FREE CHRISTIAN COMMONWEALTH.

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Proceedings of the General Assembly at Cincinnati.

FOURTH DAY.

Monday, May 20th, 1867.

The Assembly met at the usual hour, and was opened with prayer by Rev. Matthew Newkirk.

The Committee on Commissions reported the name of Rev. Gabriel Ludlow, D. D., of the Dutch Reformed Church. Referred to Committee on Foreign Correspondence.

The Moderator presented a communication from certain ministers of different denominations in Tennessee, asking the Assembly to appoint trustees for certain colored schools in Tennessee. Referred to the Committee on Bills and Overtures.

Also, an overture from the Presbytery of Potomac, in relation to the Metropolitan Church, in the City of Washington. Referred to the Committee on Bills and Overtures.

The order of the day being the report of the Committee on the Board of Publication, the report of the Committee was read.—[It is too long to print in our columns.]

It was announced that the Rev. Thomas D. Hoover, of Cranberry, New Jersey, delegate, was ill at the Spencer House, and the prayers of the Assembly were requested in his behalf.

The usual half hour was then spent in devotional exercises, after which the Assembly adjourned till 3 o'clock P. M.

AFTERNOON SESSION.

Prayer by the Rev. Dr. Shedden.

The Moderator gave notice that a telegram had just been received from the General Asembly of the New School Presbyterian Church, now in session at Rochester, New York, expressing sentiments of brotherly love and sympathy, and praying the blessing of God on the deliberations of the Assembly.

A motion was made by Dr. Rockwell that this General Assembly reply to the brethren now convened in Rochester, in a telegram expressive of reciprocal feelings. Adopted.

A member made a motion to reverse the order of the day for the convenience of committees. The motion was adopted.

The Moderater announced the order of the day to be the receiving of Synodical reports.

Dr. Stanton moved to suspend the order of the day to hear the report of the Committee on Bills and Overtures.

The motion was adopted, and Dr. Stanton, Chairman of this Committee, read the following overtures, which were received and adopted by the Assembly as part of the report of the Committee.

REPORT ON BILLS AND OVERTURES.

The Committee on Bills and Overtures report overture No. 1, being an overture from two Elders of the Brogeon Church, Presbytery of Potosi, Synod of Missouri, as follows:

"Is it regular for a congregation, where there is no pastor, and a session of two elders, to call a meeting of the congregation and elect a new session without consulting the session of the church, where said election was made by a small minority of the church?"

The committee recommend the following answer:

"The session of a church should always be consulted with reference to calling a meeting for the election of additional elders; and it is irregular to call a meeting for such a purpose and proceed to an election, unless the meeting is called through and by authority of the session or some higher court."

Overture No. 2.—Embracing several overtures, viz.: from the Presbyteries of Sangamon, Kaskaskia and Saline; from the session of the Church of South Amboy, in the Presbytery of New Brunswick, "with the advice of the Presbytery;" and from Rev. E. B. Raffensperger. All these overtures relate to the same subject, and propound to the Assembly, substantially, this question: "Is it inconsistent with our form of government for a church to elect Ruling Elders to serve for a specified period only?"

The committee regard it a sufficient answer to all persons concerned to refer them to the decision of the General Assembly of 1835, page 42 of the Digest.

Overture No. 3.—The Committee report "an overture from the Presbytery of Salem, in favor of the enactment of a law requring that, in the election of Pastor, none be permitted to vote except communicants in good and regular standing." Also, that, when any candidate is before a church, the church shall determine whether he shall be called to the pastorate before any other candidate shall be heard.

The Committee recommend for answer, that in regard to the first point, the sanction of such a law would prohibit a usage quite extensive among the churches founded upon an interpretation of the present laws, which has heretofore been sanctioned by the General Assembly.

It is, therefore, deemed inexpedient, upon the application of a single Presbytery, to recommend such alteration in the Form of Government. In regard to the second point, it will only be said that the authority asked for is now possessed by each congregation, and may be exercised or not at its pleasure, while to make said exercise binding by positive law, would deprive all congregations of a present liberty, the use of which seems wisely left to their discretion.

Carried.

Overture No. 4.—Being an overture from the Presbytery of Corisco, requesting a change in the heading of one of the columns of statistics, viz.: Substituting the word "persons" in place of "children," in stating the "number in Sabbath schools and Bible-classes."

The Committee recommend that the change be ordered as soon as convenient, and that the Presbyterial reports to the Assembly and the Assembly's statistical tables be made to correspond.

Overture No. 6.—Memorial from the Presbytery of California, respecting unemployed ministers and destitute fields of ministerial labor.

The Committee regard the matter contained in this Memorial as sufficiently met by the elaborate report read to the present Assembly, by Doctor David Elliott, from a committee appointed by the last Assembly, and as therefore calling for no further action. Adopted.

Overture No. 5.—From the Presbytery of Ohio, asking the Assembly to make a deliverance as to the propriety and morality of a use on the part of ministers and church members, of the cars on street and other railroads on the Sabbath.

The committee recommend that this and other kindred subjects relating to the proper observance of the Sabbath be referred to a committee to prepare a pastoral letter to the churches. Adopted.

Overture No. 8.—A memorial to the General Assembly to drop the name of the Presbytery of Winchester from our minutes, and to extend the boundaries of the Presbytery of Carlisle, so as to include the territory formerly covered by the Presbytery of Winchester.

The committee recommend that the subject be referred to the Synod of Baltimore. Adopted.

Overture No. 9.—From the Presbytery of Winnebago requesting such alteration in the form of statistical reports from Presbyteries as shall require their stated clerks to arrange the churches on the roll in the order of their contributions to the Boards of the Church, estimated according to the average per member, the church making the highest average contribution to be placed first, and of the churches making no contributions, the largest in membership to be placed last.

The committee recommend as a sufficient answer, that, while each Presbytery is at liberty to adopt this arrangement if it shall so determine, it would be inexpedient to enjoin all the Presbyteries to conform to such plan. Adopted.

The committee appointed to compile a new hymn-book presented the following report, accompanied with a copy of the new book, for the approval of the Assembly. The compilers introduce the new title,

HYMNAL.

"By permission of the Assembly of 1866, which approved and recommended the use of the Hymnal, there has been added to this edition about two hundred and fifty Psalms and hymns for the satisfaction of those in our church who desire more than the Hymnal contained, and chiefly from our 'Psalms and Hymns.' Among these additions will be found about twenty of Rouse's versions of Psalms, and a few Scotch paraphrases that brethren of our faith and order, who indulge a preference for these, may be gratified. In the same spirit, fourteen tunes have been added. For the largest part of the supplementary hymns, the committee have restricted themselves to suggesting at the head of each a suitable tune found in the Hymnal, as in the Presbyterian Psalmodist. In thus suggesting, care has been taken to afford the best musical expression for the sentiment, and at the same time to bring into use a number of favorite tunes in the Psalmodist which their authors have denied to the Hymnal; nor can we refrain from reminding the church that this liberty of choice, and of obviating the difficulty in the way of using certain tunes, was included in the original design of the Hymnal. Appended to the names of the tunes is a reference to the page in the Hymnal, or if with 'pp.,' to the page of the Presbyterian Psalmodist on which the tune is found.

"It is hoped that the new plan of our index of subjects will prove acceptable. It has been prepared with great care, and to those who will take pains to familiarize themselves with the work, we believe it will be useful."

Dr. Rockwell, Chairman of the Committee on Board of Publication, gave an account of the *modus operandi*, of the Committee in obtaining the proper hymns. The first thing they did was to endeavor to obtain the views of members of the churches by addressing the stated clerks, ministers and prominent members, requesting them to furnish lists of hymns, and psalms, and tunes, which were favorites in their churches. A great number of these were received, but perhaps the most difficult part of the work was in arranging them after they were procured, and discriminating between those that were really desirable and adapted to the purpose, and the great number of worthless and inappropriate compositions. Another almost insuperable obstacle in the way of the completion of the work was the reluctance, and sometimes positive refusal, on the part of owners of copyrighted tunes to allow them to be used for the hymns.

Much fault has been found with the book, and many objections have been made to it, but it has been the production of much care and labor on the part of the Committee, and if their diligence and unceasing labor could make it excellent, it would indeed be a model hymn-book. The index of subjects which has been added will be found to be of great use.

Dr. Smith inquired as to the cost of the several editions of the book.

To this, Dr. Rockwell was unable to make any definite answer. He was in favor, however, of making it as low as possible. He would recommend that small and cheap editions of the work be published.

Question being called for, on motion the report was unanimously adoped, and the Hymnal was approved and recommended to the Churches.

Dr. Morrison moved that a copy of the minutes of the Joint Committee on Re-union, held at New York, be had and placed in the hands of the Committee of Seven of this Assembly. After some discussion this was laid on the table, after which the Assembly took a recess till 8 o'clock, to receive the Scotch delegation at the First Church. The session was closed with prayer by Rev. Mr. Jones.

NIGHT SESSION.

8 o'clock, P. M.

The Assembly met in the First Presbyterian Church, and was opened with prayer by the Rev. W. D. Howard, D. D.

Rev. D. Irving, D. D., Chairman of the Standing Committee on Foreign Correspondence, introduced the Scotch delegation by remarking that, "we have met here for a specific purpose, viz.: to welcome the delegates to this Assembly from the Free Church of Scotland. That Church, ever since 1834 has had a history, and it is now the first time they have ever sent delegates to the Assembly of the Presbyterian Church.

Rev. Dr. Irving then read a part of the Commission of the General Assembly of the Free Church of Scotland, appointing Rev. Thomas Guthrie, D. D., Rev. Patrick Fairbairn, D. D., and Rev. James Wells, to be delegates to this General Assembly, after which he introduced Dr. Fairbairn, of the New College of Glasgow, to the Assembly. Rev. Dr. Fairbairn said in appearing before this venerable Assembly he recognized a kindness and a welcome even beyond his expectations. His reception everywhere since he had landed upon these shores was such as he should remember with gratitude as long as memory should exercise its power.

He introduced his subject by inquiring, "Have not the churches of the reformation been too slow in recognizing each other and endeavoring to help each other?" The times call now for a closer intercommunion of churches, whose aims are spiritual and evangelistic. Infidelity was never more active and persistent in its attacks upon the Gospel, nor were Romanizing tendencies more extended and successful than at present, and why among the friends of truth should there not be concert of action in these times, when a wonderful activity and energy is manifested in the affairs concerning matters pertaining to the world.

The Presbyterian Churches of Scotland had been split up to a wonderful extent, and for a long time, but he thought there was now a more general and earnest desire than ever before for union, not founded upon expediency, but upon a general doctrinal agreement. Many things conspire to hinder us that may not be in your way to union here. We are trammelled by the memories of former controversies. The ghost of our fathers, who fought so bravely, haunts us. The Established Church, which is not founded, as we think, upon Scriptural principles, is a mighty hindrance in our way. We have been manfully striving at the work of union for three years past. As to doctrine, we find a greater agreement than we expected. And even in regard to the civil magistrate, our differences of view are such as cannot be expressed in words. The difference is *theoretical*. We all accept the Westminster standards, and this article forms no part of that confession. And although objectively our difficulties to union are small, yet subjectively they are great. If, however, the churches in America go to work in this matter and succeed, the telegraphic news of that event will be the sweetest breeze to us that can be wafted on a western breeze. Already in Canada, and Australia, the Presbyterian bodies have been united. This fact has stirred us some already, but if we could hear that you in America had united all Presbyterian bodies that have the same great formularies of faith, we would never rest until we too had joined hands together in Scotland.

Dr. Fairbairn closed his address amid general, yet subdued, applause.

Dr. Gurley, the Moderator, then announced the 342d Hymn,

"Blest be the tie that binds,"

which the congregation sang standing; after which the Moderator introduced the Rev. James Wells, who began by remarking that the presence of this deputation was itself more eloquent than he could utter. We have been welcomed in a way that cannot be surpassed and that could never be forgotten. He desired to give some account of Home Missions in Scotland, and that work dates not further back than thirty years. Moderatism, which is but formalism, and which, in place of Christ, preached a bald and barren morality, had possession of the churches before that time. The skeptic Hume said that the chief use of an Established Church was to check fanaticism, and he must have been pleased with the Scotch Church of that period. Even as late as 1796, some leaders in the church solemnly declared of the missionary work that it "was founded in error, and was romantic and visionary." The labors of Whitfield and the brothers Haldane did not stem the tide. For one hundred and fifty years before 1833, of the two thousand churches in Scotland, only sixty-two were built voluntarily; forty were built by an act of Parliament.

Chalmers ranks highest with us in ecclesiastical economy. He has moulded, and is still moulding, opinion. The change wrought in his soul in an obscure sick room has been felt—how widely! To evangelize Scotland was his darling purpose. He delighted to call it his "experimental garden." There he would subdue the turbulent and disorderly by the Gospel of Christ; by an inbringing and ingathering into the Church of God.

In 1833 he began his work, and in one year he saw as many churches built as had been built in the 150 years previous. In seven years more, over 200 churches had been built, at a cost of $1,500,000.

In 1843 all seemed lost, yet it was soon regained, and 900 were added to those formerly built. The disruption was a great missionary movement.

Touching the plan of the Free Church, it was fortunate for her that she had at first a fixed system. No time nor money was lost in experiment.

No church can be considered a church of Christ unless it be a mother of some other; barrenness in spiritual things is the greatest of reproaches.

Mr. Wells thanked the large audience for their patient listening, and sat down amid tumultuous applause.

Rev. Dr. Gurley said any word he could say would fall far short of reaching the high sense of gratification with the visit of this delegation. With all our hearts we are glad you have come to us. We welcome you with all our hearts to our homes, to our churches and to all that can minister to your enjoyments.

Your old church is dear to us; your piety, intelligence and suffering for the crown rights of Jesus.

We have heard and rejoiced in your enlarging strength and influence. We thank our God and your God, our Father and your Father, and may God bless and enlarge you, and make you a blessing to the land and to the ends of the earth.

Dr. Gurley referred to the great work we have to do in evangelizing 4,000,000 of freedmen so that they should rightly use their liberty, and closed by invoking upon them and their churches the blessing of God. The Assembly sung the doxology,

"Praise God from whom all blessings flow,"

And closed with prayer by the Moderator.

FIFTH DAY.

Tuesday, May 21, 1867.

The Assembly met at 9 o'clock, and was opened with prayer by Prof. O. Beattie.

The Moderator announced the following committee to prepare a Pastoral Letter, viz.: Rev. Drs. Brownson, Marshall, and Lovell; Ruling Elders W. R. Bush, and Paoli Durkee.

The Moderator remarked that the report of the Committee on the Board of Foreign Missions—the regular order of the day—was in order.

Dr. Willis Lord, Chairman of the Committee, was called for, but had not yet arrived.

The subject being called up, Professor Saunders said he had a resolution he wished to offer on the subject of Domestic Missions, which he read as follows:

WHEREAS, The facilities of communicating with all parts of our country are so greatly increased, and are so constantly increasing, therefore,

Resolved, That a special committee of five be appointed, to consist of three ministers and two Ruling Elders, to examine the question whether the time has not arrived when the Board of Domestic Missions should take charge of all the Missionary operations of our entire country, (as it existed before the cession of Russian America,) and to report what action, if any, should be taken in the matter.

Mr. Saunders said we lived in times of great change. When the existing missionary arrangements were made, it was as difficult to reach the Rocky Mountains or go to California, as it was to reach the remotest parts of South America. Now, through the agency of steam and electricity, all parts of our territory were readily accessible to missionary efforts.

Many parts of the country, heretofore regarded as necessarily under the control and jurisdiction of the Board of Foreign Missions, should now be included in Domestic Missions.

Appeals to congregations for contributions to Domestic Missions touched a National chord in the people's heart, and they would more readily respond. By increasing our Domestic Missions, greater attention would be called to the subject of missionary efforts generally, and it would thus prove an advantage to the cause of Foreign Missions.

The Board of Domestic Missions had lately received an accession, upon which some ridicule had been thrown. The speaker alluded to the addition of Russian-America, added to their field of labor. But this territory was eventually to belong to the United States. Mr. Moderator was just the man to approach the government on this subject. The government was not so inaccessible as people generally suppose. Congress was composed of many men, but two or three ruled there, as in all other great legislative bodies. Two or three men ruled this Assembly. [Laughter and applause.]

The speaker had engineered some matters with Congress during the war, and found it only necessary to whisper in the ears of two or three men.

After considerable discussion on "Church Music," upon which a committee was appointed, the Chairman of the Committee on Foreign Missions made a report, showing that the financial statements of the Board in their report give rise to mingled feelings. They certainly have an aspect of encouragement, and yet the Board ends its financial year depressed and embarrassed by debt. Its total receipts for the period were $244,667 80; an amount greater than that of the preceding year by $37,141 15. Of this aggregate sum, $126,935 21 were received from 1,524 of our churches, making an amount of $9,136 19 greater than the churches contributed the previous year, and showing one hundred and forty-four more churches engaged in the holy work. The balance of the above total receipts was received from legacies and other miscellaneous sources.

Notwithstanding, however, this important increase in the receipts of the Board, they did not reach the imperative demands of the cause. The necessary expansion of the work and the high rates of exchange have required an expenditure of $35,472 83 above the entire income of the year, and to-day our Board of Foreign Missions is $35,472 83 in debt.

After some remarks made by Dr. Lord and Dr. Irving, and after hearing the report of the Committee on Church Extension in Washington City, the Assembly adjourned until 3 o'clock.

AFTERNOON SESSION.

The Assembly met at 3 o'clock, and, as the Chairman of the "Committee of Ten" was not in the house with his report, Rev. Mr. Baker, from New Orleans, entertained the Assembly with accounts of the "children of Ethiopia," and that most remarkable Presbytery, of New Orleans, but seeing Dr. Stanton enter the house, said he would close.

Dr. Stanton, Chairman of the "Committee of Ten," read the following report:

The committee to whom were referred sundry papers relating to the division of the Synods of Kentucky and Missouri, and of the Presbyteries under their care, which has resulted in two sets of commissioners claiming seats in this General Assembly from several of these Presbyteries; and also sundry papers concerning the signers of a paper entitled "A Declaration and Testimony," &c., together with the citation of the signers, who were summoned by the last General Assembly to appear before the present Assembly, beg leave to report: That they have had the matters committed to them under consideration, and have had full personal conference with the several claimants for seats; and recommend to the General Assembly, for adoption, the following propositions:

I. The ecclesiastical judicatories hereinafter named are the true and lawful judicatories in connection with, and under the care and authority of the General Assembly of the Presbyterian Church in the United States of America, namely:

The Synod of Kentucky, which met at Henderson, Kentucky, October 1866, and adjourned to meet, and did meet in Lexington, Kentucky, November, 1866, of which Synod the Rev. J. T. Lapsley is now the Moderator, and the Rev. S. S. McRoberts is the Stated Clerk; this Synod having, under its care and authority, and within its ecclesiastical boundaries, the following Presbyteries, viz: The Presbytery of Louisville, of which the Rev. J. P. McMillan is now the Moderator, and the Rev. R. Valentine is the Stated Clerk; the Presbytery of Ebenezer, of which the Rev. J. F. Hendy is now the Moderator, and the Rev. R. F. Caldwell is the Stated Clerk; the Presbytery of West Lexington, of which the Rev. Stephen Yerkes, D. D., is now the Moderator, and the Rev. J. K. Lyle is the Stated Clerk; the Presbytery of Transylvania, of which the Rev. G. J. Read is now the Moderator, and the Rev. S. S. McRoberts is the Stated Clerk; the Presbytery of Muhlenburg, of which the Rev. A. D. Metcalf is now the Moderator, and the Rev. S. Y. Garrison is the Stated Clerk; and the Presbytery of Paducah, of which the Rev. J. P. Riddle is now the Moderator, and the Rev. Jas. Hawthorne is the Stated Clerk; and these several Presbyteries, having in their connection and under their care and authority, and within their ecclesiastical boundaries, respectively, the ministers, churches, licentiates and candidates belonging to and claiming to belong to the Presbyterian Church in the United States of America. The foregoing described judicatories, namely, the Synod, Presbyteries and Church Sessions within their respective jurisdictions, are to be respected and obeyed as the true and only lawful judicatories, possessing the names above recited, within the State of Kentucky, which are in connection with and under the care and authority of the General Assembly of the Presbyterian Church in the United States of America; and the commissioners sent to and enrolled in this General Assembly from the above-described Presbyteries are true and lawful commissioners.

The Synod of Missouri, which met at Boonville, Missouri, October 10th, 1866, of which Synod the Rev. J. P. Finley was elected Moderator, and the Rev. J. A. Paige was elected the Stated Clerk, and which adjourned to meet in Kansas City, on the second Wednesday in October 1867; this Synod having under its care and authority, and within its ecclesiastical boundaries, the following Presbyteries, viz.: The Presbytery of St. Louis, of which the Rev. J. F. Fenton is now the Moderator, and the Rev. H. C. McCook is the stated clerk; the Presbytery of Palmyra, of which the Rev. A. Steed is now the Moderator, and the Rev. J. P. Finley is the stated clerk; the Presbytery of the Potosi, of which the Rev. G. W. Harlan is now the Moderator, and the Rev. A. Munson is the stated clerk; the Presbytery of Lafayette, of which the Rev. Charles Sturdevant is now Moderator, and the Rev. George Fraser the stated clerk; the Presbytery of Southwest Missouri, of which the Rev. Wm. R. Fulton is now the Moderator, and Rev. Jas. A. Paige is the stated clerk; and the Presbytery of Upper Missouri, of which the Rev. —— Pinkerton is now the Moderator, and the Rev. W. C. McPheeters is the stated clerk; and these several Presbyteries having in their connection and under their care and authority, and within their ecclesiastical boundaries respectively, the ministers, churches, licentiates and candidates belonging to and claiming to belong to the Presbyterian Church in the United States of America. The above described judicatories, namely: The Synod, Presbyteries and Church Sessions within their respective jurisdictions, are to be obeyed as the true and only lawful judicatories, possessing the names above recited, within the State of Missouri, which are in connection with, and under the care and authority of the Presbyterian Church in the United States of America; and the commissioners sent to and enrolled in this General Assembly from the above described Presbyteries, are true and lawful commissioners.

While this General Assembly herein declares, as above set forth, that certain Synods and Presbyteries, or bodies claiming to be such, within the States of Kentucky and Missouri, bearing the same names and claiming to exercise rightful jurisdiction over the same churches and people, and within the same territory as those above recognized as lawful, are in no sense true and lawful Synods and Presbyteries in connection with and under the care and authority of the General Assembly of the Presbyterian Church in the United States of America, these said unlawful Synods and Presbyteries having been dissolved by their own act under an order of the last General Assembly, and being now organized in open defiance or disregard of said order; yet this General Assembly, acting in accordance with the decision of the last General Assembly, hereby asserts its jurisdiction and authority over the ministers and churches within and belonging to these unlawful ecclesiastical organizations, and the Presbyteries and Synods herein declared lawful are directed to call, at their next stated meetings, their entire rolls as they existed before these divisions were made. This General Assembly, therefore, directs those ministers and churches belonging to any of the aforesaid unlawful organizations, who may desire to remain in connection with the Presbyterian Church, under the care of the General Assembly, or who, having withdrawn, may desire to return, to report themselves to the Presbyteries, respectively, within whose bounds they are located; and the said Presbyteries are hereby directed to receive them in the manner and upon the conditions hereinafter stated as follows:

1. Upon the appearance in person, or application by letter, of any minister or ministers who have not signed the aforesaid "Declaration and Testimony," but who have acted with the said signers in the aforesaid unlawful organizations, the Presbyteries are directed to enroll them upon their simple expression of a desire to remain in, or to return to, as the case may be, the Presbyterian Church under the care of this General Assembly; and upon the application of any church or churches now embraced within any of these unlawful organizations, the Presbyteries are directed to receive them upon their expression of a similar desire.

2. Upon the application of any minister or ministers who have signed the aforesaid "Declaration and Testimony" before, during, or since the last meeting of the General Assembly; the Presbyteries shall require, as a condition of their enrollment, that they subscribe upon the records of these respective Presbyteries to which they make application, a declaration to the following effect, viz: "I, A. B., hereby declare my desire to adhere to the Presbyterian Church in the United States of America, and do now promise to render due obedience in the Lord to the authority of all its courts, embracing the Presbytery, the Synod, and the General Assembly, and to this end inasmuch as the last General Assembly pronounced the aforesaid, "Declaration and Testimony" to be a slander against the Church, schismatical in its character and aims, and its adoption by any of our church courts as an act of rebellion against the authority of the General Assembly; I do hereby disclaim that I had any intention to rebel against or renounce the authority of the General Assembly in signing the "Declaration and Testimony," and I hereby withdraw all language deemed by the General Assembly offensive or disrespectful, in which its sentiments are expressed."

In case any Ruling Elder, who is a signer of the aforesaid "Declaration and Testimony," shall express a desire to remain, in or to return to the Presbyterian Church, he shall be required to subscribe a declaration to the same effect, embracing the session as a court, upon the records of the session of the church where he may apply to be enrolled, whether or not he be an acting Elder in that or any other church; and in case any Ruling Elder, who is a signer as aforesaid, should now belong to a church not embraced in any of the aforesaid unlawful organizations, whether an acting Elder or not, he shall subscribe the same declaration upon the records of the church wherein he is enrolled, as a condition of his remaining in good standing.

3. The same requirements shall be made as last above specified of any minister or Elder who is a signer of the aforesaid "Declaration and Testimony" now belonging to any other Presbytery or church in any other Synod than those of Kentucky and Missouri, that is to say, any such minister or Elder shall subscribe the declaration above recited upon the records of the Presbytery or Session, as the case may be, as a condition of his remaining in good and regular standing.

4. All the lower courts of the church, as Sessions, Presbyteries and Synods, are hereby enjoined to see that these directions of the General Assembly are faithfully observed; and if in any cases arising out of the conduct of the signers of the aforesaid "Declaration and Testimony", or out of the conduct of any of those not signers, who have acted with them in organizing unlawful Presbyteries or Synods, any of the lower courts deem it their duty to institute process, they are hereby enjoined to exercise forbearance, and study the things that make for peace and harmony.

5. In case any person or persons belonging to the aforesaid classes now embraced in the ecclesiastical organization herein pronounced unlawful, shall not make application for membership in any of those judicatories herein pronounced lawful, or in other judicatories under the care and recognizing the authority of the General Assembly, at or previous to the next spring meetings of the aforesaid lawful Presbyteries, the said Presbyteries shall thereupon drop the names of such ministers, and the churches shall drop the names of such elders from their respective rolls as having voluntarily withdrawn from the jurisdiction of the Presbyterian Church of the United States of America, under the care of the General Assembly, and they shall thenceforth be regarded as being no longer ministers in or members of said Presbyterian Church; and in case any minister or elder belonging to any other Presbytery or church now in our ecclesiastical connection, who is a signer as aforesaid, shall not subscribe to the aforementioned declaration at or previous to the next stated spring meeting of the Presbytery under whose care he is a minister, or if an elder, under whose care his church is placed, his name shall be dropped in like manner and with like effect.

III. This General Assembly deems it proper, furthermore, to declare authoritatively the following principles, and to set forth the following statements to the end that peace and harmony may be restored to the church at large under its care, and that all persons in its connection may be well and faithfully informed of their duty.

1. While in the provisions hereinbefore announced for the purpose of restoring to the church, under proper ecclesiastical relations, ministerial brethren, elders and churches, whom we regard as having put themselves in antagonism to the just authority of the church, and especially of the General Assembly, this supreme judicatory has endeavored to do this in such a manner as, on the one hand, to recognize and maintain the just authority of the General Assembly, and on the other to extend the hand of fraternal kindness and welcome to brethren who have erred

2. This present action severs no one from the church, but leaves the responsibility of final separation upon those who fail to give heed to the provisions now and herein made for their remaining in or return to the church of their fathers, whether they be ministers, elders, churches, or any organization claiming to be Presbyteries and Synods.

3. The plan now proposed and recommended to this General Assembly for adoption, recognizes, on the one hand, the authority of the last General Assembly in citing the signers of the aforesaid "Declaration and Testimony" to appear before this present General Assembly, while, on the other hand, it remits their cases to the lower courts for final disposition, in a way which every minister and member of the church must regard as regular, and with the simple requisition that the said signers comply with the terms above specified.

This course does not even require said signers to renounce the principles of church order, which they affirm they conscientiously entertain, nor is it the wish of the General Assembly to interfere with their conscientious convictions; nor, furthermore, does this plan come in conflict with some good and wise brethren, who have denied or seriously doubted, while fully adhering to the church, the competency of the last General Assembly to issue the summons to the signers of the aforesaid "Declaration and Testimony," to appear at the bar of the present General Assembly, "to answer for what they have done in this matter." This, however, is clear to the whole Church, that the last and present General Assemblies stand in a very different relation to this whole matter. When the last General Assembly issued its citation to these brethren, such was notoriously the condition of the lower courts, almost universally in the Synods of Kentucky and Missouri, as subsequent events have but too well shown, that it would have been nothing less than vain trifling with sacred interests which were greatly imperiled, for that General Assembly to have remanded the cases of these brethren to those courts; but now the Synods of Kentucky and Missouri, with the Presbyteries in their connection as herein recognized, adhere to the Presbyterian Church through the General Assembly, and there is every reason to believe that the directions herein made will be faithfully executed by them.

4. This General Assembly regards the refusal of many of those cited by the last to appear before the present Assembly as a gross violation of their duty, while at the same time it respects the conscientious, though, as it judges the mistaken conviction of duty, which has led them to decline obedience It duly regards the declarations of some of these brethren that in signing the aforesaid Declaration and Testimony and in their declining to obey the aforesaid citation they intend no disrespect to the General Assembly, but have taken this course because they deem the last and previous General Assemblies to have exceeded their constitutional authority. It ought, however, to be clear to these brethren and the whole church that when a court of the highest grade and jurisdiction has made a decision, or issued an order, it is the duty of all good and law-abiding men to yield it due respect and obedience, until it is repealed by the proper authority.

This is a principle on which all good government rests, in civil as well as ecclesiastical affairs, and without its due recognition, anarchy would reign in Church and State. In the present case, according to the principles of our system, no lower court or body of men is competent to set aside the acts of the General Assembly for it is a court of last resort. If men from conscientious scruples or otherwise, cannot abide by its deliberate, well-considered and solemn decisions, instead of persisting, through a series of years, in open defiance of its authority, they should, as Christian men, and in the exercise of their Christian liberty, quietly withdraw from the church. From the present condition of things, however, this General Assembly is not disposed to take any further notice of the offense of the signers of the aforesaid Declaration and Testimony, or their refusal to obey the aforesaid citation of the last Assembly, than is provided for in the plan herein set forth—the restoration of peace and harmony, and the return of these brethren to their proper relations in the church.

5. In regard to the two brethren who have obeyed the citation aforesaid, the Rev. J. A. Quarles, who signed the aforesaid "Declaration and Testimony" before the last General Assembly met, and the Rev. Wm. C. Handy, who has signed it since, and who appears before the present General Assembly in obedience to a supposed "order of the Synod of Baltimore," this General Assembly expresses its gratification at their manifest obedience, and feels called upon to take no further order in their respective cases than to enjoin them to repair to their respective Presbyteries, and comply with the requisitions hereinbefore set forth; Mr. Quarles to appear before the nearest Presbytery which adheres to the General Assembly.

Finally, your Committee have been animated in the measures proposed in this report simply by the desire to maintain the authority and restore peace and harmony to the Church, and they are fully convinced that the same desire pervades the bosom of every member of this General Assembly. They only, therefore, in addition, recommend the following resolution as; in their judgment, conducive to this end, viz:

Resolved, That upon a motion to adopt this report, if such shall be made, the persons claiming seats upon the floor of this General Assembly, and those cited to appear here by the last General Assem-

[*Continued on fourth page.*]

Free Christian Commonwealth

LOUISVILLE, KY., THURSDAY, MAY 30, 1867.

Rev. STUART ROBINSON, Editor.

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The Cincinnati Assembly's Omnibus Deliverance.

We observe, from the reports of proceedings, that the General Assembly on Friday night last passed the general sentence of ecclesiastical death upon the two Synods of Kentucky and Missouri, and some dozen Presbyteries, by the extraordinary vote of 206—afterwards increased to some 260—to 4. A certain ancient General Assembly passed a similar sentence upon the Lord and King of these Synods and Presbyteries with a minority of only *two*, and they, probably, *non liquets*. "Remember," said the Glorious King of the Church, "the word that I said unto you, the servant is not greater than his Lord. If they have persecuted me they will also persecute you. If they have called the Master of the house Beelzebub, how much more shall they call them of his household?"

We have not thought it worth while to study this remarkable deliverance beyond gathering its general drift. The whole affair is such an exhibition of contempt for covenants, constitutions, and the law of decency and order in Christ's house; so marked by "that proud man's contumely," so inevitably an attendant upon the rise of tenth-rate-ism to power, under the law of "might makes right;" and so obviously absurd and inconsistent with itself, that it merits little other consideration than that ordinarily given to any act of palpable robbery and violence perpetrated by the men who usually regard no law but that of the strongest.

Yet there are some features of this transaction which, as curiosities of ecclesiastical history, are rather interesting. To point out some of these is our chief purpose at this present writing.

In Legislative proceedings we have sometimes heard of such a thing as an "*Omnibus Bill*;" that is, a bill into which have been crowded, in the way of amendment, by log-rolling, a score of enactments on subjects foreign to the purpose of the original law. But never before have we met with, either in civil or ecclesiastical jurisprudence, such a thing as an *omnibus* judicial sentence. Into the capacious pockets of this ecclesiastical deliverance, either by the paper itself or by subsequent resolutions, are crowded, at the lowest estimate, the decision of thirty or forty different matters. Thus the deliverance is made to cover, first, the matter of the Louisville remonstrance against the exclusion of its Commissioners by the Assembly of St. Louis; second, the entirely different matter from the same Presbytery, and the Synod of Kentucky remonstrating against the Assembly's outrage upon the Walnut street Church—the Presbytery of Louisville and the Synod of Kentucky; third, the entirely different matter of the *ipso facto* and the revolutionary disorders of the faction of seceders from Louisville Presbytery, transcending even the *ipso facto* order; fourth, the entirely different matter, again, of the appeal of R. J. Breckridge and others against the Synod of Kentucky, referred from the Assembly of 1866; fifth, the entirely different matter, again, of the notice of Louisville Presbytery warning the Assembly that though this Presbytery had appointed no commissioners, yet certain bogus commissioners had been appointed to get into the Assembly under the false pretence of representing the Presbytery of Louisville; sixth, the entirely different matter, again, of the question between the old and the secession Synod of Kentucky, involving half a dozen issues, and among them the doubtful question whether the Assembly of 1866 intended the *ipso facto* law to be a rule to Synods at all; seventh, the entirely different matter, involving several different questions altogether, of the issue between the old and the secession Synod of Missouri; eighth, the very different matter of the signers of the Declaration and Testimony, who had treated the sham citation of the Assembly of 1866 with the silent contempt it deserved; ninth, the different case again, of the signers of the same, from Missouri, who had assigned the remarkable reasons for not obeying it; tenth, the still different case of the signers, who very unwisely, and contrary to the advice of all the friends of truth, put in a sort of appearance in hotch-potch with the claimants, of certain seats in the Assembly; eleventh, the matter altogether different of the memorial of Dr. Junkin, and perhaps others, pleading the cause of the constitution against revolutionary demagogues; twelfth to eighteenth, the six cases each involving a different question of the six Presbyteries of the Synod of Kentucky; eighteenth to twenty-fourth, the six cases again of the six Presbyteries of Missouri; twenty-fifth, the peculiar case of Rev. Mr. Handy and the Synod of Baltimore; twenty-sixth—but we weary our readers, they may run on in the count at least to *forty*, of the different issues, embracing at least 100 different points, for ecclesiastical action—all these crowded into one general bill and sentence pronounced, in the name of the Lord, and that too a sentence of ecclesiastical death on the whole *gang*, as a *gang*, yea more, this *gang* not that merely embraced in the sham citation of 1866, but a *miscellaneous gang* also, who had never been favored with even a sham citation; but came to court with "heads up" and returned after the fashion of St. Patrick, with their heads under the arm!

We do not utter it as a prediction, but simply as an inevitable consequence, that when the attrition of discussion shall have worn off the paint and varnish with which Dr. Stanton bedaubed his structure, it will be held to be perhaps the most remarkable specimen of judicial *mosaic* extant.

The discussion for the enlightenment of the Assembly touching this extraordinary enactment was not less remarkable than the bill itself. So far as we have observed, the only discussion on the subject was between certain delegates about contested seats, who of course could properly handle no one of the forty subjects contained therein except his own matter. Indeed it was hard enough for these gentlemen to have each his particular case tagged on as an appendage to the encyclopœdic collection of cases and questions, all covered by the simple motion to adopt, upon which he must speak! We say nothing now of the singular parliamentary tactics under which one of the contestants for each seat was allowed to vote his own argument good and his opponent's feeble. The Assembly in this only illustrated a little more clearly the principle upon which it now usually proceeds—decide first and debate afterwards. In truth, nothing can be plainer than that the real significancy of this whole transaction was this, in plain English: "The men of Kentucky and Missouri who have resisted the revolution in the Church, must be gotten rid of—plausibly if we can, lawlessly if we must. They will continue to be in the way of our schemes with their antiquated notions of laws, constitutions and covenants. Their scrupulous stickling for orthodoxy hinders the progress of broad-churchism; and they have the brains and pluck to give serious annoyance to tenth-rate-ism. The less we allow to be said the better."

We confess that we are gratified at the manner in which this infamous job has been executed, if it need be done. Our chief fear all the while has been that the Assembly would adopt the "strategic" policy of the Kentucky school of radicals, and cajole the too amiable and confiding people of Kentucky and Missouri with another dose of "all the piety" and all the yearnings of brotherly love. It is well for the cause of truth that the revolutionists, with that bold, reckless, enterprising *dash* which gives even the villainy of the deed a sort of respectability; and it will be a sort of grim pleasure to us all in Kentucky and Missouri to see the three-fourths of our radical neighbors brought to the test of fulfilling their threats of what they would do if "*the next Assembly*" did not behave better than that of '66. Of course we do not anticipate a fulfillment of the threats. Men sometimes wear a mask so long that it grows fast to the face. Hypocrisy becomes sometimes the normal form of action. Hazael, once King of Syria, wielding power, is apt to forget the vows and protestations of Hazael under the restraint of a power over him. How wonderfully true of our former leaders in Kentucky is that Hazael story!

Nor are we less pleasantly disappointed at the comparatively outspoken style of this last bull. It attempts not to "roar you gently as a sucking dove" after the general style of radical bulls. There is indeed a little of the usual cant of brotherly affection, but the disguise is so transparent as to deceive nobody save that class in the church of whom the Apostle makes so little account—the "old wives" and "silly women" of both genders. We doubt if even our celestial brethren and sisters in Kentucky can grow eloquent and edifying over the "piety" and "good spirit" of Dr. Stanton's Bull of Excommunication.

We may have more to say of this paper on further examination. As the final act of apostasy and wickedness, it is likely long to be remembered as the last act of apostasy by the Old School Assembly. We have had occasion to relate Dr. Stanton's fatal success in killing every institution he ever was the leader of. Our judgment is, that with his leadership, the present Assembly has made a finish of it. Nor can we conceive of a more fit *finale* for the apostate General Assembly than that it should come to an end by the hand of a man whom Dr. Breckinridge is said to have defined as "the *meanest* of God's elect."

The Proposition for a Conference in Kentucky.

We have received suggestions from various quarters that a conference of our brethren in Kentucky should be held at an early day.

As it so happens that the Presbytery of Louisville, and also the quarterly meeting of the Synod's committee of Mission are both to meet in Louisville on the 11th of June, would it not be well to have a consultation of such brethren as may conveniently be in Louisville at that time, and determine then whether such conference should be held, and if so, when and where?

Rev. James W. Dale's Inquiry into the Classical Meaning of the Word Baptizo.

Perhaps we should be ashamed to confess that we have never taken much interest in the interminable discussions of the mode of baptism, especially as dependent upon the etymological force of *bapto* and *baptizo*, in the very learned but futile attempts to find a precise English equivalent for the Greek terms, and in the attempts to establish by dint of endless repetition, the dogma that *baptizo* denotes an *act*, and nothing else, and that "baptizing is dipping, and dipping is baptizing." Considering that the term *bapto* was in use among the New Testament writers—as may be seen in Dives' prayer "that he may *dip* his finger in water," and in the Saviour's saying, "the sop when I have *dipped* it"—and yet that the Holy Spirit, speaking by those holy men of old, steadfastly rejected the use of that word "*bapto*"—"to dip"—and in speaking near a hundred times of the Christian rite, as steadfastly used the word *baptizo*, which does not mean "dip," whatever else it may mean—we took it for granted that any etymological arguments to establish a proposition so contrary to palpable fact, must serve not so much to enlighten us in the knowledge of the truth as to display the learning, the ingenuity or the dogmatism of the reasoner. Besides this, the revolt of our reason and conscience against degrading Christ's great way of salvation by grace through faith to the level of a vulgar ritualism rendered it impossible for us to enjoy discussion of that sort. And this the more so after finding that the enthusiastic sticklers for "dip" did not scruple to unsettle the confidence of the people in our Bible—or to stop poor sinners asking "what shall we do to be saved?" on their way to the communion table, and worry them, and sometimes turn them aside from their purpose, with this worse than Judaic or Popish jangling about ritual. Thus not only our conviction of the uselessness of the learned etymology, but our observation of the positive injury to spiritual religion combined to place this doctrine of "dippings" outside the sphere of our religious discussions since to discuss such a question at all would imply an admission on our part that there is room for doubt about it as a question of practical duty.

Attracted, however, by the beautiful appearance of Rev. James W. Dale's stately octavo, we have been led first to examine hastily, and then to become deeply interested. For though Mr. Dale's plan renders his book somewhat repetitious, being in the nature of an exhausted repository of facts rather than a bare logical demonstration, still his remarkable skill in philology, to say nothing of his dry and imperturbably quiet humor, carries his reader along with him, unconscious of any weariness. We have read the book with that sort of zest with which, long ago, we used to read the Diversions of Purley.

We would by no means insinuate that Mr. Dale has discussed his subject with anything like levity, or superficially. Far from it. We have seldom met with a more manly, vigorous, keen and every way effective specimen of dialectics. The humor of the thing merely exudes from his dialectic falchion after the manner of the fragrance which the old legend represented as exuding from the Damascus blade, by reason of the very intensity of its tempering and polish. Certainly no writer ever impressed us more with his peculiar genius as a philologist, especially his keen powers of discrimination of the various shades of thought expressed by words as the symbols of thought.

Mr. Dale's discussion is divided into three parts. In Part First he collects into one comparative view some seventeen Baptist authorities, and shows very conclusively that in regard to their dogmas—that *bapto* and *baptizo* are of equivalent meaning—that *baptizo* denotes an *act* and *mode*, namely, to dip; that the word, through all Greek literature, has but one meaning, and that clear, definite, precise, and easy of translation. In regard to all three he shows that these several Baptist authorities are, in the first place, at war among themselves; in the second place, do not stand fast by their own dogmas, but after declaring that the one definite meaning of *baptizo* is "dip," slyly substitute for "dip" the words "plunge," "immerse," &c.; and after insisting on "immerse" (which means to sink, without reference to coming up again) as the very word of the "direct divine command," they attempt, by inferential reasoning, to supply the omission in order to get the candidate out of the water; in short, that they evince very imperfect acquaintance with the force of the word, and utterly fail to find any word in the English language to expound their conception of its meaning; and, worse than all that, after declaring a certain *act* essential to baptism, they themselves fail to perform the "*act*," and thereby vitiate their own baptism.

In his second and third parts Mr. Dale proceeds to examine the usage of *bapto* and *baptizo*, citing some classic Greek authorities. Also the usage of *tingo* and *mergo*, in Latin, and *dip* and *immerse*, in English, as compared with *plunge*, *drown*, and *whelm*. He shows most conclusively that *bapto* belongs to the same class with plunge; *baptizo* to the same class with bury, drown and whelm. That form of act does not belong to *baptizo*, but simply condition of intusposition; that no English word can be found to represent its meaning; that *merse* comes near representing it, but *immerse* not at all. But we have not space for even a brief outline of his singularly astute and searching investigation, and would only do the author injustice by the attempt. We prefer to occupy our space with a few illustrations of the author's manner by allowing him to speak for himself.

"Is the baptism which Prof. Ripley describes modelled after that which Baptist sentiment demands, or after that which Lucian describes? He says: "No one believes" that "the going down into the water" is the baptism; "these two things are perfectly distinct;" the baptism takes place "after the descent into the water;" "it is expressed by another word." Very well; but if baptism is dipping the head into the water after "the candidate" has done "a very different thing," to wit, "walked into the water," which "no one believes" to be baptism, why announce, as a sentiment of faith demanded by "fealty to God," that the way and manner of dispensing this ordinance the Scriptures hold out to be dipping or plunging the whole body under water"? And yet the Professor describes the universal practice, which is in flat contradiction to universal sentiment."

"But it would be exceeding difficult 'to dip the whole body into water.'" That may all be very true; but it sounds passing strange from baptist lips. "Difficulty" stand in the way of a faithful administration of baptism! Why, I thought that that line of argument had been settled against the Christian world long, long ago, by two words—"divine command."

"Whatever the difficulty in dipping the whole body, it involves no impossibility. When others have suggested that it would be difficult to dip or plunge couches; the difficulty has been smiled away. "The whole body" is not as large as a couch. When it has been said it would be difficult for the twelve to baptize the three thousand; the answer has been prompt: "If more were necessary, we will find them; where were the seventy"? If more are necessary "to dip the whole body," can they not be found? When it has been objected that it would be difficult for John to live in the water during all his ministry, dipping or plunging such multitudes; the answer has been prompt: "Then we will put him on the bank, and he shall dip them thence." Could not "the whole body" be slid off from the bank by a little clever management?

Is it possible that the rich invention which has surmounted so many obstacles can, at last, be exhausted? Can no way be devised by which the divine command can be met, and "the whole body dipped or plunged"?

May not a stimulus to genius be found in the happy bearing which it would have on the baptism-burial of Curtis? Would it not be far more like a burial to carry the whole body into the water and lay it in "the watery tomb," than for a living man to walk into the water, ("which no one believes to be baptism,") and then to dip his head and shoulders? Besides, was not the body of the Savior, "the whole body," thus carried and laid in the tomb; and are we not "buried with him, and like him, in baptism"? There is nothing in burial-baptism which has better authority than this. Why not adopt it, and ventilate a new argument, with whole obedience to the divine command in "dipping the whole body into water?"

The practicability of the thing has been demonstrated. Eunomius and his disciples, we are told, did "dip into water the whole body," by the help of ropes and pulleys. Whether this feat was performed under the impulse of a conception of duty similar to this modern notion, I cannot say; but the thing has been done, and, therefore, can be done."

"Dr. Conant says (p. 60): "The idea of emersion is not included in the Greek word. It means simply to put into or under water, without determining whether the object immersed sinks to the bottom, or floats in the liquid, or is immediately taken out. A living being put under water without intending to drown him, is of course to be immediately withdrawn from it; and this is to be understood whenever the word is used with reference to such a case."

"But it is said that "If a man is not taken out of the water he will be drowned, and that was never intended by Christian baptism."

But why was the man put into the water? "Why, to be baptized." Well, baptize will put a man into water, but it never did and never will take him out. This Dr. Conant admits; but, he adds, as the man is not intended to be drowned, he must be taken out of the hands of baptize, which otherwise would drown him. In other words, the Holy Spirit has employed a word which requires, absolutely, disciples to be put under water without making any provision for their withdrawal; and *Dr. Conant has to find some way to remedy the defect*, on the ground of an inference that they are not to be drowned! And all this when *bapto* would have done just what Dr. Conant thinks necesssary to volunteer to do, namely, to put in momentarily and withdraw; which word the Holy Spirit never once uses. Now, such an oversight (may the word be used without irreverence?) by the Holy Spirit is infinitely incredible. And the baptist system, which is responsible for originating such an idea, is, thereby, hopelessly ruined.

All Greek writers refuse to interchange *baptizo and bapto*; the Holy Spirit persistently refuses to employ *bapto*, or to interchange it, in a single instance, with *baptizo* in speaking of Christian baptism; is it becoming in those who are "very jealous for the Holy Spirit" to substitute another word for that which the Holy Ghost teacheth? Or, retaining the form of the word, to supplant it by using the meaning of the rejected word? But this is done by those who substitute *bapto* for *baptizo*; or who give to the latter word the meaning of the former.

Thus, as we give our attention to what baptist writers say in relation to the administration of the rite, we find that they break down at every point.

1. There is a hopeless disagreement as to the command, whether it enjoins a specific act or not, and, if so, what is its precise nature.

2. As to the object on which the act bears; the whole body says theory, a part of the body rejoins practice.

3. The language of inspiration (we are told) puts disciples under water, but makes no provision for getting them out. In this dilemma an unwritten command is added to the Scripture, on the authority of an inference (the necessity for which is self-created,) and so life is saved!'

It must be borne in mind that in this volume Mr. Dale proposes to discuss only *classic* baptism—the meaning of baptize as gathered from the Greek classics. He proposes in subsequent volumes to discuss *Judaic* baptism, then *Gohanic* baptism, then *Christian* baptism. The results of his fine essay are the following summary of the "conclusions":

1. It is an error to suppose that *baptizo* expresses a definite act of any kind; or that any word expressive of condition can be substituted as to the form of the act.

2. It is an error that *baptizo* has any responsibility for the form of the act effecting primary baptism, or for the manner of applying the agency securing secondary baptism.

3. According to usage, *bapto*, *tingo* and *dip*, represent mainly the same ideas. *Baptizo*, *mergo* and *merse* represent the same ideas; and these two classes of words differ from each other essentially.

4. *Baptism* is a myriad-sided word; nor could "the seven wise men of Greece" declare the nature or mode of any given baptism by the naked help of *baptizo*.

5. The master key to the interpretation of *baptizo* is CONDITION, condition characterized by completeness with or without physical envelopment.

We commend Mr. Dale's book to the attention of all who feel an interest in this subject. For sale by A. Davidson.

Was Atheism Taught at Danville?

Among the absurdest of the things said in the Assembly at Cincinnati, we find the following in the report of the speech of the Danville Theological Professor and author of the "Knowledge of God Objectively Considered":

He thought the Assembly had dealt too leniently with the Declaration and Testimony. His great objection to that paper was the intolerable heresy. Its doctrines in regard to the Providence of God is the *quintessence of Atheism*. He would not say the signers were Atheists, but that is the doctrine of the paper. Again, its doctrine about the separation of politics from religion is a heresy against the crown rights of Jesus Christ as Governor of the world.

Now, by way of illustrating the infamous recklessness and folly of the spirit that now rules in these children of disobedience at Cincinnati, let us compare this Atheism of the Declaration and Testimony touching Providence with the super orthodoxy of the orator's own teachings on the subject as the Assembly's theological Professor. The statement of the Declaration and Testimony in regard to the Providence of God is:

VII. We testify against the doctrine that the will of God as to the duty of the Church and his people is to be learned *from particular Providential events, and that the teachings of the Scriptures are to be interpreted by those Providences.* Thus the word of God is subjected to the mere caprice of man's own fancy, and its supreme authority as the only infallible rule of faith and duty is subordinated to the blind and ever-erring interpretations which may be put upon certain isolated occurrences by human ignorance, passion, pride, prejudices and selfishness.

This is the Atheism, then, of the Declaration and Testimony. Now let us see how surprisingly near this Atheism comes to Orthodoxy as set forth in Breckinridge's "Knowledge of God," Book IV, Chap. 25, Sec. II 3:

There are many considerations which ought to satisfy us of the contrary, and make us perceive that at most the knowledge disclosed in his Providence *can only illustrate and supplement, but can never properly control, much less contradict His will as made known to us by his blessed word.* It is a means of knowing God; *to the wise and pure in heart* a most fruitful and precious means; nay, a means very peculiar in itself, and opening up a knowledge of the will of God not otherwise attainable by man. On these very accounts to be cherished assiduously, but *with that self-watchfulness dictated by a sense of the feebleness of our faculties, the shortness of our lives as contrasted with the endless sweep of the plans of God, and the narrow portion of his infinite acts which is submitted to our personal consideration.*

We profess not to be very learned and acute in theology. But suppose we may be taken as a fair representative of the average of Christian men. And we feel obliged to declare that we cannot here discern the difference in principle between the Atheism of the Declaration and Testimony and this Orthodoxy of the Danville Theological Professor. And yet this is the sort of statement upon which a supreme court of the Church of Christ is led to commit a *felo de se*, cutting off part of its own members!

As to the heresy of the Declaration in its "doctrine about the separation of politics from religion," we suppose it hardly worth while to say much of mere heresy after the charge of *Atheism* is so dogmatically pronounced. Still it may be worth while to append a specimen of the *heresy* of the Declaration and Testimony contrasted with the orthodoxy of the Danville Professor. The Declaration and Testimony testifies:

I. Against the assumption on the part of the courts of the Church, of the right to decide questions of State policy.

Against the sanction given to the usurpation, by the secular and military power, of authority in and over the worship and government of the Church.

Against all and every movement, however cautiously or plausibly veiled, which looks to a union of the State with the Church or a subordination of one to the other, or the interference of either with the jurisdiction of the other.

Such, then, is the heresy which the orator thinks has been dealt too leniently with by the Assembly. The value of this judgment will best be appreciated by comparing this heresy with the orthodox doctrine as set forth by the Danville Theological Professor in "Knowledge of God Subjectively Considered;" Book IV, Chap. 22, *passim:*

"Nothing in the history of society is more remarkable than the strength of that tendency to confound and identify its civil and religious institutions which has manifested itself in all ages.

"When God organized his ancient people under a form of administration immediately theocratical, not only did he keep the functions of the church and those of the commonwealth distinct, but he rendered their union impossible—and secured the freedom of both—by making one tribe royal and another priestly."

"The Church of Christ, though in the world, is not of it. The kingdoms of this world *are exclusively in it and of it.*"

"The State is for things temporal—things local; things visible and transitory; none of which we brought with us into this world—none of which we shall take with us when we leave it; none of which while they endure, are able to save our souls, or separate them from the love of God."

"The spiritual independence of the kingdom of God in this world is a necessity so fundamental that no portion of the visible Church has surrendered it without surrendering in equal degree the spirit of its Divine vocation. * * * To plead for the freedom of the Church is therefore to plead at the same time for the independence of the State and *for the security of mankind against the cruelties of all false religions.*"

These passages, selected hastily and at random, may suffice to show again how near the heresy of the Declaration and Testimony comes to the orthodoxy of the Theological Professor, who, in order to rouse the Assembly to execute sentence, cries "Atheism!" and "heresy!" Just as Caiaphas, in a similar case, shouted "Blasphemy!" for the same purpose.

The Orphan's Home Endowment Again.

Dr. Johnson said: "Tell a man what he knows to be the most preposterous falsehood at the first telling—yet repeat it every day for a year and he will believe it." Our radical neighbors seem to have caught eagerly at the suggestion, and made it the basis of their policy. In nothing do they manifest consistency so much as in the cool and persistent repetition of their falsehood once stated, no matter how often and how thoroughly exposed and exploded.

We have had occasion to speak more than once of the insolent attempt of the Presbyterian radicals of Louisville to oust out and literally rob the people of the First Church, Louisville, of the Orphan's Home property, which those people almost exclusively endowed. And this attempt, instead of being made in the bold and comparatively manly manner of a highway robber—who says "stand and deliver"—they veil under the mean and sneaking disguise of an obsolete clause in the constitution, put there, as radicalism itself admits, as a consideration to induce the Synod of Kentucky to take it as a State institution; which consideration utterly failed by reason of the Synod's refusal, and therefore must be regarded as obsolete by all honest and honorable men.

This statement of the case in a report of the proceedings of the annual meeting of the society, so damaging to their reputation among honest and honorable business men, seems to have rendered our radical neighbors somewhat nervous and restless. And the cunning monkey having found a cat silly enough to offer a paw to get the chestnuts out of the fire; or, to change the figure, an aspirant to fame, ambitious, like Lord Brougham's English flunkey, to have it to say, "I was once *horse-whipped by a Duke*"—boldly rehashes the original falsehood, by way of pious Sunday reading, every other week, and, by way of spice for the rehash—in desperate lack of wit—garnishes it with a sprinkling from the perjuries of their poor brother Conover, though these perjuries sent him to the penitentiary, and the perjuries of their beloved brother, the Jew-Atheist Hyams, whom their friend Joseph Holt rescued just in time from incensed British justice, and saved, as a perjurer, from the British penitentiary.

Now we cannot afford to gratify our radical neighbors by allowing them to divert public attention from their dishonest attempt at robbery to personal issues with us, however flattering to our pride to be accounted in the same category with Lord Brougham's Duke. We cannot come down to the business even of horse whipping an ally of the perjured Conover.

We beg leave, however, to re-state the simple facts of the endowment of the Orphan's Home by the First Church, as they are furnished us from reliable sources. The record shows that in the endowment of the Orphan's Home, which originally was some $16,000, the First Church gave in general contribution, $4,015; in individual donations and bequests, $11,000. Amounting in all to say $15,015.

Now couple with these facts and figures the simple statement that our radical neighbors attempted to oust the First Church, and even the very men who gave the money, from the control of the Orphan's Home, under the miserable plea of an obsolete ecclesiastical clause, which they themselves publicly and repeatedly admitted had no business in the constitution, and we are perfectly content to leave the question with the fair-minded, common sense business men of Louisville.

How it Looks to Outsiders.

The *New York Evangelist*, of May 23, closes a notice of Dr. Boardman's pamphlet with these remarks:

"This attempt to annihilate obnoxious Presbyteries is already producing confusion and apprehended conflict. Dr. Boardman quotes Dr. Breckinridge as saying in his recent circular, that an anticipated contest for seats in the coming Assembly "from opposing Presbyteries" will involve "a difference from Kentucky and Missouri alone, of at least twenty-four members." He thinks the Trojan horse is already within the walls, and that "it will no doubt fare with the next Assembly as it did with ancient Illium." We are not prophets enough to contradict Dr. Boardman, but little as we sympathize with the Declaration and Testimony men, we must say that if they are intrenched behind the principles which Dr. Boardman professes to defend, it will be no easy matter to dislodge them by constitutional methods."

One of our secular journals makes the following sensible remarks in connection with the report of the Assembly's action in excluding the Synods of Kentucky and Missouri:

"It is much to be regretted that in common with most of the religious organizations at the North, the Presbyterian church became thoroughly sectionalized during the war, evincing an uncharitableness and intolerance toward everything Southern rarely met with in the outside world.

Much that was most to be deprecated in the inhumanity and fierce vindictiveness so often displayed in the conduct of the late war, were clearly referable to the satanic and revengeful lessons which from week to week was instilled into the popular mind from Northern pulpits; and now that the war is over the evil effects are still perpetuated in the radical intolerance prevalent among so many of the Northern people. When the final account comes to be audited it will be found that the untold sufferings and the grievous calamities that have befallen our country during the past six years will make a heavy balance against those who have "put on the livery of heaven to serve the devil in." It will then be made patent, to such as have pharisaically taken upon themselves to read out from the church of God those ministers that were conscientiously on the side of the South in the late unhappy struggle, who were the real Christians.

If the members of the Presbyterian General Assembly will take the advice of an outsider, who, however, wishes well to true religion, they will greatly enhance their chance of future usefulness by taking, before their adjournment, such steps as will relieve their body from all suspicion of sympathy with that prostitution of religion to politics to which we have made reference, and which has of late years been so common at the North. Everything that smacks of political intolerance, or hints at a union of church and state should at once be disclaimed and discarded. Thus, and thus only, can they effectually heal the breach in the walls of their Zion.

Protestantism in Northern Ohio.

A correspondent in Northern Ohio says:—

"I desire to know how much our current christianity is worth. In relation to true evangelical religion my mind has no misgivings, but I am strongly inclined to the belief that the christianity of our times, like our chemicals, is very much adulterated. If wrong, I pray God to forgive me the wrong.

The protestants of my region are very much demoralized—some losing faith in religion altogether; one going to his farm; another to his merchandise, while a majority are clinging to the old societies, and thus imperceptibly losing even the disposition to protest; thus being fitted, unconsciously to themselves, for doing the dirty work of radicalism at no very distant future day. Infidelity is fast taking hold of the public conscience. The times imperatively demand some change. The organization of a protestant society in this place would do much to arrest the evil, but how to compass the work is the unanswered question. With a voting population of over eight thousand, more than half of which are Democrats, we have not within the bounds of our county a single minister that Democrats have any confidence in—not that I am in the least disposed to the belief that ecclesiastical and political boundaries should correspond; but our opponents have thus drawn the lines and cast us out. Our former Pastor assumed the position from the pulpit that "A man who would vote for Vallandigham could not be a christian," and when interrogated by one of his elders whether he would receive such an one into fellowship, answered 'No!'

Yours truly, A.

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DR. BOARDMAN'S PAMPHLET—Mr. Davidson has received a supply of Dr. Boardman's Essays reviewing the action of the last General Assembly. Price 30 cents. If sent by mail 35 cents.

MINUTES OF THE ASSEMBLY.—Mr. Davidson has received a supply of the Minutes of the General Assembly which met in Memphis, Tenn., Nov., 1866, which he will forward to any one wishing them, upon the receipt of fifty-five cents.

REORGANIZATION OF DANVILLE SEMINARY AS A THEOLOGICAL QUIZZING CLASS.

We observe from the proceedings of the Assembly that arrangements have been made to meet the exigency of the plethora of funds and the famishing for students. Drs. Humphrey, Yerkes and Landis are sent back by the Assembly, and the seminary is to be opened in May, when other seminaries close, and close on the 1st of November when other seminaries are open; thus provision is made for a sort of "quizzing class" for the students of all the seminaries. The world does move!

REVIEWS.

THE CHRIST OF THE APOSTLE'S CREED—*the Voice of the Church against Arianism,—Strauss and Renan, with an Appendix.* By Rev. W. A. Scott, D. D. New York. Anson D. F. Randolph, pp. 432.

The first thing that strikes one in taking up this book is the great beauty and refined taste displayed in its "getting up." In this respect there is nothing left to be desired by the most fastidious; the eye rests with unwearied pleasure upon the mechanical execution of this volume. The beautiful paper, clear, open readable type invite the reader in a way that is hard to resist if he were so disposed. Mr. Randolph has reflected credit upon the American press in this publication.

The subject matter of this volume is worthy of the dress in which it appears, for it is no less than the faith of the church concerning the person and work of Christ as it is set forth in the most ancient creed that has come down to us from the past. This creed of Christendom concerning Christ, Dr. Scott undertakes to expound, illustrate and defend in a series of lectures which he delivered to his congregation in New York city.

In this day when so many pulpits are perverted to the discussion of secular and political topics, and so many ministers are seeking after sensational themes, it is really gratifying to find this prominent pastor, in the great metropolis of the country, leading his large congregation for months to the consideration of such questions as are discussed in this volume. If we are not greatly mistaken, Dr. Scott's friends and the Christian public will agree in pronouncing this volume as superior to any of his previous works. He seems to have brought to the task he assigns himself his best powers and a large amount of reading. The design of the author is evidently to present the great themes which he discusses in a way that would be attractive and instructive to intelligent Christians. In this we think he has eminently succeeded. The style is perspicuous and unaffected—the arrangement judicious—the argument scriptural and well sustained; and while in the nature of the case the principles which he discusses are as old as Christianity itself, and have occupied the thoughts and pens of the ablest theologians in every age, yet Dr. Scott has succeeded in presenting the whole subject with a freshness that will interest the present generation, and we would be glad to know that the audience of hundreds who listened to these lectures had been increased to thousands by their publication; and this we say, notwithstanding the fact that we do not agree to every statement made, nor subscribe to all the positions defended. For instance, Dr. Scott maintains with earnestness that our Lord has ascended to heaven and set down at the right hand of God the Father in the material, human, identical body he had when on earth—in all this we agree with him, for this is the doctrine of Scripture and the faith of the church—but when he incautiously goes further and speaks of our Lord's body in heaven as "flesh and blood and bones like ours," (p. 301,) we cannot admit the statement; for Paul says the believer's body is to be fashioned like Christ's glorious body, and in another place he tells us that "flesh and blood doth not inherit the kingdom of God"—but we are to be changed, and if the believer's body is not to be a body of flesh and blood and is to be changed until it is like Christ's body, the conclusion is inevitable that Christ's glorified body is not "a body of flesh and blood"—is not organized precisely as his body on earth was.

The appendix, besides a brief historic account of ancient and modern heresies concerning the person of Christ, has some most excellent suggestions to Theological students and young ministers.

We commend the book as a sound, judicious, and interesting discussion of an exceedingly important subject. Mr. Davidson has it for sale. Price $3.

THE RIVERSIDE MAGAZINE, for June, has been laid upon our table. It is a popular Magazine for the young. Hurd & Houghton, New York, are the publishers. Terms $2 50 a year.

THE NORTH BRITISH REVIEW, for March has come to hand. It contains the following articles, viz: The Policy of Trade Unions; George Buchanan; The Political Writings of Richard Cobden; On the Character of the Old Northern Party; Victor Cousin; The Oyster Fisheries; Oxford University Extension; The Bengal Famine of 1866.

THE WESTMINSTER REVIEW, for April has also come to hand. Its contents are as follows, viz: Italy and the War of 1866; The Papal Drama; Thos. Hobbes; Contemporary Music and Musical Literature; New America; Mr. Swinburne,s Poetry; The Hopes and Fears of Reformers; Contemporary Literature.

The above Reviews are re-published by the Leonard Scott Publishing Company, New York. See terms in advertisement.

BOWLING GREEN, Ky., MAY 25, 1867.

MR. EDITOR: The *Western Presbyterian* of this week has an article signed "R. Rodes," and headed "*Reply to Rev. R. K. Smoot*" He complains very bitterly that his name has been used without his knowledge or consent. Well, the gentleman has no one to blame but his friend "D," who used and brought his name into this controversy. We are inclined however to think it was not used without his knowledge; for however bad an opinion we have of "D" as a very tricky fellow, in thrusting forward other peoples' knuckles to catch the raps intended for his own, we are inclined in this case to think it was an understood matter. This "R. Rodes" was once a member of the Presbyterian Church here, but has recently been dismissed by act of the Session. This fact, combined with the other fact that he has not, so far as I can see, in his "reply," *denied a single statement made by me,* would render it altogether proper that I should take no notice of his article at all, were it not for a certain affidavit of Mr. John Loving, therein set forth, and the use which the gentleman desires to make of said affidavit. The substance of this affidavit is, that shortly after my return from Synod, and Mr. Loving returned from New York in 1866. I had sought a private interview with him at the business house of Loving & Graham, and in this private interview had read to him a paper concerning my course at Synod, and asked his endorsement of the same. Now it is of this affidavit that I will first speak. What Mr. Loving states is substantially correct. I sought the interview—it was *private* as Mr. Loving states. I asked his endorsement of my course, and read him a paper. But this paper was a report which I as Pastor of the church had written to be submitted to the officers of the Church. It began in these words: "To the Elders, Deacons and Trustees of the Presbyterian Church &c." It was never intended to be submitted to the members of the Church for their signature. It was no paper for circulation at all. It was an official report, submitted to John Loving as an *officer* of the Church, and is the very identical report, in writing, which I submitted verbally to the Session.

How different now is this fact from the impression which the gentleman desires to make. If he, or John Loving, or any one else, states that I ever drafted a paper to be circulated among the members of this church, as intimated by R. Rodes, they state that which has no foundation in fact. The gentleman knew that I had not, as the following statement will show:

"BOWLING GREEN, Ky., May 24, 1867.

Mr. John Loving stated to me that he had said to Robert Rodes that Mr. Smoot had read to him a paper containing the report of his (Mr. Smoot's) course while at Synod and Presbytery, that Mr. Smoot had never denied showing him this written *report,* and would not deny it. Loving stated to Rodes that he would bring Mr. Smoot to his (Rodes') office, and Mr. Smoot would state to him the same thing. Mr. Rodes declined. Mr. Loving expressed to me great and decided indignation towards Mr. Rodes and the course he had taken.

L. A. GRAHAM."

This statement can be sworn to by Mr. Graham if necessary. He is the Graham of the business house of Graham & Loving, refered to by the gentleman. Here Mr. Loving asserts that he notified Rodes that the paper read by me to him was a report, and wanted to bring us face to face on the subject; but no, the unscrupulous and ill-mannered Puritan had a purpose to accomplish.

Although that conversation was *private,* and so understood by both of us, nothing took place there which I would hesitate to let come to light—nothing I would deny—nothing I would palliate, or in any way change. I asked Mr. Loving's endorsement of my course, and what is more, I got it—got it just as one gentleman would get the views of another on any subject, as the following statement will show:

"BOWLING GREEN, Ky., May 23, 1867.

During the fall of 1866, shortly after Mr. John Loving returned from New York, and Rev. R. K. Smoot, our pastor, returned from Synod, at Henderson Ky., I heard that John Loving had signed a paper in circulation, drawn up by Robert Rodes, and intended to make a division in our church. I called to see Mr. Loving and asked him about the matter. He (Loving) stated to me that he fully endorsed Mr. Smoot and his course, and condemned the conduct of Mr. Rodes and the paper in circulation. He said he had not signed it, nor authorized any one to do so. He (Loving) said that he and Mr. Smoot had a *private* conversation on this subject, and he had told Mr. Smoot that he fully endorsed his course and condemned Mr. Rodes' course. Mr. Loving said that Rodes asked him to walk down to his office and see the paper. He replied that he did not want to see any such paper." J. L. PHILLIPS.

Subscribed and sworn to by J. L. Phillips, before me, this 23d day of May, 1867. P. HINES, J. P. W. C.

There it is, Sir, Mr. Loving fully endorses me. If the gentleman lays such weight and stress on the opinions and expressions of Mr. Loving, he can take his own time and ponder well the opinion that gentleman has of him and his course in this whole matter, as can be very easily gleaned from the above statement of L. A. Graham and J. L. Phillips; both of them members and officers of the church. He would say to our old friend Loving, you had better keep clear of these fellows, who, finding that they must go down, would involve every one else in their terrible ruin. They are not your friends, or they would not drag you into this controversy. I can readily appreciate your feelings of "indignation towards Mr. Rodes," as expressed by you to your old partner, Graham.

Here, I might leave the *Puritan,* transfixed and quivering on the weapons whetted and thrust by his own witness, but I deem it best to thread this matter a little further. He says, "I was perfectly willing that events should take their course; and had it not been for his *clandestine* movement with Mr. John Loving, not even that horrible paper would have been circulated which gives him so much annoyance."

Hear him again.

"As to Mr. Smoot's opinion concerning my popularity in or out of the church I care but little. I would not however, take his word for it, but if I was deeply concerned on the subject, would undoubtedly consult some better and higher authority. * * * As he seems to be grieved about my want of popularity, I will soothe him by telling him that if he will take the trouble to find out, he will discover that where either of us have lived or sojourned, I have not failed to establish in the estimation of the respectable public as good a personal character as his own."

Now just here, by way of honest inquiry, if we should institute process to "find out," would the gentleman be willing to admit the "affidavit of John Loving" as a member of that "respectable public?" In the first of these quotations he endeavors to make it appear that I was the originator of the trouble in our church. But now I will produce here the sworn statement of the Clerk of Session, that Mr. Rodes was busily engaged in trying to disrupt the church before I returned from Synod, and before John Loving returned from New York.

"I hereby state and affirm that Mr. Robert Rodes stated to me that, during the time Mr. Smoot and myself were away from home at Synod in Henderson, Ky., in the fall of 1866, that he (Rodes) had been talking to the members of our church, and endeavoring to prevail on them to go with him against Mr. Smoot, the pastor of the church, and the Synod in which he acted. That he (Rodes) had found a large majority, indeed most all of the church, heartily indorsing our pastor, Rev. R. K. Smoot, and unwilling to give him up or condemn his course against the General Assembly. Mr. Rodes stated that he had invited one of the Elders (C. B. Donaldson) to his office, and tried to prevail on him to take sides with him, but Mr. Donaldson refused to do so. This was before Mr. John Loving returned from New York. Long after Mr. Rodes quit attending the church—after he had drawn up his paper and circulated it—and Mr. Smoot's position was fully and clearly defined on these subjects—he (Rodes) said to me that Mr. Smoot was the best preacher and the most efficient and popular pastor this church had ever had. He (Rodes) expressed unlimited confidence in Mr. Smoot as a Christian gentleman and able preacher.

I am Clerk of the Session of this church, and state that the language used by Mr. Smoot as to the number of members is substantially correct.

JOS. M. HERDMAN.

Subscribed and sworn to by Jos. M. Herdman before me, this 24th day of May, 1867. P. HINES, J. P. W. C.

We have given this statement of Mr. Herdman for the purpose of showing that the gentleman was endeavoring to disrupt this church, and turn its membership against their pastor while that pastor was away from home, before that pastor's return from Synod, and before John Loving, Esq., returned from New York. And yet he would have the public believe that no step would have been taken by him if it had not been for my "*clandestine* movement with Mr. John Loving." Do not the nobler instincts of men revolt at such proceedings and cry out "shame! shame!" By what "arithmetic" will the gentleman reconcile these discrepancies and shuffle the facts until the antecedent can take the place of the subsequent date? I would not have the public imagine that I lay any importance on the high and fulsome encomium passed by him on me to Mr. Herdman as shown in this statement. I would rather not be praised by him, for things have reached that point in this community that his praises are an injury, and his invectives are to a man's reputation like the refreshing showers to the young and tender grass. And the latter part of Herdman's statement will settle a question of veracity between him and myself in regard to the membership of this church, which it would have been far better for his reputation if he had never sprung.

Here him once more: "Mr. Smoot seems so much engrossed with his own official consequence as to imagine that when he parted company with me the church had also. Truly, a serene contemplation."

We may just stop here a moment and submit the facts for the gentleman's information whether the church has parted "company with me" (him); which, by the way, is very characteristic, that first person "me." On the 17th day of May there was a meeting of the congregation of this church. I copy from the official proceedings:

"Pursuant to a call published from the pulpit on the previous Sabbath by our pastor, the members of the Presbyterian church met for the purpose of holding a congregational meeting, &c. The meeting was organized by calling Judge W. H. Payne to the chair, and H. C. Dunn was appointed secretary."

The proceedings are too long to publish in full, but I will give enough to settle the question sprung by R. Rodes:

"*Resolved,* 2d, That we approve and ratify the entire action of the Session of this church in their late proceedings in dismissing from membership in this church certain persons for the causes and offenses set forth in said proceedings."

Then again, the following additional resolution was offered by Judge W. H. Payne, and unanimously adopted:

"That this congregation *cordially approve* the course pursued by our pastor, Rev. R. K. Smoot, in regard to our present church difficulties."

We think what we have quoted ought to satisfy the *Puritan* that the church has really *parted company with him.* If I grew "serenely complacent" over such unanimous indorsement of my course, who will blame me? The proceedings show that the meeting was the largest congregational meeting held in this church for a long time.

It affords me no pleasure to have to deal in these unpleasant controversies. I have abstained from noticing numerous and repeated attacks upon myself and the church until forbearance has ceased to be a virtue. I have mused in silent sorrow over the troubles and desolations of our Zion, and anxiously wondered why these disaffected persons should pursue and malign the church and its officers with a spirit of bitterness not known to politicians and men of the world. It but deepens my conviction that, when men become thoroughly imbued with the spirit of that cruel and remorseless ecclesiastical despotism—the Northern General Assembly—they are at once ready to lay waste the vineyard which the Lord has planted, and come, like the "wild beast of the field, to devour it." We have a firm and abiding faith that the true Presbyterian doctrines will yet prevail in our noble church. We are the open and earnest advocate of the supremacy of those doctrines and principles taught and defended by that noble race of preachers whose eminent virtues and pure religion have added so much to the glory and renown of the Church. We are the open and earnest foe of all those who would trouble our Church with another gospel, not known to the fathers or taught in the standards. We believe in our heart, strong and deep, that there are yet men, true and good, who can and will, by the help of God, place her high above the reach of such as would seek to obliterate the very traces of her sound and pure faith and order. May God forbid that a secularized ministry, with its New England theology, shall ever be able to control the destinies of our grand old Church, the radiance of whose ancient renown gilds with melancholy splendor the wreck of that Assembly which the apostate doctors and radical clergy have overthrown.

R. K. SMOOT.

The Presbytery of Transylvania

Will hold an adjourned meeting in Lebanon, on the Wednesday before the 4th Sabbath of June, at 7½ o'clock P. M.

A full attendance is desired.

J. V. LOGAN, S. C.

The Rev. Wm. A. Hall, late of New Orleans, was installed pastor of the First Presbyterian church in Columbus, Ga., on Sunday evening, the 7th of April. The Rev. D. Wills presided, and delivered the installation sermon. The Rev. J. L. King delivered the charge to the pastor, and the Rev. H. Hendee delivered the charge to the congregation.

We regret to announce the death of the Rev. S. M. Templeton, pastor for the last ten years of the Presbyterian church of Delavan, Illinois. He died of pleurisy, May 13th, after an illness of one week, aged about fifty years. Bro. Templeton was a faithful minister of the gospel. He leaves a widow and two children to mourn his untimely and sudden departure.

Presbyter.

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The Christ of the Apostle's Creed:—The Voice of the Church against Arianism, Strauss and Renan, with an Apendix. By Rev. W. A. Scott, D. D. $3,00.

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Nov. 22.

[*Continued from first page.*]

bly, shall be heard in discussion upon any part of this report.

All of which is respectfully submitted.

R. L. STANTON, Chairman.

WILLIS LORD, JOHN T. DUFFIELD,
W. P. BREED, JAMES I. BROWNSON,
A. T. RANKIN, SAMUEL GALLOWAY,
D. L. COLLIER, T. NEWTON WILLSON,
W. S. GILMAN, Jun.

Dr. Breckinridge moved the adoption of the report, and made the following remarks: "There are a great many things in this report to which, in order to get rid of the difficulty, I might give my consent, but which, if taken separately, I would resist with all my might. But considered as part of an extremely difficult and complicated case, to which this committee have addressed themselves with great patience, and on which I personally know they differ very much from each other in regard to many parts of the subject; and considering it as holding out the lowest possible terms to the gentlemen who have left the Church, on which they can return into it, I will agree to this report, and will vote for its adoption now, or at any other time, considered as a whole. But if portions of the report are rejected, and those portions which I deem to be important, I will consider myself bound, and those who act with me, by no such action. If the Assembly will adopt the report I will gladly, as a compromise, vote with them.

The last clause of the resolution, I would suggest, should be changed in such way as to show what I suppose is their meaning—that those only who are here now, who have answered to the citation be heard.

Dr. Stanton—If they are not here, they can't be heard.

Dr. Breckinridge—But there is no telling how soon they would come here.

Dr. Stanton—I would hear them all if they came.

Dr. Breckinridge—I would not. There are about a hundred and fifty of them, and I could not sit here four years. I would say to my fathers and brethren, (and I suppose there is no egotism in saying it), as one of the persons who have been in the very focus of this furnace, that I have been persecuted, and afflicted, and threatened with death, all of which, by the blessing of God, I have escaped, though it would have been no great difference if they had inflicted death upon me. Nevertheless, many of these men I would be glad to see come back. They should receive from us the right hand of fellowship. I, therefore, agree to the report, though at the same time there are things in it that will work harm in time to come; but I shall try to clear myself, and leave it with the Committee. It is with the understanding that the paper comes to us as a compromise from seven gentlemen, differing materially, and representing all the opinions in this house.

Dr. Stanton—Ten gentlemen.

Dr. B.—Ten? The more remarkable is the agreement. Still, there is scarcely a proposition in this paper that receives the unanimous consent of these ten gentlemen. Therefore, let it be distinctly understood by us all that it is to be adopted as a whole—simply changing the last resolution so as to guard the matter of speaking. I think those gentlemen who claim seats from my Presbytery are entitled to be heard. I have no objection to it, but I don't think the gentlemen from the Transylvania Presbytery should be heard, and I am willing to hear them only as a compromise. They are a mere schism, a minority, and there is no ground for hearing them, except as a matter of generosity.

But there is an extreme difficulty here, that I, as an honest man, am bound to state, and which the Committee have not met. Here is a paper called a "Declaration and Testimony," which is signed by a certain number of persons; but there is a number of persons larger than that — fifty-four — whose names were appended to a paper at Lexington, fifty or sixty to a similar paper at St. Louis, and how many others I don't know; there is a larger number who have never put their sign manual to the Declaration, who have, in every conceivable way that could be done otherwise, put their sign manual to it. For example, the fifty-four at Lexington published and circulated all over Kentucky a paper in which they approved of every principle in that Declaration, and every recommendation in it, but objected to the language and the spirit of it, and therefore would not sign it, but have co-operated with them throughout, among whom are some of the most violent and dangerous, or, in other words, the most expert of all the gentlemen on that side; one of whom is the son of an old friend of mine, who presented three bills to the Legislature of Kentucky for the purpose of altering the charter, which would change our franchises in such a way as to cause you to lose everything you have in the way of church property in Kentucky. Such men are not guiltless in this matter, though they did not sign the Declaration. To illustrate the way in which these men avoided the responsibility of their positions by the deceptive use of language, Dr. B. said he once had a little niece, who loved him dearly; on one occasion she threw her arms around his neck and said: "Dear old uncle, what a drand rascal you are."

I have not much faith that this plan will work. They are very much like ourselves, too proud and haughty; a little worse than we are, I think. Many of them I would like to see back, men whom I have labored with for years, whom I love, who went out from our Seminary, who could do more for the Presbyterian Church in Kentucky than was ever done before.

Dr. Stanton said that if there had been any difference in this committee of ten, as Dr. Breckinridge had stated it, it was entirely new to him. There were some three or four members of that committee who were in serious doubt in regard to one point, and that was as to who were the proper commissioners to be enrolled from the Presbytery of West Lexington (which Dr. Breckinridge represents;) but after full consideration of the case, all agreed in resolving that Dr. Breckinridge and his colleague were the proper representatives from that Presbytery.

After leaving the General Assembly last evening he wrote the first word of that report, and on the following (yesterday) morning at 8½ o'clock, it was presented to the committee for the first time. All the corrections that were made were merely verbal, merely minor matters. He therefore again reiterated there were no such serious differences between the members of the committee as Dr. Breckinridge had alluded to.

Dr. Breckinridge said that the view the chairman of the committee appeared to take of the matter was a very extraordinary one. He appeared to think that he [Dr. Breckinridge] intended to make a reflection on the conduct of the committee, when in fact he was giving them the very highest praise for the wise way in which they settled this difficult matter.

Rev. Dr. Smith reminded the Assembly that he had made a motion to have the report made the order of the day for the following morning.

Rev. S. J. Niccolls, of St. Louis, one of those whose seats are contested, moved that those contesting the members' seats be heard from.

Rev. Dr. Smith, having consented to withdraw his motion, the motion of Mr. Niccolls was passed unanimously.

Rev. Dr. Matthews moved that the whole discussion be postponed until the following morning; the members would then have an opportunity to see the report of the committee in print, and they would be more thoroughly prepared to state whatever might be their views on the subject.

Dr. Breckinridge was also in favor of postponing the entire matter until the next morning session of the Board.

A motion to this effect was then unanimously passed.

Adjourned to meet to-morrow morning. Closed with prayer by Mr. Rankin.

SIXTH DAY.

Wednesday, May 22, 1867.

The Assembly met and was opened with prayer by H. K Clark Esq.

Rev. D. Irving, D. D., from the Committee on Foreign Correspondence, presented the following report, which was made the second order of the day, to consider it this afternoon:

"The Committee on Correspondence reports that there is a desire on the part of the United Presbyterian Church of Scotland, to establish friendly intercourse with our General Assembly, as expressed in a letter of Rev. Andrew Thomson, D. D., of Edinburgh.

Responding to this invitation we are prepared to enter into an arrangement with the Synod of the United Presbyterian Church of Scotland, for an interchange of delegates, and will gladly welcome any whom they appoint. The committee further recommend, that Rev. M. J. Hickock, D. D, and Rev. N. G. Parke, be appointed to represent this Assembly to the United Presbyterian Church of Scotland.

Rev. Dr. Stewart presented the report of the committee on Domestic Missions. [It is too long to print this week.]

Dr. Stanton moved to postpone the subject of Domestic Missions at present, that the Assembly might take the report of the Committee of Ten, which had been made the second order of the day.

Adopted.

Dr. Stanton then moved the adoption of the following amendment to the report—following the word "desire," in the first paragraph of the second grand division of the report:

AMENDMENT.

1. Provided that it shall be left to the discretion of each Presbytery to receive as churches any new organizations which have grown out of the recent divisions, or to dissolve them, and require their members to be received into the churches with which they were formerly connected.

Mr. R. Knott of Louisville, wished to inquire what effect this resolution would have upon two churches in his Presbytery that had been formed out of one original congregation. They were the churches of Dr. Robinson and Dr. Humphrey.

Dr. Stanton said he could well see how difficulties of this kind would present themselves. But some of those little churches had better be disbanded.

Mr. Clark was opposed to the committee bringing in amendments at this time, while the report was before the Assembly on motion to adopt.

Dr. Stanton did not present this as an amendment by the committee to their report, but presented it as an amendment by the Assembly.

Dr. Breckinridge did not understand from what the Assembly had done or proposed to do, that the intention was to alter the essential powers of Presbyteries. Great discretion was required in the exercise of the Assembly's power in this matter. The re-organization of churches undoubtedly belonged to the Presbyteries, and could not be taken from them without amending the constitution itself. The most dangerous thing for the Assembly to do was to do anything at all.

The less we put our hands to this report the better. As it stood, at present, it gave these people a whole year to think over the matter. Their Presbyteries usually met in April, a few weeks before the General Assembly met. The more stubborn cases, if they come back at all, would put off the evil day to the last. There was no earthly need for offering this amendment, and he would earnestly beg the Assembly not to meddle with the matter.

Dr. Stanton said the amendment would be perfectly safe in the hands of the Committee. They would invite the brethren interested to meet them.

Dr. Breckinridge said it was extremely disagreeable for him to controvert with the Chairman of the Committee. It will not require much trouble to show that the gentleman's language don't mean what he says it does. When Legislatures pass laws, they are to be understood as meaning what they say, giving the established meaning to legal technicalities. It was in accordance with the first principles of common sense, that it was discretionary with those men to come back, under the mandatory order of the Assembly, and if they come back properly, the Assembly was bound to receive them. But if they come for fraud and with deceit, if they come to insult, they could easily be sent away again. In conclusion, Dr. Breckinridge said he was an old Presbyter, and his advice to the Assembly was to let the matters connected with this proposed amendment alone. It could do no good, and might do much mischief.

Rev. J. G. Simrall, claiming to be the representative of the West Lexington Presbytery, was informed that the Assembly would hear him. He spoke as follows:

MR. MODERATOR: I do not exactly know what order of discussion this whole subject is to take. Whether or not those who are contesting seats shall be heard in full before any reply is made, or whether those who hold the contested seats now shall answer immediately, as each Presbytery is called.

I appear before you, sir, as the Commissioner of West Lexington Presbytery; and, when I say West Lexington Presbytery, I mean the true and legitimate Presbytery of West Lexington, and do not mean that body that has withdrawn from us without cause and constituted themselves into a body professing to be the Presbytery of West Lexington, and whose Commissioners have been enrolled as entitled to seats here, and who, as I understand from the report of this committee, are recognized as true and lawful Commissioners from that Presbytery.

Now, sir, we stand upon this ground: that the Presbytery of West Lexingington, which we represent, is the only true, legitimate Presbytery, and the body who claim seats is not, and can not in any sense be recognized as the Presbytery of West Lexington, for they have wrongfully withdrawn without any cause, and have organized themselves into a body claiming to be a Presbytery, yet they are in no sense the true Presbytery of West Lexington. It seems strange to me that we have to appear here before this General Assembly to defend the rights of the old established Presbytery of West Lexington, for our Commissioners to hold seats in this body—a Presbytery that has been in existence more than half a century, whereas this body that has withdrawn from us has been in existence but a few months.

It must be admitted that the old body has always been true and faithful in adhering to the truth and the great principles of Presbyterianism as taught in our standards. In all the controversies and difficulties through which the Presbyterian Church has passed during the last fifty years, I doubt if there is a single Presbyterian within the limits of the United States that has more firmly adhered to the truth as taught in our standards, and more faithfully stood up for order and government of the Church, than myself. I have been a member of that body more than thirty years, and may say with perfect confidence that during that period, and, indeed, might say during the whole history of that Presbytery down to the present time, I doubt if there can be pointed out one single deliverance or resolution it has ever passed or adopted that contravenes the truth in our standards, or the principles of Presbyterianism.

It is true we have sometimes differed with this General Assembly, and in reviewing, from time to time, the minutes of this body, we have protested against its deliverances. But this has always been done in a respectful manner, and not in a spirit of resistance to the authority of this body, when that authority was rightfully and constitutionally exercised, but always from an earnest desire to preserve the truth as to doctrine and order and general government, and to perpetuate that truth in its purity.

Well, sir, I may say further, that this Presbytery has always been represented in this body. I have made some inquiries on this subject, and, as far as I can ascertain, it has never failed to have its representative here, and has always been considered an integral part of the Presbyterian Church in the United States, entitled to its rights and privileges as such, and willing, at all times, to fulfill the obligations resting on it.

This is the first time in the history of this Presbytery when its right to be represented in this body has been called in question. Now, sir, this right to a seat in this General Assembly is not only called in question, but by some positively denied.

Now, sir, why is this? What are the reasons? Why are the rights of the old Presbytery of West Lexington called in question, and by the report of this committee actually denied? and a little body of three churches, with its representatives here, claiming to be the true and legitimate Presbytery of West Lexington? and these representatives have been enrolled as entitled to seats in this body. And the report of this committee says they are entitled to seats.

Now, sir, this Presbytery, of what does it consist? Of four ministers, only one of whom is living or laboring in the bounds of the West Lexington Presbytery. There are also, perhaps, two or three churches or fractions of churches, while the old Presbytery of West Lexington has thirteen or fourteen ministers, and upward of thirty churches.

And why are these men here claiming their seats? Are they what they represent themselves to be, or are they a body of ministers and elders that have, without good and sufficient cause, withdrawn from us and organized what they call a Presbytery, claiming to be the only true Presbytery of West Lexington?

The Moderator at this point interrupted the speaker, and announced that the hour for devotional exercises had arrived. After half an hour spent in devotion, the Assembly adjourned to meet at 3 o'clock.

AFTERNOON SESSION.

Rev. Dr. Ludlow, the delegate from the Reformed Dutch Church, was presented to the Assembly, who referred to the enjoyment he had received from his intercourse with members of the Assembly. Dr. Ludlow said:

"There is a relation between our church and yours that is very peculiar, beyond that which other denominations sustain. We have the same system of doctrine and the same form of church government almost, we having a little the advantage, I think. Now where is the difference? It seems to lie in our name and in our origin. Our name points to our origin, and therefore we love it, especially those of us who have Dutch blood in our veins. We trace the lineage of our Church to Holland; and there are precious associations connected with that land which makes us unwilling to drop the title, although many of our brethren are desirous of it. I do not oppose it, but I do feel reluctant to drop it."

He then sketched briefly the progress of the Dutch Reformed Church, saying that 40 years ago it had 15 classes; now it has 35; then it had 150 churches, now it has 434; then it had 10,000 members, now it has 56,000; then its contributions were small, indeed; now they amount to $241,000 for various benevolent and religious objects. From this he thought his hearers would see that the denomination was alive and progressing. They did not want to be swallowed up by the Old School Presbyterians, but hoped to continue to maintain fraternal relations with them.

Rev. Dr. Morris, delegate from the New School Presbyterian General Assembly, now in session at Rochester, N. Y., was presented to the Assembly. He first regretted the absence of his colleague, the venerable Elder and well-known citizen of Ohio (E. D. Mansfield, Esq.), who he had expected would present the greetings of their body to this. He referred to the holy sympathies existing between all true Christians, and from this passed to the topic of the communion of the saints. It was in this spirit that he came, to bring Christian salutation from the body in session at Rochester, representing 23 Synods, 109 Presbyteries, 1,500 churches, 1,600 ministers, and 150,000 members.

On the subject of organic union, said the speaker, between that denomination and our own, it seems quite needless and perhaps a little improper that I should endeavor to say anything just at this time. Lest my silence may seem to mean more than it is worth, permit me to express a single thought: We are making history—we and you—and a great question is upon us, a question whose decision, whatever it be, is to reach far into the future, and affect the whole history of Presbyterianism in this land and the history of that common kingdom of Christ, which is higher than all subordinate organizations. There are some of my brethren who are in a tremor of apprehension lest they shall witness a sort of tragic millenium in these days, the lion and the lamb lying down together, as some one has said, with our New School lamb inside of your Old School lion. Perhaps there are some brethren on the other side whose fears and anxieties are so great that, in their temerity, they are able to reverse the tragic metaphor. Let us dismiss such apprehensions. There are some of my brethren who are brethren by narrow, too narrow prejudices, by the attachments of local interests, by ties, which they are unwilling to shake off; and doubtless there are brethren on the other side who are affected by kindred prejudices. There are some, perhaps, who are indignant on the one side or the other, and who find occasion for the exercise of this most unlovely of human passions. But neither fear nor prejudice nor anger is to determine this great, vital, momentous issue. The question is being shaped and determined with moderation and Christian magnanimity, by both denominations. Emptying ourselves of all selfish and narrow feeling, "with malice toward none, and with charity for all," let us look calmly, gravely, and in the spirit of loyalty, to Christ, upon this great issue.

The Moderator, Dr. Gurley, responded:

My beloved brethren, in the name of the General Assembly, and on its behalf, you will permit me to say that we are glad to meet and receive you as delegates from the churches you respectively represent, and we have been gratified in listening to the kind and fraternal salutations that you have uttered in our hearing. We regard the churches you represent as too well organized, important and effective divisions of that sacramental host, which, under the leadership of Christ, is marching forward to the moral conquest of the world. We rejoice in your loyalty to our common King, in your efforts to advance his glory, and in all that success which he has vouchsafed to you in your various works of faith and labors of love. May he prosper you more and more, guide you with his own strength, and may your righteousness go forth as brightness, and your salvation as a lamp that burneth. It is our earnest desire that this fraternal relation that existed between your church and ours should be continued, and we are of belief that these annual interchanges of views and greetings will be to our mutual benefit, and that we shall be encouraged thereby to undertake bolder and more liberal things for the spread of the gospel, for the welfare of our beloved King and for the salvation of a dying world. To you, the delegate from the other branch of the Presbyterian Church, permit me to say that it seemed quite a remarkable coincidence, that, as you were about to come to the platform and present us with your fraternal salutation, a party should enter these doors and walk up these aisles to be united in the bonds of holy wedlock. [Cheers.] And I could not but feel that it might be a sort of forerunner and pledge of that reunion which we hope will, erelong, be formed between your branch of the church and ours. [Cheers.] You will allow me to add in this connection that I have intelligence just received from your General Assembly which may be more recent than has come to you. It is dated Rochester, May 22: "REV. DR. GURLEY: Our General Assembly has unanimously approved the action of your committee without debate, referring everything back without instruction.—WILLIAM ADAMS." [Cheers.]

The re-union seems to be the order of the day, and great events cast their shadows before. [Cheers.] To the delegate from the Dutch Church, I would say, in these wonderful times, when the currents of re-union are setting in so strongly, there may be a swell and an overflow that will carry some other denomination into the same stream. [Cheers.] If the Dutch Church should thus be carried into the mighty current, and, instead of being the Dutch Church any longer, should by and by be a part of the great Presbyterian Church of this nation, we think that is a result over which Dutchmen and Scotchmen and all men might well rejoice. [Cheers.] But not to delay longer upon this theme, brethren, you will convey to your churches and ministers the assurance of our heartfelt reciprocation of all the kind and fraternal sentiment we have received from them through you, and assure them that our heart's desire and prayer to God on their behalf is that they grow in grace and become more and more a blessing to their country and to the world.

The order of the day, namely, the discussion of the Report on the Declaration and Testimony, was then taken up.

Rev. Mr. Simrall continued his remarks, stating that the report from the Committee of Ten is now before this body for instruction. In reference to that part of it with which we as Presbyteries have anything to do, it declares, first, that the bodies whose Commissioners have been received and enrolled as entitled to seats in the General Assembly, and which we regard at least within the bounds of our Synod of Kentucky as minority Presbyteries, are the true and lawful Presbyteries of this General Assembly, and its Commissioners, the true and lawful Commissioners entitled to seats in this body. It also declares that the other Presbyteries, and among these Presbyteries the old Presbytery of West Lexington, to be dissolved; dissolved by its own act; dissolved by a violation of the order of the General Assembly, therefore no longer a true and legal Presbytery in the bounds of the Synod of Kentucky, but a Presbytery put thus in the position of defiance to the authority of this General Assembly. I understand also, further, that it directs the Presbyteries, or the bodies claiming to be Presbyteries, recognized as such by the report of this committee, at their first meeting to call their old roll, that is, the roll that existed previous to the division, and if upon the call of that roll, we who are connected with the other body should make our appearance and ask for our seats, we should be enrolled. In regard to the first declaration of this paper, we contend and we affirm, that legally its declarations are not true, and that instead of the other body being the true and legal Presbytery in the Synod of Kentucky, and in connection with this, contend that ourselves are that body. As regards the other direction, I would say that is what we, as Presbyteries, have never failed to do; we have always called the roll of all the ministers and of all the churches on that permanent roll; even since the division we continued regularly at every meeting of our body to call the roll, and to call the names on that roll, of those members whom we considered have wrongfully withdrawn, and to mark them as absentees; and we are ready and willing at any time when they shall come forward and answer to their names, to enroll them as members entitled to their seats, provided they give a good and sufficient reason to justify us in so doing, in view of the division they have created in our body.

As I said before the adjournment, the old Presbytery of West Lexington are, as the venerable delegate from the Dutch Reform Church said, "We are Presbyterians of the old type all over, in faith, doctrine and order, and intend to remain so."

In my remarks before adjournment, I had got to the point to contest the right of these Commissioners from this new body to their seats here, and I will inquire why this new body was here at all; by what authority they were contesting the rights to the seats of members of the only true and legitimate Presbytery of West Lexington? Have they any right to be here as the Presbytery of West Lexington? Or are they not, in truth and in law, merely a body of ministers? And when I speak in this way I do not speak with the least disrespect of one single one of those members that withdrew from our body. I have the highest regard for the most of them; but what right have they to be here claiming to be the true and legitimate Presbytery of West Lexington? The General Assembly which met in the city of St. Louis last year passed certain resolutions, drawn up, I believe, by Dr. Gurley, the Moderator of this Assembly, without expressing any opinion as to the wisdom or the constitutionality of this resolution of that order. Let us look at what they did and see whether or not the Presbytery of West Lexington have, in reality, or even in semblance, violated that order. These resolutions contain two enactments or orders, both of them penal in their nature; the first resolution summons to the bar of this Court all those persons, wherever they may be located, who have signed a certain paper entitled, The Declaration and Testimony, and it forbids them from taking their seats in any church court higher than a session, until their cases are acted upon by this General Assembly. What are we to understand by those resolutions? What did the General Assembly mean by these orders? When that resolution is correctly interpreted, what is its meaning? Is it not this, that when a Presbytery is regularly constituted to do business, and there is a signer of the Declaration and Testimony present, enrolled and deliberating with the body, then the Presbytery is *ipso facto* dissolved? Can it mean anything else than that? The first resolution says that until their cases are decided upon by the General Assembly, before which they are cited to appear, they shall not sit in any court higher than a church session. Now they may sit according to that order in the church session, they may deliberate, vote and act, but they shall not sit and vote and act in the Presbytery. Does not the meaning of the word sit in the first case interpret the meaning of the word in the second clause? I take it for granted that they could not sit even in a session without their being regular members of the Presbytery. They must be members of the Presbytery to entitle them to sit in a session. The order of the General Assembly did not divest them of their right, as members of the Presbytery, to sit in a court composed of a church session. The order did not put them without the Presbytery; they were still members of that body.

After some statements from Dr. Breckinridge in reply to Mr. Simrall, and further remarks by Mr. Simrall, which we find impossible to print now, the Assembly adjourned to meet to-morrow morning. Closed with prayer by Rev. Dr. Gibson.

For the Children.

James Barlow; or, "Don't Give Way."

It was James Barlow's third day at school. An only boy, indulged at home by his fond parents, and petted by his two sisters, both older than himself, he had been suddenly transplanted into what seemed like a different world. The roughness of his new companions frightened him. Their ridicule fretted him. His pride, too, had been greatly mortified. He had fancied himself a man, and now he was looked upon as little better than a grown baby. He had considered himself well up in his studies, and Mr. Simpson had put him in the lowest class but one. He had thought no one his equal at tossing a ball or flying a kite; but he found that these were accomplishments which the very youngest of his schoolfellows was almost ready to scorn. It was plain enough to every one else that a school-life was the very thing he needed; but his need of it just made it the more irksome to him.

Wearied and disheartened, he tried to keep aloof from the rest of the boys. When play-time returned, he made up his mind not to join any of his comrades, or mingle in any of their games. Choosing the most solitary part of the garden he walked up and down with a wo-begone air. This was not to be allowed. It was quite a breach of good manners. He must be called to order. His persecutors, as he thought them, soon gathered round him. Their leader, Tom Bird, a tall fair boy, with a foppish air, and a large bunch of seals hanging from his watch ribbon, came forward, and in mincing girlish tones, put on for the occasion, begged the honor of being permitted to share in what seemed so very pleasant a walk. The mockery was more than James Barlow could stand. He burst into unmanly tears.

"His name ought to have been Jane, not James," cried Jack Evans. "Let us mark it on the back of his coat, Jane Barlow, in good large letters. I've got a bottle of white paint here, quite handy."

Robert Thomson seized a brush, and was ready to begin.

"Nonsense, boys," exclaimed Will Palmer, the biggest of the group, putting his hat on one side, and striding forward with a pompous air, "it's a doctor he wants! he is home-sick! I'll prescribe for him. Let us see. Oh, a clear case! Shower bath! off with him to the pump!"

Was there no pity for James Barlow? Yes, close beside him, with anxious troubled look, there stood Mr. Simpson's dog, with whom he had been making friends in the morning. Victor was nearly as well acquainted with the character of all the boys in the school as was Mr. Simpson himself. Victor had found out which of them were greedy, and which generous; which were tender-hearted, and which cruel; which were active, and which indolent; which were noble-minded, and which mean spirited. Victor had instinct enough to know that James Barlow was in trouble, and that the boys were the cause of it. Victor had often been tormented by those very lads; and the poor dumb creature tremblingly looked on to see what new mischief was in hand. Victor could pity, but could do no more. James Barlow needed more than pity. He needed help.

Did no help come? Yes. James's arm was suddenly laid hold of by Edward Nash, who ran up to the group, and lifting his finger to them, said in an off-hand way, "Come; no more of this just now; leave that youngster alone, will you,—for this afternoon, at least? You're all wanted." Edward Nash was the most popular boy in the school, and his will was even more to them than law.

"What now?" asked several voices. Edward explained that a special cricket-match was being got up, and that the five best of their set were called for. With an eager "hurrah," they followed him into the field; and James Barlow was released from their hands. Edward Nash had brought him timely help, but Edward Nash had not done this out of pity. Help without pity could do as little to cheer James's heart as pity without help.

But there was a boy who had followed Edward Nash, and who now remained when all the rest were gone. It was Sam Griffiths, who had caught a glimpse of what was going on, and who not only pitied James, but wished to give him real help. With a few cheerful and yet gentle words, he encouraged the poor boy to speak out his griefs to one who knew better than to mock at them.

"I remember," said Sam, "that it was much the same with me when I first came; so I can understand all about it. And if you'll take my advice, depend upon it, there is nothing for it but bearing up bravely. You must swim or sink. It doesn't do to give way. The moment you do that, the boys despise you. Don't go by yourself, or you'll have them all buzzing about you directly like so many flies, just as surely as if you daubed yourself with honey. Come as often as you like with my set, and I'll do what I can to keep things smooth. Only, mind, you mustn't hang about me as if you needed my help, for that would not mend the matter. You must stand your own ground. Learn to answer quick and smart. And whatever you do, don't give way."

These were words spoken in season. James Barlow felt his courage revive, now that he had a friend. As his spirits rose, he could better face the rough usage he met with; and when he was laughed at, he soon found means of turning the laugh back. He no longer felt inclined for weak and girl-like whimpering. The boys fancied that it was their own doing. "We've knocked his nonsense out of him pretty quickly," they said. James Barlow in his heart thanked Sam Griffiths, and often repeated to himself the words,—"Whatever you do, don't give way."

James was a clever boy. He rose quickly in his classes, and soon became a first rate hand at all the school games. His quickness of feeling still remained, but it took a new form. He was very ready to take offence. The least trifle was enough to make him roll up his shirt sleeves, and challenge the offender to a fight. He knew it was against the rules of the school; but his anger too often got the better of him. "Don't give way," he whispered to himself; "Don't give way," shouted the boys as they urged him on to attack his rival; and many a time he thus brought himself into trouble. "Don't give way," whispered Sam Griffiths one day; but he added something more, "don't give way to anger and ill will." James felt that the other boys were wrong, and that Sam was right. He struggled hard to subdue his evil passions; and though it was not the work of a day or of a year, yet in the long run he gained the mastery.

"I'm in the right," he said one afternoon, "I know I am; and a fellow must stand up for his rights." A quarrel had arisen as to the ownership of a bird's nest. Jack Evans claimed it. The other boys gave their verdict in James's favor. But Edward Nash was not at hand that day; and therefore Jack Evans was not silenced. The words of dispute were rising higher and higher, when Sam Griffiths came by. James appealed to his friend. "I should say you are in the right," replied Sam; "but give way, James; you'd better give way; you have a finch's egg, and Jack hasn't." James was puzzled, and scarcely knew what to do, but felt relieved when Jack Evans took himself off, saying that he did not want the nest as a matter of favor.

"Sam," said James the next afternoon, "I never was more surprised than when you said to me yesterday, 'Give way, better give way.' It was so unlike *you!* You have always said, 'Don't give way.'"

"So I say still, 'Don't give way to evil.' And that is why I said, 'Better give way to Jack Evans.' Which was best, Jem, to give way to *him*, or to give way to selfishness?"

James smiled. He had learned another useful lesson from his friend. It was a lesson which bore fruit in after life. When he became a man, he was not found giving way to weakness, to despair, to sloth, to pride, to violent anger, to sulky moodiness, to self-indulgence. But he was always ready to give way to his friends, to give way to his neighbors, to give way in anything which concerned the welfare or comfort or pleasure of others.

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

GEO. HOWE, Chairman of Faculty.

July 26, 1866.