FREE CHRISTIAN COMMONWEALTH.

Volume I. LOUISVILLE, KY., THURSDAY MARCH 23, 1865. Number 2.

Correspondence.

TORONTO, CANADA, March 8, '65.

MR. EDITOR: You are aware that the Rev. Stuart Robinson is not an idler in the Lord's vineyard. Persecuted in one city, he may flee to another; but wherever he goes, his voice is lifted up in defence of "the faith once delivered to the saints."

During the present winter, in addition to the Sabbath morning service, which has usually been an expository discourse on some portion of the New Testament, the Doctor has been delivering in the evening a course of lectures on the Pentateuch. These services have been well attended, the lectures especially, attracting large and intelligent audiences, a great proportion of whom are professional gentlemen, and young men in connection with the various literary institutions of the city.

Recently having reached, in the regular course of his lectures, that portion of the Mosaic code relating to the institution of Hebrew slavery, the Doctor was necessitated to make a break in the course, or proceed in the face of popular prejudice. As a faithful expounder of Scripture, he chose the latter alternative, and delivered the ablest lecture on the Bible view of slavery it has ever been our pleasure to hear. On the Friday evening succeeding, he was unexpectedly called upon by a committee of Canadian gentlemen, who, in the name of the Canadian portion of his audience —comprising more than four-fifths of it—presented him with a complimentary address, beautifully engrossed upon parchment, accompanied by a handsome purse, as a token of their personal esteem and their high appreciation of his ministerial services. On the following Sabbath, at the close of the evening service, before pronouncing the benediction, the Doctor alluded to this incident, remarking with evident emotion, that, while he had been heretofore unwilling, and was still, under existing circumstances unwilling, to receive any compensation for his services, that his good might not be evil spoken of, he had not found it in his heart to decline what had been so generously tendered merely as a token of good-will and esteem; that he had been actuated in his labors among them, solely by a desire to instruct them, to the best of his ability, in a knowledge of Divine truth, and to counteract, as far as possible, that subtle form of Deism which is beginning to insinuate itself into English and American literature, and which regards the Old Testament as a book containing a religion adapted to a semi-barbarous age, and less pure and spiritual than the religion taught in the New Testament; that he had endeavored to show them that the gospel by Moses and the gospel by Matthew were one and the same gospel; that all Scripture is by inspiration of God, and profitable for instruction in righteousness; and that if in this way he had armed any young man, or rather had enabled any young man to arm himself in the whole panoply of God, he would consider that a more ample compensation for his toil than all the gold in Canada.

It is worthy of remark, that on the Sabbath evening succeeding that upon which the Doctor delivered his lecture on the Bible view of slavery, he had a larger audience than ever before; every seat was taken, the platform occupied, the steps on each side of it, and those between the rows of seats in the gallery, while quite a number stood up in the aisles. Although the services were protracted, and the subject of the lecture not of peculiar interest, (the Tabernacle and its Design.) there was the profoundest attention, without any sign of impatience.

It can be justly said of Dr. Robinson, as it cannot be said of all men similarly situated, that he preaches as one set for the defense of the gospel, not shunning to declare all the counsel of God, whether men will hear or whether they will forbear.

Should you see proper to give this communication a place in your columns, you will doubtless confer a favor upon the numerous friends of Doctor R. in Kentucky and elsewhere, who will be pleased to learn that, while persecuted by, and at the instigation of false brethren, as many suppose, who prefer the sword to the keys, and would lay the crown of Christ at the feet of Cæsar, he is still battling for the prerogatives of the King in Zion, and, in the good providence of God, his sphere of usefulness has been rather enlarged than diminished. T. G.

Dr. Payson says, "If you put a bright shilling into a child's hand, he will be pleased with it; but tell him of an estate in reserve for him, and he pays little attention to you. So men and women are often more delighted with present comforts than with the prospects of future glory."

The Ancient Theory of the Presbyterian Church in its Relation to the Civil Power Identical with our principles.

To show that the doctrines of the spirituality and independence of the Church of God, which it is the exclusive aim of the "Free Christian Commonwealth" to expound, advocate and defend, are not new—are not originated by us for any purposes of disturbance, as has been already charged,—but are the old and settled doctrines of the Church from which we spring; we publish for the benefit of such of our readers as have never investigated the subject—an extract from the Second Book of Discipline, according to which the government of the Church of Scotland was established in 1592 and 1690. This quotation, it will be perceived, covers the whole ground occupied by the "Free Christian Commonwealth."

It may also be worth our while to state, that these same doctrines are laid down with great emphasis and clearness in Robinson's "Church of God," and in the second volume of Rev. Dr. Breckinridge's work on Theology, ch. 21st. These facts speak for themselves, and fully acquit the editors of this paper, of any design to lead the Church astray into strange and perilous paths, by conclusively proving, that on the contrary, the whole spirit and bearing of their endeavors is directed toward bringing the Church back to its true and ancient course, from which it is now blindly wandering:

1. The kirk of God is sumtymes largelie takin, for all them that professe the Evangill of Jesus Christ, and so it is a company and fellowship not onely of the godly, but also of hypocrites professing alwayis outwardly ane true religion.

2. Uther tymes it is takin for the godlie and elect onlie,

3. And sumtynes for them that exercise the spiritual function amongis the congregation of them that professe the truth.

4. The kirke in this last sense hes a certaine power grantit be God, according to the quhilk it uses a proper jurisdiction and government, exerciseit to the comfort of the hole kirk.

5. This power ecclesiasticall is an authoritie grantit be God the Father, throw the Mediator Jesus Christ, unto his kirk gatherit, and having the ground in the word of God; to be put in execution be them, unto quhom the spirituall government of the kirk be lawfull calling is committit.

6. The policie of the kirk flowing from this power, is an order or forme of spirituall goverument, quhilk is exercisit be the members appoyntit thereto be the word of God: And therefore is gevin immediately to the office-bearis, be quhom it is exercisit to the weile of the hole bodie.

7. This power is diverslie usit: For sumtyme it is serverally exercisit, chiefly by the teacharis, sumtyme conjunctly be mutuall consent of them that beir the office and charge, after the forme of judgement. The former is commonly callit *potestas ordinis*, and the uther *potestas jurisdictionis*.

8. These two kinds of power have both one authority, ene ground, one finall cause, but are different in the manner and forme of execution, as is evident be the speiking of our Master in the 16 and 18 of Matthew.

9. This power and policie ecclesiasticall is different and distinct in the awin nature from that power and policie quhilk is call it the civill power, and appertenis to the civill government of the common welth: Albeit they be both of God, and tend to one end, if they be righdlie usit, *to wit*, to advance the glorie of God, and to have godlie and gud subjectis.

10. For this power ecclesiasticall flows immediatlie from God, and the Mediator Jesus Christ, and is spirituall, heid on earth, bot onlie Christ, the onlie spirituall King and Governour of his kirk.

11. Therefore this power and policie of the kirk sould leane upon the word immediatlie, as the onlie ground thereof, and sould be tane from the pure fountains of the Scriptures, (the kirk) hearing the voyce of Christ the onlie spirituall King, and being rewlit be his laws.

12. It is a title falslie usurpit be Antichrist, to call himselfe heid of the kirk, and aucht not to be attribute to angel or man, of what estait that ever he be, saving to Christ the onlie Heid and Monarch of the kirk.

13. It is proper to kings, princes, and magistrates to be callit lordis, and dominators over their subjectis, whom they govern civilly, bot it is proper to Christ onlie to be callit Lord and Master in the spirituall government of the kirk, and all uthers that beiris office therein aucht not to usurp dominion therein, nor be callit lordis, bot onlie ministeris, disciples, and servantis. For it is Christis proper office to command and rewll his kirk universall, and every particular kirk, throw his Spirit and word, be the ministrie of men.

14. Notwithstanding, as the ministeris and uthers of the ecclesiasticall estait ar subject to the magistrat civill, so aucht the person of the magistrat be subject to the kirk spiritually, and in ecclesiasticall government.

15. And the exercise of both these jurisdictiones cannot stand in one person ordinarilie.

15. The civill power is callit the power of the sword, and the uther the power of the keyes.

17. The civill power sould command the spiritual to exercise and doe their office according to the word of God: The spiritual rewlaris sould requyre the Christian magistrate to minister justice, and punish vyce, and to maintain the libertie and quietness of the kirk within their boundis.

18. The magistrate commands externall things for externall peace and quyetnes amongis the subjects: The minister handles externall thingis onlie for conscience cause.

19. The magistrate handles externall things onlie, and actions done befoir men: Bot the spiritual rawler judges both inward affections and externall actions, in respect of conscience, be the word of God.

20. The civill magistrat craves and gettis obedience be the sword, and uther externall meanis: Bot the ministrie be the spirituall sword, and spirituall meanis:

21. The magistrat neither aucht to preich, minister the sacramentis, nor execute the censuris of the kirk, nor yet preseryve any rewll how it sould be done; bot command the ministeris to observe the rewll commandit in the word, and punish the transgressouris be civill meanes: The ministeris exerce not the civill jurisdiction, bot teich the magisgistrat how it sould be exercit according to the word.

22. The magistrat aucht to assist, mentain and fortifie the jurisdiction of the kirk. The ministeris sould assist their princes in all things agreeable to the word, providing they neglect not their awin charge be involving themselfis in civill affairs.

23. Finally, as ministeris are subject to the judgement and punishment of the magistrat in externall things, if they offend: So aucht the magistratis to submit themselfis to the discipline of the kirk, gif they transgresse in matters of conscience and religioun.

Our Weekly Church Journals—their Idiosyncracies.

It is not the purpose of the present writing, to give the history and genealogy of these journals, but rather to present in brief outline, their various, though somewhat similar characteristics.

The first which we shall mention, is

"THE PRESBYTERIAN,"

published in Philadelphia, and the oldest, perhaps, of all the religious journals in our Church. For many years this paper sustained a high reputation for conservatism and sound judgment, in all matters pertaining to the welfare of the Presbyterian Church; hence its circulation extended over the whole country. We do not mean by this, to say, that we have approved of all the measures advocated by this journal, but only, that it maintained in all its discussions a dignified tone and bearing, and exerted a wide influence for good in the Church generally. In an evil hour, however, tenth-rate-ism mounted the editorial chair, and for several years past it has not sustained its former character; but has become drivelling in its weakness, petulant in its malignity, and "loyal," not to the constitution, but to the foolish and absurd schemes of the pseudo-philanthrophy of New England, which has made it no longer a journal carrying weight in its arguments, but a loathing rather to the true men of the Church, who have stood up for principle, amidst all the fanaticism of the times; that principle which, in days past, has been the glory of the Presbyterian Church in the United States of America. We come next to

"THE PRESBYTERIAN STANDARD,"

published also in Philadelphia, but why published there, or anywhere else, would be a question too difficult for any "Philadelphia lawyer" to solve? The "Standard" is edited by Alfred Nevin, D. D., not Niven, but Nevin. This he is careful to tell his readers, lest they might suppose him to be kin to some "rebel" preacher, who spells his name with *i* instead of *e* after the N. The "Standard" is a large paper, and, according to Dr. Monfort, who is good authority upon that point; is nearly as large as the "Presbyter;" the latter being a fraction of an inch larger than the "Presbyterian," and the "Standard," he says is only some half inch smaller than the "Presbyter," according to actual measurement! Its articles generally, are windy and superficial, rather of the braying order. Its editor uses the *scissors* freely, and intimated some time ago, that the "selected matter" was the best part of his paper, which is the only evidence we have ever had that he was conscious of his own productions lacking the ability to interest his readers; though, we suppose, in the natural fitness of things, he has probably found readers enough who could not contain more solid thought than he furnishes from week to week, without producing some evil consequences. Coming westward, we notice the

"PRESBYTERIAN BANNER."

published in Pittsburgh, Pa., edited by Rev. James Allison and Robert Patterson. The striking peculiarity of this journal, is its fierceness of opposition to all good men, who are not willing to run with them to the same excess of riot. It is also a strong advocate of ecclesiastical courts being under the control of Provost Marshals, especially in Missouri. It hails with delight, and calls upon all "loyal" Presbyterians to rejoice with it, that the immortal fourteen members of the Synod of Missouri, (a Synod which numbers one hundred and seventy when all its members are present,) defaced and mutilated the Records of that Synod last fall, by expunging the protest of the Synod of 1861, against the action of the General Assembly of that year, known as the "Spring Resolutions;" a protest against which was entered upon the Minutes of the Assembly, and signed by sixty names, Dr. Hodge heading the list. These editors are equally ready to pick up, if not invent items, which they call Church news, only calculated to injure the good name of faithful ministers of the gospel. These editors rebuke age, wisdom and goodness, with a flipancy which ill becomes the successors of Dr. M'Kinney, and which makes some of their wisest readers wish that he had vacated his editorial chair, if it were necessary at all, to those who would not so boldly advocate a gospel of blood. Coming still further west, we notice

"THE PRESBYTER,"

published in Cincinnati, Ohio, and edited by Dr. Monfort. It is a large paper, (its own oft repeated recommendation) the exact number of inches in length and breadth we have forgotten, and not having seen the paper for some months past, we have probably missed the latest measurement. In general terms, we may say, that it is a fraction of an inch larger than the "Presbyterian" and "Standard," *i. e.* taking the statement of Dr. Montfort himself as authority, though in justice to the "Presbyterian," we may also say, that the latter claims to be the largest of the two.

Dr. Monfort has at present as his hobby, the union of the Old and New School, upon the anti-slavery basis, and so earnest upon this subject is he, that he has gone into partnership with some New School minister, and publishes another paper, with its title telling the whole story, to-wit: "Reunion Presbyterian." This latter journal we have not seen, but as it probably will not be a paying concern, we expect that it will not long exist; for it must be remembered that Dr. Monfort is always looking after the "main chance."

We now come to the one nearest home,

"THE WESTERN PRESBYTERIAN,"

which is published in Danville, Ky., and edited by Drs. Humphrey and Yerkes, Professors in the Danville Theological Seminary. This journal is the successor of a Monthly Magazine, bearing the same name, which lived one year in this city, under the editorial management of Rev. Messrs. M'Kee & Cleland. The party who projected this journal seems to have been somewhat doubtful as to which they loved most—the Church or the Country. And to show their complete impartiality, they chose for its motto, "Our Whole Church, and our Whole Country." We have only glanced over a few of the numbers of this paper, and consequently can say but little about it. In their prospectus, the editors told us that the Old "Presbyterian Herald," would be their model, but so far as we are able to judge, they have not yet actualized their ideal, which by the way is never easily done. We have, however, a good share of patience, and we will in this instance, "let patience have its perfect work." The paper may grow better as it grows older.

There is one journal which we have passed over—the

NEW YORK "OBSERVER."

published in New York City, which, though not, strictly speaking a Presbyterian paper, its *prime* editor is a Presbyterian minister. This journal boasts of two departments, a "Secular" and "Religious," though it is oftentimes difficult to tell which is which. It formerly had a large circulation in the South, as well as in the North, and to make up for its loss of Southern patronage, it has embraced the popular doctrine of war and abolition. Of late the editor seems to have, speaking in the vernacular, "struck ile." This we judge from the marvelous drenching of his readers with long flaming advertisements of Petroleum stocks; also his pointing out the safest and most lucrative investments in this kind of stocks, which is no doubt interesting Sabbath reading, especially to those whose consciences have become supple under the influence of Petroleum.

We have simply mentioned a few of the peculiarities of these journals. It is a fruitful theme; but we refrain from further notice of them, for the present, and may take up the matter on some future occasion.

This life is not holiness, but a becoming holy; not health, but a becoming healthy; not a being, but a becoming to be; not a rest, but a labor; we are not yet what we shall be; all is not yet done and finished, but in progress; this is not the end, but the way; it glows not nor sparkles yet, but every thing is purifying.—*Luther.*

Love One Another.

The Scriptures give this as a divine injunction, and it becomes all christian people to ascertain whether they are fulfilling this command. It was given by Christ himself as a test by which his disciples would be recognized as being his true followers, in contradistinction to all those who followed him from other than pure christian motives. "By this shall all men know that ye are my disciples, if ye have love one to another." This then is a distinctive mark of christian character, and a careful reader of the Bible will not fail to see how frequently this injunction is repeated, and what fearful threatenings are denounced upon those who violate or disregard it.

This "love one to another," was not only a test of discipleship to others, but according to the Scriptures, it is a test unto ourselves; "We know that we have passed from death unto life, because we love the brethren."

The Scriptures are equally explicit in declaring that hatred toward our brother, is no less a test of our condemnation: "In this the children of God are manifest and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." And again: "He that loveth not his brother abideth in death."

How fearful the import of these statements to the professed people of God at this moment; and what an appeal should they make to christians to examine their hearts before God, and see if they can stand by this test; or whether they will not have to say, "we are verily guilty concerning our brother." It will be vain to put this enquiry aside. It must be met; and it will be better that we should meet it now, while God is waiting to be gracious, than that it should meet us as our condemnation at the bar of God. It is a fact as well established as any other in christian experience, that the failure to cultivate a spirit of love towards each other, is sure to produce leanness of soul and rob us of much of the joy which springs from the cultivation of this grace in the heart.

What a spectacle do we behold as we look over this once fair and happy land. Our churches full of contention, one member arrayed in bitter hostility against another, and the pure spirit of the gospel supplanted by the spirit of hatred and malice. This spirit is also found in families where once it was carefully excluded, and has poisoned the very fountains of love and peace, having engendered strife between husband and wife, father and son, mother and daughter, brother and sister. To our minds there is nothing so sad amidst all the sad events which pass before us in such rapid succession in these times, as the utter breaking up of these pure and holy relations in the family circle. And it does not stop here. We find it in all the social relations of life. Friendships of long standing, and thought to be so firmly cemented by repeated acts of reciprocal kindness, are snapped asunder in a moment by this foul spirit which is brooding over our land.

It has no doubt appeared strange to others, as it has to ourselves, that many of those, who, in days past, have always exhibited so much of the spirit of kindness and affection, are now transformed into blood-thirsty persecutors, yea persecutors of their former friends and companions. This spirit seems, in an alarming degree, to have taken possession of many of the ministers of the gospel in every denomination; and in many parts of the country they are making sad havoc of the church. A gentleman in one of the largest cities in the interior of a neighboring State, stated to a friend of ours some two months ago, that though the two great political parties are about equally divided in that city, that nearly all the Christian people of one of these political parties had been driven from all the evangelical Churches in that city, by the blood-thirsty spirit of the clergy; and that many Protestants are now worshiping in the Roman Catholic Church, where they say they escape the insults offered them by the ministers from Protestant pulpits! A sad incident occurs to our mind as we write, which was told us by a refined Christian lady of that city. Her husband and herself were traveling; when suddenly he was taken sick, and before he could reach home, he died; and to the kind minister of the gospel, though a stranger to her, and not belonging to the same denomination, who had afforded her consolation in her sad and sudden bereavement, she said—"go home with me and perform the funeral service of my husband; for I fear my own pastor will insult even his dead body, so bitter is he against the political views which he held."

Can any man who has not utterly apostatized from the truth, look upon this state of things and not be filled with sadness and alarm; knowing the result of it all, must be a fearful relapse into infidelity, and an utter rejection of the truth as it is in Jesus. Oh, is it not high time for Christian people to cry mightily unto God, that He would deliver us from the fearful consequences of this apostasy; and implant again in the hearts of his professing people that which is still the test of true discipleship, viz: "LOVE ONE TO ANOTHER."

For the Free Christian Commonwealth.

Providence in History.

Most of our histories have been written by infidels, or by those who hardly acknowledge God in the affairs of the world. And he who finds no God in history, is not likely to find him anywhere else. History has been written and read as if it were a succession of accidents, a wild region of events, without order and without design. With these dark shadows resting upon it, can we wonder that scepticism has not been more common than it has? Can it be a wonder that it has darkened the spirit of so many in life, and robbed them of all consolation in death? With what delight and minuteness have historians dwelt upon the events and characters of great men? their birth, their native land, their education, their battles, their victories, their successes and failures, the nations they conquered, and the splendor of their deeds. Statesmanship, oratory and war fill up the splendid panorama. All this is made to pass before the reader in gorgeous and magnificent review. But in all this parade of empire, and in all this grandeur of imagery, the whole stands out boldly and bleakly without the movements of a providence or the showings of an Almighty hand. Every thing is shown and acknowledged but God.

We are made to see from what small beginnings a State arises—how gradually it extends its territory, its strength, and its renown. We follow the historian in all his details and amplifications till we see the great national structure rising in all its power before us. Smaller nations recline in its shadow, and feel safe in the protection of its power. But after awhile every stone begins to loosen, the foundations begin to give way, and age and decay distinguish the appearance of the whole structure. And as we advance along the historic journey, we see the fall and hear the sound afar, of that mighty fabric which grew for centuries before our eyes, and which seemed to reach an eminence, a strength, and a stability which time itself could not destroy. Yet, strange as it may appear, and stupid as it is, this empire which has spread its arms abroad and afar, and whose power and duration were measured by ages upon ages, is scarcely referred to as manifesting the divine government, or as illustrating the wonders and existence of a supreme and eternal Providence. Yet it rose and prospered, declined and passed away, and filled its destiny on earth, under the care and guardianship of Him, without whom it could not have existed at all. And yet all this passes unnoticed, if not unknown, by the paltry shallowness of the historian. This bastard offspring of unbelief is a disgrace to our historical literature, and a source of corruption to its readers.

Our histories to a great extent need to be re-written, not only by men equal to the task in all the learning proper to the case, but by men endowed with all the moral and religious qualifications necessary to the proper understanding and statement of such things. The grandest scenes in all the universe appear in the majestic movements of an all powerful Providence extending to all that is small and to all that is great in universal existence.

The idea of a universal Providence, dropped out of the pages of history, bedrivels the whole affairs of all history, and leaves us in the midst of a confusion to which there is no end. But give us the Providence so fully and everywhere taught in the Bible—a Providence operating alike in all the events of individual and national existence—overturning or favoring the schemes of men, and thus conducting his own wise plans to a certain fulfilment in spite of all powers to the contrary. Such a Providence fills our minds, because it occupies and fills the fields of history and of the universe.

How stupendous is the power, and how glorious is the wisdom of God? In all the darkness, disorder and confusion of human affairs, His ever directing hand is over all. The basest of men rule the world when God designs to chastise it. He takes away the wise and the mighty, and puts babes to rule over nations.

With such great and worthy ideas of God, ambition itself grows mild, recklessness of blood dies out, and kings, warriors, and statesmen, and all the great actors on the theatre of human affairs, assume the true aspect of mere instruments in the divine hand. It is an omen of good when men begin to write about God in history.

But if the lack of all poetic taste and capacity wholly disqualifies a man to be a critic on all matters of a poetical nature, how much more thoroughly does ignorance and inexperience of religion disqualify men for being the historians of great religious movements and principles in the world? It was altogether to be expected that Gibbon should write as he did about the spread of Christianity. Utterly incapable of understanding the nature of that great power, he was equally incapable of giving any true or satisfactory historical account of it. And what was true of Gibbon, was equally true of Hume. Blind as to the truth and worth or the Christian religion, his arguments against it are the blunders of ignorance and the prejudices of a corrupt heart. We might as well expect the Hottentot to understand and rejoice in all the departments of science, literature, and philosophy, as for historians of this order to give us any just account of the men and movements which Christianity has produced in the world. AMICUS.

Of what use now to Discuss the Slavery Question.

This is a question now upon the lips of hundreds of honest men, who have been made to believe that both politically and ethically the question of slavery has been finally settled. However that may be as to the political aspects of it—which we are far enough from admitting—the ethical question, so far from being finished, has only been brought, by the events of the times, into a shape to be properly understood by the masses of the Christian people.

Hitherto the great principles involved in the slavery discussion have been developed by a few of the more far-sighted thinkers of the country; but they seemed to the people "as one that mocked." They were sneared at as "absractionists"—or, as something worse still, the selfish advocates of sin. Meantime the leaven of the infidel humanitarianism on which the whole anti-slavery movement has in reality been resting, logically, has been permeating, not only society at large, but under various treacherous disguises in the Church itself. But so subtle has been the process, and so well disguised, that even those who perceived it were unable to make the people of God see and comprehend it. Now, however, as the calamities that necessarily follow from fundamental error, begin to develope the real character of the treacherous doctrine the people can comprehend what before seemed the mere reasonings of "abstractionists" and warnings of "alarmists."

Just as the naturalists describe to us the formation of those great coral reefs in the ocean: once founded in the depths they begin to rise—slowly it may be, but surely toward the surface—millions innumerable of the tiny creatures work in unseen depths silently, but sedulously, and the wall rises unobserved by the most watchful navigator, till at length some noble vessel, richly freighted dashes upon it and perishes. So with the growth of error in the Church. Laying its foundation in the remote depths, it rises slowly but surely to its development near the surface. Not the work of any one or two or a score of minds, but of innumerable unconscious minds, it grows up imperceptibly, and they who even may discover it and give warning of danger lurking under the smooth expanse, are treated as alarmists, till the Church strands upon its perilous top. Then the treachery and danger is palpable, and all are ready to listen to expositions of the nature of the evil and the methods of escape from it.

Those who now stand amazed at the condition of the Protestant Churches in the United States, and imagine it has been brought about by this or that recent event, or the unaccountable change of character in this body of men or that, are not less wide of the mark than the navigator who should imagine the coral reef to have sprung up within the few months since last he passed that way safely. The fanatical bloodthirst, and malignity; the laxity of ethical principle, and general demoralization of Christian practical life; and the painful indifference to the great doctrines of grace for which our fathers testified to the death—all this comes not of the war merely, but of causes in operation long before the war. They are the logical and inevitable results of the setting aside, or rather the making void the ethical law of the scriptures, if not by "traditions," yet by the glosses put upon it to force it into conformity with that treacherous philanthropism which so skillfully counterfeited the gospel law of good will to men as to deceive the very elect. It has gradually undermined the confidence of the people in the gospel as a practical rule of ethics.—Hence the present wreck of the Churches. The time has come for pointing out calmly and faithfully the cause of the evil in the anti-slavery rationalizing in the Church. The people can now understand the "abstractionits."

Free Christian Commonwealth.

Conducted by an Association of Ministers.

Rev. JOHN C. YOUNG, Sec. and Agent.

LOUISVILLE, KY., THURSDAY, MARCH 23, 1865.

The Westminster doctrine of the relation of the Civil Power to the Church, a Compromise. The principle of interpreting the utterances of that Era.

One of the most fruitful sources of error, and of the present false position of the adherents of the Westminster creed, no doubt has arisen from the totally false conception of the Westminster theory of the Church, as being the original and germinal Presbyterian view of the matter. Hence, learned Doctors of Divinity, if they can find an utterance or an action of the men and the Church Courts that were contemporary with the Westminster Assembly appearing to countenance the mingling of the civil and ecclesiastical, seem to imagine they have drawn an authority from original sources, which ought to silence those of us who acknowledge the Westminster standards, and yet protest against the current confusion of the civil and the ecclesiastical in the United States.

Now, to say nothing at present of the widely different positions of the Church toward the State, under the English civil constitution of the 17th, and the American civil constitution of the 19th century; and, therefore, of the absurdity of arguing from what the Church *was obliged* to say and do under the tyrannical and fanatically High Church Stuarts, and the no less tyrannical and fanatically *no-Church* Cromwell, to what the church ought voluntarily to do under civil magistrates, prohibited by the very constitutional Charter under which they hold power from intermeddling with religion in any way; it may be shown, historically, that even the Westminster development of the theory and rights of the Church in relation to the civil power, was not that which the true representatives of Presbyterianism *preferred*, but rather what they were *obliged to accept*. That, under the same delusion which led their American successors astray at the opening of the nineteenth century, they were led to believe that the *no-Church* Puritanism of England, became doctrinally accordant with themselves and earnest in its zeal against Episcopacy, could easily be *keyed up* to homologate with, and become even one with Presbyterianism. they therefore committed themselves to a joint council, which should enact common standards comprehensive enough to embrace them both. And, like their American successors, they found themselves finally pushed into a compromise covenant in which, like Paddy's love, "the reciprocity was all on one side."

No one will suspect a Free Church of Scotland man of radical views of the Church and State relation. Yet says Dr. Cunningham: "The truth is, that at the period of the second Reformation and the Westminster Assembly Presbyterian writers, being generally accused by their Erastian opponents of denying the just rights of the civil magistrate, because they maintained strictly and resolutely the line of demarkation between things civil or temporal, and things ecclesiastical or spiritual, and denied to him all jurisdiction or right of authoritative control within the Church's province—*were particularly careful to bring out prominently, and to express strongly the whole power, which they could honestly and* consistently ascribe to the civil magistrate in regard to religion." (Dr. Cunningham in North British Review, Feb. 1849, in review of Duke of Argyle's "Presbytery Examined.")

Even though the Scottish Assembly, in adopting, in 1647, the Westminster Confession, accepted without modification the twenty-third chapter, which allowed to the civil magistrate the right to call Synods, yet the same Assembly virtually sanctioned Gillespies "one hundred and eleven propositions" as illustrative of the sense put upon the language of the Confession. Among these the ninety-seventh proposition declares:

"Therefore, *as to each member of the Church* respectively, so unto the magistrate, belongeth the judgment of such things, both to apprehend and to judge of them; for, although the magistrate is not ordained and preferred of God, that he should be a judge of matters and causes spiritual, of which there is controversy in the Church, yet he is, questionless, judge of *his own civil act* about spiritual things."

And the fifty-first proposition declares: "The magistrate calleth together Synods, *not as touching those things which are proper to Synods*—that is *not as they are assemblies in the name of Christ, to treat of matters spiritual*, but as they are PUBLIC ASSEMBLIES *within his territories*."

And the act of Assembly by which the Church of Scotland formally accepted the Westminster standards, contains a formal statement explaining the sense in which they accepted, chap. 31st, viz: that the magistrate could call meetings of a Synod of Ministers and Elders only in a district where the Church is not constituted; and that the Synod has intrinsic power from Christ to meet even in *spite of* the magistrate.

Nothing can be plainer, therefore, than the facts—First, that the Westminster standards on the subject of the church were accepted only under protest by the existing organized Presbyterianism of Scotland, as the best that could be got at the time and as something to be borne; with *ad interim*, until those in England, with whom it was desirable to be united, could be brought to clearer views of the teachings of scripture. And, secondly, that the claim set up for the rights of the civil magistrate in the Church, were most jealously watched and restricted. Those familiar with discussions in the Presbyterian Church, for twenty years past, touching the competency of the General Assemblies and Synods to direct secular education, recommend secular societies, and make deliverances concerning secular affairs, cannot fail to be struck with the resemblance between some of the statements of the matter by Dr. Thornwell and others of the same views, and this fifty-first proposition of Gillespie, endorsed by the Assembly of 1647. The very argument of the strict constructionists in the modern Presbyterian Church has been that the Assembly and Synod as such, and in their capacity as a court of Christ, is incompetent to entertain and decide upon secular questions, or make deliverances other than upon matters *de fide*, binding the conscience to duty. That, if it is important to the accomplishment of the ends of the people in establishing secular enterprises, to have the weight and influence of the judgment of ministers and elders, let them take advantage of their being thus met and go into public meeting or convention on the subject, but not undertaking as a constituted court of Christ, to pronounce in the name of Christ concerning matters without their sphere. Thus the end can be attained without either subverting the reverence for Church courts in the minds of the people on the one hand, or invasion of the christian liberty of the gospel on the other. This was obviously the view of the Assembly of 1647, in the analogous case of the right of the Civil Magistrate as representing the civil interests of the people to call for the opinion of ministers and elders. As George Gillespie would put the case—they could answer the call of the secular public through the civil magistrate not "*qua* Church," but only "qua prominent citizens of the State."

So far from being the original judgment and final of the true Presbyterianism of that age as to the teachings of the scripture concerning the autonomy of the Church, the evidence is clear and abundant that many of the principles of the Westminster Directory were condemned by the men in it, or at least regarded as confused and inconsistent statements of the truth. Thus in reference to the provision for the election of ministers, Baillie says:

"We had the greatest debate for an election of ministers. Mr. David Calderwood, was peremtory that, according to the second book of Discipline, the election should be given to the Presbytery, with power to the major part of the people to dissent, upon reason to be judged of by the Presbytery. Mr. Rutherford and Mr. Wood were as peremtory to put the power and voices of election in the body of the people, contradistinct from their eldership; but the most of us were in Mr. Gillespie's mind, in his miscellanies, that the direction was the Presbytery's, the election the Session's, and the consent the people's. Sundry draughts were offered. Mr. Wood's most studied, was refused; Mr. Calderwood's also. Mr. Livingstone was nearer our mind, yet was laid aside. Mine came nearest the mind of all, and almost had passed; *but for avoiding debate* (how history repeats itself;) a GENERAL CONFUSED DRAUGHT (AVOIDING INDEED THE PRESENT QUESTION, but leading us into so many questions thereafter as any pleased to make,) PASSED WITH MY CONSENT. But Mr. Calderwood and Mr. John Smith reasoned much against it in the face of the Assembly." (Baillie's Letters, pp. 339–40.)

And yet these compromise utterances, like all compromises of "the fathers, eating the sour grapes to set the children's teeth on edge," are now cited by indolent Doctors of Divinity, who fear thinking and logic as they fear the small-pox, as the ultimate final and unembarrassed convictions of the fathers of that age, touching the sphere of the Church."

But, even to go back behind the compromises of the Westminster Assembly, the fathers of the purer Presbyterianism of the second book of Discipline, have left it on record for our caution and warning that, even under that ecclesiastical constitution, they were far from having attained the realization of their views of the teachings of the gospel concerning the autonomy of the Church, but had rather to take half a loaf than no bread.

Thus the great and wise Alexander Henderson, the Nestor of the Westminster Assembly, in the "government and order of the Church of Scotland," written for the information of the English people in 1641, before the Westminster Assembly's utterances:

"This liberty of election is in part prejudged and hindered by patronages and presentations which are still in use there (in Scotland) *not by the rules of their discipline*, but by TOLERATION OF THAT WHICH THEY CANNOT AMEND."

And yet in the face of the fact that the Scotch fathers had to "tolerate what they could not amend," the evil principles which they were compelled to tolerate concerning the autonomy of the Church, are now cited as their convictions, and as authoritative in justification of the *voluntary* secularization of herself under a free civil constitution!

But we weary our readers with such discussion of the profound thoughts of the fathers, in this age of excitement, surface skimming, and plausible demagoguery in the Church. Should this line of thought prove interesting to our readers, it will be prosecuted hereafter.

Signs of Returning Consciousness and Penitence after the debauch.

Our attention was arrested in glancing over the columns of the *Presbyterian* for March 4th, by the description from a correspondent, of the recent grand Sunday jollification at Chicago, by the present patriotic legislature of Illinois. As that body is now understood to be representative of the great party of all the religion, as well as all the patriotism in the country; the party, backed up by innumerable deliverances of church courts, and its gospel preached from all the pulpits; the party illustrious for its holy days of thanksgiving for victories, and its perfect familiarity with the plans and purposes of Providence—we confess to some amazement at the story of the legislative Sunday visit to camp Douglas, the military pageant, *feu-de-joie*, festivities, &c. And yet we remember that the multiplication of holy days has destroyed the Sabbath in Europe.

But what was specially suggestive to us, was the very vigorous paragraph of this correspondent, more vigorous by far than any thing we have seen in the "Presbyterian" for some time past—touching the national sins as suggested by the above curious incident, and in rebuke of those who prophesy at the corners of the streets of the near approach of peace. It is interesting as indicating at least uneasy dreams or half waking, even after the general negrophilistic debauch, and politico-spiritual revel which has been going on so long in the Churches of the North. Says this correspondent:

"Ah! these oily-tongued prophets of "smooth things" to the ears of a credulous and sinful people, forget that God is the righteous ruler of the nations, and that the nation that will not serve him shall surely perish. They forget whose law we have so recklessly violated. They forget that God will vindicate his justice, and maintain his rightful authority, though earth be swept of its nations. Tell me why we should expect peace. Are these our present national calamities, a punishment for our national sins? Undoubtedly. But have we humbled ourselves under the mighty hand of God, that he might exalt us in due time? Have we repented as a nation? Perhaps so, if slavery was our sole national sin. But if God's sovereignty over the nations, and their responsibility to him are stern verities, and not idle and unmeaning fictions—if pride, dishonesty, cupidity, corruption in high places and in low, licentiousness, drunkenness, faithlessness, Sabbath desecration and profanity, are not Christian graces, but sins—national sins—of the deepest dye, what reason have we for such confident expectations of a return of peace? Even while suffering under the heavy hand of God, we seem to have carefully cultivated every national sin upon the catalogue. We have done worse than that. If we have erased one from the long and sickening catalogue of our national offences, we have, with a persevering and devilish ingenuity, added a thousand others, and now, if we expect a return of peace and of God's favor, we certainly show ourselves ignorant of the fixed principles upon which he governs, and blind, perversely blind, to all the solemn teachings of the history of the past. If peace comes to us *now*, it must be because this awful civil war has failed to lead us to repentance and humiliation, and must be succeeded by some more terrible affliction—something that *will* humble us, and lead us to turn to God."

It is certainly a favorable sign—if this correspondent is a representive man—that some other sin has been discovered to mourn over beside the sin of slavery. It is equally a sign of the return from dreams to waking thought, that there may be judgments yet to be inflicted for sins, even on a people so deserving of special favor for "saving the life of the nation," which Dr. George Junkin was pleased to tell a General Assembly, "Almighty God *could not afford to lose*." But there is manifestly yet great confusedness of mind in this half-awake muttering of sins and judgments. In the first place, this vague denunciation of national sins seemed ever, to us, to amount to very little. As nations, like other corporations, "have no soul," no conscience, it is therefore practically of little use to charge sin home upon that ideal personage, the nation. Indeed, the danger is that the people shall expend all their penitence in virtuous indignation at the "nation" for being so wicked. We would rather see so vigorous a preacher of sin descend to the individual sins which make up the sins of the nation; so that conscience would say—not "the nation is the sinner"—but "thou art the man?" Let such men as he pause, analyze the matter, and determine who are responsible for this general prevalence of sin in the nation. How far the ministers, who have been occupied rather with the war news, patriotic speeches and beating up recruits to the neglect of the people's instruction in the gospel? granting a sort of dispensation from gospel ethics till the war is over. How far the ministers of the King of Peace, who have preached up the war, and thereby really advocated the bringing in of the sins which are inevitable as the result of war? How far the ministers who have preached down slavery as the sin, the hatred to which constitutes the Charity which covers a multitude—nay covers all their sin? How far the ministers who have sapped the faith of the people in the inspiration and authoritative character of scripture by their diatribes against that, as the sin of sins, which the people can't help seeing the scripture tolerates as ethically proper? If space permitted, we would undertake to show that slavery has indeed been the occasion of the sins that causes God's angry judgments; but this, because of the semi-infidel tampering with His great ethical laws by those who denounce what He tolerates.

A New Way to Pay Old Debts.

At the recent pro re nata meeting of the Louisville Presbytery, held in the First Presbyterian Church of this city, an objection brought forward with great confidence, and most vehemently urged by some of the brethren against the ordination of Rev. Jno. C. Young as co-pastor of the Second Church, was that it would be illegal; that under the circumstances it would involve the violation of a fixed law of the Church, which prohibited the office of a co-pastor, except in cases where the pastor already in charge was disqualified by age, sickness, or any other physical ailments, for the discharge of his ministerial work. Rev. Stuart Robinson, the pastor in charge, in the present instance, being able to plead none of these disabilities, it was contended by these brethren that to join a co-pastor with him would be a clear, flagrant and unjustifiable infraction of this law. Now these objecting members, being all of them intelligent, influential men, occupying prominent and responsible positions in the Church, and supposed, of course, to be deeply read and thoroughly versed in her Statute-book, we would naturally expect them to raise in public debate no point of ecclesiastical law which they would not be amply prepared to sustain by proper authority. How astounding then is the discovery, that this law regulating the office of co-pastor, and prescribing its condition, which they so emphatically cited and so earnestly pressed upon the attention of Presbytery, as disposing of the whole case in point, has no local habitation in the Confession of Faith, which is the complete and established constitution of our Church. Yes, however ominous it looks for the accuracy of these brethren, it is none the less an indisputable fact that the law to which they so triumphantly appealed, and on which they so firmly planted themselves, has no existence in our system of Church government. There are only two references to the office of co-pastor in our Form of Church Government, and to show that both of these are purely incidental, and say nothing whatsoever of regulations or conditions, we give them here literally:

"In congregations where there are two or more pastors, they shall, when present, alternately preside in the session."—Form of Gov., chap. ix, sec. 5.

"Every congregation has a right to be represented by one elder; and every collegiate Church by two or more elders, in proportion to the number of its pastors."—Form of Gov., chap. x, sec. 3.

Now unless these brethren are disposed to deny the evidences of their senses, or question the authority of the "Confession of Faith," they must admit that they will grievously mislead, when, in professing to quote, they were really engaged in manufacturing law for their Church. Is it too much to hope that this exposure may have the salutary effect to shame them hereafter from making rash statements in order to gain coveted ends?

We would in all kindness bid them remember that few things can injure a Church more in the eyes of men of the world than gross ignorance on the part of her ministers, of that which every master in Israel ought to know by heart.

What has become of the Movement for an Orthodox Constitution of the United States?

Many months ago the whole Christian people were called upon to send up memorials to Congress for an amendment to the Constitution, such as would make every citizen, at least every citizen who aspired to office, declare his belief in the Divinity of Jesus Christ, and in the word of God—the inspired rule of faith given to the Church as the rule of faith to the civil government also. What was equally singular in this singular movement, was the selection of Senator Sumner, notoriously a rationalizing, Christ-denying humanitarian. So little notice has been taken in Congress of this magnificent movement of the Allegheny Convention, endorsed by the Old School General Assembly, the Methodist Conference, and we know not what other bodies, that we are somewhat curious to know the causes of the break-down.—The petition of some Roman Catholic sisters of Charity for a remission of tariff duties on stuff enough to make them some gowns, seems to have attracted far more of the time and attention of Congress. Who is to blame for this magnificent failure? Did Mr. Sumner prove faithless to his trust? or did the people disobey the request of the Convention and the solemn command of Assembly and Conference in the name of Christ? or did the eloquent address of Dr. McIlvaine fail to convince Mr. Lincoln? or did Congress, just in cold blood, treat the wishes of such men with contempt? We shall be glad to have a history of the movement. Certainly the country owes an apology to Drs. McIlvaine, Musgrave, and their colaborers, for this apparent indifference to their labor-saving plan of making us all Christians by act of Congress and the State Legislatures—Messrs. Sumner, Greeley, Jas. Gordon Bennett—all of us Christians together. What a glorious advance of the nation in piety, to have gotten the new orthodox Constitution all ready by the 4th of March, for Mr. Lincoln to swear to, after his inaugural address, and Mr. Andy Johnson, also, with all reverence, after his speech! It would have recalled to our good Seceder friends the olden times of swearing the covenant, first by king Charles and the nobles, then by the people! Though our recollection is that Charles did not keep the covenant very well, and indeed got to *hanging people afterwards for swearing it!*

The Apostle's Advice to Slaves in I Cor: 7: 21–22.

"Art thou called being a servant (slave?) care not for it; but if thou mayest be made free, use it rather."

Perhaps no other instance more fully than the commentaries on this text (I Cor: 7, 21) illustrates the marvellous untruthfulness—willful or ignorant—of the partizan homiletics, which declare or insinuate that such views as those held by the slaveholding churches, are confined to persons whose slavery prejudices lead them to pervert the Scriptures from their generally accepted sense. By way of illustrating this, the citations of commentators on this passage are here arranged in three classes: First, generally received older commentators of the modern anti-slavery era. Second, commentators prior to that era. Third, the most learned and generally accepted of the more recent living commentators. It will be perceived that while they take opposite views of the phrase, "use it rather" all agree in the general construction of the passage followed in slaveholding churches.

Of the first class may be taken as specimens, Macknight, Dr. Clark and the Comprehesive Commentary. Thus Macknight's.

"Art thou called being a servant?" "Since the gospel makes no alteration in men's political state let every christian remain in the same political state in which he was called. Agreeably to this rule, wast thou called *being a bondman?* Be not thou solicitous to be made free, fancying that a bondman is less the object of God's favor than a freeman. Yet if thou canst be ever made free *by any lawful method*, rather obtain thy freedom."

Verse 24th—*Brethren let every man;* &c., (notes.) "This exhortation, which is three times given in the compass of the discourse, was intended to correct the *disorders among the christian* SLAVES at Corinth, who *agreeably to the doctrine of the false teachers, claimed their liberty*, in pretence that as brethren in Christ, they were on an equality with their christian masters."—[Macknight on the Epistles, I Cor: 7, 20–24.]

Thus Dr. Adam Clark: "*Art thou called being a servant, care not for it.*" Art thou converted to Christ while thou art a slave—the property of another person, and *bought with his* money, care not for it; *this* will not injure thy christian condition; but if thou canst obtain thy liberty, use it rather; prefer this state for the sake of freedom and temporal advancement connected with it."

"*For he that is called,*" &c. The man who, being a slave, is converted to the christian faith is the Lord's freemen; on the other hand, all free men who receive the grace of Christ, must consider themselves the slaves of the Lord, i. e. *his real property,*" &c. Verse 23—"Ye are bought with a price." As truly as *your bodies have become the property* of your master in consequence of his *paying down a price for you*, so surely are you now the Lord's property, in consequence of your being purchased by the blood of Christ."—[Clark's Com. on I Cor: 7: 21–33.]

So Dr. Jenk's addition to Scott & Henry, in the Comprehensive Commentary on Cor. 7: 21–23—"The sense is not clear. Chrysostom, and all the commentators understand, 'you need care so little that, even if you can gain your freedom, prefer your servitude as a greater trial of christian patience.' (So a religion of despotism counsels, contrary to the precept, 'do not evil that good may come.' By what right can any man *imbrute God's image*, which Christ atoned for to a mindless, will-less, soul-less, right-less chattel." [The reader must remember, this is the logic of a Boston Abolitionist, who as usual, must make God's word conform first to some extraneous standard of right, and second to his false facts concerning slavery.] So Cameron, Schmidt, &c., and the Syriac, (read it.) It is also ably defended by DeDieu and Wolf. But there is a *certain harshness about it*, to which necessity alone would reconcile me. *What is detrimental to human happiness cannot be productive of virtue.*—[Genuine New England Hermaneutics.] The true intent seems that of Beza, Grotius Hammond, and most recent commentators. 'Do not feel too great a trouble on that account,' &c. GROTIUS adds: "And ABOVE ALL, LET IT NOT DRIVE YOU TO SEEK FREEDOM BY UNLAWFUL MEANS,' &c.—[Comp. Com. I Cor: 7: 21–23.

Such, then, are the views taken of this Scripture, even by commentators who are strongly anti-slavery in sentiment as many of their *obiter dicta*, interpolated among their critical interpretations evince. With all their zeal against slavery, however, they had not attained yet to the more recent recklessness of conscience that scruples not to thrum the very language of God, as though it were the strings of an old fiddle, and draw forth therefrom such utterance as the fancy of the player or the occasion and exigencies of his case may require.

Of our second class may be cited Pool, Henry and Gill. Thus Pool's Synopsis: "*But if thou mayest be free, use it rather,*" use servitude rather: serve *rather*, for the sake of the greater good, namely, to thine own discipline and the salvation of thy master. But even though thou mayest be able to become free (that is; *by thine own trick and fraud*) prefer rather to continue in slavery. This sense best conforms to the following consolatory argument—'for he that is called being a slave, is the Lord's freedman.' He does not mean, however, that they should prefer slavery to freedom voluntarily offered by the master, but an *illegitimate freedom by flight or fraud.*—[Poli. synop., I Cor: 7: 21.]

Note, that neither Pool here, nor Grotius above quoted, on this place, though the former had some knowledge of the ethical judgment of the Reformed Churches, and the latter at least a smattering knowledge of the ethics of the "Law of nature and of nations," had yet been disenthralled from popular prejudice, touching the ethics of property, nor attained to the sublime heights of the ethical "higher law" of our day, which teaches as a duty, and practices as a virtue, the stealing of his freedom, and with it any of his master's property, by a slave, or the aiding or abetting such theft. How paradoxical to Pool or Grotius, the gospel, according to "might makes right;" that having the *power* to steal his freedom and his master's property, either of his own accord, or by the instigation, the ingenius thievery, or the open robbery by violence of his friends, the slave has a right to steal himself or his master's goods. Since according to the same gospel of "might makes right," the master having the *power* to hold fast to the slave, must obviously have *the right to do it.* Not much unlike this is the odd logic of the "Woman's rights," and "Free love" section of the anti-slavery school, which bewails the bitter bondage of white men and women under the Anglo-Saxon marriage laws, and yet goes into extacies of of horror that the rights and privileges of the Anglo-Saxon marriage law are not extended to negro men and women also.

Thus Matthew Henry: "Art thou called being a servant," &c. "It was common in that age of the world for many to be in a state of *slavery, bought and sold for money, and so the property* of those who bought them. Now says the Apostle, "Art thou called being a servant." Be not over solicitous about it, &c. He who is a slave may yet be a christian freeman: he who is a freeman may yet be a christian servant. He is bought with a price, and should not therefore be the servant of man. Not that he must quit the service of his master, or not take all proper measures to please him.—(This were to contradict the whole scope of the Apostle's discourse,) &c. No man should make his faith or religion. an argument to break through any natural or civil obligations, &c.—[Henry's Com., I Cor: 7: 21.]

Thus the great Baptist Dr. Gill:—"Art thou called," &c. The Syriac version renders the last clause, "*choose for thyself rather* to serve," perfectly agreeable to the sense given by several great critics and excellent interpreters, who take the Apostle's meaning to be, that should a christian servant have an opportunity of *making his escape* from his master, or could he by any *art, trick or fraudulent method obtain his liberty*, it would be much better to continue a servant, than to become free by any such means. Yea, some carry the sense so far that, even if the servants could be made free in a lawful way; yet, servitude was the most eligible, &c. But one should rather think that the more obvious sense is, that when a christian servant has his freedom offered to him by his master, or can obtain it in a lawful and honorable way he ought to make use of it," &c.—[Gill's Com., I Cor: 7: 21.]

Of the third class of Commentators, the most learned and generally accepted contemporary critical scholars, Dr. Alford, Dean of Canterbury, will furnish a fair specimen.

"I Cor: 7. 22–24." *Second* Example, SLAVERY: *Wert* thou called (i. e. converted a slave,) let it not be a trouble to thee, but if thou art able even to become free use it, (i. e. remain in slavery,) rather. This reading which is that of Chrysostom, Theodoret, Theophylact, Wolf, Bengel, &c., &c., is required by the *usage of the particles ei kai.* It is also required by the context, for the burden of the whole passage is, "let each man remain in the state in which he was called. Beza, Calvin, Grotius, and almost all the moderns understand "freedom" after "use." The objections to this are: (1.) The position of the *kai.* (2.) The clause would hardly have begun with *alla ei*, but with *ei de*; so the alternative proposition in vs. 9, 11, 15, 28, 36. (3.) The absence of a demonstrative pronoun after "use," by which we are thrown back, not on the secondary subject, "freedom," but on the primary, "slavery." (4.) Its utter inconsistency with the general context. The Apostle would thus be giving two examples of the precept, one of which would carry a recommendation of the contrary course. See this followed out in Chrysostom. (5.) Its entire contradiction to verse 22. (6.) It would be quite inconsistent with the teaching of the Apostle, that in Christ *freeman* and *slave* are all one (Gal. 3: 28), and with his remarks on the urgency and shortness of the time in this chapter (verse 29), to turn out of his way to give a precept of mere worldly wisdom, that a slave should become free if he could. (7.) The import of *chraomai* (to use), in such a connection, which suits better the remaining in, enduring, laboring under, giving oneself up to an already existing state, than the adopting or taking advantage of a new one, &c., verse 22. *Ground of the above precept—for the slave*, who was called in the Lord, is the Lord's freedman: similarly he that was called being free is the SLAVE of Christ. The (actual) slave is (spiritually) free, the (actual) free is a (spiritual) slave.—[Alford's Com., I Cor: 7: 21–22.] This elaborate criticism is here cited so fully, and in a form to be comprehensible to the English reader, rather than brief citations from several authors, for the purpose of exhibiting how clearly and sharply true scholarship can "give a reason for its faith," in contrast with the loose dogmatism that simply declares a passage *must mean* so and so, in order to conform to its foregone conclusion.

And this extended note exhibits remarkably the fact, that however commentators differ about the construction of "use it rather," they universally sustain, and more than sustain, the argument of the Southern teachers, and flatly contradict the partizan quibblers who pretend to deny that slavery existed in the Apostolic Church. Even the honest and conscentious anti-slavery commentators admitting more than the argument "by the slaveholding churches" claims. And yet these partizans have the brazen assurance to tell the people, that these views are held only by Southern men, in consequence of their sectional theories and prejudices!!

REASON AND FAITH.—A Divine command, as such, is entitled to our regard. Whatever God commands, man should obey, whether he be able to perceive the natural reasons for the command or not. God is wise, good, our Creator, our Father; he has a right to govern and command us; his character is admitted to be such that all his commands must be right and good, founded on reason and benevolence whether the particular manner in which they are so founded is obvious or discoverable to us or not. Some of his commands may rest upon reasons which we cannot at present comprehend, perhaps never shall; these reasons may be such as infinite intelligence alone is adequate to appreciate. The plans of God are mighty in their compass, and infinitely complex in their workings and aims—the rule of a wise and kind father over his children. But it is our privilege, nay our duty, nevertheless, to seek to understand as far as possible for us, the natural reasons involved in the commands of God. This will give us that satisfaction. It yields then a satisfaction to our reason. Faith may not need explanations for its comfort—it does not ask them—it trusts that all is well. But we have also the faculty of reason; this ask explanations—it desires the rational grounds of its action—if it can not have them, then in case of a Divine command, it is content to be mutely submissive to faith. But, whatever may be the necessity or the propriety of things in some cases, God ordinarily places within our reach the reasons of his commands. God does not set at naught man's reason which he has himself made one of the chief glories of his nature. He says, with respect to the religious duties of man, "Come and let us reason together." It yields also a strong reinforcement of our convictions of duty, and thus sustains us in the pursuit of it. Faith and reason then, run hand in hand in the delightful paths of duty. With united voice and strength, they then impel us on in the way of God's commandments.—*Chris. Witness.*

THE BIBLE.—Out of it have come all the pure moralities. From it have sprung all sweet charities. It has been the motive power of regeneration and reformation to millions of men. It has comforted the humble, consoled the mourning, sustained the suffering, and given trust and triumph to the dying. The wise old man has fallen asleep with it folded upon his breast. The simple cottager has used it for a dying pillow; and even the innocent child has breathed his last happy sigh with his fingers between its promise freighted leaves.

I have heard a grave divine say that God has two dwellings, one in heaven, and the other in a meek and thankful heart.—*Walton.*

There is but one earthly flower that blooms unfading in our earthly path—it is the true love of virtuous hearts.

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

ADVERTISEMENTS

Not inconsistent with the character of the paper, will be admitted on the following terms:

For one Square (ten lines) or less, one insertion... $1 50
" " " one month..... 3 00
" " " three months..... 6 00
" " " six months..... 10 00
" " " 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

FREE CHRISTIAN COMMONWEALTH,
LOUISVILLE, KY.

EXCHANGES.—We would request editors to whom we send the first number of the *Free Christian Commonwealth*, who desire to exchange with us, to place our paper on their list of exchanges. Address "Free Christian Commonwealth," Louisville, Kentucky.

To Post Masters.

We hope that Post Masters will see to it, that the persons to whom we send the *Free Christian Commonwealth* receive it, or if the parties to whom it is addressed refuse to take it from the office, that they will notify us of the fact.

POSTAGE.—We would call the attention of our subscribers to the fact, that Postmasters have no right to charge postage upon the "Free Christian Commonwealth," other than the law requires—which is five (5) cents per quarter. This is the law for weekly papers, and they certainly cannot charge more for a paper which is only published every two weeks.

Meetings of Presbyteries in Kentucky.

The Presbytery of Louisville stands adjourned to meet in the Chestnut Street Church, Louisville, on Wednesday, the 12th of April, at 7½ o'clock, P. M.

The Presbytery of Muhlenburg, by order of the Synod, will meet in Bowlinggreen, on Thursday, the 30th of March, at 7½ o'clock, P. M.

The Presbytery of West Lexington, will meet in Frankfort, on Thursday, the 13th of April, at 7 o'clock, P. M.

The Presbytery of Transylvania, stands adjourned to meet in the New Providence Church, on Thursday, the 13th of April, at 11 o'clock, A. M.

The Presbytery of Ebenezer, will meet in Newport, on Thursday, the 27th of April, at 7 o'clock, P. M.

The Covenanter's Scaffold Song.

Sing with me! sing with me!
Weeping brethren sing with me!
For now an open heaven I see,
And a crown of glory laid for me.
How my soul this earth despises!
How my heart and spirit rises!
Bounding from the flesh I sever;
World of sin, farewell for ever!

Sing with me! sing with me!
Friends in Jesus, sing with me!
All my sufferings, all my woe,
All my griefs I here forego.
Farewell terrors, sighing, grieving,
Praying, hearing, and believing;
Earthly trust and all its wrongings,
Earthly love—and all its longings!

Sing with me! sing with me!
Blessed spirits sing with me!
To the Lamb our song shall be,
Through a glad eternity!
Farewell earthly morn and even,
Sun and moon, and stars of heaven,
Heavenly portals ope before me,
Welcome, Christ, in all thy glory!

Extract from a Business Letter.

WINCHESTER, Ind., March 15, 1865.

REV. J. C. YOUNG, *Louisville, Ky.*

Dear Sir:—On yesterdav I recived your first No. of the "Free Christian Commonwealth," and am in every way pleased with it. I rejoice at its appearance on the scene at this particular time, the need for such a paper was never so great. The State has openly prostituted the Church in all its branches, so that the latter is but the echo of the former. What fanatical politicians command, that a subservient Church does.

This subserviency has become so shameless, that it is fast stripping the Church of all its power for good, and degrading it in the estimation of a very large part of the people.

I trust that your enterprize will succeed, and that you may be instrumental in arresting the defection of the Church from the position she once occupied.

Death of Dr. J. C. Barnes.

We notice by the last number of the "Western Presbyterian," the death of Rev. J. C. Barnes, D. D., a minister much beloved in Kentucky. He died at Stanford, Ky., on Sabbath afternoon, the 12th inst., after having, as we learn, preached in the morning—thus suddenly was he called from his labors on earth to his rest in heaven.

Dr. Barnes was probably the oldest Presbyterian Minister in Kentucky, and a man much beloved by all who knew him. He loved to preach the gospel, and though he has had no particular charge for the last year or two, yet whenever his health would permit, and an opportunity offered, he was always ready to urge sinners to embrace the Lord Jesus Christ.

Several years ago, Dr. Barnes moved to Missouri, and labored there for some time, but after the troubles of the country came upon that State, with such violence, he returned to Kentucky. We hope some of his friends who knew him intimately, will furnish for the "Free Christian Commonwealth" a short sketch of the life and labors of this good man.

The Congregational Board of Publication thought best, two or three years since, owing to the state of the country, to suspend active operations. The Board have laid a noble foundation in the publication of the works of several of our Puritan fathers and of our standard New England divines, and in securing a few thousand dollars as a publishing fund. It is now determined to re-commence operations, and to diversify the character of their publications.—*Boston Rec.*

Installation of Dr. S. R. Wilson.

On Sabbath evening, the 12th inst., Rev. S. R. Wilson, D. D., was installed pastor of the First Presbyterian Church in this city. Dr. Hill preached the sermon, from the text, "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Jeremiah iii: 15

The sermon was timely and appropriate to the occasion; showing, (1.) that pastors were appointed by God, or rather that they were the gift of God; and (2.) that they were given for a specific purpose, to-wit: To feed the people with knowledge and understanding. The preacher then stated what kind of knowledge it was with which the pastor was to feed his flock. That he was not to preach human wisdom, nor philosophy, nor morality. But he was to preach the gospel, to expound the word of God; to preach Christ and Him crucified.

The Rev. E. Wurts gave the charge to the pastor. He referred to the great reluctance with which the Mulberry Church gave him up; to the testimony of the officer bearers of that Church as to the good which he had been enabled to accomplish for his Master during his short pastorate over that Church. Mr. Wurts then gave a brief history of the First Church, over which Dr. Wilson had been constituted pastor; showing that it was the pioneer Presbyterian Church of this city; that out of this Church had grown a second, a third, and a fourth Church; and that to all our Churches it had given some of their most active and useful members. He then alluded to the responsible duties of a minister of the gospel in a city like this, and especially in these peculiar times, and exhorted him to be faithful in all his duties, and more especially in proclaiming the gospel of Christ.

The Rev. John L. M'Kee delivered the charge to the people, in which he used great plainness of speech, urging them faithfully to perform their vows, as they had solemnly covenanted before God; that they should carefully avoid laying upon their pastor burdens too heavy to be borne; especially that they provide amply for his temporal wants, and that they secure their pastor a comfortable parsonage.

The audience was very large, most of the other Presbyterian Churches being closed on that evening. We hope that a brighter day is dawning upon us in this city; and if we are all faithful in performing our part, may we not confidently look for a blessing upon our Churches from the great Head of the Church.

Death of Dr. R. B. M'Mullen.

The sad intelligence reached us a few months ago, of the death of Rev. Dr. M'Mullen, of Clarksville, Tenn., though we have seen as yet no notice of his decease in any of the journals which have come under our observation. From the same source we also learned that his wife died only a few weeks previously. The nature of his disease we could not learn, and it was intimated that the physicians were not agreed as to its precise character. At a later period we were told that it was small-pox, but that it did not develope itself until after death had taken place.

Dr. M'Mullen was an able minister of the gospel, a sound thinker, and a strong and forcible writer. He was much beloved by the people of Clarksville. For many years he had devoted the greater portion of his time to the instruction of youth, and in this he was very successful. Since the troubles in the country began, he had suffered much, having been prevented from teaching, because he refused to take certain oaths prescribed for him by military commanders and Provost Marshals. He has gone where all wars and strife are forever excluded, and where eternal peace and joy forever reigns.

The Late Mr. William Bell, of Owensboro.

The following constitutes the substance of the remarks made at his funeral by the Pastor of the Church:

"All the days of my appointed time will I wait till my change come."—Job, xiv: 14.

I. Man's days are *appointed* upon earth. "His days are determined, the number of his months are with thee, thou hast appointed his bounds, that he cannot pass."

II. Death is here called a *change*.

1st. How great a change is death to the body. The most beautiful forms have to be buried away speedily out of our sight.

2d. To the righteous, it is a change from a mixed condition of sin, sorrow, and happiness, to an unmixed condition of pure holiness and happiness.

3d. A change to a real knowledge and true judgment of all things then known to them. How wonderful and glorious will redemption then appear, and how insignificant the pomps, glories, and pleasures of the world when viewed as the only portion of the soul?

4th. What a change of companionship? All the good of all ages and nations. And the pure and infinite God will then rule in them, and reign over them without a rival.

5th. Then too, will come the change of the resurrection, and what others beyond, Revelation does not inform us.

II. 1st. As to our brother, in Christ, who lies here before us, he was a man of public spirit. He took an interest in all those things that promote the general welfare of society.

2d. Mr. Bell and Mr. Anderson were ordained your first elders, twenty years ago, and during that period, they have gone in and out before you in such a way as to commend them, mostly, to your cordial approval and most affectionate remembrance. Mr. Bell was the main hand in getting us a house of worship when we were few in numbers and feeble in means. He was for nineteen years the Superintendent of our Sabbath School, a work in which he took great delight.

Mr. Bell was in a strong sense, a *doctrinal Christian*; not saying but all Christians must be doctrinal Christians, but justification by faith in the atoning righteousness of Christ, held a high and constant place in his heart. He died in his seventy-fifth year, and singular to say, *exactly* twenty years from the day he was ordained an elder till the day he died. The one being March 1st, 1845, and the other, March 1st, 1865.

And now we may ask, where will we not miss our two elders, whom we have lost so near each other, and who will rise up to take and fill their places?

A New Book by Rev. Stuart Robinson.

We see by the Toronto, (Canada) papers, that Messrs. Rollo & Adam, booksellers, Toronto, have in press, and are soon to publish a small book by Rev. Stuart Robinson, entitled "SLAVERY, as recognized in the Civil Code of Moses; recognized also in the Abrahamic, Mosaic and Christian Church; with Notes from British and German Commentators."

This little volume is one of a course of Sabbath evening Lectures on the Old Testament Scriptures, which Dr. Robinson recently delivered in Toronto, and which, at the earnest request of a number of Canadian gentlemen, who were present during its delivery, he has consented to prepare for publication.

We presume that few men in this country are more competent to discuss this subject in its Biblical aspect than Dr. Robinson, and doubtless the book will have a large number of readers. We understand that Messrs. Rollo & Adam are having it stereotyped, which would indicate that they expect a considerable demand for it.

We wonder what these special and ever solicitous friends of Dr. Robinson will say to this? We take it, they will advocate more strenuously than ever, that he should return to Kentucky. What a pity it would be, now, when some of these former admirers of Dr. R. are almost ready, like Beecher, Barnes and Co., to cast the Bible overboard, if it can be shown that the holding of human beings in bondage is sanctioned in that sacred Book? that he should be so corrupting (?) the minds and hearts of these Canadian brethren, so as to cause them to receive with meekness and love, the Bible—all of it, with all its teachings, even to the sanction, recognition and regulation of that accursed thing called Slavery!!

The Latest Somersault of Dr. Parsons.

The "Western Christian Advocate" furnishes us with an account of the doings of the Kentucky Conference, which recently held its meeting in the Northern part of this State. One of the acts of this body, was the receiving into its membership Rev. C. B. Parsons, D. D., who has been for many years "off and on," connected with the Methodist Episcopal Church South. Some six years ago, Dr. Parsons, through a dream, we believe, probably the result of a late supper, believed he was called to come out of the Methodist Episcopal Church South, and seek admittance into the Protestant Episcopal Church. Dr. P. doubtless fancied that he could act well his part in reading "our excellent liturgy," and present an imposing appearance, dressed in canonical robes. But somehow, the liturgy and vestments did not suit the Doctor as well as they appeared to do in the dream, or he did not suit them; for, in a short time he came before the Conference bowed down with sorrow and mortification, asking its forgiveness, for what he considered the most foolish "act" of his life. The Conference, after administering to him some sharp reproof; and after many solemn protestations, made with tears and penitence, that he would never again wander from the fold, received him back into full fellowship with the Methodist Episcopal Church South, the "Church of his love, and the Church of which he hoped to live and die a minister."

But a change has again come over the spirit of Dr. Parsons' dream, from what cause we do not affirm, though rumor has it, that "late suppers" had much to do with his recent change of ecclesiastical relations—notwithstanding the Louisville correspondent of the "Methodist" asserts that "loyalty" was the moving cause.

It would seem from the Catechism from which the questions propounded to Dr. Parsons were taken, that the Kentucky Conference is a political concern, rather than an ecclesiastical court, as will appear from the following statement from the "Western Christian Advocate":

"Dr. C. B. Parsons, late of the Twelfth Street charge, Methodist Episcopal Church South, Louisville, having made application for admittance into the Conference, the documents in his case were read. It was shown by a letter signed by Presiding Elder Bottomly, that the Doctor was in excellent repute in his former Church—highly popular, successful, and useful. It was also shown by other letters, that his record on the great questions of the day was clear. Bishop Morris stated that he had ordained the Doctor deacon, and that Bishop Soule had ordained him elder, before the separation, and that the Doctor held these parchments still, in which the word "South' does not occur, and that therefore the matter of readmission was reduced to a simple shape. He then said:

"Brother Parsons, I have two questions to ask you: 1st, are you, in the sense which we Methodist preachers understand the terms, an unconditional Union man? Second. Do you subscribe fully and faithfully to the anti-slavery principles of the Methodist Episcopal Church?"

"To which Dr. Parsons replied: 'Most cheerfully, Bishop. When years ago, the separation took place, and I was thrown on the South side, I felt that I was wrongly placed. I have never been forward in stating my views on Church polity, yet I have always had a desire to return to the Methodist Episcopal Church. I am glad once more to be at the old homestead door. The action of the Methodist Episcopal Church on the great question of the day meets my heartiest approbation. I expect never to advocate any other views.'"

Now, when we call to remembrance the flaming articles which Dr. Parsons wrote against the Northern branch of the Methodist Church, while co editor of the "Christian Advocate" published in Nashville, Tennessee; and when we remember also, that he was one of the committee appointed by the Southern branch to settle the question of Church property in the civil courts after the division, what confidence can be placed in his veracity, when he now tells the Bishop, "that when the separation took place, and he was thrown on the South side, that he felt that he was wrongly placed." Verily, that statement is not much to the credit of Dr. Parsons, who battled with such apparent earnestness on the other side. Were it not for the fact, that he has so often changed, when all things were comparatively settled, we might say, *Tempora mutantur, et nos mutamur cum illis*. But it does not apply to Dr. Parsons!

In order to show why we have charged the Kentucky Conference with being a political convention, rather than an ecclesiastical court, met in the name of Christ, and also to let our friends in the Methodist Church South see what kind of an evangel this Conference is about to promulgate in Kentucky, we publish the following resolutions passed by this body:

"*Resolved*, That with profound reverence we recognize Almighty God as the Governor of nations. In the history of our fathers, and of the United States of America, and especially in the progress toward universal freedom since the National struggle with the slaveholders' rebellion began, we see the power and goodness of God as clearly as the heavens declare his glory.

"*Resolved*, That we have great respect for and confidence in the Chief Magistrate of the nation, Abraham Lincoln. We congratulate him on the brightening prospect of speedily crushing the rebellion, approve his administration, including his proclamation of freedom to the slave, and hereby pledge ourselves to labor for liberty and the elevation of the human race, and to continue to pray for the President, the Government, our noble Generals and brave men in the field, as also for their families at home, in the hope that we shall soon have peace in all the land.

"*Resolved*, That the prospects of the Methodist Episcopal Church in Kentucky are encouraging, the probable emancipation by the next session of the legislature, and the growing anti-slavery setiment of the common people, together with the fact that truly loyal people in the State who wish to be Methodists, look to our Church for a home, present us a field whitening to the harvest. We enter on our work afresh in the fear of God, knowing that there yet lies before us a great struggle for the right. We meet the issue, and expect to conquer in Jesus' name.

"*Resolved*, That the Kentucky Annual Conference cheerfully, bountifully, heartily, unanimously concur in the amendment of the General Rule on slavery, as proposed by the General Conference, so as to forever forbid slaveholding in the Church of God."

New Albany Presbytery.

The New Albany Presbytery stands adjourned to meet at Brownstown, Ind., on Thursday, the 6th of April, at 7½ o'clock, P. M. At the last regular meeting, the Churches were assessed the amount annexed, for commisoner's and contingent funds:

New Albany, $22; Jeffersonville, $14; Livonia, $11; Jackson County German, $4 50; Charlestown, $14; New Washington, $6; Owen Creek $5; Rhoboth, $4; Sharon, $4; New Philadelphia, $10; Utica, $4; Corydon, $4 Orleans, $6; Paoli, $3; Utica German, $2; Bedford, $2; Brownstown and Greenbrier, $2.

It is urgently requested that all the Churches under the care of Presbytery forward by their representatives, or by mail, their usual statistical reports, upon the blanks forwarded for that purpose. A particular account of what has been done in the way of systematic benificence is also requested in reports, sent only by mail.

R. J. L. MATTHEWS,
Stated Clerk.

SABBATH READING.—The Rev. Thomas Guthrie, D. D., widely known in this country by his numerous books, is editing a monthly magazine, entitled "*The Sunday Magazine*," which we doubt not will have an extensive circulation in England and Scotland. The price of it on this side of the water, is $4 50 a year.

"A Scotch clergyman was suspended for irreverence in religious matters. The principal fact alleged against him was his having asserted in a letter, which was produced, that he considered Pontius Pilate a very ill-used man, as he had done more for Christianity than all the other nine apostles put together."

If all the American clergymen who are guilty of irreverence in religious matters, at the present day, were suspended, a large number of pulpits, we fear, would be vacant.

UNION OF PRESBYTERIAN CHURCHES.—The joint committee of the Presbyterian Churches on Union met in the offices of the Free Church on the 8th and 9th inst. There was a large attendance of the members of the several committees. The fourth article of the programme, viz:—"Election of Office Bearers and Constitution of Church Courts," was fully considered, and it was found that an entire harmony exists as to the principles regulating such matters in the several churches. Some satisfactory progress was also made in considering the fifth article of the programme, viz: "The law and practice of the respective churches as to Public Worship." The joint committee adjourned to meet again in the same place on Wednesday, the 15th March, at two o'clock.—*Scotsman.*

UNIVERSITY DEGREES.—The Senate of the University of Glasgow, at their meeting recently, unanimously conferred the degree of D. D. on the Rev. William Snodgrass, Principal of Queen's College, Kingston, C. W.; and the Rev. Alexander Macleod, minister of Trinity United Presbyterian Church, Birkenhead.

NO COMMUNION.—At a meeting of the United Presbytery of Butler, an answer was given to an important question in the following terms:

"To the following query propounded by the Session of Second Freeport, a negative was returned: Can United Presbyterians consistently join in associations for religious worship, prayer-meetings, and the like, as a party to the same, when songs of praise, other than the Psalms are used part of the time; and can they do so and be faithful witnesses for the truth as contained in the 18th Article of the Testimony of the United Presbyterian Church?"

ROMAN CATHOLIC.—The Boston *Recorder* says: "In Boston and other places, as in New York, Romanism is gaining ground. In New York the gain is by immigration, and among the lower classes. In Boston the increase is by conversions, and among the richer and better educated people; at least this is the claim of the Catholics themselves. They say that there is no city in the world in which more intelligent and well-informed persons are coming to acknowledge that theirs is the true religion than in Boston. And to continue this work they are selecting their best preachers and most refined and captivating priests, and locating them here to exert their influence.

NEW SAINTS.—No less than *twenty-five* new saints are to be canonized this year at Rome. It is a very expensive process, and as the Pope's exchequer is running low, it is cheaper to canonize saints wholesale than retail. Nineteen of the twenty-five were Belgians, and Mgr. de Merode is a Belgian. Spain, Poland, and France are the other coutries honored. Eleven were Franciscans, four parish priests, two monks.

Moreover, seeing the present position of his own dominions and prospects after the evacuation of the French, he has proclaimed a Jubilee to be observed during this current year 1865. In fact the Pope's health—as may be gathered from his multifarious activities—is so good, that there is no speedy prospect of his dying.—*Church Journal.*

The late Lord John Beresford, Archbishop of Armagh, received from the treasury of the Church during the sixty years of his ecclesiastical service, from his first being Bishop of Kilmore at £6,000 per annum, to his being at Armagh, forty years, at £18,000 a year, the immense sum of £887,900, or about *four million, four hundred and forty thousand, five hundred dollars.*

AMERICAN RELIGIOUS INTELLIGENCE.

[redacted]

Rev. John Montgomery, who has for some time past been supplying the Church at Rocheport, Missouri, has agreed to supply for a time the Church at Sullivan, Indiana. Correspondents will address him at the latter place.

The Old and New School Churches at Conneautville, Pennsylvania, have become one. A correspondent of the *Presbyterian Banner* says, that "each Church voted unanimously to receive the other as part and parcel of itself, and the work was done." As a result, the writer adds, "we have a comfortable Church idifice, a prespective parsonage, and the church debt will be paid.

The new edifice erected for the congregation of the Canal Street Presbyterian Church, in Greene street, near Canal, New York, was dedicated on Sunday morning, 26th ult.

Rev. Dr. Ormiston, of Hamilton, C. W., has declined the call to the Scotch Presbyterian Church, New York.

The Westminster Church, Philadelphia, under the pastoral care of Rev. Dr. Irvine, formerly of Hamilton, C. W., has recently had large accessions—twenty-two members having been received at its last communion.

Rev. Joseph Stevenson, a member of the Presbytery of Sydney, died at Bellefontaine, Ohio, on the 24th of February.

Rev. Robert M'Cartee, D. D., a member of the Presbytery of New York, died at his residence in Yonkers, N. Y., on the 12th inst., in the 74th year of his age.

Rev. S. J. Nicholls, late of Chambersburg, Pa., has recently been installed pastor of the Second Church, St. Louis, Missouri.

The Old and New School Presbyterian Churches in Greenville, Ohio, have passed a unanimous vote, agreeing to unite under one organization, under the care of the Presbytery of Miami.

Miscellaneous.

Rev. J. H. Bristow, of the Louisville Conference of the Methodist Episcopal Church South, has withdrawn from that body, and united with the Kentucky Conference of the Methodist Episcopal Church.

Rev. Thos S. Malcolm, of the Baptist Church, has been appointed Corresponding Secretary of the Pennsylvania Colonization Society.

Rev. James Stewart, who accompanied Dr. Livingtone to the Zambesi, in Central Africa, has been appointed by the Free Church of Scotland, a missionary to that dark and spiritually needy continent.—His place of labor will be Lovedale.

Rev. J. L. Phillips, of the Free-Will Baptist Church, of New Brunswick, sailed from Boston on the 17th ult., for Calcutta, on his way to do missionary service in India.

Rev. J. O. Dykes, the young and promising colleague of the Rev. Dr. Candlish, in charge of St. George's Free Church Edinburgh, Scotland, has been compelled by ill health, to resign, and his physician recommends his removal to Australia. His congregation has provided funds for the outfit and passage, and will continue his salary for one year.

Rev. E. S. Janes, D. D., one of the Bishops of the Methodist Church in this country, has been appointed a delegate from the American Bible Society, to attend the anniversary of the British and Foreign Bible Society, in London, in May next.

Through the liberality of John Henderson, Esq., of Park, a copy of the "British and Foreign Evangelical Review" is furnished gratuitously to every United Presbyterian Minister in Scotland, and England.

The two Baptist papers in New York, the *Examiner* and *Chronicle*, have united, and are now issued under the title "*Examiner & Chronicle.*"

Rev. Dr. J. M. Lowrie, pastor of the Presbyterian Church in Fort Wayne, Ind., is publishing, through the Presbyterian Board of Publication, a work, entitled, "The Hebrew Lawgiver."

THE EGYPTIAN CHRONOLOGY.—The Egyptian Chronology, which has led so many Egyptian scholars, like Bunsen & Lepsius, to put back the date of creation indefinitely, is likely to be brought within reasonable limits. M. Mariette, a distinguished French explorer, has lately discovered a tablet in a dientombed temple at Memphis, with a long record of royal names. It places in direct succession, kings of the 5th and 10th dynasties, and the 12th and 18th, omitting all the intermediate ones, like the tablet of Abydos. M. Mariette confesses that it seems to prove that the intermediate ones must have been contemporaneous monarchs, or kings over other parts of Egypt, and that this deducts 1836 years from the supposed duration of the Egyptian kingdom. As he has been an advocate of the long chronology, this admission has great weight.

A party of English engineers, who are now making a survey of Jerusalem, have discovered an arch of the Temple causeway mentioned by Josephus. This arch is said to be about fifty feet in span; to correspond, in style of masonry, to the Haram wall in its best parts, and to be in a very good state of preservation.

NAPOLEON'S LITERARY EFFORTS.—The Emperor Napoleon has adopted a new style of publication. His "Life of Cæsar" will appear in French, English, and German at the same time. No name is to appear on the title page except that of Cæsar. The writer is to be understood, not expressed. So far as Napoleon goes, the omission will count for nothing, since no man in Europe will be ignorant of the fact. But for the translators it is not so convenient, we should think, though their names will also be pretty well known. Mr. Thomas Wright, the antiquary and historian, has been appointed the English translator. It was impossible for the Emperor to have made a better choice. Mr. Wright is a thorough master of the two languages, his French style being almost as good and idiomatic as his English style, the purity and vivacity of which require no certificate from us.—*Athenæum.*

MARRIED,

On March 14th, at the residence of Mr. F. Lewis, in Washington county, Ky., by Rev. M. Saunders, Mr. Franklin Best and Miss ELIZABETH LEWIS.

On the 7th inst., in Cynthiana, Ky., by Rev. W. B. Kavanaugh, Bishop H. H. KAVANAUGH of the Methodist Episcopal Church South, and Mrs. MARTHA LEWIS, of Louisiana.

Obituary notices will be inserted only upon the following terms, viz: Not exceeding ten lines, gratis. All over ten lines, ten cents per line—payment in advance.

DIED,

In this city, on Friday, the 10th inst., FRANCIS NEWCOMB, in the 40th year of his age.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.

3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.

4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.

5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

LOUISVILLE MARKETS.

WHOLESALE PRICES ONLY—CORRECTED WEEKLY.

APPLES—Sales of green apples at $5 25@8 50 ₱ bbl. for good.

COTTON YARNS—Selling at 74 to 75c, for No. 500.

CHEESE—Sales at 22 to 22½c for Western Reserve.

CANDLES—Firm. Star, 14 oz, selling at 27 @29.

BUTTER AND EGGS—Butter selling at 28@35c. Very little in market. Eggs in demand, and selling in market 22 at to 23c. ₱ doz.

COAL—Stock fair at 18 to 20c. for Pomeroy, and 22 to 23 for Pittsburg, afloat, with resail sales at 33c per bushel, delivered.

DRIED FRUIT—In request and very firm. Apples at 12 to 14c. Peaches, none.

FEATHERS—We quote at 54c. ℔.

FLOUR AND GRAIN—The demand for flour is moderate and prices steady. We quote superfine at $7 50@$8 50; extra $8 75@9 00; and family $9 20@$9 75.

GROCERIES—Sales Rio coffee at 37@38c:—New Orleans yellow sugar at 22@26. Molasses, N. O., sold at $1 30 to 1 35 per gallon.

HAY—Market dull. We quote at $27@$28 00 ton.

HEMP.—Market dull, Kentucky hemp is selling at $200@210 ₱ ton, according to quality.

IRON AND NAILS.—Advanced ½c ₱ ℔.; bar iron S. C. at 8½c., C. C. at 9½c, sheet iron S. C. at 13c. C. C. at 14c, Juniata at 15c. Nails, 10d at 7½c in lots; other sizes proportion.

OIL—Coal and carbon oil advanced to 85@ $1 00 ₱ gallon. Lard oil advanced to $2 10@2 15. Linseed advanced to $1 52. Sperm at $2 50@ 2 50. Lubricating oils selling from 55@1 00.

ONIONS—In demand at $7 00@8 00.

MACKEREL—Limited receipts, and we quote No. 1 in kitts, at $3, No. 2, large, in kitts $2 85, half bbls. at $10 40, and bbls. $18 50; No. 2, common, in kitts, $2 65, and half bbls. $9 50.

POTATOES—From store at $4 50@4 75 ₱ bbl.

PROVISIONS AND LARD—Nothing whatever doing in mess pork, but a round lot was offered at $38. Small sales of sugar cured bacon hams, Stagg's make; in lots of 100 pieces, at 25 cents. Lard we quote at 21½ to 22½ in tierces, and 25 to 25½c for prime leaf in kegs.

SEEDS—Market active. Clover in good demand at $14 00@14 75 timothy at $5 50@5 75 Hungarian grass at $2 75@3 00, Blue Grass and Red Top $2 50 to $2 75, Orchard grass at $3 00 to $3 25.

SHEETINGS—The market firm at 65 cents.

SOAP—German soap is selling at 14@15c according to quality.

TALLOW AND GREASE—Tallow is selling at 17@18c. Grease 14c.

WOOL—In good request, and we quote in grease at 60c, washed $80.

TOBACCO.—We quote the different grades as follows: Lugs $7 80@$10, medium leaf $13 @20 00, good leaf $26 00@32 00, extra $40 00 @45 00 ₱ 100 lbs.

DEPARTURE OF TRAINS.

Louisville and Nashville Railroad.

Nashville Passenger Train..... 7:00 A. M.
Lebanon Train..... 7:30 A. M.
Bardstown Train..... 2:00 P. M.

Louisville and Frankfort and Lexington and Frankfort Railroad.

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

Louisville, New Albany and Chicago Railroad.

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

Jeffersonville Railroad.

Cincinnati Express..... 2:25 P. M.
St. Louis Express..... 9:00 P. M.

D. C. HEISKELL,

MERCHANT TAILOR,

No. 569, Main-street, opposite the Galt House,

LOUISVILLE, KY.

March 23.-tf

Valuable and Interesting Books.

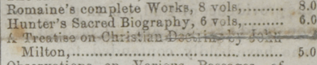
Lange's Commentary on Matthew	$5 00
Chronicles of the Schonberg-Cotta Family,	1 75
Early Dawn, or Sketches of Christian Life in the olden time,	1 75
Diary of Mrs Kitty Trevylyan,	1 75
God's way of Holiness, by Rev. Horatius Bonar,	1 50
Egypt's Princes, by Rev. Gulian Lansing,	1 50
History of the Reformation in the time of Calvin, by D'Aubigne, 3 vols.,	6 00
Last Times, by Seiss.	1 50
Prophet of Fire, by McDuff,	1 50
Sunsets on Hebrew Mountains,	1 50
Patriarchal Shadows, by Winslow	1 25
Human Sadness, by Madam Gasparin,	1 00

JUVENILES.

Abbott's American Histories, 6 vols.	$6 00
The Percy Family, 5 vols.,	5 00
Walter's Tour in the East, 4 vols,	4 00
The Florence Stories, 6 vols,	6 00
Arthur's Home Stories, 3 vols,	3 00
Brighthope Series, 5 vols,	4 00
Georgey's Menagerie, 6 vols,	4 00
Aunt Mary's Library, 6 vols.	2 50
Stories of old, Bible Narratives for Young Children, by Caroline Hadley, 2 vols. each,	1 25
The Night Cap Stories, 6 vols,	6 00
Aimwell Stories, 6 vols,	6 00
The Leslie Stories, 4 vols.	4 00
Mamma's Talks with Charlie,	00

For sale by A. DAVIDSON,
303, Third Street, Louisville, Ky.

Notice to Undertakers.



WE take pleasure in announcing to the Undertakers of Kentucky, Indiana, Tennessee, Arkansas, Mississippi, Alabama and Louisiana, that in addition to our agency for the sale of I. C. Shulers & Co's justly celebrated, airtight, galvanized wrought iron Caskets and Cases, which for lightness, elegance of style and richness of finish and chastness of mounting, excel all other burial Cases ever offered to the public; we have concluded an arrangement with W. M. Raymond & Co., of New York, whereby we can supply undertakers in the above named States with Caskets and Cases from their manufactory, at the current New York prices, with cost of transportation added; which is about 10 per cent less than any other Metallic Burial Case can be procured for. The Cases of W. M. Raymond & Company's manufacture possess great advantages over any other cast metal Cases in neatness of finish and in having a flange covering the cement joint entirely from view; thereby protecting the clothing from the injurious effects of the cement oozing out of the joint, which every undertaker knows is a great objection to the Metallic Cases in common use in this part of the country. With our present arrangements we can make it to the interest of Undertakers to purchase their Metallic Cases from us. We are the only house in the United States which can furnish the trade with the goods of both these celebrated manufacturers at such low prices.

We hardly deem it necessary at this day to notice the superiority of the Metallic Cases over any wooden box that can be made in imitation of them; in which the remains are floating in water after the first rain that falls after interment, often for months, and in many instances for years, to say nothing of the decay of wood, which renders the removal of remains an impossibility, should it become necessary.

We also keep on hand a general assortment of wooden coffins, and are prepared to attend all funeral calls in city or country by day or night. KING & OWEN,

South-east corner of Jefferson and Third streets, Louisville, Ky.

March 9th, 1865.

Rare and Valuable Books.

The Complete Works of Rev. Ralph Erskine, 2 vols. Folio,	$18 00
Magee on the Atonement, 2 vols,	6 00
Witsius on the Covenants, 2 vols,	4 00
The same in 3 vols,	5 00
Romaine's complete Works, 8 vols,	8 00
Hunter's Sacred Biography, 6 vols,	6 00
A Treatise on Christian Doctrine by John Milton,	5 00
Observations on Various Passages of Scripture, by Rev. Thomas Harmer, 4 vols,	8 50
An Essay on the Doctrine of the Trinity, by Rev. James Kidd, A. M.	2 50
An exposition of the Prophet Ezekiel, by Rev. Wm. Greenhill,	7 50
Analecta Theologica: A Critical Philological and Exegetical Commentary on the New Testament, adapted to the Greek Text, by Rev. William Trollope, 2 vols,	5 00
Contemplations on the Historical Passages of the Old and New Testaments, by Joseph Hall, D. D., 3 vol. ½ mor,	6 00
Sermons on several important subjects connected with the Gospel of Christ, by Rev. Robert Lovett, A. B., Chaplain to the British Embassy at Paris,	2 00
Works of Bishop Cranmer, 2 vols,	4 00
Works of Bishop Jewell, 3 vols,	6 00
Works of Thomas Becon. 3 vols,	6 00
Works of Bishop Ridley, 1 vol,	1 50
Works of Bishop Coverdale, 1 vol,	1 50
Works of Bishop Pilkington, 1 vol,	1 50
Bullinger's Decades,	1 50
Zurich Letters—2d Series,	1 50

For sale by A. DAVIDSON,
Louisville, Ky.

BLACKWOOD'S MAGAZINE AND BRITISH REVIEWS.

NEW VOLUMES COMMENCE JULY, 1861.

L. SCOTT & CO., New York, continues to publish the following leading British Periodicals, viz:

1. THE LONDON QUARTERLY (Conservative).
2. THE EDINBURGH REVIEW (Whig).
3. THE NORTH BRITISH REVIEW (Free Church).
4. THE WESTMINISTER REVIEW (Liberal).
5. BLACKWOOD'S EDINBURGH MAGAZINE (Tory).

The present critical state of European affairs will render these publications unusually interesting during the forthcoming year. They will occupy a middle ground between the hastily written news-items, crude speculations, and flying rumors of the daily Journal, and the ponderous Tome of the future historian, written after the living interest and excitement of the great political events of the time shall have passed away. It is to these Periodicals that readers must look for the only really intelligible and reliable history of current events, and as such, in addition to their well-established literary, scientific and theological character, we urge them upon the consideration of the reading public.

EARLY COPIES.

The receipt of *Advance Sheets* from the British publishers gives additional value to these Reprints, inasmuch as they can now be placed in the hands of subscribers about as soon as the original editions

TERMS:

	Per annum.
For any one of the four Reviews	$3 00
For any two of the four Reviews	5 00
For any three of the four Reviews	7 00
For all four of the Reviews	8 00
For Blackwood's Magazine	3 00
For Blackwood and one Review	5 00
For Blackwood and two Reviews	7 00
For Blackwood and three Reviews	9 00
For Blackwood and the four Reviews	10 00

☞ *Money current in the State where issued will be received at par.* ☜

CLUBBING.

A discount of twenty-five per cent. from the above prices will be allowed to *Clubs* ordering four or more copies of any one or more of the above works. Thus: Four copies of Blackwood, or of one Review, will be sent to one address for $9; four copies of the four Reviews and Blackwood for $30; and so on.

POSTAGE.

In all the principal Cities and towns these works will be delivered *free of postage*. When sent by mail, the Postage to any part of the United States will be but Twenty-four cents a year for "Blackwood," and but Fourteen cents a year for each of the Reviews.

N. B.—The price in Great Britain of the five

Free Christian Commonwealth.

REVIEWS.

CHRONICLES OF THE SCHONBERG COTTA FAMILY.—By Two of Themselves. 12mo; pp. 562. New York, M. W. Dodd. Louisville, A. Davidson—Price $1 75

We have seldom read a book which has afforded us more pleasure than the "Schonberg Cotta Family." Its style is simple, yet very attractive, probably the more so, because of its simplicity. The authoress, who, we believe, is a lady of Edinburgh, Scotland, seems to enter with wonderful facility into the spirit of the times in which Martin Luther lived and acted, of which this book professes to give a history. She seems also, to be an ardent admirer of the character of the great Reformer, and her descriptions of the scenes in which he and his followers were called to act a prominent part, are so graphic, and yet so natural, that her readers are carried along with her, until their sympathies are fully enlisted in behalf of the Reformer and the truth which he openly proclaimed, and as fully against the fierce persecuting spirit of priests and dignitaries of the Romish Church.

The book is singularly arranged. Several members of the Cotta Family are made to tell their own story, and in this also, the authoress has adapted her style, to all appearance, to suit the various writers. Mr. Dodd has made a capital hit in publishing this book. It has had already a large sale in this country, as well as in Great Britain; and we would recommend those of our readers who have not read the book, to get it, read it themselves, and let their children read it also. It is truly evangelical in its tone, and throughout breathes the spirit of the pure gospel.

THE EARLY DAWN; or Sketches of Christian Life in England in the Olden Time. By the author of the "Schonberg Cotta Family," with Introduction by Prof. Henry B. Smith, D. D. 12mo. pp. 397. New York, M. W. Dodd. Louisville, A. Davidson—Price $1 75.

The "Early Dawn," is quite as interesting a book as the "Schonberg-Cotta Family." It is a graphic and interesting account of the introduction of Christianity into England.

The author has adopted the most popular method of imparting a knowledge of the early struggles of Christianity with the many systems of false religion existing at that time; for while it is a history of the times, it is also a series of beautiful and well told stories, bringing out the various religious beliefs of the people who took part in those scenes.

The short introduction by Prof. Smith, is a very concise statement of the scope and aim of the author, and, like him, we feel that the youth of our land would do well to read the book, and learn how, in the providence of God, we in this age of the world's history, are indebted to those who have boldly contended for a pure faith and a pure Christianity.

AN EPITOME OF GENERAL ECCLESIASTICAL HISTORY, from the earliest period, with a condensed account of the Jews since the destruction of Jerusalem. By John Marsh, D. D. *Sixteenth edition, revised and corrected by the author, and brought down to the present time.* 12mo. pp. 466. New York, M. W. Dodd. Louisville, A. Davidson—Price $1 75.

We are glad to see a new edition of this compendium of Church History. It has been out of print for several years, and such a book as this is a great desideratum, especially for those who have not the opportunity or leisure to read the larger works of Church History. The book is well adapted for the use of Female Colleges, or for schools generally. It is divided into three periods. The first, from the creation to the call of Abraham. The second, from the call of Abraham to the birth of Christ—and the third, from the birth of Christ to the present time.

GODEY'S LADY'S BOOK—for April—has been laid upon our table. This number contains the usual amount of interesting reading, with a great variety of fashion plates, and other engravings. Godey is always a welcome visitor in all "well regulated families."

Address, L. A. Godey, Philadelphia.—Terms, $3 a year.

HOME AFTER THE CHILDREN HAVE GROWN UP.—Nothing on earth grows so fast as children. It was yesterday, and that lad was playing with tops a buoyant boy. He is a man, and gone now. His foot is in the field, his hand upon the sword. There is no more childhood for him or for us. Life has claimed him. When a beginning is made it is like a raveling stocking; stich by stich gives way, till all are gone. The house has not a child in it. There is no noise in the hall—boys rushing in pell-mell—it is very orderly now. There are no more skates or sleds, bats, balls or strings left scattered about. Things are neat enough now.

There is no delay of breakfast for sleepy folks; there is no longer any task before you lie down, of looking after any body and tucking up the bed clothes. There are no disputes to settle, nobody to get off to school, no complaints, no importunities for impossible things, no rips to mend, no fingers to tie up, no faces to be washed, no collars to be arranged. There was never such peace in the house! It would sound like music to have some feet clatter down the front stairs! O for some children's noise.

What used to ail us that we were hushing their loud laugh, checking their noisy frolics, and reproving their slamming and banging the doors? We wish our neighbors would lend us an urchin or two to make a little noise in these premises. A house without children. It is like a lantern and no candle: a garden and no flowers; a vine and no grapes, a brook with no water gurgling and rushing in its channel. We want to be tired, to be vexed, to be run over, to hear child-life at work with all its varieties.

During the secular days this is enough marked. But it is Sunday that puts an American home to proof. That is the Christian family day. The family seems made up on that day. The children are at home. You can lay your hand on their heads. They seem to recognize the greater and the less love—to God and to friends. The house is peaceful, but not still. There is a low and melodious trill of children in it. But Sunday comes too still now. There is silence that aches in the ear. There is too much room at the table, too much at the hearth. The bed rooms are a world too orderly. There is too much leisure and too little care.

Alas! what mean these things? Is somebody growing old? Are these signs and tokens? Is life waning?

For the Free Christian Commonwealth.

Perversions of the Duty of Thanksgiving.

'Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."—EPHES. v: 20.

The duty of thanksgiving is as liable to be perverted as any other duty enjoined in the word of God.

I. The first perversion to which I would call attention, is to take the above text in an absolute and literal sense: more especially in the two expressions "always" and "for all things."

It must be evident to all, upon the slightest reflection, that these terms cannot possibly be taken in an absolutely unlimited sense "always;" that is, at all times—under all circumstances—on every occasion—continually—without intermission. What man could possibly comply with such a command? How could we attend to the discharge of any secular business? How could we take a moment for the equally important and clearly commanded duties of humbling ourselves before the Almighty and making confession of our sins and our lost and ruined condition? How could we always give thanks, if the word "*always*" is to be taken in an absolutely unlimited sense.

And we are not only always to give thanks, but we are to "give thanks always for all things." Taken literally this would involve a threefold impossibility. (1) We would have to know all things, which is impossible. (2.) We would have to know all things at once—the "all things" would have to be present before our minds at one and the same moment—and (3.) We would have to give thanks at each and every moment for all things, which again is an impossibility.

It is perfectly plain, therefore, that the words of Paul were never intended to convey any such meaning as this. Now, this is indeed not a practical error. No one will ever try to give thanks in any such sense as this. And there would be no propriety in alluding to such a futile conception, were it not for the fact that some persons, not at all anxious to give thanks to God, make this theoretical error the basis of their practical perversion of the command.

It is not at all difficult to conceive of a state of society, if indeed it does not already exist, in which men would thank God for very improper objects in a very improper manner, and denounce all who did not join with them in shouting glory! hallelujah! as violators of the duty set forth by the apostle. It is well to bear in mind, therefore, that the words of this command are not to be taken in an absolutely unlimited and literal sense.

II. A second error to which I wish to call attention, is one into which many Christians fall, namely: to limit capriciously and unduly, the terms of this command.

In the first place, they limit the term "*always*" in a very improper manner, at least in practice, by thanking God only in times of signal prosperity, in fruitful seasons—when blessed with plenty, and peace and quiet—when in the enjoyment of health and comfort—when the family circle is unbroken—when all dangers and trials, all sorrows and griefs, and the bony fingers of death keep at a respectful distance.

In the second place, they limit the the expression "*for all things*," to such things as they in their finite wisdom regard as blessings worthy of grateful remembrance. They are willing and ready enough to acknowledge their obligations to the kind hand of Providence when that hand with soft and gentle touches caresses them; but when it is raised to chastise—when it comes to administer the bitter cup of tribulation, then they can see no loving kindness; then they look upon it as hideous, and as an unmitigated evil, and it calls forth in them only tears and groans, but not a note of thanksgiving.

It is an easy thing to give thanks to God for temporal mercies when they are presented to us in an attractive and lovely form—when our senses and our feelings testify to their sweetness and beauty and excellency; but it is hard to give thanks for those merciful dispensations against which our carnal nature rebels and revolts. It is natural for the lake in the calm and in the sunshine to reflect the beauty of the surrounding scenery, and the soft blue of the firmament and the brightness and splendor of the sun; but when dark clouds cover the skies, and the stormy wind howls across the face of the water, then it no longer reflects the surrounding beauty, but rises in turbid, angry waves. So it is with the heart of man.

There is another way in which this error manifests itself. It is when men balance accounts with God in their minds, and come to the conclusion, that on the whole, God has done them more good than evil. Thus, some will say, "there are always plenty of things to be thankful for." This is very true, but by this expression they generally mean, that apart from the many things which God bestows upon them, and which call for gratitude, there are also many things which they receive from him of an opposite character, which is a great error. So again, there are others whose thanksgiving is summed up in this, "I am not as well off as I might be, but thank God it is no worse. I have lost a good deal of my property, but I have a little left, and I have health and friends." Again, in a similar strain others will say, "I have suffered a great loss, the Lord has taken from me my children or my parents, but I ought to be grateful to Him that He has given me His own dear Son and the hope of eternal life." Such thanksgivings are not wrong in themselves, they often breathe a spirit of true piety and resignation to God's will, but nevertheless we ought not to stop there. If we do we take a very pitiful and unworthy view of the duty of thanksgiving. Paul takes higher ground. He teaches us not merely that there are always, even in distressing times, many things to be thankful for, but that under all circumstances we should give thanks to God for all things that come from Him, no matter how distressing they may appear at the time. And the reason for this is found in that never to be forgotten passage, "all things shall work together for good to them that love the Lord."

III. *A third perversion* of the duty of thanksgiving, is to thank God for things that have existence only in our imaginations. "Two men went up into the temple to pray: the one a Pharisee, the [redacted] goodness of which he imagined himself to be the possessor. But evidently such goodness as he gave thanks for had no existence anywhere, except in his own vainglorious imagination. Now, remember, that pride has a lurking place in the heart of almost every one, and unless we are very careful it will mix itself in our thanksgivings. We are constantly prone to think more highly of ourselves than we ought, and despise others. And this applies not merely to individuals, but also to families and churches and nations. In former years on thanksgiving days, I apprehend, it would not have been difficult to find many counterparts to the Pharisee's prayer.—"God, we thank thee that our nation is not as other nations are, tyrannical, benighted, intolerant. We do much for the cause of civil and religious liberty. We have set on foot vast missionary establishments and benevolent societies of every description. Lord we thank thee that we are a great and glorious nation."

Beware, lest instead of giving thanks, you boast of your own supposed superiority in goodness. All such self exaltation is abominable in the sight of God.

Another way in which this perversion manifests itself, is when men arrogantly and presumptuously undertake to fathom God's plans, and then thank Him for what they in their profound wisdom regard as the only feasible one—which God, of course, must adopt, and in accordance with which He works. God's dealings with men are like many other things in this world, locked riddles, which in due time will be unlocked. But some people have not patience to wait, and so they press on the lock and turn on the lock and peep into the key-hole, and then announce their *videtur* or supposition, as though they had really seen something. Now, it stands to reason that in the key-hole not much is to be seen, and the method of prophesying by means of it must be somewhat inconvenient, and it has this disadvantage, that every one sees just whatever his predominant passion, hope or fear, may picture to his imagination. Whenever such people have come to a conclusion in regard to what God is about to effect, and this supposed design of Providence happens to suit their desires and prejudices, then they will discover in every passing circumstance, a means to bring about this supposed providential end, and consequently they will thank God for it, and be anxious to have others join in with them in their thanksgiving.

Now, the only end which God has seen fit to reveal in reference to his providential dealings with us is, that "all things shall work together for good to them that love the Lord," and this surely is extensive enough, and explicitly benevolent enough to enable every Christian to "give thanks always for all things to God and the Father in the name of our Lord Jesus Christ." When we abandon this plainly revealed end, and try to pry into the council chambers of the Almighty, and bring our passions, desires and prejudices along, then we are in danger of occupying the rediculous and not very pious position of those who give thanks to God for what has no existence anywhere except in their own forward imaginations.

IV. A fourth error, or rather the most impious perversion of the duty of thanksgiving, is to impute our sins and wicked deeds to God, and then thank him for them. If you should hear a man give thanks to God after this manner, "God, I thank thee that I am a great sinner, that thou hast spared my life to commit many sins of omission and commission, and I would especially, praise Thy great and holy Name that I have been enabled this day to defraud a poor widow of all her possessions, and deprive her orphan chidren of the means of support." If you should hear any one thanking God in this manner, you would pronounce it a most horrid blasphemy. And so again, if the cannibal inhabitants of one of the islands, who had once been Christians, should relapse into their former savage habit of eating human flesh, and after one of their diabolical meals, should wipe their mouths stained with human fat, and smack their lips, and raise their hands reeking with human blood, to heaven give thanks to God for the savory meal he has prepared for them. If you could witness such a scene, would you not shrink back aghast and horrified at such infernal blasphemy?

Think you that such scenes are altogether imaginary? I need only point you to the persecutions of the early Christians—to the crusades—to the horrors of the inquisition—to the massacre of St. Bartholomew's night. After the latter dreadful time of carnage and slaughter, when the news had reached Rome, it was immediately decreed that the Pope, with his cardinals, should march to the Church of St. Mark, and in the most solemn manner, give thanks to God for so great a blessing conferred on the See of Rome, and that mass should be celebrated and a jubilee proclaimed throughout the Christian world. It is a great mistake to suppose that human nature has so much improved of late, and that the spirit of civilization alone is sufficient to repress such diabolical wickedness. All that is necessary to re-enact such scenes, is simply to let passion and prejudice have full sway. Men are as skillful and plausible now as ever in christening the foulest crimes with the names of the greatest virtues. And if God's restraining grace should be withdrawn, we should again hear Te Deums chanted for the blackest deeds of cruelty and barbarism.

God may, and continually does over rule evil for good. He makes the wickedness and the wrath of man to praise Him, and to promote the good of His true children, but we must beware how we impute to God our own wickedness and the wickedness of others, when we thank Him for the good which He thereby accomplishes.

Against such perversions of the duty of thanksgiving, every Christian should guard. C. F.

The following is Noyes' translation of a part of the prophecy of Isaiah. How much the extravagance of that time and the present are alike, we will not undertake to decide:

"Thus saith Jehovah:
Because the daughters of Zion are haughty,
And walk with outstretched necks,
And glance their eyes wantonly,
And mincing their steps as they go,
And tinkling with their footclasps:
Therefore, will the Lord make their heads bald,
And Jehovah will expose their nakedness.
In that day shall the Lord take from them
The ornaments of the footclasps, and the net-works, and the crescents:
The ear rings, and the bracelets, and the mufflers;
The tires, and the ankle chains, and the belts;
The perfume boxes, and the amulets;
The finger rings, and the rare jewels;
The embroidered robes, and the tunics, and the cloaks, and the purses,
The mirrors, and the fine linen, and the turbans, and the veils.
And instead of perfume there shall be corruption;
Instead of a belt, a rope;
Instead of curled heads, baldness;
Instead of a wide mantle, a narrow sack;
Fire scars instead of beauty.
Thy men shall fall by the sword,
Yea, thy mighty men in the battle;
Her gates shall lament and mourn,
And she; being desolate, shall sit upon the ground.
In that day shall seven women lay hold of one man, saying
We will eat our own bread,
And wear our own garment,
Only let us be called by thy name,
To take away our reproach."

From the Christian Witness.

Prayer for Rulers.

That there is a God who hears and answers prayer, is a doctrine admitted by all for whom I choose now to write. In what particular way he is operated upon by our prayers is not now a question for discussion; He being admitted to be Ruler of the Universe, it is sufficient at present to know that He commands us to pray for ourselves and others. The rulers of a country being, at least officially, the most prominent actors in the government, need, in proportion to their elevation in office and the difficulties of their duties, the special guidance and guardianship of Jehovah, the great Ruler of the universe. Reason, therefore, would teach, and it is also the express command of God, that the people of every government should pray for their rulers, and governors, and all that are in authority over them. This we should do for their good, still more for our country's good, and, most of all, for our own.

The Apostle Paul, when writing as he was directed by the Holy Spirit, said to Timothy, "I exhort, that first of all, prayers, supplications, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." Chap 2: 1-2. Here are several things mentioned well worthy of note. All kinds of prayer are to be used. These are to be offered for all men. Especially is this to be done for all rulers. The consequences arising from this would be two: we would be enabled thereby to live godly lives, doing our duty to the great Heavenly Ruler, and second, we should be enabled to live honestly and honorably toward our fellows.

At the time the Apostle wrote this scripture, all the kings of the earth were heathen and wicked rulers, and yet he urges that prayer shall be offered for them. The worse they are, the more important it is that the pious pray for them. Observe, says Burkitt, the Apostle does not say for good kings, or rightful kings, but simply for kings. Few can tell the dreadful annoyance and perplexity that wicked rulers are to the pious. It is the humble, orderly, and conscientious that suffer most. The ungodly and unscrupulous have many methods of evading and mollifying the orders of oppressive and wicked rulers that the pure in heart will not resort to, so that the better the man is, the more he suffers. The Apostle, therefore, directs that these good people should pray to God cotinually, that He would give them good rulers, in order that they may live lives of quietness and peacefulness; spending their time in exhibitions of godly conduct toward their Lord, and of honesty, and fair dealing toward their fellow men. All hearts are in the hands of God, and he can turn even the hearts of kings as the streams of water. It was not without knowing whereof he spake, that Solomon said, "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." What is needed, and so anxiously desired, is good men. It is not ordered that we shall pray for the success of those rulers. This may or may not be done, according to the conscience of the supplicator. But we are ordered to pray that they may be good men, who will protect and defend us in the exercise of our civil and religious liberty. Some have very strangely supposed that this direction of the Apostle requires us to pray for the success of the measures proposed by those kings and men in authority. Such a view would lead to the utmost confusion. If that interpretation be adopted, it leaves men as mere senseless machines, without either mind or conscience. He is not permitted to judge of any proposed measure, whether it would be advantageous or disadvantageous; nor to exercise his conscience as to whether it be right or wrong; he must adopt it at all hazards, and so adopt it as to pray God that it may be carried out. Now, to call this by the very mildest term, it is sheer nonsense; and yet this is held by some now in this country. Nor is this the half of the absurdity; it is held not only that it is right that I should be expected to do it, but that those in authority have the right to make me pray for them, or for such as they designate. Dr. Thos. Scott, in commenting on 1 Tim. 2: 1-2, says, "These prayers were to be made in order that Christians might lead a quiet and peaceable life in all godliness and honesty; conscientiously attending on all their duties to God and man, without being molested either by public calamities or persecutions. This object they were to aim at, and with this quietness and security to be satisfied. This differs widely from desiring and praying for the success of those enterprises which seem to serve to aggrandize one's country by the depression and miseries of other countries." Dr. Clarke says, "We pray for the government that the public peace may be preserved. Good rulers have power to do much good; we pray that their authority may be ever preserved and well directed. Bad rulers have power to do much evil; we pray that they may be prevented from thus using their power."

This whole subject is beautifully and forcibly set forth by Jeremiah, under the Lord's direction, in these words: "Seek the peace of the city, (Babylon) whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace." 29: 7. Now, observe, in all this it is not required that they shall love the government, or by voice or hand help to sustain it, but pray that peace may prevail therein, and that for the best of reasons, because in its peace they shall have peace. This prayer is not that the government or rulers may be successful in the course they are pursuing, but that God would make them good and lead them in the right way. It is not the good of the rulers we are to seek, but their piety and goodness.

Dr. Scott, above mentioned, says here, "To pray for the peace of a city or country, and for the health or eternal salvation of the rulers, is very different from wishing success to their ambitious, rapacious, or sanguinary undertakings; though this distinction is not generally attended to." This is the true doctrine. If it were not, then Paul is made to pray for Nero, who, at the very time this passage was written, was ravaging the Church, slaying thousands, and in a short time afterwards, slew Paul himself. If the text requires them to pray for the success of the rulers, then it required the Christian martyrs to pray for the success of their persecutors. It required the French Christians to pray for the success of Robespierre, Marat and Danton, and their bloody associates in their fiendish career. It required the American Christian patriots to pray for the success of the armies of George III. at the very moment that they were fighting to prevent that success.

But God never gave a law that led in its observance to such ridiculous follies and consequences. The Lord tells Paul to say, Pray for them, that you may live quiet and peaceable lives, in godliness and honesty. It is mainly for your profit, not theirs. Pray for the peace of the city, says Jeremiah, for in its peace you shall have peace. Pray for them that they may be good and righteous, for, saith Solomon, "Righteousness exalteth a nation, but sin is a reproach to any people." So he says again, "When the wicked rise, men hide themselves, but when they perish, the righteous increase:" and to these he adds the text already quoted, "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." What is needed, and so anxiously desired, is good men. It is not ordered that we shall pray for the success of those rulers. This may or may not be done, according to the conscience of the supplicator. But we are ordered to pray that they may be good men, who will protect and defend us in the exercise of our civil and religious liberty. Some have very strangely supposed that this direction of the Apostle requires us to pray for the success of the measures proposed by those kings and men in authority. Such a view would lead to the utmost confusion. If that interpretation be adopted, it leaves men as mere senseless machines, without either mind or conscience. He is not permitted to judge of any proposed measure, whether it would be advantageous or disadvantageous; nor to exercise his conscience as to whether it be right or wrong; he must adopt it at all hazards, and so adopt it as to pray God that it may be carried out. Now, to call this by the very mildest term, it is sheer nonsense; and yet this is held by some now in this country. Nor is this the half of the absurdity; it is held not only that it is right that I should be expected to do it, but that those in authority have the right to make me pray for them, or for such as they designate. Dr. Thos. Scott, in commenting on 1 Tim. 2: 1-2, says, "These prayers were to be made in order that Christians might lead a quiet and peaceable life in all godliness and honesty; conscientiously attending on all their duties to God and man, without being molested either by public calamities or persecutions. This object they were to aim at, and with this quietness and security to be satisfied. This differs widely from desiring and praying for the success of those enterprises which seem to serve to aggrandize one's country by the depression and miseries of other countries." Dr. Clarke says, "We pray for the government that the public peace may be preserved. Good rulers have power to do much good; we pray that their authority may be ever preserved and well directed. Bad rulers have power to do much evil; we pray that they may be prevented from thus using their power."

This whole subject is beautifully and forcibly set forth by Jeremiah, under the Lord's direction, in these words: "Seek the peace of the city, (Babylon) whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace." 29: 7. Now, observe, in all this it is not required that they shall love the government, or by voice or hand help to sustain it, but pray that peace may prevail therein, and that for the best of reasons, because in its peace they shall have peace. This prayer is not that the government or rulers may be successful in the course they are pursuing, but that God would make them good and lead them in the right way. It is not the good of the rulers we are to seek, but their piety and goodness.

Dr. Scott, above mentioned, says here, "To pray for the peace of a city or country, and for the health or eternal salvation of the rulers, is very different from wishing success to their ambitious, rapacious, or sanguinary undertakings; though this distinction is not generally attended to." This is the true doctrine. If it were not, then Paul is made to pray for Nero, who, at the very time this passage was written, was ravaging the Church, slaying thousands, and in a short time afterwards, slew Paul himself. If the text requires them to pray for the success of the rulers, then it required the Christian martyrs to pray for the success of their persecutors. It required the French Christians to pray for the success of Robespierre, Marat and Danton, and their bloody associates in their fiendish career. It required the American Christian patriots to pray for the success of the armies of George III. at the very moment that they were fighting to prevent that success.

But God never gave a law that led in its observance to such ridiculous follies and consequences. The Lord tells Paul to say, Pray for them, that you may live quiet and peaceable lives, in godliness and honesty. It is mainly for your profit, not theirs. Pray for the peace of the city, says Jeremiah, for in its peace you shall have peace. Pray for them that they may be good and righteous, for, saith Solomon, "Righteousness exalteth a nation, but sin is a reproach to any people." So he says again, "When the wicked rise, men hide themselves, but when they perish, the righteous increase:" and to these he adds the text already quoted, "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." The cases of Haman and Mordecai are fine illustrations of this great truth; and there have been scores of others since their day. It is the interest, then, as well as the duty of all to pray that God would guide and so control their rulers as to direct them into all truth, and restrain them from the commission of any evil; because the happiness of the people in any government is promoted by the goodness of the rulers, and we ought to pray for that goodness.

One other point needs a remark or two: it is the position assumed by some that the "powers that be" have the right to command me to pray for rulers when and where they please. Now, prayer being the outbreaking of the heart, it will be given to every ruler and government who has the affection of him who prays. This being the nature of prayer, to suppose that any ruler, high or low, may command it, is manifestly a bold absurdity. They may, by virtue of pains and penalties, force some men to utter hypocritical words, but to call that prayer, is to mock the heart searching God.—Furthermore, prayer being the conversation of the heart between a man and his God, it is the height of wicked presumption for any other mortal man to attempt to control it; and a man ought rather to die, than submit his conscience for one single moment to such an outrage. N.

For the Children.

Trades Carried on by Birds, Beasts, and Insects.

Please tell me something to amuse me, uncle, will you? for I am so tired."

"But if you are so tired, Henry, what likelihood, is there of your listening to me with attention?"

"O, I will not lose a word! I should never be tired of hearing you talk."

"Well, if I am to talk to amuse you, it must be about something entertaining. Suppose I tell you of the trades which are carried on by the lower creatures?"

"Trades! Why, how can they carry on any trade? Do you mean to say that beasts, and birds, and such like, carry on trade?"

"You shall hear. The fox is a dealer in poultry, and a wholesale dealer, too; as the farmers and the farmers' wives know to their cost."

"That is true, certainly."

"Not satisfied with chickens and ducklings, he must needs push on his trade among the full grown cocks and hens; and many a good fat goose is conveyed to his storehouse in the woods."

'A wily trader in his way,
Is Reynard, both by night and day.'

"And what other creature carries on a trade besides the fox?"

"The otter and the heron are fishermen, though they neither make use of a line nor a net. It is not very often that we catch sight of the otter, for he carries on his trade, for the most part, under the water; but the heron is frequently seen standing with his long, thin legs in the shallow part of the river, suddenly plunging his lengthy bill below the surface, and bringing up a fish. You cannot deny that the heron and the otter are fishermen."

"No, that I cannot; but never should I have thought of it if you had not told me."

"Ants are day laborers, and are very industrious, too, in their calling; they always seem in earnest at their work. Catch them asleep in the daytime, if you can. They set up an example of industry."

'Ants freely work, without disguise;
Their ways consider, and be wise.'

"Go on uncle; I am not half so tired as I was."

"You seem all attention, certainly, Henry. The swallow is a fly catcher; and the number that he catches in a day would quite astonish you. Often have you seen him skimming along the surface of the brook and the pond."

"Yes, that I have; and swallows are as busy as ants, I think."

"The beaver is a wood cutter, a builder, and a mason, and is a good workman at all these trades. He cuts down the small trees with his teeth, and after he has built his house he plasters it skilfully with his tail."

"Well done beaver! He seems to outdo all the rest."

"The wasp is a paper-maker, and he makes his paper out of materials that no other paper-maker would use. If ever you should examine a wasp's nest, you will find it all made of paper."

"How many curious things there are in the world that I never thought of?"

"Singing birds are musicians, and no other musicians can equal them in harmony. Hardly can we decide which has the advantage—the lark, the blackbird, the throstle, the nightingale, or the mocking bird.

'On the feathery wing they rove,
And wake with harmony the grove.'

"I am afraid you are coming to an end."

"O, never fear. The fire fly and the glow-worm are lamp-lighters. Fire-flies are seen in this country; they light up the air just as the glow-worms do the grassy and flowry banks in the country places!"

"Yes, I have seen them. I shall not forget the lamp-lighters."

"The bee is a professor of geometry, for he constructs his cells so scientifically, that the least possible amount of material is formed into the largest space with the least waste of room. Not all the mathematicians of Cambridge could improve the construction of his cells."

"The bee is much more clever than I thought he was."

"The caterpillar is a silk-spinner, and far before all other silk-spinners in creation. For the richest dresses that we see are indebted to the silk-worm. With what wonderful properties has it pleased our heavenly Father to endow the lower creatures!"

"I shall be made wiser to day, uncle, than I have ever been before."

"The mole is an engineer, and forms a tunnel quite as well as if he had been instructed by an engineer. The nautilus is a navigator, hoisting and taking in his sails as he floats along the water, and casting anchor at pleasure."

"I should never have believed that any one could have made things out so clearly."

"Let me finish then by observing that the jackal is a hunter, the hawk an expert bird-catcher, the leech an excellent surgeon, and the monkey the best rope-dancer in the world."

"Well done, uncle! you have amused me, indeed. I could listen an hour longer without being tired."—*Religious Tract Society.*

LEAD THE CHILDREN TO CHRIST.—Let two examples tell what I mean. I knew a father who never ceased to pray in secret with a daughter, at least occasionally, until she, a young lady, came forward and took her place by his side among the professed people of God.

I knew a mother who never ceased to pray in secret with a son until she was permitted to bring him with her to the table of the Lord. I hardly need say, that these were converted young, or that they beautifully adorned the profession of faith which they thus imbibed from their parents' devotion.

Mark: we cannot send an infant into the street to learn to walk all by itself, because it has limbs of its own. We aid those tottering, stumbling little feet till they are strong to walk alone, and then let them go forth. Even so we are bound to sustain and guide the feet of prayer till indeed the little ones *pray*—not merely say their prayers.

We are bound to lead them toward Christ till indeed they meet him, and we are sure we have put their little hands in his. In other words, parents are under the most sacred obligation to superintend the private devotions of their children till their little hearts catch from them the true flame of prayer, till they love prayer, till they can pray alone, and will pray alone.

But how many parents, after having begun this work, it may be in the earliest infancy of their children, drop it just at the point where there is hope of its becoming really effectual. The mother teaches the little one to "say its prayers" for the little time that it is too young to go to bed alone; but as soon as it is able to undress itself or to be trusted with a light, it is sent off with the occasional heartless injunction,—"Don't you forget your prayers;" and soon she knows not whether or not any attempt is made to pray.

God said to his ancient people, "Thou shalt teach these words which I command thee, diligently unto thy children * * * when thou liest down and when thou risest up." The quiet hour when "he lieth down," when the day can all be calmly reviewed in the light of conscience, is the time when the door of the child's heart is most open, when evil can be best turned out of it, and Christ be brought in.

Lead the children till you are sure you have brought them all the way to the Saviour. Never let go their hands till then.—*Evangelist.*

FINDING FAULT WITH CHILDREN.—It is at times necessary to censure and punish. But much more may be done by encouraging children when they do well. Be, therefore, more careful to express your approbation of good conduct, than your disapprobation of bad. Nothing can more discourage a child than a spirit of incessant fault-finding on the part of its parent. And hardly anything can exert a more injurious influence upon the disposition both of parent and child. There are two great motives influencing human actions—hope and fear. Both of these are at times necessary. But who would not prefer to have her child influenced to good conduct by a desire of pleasing rather than by the fear of offending? If a mother never expresses her gratification when her children do well, and is always censuring them when she sees anything amiss, they are discouraged and unhappy. They feel that it is useless to try to please. Their dispositions become hardened and soured by this ceaseless fretting; and at last, finding that whether they do well or ill, they are equally found fault with, they relinquish all efforts to please, and become heedless of reproaches.

But let a mother approve of her child's conduct whenever she can. Let her reward him for his efforts to please, by smiles and affection. In this way she will cherish in her child's heart some of the noblest and most desirable feelings of our nature. She will cultivate in him an amiable disposition and a cheerful spirit. Your child has been through the day, very pleasant and obedient. Just before putting him to sleep for the night, you take his hand and say, "My son, you have been very good to-day. It makes me very happy to see you so kind and obedient. God loves children who are dutiful to their parents, and he promises to make them happy." This approbation from his mother is to him a great reward. And when, with a more than affectionate tone, you say, "good night, my dear son," he leaves the room with his little heart full of feeling. And when he closes his eyes for sleep, he is happy, and resolves that he will always try to do his duty.—*The Mother at Home.*

DISCONTENT.—Herodotus tells us of a people in Africa, who live in the neighborhood of Mount Atlas, whose daily custom was to curse the sun, when he rises high in the heavens, because his excessive heat scorched and tormented them. We have always thought this a fine illustration of discontent, which overlooks blessings and dwells upon evils. Did they forget that to the sun they cursed they were indebted for light, for food, for the fertility of the country, for ten thousand blessings, without which their continued existence had been impossible? Did they think what their condition would have been had the sun they cursed left the ungrateful complainers for a month in darkness? His absence but for half that time would have made them pray for his return as their benefactor, as heartily even as they cursed him for their tormentor.—*Family Treasury,*

HYPOCRISY.—Those who quit their proper character to assume what does not belong to them, are, for the greater part, ignorant of the character they leave and of the character they assume. —*Burke.*