has been, and will be the endeavor of the Faculty to inculcate the Christian Religion, as held in all times by sound Presbyterians, the sole headship of Jesus Christ over his Church, the exclusively spiritual nature of her functions, the entire independence and separation of Church and State, and the sacred importance of holding the Church and all her teachings apart from and above every secular and political concernment. It is manifest hence, that the advantages of this school of sacred learning can be consistently embraced by all true Christians, irrespective of diversities of opinion touching secular affairs. But it is required by candor, that those who reject and oppose with heat the above holy principles, to which we are conscientiously devoted, be not encouraged to resort to this place, where they will find neither sympathy nor support in their opposition. R. L. DABNEY,
Aug. 16.—3t Clerk of the Faculty.