FREE CHRISTIAN COMMONWEALTH.

Volume II. LOUISVILLE, KY., THURSDAY, JANUARY 3, 1867. Number 14

Andover Practical Theology.

In an notice of Professor Phelp's little book, "The New Birth," last week, we intimated a purpose to lay before our readers some extracts by way of illustrating the Andover conception of practical suggestions for "brethren in the ministry, sabbath-school teachers, and other thoughtful Christians." This promise we now proceed to fulfill, the more especially as we may thereby furnish our readers with the means of judging how far the New School theology has gotten back towards the old faith of the Old School men of 1837.

Professor Phelps, undertakes to expound the nature, the Author and the means of conversion. After a series of very striking remarks on the nature and necessity of the new birth, he meets with and decides the proposition that conversion is a change of character, not a *constitutional* change, since to "define depravity as a viciousness ingrained in the very build of a spirit like the gnarl of an oak, precipitates the spirit for the ends of moral government to a level with the gnarl of an oak." And with the true New England idea of the troubles of a sinner under conviction as metaphysical troubles chiefly, thus labors with the doctrine of imputation:

We may expound to him the "federal representation," and the "imputation of sin;" and, for a moment, *he* may impute it as a sin to his soul that he cannot help shuddering at the shock which that conception gives to the conscience with which *Adam* has endued him! We may weigh him down with theologic definitions and qualifications and distinctions, and may back these up with authorities and catechisms, till, through his sheer bewilderment at our prodigious learning, his faith may be held bound by our dogma, like mercury compressed in a globe. But the instant the theologic weights are taken off, the globe flies open, and the prisoner springs out into the free air. Once more in his right mind, his faith falls back to the logic of common sense, and he feels as John Randolph did, that, on such a theory of depravity, if regeneration means anything, it means that conversion is a miracle. *He* has no more to do with it than he had with his birth. Then the eternal conflict in his nature—conscience on this side, and reason on that side—breaks out with redoubled rage. Conscience thunders, "There is no peace saith my God to the *wicked*." Reason flings back in defiant answer, "There is no peace saith *my* God to the *victim*."

Concerning this trouble of an anxious sinner with the doctrine of imputed sin, we have simply to say that our "brethren in the ministry and Sabbath-school teachers" in the regions of Old School Presbyterianism, never, so far as we know, meet with it. Wherever it is found to exist as a thing so common as to need special suggestions, it must exist as the result of preaching metaphysics rather than the gospel. And from the perpetual recurrence to this subject in the New England writers on practical religion, one is led gravely to suspect that the preachers first *spoil* their sinners by continually suggesting to them metaphysical puzzles, which they are more apt at suggesting than solving. The natural consequence is that when brought under conviction for sin, their religious teachers have to go through this labor of relieving doubts which their own wrong artificial teaching, rather than the sinners own mental movements have generated.

We pass over a number of rather brilliant sections, striking views of old truths freshly expressed, though mingled ever and anon with the perpetual cant of New England concerning the "laws of mind "and "God's method of governing mind;" and the "harmony of truth with the nature of mind"—to make room for an illustration of the New England doctrine of "Truth as *invariably* the instrument of conversion." The common faith of God's people asserts that the ordinary means of conversion is the word, the truth of God. But that in the case of those, as infants who cannot apprehend the truth, the Holy Ghost may work above means.

Thus the 10th chapter of our Confession declares that "elect infants dying in infancy are regenerated and saved by Christ through the Spirit *who worketh when and where and how he pleaseth*, so are all other elect persons who are incapable of being outwardly called by the ministry of the word."

We had some curiosity, as we read Professor Phelp's chapters on 'Truth as invariably the means of regeneration,' to find out how he would dispose of this case. But we confess we were not a little shocked at the cold-blooded process by which he cuts a way for his theory, in the following semi-heathenish conceptions of the dead infants:

But if conjecture, wiser than truth, must still press inquiry and ask: "How are infants regenerated who die before moral responsibility commences?" we respond by inquiries which are at least as wise; though for ourselves we do not revere them, nor are our dreams troubled if we cannot answer them. We respond by asking; *How do you know that they are regenerated?* How do you know that irresponsible beings are proper subjects of "regeneration" in the sense in which the Scriptures apply the word to adult sinners? Who has told you that the new birth has any relation to irresponsible infancy more than to irresponsible idiocy? Is a change of heart conceivable in a being who has no heart? What *is* regeneration in an irresponsible soul? What authority have we for believing anything of such a nondescript? Shall the whole drift of the Scriptures be held in check by conjectural philosophy?

Yet once more: if infants *are* proper subjects of the same change which adults undergo in regeneration, then they are not sinners? If sinners, have they not sinned? If they have sinned, can they not repent? If they can either sin or repent, can they not know right and wrong; therefore may not they too, in a future world, declare gratefully: "Of his own will begat he us with the word of *truth*"? Have ye not read: Out of the mouth of babes and sucklings thou hast *perfected* praise? Who shall dare to limit God's power of converse with the tiniest image of his own being? Are not the whole heavens mirrored in the retina of a single eyeball? How much greater is the distance—and what matters it to his resources—between God and a speechless babe than between God and you or me? How do we know that in the world of infantile seclusion, before speech has broken the eternal silence from which that world has sprung, God has not ordained a system of moral correspondence with heaven, on which he administers a government of freedom, of law, and of grace, as perfect in its kind as that of Eden; a system which he guards as lovingly as ours; and a system before the mysteries of which angelic wisdom bends reverently, as we stand in awe around the marvels of the microscope? Is such a system any more incomprehensible or incredible than the laws of communication by instinct in humming-birds? Is it any more marvelous than the autocracy of a beehive?

We pass over many inviting passages on "Responsibility as related to sovereignty, to make room for an illustration of another sort viz:—Prof. Phelp's suggestions to brethren in the ministry and to Sabbath-school teachers, concerning the use to be made of public incidents of the times in presenting the gospel. In illustrating how responsibility is not destroyed by depravity, he makes the following very remarkable flourish, which we suppose is a translation into Andover *transcendentglese* of the story of Brook's foolish freak of passion in hitting senator Sumner on the head with a stick. We conjecture at least, that the Brooks and Sumner fracas is the original story though Prof. Phelps puts it through the process which the heroine of the nursery classic underwent, who was:

"Tossed up in blankets
Seventy times as high as the moon."

Nobody will dispute that Responsibility is not impaired by depravity, after this remarkable proof of it:

Let this principle be illustrated in an occurence which is yet fresh in our national history. We were told a few years ago, of a man who sat in the councils of the country, the representative, as he said, of a gallant people; we were told that, under the impulse of revenge, he violated the laws of justice, of honor, of courage, and of civilized humanity, of all that a gallant people should respect. We heard—and did not our ears tingle at the story?—we heard that he crept stealthily, and armed to the teeth, into the highest legislative sanctuary of the land, and there, awaiting his time like an assassin, he felled to the floor a solitary, unarmed, and pinioned man; a man his superior in age, in official rank, in refinement of taste, in classic learning, in patriotism, in integrity of conscience, in all that can dignify a gentleman and statesman.

Did we not hold the man to *be* a man and therefore responsible for his blindfold conscience, and his infuriated passion, and for all the consequences? Did we not hold him guilty for not knowing what he did? Did we not believe it to have been his own spirit that was the demon in his heart? Was it not a free demon? Was it not a voluntary demon? Was it not a responsible demon? Who believes that he was unable to resist the impulses of that demoniacal possession? When the eyes of twenty millions flashed fire, and their lips execrated the deed, was it in rebuke of a poor lunatic who had strayed from the tombs? When the echo of those blows came back to us from the other side of the Atlantic, in the outcry of the civilized world, from Gibralter to Siberia, against the barbarism of American institutions, was it a mistaken cruelty towards one whose dwelling was with the beasts of the field, and who did eat grass like oxen? Oh no, no! The common conscience of the world answers, No. The common sense of the world responds, No. The reverberation of cannon and the tramp of a million armed men have protested, No. Impartial history will confirm the verdict, No. Thoughtful men, but a few months after stood around an open grave. They shut their mouths in awe-struck silence. That which had not been told them, they saw; that which they had not heard, did they consider. They thought within themselves: Here lies a poor, deluded, blinded, infatuated sinner, but still a deluded *sinner*, a blinded *sinner*, an infatuated *sinner*. They thought of the verdict sometimes rendered at an inquest to which death has not given up its secret: "Died by visitation of God." Christian minds, the world over, when they heard of that untimely end, remembered God's own decree: "Bloody and deceitful men shall not live out half their days." And all the people said, "Amen." So impossible is it to stultify the moral convictions of the world, by the figment of a moral responsibility destroyed by the obduracy or the passionateness of guilt.

This illustration will serve another purpose than to exhibit the Andover sensation style of preaching to anxious sinners. It furnishes us with an analogy whereby to express to plain people our objection to the whole style and spirit of the New England theology. For precisely like this Andover edition of the Brooks and Sumner story is the Andover edition of the gospel theology; unnatural, stilted, exaggerating little things and belittling great things. Exhibiting God as interposing with special judgment to punish Brooks for hitting a Senator on the head rather roughly, and yet regardless of the cowardly crimes of the Butlers, the Hunters, the Holts, and the Turchins that have tortured the hearts of a thousand of Senator Sumner's betters.

It never seems to have occurred to Prof. Phelps that his metaphysical anxious enquirers, after he has convinced them that Brooks' death was a judgment of God for his sin, will be puzzled as badly as ever to know why men so much worse than Brooks are allowed to pass on through life without judgments? And if Brooks' death infers an infinite crime previously committed as the cause of it, then what infinite crimes have the thousand men been guilty of who died as Brooks died?

Our Episcopal Brethren not in Harmony.

The January No. of the American Quarterly Church Review, has an article on the "Church and Party Work," which is also published as a Tract for general circulation. We extract, by way of illustrating the style and manner in which the Episcopal brethren deal with each other, the following paragraphs in review of a recent meeting of Episcopal Bishops and Clergy in New York, and the speeches of Rev. John Cotton Smith, Dr. Tyng, and others:

The irregularities and violations of Law and Order, in which the Rev. John Cotton Smith formerly made himself conspicuous, we called attention to, a year ago, in our defense of Bishop Potter's Pastoral Letter; and on that subject we have nothing now to say. But there occurred to us then, what we now cannot but allude to' the singular persistence with which this gentleman presents himself before the Church, as the Rev. *John Cotton* Smith! Why this uniform fullness in giving such a patronymic? John Cotton is a historic name. After John Cotton had made England an uncomfortable place for himself to live in, by his Puritanical obstinacy and self-will, by his rejection of the Liturgy, and of clerical vestments, as "*Execrabiles Vestes*,"—so they stigmatized them—he finally sneaked about the country in disguise, "under a changed name and garb," and at last, fled to New England, (in 1633,) where he soon made himself notorious. He was a man of no inconsiderable learning and talent; but he was thoroughly and intensely hostile to the Reformed Church of England. Such is the man whom the Rev. *John Cotton* Smith habitually holds up to our gaze, in connection with his own name. Perhaps he will say, that such a name is better than simple John Smith, which is no name at all.

There were several points in Bishop Eastburn's speech which are noticeable; such as his disparaging manner, when speaking of the Church; accusing his brethren of regarding the Church "as a sort of female deity," and of using the terms "she" and "her," &c.

For some reason, the Bishop's intense dislike for every thing which looks like reverence for the Sacraments of our Religion, seems growing upon him, and has already become a passion. Thus, when at the Consecration of the Missionary Bishop of China and Japan, the whole body of Bishops, twenty or more in number, were kneeling in the spacious chancel of St. John's, with their faces toward the Altar and the Holy Sacrament upon it—an attitude of respect for the Sacrament, as well as one most convenient for its reception—he, alone, and in the most conspicuous manner, assumed a posture which, in ordinary social life, he would never dare take, and most certainly would never take but once, towards any man worthy of respect and regard. If he sought notoriety by his singularity, he certainly attained it. Many were disturbed and grieved. We have heard but one opinion expressed concerning it, even among those who differ in other matters. It was a mortifying, shameful affair, and we pass it by.

Bishop Eastburn's defense of the very principle of Church Parties, of party lines, and party organizations, and his opposition to our Church Missionary organization, are nothing new. When several years ago, an Annual Meeting of the Board of Missions was appointed and held in his own parish church at Boston, not only did he absent himself from the Church, but he even made no provision for the accustomed celebration of the Holy Communion. The Bishop's theory of Party we need not discuss.

The question is one of Constitutional Law, and order, of Government, of official duty and obligation. And we ask distinctly, and we call for an answer, if Secession is a crime in Civil Government, then, is Secession not only right, but praiseworthy, when it raises its banner, and marshals its forces, within the fold of the Church? If Civil Government cannot stand, if our national existance is destroyed, under the assumed right of Secession, then can the Church remain unharmed, when any and every little clique of malcontents may deny her authority, and set up organizations for themselves? That is the question, and it is the only question in this whole matter.

It is enough with every loyal Christian Churchman simply to state it. We remember, that at an early period of the late war, when a great and excited public meeting was held in New York, the Rev. Dr. Tyng was reported as leaving his profession, and coming forward at that meeting, and, after making an inflamable speech, trampling upon a Secession Flag, which had been captured and brought to the city, and that, too, with a physical energy which "brought down the house." It would have been a pretty sight for the Rt. Rev. Bishop Johns, of Virginia! who, we observe, was present in these recent meetings. But will the Rev. Dr. Tyng tell us, whether he is now, as a Christian soldier, a Churchman, marching and rallying his forces, under the Flag of the Union, or under the Flag of Secession?

We beg to ask Dr. Tyng, did he think exactly after this fashion, when, as a candidate for the Episcopate of Pennsylvania, he preached and published his famous Convention Sermon, "A PLEA FOR UNION"? What these "bold and radical measures" are, which Dr. Tyng and his friends propose to make use of, was, perhaps, in part illustrated at the recent election of the Bishop of Maine. We are informed, that these party radical men gave the laymen of the Maine Convention a particular type of Churchmanship, a man who would use a certain shibboloth, and march under a certain Flag, there should be no trouble about the endowment of the Episcopal Fund! The Churchmen of Maine, as Christians and gentlemen, scorned such Simony, such intermeddling and mischief-making, with the contempt that it deserved. They knew, that the Church can never be built up in such a country as ours, covered and cursed not only with schisms and divisions multiplying endlessly, but with a learned, bitter, specious infidelity, that is assuming every possible form and shape, except upon Scriptural, positive principles, honestly and frankly avowed; and they acted accordingly.

There are things in the extract given above from the Address of the Rev. Dr. Tyng, which we cannot pass by; and yet which we cannot allude to at all, without great plainness of speech. His language was simply horrible. Alas! for the church, if such men are the sole guardians of "Evangelical" Doctrine and piety within her fold! Surely we may well say:

Tantæna animis cœlestibus iræ?

And yet, we forewarn our readers, that a fitting, manly response to such bitter and wrathful denunciations, will be met with the charge of "dealing in personalities." Personalities! Gentlemen, are you to claim a monopoly of Evangelical Doctrine and experimental piety; and then, hurl your anathemas at your brethren in the Ministry, as "unconverted men?" Are you to stigmatize their Churches and their Sunday School Book Depository as "Ritualistic Menageries," so foul and vile, that your representative speaker declared "he would as soon put his feet within the pale of Hell as in such places"? Are you to humbug the earnest, honest laity with such stuff as this, in order that you may arouse their prejudices, and levy upon their purses to carry out your own partisan schemes? And then, is no defense to be made against such wicked, calumnious misrepresentations? You are asking quite too much. You have said all these harsh, wicked, cruel things, openly and publicly. You have scattered such frightful language as this to the four corners of the earth; and you shall be held responsible for it.

And, first, with regard to the use of such denunciation by Dr. Tyng, and his condemnation of his brethren in the Ministry, as "unconverted men." Is the Rev. Dr. Tyng quite sure, that all those of our Clergy who may happen to differ from himself on questions of Doctrine, and Polity, and Worship, are in fact "unconverted"? What is his test of Conversion? Is a vaulting ambition, which scruples not as to the use of means, and is unsparing in its resentments under disappointment,—is this one of his tests of a truly converted man? Is an imperious, ungovernable temper; is an unbridled tongue, which exhausts the "King's English" in pouring forth its scathing, blasting epithets at the objects of bitter hate; are ebullitions of fitful anger so violent as to suspend the functions of memory,—are these among Dr. Tyng's tests of genuine Conversion? In one of his addresses, the Rev. Dr. is reported to have threatened the Rev. Dr. Dyer, who sat face to face before him, that if the Evangelical Knowledge Society published such and such sentiments, he would hang Dr. Dyer upon the next lamp-post. Is such an exhibition of temper as this, a test of genuine conversion? Whether the Rev. Dr. Dyer has been trained to cower like a whipped spaniel before such an insult, or whether he resented it like a Christian gentleman, we do not know.

The Rev. Dr. Tyng is reported to have used the expression about "putting his feet within the gates of Hell," in reference, in part at least, to the publishing Office of the Sunday School Union and Church Book Society.

Among the late preachers of the Annual Sermons in behalf of that Society, we find the names of the Rt. Rev. Bishops Burgess, Clark and Cox; and the Rev. Drs. Morgan and Pitkin. Are these men to be held up before the Church as advocates of an Institution, within whose precincts the Rev. Dr. Tyng would no sooner enter, than he would "put his feet within the pale of Hell"?

Yet this was the burden of complaint throughout all those days and nights that those Meetings were held. It was Ritualism, Ritualism, Ritualism. And when they had nothing else to say, they could still say—Ritualism.

If these men can defend their Secession, their factious plottings, and their party organizations, on no better ground than this,—and from first to last we heard of little else,—their Party must be in a bad way. Calling hard names, even the crack of the whip at such of the "younger Ministers" as may still persist in being "no party men," will not answer. No Party, in the Church or out of the Church, can live, that is not based on a great, eternal principle of Truth. And no institution that is based on such principle, will ever die, unless it be by suicide. This much is all that we need, in this present connection, to say about Ritualism, which formed the principal ground of complaint at these Meetings of the "Church Missionary and Evangelical Knowledge" Societies.

In respect to the whole subject of Ritualism, of course this is not the place in which to discuss it. It will be examined, in every possible aspect of the subject, in our pages, before we are through with it.

We would suggest to the very amiable class of people who are going into the Episcopal Church, to avoid the troubles and controversies of the Presbyterian Church, that there is an old adage about "jumping out of the frying pan into the fire." They forget that wherever truth is maintained there must be controversy. Hence Jesus said "I came not to send peace, but the sword."

It is very manifest from the history of the last five years, that though our brethren of the Episcopal Church succeeded in getting the severed parts of that body united, yet Prelacy is no guarantee against fanaticism any more than Presbytery. Dr. Tyng, Rev. John Cotton Smith and Bishop McIlvaine can be just as Radical, as Cheever, Beecher and Storrs.

For the Free Christian Commonwealth.

A New Exodus.

That there are thousands of private members of the Presbyterian Church, who are thoroughly dissatisfied with their present status, no one who has thought upon the subject, can doubt. In addition to the mingled feeling of sorrow and shame, which all right minded Christians experienced, in view of the lapses of six successive Assemblies—there is a deep seated resentment, none the less real and earnest because it is entertained in silence, or because no satisfactory method of deliverance is apparent. The illogical, unconstitutional and unscriptural utterances of the chief court—beginning in 1861, and capping the climax in 1866, have produced a double effect. The pastors are demoralized, and their charges are disgusted. No emotion is so universally distributed throughout the wide domains of American Presbyterianism, as the feeling of utter contempt for the men who have dared to enact atrocious laws in the name of God.

It might seem that an exodus from a body notoriously corrupt and notoriously apostate, would be indicated as a step to be taken at all hazards. If the acts of the St. Louis Assembly were the acts of the Presbyterian Church, the question is very nearly settled. In that body the headship of Christ in His Church was as really denied, as His supreme Divinity was ever denied in any Unitarian Conventicle. If there is a difference in the atrocity of these different heresies that is a separate matter for discussion. Perhaps the one is a venial, the other a mortal offence, but they are both sins against God, and God's people are bound to protest against them both. Moreover, the Assembly of 1866 was only the logical culmination of the apostasy begun in 1861, and no folly can equal the folly of waiting for the deliverances of 1867.

The grounds upon which the excision ordinances of 1837 proceeded, were thought to be entirely sufficient thirty years ago. Yet who will compare the malignant utterances of Thomas and McLean, with the very worst of all New School heresies, and say that the former heretics were the more wolfish and blood-thirsty? Again: the New School errors were held to be vital, and no token of re-construction can be found in the history of the two churches, until Dr. Tustin's remarkable Assembly inaugurated the new union theory. Dr. Spring opened the ball in 1861, Dr. Tustin came in with the "refreshments" a year or two later, and Dr. Thomas pronounced the "benediction" in 1866. What is left to be done in 1867? It will only be a repetition of Balak's experiment. Spring, Tustin, McLean and Thomas have cursed Israel from the four quarters of the globe, and the next Assembly can furnish no better stand point.—"Come, curse me them from thence," is the only sentence that can proceed from the New School body, and there is little room to doubt that this "large and influential" body of Christians will control all the Assemblies on the North side of the line, from next May onward. Nor is it likely that any future Assembly will permit a better Balaam or a better representation of the historical personage that hurt Balaam's foot, than may be found among the St. Louis worthies. For example, Thomas was a pretty good curser, and may represent the prophet, and McLean, the other.

In the face of all this, there remains the fact, that God fearing and conservative men still cling to the "Church of their fathers." They are not blind to the woeful lapses of their Church, but they hope for amendment in the future. The good utterances of 1867 shall atone for the evil of preceding years. Besides, these dirty, political questions, with which the Assemblies have defiled the Church, do not seem to touch the daily life and conversation of their pastors. When in the courts, they are official personages, and when they return to their pulpits they are only gospel preachers. Any one who has discussed the matter with the hold-fast membership, will be familiar with these arguments. And if these or similar arguments will not avail, we are assailed with those glorious injunctions of the Apostle, touching charity, long suffering, brotherly love, forbearance and the like. To all of which we say Amen! If we harbored one unloving sentiment against any servant of our Lord, we should doubt our own interest in His salvation. We have forborne, have had patience, have striven to cultivate a spirit of brotherly-kindness and charity, and we have no desire or design to indulge any worse spirit. But we will love those dear brethren just as well, when we have established different ecclesiastical relations, and even love them better, when we have divested ourselves of all responsibility for their errors. If they unite with the New School people next year, it would be mid-summer madness to expect the old church ever to recover her former status, and that they *will* unite, seems about as certain as that the Ides of May will ever dawn upon us again.

For the Free Christian Commonwealth.

Dr. Humphrey in Central Kentucky.

NO. 2.

Let us see further if the requirements of the Assembly, in order to fellowship in the Presbyterian Church, are not directly subversive of the settled faith, and organic law, which we have accepted as interpreting the will of God. Our Confession of Faith, holds these words: "All Synods and Councils may err, and many have erred, therefore they are not to be made the rule of faith or practice."

The Assembly enjoins, that if an individual comes from any of the Southern States, and applies for admission to any of our churches, he must be examined upon his views of slavery and loyalty, and if he does not answer according to the Assembly's testimony on these subjects, he must be refused admission. What is this, but making the Assembly a rule of faith and practice? A poor sinner, so unfortunate as to come from a certain geographical section—a gentile in the flesh—called the uncircumcision by that which claims to be the circumcision—seeks the door of the Church of Christ. The Spirit of God has humbled his heart to the dust; his sense of guilt has agonized his conscience; sorrow bends his soul, because his sins brought a loving Saviour to the accursed tree. The compassion of God has softened, the love of Jesus has overpowered his wayward heart; he loves a Saviour who first loved him. A well-spring of joy has been opened within; the love of God is shed abroad within his heart. The first rising of his new life—the first response to the grace he has received—is to tell unto others what God has done for his soul; to consecrate himself to Him, by whose blood he has been bought; and to seek admission to the fellowship of the people of Christ. He comes to us, to whom Christ has entrusted the power of the keys, and who are to minister in his authority. His heart and ours are melted to tenderness, his eyes and ours are suffused with tears, while he speaks of the wonderful grace of God, and tells how the love of Jesus has conquered, how the sweet peace of God rules in his heart, believing on Christ, and how the light of the countenance of his reconciled Father quickens his soul with joy. At the close of this rehearsal of God's gracious dealing with a poor sinner, once blind and lost; think of us who are appointed to open and shut, in Christ's name, the door of fellowship, responding—upon these points of faith and love, you give evidence altogether satisfactory; but there are some other matters upon which we must examine you with particular care.—What do you think of *Slavery!*—What are your views of the *Southern rebellion!* And if, in his honesty, he cannot answer according to the testimony of the Assembly upon these subjects, "he shall not be admitted to the communion of the Church." Would not this be making the Assembly a rule of faith and practice, when its testimonies are given such preponderance over the faith and love of Christ? Would there be in this, any endeavoring to keep the unity of the Spirit, in the bond of peace? Would not this be exalting unity in the testimonies of the Assembly above the unity of believers in Christ? Would you expect us to distract, with such questions, the mind of a sinner, in the earnestness of his soul confessing Christ? Would it not be a desecration of a scene so hallowed, to intrude these things of earth, "which minister questions, rather than godly edifying, which is in faith?

To debar from the communion of the Church on earth, is to pronounce, in most solemn terms, our judgment that such a sinner is debarred from heaven. And if it is proper, and of duty to examine an applicant for church membership upon these questions, it would be equally proper, and of duty to urge them upon one whose last sands of life were running down, and who was about to sink into the grave without the hopes of the gospel. For if these matters are of such religious importance, as to justify exclusion from the fellowship of God's people in the Church on earth, they are enough to banish the sinner from the presence of God forever. If any of us were called to the dying bed of one whose eye of sense was growing dim—whose life had almost ebbed away—and we were asked to improve the few last moments, in speaking words which should be for the life of an immortal soul; while we felt the pressure of that cold hand, and saw the earnest spirit dimly shining through those glazing eyes, and in the muteness of approaching death, pleading that we would *quickly* point to the way of life—in such a moment of that soul's peril, would we once think of *slavery*, or the *Southern rebellion?*

Some suppose that it is only by remote construction, that we can interpret the deliverances of the Assembly as imposing unscriptural terms of communion. Many have not read the acts of Assembly, and therefore are not able to judge of the facts for themselves. On page 563 of the printed Minutes of the Assembly of 1865, will be found the following order; to control the action of church sessions:

'Church sessions are also ordered to examine all applicants for church membership by persons from the Southern States, or who have been living in the South since the rebellion, concerning their conduct and principles on the points above specified; (rebellion and slavery,) and if it be found that of their own free will they have taken up arms against the United States, or that they hold slavery to be an ordinance of God, as above stated, such persons shall not be admitted to the communion of the Church till they give evidence of repentance for their sin, and renounce their error."

Against this ordinance we protested and remonstrated, because it would tend to make irreparable the breach which already existed; and because it would lay upon our conscience a burden which neither we nor our fathers could bear. It prescribed terms of communion inconsistent with the doctrine of unity in Christ, and instituted a system of *close communion*, not upon any doctrine of religion, but upon the questions of loyalty and freedom, as these questions are interpreted by the Assembly.

We censure some of our Baptist brethren for their close communion on the mode of baptism. But baptism is the initiating ordinance, and their views of it give some show of reason for their practice. And are the Assembly's testimonies on loyalty and freedom to be classed even with the outward ordinances of religion; much less with faith in Christ, as conditions of fellowship? Candor and honesty may judge by whom the unity of the Spirit has been broken. Dr. Monfort says that the "Constitutional amendment and the acts of the Assembly" are "the same in *spirit* and substance!" and that re-construction in Church and State can never be attained on any other basis."

The unity of such a "*spirit*" might be kept, by surrendering conscience, by casting out the Spirit of Christ, and yielding unquestioning obedience to the mandates of the Assembly. But is this the unity which Christ teaches; and the perfection of which is to be found in heaven?

A stranger, understanding the doctrine of the unity of believers in Christ, as taught in the Scriptures, might have supposed Dr. Humphrey's discourse on this subject to be directed particularly against the ordinances of the Assembly of 1865; yet in treating of this unity; the duty of maintaining it; and the sin of disturbing it, he did not mention these ordinances. And it almost passed out of his mind to notice them at all in discussing the questions which are at issue. He merely called them up at the close of his address, as if they were only incidental matters, to be quickly disposed of, after questions of importance had been fully treated. But as we progress in the review of his doctrine and argument, it will be shown that the ordinances of 1865 do not occupy the obscure place, which he assigns them, in the history of our troubles; and that so far from being "pretermitted" to the extent which he would lead us to suppose, the immediate cause of the division in Kentucky has been adherence to an act which was designed as a measure to enforce these ordinances. "JAY."

Free Christian Commonwealth

Rev. STUART ROBINSON, Editor.

A. DAVIDSON & Co., Publishers.

LOUISVILLE, KY., THURSDAY, JANUARY 3, 1867.

Cannot Twenty-five Thousand Dollars be obtained from the True Presbyterians of the Border and Northern States.

A letter from that eminent servant of God, Dr. J. LEIGHTON WILSON, under date of Dec. 13th, presents the following statement of facts:

"It was hoped that the very great liberality of our friends in Kentucky and Maryland, together with what was done among ourselves, would have placed all our feeble and prostrated churches on a self-sustaining basis before this time. But the severe drought of last summer, superadded to our previous poverty, has put many of these churches into as helpless a condition as they were eighteen months ago. So far as can be ascertained at present, there will be not less than five hundred of these churches that will need help, to a less or greater extent, the coming year. I have now on hand some forty or fifty applications for assistance, which cannot be met before our general collection is taken up in January next.

You will remember, perhaps, that it was stated in my report to the Assembly that upwards of one hundred of our church edifices were entirely destroyed or very much injured during the war. About one half of this number have been rebuilt or repaired. We have before us many urgent claims from this quarter.

Further, it is imperatively necessary that we enlarge our evangelistic labors for the Freedmen. We have the offer of something like twenty ministers disposed to enter upon this work, if we could only guarantee them support.

Now, for these different objects, we urgently need at least $50,000. While I have every confidence that our own churches will do their best, I am afraid we shall not realize from them more than the half of this amount.

Now, if your Committee can aid us in this matter, it will confer solid and lasting blessings on all our churches, and place us under renewed and increased obligations to our Christian brethren in Kentucky. In what way you should bestow your benefactions it is for the Committee, of course, to decide. We think, however, if you can make appropriations in the bulk to our Committee from time to time, we could use the fund to the very best advantage. The system of Domestic Missions which we are perfecting, and with which you, no doubt, became somewhat acquainted at Memphis, is probably the best that has ever been devised, and cannot fail ere long to place all our feeble churches on a solid foundation."

In addition this official view of the general wants of the Southern field, we are receiving private letters, almost daily, from excellent men in various sections of the South, setting forth the extreme difficulty of maintaining their places, with starvation threatening them and their families; and some of them mistaking the nature of our disbursing committee of missions here, apply to be directed to some field of labor where they can at least find food and clothing.

We beg the earnest and solemn attention of all these Presbyterians in the Border and Northern States, who hope still to see the true Old School Presbyterian faith maintained in the country, to these important facts. We observe that the organs of the apostasy are already beginning to indulge in speculations as to the probability that the Southern ministry must become secularized in order to obtain the means of living. In that event the supposition is, that a minority, with the Northern theories of the Church and religion will enter into possession of these Churches. To some extent that supposition may be well founded; but the probability is that the larger portion of the people whose denominational prejudices are not very strong, will scatter into the Episcopal and Methodist Churches.

The day is past, we trust, when the insensate cry of "sympathy with the Southern Church," and "sympathy with the rebellion," may so frighten timid people as to prevent their seeing that, whatever may have been the errors of the Southern people on other points, still the Southern Churches are now, more than ever the chief hope of maintaining any considerable organization in this country to testify for pure conservative Presbyterianism. So far, since the war closed, the Lord has so manifestly blessed the Southern ministry and churches with the spirit of a sound mind, and a martyr spirit of endurance under all their hardships, that the miserable partizan clamor against them can no longer prevent the genuine Christian feeling of the Northern Presbyterian people from indulging its impulses of fraternal sympathy for their Southern brethren. And even malignant partizanship begins to perceive the expediency of putting on kinder looks and saying kinder things. The door is opening wider und wider every day, for the most intimate and unrestricted co-operation of brethren of "like precious faith," irrespective of sectional and ecclesiastical divisions. And this very tendency devolves upon us in the Border and Northern States a more direct responsibility for the support of the Southern Churches in poverty and distress.

Partizan clamor, on the one hand, has been charging the friends of truth in the Border States with a purpose to seduce off our Synods to the Southern Assembly, as the chief end of their protests against the Northern Assembly. And on the other and, large numbers of our best people have been very impatient for such formal ecclesiastical connexion with the Southern Churches. We have heretofore steadfastly maintained, notwithstanding the hue and cry of the one, and against the remonstrances of the other, that the question of ecclesiastical connection is at present a minor question. The grand question is, whether we will allow a great organized Presbyterianism that stands upon our platform of doctrinal and ecclesiastical faith, to be crushed out and perish under the desolations of war and famine, merely because its members, as citizens, have maintained a different political creed from ours? As for ourselves individually, notwithstanding all partizan falsehoods to the contrary, we have never concurred in their political theories, but we have held, and do hold to their general theory of Presbyterianism as against the Jacobinism that has attempted to hide itself under that name. And in our capacity as ecclesiastical office-bearers, we have felt bound to recognize the ecclesiastical as above any political bond. Nor do we perceive that it is at all inconsistent with their relations to the Northern Assembly that those who hold the same views of Presbyterianism with the Southern Churches should render every assistance in their power to those Churches in maintaining their testimony for the ancient faith and order even against the apostasies of the Northern Churches. That in the end, unless the Lord shall wonderfully interpose to crush fanaticism, those who maintain the truth will be driven out of the Northern Assembly, we have not a doubt. But that is another question that enters not into the more important question whether in the mean time the Southern Churches who stand up for the same great truths that we maintain shall be crushed out and perish under the desolation of war and famine, while we have the means to preserve them.

That noble man of God, who stands as the representative of these suffering churches, tells us that fifty thousand dollars is needed to sustain them, one half of which only can be raised by their impoverished people. Is it a great thing to ask of these Presbyterians and the friends of true Presbyterianism in the Border and Northern States, that they shall raise and send them the other twenty-five thousand? We feel very confident that the Presbyterians of Kentucky and the noble-hearted true Presbyterians scattered along the Northern border will raise one-half of it, if Missouri, Maryland, and the true men at the East will send the other half. Yes, and we will throw in a considerable pile of corn and other supplies for the famine districts to boot. What say you, brethren of Missouri, Maryland, and the East? Shall we not see to it that these suffering brethren be kept alive and their little ones, until the Lord shall send again the early and the latter rains?

The Ex. Committee of Missions here, will appropriate from time to time, such overplus of funds as may be entrusted to them in the manner Dr. Wilson suggests. They will also act as an agency for receiving and forwarding contributions of corn and other supplies for the families of ministers, and the poor of the churches in the famine districts of the South. Let our people send on their contributions to the missionary fund of $20,000 as fast as they can. The coming four months will be the time of greatest need among our Southern brethren. Send on, also, the corn, flour, meat, clothing, and supplies of any sort, or funds for purchasing socks. There is no time to be lost.

In the meantime, could we reach the ear of our Southern brethren in distress, we would say to them: Stand fast to your posts as long as you can; you are each worth any three new men even if they could be sent to take your places. You have suffered with your people and thereby bound them to you; you can best sympathise with them; you best understand their spiritual wants. The poor freedmen understand your gospel and will confide in you as directors more than in strangers. We think we can understand and sympathise with your sorrows. We know you have suffered long, and suffered much; and how "hope deferred maketh the heart sick." We think we can comprehend something of the anguish that wring your manly hearts, as the mute eloquence of that meek look of your care-worn wife, and prematurely thoughtful daughters, or of that subdued and discouraged look of your noble boys, stirs the very depths of a spirit that could stoically endure any mere personal privations and the blasting of your early hopes. But try to look upon it all as the service of suffering which the Master requires of you instead of that service of *doing* which you hoped to render to His cause. Remember, Jesus has specially honored the service of suffering and poverty. To poor Lazarus who could not *do* at all but only *suffer*, He assigns the second place in Heaven, next Abraham. The poor widow, as trembling and abashed she threw in her mite, was in His estimation nobler than the wealthy with their rich gifts. To the humble maiden that could express her gratitude by nothing else than the darling trinket of her girlish pride—the alabaster box—He assigned an immortal fame.

And the true friends of Jesus and His Truth will honor your poverty for His sake, above all the titles and wealth that may fall to the lot of more favored brethren. The day is coming, when in His church, the memory of those who endured these sufferings for Christ's sake and His gospel will be precious above all the honors and titles of the schools. Wait on the Lord. Bear yet a little longer. Already the storm begins to lull, and friends may reach you with succor.

In the meantime, you should feel no humiliation at the thought of making known any special extremity to which you have been brought that the general official measures of relief will not reach. There is some friend surrounded by plenty to whom you can write. There are kind-hearted brethren, surrounded by kind-hearted people, who will cheerfully respond, if but assured that the call is a worthy one. Nor will such regard you as beggars, but as fellow-laborers who have a claim upon them. You are standing for the Master's cause, and our cause. Let your people ask your Committee of Missions at Columbia for aid. We will do what we can to furnish their treasury. Let us know here at Louisville if "the barrel of meal wasteth and the cruise of oil fail," and we will try and make them last "until the day that the Lord sendeth rain upon the earth." If an emergency arises that neither of these will meet, call privately upon some kind-hearted Christians in more favored regions to supply the lack. Do not give way to despondency. You may be called to suffer much, but if in the path of duty, and content to bear poverty the Lord hath promised to "make your bread and water sure."

The Southern Assembly and the Freedmen.

We expressed the opinion to friends at the Memphis Assembly that the time had not come for that body to discuss and define the ecclesiastical status of the freedmen among them. That especially was it inexpedient to discuss *in thesi* the question whether the Church should, irrespective of the current feeling in society at the South, and still more at the North, against the social admixture of the two races thus thrown together in the providence of God, undertake to set popular opinion and prejudice at defiance, by the utterance of abstract dogmas on the subject. That it would be time enough to meet that question as cases actually occurred of negroes having all the qualifications for the ministry prescribed in our Book, applying for ordination on the call of a congregation, or as Evangelists.

The difficulty about such a discussion just at this time is that, no matter how they should decide, such is the state of feeling at the North that their "good would only be evil spoken of," and such the social sentiment of the South that their error on such a subject must be irretrievable—should they fall into error. It seemed to us to be a case for the application of that principle of our Book, which declares that in a case whenever there is uncertainty, it may "be proper to wait until God in his righteous providence shall give further light."

The event, has in our judgment, justified all our fears on the subject. It is worthy of special note that while an honest, hard-fisted Jacobin like Dr. Monfort recognizes the real difficulty of the question, and refers with kindness and liberality of sentiment to the Assembly's discussion and action, lisping ecclesiastical Cockneyism, as represented in the *New York Observer*, raises its lilly fingered hands in affected horror at some monster which it discovers in the Assembly's dignified and common sense statement of its continued and earnest desire for the spiritual welfare of the negro; its desire that the negro and white shall worship together as of old; its injunction upon the churches to see to his education and elevation; and its readiness to provide for a separate worship if the negroes prefer it, in every way that the novel circumstances in which both the negroes and the whites find themselves will admit of. The *Presbyterian* at Philadelphia seems not to have discovered anything amiss in the action of the Assembly until the *Observer's* sharper eye discovered in it the material "to fire the Northern heart" with. And we blush for human nature to find even our *exotic* cotemporary of Louisville—though nominally at least representing a former slaveholding community, and therefore able to appreciate, (were it not for the blindness of malignant partisanship) the immense difficulties of the subject, and the practical piety and good sense of the Assembly's deliverance—takes up the *Observer's* parable, and with shameless effrontery assails, with the vulgar cant of abolitionism, the brethren who are laboring at a burden which they will not touch with one of their fingers.

We have already published in full the Assembly's paper. It was our purpose to publish the *Presbyter's* remarks thereon, but unfortunately have mislaid it. The *Presbyterian's* being a mere after-thought and echo of the *Observer* is not worth the space. And as to the miserable second hand sneering of our exotic neighbor, we would fain spare our Kentucky readers the humiliation of further notice of it. It will suffice to make a brief citation from the *Observer's* article from which these less astute observers have borrowed their wisdom. After professing to find a horrible doctrine in the Assembly's third resolution providing that when negroes will not worship with the whites, they shall select superintendents of their own under the advice of Sessions—the *Observer* cites the resolution of the Assembly appointing a committee to visit Europe—and thus proceeds:

Will this Committee go before the "Christian churches and societies in the kingdom of Great Britain and Ireland, and on the continent of Europe," and "bear true expressions of their views and wishes" of the Assembly on this subject? Will they dare to tell the people of those countries that they have solemnly, in the name of God, voted that no black man shall be allowed to become a minister or a ruling elder within the limits or under the jurisdiction of the branch of the Church which they represent? Will they dare to acknowledge that their General Assembly has effectually shut the door against the organization of a single church among the four millions of emancipated blacks, or even among those who were free and intelligent before? We trow not. It was said on the floor of the Assembly by one of the members, in the progress of the discussion of this question: "The eyes of the whole Church, the whole country, and, in fact, the whole world are upon this Assembly, to see what it is going to do about these four millions of people among us." The Assembly has acted. Whatever may be the opinion of the Southern churches in regard to it, there can be no question what will be the verdict of the Christian world.

We should not have felt called upon thus to review the action of this General Assembly, had we not regarded the Christian people of the South as occupying such a peculiarly favorable position for promoting the spiritual welfare and the elevation of the freedmen, and had we not, personally and through the columns of the *Observer*, encouraged the friends of the freedmen at the North to contribute and labor for their benefit through Southern Christians. But this action seems to us to open the door for direct missionary effort from other sources more widely than before, and to make such independent effort imperative.

We need not tell those who have read the Assembly's resolutions, that they voted no such things as here alleged, nor anything else that was not full of kindness and love for the poor freedmen; but on the contrary declared in the fifth resolution that "nothing in our standards or the word of God prohibits the introduction into the gospel ministry of any *qualified person* of any race."

It is very manifest that the *Observer's* trouble about the action of the Assembly arises out of the appointment of Drs Hoge, Girardeau and Palmer to visit the churches of Europe and endeavor to dispel the predjudices which the *Observer* and others of that ilk have labored so assiduously to arouse against the Southern churches. The *Observer* has doubtless heard of the effects of Dr. More's private interviews with leading men of the British churches, and their amazement at his simple but indisputable statement of facts. Like a good many other people the *Observer* has somehow managed to keep up a better reputation abroad than at home. And the visit of such Commissioners, opening the eyes of honest people in Britain, may put the *Observer's* British subscription list into such a condition that Sewing Machines will not save it.

Our readers will hardly know whether to be more amused or disgusted with the genuine, Yankee *snobbery* of the *Observer's* reason for the assault on the Assembly." "We *personally* and through the *columns of the Observer* had encouraged the friends of the Freedmen at the North to contribute"!! The thing is the more worthy of note from the fact that the lesser editorial lights whose model is the *Observer*, seem to have made the usual mistake of copying the great man's follies. It is only two weeks since that we found our little "exotic" neighbor swelling into eloquent interrogations and exclamations over some $100, that had been given out of somebody's war spoils to feed the famine-stricken South, as laying the South and its friends under obligations of silence concerning apostasies and church stealings and strategies for ever and ever!

But we have no evidence that the *Observer's* "encouragement to contribute" raised even the $100, much less that he gave the $100 himself. If the *Observer* had offered a Sewing Machine as a premium for sixteen contributors to the relief of the Southern churches and their Missionaries to the Freedmen, we should have had more faith in his zeal to encourage contributors; and therefore would have recognized his claim to remonstrate with the South as a first friend and patron. But we have little faith in the *Observer's* "*personal*" influence in this regard unless backed by the hope of a Sewing Machine, or its equivalent. Nor have we any idea that the *Observer's* readers, purchased at the rate of sixteen head to the Machine, could through his influence, be led to contribute much to the South. If, as he insists, the Sewing Machine is a means of grace, it is not a means to the grace of giving.

The cure of an evil tongue must be done at the heart. The weights and wheels are there, but the clock strikes according to their motion. A guileful heart makes a guileful tongue and lips. It is the work-house where is the forge of deceits and slanders; and the tongue is only the outer shop where they are vended, and the door of it. Such ware as is made within such, and no other can come out.—*Leighton.*

Fields of Labor.

We take the liberty of suggesting to friends everywhere in vacant congregations and missionary fields, that from our connection with the Synod's Committee of Missions, we have frequent inquiries from brethren in search of fields of labor. Indeed, many of the brethren seem to have the impression that the Committee of Missions here is a "Board" to find and appoint missionaries, rather than simply a disbursing committee to receive and divide out funds to feeble congregations as the several Committees of Presbyteries or neighboring ministers may recommend. Hence we suppose these inquiries after fields of labor come so frequently to us.

But while the finding of laborers and fields of labor is not within the official sphere of the Committee; and while we feel the greater delicacy in the matter of recommending men to fields, from the fact that our people have become very jealous on the subject of such interposition of the official influence of Missionary Committees to control the choice of the people; still, as individual office-bearers, desiring the welfare of the whole church, the members of the Committee stand ready to render any service that vacant churches may desire, in the way of putting them in correspondence with ministers seeking a field of labor. In this far they invite applications for ministers, and can now give information of several excellent men whose services may be had.

Law is King—not Majority of "Four-to-one."

We observe, that aside from the wolfish howlings of fanaticism over the loss of its prey, the secular journals of different parties in the country are jubilant over the recent decision of the Supreme Tribunal of the country, that *habeas corpus* and trial by jury may not be superseded, in the case of the citizen, by military commissions, however largely sustained by the popular majority of a party clamor. No one who read the great speech of Judge Black in the Milligan case could have anticipated a different decision, unless upon the supposition that our jurists had utterly apostatized from the very first principles of our Anglo Saxon civilization. The journalists in giving expression to their joy at the decision of the Supreme Court are but giving way to the instincts and impulses that are natural to the Anglo-Saxon blood, as distinguished from what Napoleon has been pleased to call "the Latin races." And they are but applying the principles and precedents of the history of Anglo-Saxon liberty in the inferences which they draw from the Supreme Court's decision, that the military commissions that sat at Washington and elsewhere were but Lynch Law–mob courts disguised, lacking perhaps the honesty of motive which has sometimes characterized Lynch–Law courts. That therefore the blood-thirsty Hunters and the Holts and their confreres in cowardly cruelty, are themselves amenable to the penalties of law for their pretended official acts, and as liable to indictment as murderers, as though by private violence they had taken the life, or had privately conspired with low perjured villains like Conover, Merritt, Montgomery, Hyams and Snival to destroy the life or the character of a citizen.

All these questions belong indeed to the sphere of the secular journals not to ours. But they are very suggestive of questions that do belong to our sphere. It is manifest to every intelligent student of our ecclesiastical history during five years past, that the present theory of Presbyterian government—of the omnipotence of the Assembly and of the majority of four-to-one, rather than the Constitution—grew up side by side with the political theory of Majority as King rather than the Constitution, and of the majority's administration as the government whose prerogatives are unlimited. The very reasoning of the advocates of unlimited political power were borrowed and adopted by the ecclesiastical Jacobins who set up the majority over the Constitution. And the very pleas of "military necessity," have been urged as an all-sufficient justification of their acts of violence and wrong. Nay more, the very perjuries of the Lynch-Law mob court at Washington—though cast off as worthless shoddy by the devotees of that immaculate body, were picked up, as cast off old clothes, by grave Ecclesiastics, of the Pittsburg Assembly, and used as a cover for their infamous assaults upon the character of witnesses for the truth, whose testimony they could not resist by facts and arguments from the word of God.

Now there is no "Supreme Court" in this case to pronounce a formal decision against either the false doctrines involved in the new theory of Presbyterian government set up by the reigning "administration," or the acts of erroneous wickedness perpetrated under it. The Constitution which Christ gave His Church being infallible, and the power vested in its office bearers being only ministerial and declarative. But as these learned doctors have founded their theory and their administration not upon the revealed law of Christ, but upon reasoning borrowed from their political allies, what will they say now, and how will they justify their enactments seeing that the borrowed logic has been pronounced bogus? According to their own principles they are bound, for decency's sake to renounce their theories. Will they consent to return to the old doctrine in the Church that "Law is King?" That, therefore, the Law of the Church as Christ gave it is the true bond of union to the Church, and obedience to that law rather than obedience to the orders of the majority of four-to-one the only term of good citizenship! We would compromise the matter on very liberal terms with them. We ask only that they annul their absurd deliverances founded upon the borrowed logic which the Supreme Court has pronounced bogus. That they annul their foolish orders to examine men as to their orthodoxy about State Rights and their penitence for the sin of rebellion. We will not demand, as we justly might, that they try and execute the receivers and retailers of the cast off perjuries. We will not ask as we justly might, that they order an examination of chaplains whether they stole books, pianos and finery when in the army—and private members whether when in the army they robbed, pillaged and insulted the helpless, or even murdered them! Let bygone be by gones.

"How to be Saved."—Dr. Brookes' Little Book.

We have recently, for the first time, met with this little book, written sometime since by Dr. James H. Brookes, of St. Louis.

So greatly are we impressed with the practical value of this excellent little treaties that we cannot forbear calling to it the attention of pastors and Christian people who have occasion to direct inquiring souls to the Lamb of God. We are free to say that in twenty year's experience as a pastor we have met with no mere human guide to the way of salvation, which expresses in so brief a compass, or so clearly and scripturally, all the things which we desire to say and which ought to be said to an anxious sinner. Nor do we know of any manual which Christian people will find better adapted to assist them in reviewing the foundation of their hopes—for the Christian in doubt and darkness needs just the same instruction to bring the soul back to Christ, as those whereby he first found the way to Christ. Besides, every Christian should learn how to direct inquirers in the simplest and plainest way. Many a time such are kept long in darknsss from being misdirected or insufficiently directed.

Dr. Brookes takes up, in order, the questions:—How to be saved?—What is sin?—What is the law of God?—Have you broken the law? Next the Saviour's work for the sinner. Then the necessity of faith in the Saviour—What is meant by faith in Christ?—The encouragements to believe, and the evidences of faith. Each of these points successively he presents with a simplicity that reaches the child's power of comprehension, and yet with a logical and theological ability that must command the respect of the best trained minds. Never have we met with so much child-like simplicity, and yet so effective an answer to the usual difficulties and scepticism of inquirers.

We shall rejoice to see this book become a hand-book in all our families. Already the title page announces the *fortieth* thousand. It is very cheap, too. In beautiful binding, only 50c.: in paper cover, 20c. Mr. Davidson, No. 98 Third Street, Louisville, will supply all orders for it.

May we not Expect a General Revival?

As we hear reports from our churches, in various quarters, of the unity of spirit, the zeal, the enterprise and the liberality that prevail among the people that remain since the going out from among us "of those that were not of us" in sympathy and in spirit, the question often occurs do not these indications encourage the hope that the time may be at hand for a great outpouring of the Spirit of God upon our congregations. It is manifest, indeed, that already the churches are revived in a very high sense. This earnestness for the truth as it is in Jesus; this zeal for the freedom of Christ's house, mark the presence of the Spirit. This grace of Christian beneficence, as evinced in the cheerful offerings of His people to support the gospel among our own feeble churches and for the relief of the brethren who suffer in the Southern churches, was that for the existence of which among the Christians of Corinth and Macedonia, the apostle exclaimed, "Thanks be unto God for His unspeakable gift."

Every intelligent Christian must perceive that though the external strength of our congregations may have been impaired somewhat by the divisions which have taken place, still the present condition of the churches is a vast advance for the better upon their condition of this time a year ago under the treacherous external calm which then existed, with the suspicion and distrust secretly felt. After all the clamor about the injury to religion from these open controversies and strifes concerning great doctrines and great principles of the church, still it is not so injurious either to the real piety of the people in the church nor to the opinions of those that are without, as an external parade of peace and unity which is suspected to cover distrust, treachery, and hypocrisy. We cannot but regard it as a great improvement in our condition that those who could not walk together with us because they agreed not with us in principle, have relieved us of the necessity of wasting all our energies and enfeebling all our spirits in watching the strategy of those within our fortress, whose hearts were really with them that was against us.

In addition to the great advantage of thorough unity of spirit, true communion of saints in our churches, as a preparation for revival, we have also encouragement arising from the fact that the very troubles of the congregations seem in so remarkable a degree to have aroused the attention of so many without the church, who hitherto seemed careless concerning these great doctrines and principles. Thereby they are brought into more intimate relations to Christian men and women, and thus have been brought within reach of personal effort for their salvation. These, and many similar signs of the times, should encourage us to pray: "O, Lord revive thy work."

What is thought of our Principles by the thoughtful in Indiana.

It is rather a curious fact that among the many letters which we receive from the readers of the *Free Christian Commonwealth* approving the principles for which we contend, none are more earnest and cordial than those which come from readers north of the Ohio river. The reason of this is doubtless owing to the fact, in the latitude north of us, the thinking people see clearly enough, by actual facts around them, the ruin which a fanatical ministry is bringing upon the Church; and they are now beginning to realize that infidelity is the sure product of this fanaticism which has taken such fast hold upon the masses of the people. In Kentucky and the Border States generally, we have had but few of the simon–pure political preachers, unless it be some of the dead heads whom nobody will listen to, and who until they have found out that they have a mission to go about breaking up churches, have not been very solicitous about either preaching themselves or hearing anybody else preach the gospel. We publish an extract from a letter just received from Indiana, which shows that thoughtful men are beginning to see the true position in which they are to be placed who keep silent while the laws of Christ's kingdom are being set at naught or trampled in the dust:

I have been a very careful reader of the "*True Presbyterian*" and the "*Free Christian Commonwealth*," and I can truly say, that in no part of my life have I tried everything so carefully by God's word; and never was God's word so precious to me, and never had I so much faith and enjoyment in communion with God in prayer; and never have I endeavored at so much cost to live with a good conscience toward God and man than during these last few years.

I do not intend to imply that I approve of everything in your paper, though I believe it is the best paper in the land, but it has had its influence; and if the spirit of it is what its enemies, and some of its friends represent it to be, it has had an unnatural effect upon me—"a little leaven leaveneth the whole lump."

We stemmed the current pretty well for a time, but the opposition seizing a favorable moment, mounting the wave of popular excitament, succeeded in taking the entire church with them. But in the Presbytery, Synod and General Assembly, does the votes and protests of some of the representatives of this little church stand for the kingdom and crown of Jesus. But votes and protests are not enough; so at the last meeting of the Session, I stated that as this church was in connection with the General Assembly, that until the General Assembly either changed its course, or they took some action against the course pursued by the Assembly, I would not meet with them again.

We live in the midst of abolitionism, and since our church has ceased, or almost ceased to have any moral influence, how fearfully has morals declined. I am fearful that God's terrible judgments will suddenly startle many who will not now take time to think of and examine these things.

For the many excellent documents in your paper—such as Mr. Lefevre's sermon, you have my sincerest thanks; and if I might add another word—I would say, "steady Oh Pilot! stand firm at the wheel."

For the Free Christian Commonwealth.

Confidential.

NEW YEAR, 1867.

MY DEAR FRIEND: Have you paid your minister?

Respectfully yours,

———M. V. D.

FOR THEE AND ME.—There is an old tale, of which, though idle in itself, the use may be good. A certain man who would never go to church, when he heard the saint's bell, would say to his wife, "Go thou to church, and pray for thee and me." One night he dreamed that both he and his wife were dead, and that they knocked together at heaven's gate for entrance. St. Peter (by the legend) is the porter, and suffered the wife to enter in, but kept the husband out, answering him, "she is gone in both for herself and thee. As thy wife went to church for thee, so must she go to heaven for thee."

Free Christian Commonwealth

IS PUBLISHED EVERY WEEK AT LOUISVILLE.

TERMS OF SUBSCRIPTION:

For One Year, in advance,..... $3 00
" " " after Six Months..... 3 50

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A. DAVIDSON & Co., Publishers,
No. 95, THIRD STREET, LOUISVILLE, KY.

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The Executive Committee of Missions of the Synod of Kentucky.

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

The Misssonary Fund—The right Spirit.

The Paris Church, notwithstanding the efforts of reckless Radicalism to distract and divide it as other Churches in Kentucky, sends forward the full amount of its apportionment of the $20,000 missionary fund. We are informed that the good people of Paris responded with great cheerfulness, and the amount was raised without the least difficulty. Not only were God's professing people ready to aid in the good work, but non-professors manifested great liberality in contributing to this fund. We trust that of them as of Cornelius, it may be said their alms have come up for a memorial before God. The interest in this cause among those who are without should excite the hopes and prayers of God's children, that the set time may be at hand for the outpouring of His Spirit, and a great ingathering into the Church.

We learn that the efficient pastor and people of the Paris Church, so far from feeling that they have nothing more to do than meet their apportionment, hope to double it during the Synodical year. Let us thank God and take courage.

CALDWELL INSTITUTE.—We are glad to learn that this Institution located at Danville, is in a prosperous condition,—having a much larger number of pupils than it had last year. The Principal, Rev. L. G. Barbour, is a native Kentuckian, and is reputed to be a fine teacher. By reference to his advertisement in this week's paper, it will be seen that he has also an ample supply of Assistant Teachers. We hope our schools in Kentucky will be well sustained. It is certainly not necessary to send our daughters out of the state, or into Catholic Schools in order to receive a good education.

Accessions to the Episcopal Ministry from other Churches.

The January No. of the *Church Review*, mentions the names of ten candidates for the Priesthood, or already ordained as Priests in that denomination, that were received from other Churches:

From the *Universalists*, Rev. B. W. Atwell, of Rhode Island; Rev. J. B. G. Heath; the former ordained Priest and the latter a Deacon.

From the *Congregational* Church, Rev. C. C. Tiffany, ordained Deacon in R. I. Rev. Henderson Judd, for ten years a Congregational minister in Ohio, now a candidate for Priest's orders.

From the *Baptist* Church, Rev. Mr. Perry, of South Carolina; Rev. W. M. Guilford, twenty-five years a Baptist minister in Tennessee, now ordained a Priest.

From the *Methodist* Church, Rev. Wm. G. Stonex, of Michigan; Rev. J. Knowles, of Georgia, now ordained Deacon.

From the *Presbyterian* Church; Rev. W. J. Johnson, lately ordained a Priest in Minnesota; and Rev. E. S. Wilson, now a candidate in Western New York.

Profanity in High Places.

At the grand reception of the newly elected members of Congress in Washington City, just previous to the meeting of Congress, among the speakers was, as is reported, the Hon. Richard Yates, U. S. Senator from the great State of Illinois In the course of his speech he took occasion to refer to the Scriptures, when he made such blunders as would confer no honor on a Sunday School boy ten years old. For example, misquoting and jumbling together parts of the 103d and 126th Psalms, and ascribing the authorship to the Apostle; also misquoting and misreferring a passage in the New Testament. But we have not referred to this because of the blundering ignorance of the Senatorial expounder.

There is a darker and more profoundly sad aspect of the case, viz: A perversion of the high and holy uses of Scripture, an irreverence and a degradation of the words of inspiration, and a mingling of things holy and unholy, which can hardly be followed by anything else but the curse of God.

It is a sad hour when the preachers of the land have become politicians, and the politicians have become preachers. The following is the part of the speech as reported;

"When I see the results of this great triumph, I feel like exclaiming, in the words of the Apostle, 'Bless the Lord, O my soul! and all that is in me give thanks; for the mercy and justice of God endureth forever.'"

This utterance was greeted with applause, and the speaker proceeded:

To my Democratic friends I would quote a passage of Scripture—(laughter)—but of course the Senators are so familiar with Scripture—(renewed laughter)—and this crowd is so versed in Scripture—(laughter)—that I need not quote it here, and I therefore content myself with simply referring you to the 2d and 12th Thessalonians for the epitaph upon the Democratic party. (Applause.)

Voices—"Quote it."

Senator Yates—Oh! don't press me, please; for I am afraid I shall fall short if I attempted it. (Laughter.)

A Voice—Give him a Bible; we want to hear it.

Senator Yates—Well, if you insist upon it, I believe it is something after this style:

"Ye are without Christ, being aliens to the commonwealth of Israel; (laughter,) without the covenant of promise, having no hope; and without God in the world."

The American Bible Society's work in Northern and Eastern Kentucky.

I have just completed visitations to twenty-seven of what are known as the mountain or frontier counties of Kentucky. In most of these counties no general agent had ever been before, and most of this section may be regarded as Bible missionary ground. This tour of some 1,200 miles was made on horseback. Sixteen new auxiliary societies were organized, and six Bible committees constituted. After careful inquiry of the country officers, leading citizens, and the resident preachers, the number of destitute families was estimated at 7,770 To meet this destitution, there have been ordered $3,785 38 worth of Bibles and Testaments. The counties contributed $1 374 90, leaving a balance of $2,410 48 to be met by the county societies in the interior upon the proposition that *Kentucky would provide for the Bible wants of her own children.* I respectfully call the attention of the auxiliaries of the interior to this deficiency.

In almost all the counties, arrangements were made for gratuitous canvassing by election precincts.

It was well that our noble and vigilant Society determined upon *a resupply of the entire country.* In the *eastern district* of the State, comprising some sixty counties, I have estimated the destitution in round numbers at *twelve thousand.* Should I be successful in having all the counties in my district canvassed thoroughly, I fear the destitution will exceed the estimate. This destitution of the Scriptures should call forth the energies, contributions, and prayers of God's people.

The amount contributed by the counties referred to, under the circumstances of their improvished condition, the result of the war, shows a commendable liberality and a high appreciation of the Bible, and strongly appeals for assistance from the counties which have been much more favoured than they. The auxiliaries in the favored portions of the State have deeply imbibed the catholic spirit of the Parent Society, The Harrodsburg and Vicinity and the Lexington and Vicinity Bible Societies have made liberal appropriations for their destitute and afflicted sister counties—the former $200, and the latter $500. Other liberal souls will devise as liberal things as these. I am deeply interested in the people of this mountain section of our State. One of these counties is consecrated to me. The remains of my venerable parents lie entombed in it—the remains of that mother whose memory is a rich treasury, and who early taught me to pray, and to read and love God's holy word.

The people are of generous impulses, true to their friends, rather taciturn, but social in their nature, unsuspecting, and remarkably hospitable to strangers. But owing to their isolated condition, and the neglect of the churches and the moral enterprises of the day in furnishing them with the means of grace and moral culture, and the demoralizing effects of the war, there is not generally that elevated moral tone that is to be desired. Yet there are bright spots of promise in the mountains of Kentucky, which augur a rising future. The superintendent of public instruction of the State, Rev. D. Stevenson, has made a pioneer tour through all this region, and by his admirable lectures, and earnest devotion to common school education, has aroused a spirit on this subject hitherto unknown. The churches, too, are at last giving them their prayerful attention; and with the blessing of God and the co-operation of friends, they will soon have the light of God's truth reflecting from their hill tops and illuminating their valleys.

They gave your Agent with the Bible a cordial welcome, as they will every one who seeks the development of the country and the moral elevation of the people. It is sad to see the devastated farms, and burnt houses and towns, the work of guerrillas and marauders. Yet they are cheerful and hopeful. In passing one of these little ruined farms in one of the deep gorges, the tiller was at work in his garden of luxuriant growth. "Well, my friend, how is it that you have such fine vegetables, seeing the sun never shines upon them?" "Oh, sir, I bring the sunshine down from the top of the mountain through leading troughs, as I have need of it."

The war has made many widows in this Israel, and thousands of children weep an absent father. A poor widow with seven children, in bewailing her situation—being disappointed in not receiving the pay due her husband when he died in the army—said, "What am I to do? some of my children sick; no flour, no coffee, no sugar—my children suffering for clothing; no books for them to attend the school, last fall or this. What *am* I to do?" "Madam, have you a Bible?', "No sir, I had a little Testament that a soldier gave me; but my house leaks so bad, the other day when it rained so hard, my Testament was ruined before I knew it." Her condition is that of thousands. They must have the blessed Bible with its precious promises, its holy leaves of healing.

GEO. S. SAVAGE,
Agent A. B. S., Eastern District, Ky.
LEXINGTON, KY., NOV. 20, 1866.

Rev. Mr. Chiniquy states that, when a Roman priest, he admitted ninty Protestans into the Roman Catholic Church, most of whom had been converted by means of nuns and nuneries. Protestant parents would often bring their daughters to be educated, stipulating that their religion would not be meddled with; but when gone, they were uniformly laughed at, and no effort was ever spared to bring their children over to the Church of Rome

The Anerican Board will send to the Paris Exposition a collection of 1000 volumes of its missionary publications, in over thirty different languages.

It is said that a Roman Catholic church exclusively for the use of colored people, is to be built in St. Louis.

Col. Lewis Downing, who becomes by the death of John Ross, the chief of the Cherokee nation, is one of the earliest converts of the Baptist Mission, and has been an ordained minister for twenty years.

True—Rev. Dr. Baldwin, the distinguished Methodist minister and author, who died in Nashville, of cholera, was named Samuel Davies Baldwin. One of his brethern, Rev. Dr. Young, in a sketch of his life and character, says: "His parents were Presbyterians—surely none the worse for that. For whatever may be said of Calvinism, it has produced an intelligent people, remarkable for austere mortality and solid piety." Could our brother say anything better of any *ism* than that? And if Calvinism is *remarkable* for such fruits as intelligence, morality and piety, why won't it *do?*

Arabic Bible for Africa.—Rev. H. H. Jessup, a missionary of the American Board, states in a letter from Syria, that there is an opening for the Scriptures and other Christain books in the Arabic tongue in the interior of Africa. This information is remarkable, as coming just at a time when the American Bible Society is engaged at great expense in stereotyping the only correct version of the Bible in Arabic which has ever been made.

The *Protestant Churchman* is to be re-established forthwtih in New York. It will be conducted by Rev, Drs. J. Cotton Smith, S. H. Tyng, Herman Dyer, De Costa, Butler, of Philadelphia, and other able and earnest opponents of the Ritualistic "Beggarly Element" party. Our Episcopal friends have our best wishes in behalf of their new enterprise. The truth is, that the fearful apostasy which is drawing the Episcopal church down into the abyss, is a matter which concerns all who cherish evangelical Protestant principles. We hope the *Protestant Churchman* will be ruled more by the first than the latter part of its title. Should it do so it will render a good service; but if its war-cry is to be "The Church!" "The Church!" it will only increase confusion, and thus aid indirectly the progress of ritualistic emptiness.—*Exchange*

Another English Church in France.—Arrangements are in progress for erecting a new Episcopal Church at Lyons, for which purpose an eligible site has been secured on the Quai du Rhone, and its purchase approved dy the authorities of Lyons.

Politics in New York Churches.—Plymouth Church was crowded on a recent Sunday, in the morning and evening—in the forenoon by a congregation eager to hear the Rev. Henry Ward Beecher, who preached on 2 Cor. x 5; and in the evening the Rev Dr. Storrs who discoursed on "The Bible." In the evening, also, Dr. Cheever delivered a discourse at his church, taking for his subject the "Plans of Rebel Reconstruction." He bitterly denounced the proposed amendment to the Constitution, stigmatizing it as a measure to which no Christian should assent, because it did not confer the franchise upon the freedmen of the South. The Rev. Dr. Spear at the South Presbyterian Church, in Brooklyn, delivered a sermon on "National Affairs," in which he approved the actions of Congress as contrasted with those of the President, and strongly advocated the adoption of the Const tutional Amendment, declaring it to be the ultimatum of the North.

A Universalist preacher, Mr. Kidwell, delivered a very eloquent sermon from the text: "Peace on earth—good will to men." The drift of the sermon was, that the Gospel is peace, good will, not terror nor hell-fire. At the close, he invited any one to ask, questions or make any reply he might wish. A young man who must have been something of a John Randolph, rose and said: "Mr. Kidwell, will you answer me two questions?" "Most certainly," was the reply. "Well, sir, did Paul preach the Gospel before Felix?" "Yes, sir." "And did Felix tremble?" "He did."

The young man took his hat, bowed politely, and saying, "Good night, Mr. Kidwell," stepped out The audience immediately followed him, most of the gentlemen bidding Mr. Kidwell "good night."—*Religious Herald.*

Revival in Christianburg, Va.—A letter in the *Christian Observer* says: "Our dear Brother Stiles came among us and found many of our members waiting for the consolation of Israel. He at once threw himself into the work with his accustomed vim, and in a few days we found that God was answering our feeble prayers. The church began to realize its responsibility, and under his pungent appeals began to come up to the help of the Lord against the mighty. There was a solemn stillness that pervaded the sanctuary, and the whole community seemed to be impressed with the presence and the power of God,

"The first persons that attended the inquiry meetings were educated men, and among that class about twelve had found peace and joy in believing. Besides these, there are about an equal number of ladies, some of them in our Female Instituite. It has indeed been a blessed time to us, and I trust that the end is not yet. Our church will be greatly strengthened by accessions from these young Christians, and I trust that the older members have received a heavenly impulse that will not soon yield to the pressure of worldliness and disregard of solemn convenant engagements."

The Methodist Church South.—This organization has ceased to exist. The requisite number of votes has been obtained for the "change of name" and we must speak hereafter of the Methodist Episcopal Church. Lay delegation has already been carried. We give the vote by conferences:

Conferences.	Change of Name. For.	Against.	Lay Delegation. For.	Against.
Missouri,	28	30	40	19
St. Louis,	26	11	19	19
Arkansas,	24	19	16	20
Louisville,	35	31	57	10
Kentucky,	45	7	47	4
West Virginia,	15	7	21	1
Holston,	51	2	47	7
N. W. Texas,	28	—	26	—
Tennessee,	55	46	—	—
Georgia,	100	3	—	—

The Virginia Conference voted for both propositions.

Reviving Cruelty—The Spanish religious journals recommend the re-establishment of the Inquisition in Spain, as the sole means of saving society.

RICHES.—"I cannot call riches better than the baggage of virtue, the Roman word is better, *impedimenta;* for as the baggage is to an army, so is riches to virtue; it cannot be spared or left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory. Of great riches there is no real use, except it be in the distribution; the rest is but conceit."—*Bacon.*

Dr. Cumming and Mis-reporters.—In "A Word for Oneself," addressed to the *Times*, Dr. Cumming corrects a mis-report of a recent sermon by which he was asserted to have fixed the consummation of all things and the end of the world in the year 1866: "I never said nor meant it. I merely took the opportunity of stating that twenty years ago Elliott and the greatest writers on prophecy, starting from A. D. 532, or from A. D. 606, have taught that we may expect this year the final judgment on the Papacy, so far as Providential. But all of us expect it is not to be utterly destroyed till He comes whose right it is to reign. The earth, I believe, is to be transformed, not annihilated. I have stated in a work published in 1865, called *The Last Warning Cry*, and illustrated by historical proofs in a work which Nisbet will publish in a few days, entitle l *The Sounding of the Last Trumpet*, that the great prophetic epochs, on the fairest and most reliable *data* expire in 1867. In one of these I have written, "I adhere to the solution I have given of the exhaustion of the great chronological epochs of prophecy as alike most probaole and most justified by induction from events. How soon after 1867 the Redeemer will return and take the kingdom and reign over all the earth, I cannot say."

Secessions from Methodism.—We are informed, that the Rev. Samuel Henry Ireson, formerly a Wesleyan minister on the Liverpool south circuit, has recently been ordained by the Bishop of Chester. He is appointed to the Curacy of the Abbey Church, Birkenhead, in which town he has been residing for two years, in connection with St. Aidan's College. We are somewhat surprised to hear also, that nearly 50 itinerants and local preachers have migrated to the same College during the last 18 months, whilst hundreds of others are contemplating the same step. We have also been credibly informed, that the late Bishop of Chester was applied to by more than 80 Wesleyan ministers, in the course of a few years, for information as to the mode of admission into the Ministry of the Church of England.

At the anniversary of the English Church Missionary Society, Colonel Sir H. Edwards stated that a numerous body of high caste natives of India are engaged in an effort to reform their religion; that twenty-one thousand have petitioned for the abolition of polygamy; that among the various native races five hundred Christian missionaries are laboring; and that two hundred thousand Christianized natives are now connected with their churches.

A Missionary Prelate's Stock Outfit.—Mr. Ganly, "the Robins of Ireland," is about to sell by auction the farm stock of the late Lord Plunket. The Dublin *Freeman's Journal*, under the head of "The Outfit of a Missioary Bishop," publishes what it calls, "a characteristic inventory of what in evangelical circles will, no doubt, be looked upon as the complete Episcopal outfit of the late Arch-hierarch of the Church Militant in Connaught: Item first—817 head of cattle. Item second—29 short-horned Kerry cows. Item third—5 Durham and Kerry bulls. Item fourth—77 ditto bullocks. Item fifth—204 ewes. Item sixth—159 hoggets. Item seventh—242 lambs. Item eighth—81 two and three-year old wedders. Item ninth—242 lambs. Item tenth—82 wedders. Item eleventh—17 rams. Then comes a long list of 'carriage horses,' 'weight-carrying, cabs, ten family and farm horses, sows and litters, fat pigs and boars, carts to the number of 11, ploughs six, and harrows four; single and double Brougham's, phætons, jaunting cars, chariots and saddles, grubbers and hydropults, scales and ladders."

MARRIED,

In San Francisco, Cal., on the 19th of December, at the residence of the bride's uncle, Capt. Flourney Shuck, by Rev. J. Phelps, D. D, OSCAR T. SHUCK to MISS MATTIE M. ABBOTT.

On the 1st inst., by Rev. J. N. Saunders, MR. RICHARD WRIGHT to MISS JOSEPHINE CLARK, both of Nelson county, Ky.

In Boyle county, on the 6th ult., by Rev. Geo. O. Barnes, MR. W. H. SHACKLEFORD, JR., of Macon, Miss., son of Wm. H. Shackleford, Sen., of St. Louis, formerly of this place, to MISS LETTIE R. HUGHES, daughter of Edwin Hughes, Esq., of Boyle.

On the 27th inst., at the house of Mr. A. M. Myers, MR THOMAS BROWN and MISS MARTHA L. MYERS, all of Grant county Ky.

DIED.

In Jefferson county, Ky., October 2zd, 1866, MRS. ELEANOR F. BURCH, in the seventy-fifth year of her age.

A remarkable Christian, a celebrated teacher, and a woman of naturally strong intellectual power, has thus passed away. The veteran educator, Kean O'Hara, of Frankfort, pronounced her one of the finest scholars in the English language he had ever known. Her pastor, Dr. W. W. Hill, was equally struck with her remarkable insight into Scripture. She has left traces of her plastic hand in the ministry of three denominations. *In pace.*
J. T. L.

On Thursday, Dec. 27th, at the residence of her son-in law, D. Duncan, Esq., MRS SARAH S. ENGLISH, in the forty-second year of her age.

She had borne up under sufferings protracted through many months, with that Christian resignation which can say—"Not my will, but Thy will be done." And as death drew near, resting all her hopes upon the Saviour of sinners, she was enabled calmly to contemplate her departure as a joyful deliverance that should introduce her "into His presence where there is fulness of joy."

Synod's Committee of Missions.

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

DEPARTURE OF TRAINS.

Louisville and Nashville Railroad.

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

Louisville and Frankfort and Lexington and Frankfort Railroad.

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

Louisville, New Albany and Chicago Railroad.

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

Jeffersonville Railroad.

Morning Express	7:00 A. M.
Evening Express	2:00 P. M.
Night Express	10:00 P. M.

CALDWELL INSTITUTE,
FOR YOUNG LADIES,
DANVILLE, KY.

THE next Session will begin on Monday, Feb. 4th. The Principal takes pleasure in announcing to his friends and the public generally, a large increase in the number of pupils. We have already eight Teachers, and expect two more by February 4th.

L. G. BARBOUR, Principal.
Danville, Ky., Jan. 3, 1867.

INTERESTING AND VALUABLE
NEW BOOKS.

The Draytons and the Davenants—a story of the Civil Wars. By the author of the Schonberg-Cotta Family $1,75.

The Fairre Gospellee—By the author of "Mary Powell," $1 75.

How to be Saved—By Dr. James H. Brookes. 50c.

Studies in the Book of Psalms—By Dr. Wm. S. Plumer $6,00.

A. DAVIDSON, 95 Third street.

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A CLASSICAL SEMINARY FOR YOUNG Ladies. A pleasant Home—and Thorough Instruction, in Full English Course—with Piano Music. For $350,00 per annum.

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Rev. J. P. CARTER, Principal.

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RARE AND VALUABLE BOOKS.

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" Institutio, 1 vol	4 00
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McDonald on the Penteteuch, 2 vols	10 00
Romaine's Works, 8 vols	15 00
Lowth on Isaiah	2 50
History of the 18th Century, by Schlosser, 8 vols	15 00
Whitby on the New Testament, 2 vols, folio	10 00
Gill's Body of Divinity, 2 vols	6 00
Bishop Hopkins' Works	4 00
Witsius on the Covenants, 3 vols., calf	5 00
" " " 2 vols., boards	4 00
Edwards' Works, 2 vols., cloth,	12 00
" " 4 vols., sheep	12 00
Barrow's Works, 3 vols	7 50
Treatise on Christian Doctrine, by John Milton, 2 vols., boards	5 00
Clark's Commentary, 6 vols	20 00
Henry's Commentary, 5 vols	25 00
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The undersigned has in addition to the above, a large stock of very valuable Theological and Religious Books, which he will sell at a liberal discount from publishers prices to ministers.

Address, A. DAVIDSON,
Nov. 15. 95, Third st., Louisville, Ky.

DISSOLUTION OF PARTNERSHIP.

THE Partnership heretofore existing between J. HANNA & CHARLES Y. DUNCAN, under the firm of HANNA & DUNCAN, is this day dissolved by mutual consent, dating from Nov. 6th, 1866. J. HANNA,
CHAS. Y. DUNCAN.
Nov. 6th, 1866.

CO-PARTNERSHIP.

THE NEW AND ELEGANT PRINTING WORKS of HARDIN & BREEDING, and the extensive Book and Job Printing House of HANNA & DUNCAN has been consolidated, under the firm name of

DUNCAN & HARDIN,

At the Old Stand of Hanna & Duncan, S. E. corner Third and Main streets, to take effect November 6th, 1866.

Nov, 21.—3t CHAS. Y. DUNCAN,
MARK W. HARDIN.

Life and Campaigns of Lieut. Gen. Thomas J. Jackson, (Stonewall Jackson.)
By Prof. R. L. DABNEY, D. D.
Illustrated with STEEL PORTRAIT and eleven Diagrams.

The undersigned is authorized to receive subscriptions for this book in this city.

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Between 1st and 2d, LOUISVILLE, KY.,
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Manufactures and keeps constantly on hand, a general assortment of Carriages, &c., &c., of the latest fashion.
Nov. 22-tf

BELLEWOOD FEMALE
SEMINARY.

THIS Institution will be opened for the reception of Students on THURSDAY the 6th of SEPTEMBER, and continue in session forty weeks. The undersigned, Principal, is aided by five competent and accomplished assistants in the solid and ornamental branches. The location is entirely in the country, away from the temptations to neglect study incident to towns and cities, and yet accessible six times a day by Railroad, so as to enjoy most of the advantages of the city without its evils.

For further particulars—address
REV W. W. HILL,
Hobbs' Station, Jefferson county, Ky.
Aug. 2.

New Books at A. Davidson's.

LANGE'S COMMENTARY on Mark and Luke	$5 00
Arnot on the Parables	2 50
History of Rationalism, embracing a Survey of the present state of Protestant Theology, by Rev. John F. Hurst, A. M	3 50
The Albert Nyanza—Explorations of the Nile sources, by Samuel White Baker, (Illustrated)	6 00
The Person of Christ, by Dr. Philip Schaff	1 00
Man and Nature, by G. P. Marsh	4 00
Omnipotence of Loving Kindness	1 25
Jehovah Jireh, by Dr. Wm. S. Plumer	1 50
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The Golden Ladder, 6 vols	$3 60
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REVIEWS.

Books of the Richmond Presbyterian Committee of Publication.

We have received through Mr. A. Davidson 3d street Louisville, the following of the issues of the Committee at Richmond:

JOHNNY MCKAY; or the sovereign. The Story of an Honest Boy.

HANNAH LEE; or Rest for the Weary. By the author of "Mattie Gregg," "Margaret Craven" &c., *Five illustrations.*

GOOD—BETTER—BEST; or the three ways of making a happy world. By Rev. Jas. W Alexander, D. D.

THE LIFE OF JACOB AND HIS SON JOSEPH, *written for the A. S. S. U., and revised by the Committee of Publication.*

THE MARTYRS OF BOHEMIA; or brief memoirs of John Huss and Jerome of Prague.

PIERRE AND HIS FAMILY; or a story of the Waldenses. By the author of Lily Douglas.

Two of them—viz: Dr. James W. Alexander's "Good, Better, Best"—illustrating by interesting story and dialogue, the question of the amelioration of the condition of the ignorant poor—and also the "Life of Jacob and his son Joseph," are re-issues, we presume, from the plates of the American Sunday School Union. A third—The Martyrs of Bohemia—is a re-issue with the permission of the holder of the copy right. These therefore are too well known to need any introduction from us to the notice of Sabbath Schools. Yet we cannot forbear expressing our gratification at the excellent judgment of the Richmond Committee in expending their limited means upon the circulation of such volumes, rather than upon the more superficial books which of late years have come into vogue in Sabbath School libraries.

Neither need we say anything, at this late day, by way of commendation, of "Pierre and his Family," or "Hannah Lee." The fathers and mothers of the present day will recognize old acquaintances in these titles, and will rejoice none the less that their children shall have the opportunity to read as they read and feel as they felt under the reading of these excellent and interesting books. We have not happened to meet with "Johnny Mc Kay" before. But we are obliged to confess that "Johnny" served us the same trick that such stories often served us thirty or forty years ago. Pressed and hurried as we are we could not lay "Johnny" down after we had taken him up—though, as we turned page till long after midnight, just such indistinct visions of the impatient printer haunted us, as those visions of the impatient schoolmaster and the neglected Latin grammar, which used to haunt us while reading such stories in days long gone by. The chance to read "Johnny McKay" would be of itself a valuable Christmas or New Year's gift to any poor boy or girl.

In looking over their list of some eighty issues of Juvenile Books by the Richmond Committee of publication, we have been struck with the great skill with which they have, so far, worked out the problem of putting into circulation among the children and youth of the churches, the maximum of sound Bible truth conveyed in the most attractive style, for the minimum of money. They spend nothing on doubtful books, trashy works, or books containing the gospel in Homœopathic doses. And as if ever mindful of the condition of their churches impoverished by the war, they seem to have practiced every possible economy to enable them to furnish the people with not only the best books but the *cheapest* books. For while these volumes are gotten up in a style inferior to none, it strikes us that they are the cheapest books in the market.

We are glad to find that Mr. Davidson has determined to keep a full supply of the Richmond Committee's Publications. And we would advise those in search of good books for children and youth, to buy the Richmond Committee's editions. We may add that Mr. Davidson's entire stock of books is very carefully selected, and those in need of Sabbath School, or congregational library books would do well to avail themselves of his judgment.

BLACKWOOD MAGAZNE for December, has been laid upon our table. It contains the following articles—viz: Nina Balatka: The story of a Maiden of Prague Part VI. Social Hyperbole. Foreign Interference with the Tai-pings. Our Amusements. Cornelius O'Dowd. John Bright. Victor Hugo—What is and what may be. Index.

Address the Leonard Scott Publishing Company 38 Walker Street, New York,

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LE BON TON—for January 1867, has come to hand. It is a popular Magazine with those who desire to be posted as to the latest Paris fashions.

Address S. T. Taylor 369 Canal Street New York.

"HAVE ORDERS NOT TO GO."—"I have orders, positive orders, not to go there; orders that I dare not disobey, said a youth who was being tempted to a smoking and gambling saloon.

"Come don't be so womanish! come along like a man," shouted the youths.

"No I cannot break orders," said John.

"What special orders have you got? Come, show them to us, if you can. Show us the orders."

John took a neat little book from his pocket, and read aloud:

"Enter not into the paths of the wicked, and go not in the way of evil men. Avoid it! pass not near! turn from it! and pass away!

"Now," said John, "you see my orders forbid my going with you. They are God's orders, and by his help I mean to keep them."

Luther well said, "Charity beareth all things.

Newman's Remarkable Analysis of Parties in the Church of England.

In the French translation of his *Apologia*, Dr. Newman has appended notes for the purpose of explaining points which foreigners may be presumed not to understand. Among these notes is one expository of the present state of parties in the Church of England, which we find translated in the Liverpool Daily Post of Dec. 6th. As a specimen of lucid statement and masterly analysis we know of nothing that Dr. Newman has written superior to it. It must be borne in mind that the writer is a pervert from the Church of England to Rome; yet, for all that, his representations are manifestly candid. The article supplies a mass of information, which our readers will find very timely, in view of the recent agitations of the American Episcopal Church:

"THE CHURCH OF ENGLAND."

"In none of their institutions have Englishmen so remarkably illustrated their love of compromise in political and social matters as in their established Church. Luther, Calvin, and Zwingle, all antagonists of Rome, were also antagonists of each other. Other Protestant sects, the Erastians, Puritans, and the Arminians, are equally specific in their faith, and equally animated by mutual hostility. Yet it is no exaggeration to say, that the Anglican ecclesiastical Establishment is a syncretism of all these varieties of Protestantism, with a strong infusion of Catholicism into the bargain. It is the result of the successive action upon religion of Henry VIII., the ministers of Edward VI., Mary, Elizabeth, the Cavaliers, the Puritans, the Latitudinarians of 1688, and the Methodists of the eighteenth century. It has a medaeval hierarchy, richly endowed, high in civil station, and formidable in political influence. It has preserved the rites, prayers, and creeds of the Ancient Church. It derives its articles of religion from Lutheran and Zwinglian sources. Its translation of the Bible flavours of Calvinism. It can boast a series of divines, principally of the seventeenth century, of great learning, and proud of their approximation to the doctrine and practice of the Primitive Church. Contemplating these divines, the great Bossuet even said it was impossible that the English people should not one day return to the faith of their fathers; De Maistre hailed the Anglican communion as destined to play a great part in the reconciliation and reunion of Christendom.

"This remarkable church has ever been in the closest subjection to the civil power, and has ever glorified in being so. It has ever viewed the papal power with fear, resentment, and dislike. It has never gained the hearts of the lower classes. So far it has been one and the same all along; in other respects it either never has had opinions at all, or it has been always changing them. In the 16th century it was Calvinistic; in the first half of the 17th it was Arminian and quasi-Catholic; toward the end of that century and in the begining of the next, it was Latitudinarian. In the middle of the eighteenth century it is described by Lord Chatham as having a Popish ritual and office book, Calvinistic articles of faith, and an Arminian clergy.

"In our own day it contains three strong parties, revivals respectively of the three principles of religion, which from the first, in one shape or other, have exhibited themselves in its history; the Catholic, the Protestant, and the Sceptical; each of them, it is hardly necessary to say, fiercely opposed to the other two. First, the Apostolical or Tractarian party, which at present goes further in the direction of Catholicism than at any former time, or under any former manifestation; so much so, that in the instance of its more advanced adherents, it may be said to differ in nothing from Catholics, except in the doctrine of the Pope's supremacy. This school arose in the 17th century, in the court of James I., and Charles I.; it was almost extinguished by the principles of Locke, and by the accession of William III., and of the House of Hanover. Its principles were silently taught and handed down through the 18th century by the non-jurors, a set of learned and zealous men who split off from the Church of England, with an Episcopal succession, when they were called on to take the oath of allegiance to William III; and it has revived in our own day in a large and spreading party in the Church of England, by means of that movement, commenced in the 'Tracts for the Times' (hence called Tractarian) of which so much is said in the present volume.

"Secondly, the Evangelical party, which is the life of the Bible societies through the world, and of most of the Protestant missionary societies. This party may have said to have begun in the Puritans, who first showed themselves in the last year of the reign of Queen Elizabeth; it was well nigh cast out of the Church of England on the Restoration of Charles II., in 1660. It took refuge among the dissenters from that church, and was gradually expiring when its doctrines revived with great success by means of the celebrated preachers, Whitfield and Wesley, both Anglican clergymen, who founded the influential sect of the Methodists. At the same time, that they formed a sect external to the Established Church, they exerted an important influence in that church itself, and developed gradually in the Evangelical party, who are at present far the most powerful of the three schools whom we are engaged in enumerating.

"Thirdly, the Liberal party, in former centuries called by the less honorable name of Latitudinarian. It rose out of the quasi-Catholic or court party of Charles I.'s reign and was fostered and spread by the introduction into England of the principles of Grotius and of the Arminians of Holland. The philosophy of Locke has already been mentioned as acting in the same direction. It took the part of the Revolution of 1688, and stood by the Whigs, by William III., and by the House of Hanover. The genius of its principles is adverse to display or proselytism; and though it has had conspicuous writers amongst Anglican divines, it has not numbered many followers till the last ten years, when, iritated by the success of the Tractarians, taking advantage of the conversion to Rome of some of their principal men, and aided by the importation into England of German literature, it has suddenly come forward on the public stage, and has propagated itself with such wonderful rapidity among the educated classes, that it would seem as if, in the next generation, the religious world will be divided between deists and Catholics. Indeed, its principles and modes of reasoning do not stop at deism.

"If the Anglican communion simply consisted of these three parties, it could not endure. It would be broken up by its internal dissensions. But there is a far larger party in it than these three theological parties, which created by, and availing itself of, the legal status of the church, its endowments, and its fabrics of worship, is the ballast and bond of union of the whole. This is the party of order, or the Conservatives, or, as hitherto they have been called, the Tories. It is not a religious party; not that it does not include a large number of religious men in its ranks, but that its principles and watchwords are political, or at least ecclesiastical rather than theological. Its members are not Tractarian, nor Evangelical, nor Liberals; or, if they are, they are so in a very mild and inoffensive form; for in the eyes of the world their chief characteristic is that of being advocates of *an* Establishment, and of *the* Establishment; and they are more eager that there should be a National Church than careful what that National Church professes. It has been said above that the great principle of the Anglican Church is its dependence upon and its subserviency to the civil power, or what its enemies call its Erastianism. As on the one hand this is its great principle, so on the other is that principle embodied in so large a party, both of clergy and laity, that *party* is scarcely a fitting word to use of them. They constitute the mass of the church; especially the clergy, throughout the country, bishops, deans, chapters, *cures*, have ever been distinguished by their Toryism. In the seventeenth century they held the Divine right of Kings; and they have ever since gloried in the doctrine that the 'King is the Head of the Church,' while their dinner toast, 'Church and King,' has been their collateral protest that of course the spirituality of the realm is more precious and sacred than the temporality. They have ever shown an extreme aversion to what they consider 'the usurped power' of the Pope. Their chief theological tenet is, that the Bible contains all necessary truth, and that there is a Divine promise that every individual Christian shall be able to find it there for himself. They preach Christ as the one Mediator, redemption by His death, renewal by his Spirit, and the necessity of good works. This large body of men—the true representatives of that good sense for which England is, for good and evil, so famous—look for the most part with suspicion on all theology and all theological parties; and in particular on the three which have already been described. In the seventeenth century they opposed the Latitudinarians; in the middle of the eighteenth they opposed the Methodists and Evangelicals, and in our time they were first strong against the Tractarians and now against the Liberals.

"This party of order, or Establishment party, has, of course, many subdivisions. *E.g.* the country clergy, being in easy circumstances, and on terms of intimacy with the country gentlemen, and being always kind, charitable, are, in consequence of their position, though not in consequence of their doctrines, held in great respect and attachment by the lower classes. Many of those who have had large incomes and little to do, as the members of chapters in cathedral towns, have before now fallen into the habit of self-indulgence. Those who have had prominent situations in large cities and towns, have grown into habits of pomp and hauteur, while they have boasted of a precise orthodoxy, which was cold and almost lifeless. The self-indulgent clergy have before now been nicknamed 'two-bottle orthodox,' as if their highest zeal for religion was shown in toasting 'Church and King,' in port wine; and the pompous dignitaries in large town parishes have been nicknamed 'high and dry.'

"Three other words have to be explained, which stand in contrast with each other, and one or more of which are used in this work—High Church, Low Church, and Broad Church. About the last of these, indeed, there is no difficulty; for the word 'broad' answers to 'Latitudinarian,' and by the Broad Church therefore is meant the Liberal party. But High and Low Church can not at once be understood.

"By High Church, then, is meant that teaching which makes much of the prerogatives and authority of the church; however, not so much of the church's *invisible* powers, as of its privileges and gifts as a visible body; and as in Anglicanism these temporal privileges have always depended on the civil power, therefore it happens accidentally that a High Churchman is pretty much the same as an Erastian; that is, one who denies the proper spiritual power of the church, and holds that the church is one department of civil government. Thus a High Churchman may be a Calvinist, as was Whitgift, Archbishop of Canterbury, in the reign of Elizabeth; and as, at least in early life, Hooker, the Master of the Temple. He may be a quasi Catholic, as was Laud; he may be a Latitudinarian, as was Headley. Low Church, of course, is the contrary to High Church. If, then, the High Church party are those who stand up for church and king, the party of the Low Church, on the other hand, anathematise such Erastian doctrine, and consider it anti-Christian to give to the state any power over the church of God, as the Puritans and Independents, who prefered Cromwell to King Charles. However, now that the Puritans have ceased to exist in England, the word 'Low Church' has ceased to represent an ecclesiastical idea, and denotes a theological party, being a synonym for 'evangelical,' and in consequence a corresponding change has occurred as regards the word 'High Church,' which, instead of simply denoting the adherents of 'Church and King,' or the Erastian, has come to have a theological signification, and to denote the semi-Catholic party. Thus, at the present day, it is common to call even the Tractarians by the name of High Church, though they began by denouncing Erastianism, and were furiously attacked on their rise by the High Church or Establishment party in Oxford."

A Widowed Mother's Story of her Sorrow and relief.

We trust that the following letter of the saintly Mary Winslow, which we extract from "Heaven Opened," may comfort some poor bereaved child of God, and that its motherly exhortations may be blessed to some fatherless children:

My very dear children,—The Lord, in His wonder-working providence, has brought us as a family to the beginning of another year. And, truly, of all the families of the earth *we* have reason to exclaim, "Goodness and mercy have followed us!" Look back with me to 1815. How was it with us then? At the very moment that I was weeping over the corpse of a darling child, I received the intelligence that a still heavier calamity had befallen me, and that God had written me a *widow* indeed! Bereaved of a fond husband, you of an affectionate father, fortune impaired, dwelling in a foreign land, with all the present and future interests of a large and youthful family consigned to my care, was then my position. None but God could know the *deep* anguish of my lacerated heart at that period. I felt I must sink beneath my load of suffering. I looked around me, all was dark. The world appeared a desolate wilderness, not a ray of light glimmered amidst its gloom, not one spot of verdure relieved its dreariness. The strength and energy which nerved me to embark upon a long and perilous voyage to a distant and strange country with ten children, seemed entirely to abandon me at this crisis of dark, overwhelming affliction. My rebellious heart felt that, if God had taken all else besides, and but spared the husband of my youth and of my choice and the father of my children, I could meekly and cheerfully have kissed the rod. But, oh, the wisdom and mercy of God, who saw the end from the beginning, and had ordered, and was working, all things for my good and His glory. When enabled to collect my almost shattered thoughts, and calmly to survey my new position, I awoke at once to a view of the task devolved upon me, and at the same moment to the deep conviction of my own total inability to meet it. A feeble, heart-broken, lone woman with nine children, eight of them sons, to train for life, what was I? I mourned and wept before the Lord, and asked *how* I could take the place of a father to these fatherless ones! I often hung over you in the deepest sorrow of spirit, unable to contain, and yet incapable of expressing, my anguished feelings. But God was near—oh, *how* near! One whole night I passed in wrestling prayer—a night ever, *ever* memorable. All in the house but your widowed mother were asleep. I paced my room in wrestling supplication for help and comfort from Him who alone could impart it. In vain I sought to grasp a divine promise; all seemed enshrouded in the deepest gloom. Thus was that night of woe spent, the dawn of day finding me still wrestling with God. It was *then* a voice spake to my innermost soul, so blessed I could not mistake it. Its promise was so divine, its comfort so real, its assurance so explicit, I was left in no doubt *whose* voice it was. "I WILL BE A FATHER TO THY CHILDREN," were the words spoken. I felt in an instant that God was with me—with me in my room; that it could be no other than the still small voice of my Heavenly Father breaking the awful stillness of that night of woe. It fell upon the soul of His desolate child softer and more soothing than the sweetest melody ever heard. I felt assured God had seen my sorrow, and had bowed the heavens and come down Himself to comfort it. My heart responded in grateful praise to His blessed name. I arose and fell upon my knees, and in adoring gratitude poured out my heart before Him. My room, before a scene of deepest anguish, was now the very gate of heaven to my soul. I felt that God was my God, and my children's God, and that He would fulfil His word of promise to me and mine. Oh how light and happy was my heart! I felt assured that God would not only be a Father to my fatherless ones, but also a Husband to their widowed mother. What tongue could ever describe the feelings of that eventful, consecrated hour? It is recorded of Israel that, after his night of wrestling with the Angel of the covenant, "*As he passed over Peniel the sun rose upon him,*" emblem of that diviner, brighter Sun which now shone in upon his soul after his victorious night of prayer. Truly that same Sun of Righteousness shone upon me as I passed over from that long night of strong crying and tears into a bright morning of inexpressible joy. "*In my distress I called upon the* LORD, *and cried unto my God. He heard my voice out of His temple, and my cry came before Him, even into His ears.*"

And now, by beloved children, trace the faithfulness and loving kindness of God. Compare that period with the present. How was it *then?* how is it *now?* Has God not to the letter fulfilled that promise? He has been to you all a Father, and to me, in its fullest sense, the God and Husband of the widow. He has kindly watched over you, spared and protected you, has been your Father, Benefactor and Friend. Again and again, when you have traveled by land or by sea, when calamity has threatened, or sorrow has bowed you, have I retired to my room and pleaded this promise on your behalf, and he has answered. I can truly say that in no instance have I called upon the Lord and he has failed me. Oh that He might cause you to lie low in the dust before Him, and give you each a heart of holy gratitude, that the remainder of your days may be devoted to his glory. Beware of tracing your blessings and your deliverances to *second* causes, lest the Lord Himself rebuke you for this sin. He has a rod for His children, and will chasten them for their iniquities. Be you holy as He is holy. Never forget your debt of love. Keep in view your responsibility and account. Live and think and act with eternity full in view. Remember that you have not to do with man but with God, and that God has to do with you. He scrutinises the motive, searches the hidden spring, regardest the principle, and by Him actions are weighed. Remember all the way He has led you to the present, and keep in mind how He has fulfilled that promise given in trust to your widowed mother, upon which He caused my soul to hope. The records of eternity alone will disclose how in ten thousand instances I have borne it to his throne and pleaded it on your behalf, and never pleaded it in vain. Think of these things, and walk humbly with God. You owe all to Him. Not because I was better than others did He this great good, but because He had mercy upon whom He would have mercy, and had compassion upon whom He would have compassion.

Yet more would I say. In all your future ways acknowledge Him who has so manifestly directed the past. Give Him the glory due to His holy name, and not another. To Him only, to Him supremely, to Him eternally, does it belong. You who are called of God to stand up in His holy name suffer the exhortation. Keep close to the *revealed word of God*, and give no heed to the teaching which causeth to err. Error essential and fatal error, is abroad in the land, and false doctrine, soul-destroying doctrine, is rife in the professing Church of Christ. Beware of wolves in sheep's clothing. God will surely sift His Church, separate His own people, the precious from the vile, the true from the false. These are evidently the *latter* days, if not the beginning of the end. The signs are unmistakable and portentous. It behooves the true stewards of Christ's truth to be faithful, and you, of all ministers of the Lord Jesus, have most cause to be jealous over your own souls, and to be true to the souls of others, for ye are the children of promise, the preserved children of a promise given by God himself. Only think how much God has had to do with you, how much He has done for you, and how much He expects from you. I would have you deeply to consider these things, and lay them to heart. Avoid men who, while they profess His name, know him not. He will say to them in the great day, "*I never knew you!*" Love all those who love Him; and remember that any slight shown to the saints is a slight cast upon Him whose saints they are. Know more and more of the mighty privilege of communion with God. Beware of the form of godliness without its vital, its blessed power. Never be satisfied in your approach to the throne of grace without His sensible presence. If He hides His face, feel after Him until you find Him. Never allow alienation of distance to exist between you and your dearest Friend on earth or in heaven. See that you have the ear of God, walking in close fellowship with Him. Confess your sins before Him, and suffer not guilt to remain a moment upon your conscience. Go *at once* to the Fountain. Oh how ready is Jesus to forgive and speak peace and comfort to the weary. Watch against levity of spirit. It grieves the Holy Ghost in you, and dishonours God. Be sober, be vigilant. And now, my beloved children, may God's richest blessings rest upon *you* and upon *yours*. And when I am gone home, and my tongue is silent in the grave, forget not THE PROMISE, nor the PROMISER. And may I meet you again at God's right hand, and be enabled to say, "Here, Lord, am I, and the children whom thou didst give me." Oh that blissful moment when I shall greet you there, pure and holy, as God is pure and holy, with a vast and happy eternity before us! Your affectionate mother,

MARY WINSLOW.

For the Children.

From the Children's Friend.

A Pleasing Reminiscence.

MR. EDITOR:—In a conversation with a friend, a few days ago, I was informed of the conversion to God of five little Sunday School boys, an account of which I deem to be worthy of a place in your most excellent Sabbath School paper. This friend, from whom I received the statement which I am now about to furnish, is a Sabbath School teacher of large experience, having been for many years engaged in this blessed work. The facts communicated transpired in connection with his own experience. By his permission, and for the sake of convenience, I will relate them as if I were myself the subject of the reminiscence.

Many years ago, when I was quite a youth, I had occasion to spend a few months in a pleasant little town in a distant State; while residing there I connected myself with the Sabbath School, and was appointed to teach a class of very small boys. After hearing their usual recitations, my custom was to endeavor to amuse and instruct the little boys of my class by relating, in the plainest and simplest language which I could adopt, the Bible stories, which might afford me an occasion for illustrating and enforcing the truths of the gospel upon their young hearts. In the recital of these little Bible stories I soon found them to have become most deeply interested, but I did not then know that any permanent impressions were being made upon their young hearts.

My residence in this place was of short duration, and I took leave of my little class, not knowing that any permanent good had been effected, nor supposing that I should ever see or hear from any of them again.

About twenty-five years afterwards, the providence of God led me to visit that town again, and as I was spending a Sabbath there I visited the Sabbath School. While sitting near the superintendent's stand I was approached by a fine looking young man, when the following conversation took place. Said he:

"Your name is ——

"Yes, I replied, it is?"

"Did you once reside in this town?"

"I did."

"Were you in any way connected with the Sabbath School?"

"Yes; I taught a class of small boys."

"Well, sir, you are the man I have long desired to see. I was one of those boys, and the impressions made upon my heart by the instructions imparted to me then, never left me. At an early age I consecrated myself to the service of God, and I trust that I am now in the way to heaven. For several years past it has been my habit every day regularly to pray to God that He would grant me the privilege of one interview with the man who was the honored instrument in the hands of God of my conversion; that prayer I offered to God this morning before leaving my room, and I thank Him that it is now answered."

Saying this, he fell upon my neck and wept as a child, and I confess that tears of gratitude came to my own eyes also at the remembrance of the goodness of God in making my poor labors a blessing to one precious soul. I inquired after the other members of my little class, and had the happiness to learn that four besides himself had become christians, all of whom traced the impressions which first led them to Christ for salvation to the instructions imparted in that little class during the few happy months when I had the honor to be their teacher. The other members of the class had gone to distant parts of the country, and my young friend knew nothing of their history.

What a source of encouragement does this little narrative furnish for Sabbath School teachers! You do not know, my friend, when you are doing good. You do not know who you may be leading to Christ. That little boy who appears to be too young to comprehend your instructions, and so thoughtless and inattentive, that your patience has well nigh become exhausted, may be gradually receiving into his heart a word of truth, which may prove to be a seed of grace, that may grow with increasing vitality, until there shall be developed a vigorous christian life, which shall prove to be a blessing to the church, and a means of great good to the world. In this world it may never come to your knowledge that your instructions resulted in any good to that boy. A happy meeting, such as took place with my friend and his little scholar, you may not in this world enjoy, but the greeting will be none the less grateful and joyous in consequence of having been delayed until you shall meet in heaven. "Cast thy bread upon the waters, for thou shalt find it after many days." M.

Richmond, October, 1866.

Things that Last.

Let us look at some of those things that "*will never wear out.*"

I have often heard a poor blind girl sweetly sing, "Kind words will never die." Ah! we believe that these are among the things that "will never wear out." And we are told in God's own book to be "kind one to another, tender-hearted, forgiving one another."

The word of the Lord will never wear out. "Though the grass shall wither, and the flowers fall away, the word of the Lord endureth forever." 1 Peter i: 24, 25.

The life of the righteous will never wear out. They will live in the world to come, as long as God shall live; but the death of the wicked will last forever.

The joys of the kingdom of heaven will never wear out. The pleasures of this world soon die; but the enjoyments of that world will never have an end.

The crown of glory will never wear out. The crown of the winner in the Olympic games soon faded; the crowns of kings will all wear out; but the crown of glory will never fade away. Peter v: 4.

The "new song" will never wear out. We hear sometimes that some of our tunes are worn thread-bare; but that will never be said of the new song.

Which will you choose? The lasting or that which wastes away? The things of time, or eternity? Will you choose wealth, honor, fame; or the joys of heaven, eternal life, the crown of glory, and the "new song?" May God enable us to make a wise choice, and, with Joshua, may we choose to serve the Lord.

"BRIGHTING ALL IT CAN."—That day had been dark and gloomy, when suddenly, toward night, the clouds broke, and the sun's rays streamed through, shedding a flood of golden light upon the whole country.

A sweet voice at the window called out in joyful tones, "Look! oh, papa! the sun's *brighting* all it can."

"Brighting all it can? so it is," answered papa; "and you can be like the sun, if you choose."

"How papa? tell me how?"

"By looking happy, and smiling on us all day; and never letting any tearful rain come into the blue of those eyes; only be happy and good; that is all."

The next day, the music of the child's voice filled our ears from sunrise to dark; the little heart seemed full of light and love, and when asked why she was so happy, the answer came laughingly, "Why don't you see, papa, I'm the sun? I'm brighting all I can!"

"And filling the house with sunshine and joy," answered papa.

Cannot little children be like the sun every day— brightening all they can? Try it children.—*Child at Home.*

SELFISHNESS.—"It is a shame for a rich Christian to be like a Christmas-box, that receives all, and nothing can be got out till it be broken in pieces." *Bishop Hall.*

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feb 8

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April 5—6m

THEOLOGICAL SEMINARY,

COLUMBIA, S. C.

THE regular session of this institution will commence on the third Monday, (the 17th day,) of September next. Students desiring to enter the Seminary are requested to communicate with the Faculty as early as practicable.

GEO. HOWE, Chairman of Faculty.

July 26, 1866.

Union Theological Seminary,

PRINCE EDWARD COUNTY, VA.

THE SESSION OF 1866-7, begins Sept. 16th, 1866, and continues eight months.

THE FACULTY NOW CONSISTS OF

REV. SAMUEL B. WILSON, D. D., President, and Professor of Pastoral Theology and Evidences.

REV. B. M. SMITH, D. D., Oriental and Biblical Department.

REV. R. L. DABNEY, D. D., Professor of Systematic and Polemic Theology and Sacred Rhetoric.

REV. THOMAS E. PECK, Professor of Church History and Government.

This Seminary belongs to the General Assembly of the Presbyterian Church in United States, (South) and is under the care of the Synods of Va. and N. C. It proposes to give a *gratuitous*, but thorough course of Theological Education to all young men having the ministry in view, of all Protestant denominations, provided they bring sound evidence of Christian character and capacity. The buildings are handsome and commodious, affording furnished rooms, free of charge, for forty students: and are placed in a healthy climate and good neighborhood, accessible by South Side and Danville Railroads. The necessary expenses are *Boarding*, about $140—*Fuel* and *Lights* $18—*Washing* $10—*Contingent Fee* $5. Candidates for the ministry of our own Church whose pecuniary means are insufficient, receive such aid as is needed, to carry them forward in their studies.

Post Office address is Hampden Sidney, Va.

It has been, and will be the endeavor of the Faculty to inculcate the Christian Religion, as held in all times by sound Presbyterians, the sole headship of Jesus Christ over his Church, the exclusively spiritual nature of her functions, the entire independence and separation of Church and State, and the sacred importance of holding the Church and all her teachings apart from and above every secular and political concernment. It is manifest hence, that the advantages of this school of sacred learning can be consistently embraced by all true Christians, irrespective of diversities of opinion touching secular affairs. But it is required by candor, that those who reject and oppose with heat the above holy principles, to which we are conscientiously devoted, be not encouraged to resort to this place, where they will find neither sympathy nor support in their opposition.

R. L. DABNEY,
Aug. 16.—3t [Clerk of the Faculty.