FREE CHRISTIAN COMMONWEALTH.

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For the Free Christian Commonwealth.

Our Position as Churchmen—the Position of the Radicals.

Our position, from which we are not to be driven, is that the church is not a world power, and cannot, without infidelity to her interests, and without prostitution of her purposes and forces, be set apart to do the work of earthly commonwealths. She has her work and they have theirs, and these are independent the one of the other, and cannot be mixed without deadly injury to both. This proposition is plain and simple. It is old as the New Testament and impregnable as mountains of steel.

In our controversy with the radicals, on this great subject, we have no political subjects to advocate, nor political parties to put up or put down. We stand upon church ground, and contend for church principles. But in defending the church from all connexion with the State, we incidentally, but most effectually defend the State from evils of the gravest danger and greatest magnitude. Nor was there ever a period in the history of the church, when this subject has forced itself so extensively and irresistably upon the minds of so many of the thinking, considerate men of a great nation. And the more any unprejudiced mind considers this subject in its nature, and then looks at it in its practical operations for the last five years in our own country, the more thoroughly he must be convinced that all unions and mixings of Church and State must be purely the work of the great adversary. And all efforts to smother this thing up, under any pretensions whatever, is an infidelity to God, to his cause, and to his truth, which is shocking to contemplate in men professing godliness. Had not these men made their side of the question a miserable partisan affair, which has blinded their eyes and stultified their reason, they would see with rational penetration and promptness the dreadful results which their faith and practice are preparing for the wide regions of the world and the long ages of time.

But the practical operations of States contradict the radical theory of radical churchmen. It is not as Christians, nor as Churches that we are taxed, or that we are drafted. All State duties are done, and required to be done *as citizens*. Beyond this, the State knows nothing and requires nothing. This is all wise and safe. But just as soon as the church comes along with her officious intrusion into State affairs, the next step is the State's officious intrusion into church affairs.

If a false idea, of the very nature of the church, did not enter into the minds of men and ministers, it would not be possible that they could combine to seize her and put her to work to rouse the passions of men for mortal strife, to engage her with all her powers, in the deep and bloody agitations of martial interests and conflicts—to abstract her labors and attention from her own field—to lose her own strength and forfeit her just claims to the respect and reverence of mankind. But these are among the terrible and punitive delusions into which multitudes have gone with prepense velocity.

But is it possible, that any Christian man dreams, that the church is to *continue* to breed war, to be its prompt and steady advocate, and to sustain it in all coming time? Does any body think that *that* is the destiny of the church? Yes, it is even so. Upon what other grounds can it be, that church records are claimed as perpetual and unalterable? These acts, of which these records are the official statement, made the Presbyterian Church, just so far as they could, one of the most thoroughly partizan powers, in war and politics, in all the land. And it is just and proper, that these records should remain unalterable and everlasting upon the ground that they *were right*, spiritually, scripturally, and constitutionally, not one of which assertions will stand a moment's examination. But upon the necessary and troublesome presumption of our brethren, then those records should stand. 1st. They should stand to vindicate the church against the example and instructions of Christ and his official disciples. They were not of sufficient breadth of thought nor churchmanship. 2d. They should stand, to vindicate the church against the obsolete idea, that Christ's kingdom is not of this world? 3d. They should stand to overthrow our Confession of Faith, and to show to the world that bonds and professions are but the trumpery of past ages. 4th. They should stand to the refutation and derison of the old idea, that the church is a great peace power in the world; but on the contrary, that she is a great power to generate and sustain the elements of war and bloodshed. 6th. They should stand, to prove to mankind, that the church contemplates war as a Christian method of settling the great questions of national dispute. 7th. They should stand, to celebrate the war spirit of the Presbyterian Church, and to encourage her in all future time to pursue the same course.

This will thoroughly identify the church and war, and prove to all future enquirers the wish and animus of her present spirit. The continuance of these records implies the continuance of the war spirit, and the expectation that in future years, it will glorify the present actors in these dark and bloody scenes. That men should have done wild things in the hour of frenzied excitement, seems not so strange, but that they should wish to perpetuate records, handing themselves down to posterity as the aiders and abettors of blood, carnage, political and martial partizanship, is but the perpetuation and deformed manifestation of the same spirit of madness to which God has from the beginning given them up.

Some of them must surely be aware, that Christianity has been set up in this world, not for the promotion of war, but for its destruction. They must surely know, that in the progress, purity, and brightness of its coming, it will consume the very spirit of those records and condemn to everlasting shame the war spirit and war conduct of the church. To the glory of infidelity, and to the honor of its highest achievements, and to the utter confusion, dismay, and overthrow of Christianity, the speeches, deepest died in blood, and the loudest and most infuriated cry for vengeance, have been uttered by professed ministers of the gospel. We say it with shame and utter it with humiliation.

But if, in the contemplation of the church, the war spirit is to be cherished and perpetuated in the church, and if it seeks to immortalize itself by records of blood, will not the world soon begin to enquire whether Christianity is not after all, a mere spurious pretender to peace, but a real promoter and supporter of war among the nations? Men will have to revise their opinions of its nature, its power, and its benefits. That Christ's kingdom is not of this world will have to be set down as a mistake. That men are to beat their swords into plowshares, and their spears into pruning hooks, and that they should learn war no more, will have to be regarded as an old prophetic error.

But the church in the future, animated and indoctrinated, and encouraged by the acts and prestige of the past, may be expected to watch with all diligence for cause of quarrel, and to sound the alarm that the nation or party may prepare itself for the conflict. And wherever loyalty may be suspicious, and wherever energy and military decision may be at fault, the pulpits and church courts, with their expulsive discipline, will operate like whips and scorpions to bring delinquents to their political senses. The church, having assumed the ground of a political power, will have to stand firmly to her political duties. If she undertakes to punish men for false politics, she will necessarily have to teach them what is right. This again will necessarily turn preachers into lawyers and statesmen, such as they would be, and churches into lecture rooms of constitutional law.

The benefits arising to the State, from this condition of things, would be great beyond all conception. What a relief to wearied and worn out cabinets and statesmen, to find great points of politics determined by the infallible decisions of the church? For surely it is only upon the ground of infallibility that the church can afford to go into politics. With this light in her hand, and this power over human minds, she will go forth as the dictator of all political plans and policies. Banks, boundary questions, tariffs, home and foreign policies, and all things great and deep belonging to the affairs of State will be decided by this high tribunal, in which humility is pre eminent and mistake impossible.

Weak and captious minds may doubt the capacity of church courts for such matters. But surely none but secessionists can doubt, where the evidence is so clear. That this infallibility should be liable to fall to pieces, and to be divided antagonistically in many fragments, all having their political preferences, and all contending stiffly and determinately for them, may not be regarded as a very clear proof of infallibility. But still it must be, great as the difficulty is in believing it, it seems still more absurd to think, that the sound sense and piety of the church would risk the shocks, divisions, and calamities of such a course, without the hopes and guidance of infallibility. To have her political decisions overthrown by time, and mocked and scorned by parties, broken, shattered, and deceived by her, may not comport with her truth and dignity.

But the captious and disloyal intimate that it would be better to get up a battery of political infallibility at Washington, than to rely upon the fragmentary and conflicting infallibilities of the church. They go so far as to say, that the rending apart of great religious bodies, is the rending apart of the nation, and is rather a poor evidence of infallible loyalty. Contrary to the General Assembly and its records, they impertinently assert, that the church is a spiritual body, having neither fitness nor design for interfering with things pertaining to the Commonwealth. They even say it, and publish it, to the rapid spread of the sentiment, and to the damage of our extra loyalists, that they are the worst enemies of Church and State. They are so unreasonable as to have no confidence in church politicians, who twist the strands of Church and State into a single rope. They persist in a growing idea, that such men are neither loyal to Christ nor Cæsar. But these are the antiquated notions which men retain by holding on to the New Testament, to the Confession of Faith, and the spiritual nature of the church. This old doctrine of the Confession would make the church as disloyal as Christ and his Apostles. As they took no part in political affairs, nor seemed to know that war existed in the Roman empire in their period, so all such narrow views and disloyal conduct are altogether unfitted for the great opinions and flashing glories of church politicians in these last days.

Besides, if the church is to be kept from all political deeds, agencies, and engagements, where is there any outlet for the exercise of the loyal ambition of preachers? How could a professor of theology abandon his post and rush into the affairs of war, politics, and conventions? How could he have had it inscribed upon his tomb-stone, *I left all for Cæsar.*

If the church is to be limited to things spiritual, how is the dull round of ministerial monotony to be broken? How can the lovers of Cæsar, more than the lovers of Christ, find a theatre suited to their tastes and abilities? How can small men become great, and how can great men magnify their magnificence? How can great denominations rise to the eminence of great political and patriotic distinction?

These are things, neither to be forgotten, nor abandoned by men, who make the church an instrument to glorify themselves, and who leap with avidity on to the theatre of politics, the moment that it becomes most promising to their covetousness of fame.

Sad Church Doings in Cincinnati.

Seldom have we read with more pain any thing pertaining to these disjointed times than the following account in a secular paper of proceedings recently had in the First Presbyterian Church, Cincinnati, in connection with the election of elders. We know nothing of the parties to the transaction, or of the nature of the issues involved, beyond what we gather from the face of the report here made. We take it for granted, however, that some of the usual trickery of the unscrupulous partizans now in power in the church to get control of congregations and church property lies at the bottom of the trouble.

The contest appeared to be for the balance of power. The session being composed of two elders generally opposite in their views, it became an important question to increase the number. The Thacker party nominated James Johnson, William Baird and Dr. H. Smith.

C. J. Rogers, Wm. Phillips, J. C. Culbertson were the candidates of the Wade party. On the present occasion there were two questions at issue.

1. Who were entitled to vote for Elders?
2. That the meeting was illegal.

The Thacker party contended that persons holding sittings in pews, persons baptized into the church, as well as regular communicants, were entitled to vote. The Wade party denied that any but communicants had a right to be present, much less to vote. The Thacker party contended that the meeting was illegal, because not called by a quorum of the session as required by the church discipline. This was denied on the ground that the pastor in charge had a controlling voice.

Dr. Thacker declared that he was present at meetings of the session on Friday and Saturday previous, and that no motion was made to call a meeting for the election of Elders; and that Wade and Anderson had, at some date later, conspirator-like, planned the present meeting, without authority and in indecent haste.

The discussion was conducted, on the part of Mr. Corry and Thacker, with the most praiseworthy decorum, while the women, and most of the men of the Wade party, conducted themselves in a most disgraceful and unchristian manner Their chief aim was to silence all discussion. The debate had scarcely commenced when they called in the police. Mr. Corry declared that he was born and reared in the church—being baptized by Dr. Wilson. Some woman cried out "you are none the better for that;" another, "Put him out." Women even cried out, "Knock him down; don't allow him to speak—he is a Copperhead." One hissed, "I would like to scratch his eyes out," another, "Is Dr. Wilson a God? You are none the better for being baptized by him."

He spoke on during a continual assault of the most offensive insults and impertinent interruptions, Doctor Anderson nor any of his party attempting to preserve order. When Mr. Corry took his seat Doctor Anderson spoke in reply, and the utmost order prevailed, no one interrupting him at all; so did all the speakers on his side. After an hour was spent in this way, conceding the right of *protest* to their opponents, the Anderson party organized the meeting by electing General Wade to the chair.

	Votes.
Mr. C. J. Rogers received	51
William Phillips	52
J. C. Culbertson	52
James Johnson	37
William Baird, sen	37
Doctor W. Smith	29

One of the most noticeable features of the proceedings yesterday was the extraordinary conduct of a majority of the women present, from whose sex and professions of Christianity, decorum, at least might be expected. They seemed to have no idea of an organized meeting, and from their seats indulged in all manner of interruptions and abuse of the speakers whose views did not harmonize with their own. We have attended many violent and turbulent ward meetings, when the "roughs" were present, but never did we witness such indecent behavior and outrageous conduct as by those so-called Christian women in one of the leading churches of this city. It was the common remark that no better argument could be offered against female suffrage than their behavior.

Every thing was quiet and serene; no indications of the coming, rage and confusion like Bedlam was discernible, until a motion was made to organize by calling Doctor Anderson to the chair. Mr. Corry objected to this nomination on the ground that the reverend gentleman was not eligible. This created a general furor, arousing the Christian indignation of General Wade and his fellow-sisters in the Lord to such an extent that he and they cried out, "send for the police and remove this man who is disturbing the peace of the meeting." A ready lackey sped to his bidding, and soon returned with a policeman. Hissing, vituperation and abuse were hurled upon the speaker, who maintained his title to be heard by a vigorous appeal to the rules and canons of the church. The policeman arrived at the scene of combat just as Mr. Corry nominated and put to vote the name of Mr. Thacker for chairman, and declared the vote in the negative.

Our chief purpose in citing this report is to call attention to the great truth which unfortunately seems to have fallen out of the consciousness of the congregations; that office-bearers in Christ's house are not "elected" in the sense of secular "elections" at all, but called of Christ to their office, by his Spirit moving the hearts of the congregation to extend the call to them. They derive no authority from the people, as such public acts do, but from Christ. Hence this sort of scheming, and electioneering and strife in connection with this call of elders, deacons and pastors to office in the church, always seemed to us blasphemous and marking the last stage of spiritual decay.

The reporter whom we cite, thinks that the the indecent behavior of the women on this occasion is a strong argument against what he would call the exercise of suffrage by them. But the true difficulty lies back of the excited meeting, and this indecent behavior at it, in the caucusing and array of parties for an election before the meeting instead of the preparation by earnest prayer for the high solemnity of becoming the channel of a call from the Holy Ghost at the meeting. When the ministers and leaders of the congregation so utterly pervert Christ's Holy ordinance for calling the office-bearers of his house, as to borrow all their conceptions of the nature of this proceeding from town meetings and caucuses to elect a constable or an alderman, no wonder the poor women should mistake the nature of the proceeding, and give way to feeling and excitement. If it is an argument against female communicants constituting part of the Assembly through which the Holy Ghost shall call an elder to office, that in this case they gave way to excitement, is it any the less an argument that men should not vote either, seeing that, according to the reporter himself, one of them gave another the lie, and another tried to knock Mr. Corry down, and another old man insulted him?

The Right Spirit.

The New York correspondent of the *Southern Presbyterian*, under date of January 28, indulges in the following reflections:

Our church then has so far as I can see, pursued the only course open to her, that of separate organization, leaving it to the Judge of all to determine where must lodge the guilt of schism.

Yet, brethren of the South, you need not be reminded that this has not dissolved *all* relations between them and us. Such of them as are Christ's—and, thank God there is no reason to doubt there are many,—bitterly as they feel, and unbrotherly as is their bearing toward us, are still our brethren, and the same Spirit that has made both us and them of the one body, will yet make them see the wrong they have done us. It is a worthy ambition to desire to hasten the coming of that time. It is mine as I endeavor to say all the kind things I can *of* those who have put me under a ban, and have practically wrested from me the commission my Master gave me; and *for* those for whom it is my most anxious prayer that their bearing toward them th at cast them out of their synagogues and heap nameless and countless reproaches upon them, may be such as becometh the gospel of Christ.

Forget, if you can, how they feel toward us; and their lamentations over Zion's desolations, and their anxieties for the future—their appalled interpretations of the signs of the times—can not but move your sympathies. I extract, for example, a paragraph from a letter I received last week from a correspondent in the ministry, in the far West:

"I feel sadly sometimes when I contemplate the state of the church. It seems to me that Christianity is losing ground, or, at best, barely keeping pace with the increase of population. Vice is on the increase, and scepticism is paralysing the mind of the masses. It is a notorious fact that the pulpit is losing its power. It seems high time for Christians to awake out of sleep."

The conclusion he comes to is that theology must undergo some modification, to be brought into harmony with "human experience and observation." Judge him not for his theology harshly. Rather pity the earnest and painful struggles of a misguided mind.

It can hardly be more seeming in the present temper of the church which inclines me to the conviction that there is a stir among the faithful of our God here, a deepening earnestness of desire for revival blessings. The initial week of the year was very extensively devoted to special prayer with this in view, and I know of several churches, far apart, and suppose there are very many more, in which these exercises have been continued more or less fully since. The preaching I have been privileged to hear since coming North has been of a more spiritual character than I had dared to hope for, and it is comparatively seldom that I am forced to listen to any thing specially offensive. The truth is, the discovery has been made that, in the language of one who could speak from experience, and that in an Old School church, "This political preaching does not *pay*."

That is *final* in this climate.

Let us postpone as far as it is for us to do so, all questions of strife between us and them, and recognise our common interest in the petition we and they prefer at the throne of our one Lord and Redeemer: "Lord, revive thy work."

EXILE.

Response of Southern Presbyterians to their Calumniators.

The *Southern Presbyterian*, (*S. C.*) of Feb. 8th, after citing the efforts of the *New York Observer and the Presbyterian to persuade* Northern Christians that the Southern Churches and particularly Southern Ministers are "disloyal," proceeds to make the following clear and vigorous statement of their true attitude:

We have often wished that these editors could understand how strangely these charges and insinuations fall upon Southern ears, and perhaps not less so upon the ears of many good and discriminating men even at their own doors. While upbraiding us for standing aloof from the Northern Church, not the slightest allusion is made to the fact that that church itself has by various acts compelled us to take up and maintain an attitude of independence. The door of re-admission has been violently closed in our faces, and then we are reproached for remaining outside. As a Christian body, we have virtually been excommunicated, and are then reviled because we do not sue to be readmitted. The *Observer* has faintly hinted that when we adopt the Northern views of secession and slavery—in other words, when we are prepared to swallow the dose offered us by the Pittsburgh Assembly, all obstacles to our restoration will be removed. Now, on this subject—waiving for the time all consideration of the right of ecclesiastical courts to examine us as to our political views—we propose to speak with all plainness, for in no other way will our true position ever be rightly understood by the Northern people.

The Pittsburgh Assembly, if we have any right conception of its deliverances, requires Southern Christians to confess that secession and slavery are sins in the sight of God, and must be repented of, before they can be restored to fellowship with their church. Now, we affirm most emphatically, that Christian men of the South can do neither without perjuring their consciences in the sight of God. Their relations to the United States Government, they freely admit, have been changed by the results of the war, but their convictions of the justice of their cause are unchanged.

Southern men, if we know anything about the heart of the people, were actuated by no more vindictive feelings toward the North. They were contending mainly for the right of self-government—a right which the Northern people would, under almost any circumstances, maintain to the last extremity. The sword, however, has decided the case against us, and we bow with unfeigned submission to that Providence which has re-established the United States Government over the whole country. The same principles which made us faithful to the Confederate Government while it exercised power over the South, will now make us yield every obedience to the United States Government, which has been re-established in its place. Nay more; we sincerely believe that Southern men will be more steady in their adherence to this Government, if it is wisely and impartially administered, than Northern men themselves will be; and for the simple reason, that Southern men have always clung more tenaciously to constitutional principles, whilst Northern men are strangely prone to resolve every thing into the popular will. Be this as it may, our convictions of the original rectitude of our cause remain the same. When, therefore, we are called upon to renounce our course as sinful in the sight of God and to be repented of, our feelings are shocked. We feel that we are called upon to play the part of the hypocrite.

Nor is the case different in relation to the matter of slavery. The question may be asked, what is the nature of that slavery of which we are required to repent? If it is what is technically termed American slavery, then the Assembly has stultified itself by contradicting its own past deliverances, especially that of 1845, where it is roundly affirmed that this same kind of slavery is no bar to church fellowship. If it is slavery in general, or in the abstract, that is meant, then the Assembly places itself in direct conflict with the Bible, which not only tolerates, but regulates it as an existing institution. Nay more; those who take this ground are on the broad road to infidelity, and from such we are commanded "to withdraw ourselves." As to the abuses of slavery, *Southern Christian men have not only regretted and mourned over them, but they have done all they could in the circumstances of the case to rectify them. So far as we ourselves are concerned, we are glad that the institution is overthrown. We feel that we have been emancipated from an onerous and intolerable burden, without incurring any responsibility as to the future destiny of the negroes. Towards them, however, we have no unkind feelings whatever. They have served us faithfully in years that are gone by; in the bloody conflict from which we have just emerged, the great body of them adhered with singular fidelity to their masters; and even now, they would cling to the whites as their best friends, if it were not for external influences brought to bear upon them.* We shall, therefore, do all we can to promote both their spiritual and temporal welfare. Notwithstanding all this, however, our former views of the lawfulness of slavery are unaltered. We have no compunctions of conscience for having held them in servitude. They were placed by the providence of God under our care, and if we did not do all that might and ought to have been done to promote their welfare, we at least tried to regulate our deportment toward them by the word of God. We have nothing to repent of, therefore, in relation to this particular matter. If our Northern friends really wish to effect a re-union, they must adopt other means than those proposed by the Pittsburgh Assembly.

But unfortunately, the above are not the only obstacles that have been thrown in the way of re-construction by the Pittsburgh Assembly. Not content with having misrepresented, calumniated and excommunicated us, they have openly avowed their purpose to invade our churches, and sow discord among our people. If this is not the purpose of the scheme of evangelization which they propose to carry on in our boundaries, we know not how to interpret the plainest language. According to the proposed plan, churches are to be organised within our bounds wherever discordant elements enough can be found to do it; Presbyteries are to be formed, even if it should be necessary to carry ministers out of their proper boundaries to effect it; and church property, wherever a legal claim can be established, is to be seized and appropriated to the uses of this unrighteous usurpation. In short, every thing was done that could be, to insult and humiliate Southern Christians. Not a word was uttered, so far as can be remembered, to palliate and extenuate the supposed faults of erring brethren. It was war, and nothing but war, to their extermination. Is it strange, therefore, that Southern Christians should stand aloof from those who breathe out only threatening and slaughter against them? Would they not expose themselves to the charge of hypocrisy, and at the same time, become contemptible in the eyes of the world, if they were to seek re-union with the Northern Church under such circumstances? Verily, if there is schism in perpetuating the separation of the two branches of the church, the sin lies at the door of the Northern Assembly, and not at ours.

For the Free Christian Commonwealth.

Repentance of God.

In several places of the scriptures, God is spoken of as *repenting*. He is said *to repent* that he had made man upon the earth—that he had made Saul King, etc. But it is also said that he is not man, that he should lie nor the son of man, that he should repent. I am the Lord I change not. With God there is no variableness neither shadow of turning. When God is therefore said to repent, it cannot mean exactly what is meant when man is said to repent.

One of the radical meanings of repentance is an *alteration of conduct*, so when God said it repented him that he had made man upon earth, he thus expressed the alteration of his conduct toward him but not any change in the divine will or purpose. That remains the same yesterday, to-day and forever.

What God did in the instances mentioned, is a clear explanation of what is to be understood by repentance as applied to God. We have said that one of the attributes of repentance, was a change of conduct, but not of mind. God now changed his conduct toward the antedeluvians, as the history manifestly shows. In this sense he repented, that is, he changed his administration but that was only a part of his eternal purpose.

So in regard to Saul, God repented that he had made him King of Israel. He now changed his administration toward that monarch.

Repentance, as applied to God, is one of those Scriptural terms, that are spoken after the manner of men and accommodated to their weakness and their modes of thought. In man it means two things, 1st revolution in mind, and 2nd revolution in conduct. In God, it means not revolution in mind, but revolution in conduct or administration.

A comparison of scripture with scripture compels us to this just and consistent conclusion. It relieves the Bible of the false charge, that it makes God a mutable being. It is from the Bible especially that we learn the eternal immutability of God. If we had no book but common history we might come to a different conclusion, or to one wholly unsettled and unsatisfactory.

Christian Union on Common Sense principles.

The movement of the Cleveland Convention to which we called the attention of our readers last autumn, seems to be propagating itself in New York this winter in a series of "Union Sermons" in churches of several denominations. We find in the Central Presbyterian of Mar. 1st the following common sense remarks on the subject in connection with a notice of a union preaching at which "Chancellor Ferris" took part, and a sermon of Dr. Vermilye:

We have generally noticed that when Christians most carefully study to be quiet and to do their own business in the Master's vineyard, they are most powerfully and harmoniously drawn toward each other: and then when for any practical purpose, they meet face to face, it is to act and not to preach union.

We have heard the most beautiful discourses of platform charity from those who very soon afterwards proved that they had no other kind of this heavenly virtue, or not enough to keep them from biting and devouring brethren whom they had so sweetly caressed.

When men begin to give to any doctrine or fruit of Christianity, that importance which makes it for them a new Gospel, we tremble for the ark. Here is room for pride, passion, and prejudice to display themselves. We shall have shibboleth and sibboleth, hard knocks and hard words, indignant champions in the name of truth and love, scattering firebrands, arrows and death around the land, till men exclaim, "O charity, what crimes are perpetrated in thy name."

It is very remarkable that, whereas, when the ministers of Christ preach the Gospel with a view to save the souls of men, they address themselves to the wicked in kind and affectionate terms, the same ministers, when they become the champions of a particular dogma, to which they require the assent of other Christians, do so often exhibit a different temper and style of speech. Dr. Vermilye, who would no doubt preach lovingly, as becomes a disciple of the meek and lowly Saviour, to publicans and harlots, dismisses all this when he endeavors to convert his brethren. In delivering the first address in the Church of the Messiah at this "*true* Christian Union" meeting, he is found "inveighing with great force against the bigotry of those who would refuse Christian intercourse with those holding the great doctrines of evangelical religion." He charges that an Episcopal clergyman, who refused to exchange pulpits with a Dutch Reformed pastor, and violated the *first law of the Gospel*. He calls upon the Protestant Brotherhood to band themselves together against a common *enemy*, "an abominable spirit," which he finds not in the world, nor in the Romish Church, but amongst Protestant Christians. He waxes warm, he glows with righteous indignation, "I cannot and shall not submit;" he is no longer a messenger of peace; he is a fierce warrior, cased in rude armor, throwing aloft his glittering sword and breathing defiance and destruction to those whom it is the design of Christianity to bring together with him into the same fold by all the appliances of gentleness and love. Those who hear him with delight are filled with the spirit of strife, while those who dissent are repelled; they cannot be attracted by such an exhibition of bitterness, although it is all in the name of *Union*.

For the Free Christian Commonwealth.

Columbia Theological Seminary.

This time honored Seminary is the most prominent of all similar institutions at the South. Very many able and useful laborers it has sent forth, a blessing to the church. Eight States, wholly, and two, partly, have been and are, dependent upon it, for their supply of Ministers of the Gospel. The importance of sustaining such an institution cannot be overestimated. Its resources are now sadly diminished. No other object can make a stronger appeal, for support, to its friends, and to all who have at heart the welfare of the kingdom of our Lord Jesus Christ—for no other is more valuable and important than this.

Contributions, which will be gratefully received, may be sent, by express, to Rev. Prof. Woodrow, Theological Seminary, Columbia, S. C.

ALUMNUS.

The Bible, so little in bulk like the five barley loaves and the two fishes, what thousands upon thousands has it fed and will it feed, in every age, in every land of Christendom to the world's end.

Free Christian Commonwealth

Conducted by an Association of Ministers.

A. DAVIDSON, Agent and Publisher.

LOUISVILLE, KY., THURSDAY, MARCH 22, 1866.

Present State and Movements of Parties in the Church.

The signs of preparation and movement in the various Church parties—or "cliques," as the *Presbyterian* denominates a party three-fold as numerous and reputable as that which he is at last deserting—indicate an intention, on the part of the pseudo-conservatives, at last to "deliver battle," to their Radical antagonists; and, on the part of the latter, a purpose, having *strategized* their enemy into an untenable position, to make a bold effort to complete at one blow the campaign begun in 1861.

Those of us who, from the first, planted ourselves on the Scriptures and our standards, refusing all compromise with the semi-infidel fanaticism which, under the seductive guise of "Loyalty," sought to seduce our church from the platform of the fathers, and incite the mob against the friends of truth; who nerving ourselves to patient endurance of the storm of obloquy, reproach and falsehood that burst out upon us, exposed the treacherous purposes of the leaders of the apostasy, and pointed out the inevitable consequences of giving place to them even "for an hour;" and who struggled against the disruption and disintegration of the church of our fathers to which we had given the energies and enthusiasm of our youth, until the traitor demagogues by their miserable falsehoods seduced the Assembly of 1865 into making the gulf of separation impassable—are now in a position to contemplate somewhat calmly and impartially the issues involved in the approaching conflict between the pseudo-conservatism in its various degrees of stedfastness to truth, whose policy is to resist only after it is hand-cuffed, and the Radicalism of various degrees of rampancy which battles for final possession of the church.

Of course our sympathies are with our conservative brethren, and more generous toward them than they have been toward us, while we decline to go into battle under their lead we shall render every assistance as "an outside friend." We pretend not to be neutrals in the conflict; for one of the parties holds many truths of "the like precious faith with us," and have erred chiefly, in letting their political zeal get the better of their Christianity, and their desire to avoid trouble and abuse to outweigh their sense of duty to Christ's truth. We shall endeavor to forget how, when we went into the battle at the only time and on the only ground on which victory could be won, they not only declined to assist us, but bought their peace of the common enemy by joining in the hue and cry against our rashness, our extreme views, our fierceness, &c., &c. It is due to candor, to say, however, to our conservative brethren, so-called, that bad an opinion as they affected to have of our wisdom in 1861-2, we have had a still worse opinion of their wisdom, and events more than justify our opinion. They have affected to be afraid of us; but we have been, and are, still more afraid of them. They have deprecated, what they were pleased to call, our extreme views and uncompromising spirit, but still more earnestly have we deprecated their time-serving policies, their timid euphemisms for essential errors, and their sacrifice of intelligent convictions concerning the spiritual nature of Christ's kingdom to their fears of the mob clamor, or to their miserable political prejudices.

Nevertheless there are intelligent, rightminded Christian brethren, with all their timidity and time-serving, and genuine friends of Presbyterianism.—Some of them will come out courageously at the *burial*, like Nicodemus and Joseph, if it comes to the burial. And all of them are such as every true friend of the church must desire to see successful in the approaching conflict with the coarse, stolid, ignorant and conceited Jack Cades who are seeking to inaugurate the Millennium of fanatical tenth-rateism in the church.

Any analysis and classification of the present state of parties in the church is very difficult, by reason chiefly of the complex issues involved in the controversy, and the differences of opinion and prejudice in the same party concerning the relation of our church: First, to the New School body; secondly, to the Southern Churches; thirdly, to the non-political orthodox party still left in the Church; and fourthly, to the former platform and spirit of the Church before the war. For the purposes of illustration, however, disregarding some of the cross lines, we may classify parties into these *six*: 1. The non-political orthodox party represented by the Declaration and Testimony and similar protests. 2. The semi-political conservative party of principle typified in Dr. Hodge. 3. The *Gallio conservative*, or party of no principle, typified in the recent *lusus ecclesiæ* at Chicago. 4. The Radical excision party of Dr. Breckinridge. 5. The Radical Anti-New School party of Pittsburgh. 6. The Radical New School party of Cincinnati, with the accession to it, probably, of the Presbyterian's remnant of a "clique."

1. As to the purposes of the non-political Old School party, we have no information. We presume, however, that, having at the expense of no little obloquy and denunciation, taken their stand on the old foundations, and discharged their conscience by bearing their testimony when further struggle was useless, they will not care to enter very earnestly into a contest in which they cannot possibly gain anything beyond a feeble recognition of a part of the great doctrines for which they contend. Their chief danger will be from allowing themselves to be misrepresented in the General Assembly—worse by far than not being represented at all—by the log-rolling and strategy already resorted to for controlling the Spring Presbyteries; from being tempted, by their zeal to help their semi-political-conservative friends, and to damage their radical enemies, into some compromise Janus-faced utterance which may blur, and render of no effect their previous noble testimony for the truth; or from being intimidated by threatened Bulls of excommunication into silent acquiescence under the high-handed rule of the apostate radicals. That they are feared as the real conservative power in the church is acknowledged by their enemies, in their affected hope that they will leave the church. The Lord having granted them grace to act with so much wisdom and courage in time past, we may the more confidently trust that wisdom will be given them from above, to enable them to make the best use of their position in the coming conflict.

2. The semi-political conservative party of principle are keeping very quiet to outward appearance, but, we think, are none the less determined in their purpose than their blustering antagonists. We have had repeated intimations from the East, of the great confidence felt there of being able to restore the church to her old foundations at the next Assembly. We hear it as coming from one in a position to know something of current opinion in the East—"That he has yet to meet with *the first man of any intelligence*, who approves of the doings of 1865." We rejoice in this spirit of confidence; and would be disposed to augur well of the success of this party, but for our fears that it may rest content with some mere pitiful concession of a change of form in uttering the heresies of the last five years and in giving them application.

3. Of the third party—the Gallio conservatives—who lack either the intelligence to comprehend the great truths involved, or the conscience to care for them, if they did, we have no need to divine the purposes. They have none; but will generally, we think, be disposed to let the second party do their thinking for them, and give that party all they have to give—their votes. Thus according to our theory, the conservative party of principle will go into the contest with a fair prospect of being aided from two extremes, on the one hand the party of the Declaration and Testimony, whenever principle and truth is in issue—on the other hand by the votes of the party of no principles, whether truth and principle is in issue or not.

4. Turning now to the three wings of the antagonist party, we come first to the party of our venerable friend, Dr. Breckinridge, consisting of himself and the half dozen "men Friday" who usually form his body guard. Numerically speaking, this is not an important party; but if any party with large numbers and little brains needs a leader, and will consent to pay well for one, by exchange of votes that will "go it blind," to use a common phrase, and without scruple to accomplish his ends, then this party of one is a power in its way. Dr. B.'s relation to the coming conflict is a curious study. Naturally a Jacobin, his affinity must be with the radicals. And chafing under his terrible worsting, first in the struggle with Rev. Stuart Robinson, and next with Rev. Dr. Wilson, which have left him—in his own plaintive terms—"*without a party in Church or State*" in Kentucky—his purposes at present all concentrate upon one burning desire for holy vengeance in exscinding them and their associates. This pious desire no doubt brought him to the meek and gentle spirit of subjection to the "highest earthly tribunal," in which his pastoral to the ministers and elders was issued recently, calling a caucus at St. Louis to make the rescripts to the next Assembly run, in effect—"*It seemeth good to the caucus—and therefore, to us and to the Holy Ghost*," &c.

But, unfortunately for Dr. B., the party on which he must rely to accomplish his purpose, is that which is most persistently bent on union with the New School! Will the mountain come to Mohammed, or Mohammed go to the mountain? If he joins them to get their votes for his cherished plans of vengeance, he joins those who are bent on blotting out that great revolutionary work which forms his one era of church history, and on which he has staked his fame. Will our venerable father, for the sake of vengeance now agree to put the reform of '37 in the same category with his other great work—the Danville Seminary—among the splendid failures of the church?

5. Touching the purposes of the fifth of the parties,—the Radical Anti-New School party—we are equally at a loss to determine whether they love Old Schoolism none the less, but hate the South more. Our judgment is that, wild as the political fanaticism in the churches of the Pittsburgh region may be, there still remains enough of the old spirit and memories among the older men to make the union with New Schoolism "very bad to take."

6. We are therefore led to doubt whether the sixth faction, just now the noisiest and most blustering, will be able to effect its revolutionary purposes, even after the accession of the *Presbyterian* to its ranks. What those purposes are our readers may gather from the following extracts. One is the conclusion of a writer who has been *cavorting* through some thirty columns of fine print in the Presbyterian, in response to Dr. Hodge; and, as if by way of showing that somebody in the Radical party has some learning also, has quoted more Latin and cited more learned names than we remember to have met with in any controversy we have read. We must say, in all candor, that Dr. Hodge, unless he can answer Herzog's Cyclopedia, or Buck's Theological Dictionary, will not be likely to answer this writer. The only point at which he seems to touch *terra firma* is at the close—when after classically crowning Dr. Hodge with a garland, as the ancients crowned the victim led to the slaughter, he tells us:

> Unless we hold fast to God's law, any attempt to trace its path, or follow its windings, will be vain as an attempt to sketch the way of the serpent on a rock, the flight of an eagle in the air. We shall find ourself in a labyrinth of darkness and confusion, with no clue of Ariadne to bring us to the light. But one straightforward and obligatory course is left for the Assembly of 1866 to pursue. *It is to ignore the logic which declares that the injunction of* 1861 *has passed into history*, and is no longer of force! *As well might the law of God be said to have passed into history.* Subjection to the civil power is God's command. The Assembly, too, must ignore the logic which tries to separate the injunction of 1865 from that of 1861, and seeks to remand this also to the "domain of history." These injunctions must be enforced. Besides this, the church, speaking by her official voice, *and acting by her official hands, must separate the persistently contumacious and still violently rebellious from her communion*, if she desires her children to shun their ways, and avoid their crimes. The relaxation of regard for authority foreruns the destruction of authority itself. It betokens defection in both clergy and laity, and is the index of self-dissolution.
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> But we have an unutterable horror of "indifference," "expediency," "incompetence," and "imperfect right," when any defined moral duties are the theme of discussion. These are the murderous drugs that, taken into our system, and circulating through our veins, cause coldness to creep over the heart, apathy to take possession of the whole frame, pulsation itself to cease, and naught to be left but the certain symptoms of approaching death. That the General Assembly of 1866 will not be betrayed into a fatal relapse, nor recall the exercise of its "perfect right" to require of those who, having engaged in nefarious rebellion, now wish to enjoy the privileges of our communion, what God required of Pharaoh, of Achan, of Job, of David, of Israel, and requires of every returning prodigal, even the utterance of this old term of communion, "I have sinned," is the profound and assured conviction of
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> AUGUSTINE OF HIPPO.

We cite this writer, as the most learned of the Radicals, to show their purpose. The *Presbyterian* feels sure that the "intellectual vigor" and "learning" of this writer will be apparent to everybody. And in an article, rather elaborately written, the editor takes the union with the New School to be a corollary from the separation from the South—one of his leading arguments for this position is the *political* argument now between the two!

Such then are the elements to come into conflict this spring. We shall watch the result with great interest.

The sort of Ministers needed to save the Church in Missouri.

We would have read with much amusement—but for the sense of shame and humiliation at the condition to which blood thirsty fanaticism has brought our once noble and dignified old church—the following description of the ministry needed in Missouri, in a letter to the Presbyterian of March 10, from a native Missourian:

> And to whom are they nearer allied than to our church North? With the other denominations now contending for future possession, they differ as regards doctrine, church polity, *and politics*. With us they only differ politically: and for this reason, to prevent a *worse calamity*, I think, many of the present vacant churches can be prevailed upon to receive and support Eastern ministers; and all the more readily, because they are unable to be supplied by ministers of their own kind.
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> But as I have intimated, the ministers that come here from the East ought, in my humble opinion, to be possessed of certain qualifications not found in every theological graduate.
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> In the first place he must be *loyal*, of course, entertaining such views of his relations as a faithful minister of Christ to the government under which he lives as will allow him, *at least with a protest*, to take the constitutional test oath, so as to free himself from all *suspicion* among his hyper-loyal supporters, as well as to protect him against any possible embarrassment with the civil authorities.
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> Again, while he must be thus undoubtedly loyal, and *able* to show it, still his loyalty *need not* be of such a kind as will require him to tell it out to every man he meets during the week, and remind the Lord of it without fail twice every Sunday. In a word he will have about as much use for his prudence and common sense as for any thing he may get by a three years' course in the seminary. Again, he ought to be a *young man*. Old men coming out here, the people take for granted are not very acceptable at home, and therefore they do not want them here. Besides, old men have a past history which the people are sure to inquire into, and the result of the investigation is not likely to please both parties. And in addition to this, the man who comes here ought to be young so as to grow up with, and become assimilated to, the tastes and habits of the people.
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> Again, he ought to be an *unmarried man*; because, if married, the character of his wife must also be taken into consideration; and, of course, the chances are just twice as many that he (she) will not prove acceptable. Sectional jealousies have I believe, taken a deeper root in the hearts of our women than our men, and I may add, are apt to manifest themselves more unmistakably when coming in contact with the *women* than with the *men* of the opposite party; so that, however popular the parson might prove, it would all be spoiled, should the madam be condemned as "too Yankeefied" by a jury of her own sex.

These now are the fundamental requisites for a ministry that shall go after the lost sheep in the Missouri wilderness whose shepherds have been torn away from them by the disgraceful military tyranny which has ruled Missouri, under the direction of Holy Presbyterian inquisitors. These are the arts by which the scattered sheep may be beguiled into hearing the "strangers voice" whom their persecutors now send to gather them again. The *Presbyterian*, joins in the appeal and exhorts young men to the imitation of Loyala in the following strain:

> A correspondent in this week's paper pleads for Missouri, and directs his plea to young men. We would endorse the plea, and ask for its serious and prayerful consideration. We believe that a band of young men, going into that State during the present summer, and going in the spirit of an entire and absolute consecration to the work of preaching the gospel of Christ, would do more for the cause of Christ and his church during the next five years than they could possibly effect in any other field which they could select. Cannot such a band be formed in one of our Seminaries, or by correspondence between the various Seminaries of our church? Or will not solitary individuals, communing with their own hearts concerning their duty, hear in this call a Divine voice, saying unto them, "This is the way, walk ye therein," and give themselves to supply this pressing need?

It seems then that entire consecration to preaching the gospel now-a-days consists, first in taking the Atheistic test oath of Missouri, by way of winning the "hyper-loyal," second in not reminding the Lord of his loyalty twice every Sunday; third in having no previous history of service in Christs cause that either party can get hold of; further in having no wife to double the chances of failure. Verily a people fed by shepherds so extra circumspect and cautious must grow in grace rapidly. Are we to understand therefore that Pope Janeway and the conclave of Cardinals at Philadelphia, will not pronounce men only "quasi-loyal" who do not "remind the Lord twice every Sunday" of their loyalty—if only they will take the Missouri test oath, swearing in effect "we have no King but Cæsar."

Very Remarkable confessions touching the Radical strategy, and the ground of the abuse of us.

The *Presbyterian* of February 24th, contains a somewhat remarkable leader on the subject of "union among Presbyterians," which is evidently intended to *pronounce* in favor of a "caving in" to Monfort & Co., on the subject of reunion with the New School. We feel very little zeal upon that subject, for, in all candor, we are bound to say that we do not see any ground of difference between that whole section of our church represented in this union movement, and the New School brethren, which should keep them apart. True the New-school body, as a body, if it stands not just where it did in 1837 on all doctrinal questions, has departed still farther from the theological views of the "Act and Testimony." But the fundamental distinction of our Radicals seems to be that they neither know nor care much about the great doctrines of the "Act and Testimony." With them the maxim is "no matter what a man believes if he curse the South according to Sumner and Stevens." The New-school body has made some advances toward the ecclesiastical policy of the "Act and Testimony:" but that is rather an objection than otherwise to our Radicals who are generally a *no-church* "co-operation" party.

We are not disposed therefore to quarrel with our contemporary because of his judgment that, after all, the *political* sympathies of the two being identical, and that being now-a-days the primary, and theological views only the incidental question, they should no longer remain apart.

But we regard the *Presbyterians* confessions, in going over to his new allies, as a very valuable testimony in our favor, to the fact that the obloquy and malignant falsehoods heaped upon our heads during the past five years were simply intended to be *strategetical* and by way of feint to cover up the movement to widen the breach between us and the Southern churches in order *to close the breach between us and the New School.*

It seems now that the terrible abuse heaped upon our head, as maligners of the brethren, because we exposed their treacherous designs in disrupting our church, was simply to divert the attention and deceive the people, until things were ready for the *coup d etat!* Lest our readers think we exaggerate, we let the Presbyterian speak for himself touching his new allies:

> But the settlement of the question whether Northern and Southern Presbyterians can be one, starts, as we have intimated, another question, to wit—Can the Presbyterians of the North become one? Or rather, it brings up this question with fresh interest—invests it with greater urgency—and will doubtless seem to many to make an answer more imperative, and the consummation of union more needful. We think that we are not doing any injustice to any of our brethren when we say that some in our church have worked unto this end. They have opposed the reconstruction of the church in the visible form which it wore before the great rebellion, *because they thought they saw in this reconstruction an obstacle to the reunion on which they had set their hearts. They have, therefore, been striving to widen one chasm, that they might bridge over or fill up another. The strategy is excellent, considered as strategy; for every manœuvre may be made quietly, and under cover. Moreover, many may be brought into line in this way who do not yet see the "objective point," and who are, they think, fighting in good earnest against "fellowshipping rebels," while they are slowly marching towards a camp which they have not been accustomed to consider a friendly one.* How far they will go remains to be seen; but the general fact is, we think, incontestable, that the failure to secure re-union between the Northern and Southern sections of our church is about to have a powerful influence in furthering the reunion of our church and what is now politely termed the "other branch."

Is not this a somewhat remarkable expose of the doings of men professing to be doing the Lord's work in the church? And when it is born in mind that this policy of "widening the breach" has been carried out by the most solemn denunciations in the name of the Lord of the men who have stood fast in the fear of God, by the old principles and policy of the church—denunciations so fierce as to have frightened the large body of conservative men into silence and acquiescence—can any honest man pretend to say that the terms employed by the *True Presbyterian*, the *Free Christian Commonwealth*, and the Declaration and Testimony to characterize such men and such doings have been unjustifiable?

But, in the same article, the *Presbyterian* makes another most precious admission, to the effect that himself and his new allies have not pretended to meet their opponents on the ground of scripture argument; or counted on carrying the people by reason and argument, but by weight of "influence." Hence, of course, their policy has been not to venture upon an argument with us, but by dint of calumny and abuse to destroy the influence of our arguments and appeals to Scripture on the popular mind. According to the *Presbyterian* they have got the people so trained that they can be gotten to the truth, only as a pig is driven across the bridge—by driving him the other way! So that "Border State" preachers, if they would guard the people against the infidelity of Parker and Emerson or the semi-infidelity of Bellows, Beecher, Bushnell & Co., must eulogzie those worthies. Hear the *Presbyterian*:

> It seems to be very probable that those in our church who would offer the most persistent and vigorous opposition to this union will not be very long in a position to make that opposition effective. The signers of the Declaration and Testimony," and those in the Border States who sympathize with them in their admiration of, and love for the Southern church, are those who most vehemently protest against any fraternization with the New-school church. *But this clique has so utterly lost influence in our church, that anything which they strongly oppose, does, for that very reason, gain some degree of favor with large numbers in the church.* And as they hang but loosely by the church, and have already declared that they can very readily go out of our church, and if they are not pleased with the action of the next Assembly, will go out of it, we think that the settlement of this question will not be long embarrassed by their presence.

We care not now to demur to the *Presbyterian's* playing spokesman for the party of the Declaration and Testimony, and announcing its intentions and policy. We do not ourselves pretend to be the organ of that party, or of any other party in the church. Yet we take it for granted they do not intend to be invited out of their mothers house, by the treacherous upstarts with whom the *Presbyterian* seems to be casting in his lot—nor to go out of it, until it is ascertained very certainly that there is no longer force enough in the citadel to put the traitors into their proper place. We cite the passage simply for the sake of its precious admission that, with his section of the church, great questions of Christ's Kingdom are decided not according to Scripture and argument but according to the "influence" proposing them. Is not all this a curious comment on the current Presbyterianism.

The North-Western Presbyterian.

The "editor in chief" of this Western luminary seems to think that we have not treated him fairly in representing him as saying that a radical or conservative paper ought not and could not be sustained in that region; and that a paper bearing either character would do incalculable harm. He contends that by our omission of the word "extremely" we thereby misrepresented him, and says that there is a wide difference between the expression "conservative or radical" and "extremely conservative or radical."

Now we did pretend to quote his language, and we do not see that he has improved the matter by stating the thing in his own way;—for to prefix the word "extreme" or "extremely," before "radical" is more a tautology than otherwise, and to say "extremely" conservative is simply nonsense. If we had added that in the judgment of the "editor in chief" a paper without any decided exhibition of brains in the discussion of questions fundamental to the interests and purity of the church; or a paper without any well defined principles ecclesiastical, was the most suitable paper for that region, we would probably have been still nearer the truth. For a more contracted channel of communication with the people of the "great Northwest, we have never seen than the recently established "North-Western Presbyterian."

This "editor in chief" affects great horror at the idea of our speaking of Dr. R. J. Breckinridge as sitting amidst the ruins of the institution at Danville which his better nature had built up, and adds; "would the *Commonwealth* transfer these scenes to the North-West, and then sneer at our Seminary, with vacant chairs and deserted halls, and pointing the finger of scorn at some of our beloved professors, sitting lonely and sad amidst the desolations produced, sneeringly proclaim, 'Pity the sorrows of a poor old man.'" We have no desire to witness any such scenes; and if the venerable professor at Danville had attended to the duties of his office, and exercised that Christian charity which a Christian should ever exercise he might have been surrounded by a host of students preparing to go out and battle manfully in the name of the Lord of Hosts. And if those beloved professors at Chicago shall pervert their office and become political brawlers then the sooner their chairs are vacant the better.

As to the other part of his article in reference to our not sending him in exchange the *Free Christian Commonwealth*, we owe him an apology. When the "North-Western Presbyterian" first made its appearance we requested our clerk to mail him our last issue and put the N.-W. P. on our exchange list. And as we noticed in the columns of that paper frequent reference to the *Free Christian Commonwealth*, we naturally inferred that it was read by him. But in a conversation with a friend from Chicago, we were informed that the editor of the N.-W. P. was under the necessity of borrowing our paper from his neighbors—and upon looking at our mail-book we discovered that the name had not been entered. We rectified the mistake as far as in our power, and mailed to the editor several of the back numbers, among which was one containing an article on "Journalism in Chicago" which we hope afforded him as much enjoyment in reading as it did us in writing it.

The Spirit of our Southern Brethren

We take the liberty of citing from a private letter received from a beloved friend and brother in one of the Southern States, who in time past has been held in honor by the whole Presbyterian Church. Our apology for any violation of the courtesies of private correspondence is the fact, that such letters may the more be relied upon as the heart utterances of men, whom it seems to be esteemed one of the Christian virtues now-a-days to misrepresent and malign in the Northern and Eastern journals:

——— FEB. 26, 1866.

"I feel inclined this afternoon to fulfil a long cherished desire to send you my greetings across the dreadful gulf opened between us about five years ago. What an experience you and I too have had since I shook hands with you last at the corner of the street in Louisville! God help you my dear and honored brother for your faithful testimony during all this period.

"The South submits in good faith to the arbitrament of this war. If our people behaved well during the struggle, they are behaving far better now. I consider it a sublime spectacle to see a gallant race of men accepting so quietly that which is inevitable. The patience with which impoverishment is borne by the rich, and hardship and want by those accustomed all their lives to every luxury is heroic: I hear nobody complaining or repining. All is manly, brave hearted endurance. Some hope for better days, but very many have no such hope at all. For my part it is with me a constitutional necessity to hope more than I fear, and yet my judgment is on a balance. I cannot see with any clearness what is before us.

"I would emigrate, but for three reasons, 1. I don't think I have a right to quit my country in a time like this, I have had my full share of responsibility (as far as sympathy goes) for secession, and am willing to take my full share of the consequences. 2. I don't know any better country, all things considered to go to. 3. I have not the means of going comfortably. As things are, therefore, I have no such idea. I belong to the soil, was born here and expect here to die.

"Our church's poverty does not dishearten me in the least. But we are terribly prostrate, and depressed overmuch. O for the outpouring of the Holy Spirit upon all our people. War is a terrible demoralizer."

"Make Hay while the Sun Shines."

A correspondent of the Presbyterian Banner of March 14th, evidently becoming alarmed at the change which has come over the country since the veto message of President Johnson, is calling for missionaries to hurry down South and secure a foothold before the negroes shall be left free to attend upon such preaching as they themselves shall elect, uninfluenced by the "Freedmen's Bureau."

Now it is a fact not to be gainsaid that the Christian people of the South have ever been the true friends of the negro, and their most faithful religious teachers; and that if left to make their own selection would still prefer the Southern Christians as their religious teachers, in preference to any of the Martindale's who may be commissioned and sent South by the "Freedmen's Committee." We gave some months ago a fair specimen of the kind of teachers employed by this society, in republishing the speech of Mr. Martindale concerning the negro character, before the synod of Ohio last fall. He represented these negroes, in one breath, as the most wicked and degraded people upon the face of the earth, in fact very little above the brute, and in the next, as the most pious and devout of any people in the country.

It is, we believe, a rare thing to find a negro who has any tendency to scepticism in religion, though they are naturally very superstitious; but if such missionaries as this Martindale are to be their teachers, they will be unable to tell whether they are hearing that which is true or that which is false. We pity the poor negro if he is compelled to receive his religious instruction from such men. Here is the manner in which this correspondent urges that the field be occupied at once:

> A FREE GOSPEL FOR THE FREEDMEN.—Could I gain the ear of every Evangelical Church in the North, and were I capable of uttering one fervent, persuasive word, that word should be this—carry the Gospel to the millions of freedmen while you can. Depend upon it, access to them will be denied you just as soon as the popular will there is allowed to go forth. Now the door is open. Enter in, and you at once, and forever, enable the black man to assert for himself the right to hear the Gospel on the basis of the "Great Commission," and not acording to the caprice of his late master. But allow things to revert to their old channels, as they must when the military are withdrawn, and from the denser and more needy masses of the late slaves, you will certainly be cut off for a whole generation—possibly for many. Again I say, enter in; enter in by thousands before the door be shut; and then the negro will be able to keep it open. SOUTH-WEST.

A Letter from Tennessee.

MESSRS. EDITORS: In these days of spiritual declension, when the world has so deeply overshadowed the church, we hail with joy any token of the Divine blessing. Here and there a rift is made in the dark clouds, through which the Spirit descends, and a church enjoys a time of refreshing from the presence of the Lord. It was your correspondent's privilege to witness such a season of revival, lately in the Presbyterian Church at Clarksville, Tenn. For several years during the war it had been closed, although fortunately escaping the desecration and abuse which fell to the lot of so many of our churches in the South.

The pastor, Rev. T. D. Wardlaw, resumed his labors during the past summer. At their late communion season, it was deemed advisable to commence a series of meetings, which were crowned with the most precious results. The Rev. J. H. Bryson, of the Associate Reformed Church, was present during the entire meeting, and not only in preaching, but in visiting from house to house, he aided the pastor most efficiently in the good work. At different times the Rev. H. B. Boude, of Gallatin, and the Rev. R. F. Bunting, of Nashville, were present, and preached the gospel of Jesus, which is "the power of God and the wisdom of God" unto salvation. In the opening sermons, the members of the church were pointedly addressed and earnestly exhorted to their duty. It pleased God to bring His own truth home, and begin this revival among those professing his name. Then sinners began to enquire after the way of life. The work spread from family to family until the whole church seemed alive with zeal and good works. It was the order of each day to visit the families, and bring before them the subject of personal religion. A meeting had been in progress for several weeks in both the Methodist and Baptist Churches, and the spirit of enquiry was aroused in their congregations. After preaching for two weeks it was deemed advisable to bring the meeting to a close, but not until some thirty-five had been converted, and 30 had united with the church. The second Sabbath witnessed the young disciples—although they embraced all ages—gathering around the table of the Lord. It was a scene which will not soon be forgotten among that people. Oh! that all our churches might enjoy such a revival. Surely the church should arise from the dust, and go forth in her beautiful garments, to the praise and glory of our covenant God. It only remains for Christians to pray—to "pray always" and "without ceasing," and then we will hear the cry coming up all over our country—"men and brethren, what must we do to be saved?"

CUMBERLAND.

DOMESTIC MISSIONS.—The Pastors and Sessions of our churches within the bounds of Louisville Presbytery will please forward to the Treasurer, Mr. A. Davidson, at once, their annual collections for Domestic Missions. The money for this object is all expended in our own bounds, and the missionaries who are employed by the Committee of Presbytery cannot be paid unless the churches will furnish the means. Only two or three churches in this Presbytery have yet paid over their annual collections.

POLITICL PREACHING.—The English are beginning to complain of political preaching. Says the "British Quarterly"—"During the last four years the 'drum ecclesiastic' has sounded louder than any other. Christian pastors have taken the first place among secular politicians, and the passions which have moved the civil organizations of the State, have moved the spiritual organizations of the Church in an equal degree. It is easy to see how, in these circumstances, the ecclesiastical will be affected anew by the politician. If the preacher is to become as much politician as divine, and preaching is to be transformed into a sort of Sunday newspaper—what next?"

The Nestorian Mission.—The year reported from this mission was one of prosperity in the mission. Seventy-two accessions swell the number of communicants to six hundred; and a large number of accessions is anticipated for the present year. The female seminary has been blessed with a deeper and longer continued religious interest than for several years past, and there was special interest also in several villages of the plain.

The fear of the Lord is the beginning of wisdom.

Free Christian Commonwealth

IS PUBLISHED EVERY TWO WEEKS AT LOUISVILLE.

TERMS OF SUBSCRIPTION:

For One Year, or 52 Nos., in advance,..... $ 3 00
" " " " after Six Months..... 3 50

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" " three months..... 6 00
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" " " one year..... 15 00

Advertisements exceeding one square, will be charged at a proper reduction on the above rates.

All communications touching the paper, whether business or otherwise—addressed to

A. DAVIDSON, Ag't. and Publisher,
No. 95, THIRD STREET, LOUISVILLE, KY.

One of the Students in the Theological Seminary at Danville, wishes to teach school during the vacation; say from May until September. If any of our readers wish to procure the services of a teacher we will be glad to put them in communication with our young friend.

Our readers will see that General D. H. Hill, is about to publish a monthly Magazine under the title "The Land we Love." It will doubtless be a very interesting magazine, containing, as it will, many incidents which occurred during the four years of non-communication with the South. General Hill is the author of two or three works which have had a large circulation.

Mr. Davidson will receive subscriptions for this magazine.

WASHINGTON COLLEGE, VA.—The friends of sound education will be glad to learn that an effort is being made to endow this Institution of learning. General Robert E. Lee, President, is devoting all his energies to the task of building up and making it one of the best schools in the country. There are at present in attendance some 150 students, but owing to the impoverished condition of the people in Virginia, many of these young men are unable to pay the tuition fees.

Rev. G. W. White, of Virginia, has been appointed by the Board of Trustees, to visit Kentucky, and is now in our city soliciting aid in behalf of this institution; and we hope he will meet with that cordial welcome and liberality of spirit which the people of Kentucky have ever manifested in the cause of education. Such an institution as Washington College ought to be amply endowed.

DISCOURSES OF REDEMPTION.—We are glad to be able to say to our readers that the Rev. Stuart Robinson's book, with the above title, is rapidly passing through the press, and that it will be published early in April. We hoped to give a somewhat lengthy extract from proof sheets, on the salvation of infants, in this issue, but we will have to defer it until next issue. The book will be about 500 pages 12 mo, and the price will be $2 50 or $3 per copy. M. Davidson will have it for sale as soon as it is published, and will be able to supply all demands for it in this part of the country and the States South of Kentucky. We need not say to our readers send and procure the book.

DR. THORNWELL'S WORKS.—We see by the Southern Presbyterian of Columbia, South Carolina, that Dr. Adger is about to prepare for the press several volumes of the writings of the late Dr. Thornwell, and asks that all those who have letters or other documents from his pen will be kind enough to forward them to him at Columbia, South Carolina. We shall be glad to see anything from the pen of Dr. Thornwell, for we have ever regarded him as one of the best thinkers in our church, though we may differ from him in some of his views.

REVIVALS.—Nothing is more gratifying to us than to be able to record the gracious dealings of God with his church, and we would be glad if our brethren in the ministry and eldership would furnish us with brief accounts of what is being accomplished in the great work of saving precious souls in their churches. By a letter just received from Paducah, Kentucky, we learn that there is a good deal of religious interest in the Presbyterian Church there. From this letter we make the following extract:

"We have just closed our regular communion season, which was an occasion of great interest to our people. All felt it good to be there. Christians were revived, much quickened and cheered; and although, we have but *twelve persons* added to the church, we have reason to hope many were impressed and interested, and may yet be brought to Christ. Such a meeting is of great value in a spiritual point of view, after such a long, dreary, winter of coldness and deadness in the church."

We are glad to learn that the church in Paducah has such a high appreciation of the worth of their pastor, Dr. J. T. Hendrick, and have shown it in such a tangible form as to provide so amply for his comfort: for in addition to providing for him a parsonage and a salary of $2000 a year, they have recently presented him with a Life Insurance policy of *Five Thousand Dollars.*

These acts of kindness to a faithful pastor are calculated to encourage his heart, and give him new energy in his Master's work. Let others try and do likewise and see if it does not bring its own reward.

From Clarksville, Tennessee, we have the cheering intelligence that the church there has enjoyed a season of great refreshing. At a recent communion, twenty-nine persons united with the church—twenty-seven of that number on profession of faith; and after several days preaching quite a number have expressed a hope in Christ, many of whom will unite with the Presbyterian Church there. This church has suffered greatly during the war. For nearly a year it was closed by the military, and the pastor, Dr. T. De Lacy Wardlaw, forbidden to preach.

Also from Stanford, Kentucky, we have an account of a gracious out-pouring of the Holy Spirit in the church at that place.

"For the past three weeks a great revival has been going on in the Presbyterian Church at Stanford, Ky., under the ministration of the Pastor, Rev. G. O. Barnes, formerly a missionary to India, assisted by that able and eloquent young Methodist Divine, Mr. Deering, of Danville. Over forty were added to the church about 35 to the Presbyterian, and the others to the Methodist. The church is greatly built up, and much good seed sown, we trust, for the future."

In a business letter Rev. J. E. Spilman, pastor of the church at Maysville, writes, "Bro. Scudder has just been assisting me in a meeting which has resulted in the ingathering of twenty-three (23) members, and although we were compelled to suspend temporarily, the interest seemed to be unabated and we trust the work is but begun."

From our exchanges we see that in many parts of the country large accessions to the church, of persons on profession of their faith, are reported.

The *Presbyterian Banner* contains a letter from Logansport, Indiana, giving an account of a revival in the Presbyterian Church in that place. It says: "The officers of the church have admitted thirty-five to full membership, and they meet again to-night to continue their examination for admission. Over fifty are anxiously inquiring, and ask an interest in the prayers of God's people; and although the meetings have been continued three weeks, yet the interest seems to be constantly on the increase."

Twenty persons were added to the First church, Kankakee, Illinois, on the 11th of February last, all but one on profession.

Sixty-seven persons had been added to the church of South Salem, Ohio, on profession. There are still many inquirers, and the work seems to be extending.

Dr. Steele, pastor of the church at Hillsborough, Ohio, speaks of the religious interest in his church, thus:

"Thus far forty-five have been added to the church on profession of their faith in Christ Jesus. And several more, as inquirers, have been led to ask for the counsel and prayers of the people of God. Let his name be praised!"

Belle Centre Church, Ohio, has received 27. Spring Hill Church 25. The John Knox Church, Ill., 34. Bethany Church, Indiana, 32. Upper Path Valley Church, Illinois, 50. The (N. S.) Presbyterian Church at Owego, New York, reports 100 as being received into that church on profession of their faith and 13 by letter, on Sabbath, March 4th.

A LIBERAL DONATION.—The Publication Committee of the General Assembly of the Presbyterian Church in the United States has received a liberal donation of three thousand dollars from a gentleman in Louisiana:

NEW ORLEANS, Feb. 20th, 1866.

WILLIAM F. TAYLOR, Esq:

"Dear Sir—Enclosed please find Citizen's Bank of Louisiana check on New York for three thousand dollars, for the use of the Publication Committee of the General Assembly of the Presbyterian Church in the United States.

I set aside some little means before the war, to be used for our *Master's* cause in a local way, but still reserved control of it. Fortunately it was saved from the wreck, and I know no cause more needy, and in which I feel greater interest than the one to which I contribute the enclosed check."

LIFE OF GEN. JACKSON.—Without troubling the reader with explanations concerning the delay in the publication of this long expected work, there will be much satisfaction in learning that it is now passing rapidly through the press. It will be issued shortly in one large octavo, by Blelock, an enterprising publisher in New York.

The Rev. Dr. Dabney has had, in its preparation, unlimited access to the private papers of Gen. Jackson, as well as to official documents in the Confederate War department. The work will contain two steel engravings, portraits of its great hero, and numerous diagrams of battle-fields.—*Central Presbyterian.*

Mr. Wm. C. Young, a licentiate of Transylvania Presbytery, has been called to the Second Presbyterian Church of Covington, Kentucky. Mr. Young is at present supplying the pulpit and we understand has accepted the call to become pastor.

Rev. J. B. Harbison who has been residing for several years in Shelbyville, Kentucky, has removed to Pleasant Hill, Missouri, where correspondents will please address him.

Rev. Morris C. Sutphen, now pastor of the Spring Garden Church, Philadelphia, has been unanimously called by the Scotch Presbyterian Church, New York City, to become associate pastor with the venerable Dr. McElroy. Mr Sutphen has announced that he accepts the call.

The Rev. Jonathan Edwards, D. D., pastor of the West Arch Street church, Philadelphia, has been elected President of the United College of Washington and Jefferson, Pennsylvania.

A Church to be connected with the United Presbyterian body, was organized in San Francisco, California, by the Rev. Dr. Cooper. Thirty-one persons joined in the organization.

The Trustees of the College of New Jersey have elected Rev. Prof. Charles E. Aiken, of Dartmouth College, to fill the Latin professorship recently made vacant by the death of Prof. Giger.

Oberlin College.—The presidency of Oberlin College has been tendered to Hon. James Monroe, U. S. Consul at Rio Janeiro, formerly a professor in the college. The appointment is made to fill the vacancy occasioned by the resignation of President Finney.

Catholicism in the United States.—The Catholic World says that no where has the Catholic Church increased so prosperously within the last fifty years, as in the United States. About two thousand churches and chapels built; an increase of one thousand eight hundred clergymen; one hundred and sixteen schools established for the Catholic training of eighteen thousand boys and thirty-four thousand girls. Moreover, there existed in 1865 sixty-six asylums, with four thousand, nine hundred and sixty-three orphans of both sexes; twenty-six hospitals, with three thousand beds; four insane asylums, besides many other charitable institutions, all established and supported by the private charity of Catholics.

MARRIED,

At the residence of Mr. Brannon, Jan. 24th, 1866, by Rev. H. B. Boude, Dr. C. A. Rice, of Brandon, Miss., and Miss Julia A. Henly, of Sumner county, Tenn.

In Springfield, Tenn., Feb. 14, by Rev. R. F. Bunting, Samuel Jordan, Ruling Elder, Presbyterian Church, Glasgow, Ky., and Mrs. Lonnie E. Wilsford, of Barren county, Ky.

In Nashville, Tenn., by the same, Mr. Orville J. Hack and Miss Maggie E. Dashiell, all of Nashville.

On the 6th of March, 1866, in Evansville, Indiana, by Rev. Andrew D. Gray, assisted by Rev. James M. Gray, Dr. Wm. M. Gray, of Louisville, Ky., and Miss Lucie Head, daughter of Daniel Head, Esq., formerly of Kentucky.

At the residence of the bride's father, March 8th, 1866, by Rev. J. V. Cosby, Mr. David T. Phelps and Miss Hettie Nicholson, all of Bardstown, Ky.

DIED,

Lost on board the steamer W. R. Carter, Feb. 2d, 1866, Mrs. JULIA A. RICE,—a bride in Heaven.

DEATH OF AN AGED CHRISTIAN.

"Precious in the sight of the Lord is the death of His saints."

Mrs. Elizabeth Thompson, about seventy years a resident of Mercer county, Ky., and for half a century a member of the Presbyterian Church, departed this life on the 14th of March, in peace with God, at the residence of her son-in-law, B. H. McCown, of Jefferson county, Ky.

The deceased was born in Hanover county, Va., in 1774, and removed to Kentucky with her husband, Mr. Joseph Thompson, about the year 1796, and was, at the time of her decease, 92 years old. She had been a widow about 50 years, devoting her care and labors with singular unselfishness, and remarkable economy and prudence of management, to the cultivation of the limited means bequeathed to her widowhood, and which she employed with the happiest art and most cheerful distribution. Her long life was a beautiful and unpretending manifestation of the purest and noblest virtues, of woman's character, and a half century attested the sagacity and depth of her faith in Christ.

Never did the sun, after a day of alternate light and cloud, more gloriously illumine the horizon by his setting rays, than did the beautifully emitted and commingled virtues of her Christian character and faith adorn the margin of her life.

Till within a short period of her death she possessed in a remarkable degree her physical and mental powers, enjoyed the pleasures of society, especially the company of the young, and exercised her skill in needle work. She has rejoined in Heaven an assemblage of Christian friends and kindred, whose funeral knells had marked her long life with many periods of deepest grief.

At St. Peters, Minnesota, February 7th, 1866, of Bronchial Consumption, Mr. ZACHARIAH C. OFFUTT, in the 29th year of his age. Mr. Offutt was born in Shelby county, Ky., where he made his home until something over two years since, when he sought a residence in Minnesota, hoping in this high latitude and bracing atmosphere to regain strength and health. But the hand of disease was upon him. With a strong will and ceaseless energy he battled against it, but its progress was sure, until at last "the silver cord was loosed." He was confined to his room about three weeks. To his friends it was evident, from his increasing weakness, that his days were nearly numbered, still he was hopeful that he might be spared to his family and the Church, yet in this he desired and sought submission to the Divine will.

While a student in Centre College, Danville, Ky., during a revival in 1857, Mr. Offutt made a profession of his faith in Christ, and connected himself with the Presbyterian Church, since which time he has born a good Christian character. He died in communion with the Presbyterian Church of St. Peter. At times he was very anxious to recover, not only for the sake of his family, but that he might be more active and useful in the church. His only trust was in the merits of the blessed Saviour. During his sickness the divine word, hymns of praise and prayer, were his delight. He loved to have his family sing the Songs of Zion, and while able, his voice joined with theirs. "Rest for the weary"—"Rock of Ages"—and similar precious hymns were his favorites. In Christian trust and hope, his end was peace. "And I heard a voice saying unto me, write, blessed are the dead that die in the Lord."

Far from the scenes of his youth, where most of his friends and kindred dwell, he met the last enemy. He was highly esteemed by all who knew him, and by them he will long be remembered as a true friend, and a Christian brother.

ASHER RICE STUBBINS died at the residence of his mother, in Bowling Green, Ky., on the 17th of February, in the 21st year of his age.

The loss of this noble young man is felt to be a public as well as a family bereavement. Quiet, modest, and of unflinching integrity, there was a nobleness in his character seldom seen in one so young, and rarely ever excelled in those of maturer years. From childhood he was thoughtful, observant and studious, improving a naturally vigorous intellect by diligent cultivation and close application to business. Had his life been spared, he bade fair to take a high rank among the business men in the community in which he lived. High expectations were set upon him. Many hopes of brightest promise lie buried in his grave.

He was baptised in infancy, and trained by Christian parents for that better home to which he was so soon to be called. At the early age of fourteen years, he found peace through believing in the Lord Jesus Christ, and united with the Presbyterian Church. His faith in his Saviour was firm—his all he confided to His care. The evidences of his communion with the Father of Life were unclouded, and none who knew him can doubt that he has exchanged the weakness of the earthly for the strength and brightness of the heavenly life. One of the most beautiful traits in his lovely character, was manifested in the calm and Christian resignation with which he bore his last illness. It is a hard and sad trial for those who have watched over one whom they loved so well, to see him thus pass away in the morning of a life which bade fair to be so useful and so good. But there is consolation in the richness of that knowledge that he has gone to swell the heavenly host, and to join his voice with the voices of all the redeemed of God.

S.

A mother in Israel has ceased from her labors—a meek and patient sufferer is at rest—a devoted child of God has gone home—a cherished light in a Christian household has gone out, or rather been transferred to reflect more fully the glorious radiance of the sun of righteousness in another world. "A heart within whose sacred cell the peaceful virtues loved to dwell," has ceased to beat. She who so dearly loved to welcome the ambassadors of Christ to her home on earth, has gone to dwell in the mansions prepared in the Father's house above. The spirit that often wrestled with God in prayer here, has gone to be forever employed in singing his praise. She who here in weakness often sought help from the sanctuary and strength out of Zion, has gone to flourish in immortal vigor where pain and sickness never enter.

Such reflections will readily suggest themselves, doubtless, to the many Christian friends of MRS. MARTHA ANN BAIRD, who fell asleep in Jesus on the 26th of Feb., 1866. Her earthly record may be given thus:—Born in Kentucky, December 15th, 1807—united with the Presbyterian Church of Hanging Fork, then under the pastoral care of Rev. W. Dickson in 1825—married to her now bereaved husband, Mr. Jas. Baird, Oct. 4th, 1831—removed the same fall to Lincoln county, Mo., where she remained with her family until 1851—then with them, removing to near Greenton, La Fayette county, Mo. There she cast in her lot with the Hopewell Presbyterian Church, in the communion of which she closed her earthly pilgrimage. Her end was calm and peaceful, disturbed by no gloomy cloud of doubt or fear. She knew in whom she trusted, and was enabled to lean her head, as upon the bosom of Jesus, and breathed her life out sweetly there. Her departure is a sad bereavement to the surviving husband and children, but they sorrow not as those who have no hope.

Her faith and patience, love and zeal,
Have made her memory dear,
And Lord do Thou the prayers fulfil,
She offered for them here.

And may we all be followers of those who through faith and patience have inherited the promises.

C.

At Owensboro, Ky., December 31st, ALICE WINCHESTER, aged 27, wife of Boyd Winchester, Esq.

When the philosopher misses a star from the Heavens, he is cheered by the hope, that it has passed merely beyond the range of his telescope, and that after wandering awhile in other regions of the Universe, it will revisit his eyes with light. It is as those who sorrow without hope, that we mournfully gaze for the loved ones, that glittered in the firmament of our hearts, and like these dropping, dying stars have faded away from our sight. A wife's light so mild, so pure, so constant, so firm, ever shining from gentle, loving eyes, persuading to grace and goodness—a mother's steady, soft and earnest light that beamed through all the wants and sorrows of her children—gone out—forever? No! No! The light has not gone out. It is shining beyond the stars, where there is no night and no darkness, forever and forever. We knew the deceased intimately, and loved her for those characteristic features, which so fascinated, and endeared her to all with whom she came in contact. A woman of quick and active mind, sincere and honest friendship, a generous and unselfish heart. Possessed of a delicate sensibility, which showed itself in affectionate assiduity, and stamped on every action, a soft, kind and tender character. A confiding manner, founded in magnanimity, innocence, goodness of heart, and an amiable persuasion that others are not worse disposed towards us, than we are towards them. A child-like freshness, a simplicity, springing spontaneous from the heart, and carrying into daylight with its own modest buds, sweet and dear flowers of character. A serene devotedness, a quiet fullness of heart, diffusing some degree of happiness to all around, but wrapping the objects of its love and care in the very mantle of devoted affection. Such were the qualities of our deceased friend, which so adorned and beautified her life. When we contemplate her many virtues, her youth, her bright hopes for life, and her untimely death, we are almost inclined to murmur at the inscrutable Providence, that so suddenly called her from our midst.

The deceased was the daughter of James and Alice Peck, of Louisville, and was married Sept. 30th, 1857. During the summer of 1856, she united with the Second Presbyterian Church, under the ministration of Rev. Stuart Robinson, and lived a life cultivated under God and in the presence of death. A husband and two small children are thrown into the deepest sorrow by this irreparable loss. May God sanctify this affliction to their eternal good.

As fair in spirit as in form,
Living she made our home on earth a heaven,
And dying she took our home to heaven with her.

Treasurer's Acknowledgement of Contributions to the Kentucky Board of Aid.

Amount reported March 7, 1866.....	$13,795 62
RECEIVED SINCE:	
From Hebron Church, Ky., additional,	13 00
Midway Church, Ky., additional,.....	24 10
Versailles Church, Ky.,.....	144 40
M. Ryan, Maysville, Ky.....	100 00
Other friends in Maysville, Ky.....	15 00
Pennsylvania Run Church, Ky.....	14 05
Mrs. Maria T. Daviess, Harrodsburg, Kentucky	5 00
Mrs. J. M. Samuel, Frankfort, Ky.....	5 00
John L. Edmonds, Lebanon, Ky.....	1 00
Wm. Irwin, Mount Sterling, Ill.....	4 75
Friends in Cincinnati, Ohio, by Wm. Garvin	70 00
Mrs. A. D. Wilson, Hodgenville, Ky	5 00
Grand Total.....	$14,196 92

JAMES H. HUDER,
Secretary and Treasurer.
Louisville, Ky., March 20, 1866.

The Presbytery of Ebenezer

Will meet in Elizaville, on Friday before the third Sabbath in April, at 7 P. M.

R. F. CALDWELL,
Stated Clerk.

The Presbytery of Nashville

Will meet in Franklin, Tennessee, on the Thursday before the second Sabbath of April—the 5th day—at 6½ P. M.

Presbytery of West Lexington.

The Presbytery of West Lexington will meet in Versailles, on the Tuesday after the 2d Sabbath in April, at 7 o'clock, P. M.

JOHN S. HAYS, S. C.

The Presbytery of Louisville

Stands ajourned to meet in Middletown, at 11 o'clock, A. M., Tuesday, April 10th. Sessional Records and Statistical Reports should be placed on the Clerk's desk immediately after the organization of the Presbytery. ROBERT MORRISON,
March 2, 1866. Stated Clerk.

The Presbytery of Memphis

Will meet in Bolivar, Tenn., on Thursday the 12th day of April, at 7 o'clock, P. M. Statistical Reports and contingent funds from Churches will be called for.

R. R. EVANS,
Stated Clerk.
Germantown, Tenn.

DEPARTURE OF TRAINS.

Louisville and Nashville Railroad.

Nashville Passenger Train.....	7:00 A. M.
Lebanon Train.....	6:30 A. M.
Bardstown Train	4:20 P. M.

Louisville and Franktort and Lexington and Frankfort Railroad.

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

Louisville, New Albany and Chicago Rail road.

Chicago Express	9:30 A. M.
St. Louis Night Express	9:20 A. M.

Jeffersonville Railroad.

Cincinnati Express.....	2:30 P. M.
St. Louis Express	9:15 P. M.

TO TEACHERS.

I address this card to you, feeling there is a sympathy existing among us, which prompts us to give each other all the aid in our power. A proscriptive constitution has driven me from a delightful home, and compelled me to sell very desirable School property at a sacrifice. I wish to remove to Kentucky or one of the Southern States. I have been a teacher for twenty years—was educated at the University of Virginia, and have been the Principal of the Glasgow Female Seminary for sixteen sessions in succession. My wife is an accomplished teacher and composer of Music. Teachers having School Property for sale, or who can give me any information as to a desirable locality for establishing a School, will confer a favor by apprising me of the fact.

FRENCH STROTHER.

P. S. I have no objection to forming a co-partnership in a prosperous School.
Glasgow, Missouri, March 23, 1866.

Universal Clothes Wringer AND DOTY WASHER.

THESE CELEBRATED MACHINES ARE coming into general use.

Over 225,000

Of them have been sold and are now in use in the United States.

They save the Labor, Clothes, Time, Health, and Strength—will pay for themselves every year, in the saving of Clothes alone—so says Orange Judd, Proprietor of the *American Agriculturalist*, and so say thousands. None can afford to do without them.

WE WANT CANVASSERS

In every County in the Country, to sell them and make money.

Send for circulars and terms, to

C. WILLIAMS, Care of H. W. WILKES,
Corner of Main and 4th Streets, Louisville, Ky.
Where they are *Retailed* by H. W. WILKES.

R. C. BROWNING,
32 Courtland Street, N. Y.
March 22—8t

THE LAND WE LOVE.

A MONTHLY,

Devoted to Literature, Agriculture and General Intelligence, and comprising Reports of Battles, Incidents and Anecdotes of the late War, never before published.

By GENERAL D. H. HILL,
(late of the Southern Army.)

PROPRIETORS: J. P. IRWIN, D. H. HILL.

TERMS: We propose to publish a Magazine, containing from sixty to eighty pages, of the size of those of Blackwood's Magazine, for THREE DOLLARS a year in advance, or FIVE DOLLARS, if not paid till the end of the year; and to begin the issue on 1st May, provided that the subscription list will justify the undertaking. The cash subscribers not to pay till after the receipt of the first number.

☞ Subscriptions will be received at this office. mar22tf.

NEW CARPETS,

OF EVERY GRADE, VIZ:

ROYAL VELVET CARPETS;
ENGLISH BRUSSELS CARPETS;
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BRUSSELS STAIR CARPETS;
WOOLEN CARPETS, all grades;
3 PLY and INGRAIN, all grades.

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Velvet and Brussels Rugs,
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Velvet and Adalaide Mats,
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Real Lace Embroider'd Curtains;
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Together with every article used in House and Steamboat Furnishing—including

LINEN TABLE CLOTHS, TOWELS, CRASH NAPKINS, &c. &c.

MATTINGS.

Cocoa and Canton Mattings.

☞ We have now in Store, and are receiving daily, a full assortment of the above named goods, to which we invite the attention of purchasers, confident we can present as large and varied a Stock as is to be found in the West, and at as low prices.

DUVALL, KETCHUM & CO.,
No. 81, 4th Street, between Main and Market, Louisville, Ky.

WALL PAPER.

All kinds, at COST—to close out the entire stock. D., K. & CO.
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WOULD invite the trade to examine his Stock, which he will sell at the lowest prices, consisting in part of—

Sole Leather,	Pad Skins,
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feb 8

NOTICE.

MR. JAMES M. HEATH has an interest in my business from and after January 1st, 1866. GEO. W. MORRIS.

REMOVAL.

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GEO. W. MORRIS, WHOLESALE GROCER,

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Ogelthorpe University

BY ORDER of the Board of Trustees; the exercises of this Institution will be resumed on the 16th of January, 1866.

Prof. R. C. SMITH, Sec'y.

In addition to the regular Collegiate course, an Academical and Preparatory Department will so be conducted by the Faculty in which will be afforded instruction in Book-keeping, French and all the other branches of a thorough business education.

In the Scientific Department, special prominance will be given to Agricultural Chemistry, (with Analysis and improvement of soils) Geology and Mineralology as connected with practical Mining and Engineering.

Instruction will also be giving in Military Tactics.

EXPENSES.

Tuition per term of five months.....	$30 00
Book-keeping, Engineering and Modern Languages, additional charge,.....	8 00
Boarding, washing and Room rent per month,.....	25 00

Those who prefer it, can have everything furnished (except Tuition) for $150 per term, *half in advance.*

Original owners of Scholarships, pay no Tuition fees in the Collegiate Department.

Of wounded soldiers and of the sons of soldiers wounded or killed in the war, no payment for Tuition will be required:

The Instructors in the several Departments will be,

Rev. R. C. SMITH, of Alabama.
Prof. PAUL C. MORTON, of Virginia.
Prof. R. H. RAMSEY,
Late Rector of Midway Academy.

For further particulars, address Prof. R. C. SMITH, Milledgeville, Ga.
Feb. 8th—2t,

Two New Books,

By the Author of the Schonberg-Cotta-Family.

Winifred Bertram and the World she lived in,.....	$1 75
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ALSO, BY THE SAME AUTHOR,

Chronicles of the Schonberg-Cotta-Family,.....	1 50
Diary of Mrs. Kitty Trevylyan, ...	1 50
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Sunday School Edition of the above three, each, ...	1 00
The Song without Words, ...	1 00
Cripple of Antioch,.....	1 25
Martyrs of Spain, ...	1 25
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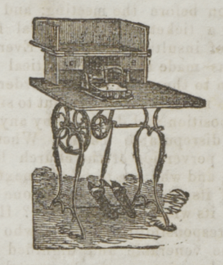

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At the house of the customer, and neither pains nor expense spared to have them thoroughly understood and used successfully.

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(Late Tripp & Cragg.)

Wholesale and Retail Dealer in the Best

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Manufactured in this country, among which may be found the

New Scale 7 1-4 Oct. Pianos of

HAINES BRO'S.,

Which have been pronounced by competent judges the best square Piano made. And the great

WEBER PIANO,

Which is acknowledged by all to have no superior. Also the

Wm. Knabe & Co's.

Celebrated Pianos, together with my SCHOOL PIANO, the best LOW PRICED Piano in the market. All of which will be sold at manufacturers prices, OR AS LOW AS THE LOWEST, and warranted to give perfect satisfaction without limit of time. I am also wholesale and retail Agent for

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Which are far superior to any other Instrument of the kind. Illustrated Price-List Circulars sent free to any address, on application.

I have the largest stock of **Sheet Music**, INSTRUCTION BOOKS, STRINGS, and all kinds of MUSICAL MERCHANDIZE, which will be furnished to DEALERS, TEACHERS, and SCHOOLS at the usual discounts.

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Feb 8

Castalian Female College.

REV. CHAS. H. DOBBS, Principal, assisted by a corps of competent Teachers.

Situated at the celebrated Castalian Springs, Holmes County, Mississippi.

The attention of all who have in charge the education of female friends and relatives, is called to the peculiar advantages of this Institution.

The course of studies is thorough—no one will be permitted to enter a class, unless thoroughly qualified. The location, three miles from Durant Station, on the Mississippi Central Railroad. No stores nearer than this Station. Churches convenient. The health of the place is most excellent. The mineral waters are unsurpassed, and possess wonderful medicinal properties for curing indigestion and its train of evils; its external use is excellent for weak eyes, ulcers, etc.

The buildings are ample for the accommodation of a great number of students without crowding them together; the rooms are large and spacious; the grounds are beautiful. Strict attention will be paid to the morals of those entrusted to our care—free, however, from sectarian influence. The first Session will commence Jan. 10, 1866, and close the Friday previous to Christmas, allowing a vacation during the summer of about two months.

TERMS PER MONTH.

Primary Department.....	$6 00
College proper.....	7 00
Music—with use of Instrument.....	5 50
Latin and Greek.....	2 00
French, Painting, and Drawing, each	3 00
Boarding—including washing, lights, fuel, &c.....	20 00
Incidental expenses.....	50

Students will furnish their own Bed-Linen and Towels. Clothing must be plainly marked.

☞ Let Southern people help to build up home institutions. For further information apply to the Principal, Durant, Miss.

MOUNT WASHINGTON Male and Female Academy.

REV. J. W. HEAGEN, *Principal,*
MRS. M. E. HEAGEN, *Assistant Principal,*
MISS TENA CREM, *Teacher of Instrumental and Vocal Music.*

Having removed from Cloverport, Ky., to Mt. Washington, the subscriber will open his school for the reception of students, on the first Monday of September, 1865, to continue for a session of twenty weeks.

TERMS.

Primary, one half in advance,.....	$9 00
Junior,.....	12 00
Middle,.....	15 00
Senior,.....	18 00
Latin and Greek, Extra, ...	4 00
Lessons on Piano per session,.....	23 00
Use of Instrument,.....	5 00

Mt. Washington is a pleasant, healthy town, situated on the Bardstown pike, twenty miles from the City of Louisville. The stage leaves Louisville every Tuesday, Thursday and Saturday morning at 9 A. M., for Mt. Washington arriving there for dinner. A limited number of Students can be accommodated with the Principal.

Boarding, lights, fuel and washing, in house of Principal,.....

Washing per dozen,.....

Boarding can be obtained in good families in town, at very reasonable rates.

Students will be charged from the time they enter, and no deductions, unless in cases of protracted sickness.

Boarding Students will supply their own toilet soap, towels, blacking, &c. Students will be expected to maintain an orderly deportment, otherwise, they will not be retained in school.

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J. W. HEAGEN,
Aug. 15th. MT. WASHINGTON, KY.

Bellewood Female Seminary.

THE NEXT SESSION of this Institution, will open on MONDAY, the 4th of SEPTEMBER. A few additional rooms have been erected since the close of the last session, so as to accommodate all who may apply. The Principal will be assisted by six able and accomplished teachers in their respective departments. The situation is retired, being wholly in the country, and yet accessible six times a day by Railroad. The course of study is thorough—the government mild but firm, and the facilities for an education both useful and ornamental, equal to any in this region. For Catalogues containing terms, &c., apply to the undersigned, at Hobbs' Station, Jefferson county, Ky.

Aug. 10, 1865.—tf W. W. HILL.

BARDSTOWN

FEMALE ACADEMY.

THE NEXT SESSION of the BARDSTOWN FEMALE ACADEMY will open on the SECOND MONDAY of SEPTEMBER, and continue through a term of Forty Weeks.

TERMS—REGULAR COURSE.

TUITION AND BOARD—including washing, lights, and fuel in private rooms,.....$240 00
Pens, Pencils, Ink; and Fuel and Lights in public rooms,..... 4 00

EXTRA COURSE.

CHARGES FOR THE EXTRA COURSE—As Music, Harp, Piano, Guitar; Ancient and Modern Languages; Drawing; Painting; Embroidery, &c., are the same as are usual in Schools of equal rank.

After an absence of only four years, I have returned to take charge of the Academy which has been under my direction for about fifteen years. Hence, I do not deem it necessary to restate here its course of study, and the particular ideas by which its management is controlled. A brief statement of these points will be found in the Circular of the School for the coming session. Those desiring a Circular, or any further information, will please address me. J. V. COSBY,
August 10, 1864.—tf Bardstown, Ky.

SPRING AND SUMMER COURSE.

UNIVERSITY DISPENSARY

AND SCHOOL OF

Practical Medicine and Surgery

Cor. 8th & Chestnut Sts.,—Louisville, Ky.

This institution is designed to afford Medical Students opportunites for prosecuting their studies in a thorough and systematic manner throughout their entire course.

Young men wishing to engage in the study of Medicine will be received as private pupils, directed in their studies and submitted to daily examinations, accompanied by explanatord lectures, &c. They will have access throughout the year to the Medical Library, containing over five thousand volumes, and to the Museum of the Medical Department of the University, with its splendid collection of Models, Charts, and Anatomical preparations. The University Dispensary furnishes every desirable clinical advantage. Students will here witness the examination and treatment of all varieties of medical and surgical diseases, and as soon as they are sufficiently advanced, cases will be entrusted to their individual care. They will be taught the application of the bandage, afforded opportunities for catheterizing, extracting teeth, using the speculum uteri and ani

Free Christian Commonwealth

REVIEWS.

THE LONDON QUARTERLY REVIEW—for January 1866—has come to hand. It contains many articles well worth reading. They are as follows, viz: 1. Livingston's Zambesi and its Tributaries. 2. Simon de Montfort, Earl of Leicester. 3. Tennyson's Enoch Arden. 4. M. Sainte-Beuve. 5. Grote's Plato. 6. Miss Berry's Memoirs. 7. Palgrave's Arabia. 8. Caricature and Grotesque in Literature and Art. 9. The Coming Season.

Address Leonard Scott & Co, 38 Walker street, New York.

THE WESTMINSTER REVIEW—for January 1866—has also come to hand. The articles in this number are as follows; 1st, John Stuart Mill, on the Philosophy of Sir W. Hamilton. 2. Precursors of the French Revolution—Saint-Pierre and D'Argenson. 3. Lord Palmerston. 4. Coleridge's Writings. 5. Physiological Experiments—Vivisection. 6. The Polish Insurrection of 1863. 7. Dr. Livingston's Recent Travels. Contemporary Literature, which embraces a great variety of subjects both secular, scientific and religious. Address Leonard Scott, & Co., 38 Walker street, New York.

BLACKWOOD'S MAGAZINE—for February, has also been laid upon our table. This Magazine is always welcome containing as it does a series of articles which are continued from month to month. This number contains the following, viz: What will the Government do. Sir Brook Fossbrooke—Part ix. Memoirs of the Confederate War for Independence—Part vi. A visit to the Big Trees. Religio Spenseri. General Lamoriciere. Miss Marjoribanks—Part xii. Stuart Mill on Mind and Matter. Cornelius O'Dowd upon Men and Women, and other Things in General—Part xxi.

Address Leonard Scott, & Co., 38 Walker street, New York.

MEMORIAL OF GEORGE L. SAMPSON.—By Rev. H. J. Van Dyke, Brooklyn, N. Y.

This memorial is in the form of an address delivered at the funeral of Mr. George L. Sampson, who was for many years a ruling elder in the First Presbyterian Church, Brooklyn, New York. Mr. Van Dyke pays a high tribute to the exalted worth and piety of Mr. Sampson.

GODEY'S LADY'S BOOK—for April, has been received. This number is beautifully illustrated, and filled with interesting reading. L. A. Godey seems to understand well the art of getting up a magazine for the ladies. It may be had at most of the Bookstores, or will be sent by mail from Philadelphia where it is published. Terms $3, a year in advance.

THE LADY'S FRIEND.—A Monthly Magazine of Literature and Fashion—for April. Edited by Mrs. Henry Peterson and published by Deacon & Peterson, Philidelphia. Price $2,50 per year in advance.

A Sharp Rebuke from a Secular Journal of the Unbecoming conduct of Church Members.

We have read with feelings of shame and mortification several accounts, in the secular papers, of a very disgraceful and disorderly congregational meeting recently held for the election of ruling elders in the First Presbyterian Church, Cincinnati, Ohio. It is however, only the natural result of that political action which has become so common in our church courts, and which must bring utter ruin upon our church unless God in his mercy, shall restrain men in this wicked course.

The following article we clip from the "West and South," suggested evidently by the disorderly conduct of certain parties at this congregational meeting. Here is what the editor says:

PRESBYTERIAN DEGENERACY.

There is great and just complaint that the Presbyterian Church has become a political engine. This perversion of course enures to the benefit of the abolitionists, and brings forward for leaders in our Western Israel such individuals as Leavitt, Matthew, and Monfort. These three persons have had a great deal to do with the change of the Christian polity of that extensive denomination; and a change coming from them could only be for the worse. They are not men of any genius for construction, but they have much for destruction. They can not build up, but they can tear down. They can not purify, but they can corrupt their whole church organization. In the last few General Assemblies they have taken a conspicuous part. We have been favored with their views of the two elements of the late crisis, State Rights and negro slavery, and find them wholly at sea upon our constitutional science, as well as in physiology. But the church organization is becoming infected with their false opinions. It will have to be cleansed, and divorced from politics, so that it may become a blessing to the present generation, as it has been in the past. We hope that the time is at hand when the protestant churches will return to their former sphere of usefulness, the salvation of the soul. They have not obeyed that organic law, and they are now of the earth, earthy, instead of being of the heavens, heavenly. They seek the alliance of the State more than the service of God. They are no longer a blessing to men, but they bring fuel to their passions, and add intensity to the phrenzy of the hour. In the Presbyterian Church we have had constant admonitions of evil. It has taken a false view of our duty—and it has encouraged blindness and cruelty, instead of inculcating that charity "which hopeth all things, feareth all things, and maketh not ashamed." The congregations have dwindled, and the quality of religious teaching has degenerated in proportion to the worldliness and fanaticism of the preachers. Vital piety is becoming extinct; and zealot rage or idle apathy are the barren extremes of the organization. It was only last week that the city was amazed at the scenes, almost scandalous, enacted by women as well as men, at the election of elders in the First Presbyterian Church. The conduct of the leading party was so outrageous that the policeman was brought into the vestry to keep order. The majority had less tolerance for the minority than so many politicians. The words and ideas that governed the choice of elders in the church belonged to the lowest vocabularies, and the conduct of the male and female members was simply disgraceful. A notable phase of the proceedings was the constant vituperation of the minority with the taunt that they were rebels, traitors, copperheads. Of course the next step was to devote such felons to instant violence. There were calls for the expulsion of those who dared to debate any question before the meeting; and proposing a ticket was the signal for a storm of insulting epithets. Every effort was made to give a political complexion to the weak side in order not only to make them odious, but to silence all opposition and defeat it by any and every disreputable means. Where is such a perversion of the church likely to end, and who are to be the next victims of its degradation on the one side, and of its wrath upon the other? Heavy is the responsibility of those who have sent the venerable and dignified body of Presbyterians on the downward road.

We see by our exchanges that a great deal of remark is made upon the elder's election, and the comments are of a partisan character. We were on the spot, and know the difficulty of any stranger being able to appreciate the scene or do any justice to the actors. Public opinion here is decidedly with the minority. Whatever may be the merits of their position, they at least behaved themselves well, and the majority suffer by the comparison of deportment.

Religious Reading for the Southern Churches.

A writer in the *Central Presbyterian*, referring to the action of the Macon Assembly in organizing a Publication Committee, takes the following view of the question of the importance of supplying their own reading:

I understand the General Assembly to have taken distinctly and definitively the ground that the Southern churches have a mission of their own to accomplish, which requires a permanent separation from the body of which they formerly made a part; that the grounds of this separation lie something deeper than reasons of self-respect, and protest against the insulting course of the Northern Assembly of 1865; that the difference between the Southern and the Northern Presbyterian is fundamental, especially on the great doctrine, fundamental to any true Presbyterianism, of the Headship of Christ in the spiritual commonwealth—the autonomy of that spiritual government—and its incompetency, either to meddle with the civil and political affairs of the State, or to submit to the interference of the State, or to volunteer its services to support the policy of the State. If it is by way of testimony for this great truth, and its concomitant truths, of unsecularized church courts and ordinances, and against the Erastianizing, rationalizing, and philanthropizing tendencies of all Northern Protestantism, that the Southern churches have, "in the name of the Lord our God, set up their banner;" then, I doubt not, it is one of the most important movements in the history of American Presbyterianism. "Money will flow into it," ultimately, from all parts of the country. Indeed, it now seems, as if this were one of the great purposes of God, in the providences which have led to this division. It had become utterly useless, in the former Presbyterian Church, to attempt to fix the attention of the people upon the dangers of the subtle and treacherous Erastianism which was subverting the church. Now, God seems to have raised up a large body in the several Southern Protestant Churches, purified from this error by their suffering from it, to testify for His truth.

If this be the true view of the case, then it is of prime importance that the Southern Churches shall perceive and feel at the very outset that the Northern Presbyterianism is no longer their Presbyterianism; and that the two can no more affiliate with each other than Presbyterianism with Episcopacy, or Methodism. The older men in the church all well know how the fatal error of not perceiving the essential difference between Presbyterianism and Independency, as evinced in the Plan of Union, in 1801, with the Connecticut Congregationalism, gradually worked itself out in the *New England-izing* of the church, until brought to the verge of utter ruin, she violently "sloughed off" the most New England-ized part in 1837, though with some of the sound flesh also.—Enough of the *virus* still remained, however, gradually to diffuse its Erastian poison, until, no longer held in check by the Southern Churches, the Erastian party threw off the mask, rose, and captured the citadel of Northern Presbyterianism in the revolution of 1861-1865.

As essential to properly guarding against the two former errors, and preventing a like intrusion and capture of the only remaining fortress of real Presbyterianism, after a few years, it behooves the Southern Churches at once to bestir themselves, and provide for the religious reading of their people, without depending upon the Northern journals, Northern periodicals, Northern tracts, or Northern Books. Nay, there should be just as much care used to avoid the use of Northern Presbyterian reading, as of Episcopal, or Methodist, or Baptist propagandist books.

In conclusion, the writer after suggesting that forty ministers could be found who could furnish the committee with as many tracts far more effective for their purposes than any forty tracts of the American Tract Society, makes the general suggestion that ministers at the South:

"Must at once begin the work of *writing*, and furnishing their people with a religious reading corresponding with the spirit and tone of their preaching. Already has the cause of truth been almost overthrown by our giving over the writing to the hands of errorists, and contenting ourselves with the talking. The people should encourage their own men to write. The Assembly should shape its policy to encourage its own men to write. And the ministers and intelligent Christian men and women should train themselves to write well. Our doctrines, our views, our religious sympathies should be placed before the world. We have, beyond dispute, the advantage of our noisy adversaries in power and breadth of thought. Our superiority in gifts of speech has ever been acknowledged. And what hinders us from attaining superiority as writers also? We have been brought to a time when if we speak not to the world of some of the great principles of the Gospel, the world must go on in ignorance of them, and the cause of Christ suffer from that ignorance.

The defection in the Scottish Churches. "Only let Mr Burns rather than Moses say it."

Among the recent Sabbath pronunciamentoes in Scotland we find one from Rev. Mr. Burns of the High Church (Free Church) Glasgow; who treats the law of the Sabbath after this singular fashion.

"There is enough in Scripture and in the known practice of the apostles and the early Christian fathers to warrant the assumption that the Lord's-day is a Divine institution. Although in no way deriving its authority from the Fourth Commandment, being absolutely unconnected with it, there is something in that Commandment expressive of a law of nature, by which, along with the associations which cluster around the day in the inquiry as to how the day is to be spent, we may be guided to the conclusion that it is to be spent as a day of rest and of worship. I take my stand on the last position, and my object in the following discourse will be to endeavor to show that it is sound and secure.

Christ, then, raises the standard of morality to the highest possible point. Such perfection as He set forth the Decalogue could never have embraced—this new system was altogether different and superior. Then I maintain, too, that without a special revelation no man could have discovered that it was right to consecrate one day in seven to rest and to the service of God. Certainly before the giving of the law the Jews had not discovered that, and, therefore, I think that the patriarchal Sabbath seems uncommonly like a myth. No man could have discovered, as it was no part of his moral being to feel, that one day in seven should be kept a holy day. The duty of observing the Sabbath was not natural or moral, and thus belonged to the purely positive part of the Jewish ceremonial law. But suffice to say, without multiplying instances, that in the centuries I have mentioned more than Judaic restrictions were introduced into the observance of the Lord's-day, and that by the sanction and appointment of the church, when ignorance was rampant and superstition blind, when the Fourth Commandment was offered to the faithful as their guide to heaven, when a worthless and *effete* Judaism was presented as a supply for the soul's deepest wants, instead of a living Christianity, vital with the very energies of Christ, and a rotten, barren Decalogue given as an instructor in morals and rule of conduct, instead of that glorious Gospel bequeathed to us by Him in whom and through whom all law was fulfilled. And, oh! my friends, how very little do your stern Sabbatarians think, when they are boasting of their Christian Sabbath, and declaring it to be one of the most precious legacies belonging to the Christian Church, that they are flaunting the veriest rag of Popery, woven by Rome in her darkest days. Well, then, in the period of the Reformers there was naturally a rebound from this strict Sabbatarianism. They felt that they had received a commission to purify the church, and they at once proceeded to remove the abuses of the Lord's-day."

The Glasgow Morning Journal, of January 22d, deals with Mr. Burns and his school of Scotch Theologians, in the following matter of fact style.

"What human nature would delight in is a divine that could abolish the Decalogue out and out, not merely kill and bury it only to bring it all to life again but kill it dead, and entomb it finally and fully. This was the great and universally felt defect of Dr. MACLEOD'S three hours' oration. He tickled, tempted, and aroused us all by pronouncing the abolition of the Decalogue—every one felt at once the importance of the doctrine, and great days of liberty seemed to be at hand—but before the speech of the Liberator had been concluded, it was found from it that we were not to steal, not to kill, not to blaspheme, not to commit adultery, and to keep the Sabbath-day, all just as before! Now, no man or minister can make capital in this way. The abolition of the Decalogue, if all its prohibitions are to remain in full force, is a literal humbug, and everybody sees it to be so at once. The only difference betwixt Mr. BURNS' sermon and Dr. MACLEOD'S speech is that the former is rather more savage in smashing what he calls "a rotten, barren Decalogue," and rather more rigorous in piecing it all together again. This is specially true, as we will briefly show, in the case of the Fourth Commandment, which seems the prime cause of all this verbal hostility to the Ten. Mr. BURNS maintains that the duty of observing the Sabbath is not a natural or moral duty, because no man could have discovered, as it was no part of his moral being to feel, that one day in seven should be kept a holy day; and therefore, he thinks that the Fourth Commandment belongs to the purely positive part of the Jewish ceremonial law, which we all agree to be abolished. This seems to us on the whole a very fair way of stating the question as to what is often called "the permanent and universal obligation" of the Fourth Commandment. The peculiar characteristic of the Decalogue is that it is moral, that it is required by the nature of GOD and the nature of man, and is consequently in the very constitution of things the duty of man, and the condition of his well being. If any essential parts of the Decalogue were found on examination not to bear this test, the views of Dr. MACLEOD or Mr. BURNS, we think, would receive considerable confirmation. * * * Hear now what Mr. BURNS says of what constitutes the substance of the Fourth Commandment, when he comes to speak of the manner in which the LORD'S day should be observed. "Undoubtedly," he says, "it is a day of *rest*. The law of nature teaches us that. In an age and country like ours, where work, hard and constant, is the lot of the vast majority of men, every seventh day, *by an irresistable physical need*, is demanded as a day of rest." This, of course, is just what the Fourth Commandment implies, and what better is the authority of Mr. BURNS for it than the authority of the Commandment? "But further," he proceeds to say, "the LORD'S day is a day of "worship—let there be no mistake about that." If there is any mistake on this point, it cannot justly be said in our opinion to be in the Commandment. It is impossible to discover, indeed, wherein Mr. BURNS differs from the Commandment; yet to him the Commandment is the least vital part of what he calls a "rotten, barren Decalogue." It is true, he explains that the rest of the LORD'S day is not to be confounded with inactivity, with lounging over the fire or dozing in bed, that what may be rest to one man may not be rest to another, and that to go about and do good and breathe the fresh air is not a sin—which is just what our LORD himself, interpreting the Fourth Commandment, said to the Pharisees, and what everybody has been saying as long as we remember. What, then, does Mr. BURNS mean or what does he aim at? Were he translating his views on the LORD'S-day into an injunction, it is clear that he could only say, "Six days shalt thou labour, but the seventh day is the LORD'S, and on it thou shalt not do any work," &c., and yet he will not allow MOSES to say this; with all reverence and without imputing to him any intentional irreverence, he will not allow it to be understood that GOD says this. He prefers that he, Mr. BURNS, should say it! It is surely for the honour of Scotch divinity that this incongruous nonsense were now brought to an end.

Why God permitted sin.

A TRUE NARRATIVE.

Some little time ago, after the conclusion of Mr. Brownlow North's addresses in Edinburgh, Scotland, a young man came into the room where he was receiving persons anxious for private conversation, and said to him:

"I have heard you preach three times, sir; and I neither care for you nor your preaching unless you can tell me why God permitted sin."

"I will do that with pleasure" was the immediate reply "*because he chose it.*"

The young man apparently taken by surprise, stood speechless; and Mr. North again repeated, "*Because he chose it;* and," added he, "if you continue to question and cavil at God's dealing, and vainly puffed up by your carnal mind, striving to be wise above what is written, I will tell you something more that God will do—he will some day put you into hell-fire. It is vain for you to strive with your Maker—you cannot resist him; and neither your opinions of his dealings, nor your blasphemous expression of them, will in the least lessen the pain of your everlasting damnation, which, I again tell you, will most certainly be your portion, if you go on in your present spirit. There was such questioners as you in St. Paul's time, and how did the Apostle answer them? 'Nay but, O man, who art thou that repliest against God?'"

The young man here interupted Mr. North, and said? Is there such a text as that in the Bible?

"Yes, there is," was the reply, "in the ninth chapter of Romans; and I recommend you to go home and read that chapter; and after you have read it, and see there how God claims for himself the right to do whatever he chooses, without permitting the thing formed to say to him that formed it, why hast thou made me thus? remember that, besides permitting sin, there is another thing God has *chosen to do—God chose to send Jesus!* Of his own free and sovereign grace, God gave his only-begotten Son to die for sinners, in their stead, in their place; so that though they are sinners, and have done things worthy of death, not one of them shall ever be cast into hell for his sins who will accept Jesus as his only Saviour, and believe in him, and rest in his word. I have no time to say more to you now; others are waiting to see me. Go home; attend to what I have told you, and may God the Holy Spirit bless it, for Jesus Christ's sake."

This conversation took place on Sunday evening. On the following Friday, Mr. North was sitting in a friend's drawing-room, (the Rev. Moodie Stuart's), when the servant announced that a young man wanted to speak to him. On being shown up stairs he said:

"Do you remember me?"

"No."

"Do you not remember the young man who, on Sunday night, asked you to tell him, 'Why did God permit sin?"

"Yes perfectly."

"Well sir, I am that young man, and you said God permitted sin because he chose it; and you told me to go home and read the ninth chapter of Romans; and also that God chose to send Jesus to die for such sinners as I am; and I did sir, what you told me; and afterwards I fell down at God's feet and asked him to forgive my sins, because Jesus died for me, and to give me his Holy Spirit to put all wicked thoughts out of my head, and he did; and now I am happy oh, so happy, sir! and though the devil still comes sometimes to tempt me what reason I have to think God has forgiven me, I have always managed to get him away by telling him that I do not want to judge things by my own reason, but by God's Word; and that the only way I know I am forgiven is that for Christ's sake, God *chose to pardon me.*"

The changed expression of the young man's countenance was quite sufficient to account for Mr. North's not knowing him again. It was radiant with joy and peace.

Dear reader, the first lesson a poor sinner has to learn is, to 'trust in the Lord with all his heart, and not to his own understanding;' to trust God not only for what is explained, but for that which is not explained. This is faith; and such faith honors God, and saves the soul. This is receiving the kingdom of God as a little child, who always believes that 'things must be right, if father says them, and father does them' and let us ever remember that it is written (and the Scripture cannot be broken), that unless 'we receive the kingdom of God, we shall in no wise enter therein.'

The proposal to enact by law the existence of God and the Divinity of Christ.

On the subject of the petition from Iowa to the United States Senate for a theological amendment of the Constitution, the Quebec Morning Chronicle, of March 2d, moralises as follows:

But what will our readers think of a petition asking for "such an amendment to the Constitution as will recognize the existence of God and the divinity of Christ?" We have no doubt they will experience some difficulty in believing that such a petition was presented in the United States Senate. There is, unfortunately, no possibility of a doubt in the matter. This cool proposition, to recognize, by legislative enactment, the existence of the Divine Master of all things, came from the Christian State of Iowa. It was presented in due form on Monday last, by Mr. Grimes, the Republican Senator from that State, and was referred, like any other demand for a constitutional amendment, to the special committee appointed to consider all petitions of the kind. The most ludicrous feature of this sad exhibition remains to be told—if, indeed, there can be said to be anything ludicrous in such a wretched spectacle. Mr. Grimes, in introducing the petition, said that, "*without committing himself in favor of this particular amendment,*" he was glad to see that the people of Iowa were awake to the importance of making suitable amendments to the Constitution! And after premising with this guarded declaration, and following it up with a few words of praise for his constituents, the miserable man went on to defend parties asking for constitutional changes from the accusation of seeking to subvert the Government. There was not a solitary word of comment in the Senate—not a single line of censure in the press. Has the Christian commonwealth become so unsettled in its religious belief that it is necessary to insert a clause in the national constitution to declare the existence of a God! After all, we should, perhaps, not condemn too severely the apparent levity with which Senator Grimes' constituents treat a subject of such awful moment. They know the state of the public mind in their own locality, and in the States generally, much better than we do. It is just possible they may consider it necessary to make Christianity one of the articles of the constitution lest it should be cast aside altogether. But, adopting whatever view of the case we please, the incident we have just related serves to give a rather dispiriting idea of the condition of the American people. Whatever may be the intention or the result of the proposal to remove all doubts as to the existence of a Supreme Being by passing a bill through both Houses, we need not to go very far to seek the cause. It can be easily traced to the wide-spread tendency of the most eloquent American pulpit-orators to jumble religion and politics in their discourses until their excited hearers are apt to lose sight of the divine teachings of which they hear but little for the principles of party of which they hear so much. Beecher, Bellows, Wasson, and a whole host of others have prostituted the pulpit to political purposes, and have thus effected a vast deal of harm. That there are thousands of meek, self-denying Christian pastors in the United States we all know; and we can only say that they have a gigantic task before them endeavoring to drive the party-hacks from the temples of the Lord. It is, however, by Christian teaching that the Christian religion can be maintained in the States—not by a constitutional amendment.

CARICATURES.—The wits are busy with caricatures of Dr. Norman Macleod. One represents him as eating away at the two tables of the Law while the Presbytery look on with hair on end. Another represents him sitting on a Pyramid in Egypt, looking into the desert through blind spectacles, with his feet bound in chains. Under him is his own dictum: "He never brought *me* out of Egypt." Then we have him as a modern Samson with the gates of Gaza on his back—the two Tables of Stone—"crossing over the Tweed, a quiet parish church being behind him, and a large cathedral in front. It is reported that, being high in court favor, it is his desire to leave the poor Established Church of Scotland, to join her wealthy sister in England, and to live and die a bishop." Still another favours us with a picture of the three innovators, Drs. Macleod, Tulloch and Lee. They are represented as "navvies." Dr. Robert Lee is displayed, surrounded with all manner of popish paraphernalia, and is hounding on his underlings, Principle Tulloch who is busy at the foundation of the confession of Faith, while Dr. Macleod is digging a deep hole for the ten commandments. The Dr. is saying "settle for the Confession, Tulloch, and I'll soon put the commandments out of sight." Dr. Lee encourages with "work away my lads with a will, we'll make an end of the whole thing."

Herodias' daughter dancing.—A sedate and devout Christian leaves dancing to goats, calves, and children, and orders his steps according to the word of God, and not the directions of the dancing-master.

The vow of Herod. Sinful vows must be repented of. God would rather have us break *our* word than *his* word.

For the Children.

The Promise Kept.

"I promised my father I would not go."

James was the eldest boy of a large family, and son of a clergyman in ——. He was anxious to study, but his health was not thought sufficiently good, and he abandoned the idea. Perhaps his father was also influenced by straightened circumstances in coming to this decision.

When his son was about sixteen, he went to B——, for the purpose of entering a dry goods store. His father gave him a letter to an orthodox minister of his acquaintance there; he also gave him money enough to take him to B—— and to pay his board for two weeks, during which time he must obtain work. He had arrived in B——, and was on his way to deliver his letter as directed, when he was accosted by a young man who asked him where he was going, on learning which, he said—

"Go with me, and I will help you to get work right away."

"Where are you going?"

"I am going to the theatre, and I will there introduce you to a person who will help you right away."

"I can't go—I promised my father I would not go to a theatre."

Just as the noble boy said this, an elderly man passed him on the sidewalk, and he heard the remark. He stopped and said,

"I am glad to see a boy who remembers his promise to his father. Who are you, my lad?"

James told his name and errand.

"Well go with me, and I will help you."

"And where are you going, sir?"

"I am going to a prayer-meeting.—The minister whom you are seeking will probably be there also, and after meeting is over, I think I can help you to work."

James went with the gentleman to the meeting, after which he was introduced to the clergyman to whom his father had written. While he was presenting his letter, the gentleman who brought him there was talking to another man—his partner in business. Then turning again to James, he said,

"Come to our store to-morrow, and if you hold out as you have begun, you shall never want for friends or employment."

The minister advised him to go, telling him it was one of the best business firms in the city. James went and was at once received. His strict integrity, industry, and faithfulness endeared him to his employers. He steadily arose from one place to another still higher, until he became a partner in the firm. He still maintained his integrity, walking in the fear of God, and now after many years, continues to be greatly respected by all who know him, and greatly blessed in all his business relations. He often says he owes all prosperity to that promise he made his father.

"Will our young men take heed to this lesson?"

Willie's First Oath.

A little boy came in from school the other day looking very unhappy. Was he hurt? No. Had the boys plagued him? No. Had he been in mischief? No. What was the matter with Willie? He had hardly spoken at supper-time, and ate very little. His mother went up to bed with him, and she asked him again, "Willie, what ails you, dear?"—"Mother," said he, "mother I swore. The minute I spoke it I was afraid of God, and ran home. Mother, if I could only wipe those wicked words out of my mouth—if I only could! Mother, will God ever forgive me for taking his holy name in vain? Pray for me, mother"—and Willie sank upon his knees and hid his face. His mother did pray for him, and Willie did pray for himself—prayed to be forgiven—prayed that he might never, never profane the name of God again. "I'd rather be dumb all my life long," said Willie, "than to be a swearer."

The next day he asked his mother to write down all the Bible said about profane swearing; he wanted to study it, and fix it in his mind, carry it about with him everywhere;" so she found and copied this text:—"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless who taketh his name in vain." Exod. xx. 8. This is the third commandment.

BEAUTIFUL.—At a Sabbath school anniversary in London, two little girls presented themselves to receive the prize one of whom had recited one verse more than the other, both having learned several thousand verses of Scripture. The gentleman who presided inquired:

"And could you not have learned one verse more, and thus have kept up with Martha?"

"Yes sir," the blushing child replied; "but I loved Martha, and kept back on purpose."

"And was there any one of all the verses you have learned," again inquired the president, that taught you this lesson?"

"There was, sir," she answered, blushing still more deeply: "'In honor preferring one another.'"

MY STAFF.—"Did ye ask me if I had a Bible?" said a poor old widow in London; "did ye ask me if I had a Bible? Thank God, I have a Bible. What should I do without my Bible? It was the guide of my youth, and it is the staff of my age. It wounded me, and it healed me; it condemned me, and it acquitted me. It showed me I was a sinner, and it led me to the Saviour. It has given me comfort through life, and I trust it will give me hope in death."

The late Rev. Samuel Fiske once prayed in the pulpit "that the Lord would bless the congregation assembled, and that portion of it which was on the way to church and those who were at home getting ready to come, and that, in his infinite patience, he would grant the benediction to those who reached the house of God just in time for that." By this eccentric method the clergyman succeeded in breaking up a bad habit, which had resisted all legitimate appeals.

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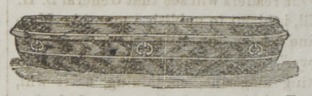

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