FREE CHRISTIAN CO

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Volume I. LOUISVILLE, KY., THURSDAY JANUARY

For the Free Christian Commonwealth.

The Secretary of the Board of Domestic Missions, and his Detective.

It is amusing, but not amazing, to witness the attempts of the *Presbyterian* to shield Dr JANEWAY. It *is* amusing to see a Presbyterian trying to be a Jesuit.

Dr. Janeway's treatment of the Missouri missionaries is, however, a very serious matter; so serious as to demand the attention of the Church; too serious to be covered up by sophistry:—and therefore, when the *Presbyterian* endeavors to screen Dr. J., by raising false issues, it makes itself worse than ridiculous, and when it becomes so zealous in its unenviable championship as to bring a railing accusation against the *Free Christian Commonwealth*, it adds the crime of slander to the guilt of partaking in other men's wickedness.

The following letters, furnished me by one of Pope Janeway's victims, will enable your readers to form an intelligent and impartial opinion:

"———, Mo, SEPT. 18, 1865.

"DEAR SIR: * * * I will give you a *true copy* of the letters, with the attending circumstances.

During last January, the Lick Creek and Mount Prairie Churches (to which I was preaching) made application in the regular way, through the committee of Presbytery, (viz: Rev. John Leighton, J. J. Campbell and George Poage, all of Hannibal,) to the Board of Domestic Missions, for the aid of $200. In the application, which was written by Rev. Allen Gallaher and signed by the Elders of the two churches, it was stated *what* the two churches were giving. It also stated that they had been self-sustaining, but were not so now. This application, transmitted by the committee of Presbytery, received the following answer from Dr. Janeway:

"PHILADELPHIA, Jan. 23, 1865.

"Rev. ——— ———, Lick Creek, Mo.,

"DEAR SIR: The executive committee, at their meeting to day, declined. They cannot conceive why a Church self-sustaining can need aid now, and therefore commend your people to make effort to sustain you.

Yours truly,

THOMAS L JANEWAY."

"I was at a loss to know what to do. And so I concluded to wait till the meeting of Presbytery, the first Thursday of April. The state of our Churches was related to Presbytery by Rev J. P. Finley, and also our refusal by the Board. Upon which, the Presbytery, *by unanimous vote, ordered the committee to renew the application*. After which, feeling satisfied that we would receive the aid, I waited about two months, but in vain. In that time, I heard nothing from the Board or the committee. I then began to fear that something was wrong, and, upon the special advice of Mr. Finley, I concluded to write to Dr. Janeway directly, to see why we did not receive the aid. * * * When my letter reached Philadelphia, Dr. Janeway was absent at the General Assembly, and the Treasurer of the Board, sent the following answer:

"PHILADELPHIA, May 20, 1865.

"Rev. ——— ———,

"DEAR SIR: Your letter is at hand, * * With regard to aid for the year past, I can only say that the rules of the Board prohibit antedating more than two months from receipt of Presbyterial recommendation, unless for *very special reasons*. And as the matter was duly before the Executive Committee of the Board, in *January* last, and declined,—in the absence of any other light than then possessed, I do not think they will do anything further in the matter, without *additional* Presbyterial action. * * * *Should your case be* AGAIN *regularly submitted by the Presbytery*, the committee will give it a respectful consideration, and render a decision according to their best judgment.

"Truly yours,

"For Board Dom Miss.,

"S. D. POWELL, Treas'r.

"After the reception of this letter, I went to see Mr. LEIGHTON, chairman of the committee of Presbytery, to know if he had RENEWED our application for aid. He said he had done so, and would do so again, if I desired it. He also said that he could not *conceive* why we had not received aid; that he felt an interest in the Lick Creek Church, and wanted to see it sustained, and would do what he could to get the aid of the Board; and that he felt certain the Board would give me a favorable reply as soon as Dr. Janeway returned from the General Assembly.

With this assurance, I returned home and waited patiently for more than a month for a letter from Dr J., but received none. In the mean time I met with Mr. Leighton several times, who always inquired, if I had heard from the Board, thus expressing his sympathy in the matter, and astonishment also.

After waiting so long in vain, I determined to write to Dr. J. again, and if possible, find out what was the matter. I received the following:

"PHILADELPHIA, July 10, 1865.

"Rev. ——— ———,

"DEAR SIR: In my absence in May, our Treasurer wrote. When, in *January*, the committee declined to commission you, they acted on the light they had.

We do not usually give our reasons.* If any one is aggrieved, he can complain to our superiors. Your letter *was* answered, and no further reply is needed now.† From whom we received our information, it is not our custom to state. Nor can we send you a copy of the letter, as you request. It is not our custom, and your own good sense will show you the obvious propriety of this course. *We have received no application from your Presbytery since the one declined.* If Mr. Leighton wrote, his letters have not come to hand. You will, if the application is renewed, comply with the order of the Assembly. * * * *

"Yours truly,

"THOMAS L. JANEWAY."

"When I received this last from Dr. J., I saw that some one had given some information about me, that influenced the Board to act as it did. And so I concluded at once that no one was interested enough in the matter to give such information as some member of the Presbyterial committee on missions, and I felt certain that the chairman must be the man. I wrote to Mr. Leighton, asking him to tell me plainly and honestly what he had written to the Board about me. Some one had written something, and I believed he was the man. It seemed strange that I could not receive aid from one of the Boards of the Church, with one of the Presbyteries of which I was in good standing. Also, if I was not worthy the aid of the Board, I was not worthy as a minister or a member of Presbytery. I received the following:

"Rev. ——— ———,

"DEAR BRO: My distinct recollection is that the application from *Lick Creek*, &c., was sent by me, endorsed by the committee; and of this I am as confident as that I sent any other. When I met Dr. Janeway in Saint Louis last fall, I gave him, at his request, a pretty full account of the extent to which our churches in Missouri were mixed up with the rebellion. When I was through, he said he would be glad, if I would keep him posted on the subject from time to time; and I promised him to do so.

"This suggests a mistake under which you labor.—that missionary aid is asked by, as well as procured for, the *supplies* in feeble churches. The truth is, this aid is asked by, and procured for, the *churches themselves*. Hence, when you speak of your being judged "not worthy the aid of the Board," you are inaccurate in your language. If any judgment whatever has been passed, it is probable it was on the churches you served, not on you.

"In a communication to Dr. J., sent with the application from these churches, I used language to this effect: "If the minister should read from the pulpit, the 13th chapter of Romans, and simply add 'these words have now and among us, a special force and application,' I fear it would create an unusual and painful sensation through the house." This was the exact sentiment, if not the very words. If the Board judged it proper, on this ground, to withhold aid from those churches, with the Board rests the responsibility. * * * I will say that just so long as the Board, or Dr. J desire such information as that referred to above, I shall give it, and that whether I am in the committee or out of it. What I have written, I have written, not as a member of the committee, nor even as a member of Presbytery, but as a "candid" and honest man. I leave it for you to say, after what you have learned of our General Assembly, and the animus of "our church for four years past, whether that animus be right or wrong. I leave it for you to say, if it be "candid" to ask and receive aid from the Board, while we keep them in the dark touching the position of our churches. This money is raised from men and women whose sons have been slain by rebels, and some of these women have been made widows by rebellious arms; and of course they look on the rebellion as a most hellish wickedness. This money, on the other hand, is asked by some church members in Missouri, whose hearts are imbued with the spirit of that rebellion, who make their religion comport and square with it, and who, or whose sons, may have had a hand in slaying the husbands and sons who raised the money. Is it *decent* for us in Missouri, to take this money, without at least stating the case in part to them? Would the donors vote the money to us, if they knew the facts of our status in the rebellion? In its complicity with the rebellion against those who give the money, our church in Missouri has brought itself to the verge of ruin.

"Yours very fraternally,

"JOHN LEIGHTON."

"A short time afterwards. I received the following letter from Mr. Leighton, being a copy of a letter written to him by Dr. Janeway about me:

"DEAR BRO: Mr. ——— will hardly come up to the requisitions of the last General Assembly. His is a *quasi* loyalty, and he is hardly in accord with the Presbyterian Church in its declaimer on Freedom. It may be hard for him, but he reaps as he sowed. Such men have well nigh ruined the church, and it is hardly expected that loyal men will contribute to support one in affiliation with rebellion. * * *

"Yours truly,

"T. L. JANEWAY."

"Thus you have the whole matter. I have copied the letters verbatim, and have left out only some personal non-essential remarks, where the * * * occur. I have no restrictions at all to make in your use of them. * * * Pardon me for so long a delay in writing I could not do so sooner. *Cast out* by the Board, I have been driven from my *first* church at Lick Creek, and separated from a people with whom I was successfully laboring, and to whom I was strongly attached, but who were not able to support me. And I have been forced to give up partly my ministerial work, and engage in teaching school to support myself and family. I pray that I may ere long be enabled to give myself wholly to preaching again; but the Lord only knows, and may His will be done.

"Yours in Christ.

——— ———"

Dear Commonwealth: Leaving it to your readers to make their own comments on the foregoing remarkable correspondence, I shall trespass on your space only a little further.

1. The attention of Palmyra Presbytery, in particular, and of honest and curious people in general, is called to the *mystery* regarding the *renewal* of the application for aid from the board of Domestic Missions Thus: the *first* application was made in *January*, and according to Dr. Janeway's letter, was declined on the 23d day of the same month. In the following April "the state of those churches was related to Presbytery by Rev. J. P. Finley, and also our refusal by the Board, upon which, the Presbytery, *by unanimous vote, ordered the Committee to renew the application*." But Mr. Powell, under date of May 20., has no knowledge of any such renewal. He speaks of the matter as having been before the Board "in *January* last, and declined." and says that nothing further will be done "without *additional* Presbyterial action." He further says, "*should your case be again regularly submitted by the Presbytery*, the Committee will give it a respectful consideration, &c." And corroborative of this, *Dr. Janeway*, writing on the 10th of July, refers to the fact that "in *January* the Committee declined to Commission" the brother, and says explicitly, "*we have received no application from your Presbytery since the one declined.*" And yet, when *Mr. Leighton* was asked, just after the receipt of Mr. Powell's letter of May 20th, if he had *renewed* the application, he said he had done so, and would do so again if desired. Now, of course, the postoffice department may be at fault: mail matter is frequently miscarried and lost. It is strange, however, that the *letters* went and came safely, while the *application* lodged somewhere on the way. Indeed, it is more than strange,—it is *mysterious* that MR. LEIGHTON'S "*communication to Dr. Janeway, sent with the application*," should have reached His Holiness *without* the application. I reckon that the latter was purloined by some dishonest postoffice clerk, who felt that he was sufficiently *loyal* to draw the appropriation. There is a screw loose somewhere. Somebody's recollection (?) has failed him, and at any rate, either Pope Janeway or his *Nuncio* Mr. Leighton, is lording it over the Palmyra Presbytery with a voice more potential than the *unanimous* vote of that body.

2. Informer-general LEIGHTON is rather inconsistent. He makes repeated enquiries whether any response had been made to the application; expresses his astonishment that nothing had been heard from it; cannot *conceive* why no answer was returned; would renew the application again, if desired; in a word, would do what he could to get the aid of the Board; *for he felt an interest in the Lick Creek Church, and wanted to see it sustained.* And yet he declares that these same people would be unusually and painfully affected by any comment on the 13th chapter of Romans; that their hearts are imbued with the spirit of the rebellion—that they make their religion comport and square with it, that they, or their sons, may have had a hand in slaying the husbands and sons who raised the money, and therefore it is not *decent* for us in Missouri to take this money. Without doubt, the Lick Creek people appreciate the interest Mr. Leighton feels in them, and will remember that they owe him nothing but love.

3. DR. JANEWAY and his man FRIDAY are not precisely agreed as to who is the victim of their inquisitorial proceedings—the preacher or the Church; Mr. Leighton assures his brother, "you are inaccurate in your language. If any judgment whatever has been passed, it is probable, it was on the churches you served, and not on you." But according to Dr. Janeway, it is the preacher who is at fault; he is only *quasi* loyal and hardly in accord with the Presbyterian Church in its declaimer on freedom. Between the two, however, both the preacher and his churches have rather a hard time of it.

4. It should be stated that the REV. ALLEN GALLAHER, who wrote the application for aid, and thereby endorsed the *loyalty* and *Presbyterianism* and *decency* of the churches and their minister, presided at the organization of the memorable Synod of Missouri in 1864, and, of course, complied with the *Rosecrans* order. Dr. Janeway was present at that Synod, but did not open his mouth, even for his own Board, because he was so disloyal that he would not take the *Rosecrans oath*. MR. GALLAHER has lately entered into his rest; but Messrs Janeway and Leighton still live to abuse him, and the people among whom he lived and to whom he had long ministered, and the brother, his successor, towards whose support he contributed.

5. Look at Mr. *Janeway's* letter of July 10th, 1863, and you have abundant evidence that the *wrong* man is in the right place. He wields a facile pen. His style is concise, indeed rather curt. He disposes in a very summary way of the interrogatories of the aggrieved brother. Quite imperial like, our Presbyterian Pope says, "*sic volo sic jubeo*: my right there is none to dispute; and the young country preacher out yonder in Missouri, must not presume to ask the *why* and the *wherefore*, but must suffer in silence." That letter is not only unpresbyterian, because of its lordly tone towards an equal, but it is also ungentlemanly and insulting.

6. Dr. Janeway's letters and Mr. Leighton's confession suggest the enquiry whether this espionage is general? Is Palmyra Presbytery the only Presbytery whose *unanimous vote* amounts to nothing, and whose ORDERS to its committees are nullified by some invisable authority? Is that the only Presbytery which is governed by an ecclesiastical detective.

7. I have a question to ask. It is, to be sure, not very relevant, but it is one that can be appreciated, at least in Philadelphia, and will furnish food for the thoughtful: Is DR. JANEWAY a *Musgrave man*, or a *Happersett* man?

RUPERT.

*In my letter I asked Dr. J. to give me the reasons why I could not receive the aid, as I was in good and regular standing with the Presbytery; or, at least, no charges had been brought against me. This, you see, he refused to answer.

†In my last letter to Dr. J., I said I did not consider Mr. Powell's letter an answer to my previous one, and therefore requested him to answer. To which, you see what an undignified reply he makes.

"At a meeting of the Presbytery of St. Clairsville, held at Bellair on the 5th December, the pastoral relation between the Rev. J. B. Graham and the congregation of Morristown, was dissolved, at the request of the pastor."

The above item we find going the round of our exchanges. It is of the same unreliable kind of notice which appeared in the *Presbyterian* concerning Rev. W. Y. Brown and the First Church at Nashville, Tennessee. The *Presbyterian* intimated that Mr. Brown had declined the call to the Church at Nashville. Whereas, he insisted upon serving that Church after being explicitly told by the Session that his services were not wanted. It is even reported that this same Mr. Brown threatened military interference with the Church if his request was not complied with.

We have heard of a similar case in our own synod. One of the "loyal" party, who has no standing in his own region, has been trying to worm himself into a Church already supplied with a preacher. This is an impertinence, of which no truly honorable man would be guilty. We hear of others of the same class, who are making the same advances, only they are taking a more sly manner of doing it, viz: through other parties. Now, according to our old fashioned ideas of such matters, the proper and becoming way for ministers to act, is to go when they are CALLED, and not seek to supplant their brethren who are already settled over a congregation.

But to return to the case of Rev. J B Graham. The St. Clairsville *Gazette* of Dec. 21, says:

"We find the above announcement in the Wheeling Register, also a similar notice in the Pittsburgh Banner, a religious paper, the object of which, no doubt, is to deceive the public. Now, what are the facts? This reverend gentleman became obnoxious to his congregation, and about a year ago a majority of them petitioned the Presbytery to have the pastoral relations dissolved. He resisted this application Presbytery after Presbytery, by one means and another, until the session of Presbytery in September last, when, by a unanimous vote, they dissolved the connection. He then claimed that his congregation never had an opportunity to speak on this matter, and insisted on a reconsideration—threatening Presbytery that he would carry it up to Synod, if they did not. They reconsidered, and a vote of the congregation was had—a majority of whom voted to have him removed, and the result of this expression being carried to Presbytery, they ratified their former proceedings. And after all this the above falsehood is attempted to be palmed off on the public."

The Defection of Dr. Norman McLeod—spread of Rationalism in Scotland.

We have had our misgivings for two or three years past, that the tone of feeling in the Scottish congregations, and among the Scottish ministers, was undergoing a gradual change—the stern orthodoxy beginning to tamper a little with the seductive vanities of the "advanced thought"—the warm evangelical piety to be tainted by its intimacy of association with the humanitarian movements and its strong hold upon the plain commonsense teachings of the word of God to be loosening, under the propensity to explain away the plain meaning of the word to suit the exigencies of the humanitarian gospels, that have become prevalent throughout Great Britain. The debates on the union of the Free Church with the United Presbyterian Church, evinced, on the part of the men in both churches, a great coming down from the high views of the old heroes for "Christ's Crown and Covenant," as to the autonomy and spirituality of the church, so much so, indeed, that we are puzzled to know why some of the men in these bodies are not in the Established Church. For surely the difference in principle between them and the Establishment is not great enough to justify a schism and discordant action. The compliment of Dr. Candlish by Colenso, though rejected with indignation by Dr. Candlish himself, yet was rejected manifestly to the regret of some of the Scottish journalists, who plainly would have been gratified that the Scottish was getting a reputation for latitudinarianism, or liberality of opinion as they call it, as well as the English Church. And still more general evidence of the gradual change has been evinced in the dilletantism of the sermons and religious writings which have sought the popular approval.

At length we have the beginning of the outbreak. Dr. Norman McLeod, editor of the "*Good Words*," with its circulation of some 80,000—a man who had "come up to London," and received the English *imprimatur;* nay, we believe, had become something of a courtier, and was on terms with Lord Palmerston—no ordinary position for a Scotch Presbyterian minister—this great Dr. Norman McLeod, went to Glasgow in the latter pa
a public speec
Presbyterian
and sought to
eral and aristocratic English notions of that subject. Worse still, he denied the christian obligation of the ten commandments, and perpetrated the silly sophism that as "Jehovah did not bring me out of the land of Egypt," he did not lay on me the special obligation to remember the Sabbath day to keep it holy. Of course, then, He did not lay the obligation on Dr. McLeod not to kill, steal, lie or commit adultery; yet this is the man who furnishes religious reading to 80 000 of the Evangelical parsons and families of English speaking people. We have never had the patience to read much of his popular magazine. Its whole tone and spirit is thoroughly of that dilletanti piety that unfortunately is becoming the prevailing type in our churches at the east, and is pretty fairly represented in our favorite religious newspapers. It is a piety that ignores the great doctrinal truths of the Scriptures, and the logic which seeks to reason out and fix in the understanding of the people, the great principles of the Church. It lisps its conservatism very daintily, but its conservatism consists in clinging to certain genteel and respectable forms of piety without ever making its little head ache in following a logical process beyond the syllogism "Dr. so and so, says so—and he is recognized by all the respectable and genteel people as a paragon of wisdom." It is needless to say that genuine Presbyterianism can never flourish long in such a climate.

The Glasgow Presbytery seems to have taken the matter in hand. Two Free Church and three Old Kirk men are reported as sustaining Dr. McLeod. The Edinburg Weekly Review, in scathing terms, denounces the faithlessness which, no matter whether the Sabbath be of christian obligation or not, eats still the bread of the Presbyterian Church while thus dishonestly refusing to teach its doctrines.

Thus the case stands at the last advices up to the time of this writing. We fear it is but the beginning of a great apostasy.

For the Free Christian Commonwealth,

Pastor's Salaries.

It would be very interesting to know, now that the time of year has arrived when our churches generally settle their accounts with their pastors, how many of them have paid fully and promptly the salaries promised in their calls. We do not hazard much in asserting that very few of them have done so. It is, in fact, a standing disgrace to the churches, that they not only promise generally inadequate salaries to their ministers, but that they fail very often to comply with their most solemn contracts. This is a serious charge; but one that can not be avoided, so long as the fact itself remains. We see no reason why ministers of the gospel, regarded simply as parties to a contract, should be called upon to submit to so much injustice as is practised upon them. It cannot be denied that, were other corporations, or even individuals, to act in their pecuniary affairs as do many of our churches, they would entirely lose their credit in the market. Regarding the call simply as a business contract, a sense of honor would compel a compliance strictly and fully with its terms; regarding it as a contract between Christian gentlemen, the obligation becomes more weighty. What shall we say then, when we regard it as a covenant between a minister and his people, the Shepherd and his flock, and father and his children in the gospel? The case, considered either as a business transaction, or as a solemn Christian covenant, is altogether too plain for argument, how much plainer is it when viewed in the light of Scripture? The fault then being neither in the principles nor the facts, will be found in the want of conscientiousness on the part of office-bearers and members of the church in their work,—a disregard of the high principles involved in this matter. It is comparatively a rare thing to find an unfaithful minister. He may not, indeed, be in every respect what he ought to be, or might be; but this should not rightly affect the question of his right to be paid according to contract so long as that contract remains in force. If the people desire to dispense with the services of their minister, let them take proper steps to make that fact known and to have the relation dissolved; but in the name of all that is sacred and honorable, let the existing contract between the parties be fulfilled faithfully and promptly until that contract be abrogated.

It cannot be denied that there are many defects in the various methods of raising the salary which are in vogue among us, but we are persuaded both from careful observation and from experience that all or any of them will *create and sustain a permanent fund the interest of which should be appropriated to the extinguishment of some definite part of the salary of the minister.* This could be done by raising each year for a period of years a small sum over the amount required for the current expenses. This by investment and reinvestment of interest would soon amount to a sum sufficient to pay from its income a fourth, third or half of the amount promised the minister. We do not think it would be advisable to have a fund which would pay the *whole* salary, because this would do away with the voluntary support of the gospel and lead to various other evils; but we do think that such a *limited fund* would be of immense service in rendering the payment of salaries easy and certain, and at the same time enabling the church to contribute more largely to benevolent purposes. In this way not only would the general operations of the church be enlarged, but the honor of the church and of Christ her head, would be retrieved and preserved. Let the brethren who control the financial affairs of our individual churches think of these things. This question of salary and its payment needs to be more carefully considered in Kentucky, at this time, for our churches here are sadly deficient in this regard. It will be a glorious work when a reformation in this matter shall be effected not only here, but throughout the land. Indeed, the results would be incalculable.

ALPHA.

Liberty and Equality.

We hear a good deal now a days about "Liberty and Equality"—and from a source too where less of it exists than in any other part of the country. The following quaint illustration of the folly of this French Infidel doctrine—revived by the Yankee humanitarianism of our day—is well hit off by Rev. Mr. Shirra, a somewhat odd Scotch preacher, who was remarkable for his quaint sayings. He is the same who, when expounding that passage in the Psalms, "I said in my haste, all men are liars," said, "If David had lived now, he might have said it at *his leisure*." But we will let Mr. Shirra speak for himself:

"Many years ago, when the revolutionary mania first began to affect the heads of the operatives of all the large manufacturing towns in Britain, and when it was seriously proposed amongst them to overturn all existing institutions and establish Liberty and Equality on the French model, the Rev. Mr. Shirra, of Kirkcaldy, was waited upon by some of the members of his congregation, who wished to know his opinion on the subject. Mr. Shirra, pretending to be taken unawares, told them that he could not answer them off hand that day, but he would take the matter into serious consideration, and on the Sabbath following would give them his sentiments publicly from the pulpit. It was immediately buzzed about that Mr. Shirra was to preach on Liberty and Equality, and a great multitude accordingly flocked to his meeting-house. On the congregation assembling, Mr. S. went on with the usual services, without making any allusion to the matter, until at the close he expressed himself somewhat as follows:—"My friends, I had a call from some of you the other day wanting to know my opinion about Liberty and Equality, when I told you if you would come here to-day, I would let you know it. Now, since that time I have traveled in the spirit all over the earth; its frozen and burning zones, mountains and valleys, moist places and dry, fertile lands and deserts, and I have found grown men and children, big and little, strong and weak, wise and ignorant, good and bad, powerful and helpless, rich and poor—*no equality there.* I have traveled through the sea; its deeps and shoals, rocks and sandbanks, whirlpools and eddies, and I have found monsters and worms, whales and herrings, sharks and shrimps, mackerels and sprats, the strong devouring the weak and the big swallowing the little—*no equality there.* I have ascended to heaven, with its greater and lesser lights; its planets and comets, suns and satellites; and I have found thrones and dominions, principalities and powers, angels and arch-angels, cherubims and seraphims—*no egality there.* I have descended to hell, and there I have found Beelzebub, the prince of the devils, and his grim counsellors, Moloch and Belial tyrannizing over the other devils, and all of them over other wicked men's souls—*no equality there.* This is what I have found in my travels, and I think I have traveled far enough; but if any of you are not satisfied with what I have told you, and wish to go in search of Liberty and Equality yourselves, you may find them if you travel somewhere that I have not visited. You need not travel the same road that I have done. I can tell you positively you will never find them on the earth, neither in the sea; not in heaven, neither in hell. If you can think of anywhere else, you may try. Meanwhile, I have given you all the information I can; it rests with you to make a proper use of it."

Be careful to cut off all occasions of sin, and keep at the greatest distance from temptation, if you would mortify the deeds of the body.

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hour in devotional
After the approval of the minutes, Rev. Dr. J. L. Wilson moved that when the order of the day, viz: *the choice of name*—came up, all speeches should be limited to *five* minute each. Agreed to.

Also, Dr. J. L. Wilson moved, and it was adopted, that after the committee of Bills and Overtures had reported their preference, any member might propose a name, and such nominations should be voted on *seriatim*.

Rev. Dr. Brown presented a paper from the Synod of Virginia, relative to Domestic Missions. It was appropriately referred.

Rev. E T. Baird, D.D., chairman of the committee on Bills and Overtures, presented a report touching the name to be adopted by this Assembly.

The committee recommend the full name to be—

1. The Presbyterian Church in the United States.
2. Rev. T. W. Hooper proposed—The Southern General Assembly of the Presbyterian Church.
3. Rev. J. H. Gillespie—The American Presbyterian Church.
4. ———, The Evangelical Presbyterian Church.
5. Col. J. T. L. Preston, for a friend—The Protestant Presbyterian Church of the United States.
6. Rev. S.S. Gaillard—Southern Presbyterian Church.
7. Rev. F. H. Bowman—The Free Presbyterian Church of the United States.
8. Rev. J. H. Caldwell—The Protestant Presbyterian Church.
9. Rev. Dr. Kirkpatrick—The 2d General Assembly of the Presbyterian Church in the United States.
10. Prof. Philips—The 3d General Assembly of the Presbyterian Church in the United States.
11. James Miller, Ruling Elder—The Constitutional Presbyterian Church of the United States.
12. Rev. John Miller—The General Assembly of the Presbyteries of the Church in the United States.
13. Rev. Dr. Ross—The Presbyterian Church South.
14. Dr. E. T. Baird—The Protestant Reformed Presbyterian Church in the United States—(His second choice.)
15. Rev. Geo. A. Caldwell—The Presbyterian Church of Christ.

Dr. Baird spoke of the various names proposed. He said the committee had several names sent in to them, some of them by Overture, and the name they finally unanimously agreed on, was one that all disliked at first. He did not like the word "Free;" it needs too much explanation to be generally understood by the people. Besides, it is the name of an abolition body in the North. The name proposed differed from the Church North by the omission of two words. He wished the name to be simple and significant, and for distinctiveness in law. One word is sufficient for a lawyer.

If the name Protestant, suggested by Col. Preston, meets favor, he (Dr. B.) would like that the word *Reformed* should also be prefixed. Some would suppose that we adopted the word *Protestant* because we protest against the errors of the Assembly North, thus the basis of our name would be a reference to another church. He hoped this would not be. We are done with them—(the O. S. Church North) We have no more to do with them than the Methodist Church. Our views are embodied in the Confession of Faith of the Church. In so far as they of the North adopt that, we do not protest against their doing so. We, however, belong to the great reformation from Popery as truly as they. He (Dr. B) had not changed his theology during the past four years. Because we have waded through seas of blood we have not changed our religious views. We are Presbyterians still, and we adhere to the old landmarks. We do not protest against the errors of a body to which we do not belong. We have no connection whatever with them. He thought if the name constitutional were adopted, the title page of our Confession would read curiously—the Constitution of the Constitutional Presbyterian Church.

Rev. John Miller said, the name for the highest Church Court in the United States that best accorded with the Scripture, was *General Council;* General Assembly is not found there referring to an ecclesiastical judicatory.

Rev. T. W. Hooper preferred—"the Southern Assembly." We will be called by that name anyhow. He did not like nick-names. Moreover, there is a principle involved here. We are contending for the Headship of Christ. And the name will suggest that fact.

Col. Preston had no zeal himself for the word *Protestant;* he did not wish it or any other name to be adopted that would give offence to other Churches. He did not like *Evangelical;* that would seem to imply that some other churches are not so. He liked *Protestant* as a titular distinction merely, and without the slightest reference to any other church; besides, it is not a name adopted by any other body. He thought that in the proposed name of the committee there was a little of the old leaven. It looked as if we were practically assuming the name of the old church; that would indicate hostility—in a small way. He liked a name that would have no unpleasant reference whatever in it. He disclaimed any thought in the name of *protest*, except in its old historic sense.

Rev. S. S. Gaillard thought that in the choice of name we ought to have more reference to facts within the body than to things external. Let us not throw ourselves in a false position. Truth is

[*Continued on Fourth Page*]

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…tegory with other systems of thought which, being human in their origin, are, therefore, imperfect and progressive, is an utter fallacy. Of these Symbols Tertullian's maxim is profound and philosophical. "What is first, is true—what is recent is false." Christian theology, unlike any other system of thought, is perfect as revealed at first. It does not grow and improve with time; but it may deteriorate, so far as moulded by merely human minds. It looks backward, therefore, to its purity and perfection, not forward. Very true, as Principal Tulloch says, the symbols of past ages all bear the human marks of their age. But not in the sense in which purely human systems bear the marks of their age. For these creeds concern themselves only with truths already perfectly developed, not subject to change; and therefore any human marks upon them reaches no deeper than coloring upon them. All that the advance of time requires is to interpret language that may have become obsolete. For it must be borne in mind that the Westminster Confession was not first constructed out of systems of Divinity and Metaphysics, and then merely *under-pinned* with Scripture.

…and of the devotees of Natural Science and of the "advanced thought" of the modern Broad-Churchism, and modify, materially, the spirit, tone and substance of the old Biblical Theology of the Scottish fathers. Such a tendency was observable in the ecclesiological views developed in the discussion of a union of the Free Church and the United Presbyterian Church of Scotland. It evinced itself in the superficial character of most of the popular religious reading with which Britain seems to have been flooded during the past few years. It has recently appeared in very alarming form in the Anti-Sabbath defection of Dr. McLeod, which we notice in another column.

A less flagrant but still more significant indication of this defection, in our judgment, is found in the recent discourse at the opening of St. Mary's College, St. Andrew's, on the 20th November, on the study of the Confession of Faith, by the eminent Principal Tulloch, author of the volume on Theism.

We may best give our readers some conception of the tone and spirit of this discourse by such brief extracts as we have room for from its several portions, selecting such as set forth the points to which, more particularly, we take exception. He thus introduces his subject:

> Principal TULLOCH said—Gentlemen, in looking forward to the opening of St. Mary's College on this occasion, I contemplated addressing you at length on the important subject of the "Study of the Westminster Confession of Faith." Lately, and indeed for many years, my mind has been much occupied with this subject. I have long seen that the day is approaching when the claims of all creeds and confessions to hold the place they have hitherto done in the estimation of the Church will be keenly canvassed. We are even now on the eve of this day. The saying of Principal Robertson, when he retired, towards the close of last century, from the active part which he had taken in the Church's affairs, that the propriety of formulas of faith would prove the great question of this age, is rapidly verifying itself.

Proceeding then to notice the fact that the creeds of every age of the Church bear the impress of the general thought of the age which produced them he comes to the Westminster Assembly of which he says:

> But, so far from being men of such a character, they were men peculiarly under the influences and the prejudices of their time—men whose intellectual and spiritual life, as they can yet be traced, were scored deeply by the pervading lines of its special currents of thought and feeling, and who have transferred these lines everywhere to the dogmatic structure which they built up in committee, slowly, amidst many interruptions, in the Jerusalem Chamber—a fair room in the Abbey of Westminster. . . . . Many signs warn us that we must no longer, as a Church, repose in a mere blind traditionalism under the impression that our fathers have settled the sum of Christian knowledge for us, and left us only to follow in their steps. My own profound conviction is that religious thought in Scotland, no less than in England, has already entered upon a movement which is destined to remould dogmatic belief more largely than any previous movement in the history of the Church, and that it is well-nigh impossible that the old relation of our Church to the Westminster Confession can continue. It is well known, indeed, that, with that strange zeal for binding men's consciences which has always been characteristic of Protestantism—and which survived, although weakened, in the Church of the Revolution—the existing relation required of ministers is one which exceeds in stringency the requirements of the law, and that serious complications may at any time arise out of such a condition of things.

Reviewing next the history of the Scottish Church, while Principal Tulloch admits that in some aspects, it is "bright with heroic light," yet maintains:

> It is also—as few will now deny—a history dark with the harsh lines of spiritual ignorance and of evil passion. The national religious life, instead of expanding with a ripening culture, has been torn by furious dissensions, and oscillated by hard extremes. I am not now concerned with the causes of this; I am not fixing the blame on any party; I am merely remarking the fact as it meets one's retrospect. The ecclesiastical history of Scotland has been a history of violent changes—a series of revolutions—and not a steadily unfolding development of combined spiritual forces. Instead of seeking points of affinity, and drawing nearer to one another in mutual toleration in the spirit of charity, its religious parties have delighted in harsh conflict. They have persecuted one another with singularly persistent hostility, and with an unhesitating and cruel belief in their own dogmatisms to which I scarcely know any parallel. I do not refer merely to the bloody atrocities on either side in the time of the Covenant—the characteristic excesses of a savage time—but to the moral spirit of the struggle, as expressed in many of its highest minds—their selfish and bitter zeal—their indifference to every spirit of fairness and truth, especially in dealing with personal character—their blind accusations and fanatical denials of each other's Christian position. Do not suppose that I am arrogating any right to blame the men whose contentions I venture to characterize. God forbid! * * * While I admire, therefore, what is morally grand in our religious history, I lament what is morally base in it; and of this latter character appear to me the dark recriminations, the mean hatreds, the fierce passions, morose and gloomy, or licentious and violent, which disfigure it. And this violence of feeling—this harsh dogmatism—has been to some extent a characteristic of parties within the Church since the Revolution Settlement, no less than of our earlier and fiercer contests. Not only have Presbyterians and Episcopalians intolerantly confronted one another, each with their external *jus divinum*, but Moderate has been arrayed against Evangelical, and Evangelical against Moderate.

And having shown the revolutions of Dogmatic Theology—the impossibility of controlling freedom of thought—he makes the following answer to the advocates of creeds:

> The sprit of bigotry is still unspent—or, let us rather put it, the spirit of religious theory is still too strong. For how, it may be said, could the Church be really governed on such principles? How could disorders be repressed and heresies uprooted? May it not be fairly said in reply, What has come of a different gument, which is all to the effect that "it is not possible to hold the freshly quickened Christian thought of the 19th Century in the nomenclature of the 17th;" that the effort to do so has led to perpetual strifes; and that theological creeds must yield to the advanced thought, &c., &c.

Now, all this strikes Presbyterians in this country, perhaps as much more significant than it may seem to Presbyterians in Scotland, from its remarkable resemblance to—nay, its identity with—the style and substance of argument of the leaders of the Unitarian defection in America fifty years ago; of the leaders of "the progressive" movement in the Northern Churches toward an utterly creedless rationalism thirty years ago; and of the inventors of any or all of the "isms" that have disgraced the Northern American religion up to this time. Of course it would be impossible within the space of a few paragraphs to review and respond, point by point, to so elaborate an argument as this discourse. We can attempt nothing more than a few general suggestions covering the chief ground of the argument.

In the first place then, we freely admit the tendency of the Scottish Church—both mother kirk and children—to misuse the symbols by making them, rather than the Scriptures, the model of her fashion of public teaching. We have long been satisfied that the almost universal method of preaching the gospel in the form of essay on some topic of Divinity from the Confession, or the systems of Divinity founded upon it—selecting a shred of the inspired word to be hewn into the shape given the doctrine in the symbol or the divinity book—instead of simply and directly expounding the Word of God so as to make it a living word, in the sense of part of the living thought of the people—is a very grave error. The consequence is that the people, as a mass, really do not know how to read the Bible. And even the ministers themselves in many cases do not know how to show them. Hence, both ministers and people are easily staggered by the plausible sophistries of unspiritual scientific men, and are led to feel that some new reading must be devised for this place, and that, and consequently the symbol must bo amended that is founded upon that Scripture. Hence, too, much that passes for theological controversy is really not theological controversy at all, but metephysical controversy concerning some human mode of thought and speech. If Principal Tulloch were content to urge his students, while they study the Confession of Faith, as a systematic body of truth for themselves, but to use the Bible as the text book in teaching the people—not simply in the way of *under-pinning* to some structure built out of the Divinity text books—or, at most, as what we Western people call the "*chunking and daubing*," to fill the crevices between the logs of the cabin, after it is built—then we would have not a word to say.

But, in the second place, as principal Tulloch is the very man to know best, we are obliged to have these scientific statements of truth gathered out of the word of God, just as we are obliged to have scientific statements of truths gathered from the works of God in nature. A Confession of Faith and a system of Divinity is just as rational, proper, and useful as a system of Botany or Chemistry, or Astronomy. And still more than this, as the visible Church of Christ is a spiritual commonwealth, and a *constitutional* government at that, the great purpose of which is to teach all nations; therefore, every reason that exists for obliging every civil officer, however unimportant, to pledge himself by oath, to execute, rule, or judge, according to the civil constitution—exists, in equal force, for obliging every man that officially exercises the functions of this spiritual commonwealth, to pledge himself by solemn vow to rule and teach according to its accepted constitution. This demand of a freedom from the restraint of a creed for the official teachers and rulers of the church—for we are no advocates of imposing the confession upon private members, any more than the oath to support the constitution upon private citizens,—either utterly ignores the church as a constitutional commonwealth, or demands of the church to conform in her order to the theories of the wild Jacobinism or Red Republicanism of the continent, instead of the Scripture, and of the well defined constitutional governments of the Anglo-Saxon race. It is surely no restriction on the freedom of thought of an official in Church or State, that men refuse to leave him to his general notions of justice

In the fourth place, Principal Tulloch's historical argument from the strife and conflict which has marked the Scottish Church history, seems to us a remarkable case of the "*post hoc*," mistaken for the "*propter hoc*," or, at least, of the *non causa* for the *pro causa*. It is singular that it did not occur to him that there have been just as fierce strifes under the latitudinarian use of the Anglican, the Augsburg, or the Helvetic Confessions as under the stricter adherence to the Scottish creed. That it did not occur to him as an equally notorious historic fact, that moulding the creed to suit the advanced thought never yet has ended strifes and schisms, by those of the *more* advanced thought. The struggle in England, a century since, was whether the thirty-nine Articles might be accepted in an Armenian sense. Now it is still fiercer, whether they may be accepted in an infidel sense! After American Unitarianism had reached the "advanced thought" of the Bible, even as no infallible guide, still the Theodore Parkers, Emersons and Frothinghams make strifes with, and schisms from, the laggards in the rear of the advance. And now the "advanced thought," in the late Unitarian Convention, insists as a preventative to superstition, that men shall cease saying "Lord," and say only "Mister" Jesus Christ.

Had our space not been exhausted, we think we could show very clearly, in the fifth place, that the strifes and schisms of the Scottish Church have grown not at all out of her strict adherence to the confession, but out of the fatal heresy of "the act of settlement" into which she was seduced, after her glorious struggle for the autonomy of the church under the banner of "Christ's Crown and Covenant." That the necessary effect of admitting State patronage and State control was to create a strife and a schism at every revival and reformation of the church. It was the struggle of the spiritual people of God to actualize an ideal of the visible church, which it is impossible to actualize under any alliance with the State. And hence the peculiarity of the Scottish schisms, since the end of the 17th Century, that they continually threw off from the church the most spiritual portion of it. The very suggestion of Principal Tulloch, that trouble is likely to come because the "Church is stricter in adherence to the confession *than the law of the State requires*," is itself monstrous to any Presbyterian trained outside of a State religion. Would to God that the Churches of Scotland and the Church of England, alike suffering a loss infinitely beyond all that the kingdoms of the world can compensate them for, might have the grace given them to rise in their majesty and united strength, and shake off from their necks the yoke of the civil domination in things spiritual! Unless the Lord shall overrule this demand to change or displace their Confessions to this end, we discern very clearly "the beginning of the end," of the spiritual life of Scotland, And when Scotland shall have displaced her creed, she will have displaced herself from the glorious position she has occupied among the Protestant peoples of the world.

Presbyterian Journalism in Chicago.

CHICAGO, as the grammar says of certain adjectives, "wants all degrees but the superlative." It has had the fastest growth; it is the fastest city; its speculations are "the biggest thing;" its failures are the biggest failures; its commerce is the biggest commerce of its inches; it handles the most wheat; kills the most hogs, when it kills hogs; its ordinary accidents kill the most men; its humbugs are the biggest humbugs—and so on through all the categories.

When, therefore, nebulous floating rumors condensed into the shape that Dr. Nevin was to transfer the *Standard* to Chicago, with Rev. Mr. Senour as Chicago Editor, it seemed to us "the unities wre still perfect." That if the phase of Presbyterianism which seems now to be in the majority in Chicago, must have an organ, then, according to the eternal fitness of things, it should be the *Standard;* and if the *Standard* must have a Chicago Editor, then the eternal fitness of things required also that it should be Mr. Senour—author of the Lincoln tribute "from the great State of Illinois" in the Assembly of 1865.

But how frequently the most profoundly reasoned, *a priori* judgments are all upset by the intrusion of practical facts! To our surprise a bran new paper—the *North-Western Presbyterian*, edited by Messrs. Erskine & Hamilton, comes to us from Chicago, and we are constrained to admit that Chicago has also found a *fittest* "eternal fitness" for itself, instead of our eternal fitness.

The young journal in its second number, angrily charges *us* with throwing it aside *as being in the same category with all the Northern journals.*" If we have done any thing liable to that construction, we make the *amende*, and take it back on the spot. We aver that no candid critic, after this second number, will say that the *North-Western Presbyterian* is "in the same category" with any existing journal. Like the famous New School Assembly of 1854, "*it is a thing by itself.*" Though it catches at the brilliant ideas of older Editors, as Dr. Prime, Dr. Monfort, Dr. Nevin the Banner and the Danville organ, it out-Primes Prime, out-Monforts Monfort, out-Nevins Nevin, out-Banners the Banner, out-Danvilles Danville. The benevolent genius of Dr. Prime, for instance, conceives of "the sewing machine as a means of grace," and projects the happy thought of giving a $55 sewing machine for sixteen new subscribers; and argues "that giving is double blessing," on this wise, that the canvasser will "do good and get good," will receive "a benevolent institution,"—"a *blessed* thing"—the sewing machine—and do sixteen "*great* things" by putting the *Observer* into sixteen families. But the young paper "pales the ineffectual fires" of Dr. Prime's luminous idea, with propositions from No. 1 to 6, inclusive, in the following fashion:

PREMIUM No. 1. To any church—Old School, New School, or Congregational—which sends *the largest* list of subscribers (with the money,) before March 1st, a little $200 organ—(*hand* organ, we presume, from the price.)

No. 2. To the church sending *the largest* list in proportion to the membership—a $50 communion service.

No. 3. To the *Pastor's wife*, or other, who sends the *second largest*, a $125 *chandelier*, &c.

No. 4. To the *Pastor's wife*, or other, sending the *third largest* list, a $115 sewing machine, whose "*motions are all positive*," and which "*will hem, fell, bind, gather, braid, quilt, and gather and sew on a ruffle at the same time.*"

No. 5. To *any church* or individual (we presume for the public use of the sewing circle,) which shall send the *second largest* list, a $105 sewing machine, "the only machine that will sew perfectly and embroider beautifully."

No. 6. To the *Pastor' wife*, or other, who sends the *third largest* list—a "NOISELESS FAMILY SEWING MACHINE," whose obvious advantage is that it will run without waking the baby!

In our judgment Dr. Prime has wofully fallen in the rear of "the advanced thought" of Chicago. We gather from the new paper that a desperate fight is going on between the transferring project of the *Standard* and this bran new paper project, for possession of the ground in Chicago. We can conceive of no other chance for Dr. Nevin and Mr. Senour than that they offer not only an organ, but an *organ grinder* to go with it and toot it on Sundays for the congregation; not only the sewing machine but a sewing girl to go with it and run it for the Pastor's wife while she is out canvassing for subscribers.

One can readily imagine the excitement and activity this winter among the churches and pastor's wives of the North West, in this general competition for organs and sewing machines. We cannot suppress some melancholy foreboding, however, about the damper to the pious zeal of the churches and pastor's wives, generally, when the 1st of March shall reveal that but *six* have won, and all the others have drawn blanks. It first occurred to us that the luckless majority might turn over their lists by *sixteens* to the *Observer*, and thereby solace themselves with one, two, three, or more of the $55 sewing machines. But on looking into this matter we observe that the new editor feels obliged by every consideration of magnanimity and honor to pledge himself not to breathe the secret of who is on the winning list till 1st of March, when all the lists, *with the money*, are in his hands.

It may give our readers some notion of the distinctive features of this new journal, to recapitulate the important subjects of its editorial page. First, a column and a half, nearly, developing this six-fold premium scheme, with incidental assurances of the "splendor" and large business of the establishments where they are to be bought in Chicago. Second, a column or more of "Our paper—its history," &c.—detailing the tribulations and birth throws of the young Hercules, and how he strangled the all devouring *Standard* in his cradle. How malignity had insinuated that the new paper was an ally of the "Declarrtion and Testimony men," which he indignantly and fiercely denies, and for which denial we, speaking for the entire body of the Declaration and Testimony men, are deeply grateful. Much as they have been reviled, we think this malicious insinuation of their having the *North-Western Presbyterian* for their ally, "the unkindest cut of all." Thirdly, we have another column on "*Our aims*," in reading which we could but ask nervously, with him holding the victim's head for the axe of the cross-eyed butcher—"Do you strike where your look is *aiming?* if so, let me get out of the way." Fourthly, another column on "*Our Reception*," in which are arrayed from No. 1 to No. 4, inclusive, from the Chicago dailies, and from No. 1 to 7, inclusive, from Presbyterian journals, those interesting little platitudes of an inch in length, which usage dooms poor editors to utter over a new entry into the brotherhood, whether they have any thing to say or not, as Pharaoh required brick without straw. The list is accompanied with return compliments, one by one, to the eleven cotemporaries in a style so gracious and patronizing as must put the rather undemonstrative brethren to the blush. Fifth, another column on "*Our Prospects*," assuring the public of "a very respectable subscription list," from evidences gathered out of letters from "distinguished ministers;" from a "Professor in Danville Seminary;" from a Doctor of Divinity in Ohio;" a "prominent minister in Iowa;" a "good brother in Indiana," &c. Then, fifthly and finally, after five columns and a half on this great theme "ourself," a column and a half on "Revival of religion"—which, on the new theory of the *Observer*, ought naturally to follow such general spread of sewing machines, Observers, *North-Western Presbyterians*, and other "means of grace." By the way, under this new order of things, ought not the General Assembly to provide another statistical column, under the head—"*No. of sewing machines in congregation?*"

As to the platform of the new journal, we are somewhat at a loss. It boasts that one of its editors signed the (in) famous Stanton Memorial, and the other voted against all the measures it proposed in the Assembly of 1865. Therefore, all parties should confide in it as an organ. It represents the *Free Christian Commonwealth* and the *Presbyter* as see-saw-ing on the two extremes of the board across the fence, while it intends to take the middle and ride the fence itself. Yet it will not then, properly speaking, "ride behind" the *Western Presbyterian;* but while, like that journal, advocating the acts of 1861-1864, as a "*fixity*," and a modification of 1865, to conform it to our standards, it will put the matter on a somewhat different ground—and advocate a sort of ecclesiastical *Gallio-ism*, or "caring for none of these things," since, though enacted by the Assembly, they bind nobody, and therefore hurt nobody, and therefore should be objected to by nobody, not even by Southern men. Why, if if all these acts amount to nothing they might not be repealed just for the sake of the scruples of us weaker brethren, we do not see. Or how, on this new theory, our church can be a Presbyterian Church, as distinct from an Independency, with an advisory council, whose advice is to be given but not taken, we cannot see. But our young cotemporary seems to be of very amiable spirit, very harmless in its intentions, and confident as John Phœnix himself, that our astronomy hereafter will describe "The Earth" as "that planet of the system on which Chicago is located, where is published the *North-Western Presbyterian.*"

It is a sad comment on the multiplication of Presbyterian journals, to find from the new paper, that Dr. Nevin has lost $7,000 on the *Standard*, and obtained about 2,000 subscribers. It is to us very amazing that Dr. Nevin should have paid such a price for the glory of editing the *Standard;* though still more amazing that two thousand people could have been found in the world willing to subscribe and pay for it. We had been disposed to think it a hard enough lot to get along with 5,000 to 10,000 subscribers, though alleviated by the comfort of having probably more readers in proportion to subscribers than most journals in the country. We should be glad to learn the economy which can sustain a paper on 2,000 subscribers; for there is likely to be a "short crop" with those of us whose pride revolts at the thought of readers bought up with hand organs and sewing machines, and whose Protestant prejudices shrink from the use of the pious arts of ghostly fathers for "turning an honest penny" by trading in "means of grace."

Rev. Henry Neill's Discourse on the Westminster Assembly. The Board of Publication.

We have rarely met with a more interesting presentation, in so brief a space, of a great germinal point in church history, than a discourse of Rev. Henry Neill on "*the Antecedents, the Men, and the Work, of the Westminister Assembly*," recently published by request of the Presbytery of Genessee River. Nor can we conceive of anything more particularly suited to the present wants of the Presbyterian Church than the circulation of just such expositions as this—profound yet popular—of the great principles of the Scottish Reformation. The Presbytery of Genessee River have done themselves great credit in this movement to have their people instructed in these important principles of the church; and Mr. Neill has certainly done himself great credit by the able manner in which he has executed his important work. His rapid review of "the Antecedents" of the Westminster Assembly is every way admirable. Indeed we do not remember ever to have met with so clear, graphic, and powerful a view of the causes which led to the Westminster Assembly, as is here presented within the limits of one half of an ordinary discourse from the pulpit. To the "Men" of the Assembly he could of course devote only a few paragraphs, but the subjects of these paragraphs are admirably chosen. Of the "Work" of the Assembly, its Confession, Catechism, Directory for worship, and Form of Church Government, he is obliged to speak very briefly also; but for popular purposes he speaks very effectively. His analytical *critique* of the shorter catechism (which is appended to the discourse) as a system of Theology, is grandly put every way. No Presbyterian of ordinary intelligence will read the discourse without wishing it was two or three times as long.

By the way, we noticed that the Presbytery voted a request to the Board of Publication, to issue this discourse; yet we see it is published in Buffalo simply "by request of Presbytery." The inquiry naturally suggests itself why the board should not have issued this as one of its small books, or, at least, as a tract? Are we to understand that the type of Presbyterianism developed in this discourse is not orthodox, according to Philadelphia? The objection could not have been anything in the style and spirits of the discourse; for it is a model of kind, genial, earnest discourse, avoiding all offence even to the most sensitive. It surely is not from the want of ability displayed in the treatment of the subject; for in this respect it stands eminently in contrast with the majority of the Boards issues; and indeed would be an oasis in the desert of platitudes, which the Board is gradually extending year by year. For while it has brought out many good and effective books it has brought out still more of the the "stale, flat and unprofitable" sort. Certainly it cannot be that the subject matter of the discourse is not important or timely, at a period when both ministers and people very extensively in our church seem to be utterly losing sight of the great doctrines and principles which distinguish us as a church.

We are therefore shut up to the conclusion that either the type of Presbyterianism, which the Presbytery of Genessee River have thought it so important to present to their people, is not orthodox at Philadelphia; or that, if orthodox, Rev. Mr. Neill and his Presbytery, are not "loyal" enough to the Assembly's "deliverances on doctrine, loyalty and freedom" to be trusted as a teacher of Presbyterianism. As to this last point, we are not well enough posted touching the Presbytery of Genessee River, to know whether its request for the publication was a suspicious circumstance or not. We do know something, by reputation, of Rev. Henry Neill as a man with a conscience and principles; with an active thinking head, and a kind genial heart. We take it for granted, therefore, that he has no sympathy with those recent doings in the church which evince so singular a lack of all three of these qualities in the men that enacted them. But, if our surmises be well founded, we would be pleased to have a clear and distinct answer in some form, from the Board of Publication, whether the vast fund accumulated in its hands, from all quarters, and all parties in the church, is to be employed exclusively in the circulation of a religious literature in the spirit and sense of the Assembly of 1865? Of course this inquiry is on our own responsibility, and not from any knowledge that the Presbytery or Mr. Neill feel aggrieved in the case. It is a question of public concern in the church.

Religious Persecution. "Loyalty" in the Church bearing its Fruit.

We find in the St. Clairsville "Gazette" of Dec. 21, an editorial of some length, giving an account of an outrage in the form of religious persecution, such as we had hoped never to see recorded in the annals of American history. It appears that, in a Presbyterian Church in Ohio, whether O S, N S, or U P, we are not informed, the session suspended from church priveleges a number of gentlemen upon the ground of their having voted for Hon. C. L. Vallandingham for Governor of Ohio, instead of Governor Brough, lately deceased. The names of these gentlemen, as far as given in the "Gazette," are George Cook, George Love, Robert Love, James Cook, James Henderson, Mr. McFadden, Mr. Culbertson, and two by the name of Ritchie, two of them being Elders in the church.

What puzzles us in this matter, is the statement that, when the case came up before Presbytery by the appeal of George Cook, the action of the lower court was sustained by a vote of three members of Presbytery—the others not voting at all! It may be that the "Gazette" has not stated all the facts in the case, and that other charges may have been preferred against them. The "Gazette" gives, as one reason why the majority of Presbytery refused to vote, that they had "copperheads," members of their churches, who might have been induced to withhold their part of the salary of the preacher. But this looks too absurd to be credited. We would be glad if some of our friends from that Presbytery would give us a correct account of the matter. We desire, as public journalists, to make a record of such conduct; but we are anxious that in all cases the facts may be stated, so that no one in making up the history of these times may be led to record that which is not strictly true. If, however, these members of Presbytery sat in silence and allowed such an outrage upon church discipline to be perpetrated from any such motives, their conduct is inexcusable, and they deserve the reprobation which future history will accord to them.

The Commission of Synod and the Walnut Street Church, Louisville.

It will be remembered that at the last meeting of the Synod of Kentucky, some papers in the form of an appeal and petition, came before that body, signed by certain members of the Walnut Street Church. These papers were referred to the Judicial Committee of Synod, which committee, after an examination of the papers, reported that the case did not properly come before Synod.

This disposition of the case did not suit the purposes of a party in the Synod, who seemed to have set their hearts upon taking hold of matters pending in the Session of that Church; and so it was moved that the matter be referred to a special committee. This committee after looking into the nature of the case, and hearing the statements of a member of the Session of the Walnut Street Church, made a similar report to the Synod.

Just before the adjournment of Synod, when a large number of the members had left, and when those remaining were anxious to get away, Rev. J. P. Hendrick, of Flemingsburg (why he should have felt such an interest in the matter is not for us to say,) moved that Synod appoint a Commission to look into the matter. The Commission was appointed, consisting of Rev. John L. McKee, Rev. John C. Young, Dr. S. R. Wilson, R. Knott and Wm. Garvin.—This Commission, we learn, held two or three meetings, without deciding upon any course of action; but it seems, from a statement which we find in the secular journals, that at the last meeting held, Dr. Wilson and Mr. Garvin were not able to attend, and the majority decided to go forward and elect four Ruling Elders. Against this action the Session gave notice that they would complain, and appeal to Synod. Still the majority of the Commission go forward and call a meeting of the congregation, and elect four Ruling Elders. This meeting also passed resolutions requesting two members of the Session of the church to cease exercising the functions of their office!

On Tuesday night, the 9th inst., a second meeting was held, and this Commission ordained and installed said elders. It must be borne in mind that all this was done against the wishes of the constituted authorities of the Walnut Street Church. It is stated that these meetings were held outside the church building, though before the election and ordination, the parties to the thing adjourned to some other building.

It is stated by the Session that two of the men elected are under process of church discipline, and that the only elder who is acting with this Commission, is also under process of discipline. We have not time or space now to go into this case upon its merits, we shall probably refer to it again.

Is this the kind of brotherly love which a party in the Synod talk so much about—and which we understand is being vigorously prosecuted by some of the Danville Professors. We learn that they are trying to *harmonize* the West Lexington brethren, and that one meeting for *harmony* has already been held. The prospect of these Danville men, so far as we can hear, is not very flattering. The day is surely past when the brethren of West Lexington Presbytery can have the wool pulled over their eyes!

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A. DAVIDSON, Ag't. and Publisher,
LOUISVILLE, KY.

We have occupied much of our space this week with the proceedings of the General Assembly at Macon, Ga. We wish our readers to see for themselves what these brethren are doing, and what they propose to do. They seem to have acted with great unanimity upon all questions of importance that were before them. They have no railing accusation to bring against their brethren in the North, but they do not entertain the idea for a moment of returning to our Assembly with confession of guilt for holding the views which our Assembly itself has held and advocated for half a century. Their whole action is manly and Christian, and is in striking contrast with the Assembly at Pittsburgh. We shall refer to it again.

ADVERTISEMENTS.—We would be glad to have two or three columns of advertisements suitable for a religious paper. We do not propose to advertise quack medicines and the like. Of that kind of advertisements we might fill as many columns as we have in the paper. Advertisements of Books, Literary Institutions, or legitimate merchandize, we shall be glad to insert. The *Free Christian Commonwealth*, would be a good medium of communication with the people. It circulates in almost all the States of the Union.

Dr. S. R. Wilson's Speech.

Dr. S. R. Wilson's speech before the Synod of Kentucky, in reply to the resolution of Dr. R. J. Breckinridge, will be ready next week. It will make a pamphlet of some 70 pages, printed in large type and upon good paper. We hope our readers will not fail to procure it, read it and preserve it. Mr. DAVIDSON will have it for sale. It will be sent postage paid for 25 cents per copy.

The "Declaration and Testimony," second edition, will be sent to any address, postage paid, at $1 per dozen, or 10 cents per single copy.

We are pleased to learn that the University of Mississippi, which has been in operation for three months past, under the chancellorship of Dr. John N. Waddel and a full Faculty, has 107 students and that new students are still coming in every day.

It affords us great pleasure to call the attention of our subscribers in the South, to an advertisement, in another column, of the *Castalien Female College*, under the management of Rev. Charles H. Dobbs. We trust Mr. Dobbs will be abundantly sustained in his efforts to build up a first class school for young ladies. He is, however, too well known in Mississippi to need any word of commendation from us.

SOUTHERN SENTIMENT. — Says the New York *Observer:*

"A subscriber in Alabama writes: 'As long as you allow the words rebel and rebellion in your paper, you need not expect support in this quarter. The words are extremely obnoxious, and the people of the South are very sensitive on the subject.'"

"A subscriber in Mississippi writes: 'The condition of things in Mississippi is very unsettled and rebellious. Secession is only scotched, not killed.'"

All we have to say is, that any man in Alabama or Mississippi, who is a "subscriber" to the *New York Observer*, is a very indifferent witness to testify on such a subject. With the malignity of the *Observer* toward every thing Southern, since he finds the subscriptions there few and far between, any man, in any Southern State that is "a subscriber" to the *Observer*, must be an *interpolation* from the *Observer's* circle at the North, or a very treacherous Southern man; and in either case, his report of feeling at the South is as utterly unreliable as even the *Observer* himself,

THE CENTRAL PRESBYTERIAN CHURCH, SAN FRANCISCO.—We learn from the "Christian Spectator," a Methodist paper recently established in San Francisco, that the Central Presbyterian Church was dedicated on Sabbath, Nov. 26, 1865. Rev. J. G. Fackler, pastor, preached the sermon, and Dr. Phelps and Revs. B. E. S Ely and Howe participated in the exercises. The Church is located on Mission street. It is a frame building, and quite commodious. Bro. Fackler removed from Missouri to San Francisco in 1862, and amidst many obstacles gathered a people together and organized a Church. He has been wonderfully blessed in preaching the gospel in that city. It will be remembered that in San Francisco the mob spirit in the Church first developed itself when the people drove Dr. W. A. Scott from his Church, and caused him to leave the country.

We are glad to learn that a great change has come over the people there; that God's true servants can preach the gospel without let or hindrance. Dr. Phelps, Messrs. Fackler, Ely, and others, have stood firm, preaching the gospel, and we take pleasure in recording their names as champions for the truth in that part of God's moral vineyard.

REVIEWS.

WHO IS GOD? or Mr. Myrtle's Talks with his Boys, *Bobby and Benny.* By W. M. J. 18mo. pp. 76. Louisville: Waller, Sherrill & Co.

The author of this little book has favored us with a copy for notice. It is the first of a series of five or six volumes for children, to be called "The Myrtle Series."

We think the author has committed an error, in that he has made the book too simple even for children. We notice also some slight defects in this volume, which we think he will himself see and remedy in the succeeding volumes. The chief defect is, that the boys "talk" almost as well as the father; and in order to simplify the instructions of the father, the rhetoric is sometimes rendered imperfect. The aim of the book is very good.

THE SONG WITHOUT WORDS.—Leaves from a very Old Book. *Dedicated to Children.* By the author of "The Schonberg Cotta-Family. 18mo., square. New York: M. W. Dodd. Price $1.

This is a very curious book, and one which will only be appreciated by those children who possess the power of mind to catch hold of a grand idea when very obscurely seen through the drapery of an allegory. It would not be proper here to explain the allegory, as the interest in reading the book would be, in a measure, diminished by such knowledge.

The book is for sale by A. Davidson.

BLACKWOOD'S MAGAZINE—for December—has been received. It contains the following articles: Memoirs of the Confederate War for Independence, By Heros Von Borcke,—Part. iv.; Miss Marjoribanks, Part xi; The Handy Horse-book; Sir Brook Fossbrooke, Part vii; Our Invisible Capital; A Brace of Travelers; Educators; Cornelius O'Dowd upon Men and Women and other Things in General; Index. $4 per annum. Leonard Scott & Co, 38 Walker street, New York.

THE ARGOSY—A magazine for the fireside and the journey, for January, 1866, has been laid upon our table. It is a monthly publication issued in London, and is what may be called a magazine of "light reading." It contains 96 pages of matter and sells at the low price of $3 a year or 25 cents per number. Messrs Strahan & Co., 178 Grand street, New York, are the American publishers.

Death of Rev. R. K. Smoot.

A note from a friend informs us that this young minister died at the residence of his mother, in Alabama, on the morning of the 14th of December. "He was in the 29th year of his age, and had his life been spared, he bid fair to have been a very useful man. Every advantage had been given him, and he had improved them well. He graduated in 1858, at one of the best Colleges in the South, and in the fall of the same year, sailed for Switzerland, where he spent three years in the study of Divinity previous to being licensed to preach. After the commencement of the war, which has just closed, he returned to his native South, and united himself with his people in their great struggle, and during the war contracted disease, from which he died. He was never settled over any Church—but during his short ministry, his sermons displayed great powers as an expository preacher. He would read a whole chapter, take some leading verse, and with it as a *center*, he would expound the whole chapter—his exhortations were full of tenderness and love, and he spoke with the vigor and terseness of one intensely in earnest. He was a full cousin to Rev. R. K. Smoot, of Bowling Green, Ky., and their mutual love was akin to that reciprocal attachment of David and Jonathan. Though he died under the influence of a raging fever which burned out his life, his last words were expressive and beautiful: "Come on Billy—don't stop here—on the other side we will rest, on the bank of the river, by the Tree." He lived the life of a Christian, and died the death of one who "falls asleep in Jesus."

Kentucky Board of Aid.

The Treasurer desires to publish soon, a full report of contributions, and therefore urges all who have not yet taken action to do so promptly. Let such as cannot send money, send any commodities they have. The very first contribution reported to him was—A BARREL OF SALT, and it was accepted gratefully, and considered a happy coincidence between the nature of the gift and the object of our work. Two gentlemen donated each ten (10) cords of wood. "Old Zed, of Sleepy-hollow, writes, I send you $20. We are without the means of grace in our Church, of which I am an Elder, (unworthy) and consequently it would not be worth while to make a church affair of it, for by the time we could be properly aroused to act, perhaps potatoes might grow again, and that might be too late to do our Southern sufferers any good, and you know too, that everybody's business is nobody's business." Well said and done, dear Old Zed. May many be moved likewise. If every Presbyterian in Kentucky will send something, they will be astonished at the aggregate their contributions will make. Farmers can send a barrel of potatoes or apples, a hog, cow, or horse, or hogshead of tobacco, jeans in the piece, or clothing made up.

"Be ready to every good work."

Letters or shipments of any description should be addressed to either of the undersigned officers, and will receive prompt attention.

WM. GARVIN, President,
At Garvin, Bell & Co.'s, Main st., between 6th and 7th streets.
JAS. H. HUBER, Sec. and Treas.,
At People's Bank of Kentucky.

Papers in Kentucky and the Northern States please copy in behalf of the cause.

Action of the Pine Street Church, St. Louis, on the Death of Rev. J. C. Thom.

In the mysterious Providence of God we are called to mourn the death of Rev. J. C. Thom, pastor elect of this Church, who was removed from us on the 28th day of November, 1865.

In view of this unexpected affliction, it becomes us to express our sense of the great loss we have sustained, and our recognition of the Almighty's hand in his strange dealings with our church, already so sorely tried. When, after a long season of suffering and calamity, Bro. Thom, came among us to minister to our spiritual wants, we hailed his arrival as the dawn of a brighter day for our dejected and scattered people—we fondly hoped that with the blessing of God attending his prudent and christian conduct, his fervent piety and his eminent pulpit talents, he would soon build up our waste places, and refresh our thirsty spirits with the streams that maketh glad the city of God. But alas! after preaching to us only four Sabbaths, the summons came which called him from the labors of earth to the rest of heaven.

We are thus again left as a flock without a shepherd, and with earnest entreaty lift our cry to the great Head of the Church for the guidance of His spirit and for the abundant communications of His grace in the darkness of this sad dispensation. Therefore be it

Resolved, 1st, That as a Church we deserve the correction we have received from our heavenly Father, and while submitting to his will, we fervently pray that the chastening may work out the peaceable fruits of righteousness to all the members of this communion.

2d. Feeling that the Lord has a controversy with us, because of our many sins, and especially because of the dissentions and strifes which have rent the bosom of the Church, we would humble ourselves in His holy presence, and joining hands and hearts over the grave of our departed pastor, pledge ourselves, if it be possible, as much as lieth in us, to live peaceably with all men, and henceforth to work together in harmony and brotherly love for the advancement of the Redeemer's Kingdom.

3d. Our gratitude to Almighty God for the deep interest which our deceased brother felt in our welfare, and for the loving supplications which ascended ever from his dying bed in our behalf.

4th. We desire to express our profound sympathy with his bereaved widow and fatherless children, and most tenderly commend them to the grace of the compassionate Saviour, who has said "I will never leave thee nor forsake thee."

NORTHERN CIVILIZATION.—We have heard of late a good deal about Northern Civilization being introduced into the Southern States, now that the war is over and slavery abolished in these States. We have always had a good deal of suspicion of this Northern Civilization, for, we find, that it consists in large measure, of "isms" of the worst sort. Some of these "isms" are already this far on their way Southward. We have a specimen of Northern Civilization, in handbills scattered over the city and pasted upon walls, stating that some fanatic or other from that region, will discourse to the citizens of Louisville upon *Spiritualism*, which is one of the delusions of the Devil.

We trust our Kentucky people will allow the recently imported Yankees to monopolize this Northern Civilization—that they will set their faces like a flint against it. It is bald Infidelity. Shun it as you would a contagious disease.

Called Meeting of the Presbytery of Transylvania.

At the request of a sufficient number of Ministers and Ruling Elders, I do hereby "call a meeting of the Presbytery of Transylvania, to be held at Harrodsburg, on Tuesday, the twenty-third (23d) of January, at half-past ten o'clock, A. M. to consider the request of Rev. J. V. Logan, for a dissolution of his pastoral relation to the church in Harrodsburg,"—also to consider the request of the Rev. B. D. Thomas for a letter of dismission to join the Presbytery of Western District.

W. L. BRECKINRIDGE,
Moderator.

Danville, Jan. 5th, 1866.

THE GEORGIA TELEGRAPH.—We are in receipt of three numbers of this journal, published in Macon, Georgia. It is a mystery to us how such large and handsome papers can be sustained in the South at the present time. The weekly issue of the "Telegraph" is much larger and handsomer than any of the Northern papers which come to our office. It has a large number of Eastern advertisements which doubtless pay well. It is edited with ability.

AMERICAN RELIGIOUS INTELLIGENCE.

Presbyterian.

Rev. H L. Singleton has accepted the call to the first Presbyterian Church at Wilmington, N. C. Correspondents will please address him there instead of Baltimore, Maryland.

Rev. W. Crowe, having removed from Bryantsville, Ky., to West Point, Iowa, correspondents will address him at the latter place.

Rev. B. D. Thomas has removed from Cape Girardeau, Mo., and taken charge of the Union and Brownsville churches, Tennessee. His post-office address is Brownsville, Tennessee.

The Rev. Dr. A. H. H. Boyd, for many years pastor of the London Street Presbyterian Church, Winchester, Virginia, died last week.

At a meeting of the Trustees of the College of New Jersey, Princeton, held on Wednesday, the 20th inst., the Rev. Charles W. Shields, D. D., was elected Professor in the said College, on the relations of religion to science, and it is expected he will soon enter upon its duties.

The First Presbyterian church of Pittsburg, Pennsylvania, has given a unanimous call to the Rev. Sylvester F. Scovel, of Springfield, Ohio,

The Rev. W. M. Paxton, D. D., has been called to the pastorate of the First Presbyterian Church (formerly Dr. Phillips') of New York.

The Rev. Ed. Barr, of Frankfort, Indiana, has accepted a unanimous call to the pastorate of the church of Muncie, Indiana, and has entered upon his labours.

The Rev. P D. Young having accepted an invitation to supply the church at Waukesha, Illinois, correspondents will please address him at that place.

UNION THEOLOGICAL SEMINARY, VIRGINIA.—We are glad to be able to say that the number of students is increasing. Nineteen are already at the Seminary, and three others are expected to enter very soon.

The Rev. Dr. John H. Rice has received a call to the Presbyterian church at Columbus, Georgia.

At the late meeting of the Trustees of the College of New Jersey, the following persons were elected Trustees of the Institution: Rev. Mr. Roberts, Elizabeth, New Jersey; Rev. Dr. William M. Paxton, Rev. Dr. J. M. Crowell, and John J. Blair, Esq., of New Jersey.

At the semi-annual meeting of the Board of Trustees of the College of New Jersey, held at Princeton, New Jersey, on the 20th inst., the degree of Doctor of Divinity was confered upon the Rev. Alexander Reed, the pastor of the Central Presbyterian church of Philadelphia.

Rev. Wm. Speer has accepted the Secretaryship of the Presbyterian Board of Education to which he was recently elected.

The Presbytery of Cincinnati, (N. S.) at a meeting held Dec. 23d, suspended from the gospel ministry, Dr. M. L. P. Thompson, pastor of the Second Presbyterian Church, Cincinnati—said Dr. Thompson having been found guilty of impure conduct and falsehood.

MARRIED,

On the 8th inst., in this city, by Rev. Dr. Wilson, Mr. JAMES W. HARWOOD, and Miss ANN J. ANDERSON.

In this city on Wednesday, the 3d. inst., by Rev. Dr. Wilson, Mr. WILLIAM MIX and Miss ALICE A, daughter of D. H. Davies, Esq.

By Rev. D. T. Stuart, on December 26th, at the residence of Dr. Ben Logan, in Shelby county, Ky., W. H. STUART, Principal of Columbia Institute, and Miss NETTIE M. CHINN, late of Jacksonville, Illinois.

On the 3d inst., by Rev. J. N. Saunders, Mr. WILLIAM L. DUNCAN, of Missouri, to Miss SARAH A. MCCLASKEY, of Nelson county, Ky.

By the same, on the morning of the 4th inst., Mr. J W. BEAUCHAMP and Miss ANNIE L. WOOTTON, both of Taylorsville, Ky.,

Also by the same, on the evening of the 4th inst., Mr. WALTER BURKS, of Texas, and Mrs. SALLIE MERRIFIELD, of Nelson county, Ky.

At the residence of Henry Burks, Esq., in Jefferson county, Ky., on the 1st inst., by Rev. W. T. McElroy, Mr. J. H. LAMMIN, and Miss SUSANNA CHAPIN, all of this city.

In Union county. Ky., Dec., 13th, 1865, at the residence of Mr. Kinchin Bell, by Rev. W. G. Allen, Mr. THOMAS C. COLEMAN and Miss PAULINA BELL.

On the 23d ult., at the residence of Mrs. Thomas Cunningham, by Rev. J. M. Scott, Mr. WILLIAM O. SHROPSHIRE and Miss MAGGIE CUNNINGHAM, all of Bourbon county, Ky.

Also at the same time and place, by the same, Mr. JAMES SMEE and Miss MOLLIE HILL, both of Fayette county, Ky.

In Paducah, Ky., on the 4th ult., by Rev. J. T. Kendrick, D. D., Mr. JOHN J. JENNINGS and Miss MARY GREENWALL, all of that city.

By the same, on the 7th ult., in Graves county, Ky., Capt IRWIN BEAUMONT, of Clarksville, Tenn., and Miss NANNIE MCCLURE, eldest daughter of Col. R. W. McClure of Graves.

By the same, on the 27th inst., in Paducah, Mr. CHARLES J. WALLACE and Miss HARRIET JACKSON, all of that city.

DIED,

In Memphis, Tenn., on Dec., 31st, HUGH A., infant son of Samuel and Julia L. Gwyn, aged 11 months and 23 days.

At the residence of her father, near Bloomfield, Ky., on the 29th ult., Miss Bettie Russell, aged 22 years

Life opened beautifully before her, and with the adornments of education and grace, she seemed destined to fill important places in future years. But, alas, the young, the beautiful, the sprightly and the pious, are sometimes the first taken.

At his residence. near Bloomfield, Ky., on the 19th inst., MR. WILLIAM MINOR, in the sixty-ninth year of his age.

He was long a member, and an efficient Ruling Elder in the Church at Big Spring. His end was calm and peaceful, for he died with full assurance of his acceptance with God through a Crucified Redeemer.

Through life, he possessed, and exercised many of those virtues which constitute the crowning excellence and the beautiful adornings of every good and useful man. These made him a pattern and a blessing while he lived; and to those who knew him, his name and example will still be a blessing, though he is now dead.

STONE—On Sabbath evening, Nov. 26, 1865 near Taylorsville, Spencer county, Ky., Miss Mary J. Stone, after a long and painful illness, from typhoid fever, lasting two months and twenty days.

She was young—just arrived at the age of womanhood, with the rose of health blooming in unwonted freshness on her cheek—when the fatal summons came. Thus has passed away from earth one of the most amiable and lovely of her sex. The writer of this best knew her as a pupil under his instruction; and of many, in the course of his life, he never knew one more faithful and persevering in her studies—more dutiful to her teachers—more tender and affectionate among her associates. How will that home-circle, already made narrow by death, yet now much more so, feel the loss of this bright gem' which has fallen from its place! May the widowed mother, the brother, and sister—all that is now left of home—find their consolation under this sad bereavement in the sweet hope of that eternal life in Jesus Christ, which we trust she is now enjoying.

On Dec. 15th, 1865, in Union county, Ky., MISS LAURIE DAVIS, in the seventeenth year of her age.

This lovely and affectionate daughter had walked down in the village in the afternoon of the day preceeding her death in her usual health; that night she was violently attacked with congestion of the brain, and breathed her last soon after sun-rise.

Laurie was the elder of two daughters, the only children of Mr. Samuel Davis and Mattie Martin. All that affluence and affection could do was lavished in the way of her accomplishments. In life she professed a hope in the forgiving Saviour at Old Highland, where, at the feet of her sainted grandmother and among many of the precious departed, her body awaits the resurrection. It will be a grave of weeping for a while. A grief-stricken mother, and father and sister, will go to her grave and weep there. Her schoolmates, her teachers, and a large circle of youthful companions and friends will deeply deplore her loss. A funeral sermon on the day of burial was preached by Rev. W. G. Allen in the Baptist Church to a large and sorrowing assembly. Parental piety and resignation were heard to say, the "Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Departed this life, at the residence of her uncle, Dr. A. Young, in Columbia, Mo., on the morning of the 5th of Nov. 1865, Miss EMMA RYLEY, in the 18th year of her age.

Truly "in the midst of life we are in death." In the case of the deceased scarcely a week intervened between the activities of the class-room and the realities of another world. The beautiful tree laden with blossoms is suddenly cut down. This lovely youth, prudent, amiable, conscientious, studious, pious, promising to become an ornament to her sex—the highly esteemed of teachers—the beloved of associates—the only surviving child of a deceased father—the only daughter, and hence the jewel of a mother's heart—just in the moment of hope and expectation, as almost ready to enter upon the duties of active life, is suddenly called from time to eternity.

"Farewell dear mother for a time,
No more on earth we meet;
My days are numbered in my prime,
I must from life retreat."

"Farewell my gay and youthful friends,
You also soon must die;
Be ready when your Saviour sends,
To meet him in the sky."

C.

In Shelbyville, Ky., Nov. 13th, 1865, in the third year of his age, JOHNNIE, eldest son of Joseph V. and Sallie Morton.

Well did Mrs. Hemans say "a babe in the house is a well spring of joy." But when death comes and snatches the darling away, there is a void the world cannot fill. Johnnie was a sweet, amiable child, and his large bright eyes will not be forgotten soon by those who knew him. He was a child of suffering, and, under these sufferings, he seemed to bear up like a full grown christian. Perhaps it was on account of these afflictions that his amiable, mild disposition, was so much noticed. It is a sad trial for those who had watched over him through so much sickness to see him taken away just when they had hopes of his final recovery. Yet christian parents think of him not as dead, but living.—"Of SUCH is the Kingdom of Heaven." God doeth all things well. There are some flowers, too lovely to bloom in this cold world. The Husbandman has come and taken this delicate bud ere it is nipped by the biting frosts. 'Ere the young plant had time to put out its tendrils, and entwine them around the world's fascinating objects, He has removed it, where those affections will expand, and take hold on eternal things. He has gone to swell the heavenly choir, and his voice, with the voices of all the redeemed hosts of God, shall welcome you to the New Jerusalem. Weep not for thy child, for he liveth, and shall live forevermore.

D.

In Fulton, Calloway county, Mo,, on the 26th of June, 1866, JOHN MILLS, M. D., formerly of Winchester, Ky.

Such was, in substance, the simple announcement of the death of this good man, as we heard it a short time since from the lips of a stranger. From those who knew JOHN MILLS, the eminent physician and christian gentleman, when he lived with his pleasant family in Winchester, Ky., this announcement will call forth more than the slight tribute of a sigh. They will feel as if some beloved member of their own household was gone, and they will mournfully talk of his virtues as they sit with their children at the fireside.

Many a home in Northern Kentucky has preserved some honorable tradition of his professional skill, or some pleasing memory of his friendly offices; for he was one of Kentucky's best physicians and surgeons, and one of the most amiable and excellent of men. The afflicted sought his skill with confidence, but they shared, also, the tenderest sympathies of his heart. They honored and cherished him as a friend, while they confided in him as a physician; they trusted in him and loved him.

The writer, even when a child, learned to reverence and love him;—all children, in fact were fond of him, and he took delight in their society; for he was gentle, and patient and pure of heart. The old respected him; for he was just and noble and manly in every attribute of his character. And when, at length, he grew old himself, and began to withdraw from his profession, he retained their friendship and esteem, and went, at last, into the retirement of age, with the reverence of all that knew him.

A few years since, he removed to the State of Missouri in order to spend his declining days in the society of his only daughter—the wife of the late Judge Hockaday of Calloway county. A consistent christian and devoted member of the Presbyterian Church, he found it no cross to abandon the world and take upon him the infirmities of age. As long as memory lasted, he contemplated his virtuous life without a blush or a pang, and in his last hours, he rejoiced in the undiminished hope of another and better life to come. Meek and uncomplaining, he drew near to his end. He was spared the torture of disease; for the good old man seemed to ripen gradually for the tomb. He had grown old gracefully; and he now sank peacefully into death at last, as the tired child sinks to slumber when folded to its evening rest, on the bosom of its mother.

Let us honor his memory by imitating his virtues, and may our last end, dear reader, be like his.

JOHN AUGUSTUS.

Lexington, Ky., December, 1865.

DEPARTURE OF TRAINS.

Louisville and Nashville Railroad.

Nashville Passenger Train	7:00 A. M.
Lebanon Train	6:30 A. M.
Bardstown Train	3:30 P. M.

Louisville and Franktort and Lexington and Frankfort Railroad.

Express Train	6:00 A. M.
" "	2:20 P. M.
Accommodation Train	4:50 P. M.

Louisville, New Albany and Chicago Rail road.

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J. V. COSBY,
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The Southern Presbyterian Review
CONDUCTED
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IN COLUMBIA, S. C.

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The interest of these Periodicals to American readers is rather increased than diminished by the articles they contain on our *Civil War*, and though sometimes tinged with prejudice, they may still, considering their great ability and the different stand-points from which they are written, be read and studied with advantage by the people of this country, of every creed and party.

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the most important thing in God's universe. Better be misrepresented than to depart from the truth in fact.

Rev. Dr. W. H. Mitchell wished something *distinctive;* in point of fact the committee's name suggested might do in law, but he thought it no name. He did not like the word *South*, or any sectional designation for a name. He himself was Southern all over, and in his region it was easy for him to utter those views, as so many agreed with him; but a sectional name might deter, to some extent, some in the North from joining us, who are bravely battling for us and for the truth. We can not present the whole truth in a name. He liked *Evangelical*, but Protestant pleased him more. And in its secondary sense he thought it appropriate, as we do protest against the errors of the Presbyterian Church North.

Rev. F. H. Bowman remarked that *Protestant* was a term applied already by a small body of *Methodists*. He liked the word *Free*. It is in general use in Scotland, and there means separation from the State. He was unable to see any connection between the word *Southern* and the Headship of Christ; rather does that name suggest a sectional view.

Dr. Kirkpatrick said, why are we called on to change our name? Only with reference to a charter and to have a name corresponding with the facts in the case. He was only a *Presbyterian*, and wished to be called by no other name. We ought not to choose a name that is spiteful, or offensive, or sectional. He thought the name recommended by the committee liable to be mistaken by giving money, and for that reason likely to be objected to by the legislators asked to bestow a charter upon the body. In adopting the *second* General Assembly, no mistake would likely occur. We would only claim to be *second* in point of time. Let us be modest. God has humbled us. Let us claim nothing that does not belong to us.

Rev. John Miller often wondered that the Methodist, Baptist, Episcopal, &c. churches, so called in law, should desire to be known by these names, when in all cases greater principles are at stake in those churches than the things thus made prominent. If the Assembly adopted his preference—he General Assembly of the Presbyteries of the Church in the United States—it might not furnish a popular title; yet churches often are called by names they themselves do not prefer, e. g. *Old School* and *New School* Presbyterians. The *Established* Church of Scotland, and Roman Catholic, are not found in the books of those churches. If any adjective is prefixed to our name, he liked *Catholic* best, though that is liable to be misunderstood. Names of ecclesiastical bodies is a matter of value, indicating something real, something historical in that body. For example: The *Free* Church of Scotland, and the general term Protestant.

He objected to the word *Constitutional*. It is untasteful, unwise, and undignified. We do not object to the Confession of Faith, or to any church adopting that as its constitution. Nor should we say that other bodies do not adopt a constitution. We like a newspaper that like a Phœnix, rises out of the ashes and retains its old name. We love even the old form. And so with this church, let us not move a brick in the old building that can be avoided. Besides this, Constitutional has a side polemic aspect. He hoped all the adjectives, Free, Protestant, Reformed, &c., would be discarded. We need only a few points for lawyers to hang a title to in the charter.

Dr. Ross liked Presbyterian Church, South, as—1. It expresses the truth. 2. It would harmonize different parts of our body. We are not going to unite with the Church North, let them if they wish unite with us. 3. This name indicates the rightfulness of our withdrawal from the Assembly North in 1861. Constitutional had been used for a while by the New School body in the North, and it gave great offence to the Old School. He preferred—South—as a simple name, and a modest one.

Rev. H. G. Hill thought the discussion had been too much about preliminaries. We want a distinctive name, a truthful name, and at the same time a Catholic name.

1. Constitutional is distinctive—no church had appropriated it.

2. We claim to be Constitutional Presbyterians, opposing the unconstitutional matters added by the church from which we are *separated*, and for which we left them. It is hence a truthful name.

3. It is further a Catholic name. He thought that any in the North that might wish to join us would not object to that name.

Dr. Smythe liked a distinctive term for a name. He came to the Assembly desirous to have the word *Free* adopted. That is classic—it is truthful. He loved it because of its history in Scotland; but when he heard the word Constitutional he preferred it. He regarded it as under the circumstances more appropriate for us, because it is for the unconstitutional action of the Northern Church we were driven from them. He thought it no objection that the New School had for a time adopted it. Let it be understood that we hold on to the Constitution. It is our sheet anchor to prevent us from drifting or being driven about on the sea of confusion.

Col. N. S. Graham thought we ought to protest against Provost Marshals organizing churches; to protest against errors in doctrine which justified our separation from the Northern Assembly.

On motion of Dr. Nall, calling of the roll was adopted instead of voting seriatim. The Assembly also determined to strike out the words "General Assembly," in the proposed names.

The result was as follows:

For American Presbyterian,	2
" Protestant Presbyterian,	2
" Presbyterian Church, South,	7
" Presbyterian Church in the United States,	42

On motion, the latter name was made unanimous.

The Synod of Nashville, in answer to a memorial from some of its members, was directed to meet in Huntsville, Ala., at 6½ o'clock, P. M., the Thursday before the third Sabbath of January, 1866, and that Rev. Robert Harding, D. D., or in case of his absence, the oldest minister present, be directed to preach the opening sermon, and preside until a Moderator be chosen.

Rev. Dr. Baird, from the committee on Bills and Overtures, presented a report on Overture No. —, as follows:

An inquiry from one of our churches as to what is the duty and Christian course of a Church Session, when a minister of the Old School General Assembly (North) presents himself among us, with a request to labor in our church, or occupy one of our vacant houses of worship.

The committee recommend that this Overture be answered by the adoption of the following resolutions, viz:

Resolved, 1. That the Presbyterian Church of the North, Old School, is to be looked upon simply as a separate and distinct ecclesiastical body; and that the ministry and agents of that Church have no further or higher claims on our courtesy than any other Churches of the same symbols of faith and order with ourselves.

Resolved, 2. That this Assembly has no reason for recommending any other usages or rules in respect to our fellowship with other ecclesiastical bodies than those that have long been familiar in all our Sessions and Presbyteries.

Resolved, 3. That our ministers and churches be, and are hereby *warned against all ministers or other agents who may come among us to sow seeds of division*, and strife in our congregations, or to create schism in our beloved Zion. And owing to the peculiar reasons for prudence which now exist, we further enjoin it upon our ministers and Sessions, to exercise special caution, as to whom they admit to their pulpits, and in cases of doubt to refer to the judgment of the Presbyteries, the whole question of the nature and extent of the courtesy or countenance they may extend.

Resolved, 4. That the Assembly would remind the Church Sessions, that in no case is it proper to invite ministers of other denominations statedly to occupy any of our pulpits without the consent of the Presbyteries, and the known purpose of such minister at the earliest suitable opportunity to unite with us in their ecclesiastical relations.

The committee of Bills and Overtures reported on Overture No. 4, asking the Assembly to make optional the rule requiring every Presbytery to examine all applicants before receiving them. The committee reported in favor of sustaining and enforcing the rule.

Dr. Stillman urged that as the cause requiring the adoption of the rule had passed away, the rule should be made optional. In Alabama there were some ministers in other churches that would join us, but they did not wish to be humiliated and treated as condidates and examined.

One or two other members concurred in view with Dr. Stillman.

Dr. Baird, of Mississippi, advocated the report of the committee, and saw no occasion for changing the established customs of the Church. The Memorial says the necessity for the rule has ceased, because of the re-union of the two branches of the Church in the South. The allegation is, that the rule was established with special reference to our brethren of the New School body. But this is not so. It was enacted in 1837, on the motion of Dr. Alexander, before there was any New School body; before the division, which did not take place until 1838. Moreover, the ordinances of the Assembly for the purification of the Church after the disruption, made ample provision for the return to the Church of all who desired to do so without requiring any examination; and in point of fact, whole Presbyteries, and even Synods, were organized under those ordinances. Nor was there any thing to prevent the return of the whole New School body (except the four excinded Synods) under the provision of those ordinances.

The history of the matter, said Dr. Baird, was simply this. In 1832, Dr. Lyman Beecher entered the Presbyterian Church to assume the position of Professor of Theology in Lane Seminary. He took a dismission from the Congregational Association of New England with which he was connected, and forwarded it to the third Presbytery of New York, by which he was received without appearing in the body, and at the same meeting he was granted a dismisson to the Presbytery of Cincinnati, into which latter body he was received without examination; the majority of the Presbytery claiming that he had a right to a seat on his credentials, which were good, and that the Presbytery had no constitutional right to examine him. This matter came before the Assembly of 1834, by which it was determined that regular credentials ought to be a good passport from one Presbytery to another, thus placing the whole church in the power of a single Presbytery. In 1835, the constitutional right of Presbyteries to examine applicants for admission, was settled, and has never been called in question since. But it was soon discovered that the rule was inadequate to the case, and that it was not calculated to promote the purity and harmony of the church. The rule was optional, as the Memorials before us request the Assembly to make it now. It could accomplish little or nothing. There was a feeling of delicacy about proposing to examine any one, and Presbyteries were divided into parties by it, and so Dr. Alexander, in 1837, proposed the general rule requiring every body to be examined, which has prevailed ever since, but which it is now proposed to modify. If you grant the request, and modify the rule by making it optional, you have in effect repealed it, for thereafter every examination would be invidious. The truth is, you must either repeal the rule, throw down the fences, and let every one come in who wants to, or sustain the rule, keep up the fences and let all enter in at the door—the door at which we entered.

The rule has worked well. It has kept our church free from doctrinal divisions and disputations; for no man will propose to join us, who has any doubt of his ability to stand the required examination.

Dr. Stillman says that brethren were unwilling to be placed in the position of students again, to be examined like boys at college, or candidates for licensure or ordination. But hereagain is an error. Candidates for the ministry, previous to licensure, are examined on their whole college course, Latin, Greek, Hebrew, Mathematics, &c., and on the details of their Seminary course. But in this examination the subjects are experimental acquaintance with religion, Theology, Church Government. That is, we have to tell our brethren our views of the glorious scheme of redemption; our reasons for believing we have become partakers of its benefits and blessings, and our views of the order of God's house. It is not scholarship that is inquired into, but beliefs. And now is it not a good thing for us when we come to be associated together in church courts, to know each other, to compare our views concerning the things of the kingdom, and thereby to remove the possibility of suspicion. Besides, it is profitable to all concerned. One of the most interesting meetings of a church judicatory, he—Dr. B.—ever attended, was the meeting of the Presbytery of Baltimore, when the Rev. Dr. Plumer and Rev. Dr. Lewis W. Green, were examined for reception at the same time. Some of the Presbytery wanted to dispense with the rule, because of the high character of the brethren to be received. But the two youngest minsters present objected, saying they wanted to examine them—not with any expectation of convicting them of heresy, but to learn somthing from these excellent brethren, and they called upon Dr. Plumer to say whether the rule was not obligatory. Dr. P. arose and declared the rule was imperative, and explained why it had been made so. Said he, if you now receive me because we have long known and loved each other, it will do damage, for when some other brother comes along and wishes to unite with you whom you do not know, when you order his examination he will feel wounded: he will think himself received with suspicion and unkindness, and will be discouraged.

But when every one is examined, no one can feel hurt, thereupon the Presbytery proceeded to the examination of those learned brethren, and for two or three hours, the young men of the Presbytery gathered around them, asking questions and receiving answers to their own great profit. Dr. Baird declared himself more edified by attendance on that meeting of the Presbytery of Baltimore, than he was by attendance on any single meeting or Session of any Presbytery from that day to this. He was then a candidate for the ministry.

Again: One of the Memorials says, that the Assembly has set aside the rule in the case of the United Synod, and gives that as a reason why we ought not to exact it from ministers coming from other denominations. He was free to say whenever any judicatory comes to us making application for union with us, we will inform them on what conditions this can be effected. The case of the United Synod, however, was peculiar. The Assembly was exercising its power of "suppressing schismatical contentions and disputations;" it was engaged in healing a schism which had already existed too long. But the examination was most thorough; the United Synod examined us, and we examined them. It was done by correspondence; by the committees of conference which spent several days together in comparing views, and in preparing a statement of beliefs on the disputed points in the old controversy, by discussions in the Newspapers and Reviews, and finally, by disussions in all our judicatories. The result, we found we were agreed, and came together;—he doubted not that it was done under the guidance of the Divine Spirit, as we found ourselves one, indeed we became so in delightful Christian fellowship and co-operation. Do you believe, asked Dr. Baird, we would have sat down together in the courts of Christ in such sweet concord and confidence, had we not thus fully understood each other beforehand.

But the Memorial says it is *humiliating*. We greatly regretted that the Presbytery had used this language, nor did he see how brethren could feel thus with regard to a regulation adopted for the preservation of the unity and purity of the Church.

Were the rule made optional, as it is proposed, he could very well understand why brethren might consider it as humiliating, and might refuse to enter our Presbyteries if subjected to its operation. But when it is universal, when it operates on all alike, without discrimination, what is there humiliating about it?

We are told that brethren of other denominations are deterred from entering our church because of this rule; and that their reception of our standards *ex animo* is sufficient. Sir, said Dr. B., there are multitudes of men just now who believe *ex animo* a great many things beside the standards of the church, and when they come to enter our Presbyteries, for one, he would like to have the opportunity of inquiring what these things may happen to be. He did not like brethren of other denominations to come and tell us that our regulations are humiliating, that what the ministers of the whole church have submitted to for a quarter of a century is humiliating—is unbecoming to gentlemen, and that they have degraded themselves. And if any man should tell him this, that man he wanted to examine. He would join us provided the whole church will make a low bow to him and open a very wide door. Well, he would like to ask the gentleman what other things there were in our policy, or regulations, or doctrines, he did not like—possibly we may find he dislikes some others. But sir, if he don't like the time-honored customs and established rules of our ecclesiastical procedure let him not join us. No one wants him to do so, if our church does not suit him. If he cannot come in at the door, the same door at which you and I entered, let him not come at all. No one will ask him to unite with us to be humiliated; let him stay away. But if he desires to enter our church let him not come to us and tell us that what we have all submitted to is humiliating. Let him not address that language to me. I desire not, said Dr. B. to hear it.

The report of the committee was adopted, and a letter explanatory thereof was ordered to be sent to the Presbytery of South Alabama.

Adjourned until 7 o'clock, P. M.—Closed with prayer.

NIGHT SESSION.

7 o'clock, P. M.

The Assembly met and was opened with prayer by Rev. J. L. Wilson, D.D.

The committee of Bills and Overtures reported as follows, on Overtures Nos. 6 and 7:

[Our reporter failed to furnish report.]

The report was adopted.

The same committee also presented a report on Overture No. 4, which was adopted, and is as follows:

[Our reporter failed to furnish report.]

Memphis was unanimously chosen as the place, and the third Thursday of November, 1866, at 11 o'clock, A. M., as the time of the next meeting of the Assembly.

Adjourned until Monday morning. Closed with prayer.

FOURTH DAY—MORNING SESSION.

MONDAY, Dec. 18—9 o'clock, A. M.

The Assembly met and spent the usual time in devotional exercises.

The minutes of Saturday were read and approved.

Rev. Dr. Baird, from the committee on Bills and Overtures, presented a report on Overtures 10 and 11, in reference to certain boundary lines between the Synods of Alabama and Memphis. The following was adopted:

Resolved, That the ministers and churches within the county of Madison, Alabama, formerly connected with the United Synod, be adjudged to belong to the Presbytery of North Alabama for the present; but that all the interests of the Presbytery of Tuscumbia and the Synod of Memphis be preserved intact. This temporary arrangement the Assembly adopts for want of the necessary information; but it hereby urges the judicatories interested to endeavor to agree on a definite boundary line, and to report to the next Assembly, in order that this matter may be conclusively settled, and that the Presbyterian Churches and the church property within the bounds of the Presbytery of Tuscumbia shall belong to the Synod of Memphis.

The committee also made a report in regard to Overture No. 13, from the Synod of Mississippi requesting the Assembly to adjust the matter of conflicting boundaries between that Synod and the Synod of Alabama, arising out of the terms of union with the United Synod.

The committee recommend that all the ministers and churches formerly connected with the Presbyteries of the United Synod, but which lie within the bounds of the Synod of Alabama, be and hereby are transferred to the Presbyteries within which they are respectively located. Adopted.

A report on the Board of Publication was made by Dr. J. Leighton Wilson, which favored the raising of a sum of money, say $50,000, to purchase religious books, tracts, etc., to be sold cheaply at various depositories.

On this report Dr. William Brown said: The committee recommended this plan, which has been heartily indorsed, in substance, by many of the judicatories of the Church. For our supply of religious books, let us not aim to publish books, but let us authorize the Committee of Publication to select such as we need, and purchase them wherever they may be found. That $50,000 to be raised is thought expedient, and the committee urge that no time be lost

Dr. Smythe made some remarks upon this subject, embodying the action of the synod of South Carolina, earnestly enjoining upon the churches the necessity of providing sound literature for the church.

Much of the religious reading lately published at the North has been really unworthy of the name. Some religious publishing associations have long been sending forth story books by the thousand, which have been on the whole, pernicious. Others have in various other ways been poisoning their own issues to the injury of all who should read them, But it will henceforth be more necessary than ever to select with care the religious reading of our children.

Even the Publication Board of the Old School Presbyterian Church at the North, (which has declared its purpose to flood our country with its publications,) can no longer be trusted by us to furnish pure and unadulterated truth. We cannot shut our eyes to the fact, that the virus of infidelity, in the guise of Abolitionism, has infected that Church. It must come out in their future publications. The writers of their books must be expected, now and henceforth for a long time, to draw their illustrations upon many subjects, from their own ideas of the history of Slavery.

A relation which the Bible sanctions in the plainest manner, by prescribing so fully the duties of each party to it, will likely be henceforth the butt of their ridicule and their reproaches. We cannot afford to have thus taught to our children a morality better than that of the Bible, for that would be to make them infidels.

It will not do for us to suffer this new-fashioned Presbyterian sentiment to be inculcated upon those who ought to hand down the testimony of their fathers, and of their and our forefathers to the perfectness of God's word as the rule of practice no less than of faith. There are other grounds, also, upon which we can no longer consent to receive without careful examination what should be hereafter issued by that Board. The Church they represent we cannot trust until she shall come to abjure all the errors into which she has recently been led. This synod therefore deems a question of vital importance to truth and to our children that a supply of books and tracts be furnished by our own committee to our Sunday schools and churches. * * * Poor as our churches are they can still, with God's help, supply spiritual food as well as common bread to their children. None of us expect our children's bodies to starve; the same zeal to supply them the bread of life will effect the end, and this synod would urge its ministers and churches to begin at once the collection of funds for this purpose to be forwarded as soon as possible to the committee at Richmond. * * *

The committee of Bills and Overtures presented a report on the subject introduced by Dr. Ross on Saturday, viz:

POPULAR AMUSEMENTS.

It is as follows: Overture No. 9, a paper from Rev. Dr. Ross on the subject of fashionable amusements, containing these inqiries with their proper answers.

The committee recommend that the inquiries be answered as follows:—1. "Whether every Church Session has the right to make it a rule, that dancing and other amusements are disciplinary?"

Answer: No church judicatory has a right to make any new rules of church membership different from those contained in the constitution; but it is the undoubted right of the Church session, and of every other judicatory, to make a deliverance, offering its sense of what is "an offence" in the meaning of the Book of Discipline, Chap. 1, Sec. 3.

2. "Whether such rule commonly exists in Presbyterian Churches?"

Answer: Probably none of our judicatories are as faithful as they ought to be; but it is believed that the churches generally, do in some form discountenance dancing. And the Presbyterian Church through its supreme judicatory has repeatedly borne its testimony against dancing and other worldly amusents.

3. Whether such rule is expedient, or what should be the mind of the whole body, and what its action.

Answer: It is the duty of every judicatory to enforce the teachings of our Standards on this and other fashionable amusements, such as theatrical performances, card playing, etc. And while the Assembly believes that the "lascivious dancings" declared to be forbidden in the 7th Commandment by the answer to the 13th question of the Larger Catechism, are not those usual in our best society, yet it is our belief that the tenor of the teachings of the Scriptures and of our Standards is in direct opposition to this social usage. Christ's Kingdom is not of this world, and the apostle exhorts Christians not to be conformed to the world. Though we do not say that all these worldly amusements are "in their own nature sinful," it is clear that they "may tempt" those who engage in them and others to sin; and moreover the Scriptures condemn them as worldliness. If the practice of the dance in mixed assemblies be not conforming to the world, it is difficult to name any offence against the injunction of the apostle. Nor need the church of Christ have any hesitancy in announcing its position on this subject; for the men of the world, with one consent, agree that it is inconsistent with the nature of the Christian profession for members of the church to engage in the dance.

In this connection, the Assembly would take occasion to exhort our christian people to avoid the excesses into which they are in danger of being drawn by the demands of fashion. The Scriptures forbid "revelling," and all intemperate self-indulgence; with which teachings the prevalent custom of protracting social assemblies with or without music and dancing to the hours of the morning, but especially when accompanied with drinking and card playing, is manifestly inconsistent. Moreover the Assembly, observing that parties of pleasure are usually composed almost exclusively of unmarried young people, would give it as its earnest advice that the best form of social re-union be made to partake as much as possible of the style and tone of the family circle, in which youthful enjoyment is tempered by the presence of the older and married members.

The Assembly expresses itself with the more earnestness on this whole subject, because of the disposition which is observed in all parts of our borders to run into the inordinate indulgence of worldliness at this time, in forgetfulness of the mighty chastenings of God, which are even yet upon us; and because we see members of our churches and our beloved baptized youth, in forgetfulness of the covenant of God which is upon them, carried away with the world's delusions, to the subversion of the divine influences of the sanctuary and to the neglect of the interests of their souls. Wherefore the Assembly would urge our people to take the word of exhortation; to abstain from all forms of evil, and to study and pursue that sobriety which becometh the gospel, so that the church of Christ shall indeed be a peculiar people. And we hereby exhort our ministers and Church Sessions to a discharge of their duties. Let them proceed by affectionate and faithful instruction from the pulpit, as well as in private, by admonition and such other methods as christian prudence may dictate; but when all other means fail them, let them proceed to such methods of discipline as shall separate from the church, those who love the world and practice conformity thereto rather than the law of Christ.

Rev. Dr. Ross thought if all were agreed to adopt the report of the committee, his object in introducing the subject would be attained.

He had prepared and preached two sermons on that subject—one concerning *the history of dancing*, and the other on *its value*, especially to a young lady in procuring a happy settlement for life.

There were two views in regard to amusements; one was that all amusements were wrong. So the Methodist Church once thought. Now, there is a re-action.

Dr. Ross thought there was nothing in itself sinful, but

1. All things forbidden by the law of God are wrong. Some things 2. Are wrong, as we learn, *by inference* from God's word, and 3. Those things that are evil in their tendency are wrong. And amongst these are the Roman gladiatorial shows, Spanish bull-fights, bear-baiting, cock-fighting, and American duels.

The ladies of the South have been greatly to blame because of their countenance of dueling. In such contests there was great disappointment if no one fell, and even if no one was *killed*. We all love excitement, and the highest excitement most, which concerns human life. Some amusements are innocent, as the oratorio, the concert, &c. All may be known by their effects Those that are evil, so shown by their fruits, are cards, drinking, billiards in itself nothing but marbles, but made sinful in its use; the theatre, watering places, and dancing.

The world has taken the drama to itself—it has erected a building for it, and the chief character of the plays acted there is marked with depravity, and the players, as a body, are men of infamous character.

He remembered a sermon preached in Philadelphia some years ago by Dr. Bedell, from the text, "In vain is the net spread in the sight of any bird;" and in that sermon he was astonished to learn, that four out of five of all the young men coming from the country to the city who attend the theatre go to ruin; and so too do three out of five of all *such as do not board in private families* He thought the theatre to be *the broad road to hell.*

As to cards, the charm about them was their combination of intellect and chance. The Dr. gave some sketches of his own observation and experience, when a man of the world, of the danger and ruin brought on by that fascinating amusement. He felt a thrill of horror now, whenever he saw a young man playing cards.

So those who year after year go to watering places, are in great danger, for these are places of great temptation. You would be astounded to hear what is going on in an English watering place. So if you *do* go North—choose the best place.

Some, for excitement, read novels; most of them are either trashy or pernicious. He would, however in passing, mention one not so, viz: "*My Novel.*" This inculcated a spirit of forgiveness better than some men's sermons.

Dancing is claimed to be one of the fine arts. It is an old amusement, and among all nations its history has ever been *the history of immorality.* The Doctor quoted for proof, various, and even heathen testimony. He then recounted the whole catalogue of dances, and added—of the fancy dances and waltzes, *they are all immodest*, and the world says so.

Dancing parties as conducted now, he thought should be regarded as *reveling*, and quoted Doddridge on Gal. v. 21, and Milton and Byron, to confirm his view.

Before the Dr. had concluded his argument, he gave way to a vote,—and the report of the committee was unanimously adopted.

The Assembly took up the report of the Standing Committee on Publication. Before the adoption of the concluding paragraphs, the hour of adjournment arrived, and the Assembly adjourned to meet at 7 o'clock this evening.

Closed with prayer by Rev. R. S. Gladney.

NIGHT SESSION.

7 o'clock, P. M.

The Assembly came to order, and was opened with prayer by Dr. J. L. Kirkpatrick.

Rev. E. T. Baird, D.D., from the committee on Bills and Overtures, reported as follows:

Overture No. 12. An inquiry from a member of this Assembly asking whether a Presbytery has a right to ordain a licentiate to the work of the gospel ministry, simply because he desires it, although neither one or more churches have requested that he should be ordained.

The committee recommend the following answer:

Every office in the Church of God, according to the Scriptures and the Standards of our Church, is a definite charge; and hence no man can lawfully be ordained to the gospel ministry unless it be to the performance of some work appropriate to that office, according to the Constitution. And as one great evidence of a divine vocation is a call from a particular church, no man ought to be ordained except in cases extraordinary, without such a call. Moreover, as persons are liable to mistake their calling, and as the office of the ministry is a permanent one by divine institution, Presbyteries ought to exercise great caution in ordaining Evangelists, lest the ministry be filled with a vagrant and secularized clergy. Nor ought they ever to do so, until full proof has been made of the licentiate, by the Presbytery which ordains him, and it has received such a favorable report concerning him from the churches as gives the promise of wide usefulness.

The case mentioned in the memorial seems to violate all these principles. If the licentiate be not called to a particular church, and if he be not looking to the work of the Evangelist in frontier and destitute settlements, his ordination *sine titulo*, would be not only irregular and unconstitutional, but manifestly unscriptural.

Dr. Baird also reported Overture No. 14, as follows:

An Overture from a Ruling Elder of Flint River Presbytery, viz:

Can a Ruling Elder who has removed from the bounds of his church, and who for a period of eighteen months or two years, has not communed or worshiped with the church be allowed to resume his seat in the Session, without returning to reside within the limits of the congregation.

The committee recommend the following answer, viz:

The provision of the Constitution that no man is eligible to the office of Elder, unless he is a member of the church in which he is to serve, was evidently designed to prevent the existence of a non-resident eldership. And since the rights of office and the discharge of its duties go together in the ordination engagements, this Assembly judges that when an Elder voluntarily and permanently removes beyond the bounds of a congregation, he is thereby disqualified from discharging the functions of his office, and is no longer to be considered as an acting Elder. Adopted.

Dr. Baird also presented a report, which was adopted, and is as follows:

Overture No. 15, from the Presbytery of Central Mississippi, dissenting from certain language used in the minute of the last General Assembly on the subject of valid and invalid baptism, and requesting this Assembly to make a new and more satisfactory deliverance.

The committee recommend the following minute, viz:

The language from which the Presbytery dissents, that this is "*the true idea of baptism, viz: that it sets forth the death of Christ,*" taken by itself is possibly liable to misapprehension. But inasmuch as the minute in question in two or three different forms does distinctly state the true doctrine, it is manifest that the last Assembly meant to teach that baptism "sets forth the death of Christ," by exhibiting to us the benefits thereof in their effectual application to us by the Holy Ghost. In the similar expression in the same deliverance, where it is said that baptism "sets Him (Christ) forth as crucified for us, and raised again for our justification," it is evident that this language is used in the sense previously explained in the minute itself, viz: "That baptism was designed to signify and seal our fellowship with Christ in his death and in His resurrection with all the benefits thereof." These expressions, thus explained, are assuredly in accordance with our Standards and with the word of God.

[TO BE CONTINUED.]

East Tennessee.

A correspondent of the *Christian Observer* on his way to the General Assembly, that met in Macon, Ga., thus speaks of what he learned after having spent the Sabbath in that region:

A ride through East Tennessee revives the most melancholy associations. Every train bears away whole families of her best citizens, driven away by the intolerable fanaticism of an ignorant rabble, who are daily instigated to barbarous cruelties upon the intelligent portion of the community. It matters little what a man's politics were during the war, whether he was an earnest partizan of the Southern cause, or a peaceable citizen who strove to observe a strict neutrality between the belligerents, or a warm-hearted citizen ready to respond to the calls of afflicted humanity, whether friend or foe,—*if he only possesses property* his happiness, if not his life, is in constant peril. Deeds of lawlessness are fearfully prevalent. And no record of devoted unflinching attachment to the Union is a sufficient guarantee against deeds of violence. We were advised that one of the most uncompromising and determined antagonists of "rebellion" in East Tennessee, was taken out and severely beaten for his treasonable proclivities. Many "union men," as well as "rebels," have already left the State; and, according to the best information we can gather, one-fourth, if not a larger portion of the Presbyterians, who represent the industry, the energy, the character, the enterprise, and the capital of the community, have removed, or are preparing to find a home elsewhere.—Thus East Tennessee is being drained with fearful rapidity of one of the best elements of her population, which is receiving a cordial welcome, and will contribute efficiently to the development of the vast resources of Virginia, Georgia, and other sister States.

The condition of the Church is, if possible, more deplorable than that of the State. Every Presbyterian minister between the Wautauga and Hiwassee, who was engaged in the pastoral work, with perhaps two or three exceptions, has been driven away. Their places have been supplied by importations from the North and elsewhere. The ministers, severed from the congregations to which they are bound by the friendships of long years' duration, must find new homes among strangers, and thousands who have no confidence in the piety of the men engaged in the holy work of stealing their churches, are deprived of the usual means of grace. The Rev. Samuel Sawyer, the Secretary of War of the New School Assembly, North, makes it his boast that he has driven away the ministers, and wrested from the congregations, forty out of the fifty-two churches in East Tennessee. His mode of procedure is to visit the members of the congregation and session, advising them that there is a very general dissatisfaction with their minister. If he can draw from any of them an acquiescence in his opinion he has the material for establishing his charge, which is duly exaggerated and dilligently repeated, until the desired strife is kindled in the congregation, and the pastor driven away. The opportunity is given him to preach until he can import a suitable man to minister to their wants.—If, on the other hand, the people vindicate the character of a beloved pastor, it is an evidence that they themselves are rebels and traitors, and they become liable to vexatious prosecutions for treason, and to the more terrible retributions of mob law.

The Boy and the Bee.

Little Johnny was just three years old. Of course he had seen very little of the world, and had very much to learn. So one warm bright afternoon, while playing in the garden, he took a lesson which he remembers yet.

In the rich, green grass, a bright yellow dandelion caught his eye, but he did not notice a singular looking spot about the middle of the flower. The spot was nothing less than a merry honey-bee, who had come singing along through the air in search of honey and wax, and stopped to see if that flower had any for him. Quick as thought, down went the little fat hand, bringing in its grasp, flower, bee, and all.

The poor bee was very much surprised at this sudden change. He thought that the sky or something else had fallen upon him. But whatever might have been the case, he was resolved not to give up his life without a trial, and so, twisting his little body around, he sent up his sharp poisoned sting deep into Johnny's hand! And didn't nurse hear a scream from Johnny's lungs? And while she ran to aid the suffering child, the bee gathered himself up and set out for home, wondering what in the world such little two-legged pests as boys were made for.

But the sting had not only marked Johnny's hand, but had written this lesson in his memory: that sometimes *very pretty things have very sharp stings.*

Wine looks very pretty in the glass but the Bible says that if we become fond of drinking it will "*bite* like a serpent and *sting* like an adder."

Sin often looks very inviting, but the Bible tells us that "the *sting* of death is sin."

A little boy once asked his mother for a peach. She asked him if he had not already eaten one. To get another he told a lie, and said, "No." But after he went to bed that lie *stung* him so he was afraid to go to sleep till he had called his mother, confessed his sin, and asked her pardon.

I hope my young readers will remember, that sometimes very pretty things have very sharp stings.—*Child's Paper.*

LITTLE CHILDREN.—I am fond of children. I think them the poetry of the world—the fresh flowers of our hearts and homes: little conjurors, with their "natural magic" evoking by their spells what delights and enriches all ranks, and equalizes the different classes of society. Often as they bring with them anxieties and cares, and live to occasion sorrow and grief, we should get along very badly without them. Only think, if there never were anything anywhere but grown-up men and women! How we should long for the sight of a little child! Every infant comes into the world like a delighted prophet, the harbinger and herald of good tidings, whose office it is "to turn the hearts of the fathers to the children," and to draw "the disobedient to the wisdom of the just."

A child softens and purifies the heart warming and melting it by its gentle presence; it enriches the soul by new feelings, and awakens within it what is favorable to virtue. It is a beam of light, a fountain of love, a teacher whose lessons few can resist. Infants recall us from that endangers and encourages selfishness, that freezes the affections, roughens the manners, indurates the heart; they brighten the home, deepen love, invigorate exertion, infuse courage, and vivify and sustain the charities of life. It would be a miserable world, I do think, if it was not embellished by little children.—*Rev. T. Binney's both Worlds.*