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Still further Illustrations of the Limitation of the Powers of the Assembly.

A writer in the *Presbyterian* of Oct. 13th, signing himself "A Minority Man,' and whom we suspect to be Rev Dr. Boardman, falling in with our own line of argument and illustration of the same date, proceeds to cite authorities from the discussions of 1832-7; and among them from the great speech of Mr. Winchester, of which we published so large a part the same week.

But this writer brings out some additional authorities which we doubt not our readers will be glad to have. We therefore re-publish here the latter half of the article. After full citations from Winchester's speech, the writer proceeds:

I cite as authority the Rev. R. J. Breckinridge, D. D.:

"The General Assembly is a purely delegated body; possessing powers *limited and strictly defined*, intended to answer purposes plainly declared, and capable of being destroyed without infringing upon one single principle of real Presbyterianism. It is created by the Presbyteries, a certain proportion of which may *enlarge, curtail, or abolish it, and all its powers, at will*.....We have appealed to the Presbyteries and Synods as the creators and advisers, under our Constitution, of this Assembly, whose satellites claim for it omnipotent power to do wrong."

(*Presbyterian*, December 4, 1834.)

Still more to the purpose, because denouncing the mischievous interpretation put upon a certain clause of our Constitution by the majority of 1866, as by that of 1834, is the following extract from a protest signed by about forty of the Old School members of the Assembly of 1834:

"The principle assumed by the majority in this body, and recognized by the Assembly in the above decision, and on which the appellants rest their plea, that the duty 'of superintending the concerns of the whole Church,' (Form of Government, xii. 5,) invests the Assembly with all powers necessary to accomplish that object, at her own discretion, tends to *abolish the constitutional rights of Synods, Presbyteries, and Church sessions*; to confound and contravene those original and essential principles of ecclesiastical government and order which constitute and characterize the Presbyterian Church."

Those who listened to the debates at St. Louis last May, will readily recall the use which was made of the sweeping clause of the Constitution quoted above; and how fatally it was employed to subvert the rights of individuals and Presbyteries. History is perpetually repeating itself.

If further testimony be needed as to the true doctrine of our Church respecting the powers of the General Assembly, it is supplied to our hand by the "*Act and Testimony.*" Among the grave violations of "Church order" specified in this celebrated paper, we read as follows:

"We most particularly testify against the exercise by the General Assembly of any power *not clearly delegated* to it; and the exercise even of its delegated powers for purposes inconsistent with the design of its creation."

That this was the doctrine not only of the *extreme right* of the Old School party, but of the other wing also, can be shown by two or three quotations from the *Biblical Repertory*. In that quarterly for January 1832, may be found an article from the pen of the late venerable Dr. Alexander, which attracted great attention at the time. It is nothing less than a plan for the entire reorganization of our judicatories. Its design, as stated by the writer, is "to show that the present organization of the Presbyterian Church in these United States is not essential; but that in many respects there might be a new modelling of the body, without the least interference with the radical principles of Presbyterianism." The plan proposed is "to divide the Church into six Synods, each of which shall meet annually, and possess all the judicial and *superintending* powers which now belong to the General Assembly." The General Assembly to be no longer a High Court of Appeals; as it now is; nor a judicial body at all; but simply a bond of union, and an advisory council to the whole church." These brief sentences make it evident enough that Dr. Alexander saw no such self-contained, autocratic power in our Constitution, as our late expositors have found there.

Again, says the *Repertory* for July, (and the words are worthy to be written in gold):

"The Presbyteries are the *true fountain of all ecclesiastical power*. They are independent bodies, except so far as they have chosen to unite with other Presbyteries, and cede part of their original rights. The original powers and rights of contracting bodies should not be reasoned away; if they no longer exist, clear evidence of their having been knowingly and voluntarily relinquished must be produced. It had been argued that because the Church is *one*, therefore the several parts or separate Presbyteries have no right to judge in this matter for themselves. This argument, however, is invalid, because their union is by compact, and cannot be pressed beyond the terms of the compact. The Presbyteries and churches are one, for the purposes and to the extent declared in the Constitution, and no farther. To insist that the union was such as to destroy the separate existence and unconceded rights of the constituent parts of the body, is to maintain that *the Church is consolidated*. and to establish a COMPLETE SPIRITUAL DESPOTISM."

This passage occurs in a summary of the arguments adduced in the General Assembly in favour of the inherent right of a Presbytery to examine ministers knocking at its door for admission. It bears the express endorsement of Dr. Hoge, Dr. Miller, Mr. (Dr?) Elliot, Mr. Winchester, and others." It *appears* to have the sanction of the author of the article in the *Repertory*—the more so, as he adds at the close of the review:—"There is hardly a single principle affirmed by this Assembly, which has not from the beginning been current in the Presbyterian Church." In any event, the theory of our system here set forth so lucidly, and affirmed by the Assembly of '35, (an Assembly distinguished alike for its members and its ability,) has not been successfully impugned by the advocates of the new consolidation scheme. Should they ultimately succeed in revolutionizing our system, it will not be a mere handful of men who, sooner than submit to so "complete a spiritual despotism," will seek for Christian liberty in some freer fold.

Reserving for a future number the further consideration of these principles, I close with a brief citation from the *Repertory* for January of the same year (35):

"Let us not expect the General Assembly to *transgress all constitutional principles*, and to *commence process* against men suspected of holding erroneous opinions, over the heads of their Presbyteries, when these Presbyteries themselves (consisting perhaps of a decided majority of Old School men) have not thought proper to act in the case.... It really seems to be forgotten by some that our Constitution declares that 'all process against a gospel minister shall be entered in the Presbytery of which he is a member.'"

No ingenuity can bring this passage into coalescence with the consolidation theory. And I shall show, before closing the discussion, that even the acts of '37 lend no support to the oppressive edicts of '66, in "*ipso-factoing*" Presbyteries, and "*commencing process*" against the Declaration and Testimony men. A MINORITY MAN.

For the Free Christian Commonwealth.

How Matters Ecclesiastical are Managed in Baltimore.

The Presbytery of Baltimore, which has held its Fall meeting, and whose proceedings you have received, failed in two important particulars, to meet the exigencies of the important crisis now upon the church.

During the Summer two of the most influential churches and pastors in the city of Baltimore, withdrew from the organization represented by the Assembly, which met at St. Louis in May last. Four public meetings were held, where addresses were made to the people. At two of these the course of the General Assembly North, for the past six years, was denounced as being repugnant to the scriptures, and of course to the Standards of the church. On the basis of this opinion, separation from this body was determined, until it should return to its proper sphere, and renew its allegiance to the truth departed from. At a meeting held in the First Church, and addressed by Dr. Backus, this gentleman was generally understood to take the position, that the General Assembly had erred, but that neither its mere deliverances, nor its orders of 1865, bound his conscience, nor controled his action; and accordingly he had proceeded as a ruler in God's house irrespective of their existence. At a meeting held in the Central Church to correct misapprehensions existing in the community respecting the action of the General Assembly, Joseph T. Smith, D. D., a delegate to the Assembly of 1866, Drs. Backus and Dixon being in the pulpit, announced to the Presbyterians of Baltimore, and by the extensive dissemination of his address, to the church at large, that the orders of '65 were a "dead letter;" and, if the Assemblies from '61 to '66 had done wrong, they had sinned in company with the whole church of God during the entire Christian era.

The whole scope of these addresses was to show that there was no cause for withdrawal from the jurisdiction of the General Assembly. In doing this, Dr. Backus declared that he ignored the orders of '65, because they were improper; and Dr. Smith declared he ignored them, because they were dead; Dr. Smith's address was circulated through the Assembly's Churches in the city, was not controverted by the Assembly's men here, and seems to have met from that party in Baltimore, general approval. It seems to have been semi-official. He seems to have spoken as a representative man; and the speech was regarded as a proper defence of those who, in the subsequent language of the Presbytery of Baltimore, "unqualifiedly adhere to the Assembly."

Now, these public addresses to a particular congregation in one instance, and to the Presbyterians of the city in the other, were, if they had any meaning whatever, for advice and instruction. Being from God's ministers, they purport to be consistent with what these gentlemen understand to be contained in the Scriptures and the Constitution of the Church.

With these documents in his hand, Dr. Backus declares the acts of '65 (the logical sequence of previous deliverances) to be wrong. Dr. Smith does not trouble himself as to whether they are right or wrong—but solemnly announces they are dead.

Now, the Assembly of '66 re-affirmed in their authority, all previous political acts of the past five Assemblies. They took back nothing, they rescinded nothing, they dead-lettered nothing. The author of the act of '65, and the Moderator and the representative man of Assembly of '66, repudiates the idea advanced by Dr. Smith, and shows he was misleading the people when he advanced it. In this view he is sustained by the men who lead the "advanced thought" of the church; and the next Assembly will show him, and those who have adopted his theory, that it is as baseless as the fabric of a vision.

Here then in Baltimore is great public excitement, and grave doubts existing among the people. In the emergency, two pastors withdraw from the Assembly's jurisdiction, and in so doing, and in stating their reasons for their individual conduct, by precept and example teach the people to follow them. Another pastor, stating the case in plain terms, stands in his place in connection with this body, and yet proclaims that it has erred, and refuses to execute its orders; and shows wherein he has neglected, and that purposely and consciously, to heed them. Another pastor shows that the trouble is much ado about nothing, as the church in like times has always acted in like manner, and the obnoxious orders are dead.

What is the action of the Baltimore Presbytery, whose duty it is "to preserve soundness of doctrine, and regularity of discipline," in view of the action of the Assembly of '66; especially the Pastoral Letter, which re-affirms the political action of the past? What is the action of the Presbytery in view of the causes of the division, by which they have lost two of their best churches and best men? What their action upon the report of their Commissioners to the Assembly, Messrs Smith and Carter, and two elders who were sent each on his own responsibility, to consult, vote and determine on all things that may come before that body, according to the principles and constitution of this church and the word of God. And of his diligence herein, he is to render an account at his return"? All that was done, was achieved on the 2d day of July last, at an adjourned meeting in a preamble, followed by a resolution to appoint a committee of five to wait on Messrs. Bullock and Lefevre. The action was not taken in view of the Assembly's deliverances, but in view of the action of Messrs. Bullock and Lefevre. It is stated in the third preamble: "Whereas this Presbytery, while it does unqualifiedly adhere to the General Assembly, does not see any ground for the acti on of these members of Presbytery," &c.

This is all. The Fall meeting died without a sigh. No approbation and no disapprobation of the Assembly. Not a word. They said for themselves and for their churches, they unqualifiedly adhere to the Assembly in July, and they stand committed to the utterance. Wisdom and expediency, the two poles of the axis on which the Presbytery revolves, governed the proceedings. When the commissioners reported, they gave no account of how they consulted, voted and determined on all things that came before the Assembly, according to the principles and constitution of the church and the word of God. They announced that they were at the Assembly and attended its sessions, and on this report were approved. Mr. Carter would have given a constitutional report, but considered himself so aggrieved by interruptions and objections at the outset, that he took his seat. It was stated that it was customary for Commissioners merely to report their dilligence in attendance. If so it is an absurd and unconstitutional custom. The Commissioners are delegates to a delegated body, and they attend its sessions and vote, not as individuals, but representatives. They act for each and every member of the lower court, and for that court as such, and their acts and words are vicarious, unless they give an official account to the body that sends them, the members of that body can never know, as Presbyters, what has been done—as this knowledge can only reach them through a report made to them as Presbyters.—Hence they are solemnly, and in explicit terms, required to make such a report; and with wisdom, nor expediency, nor yet prudence, or a desire to blink a disagreeable duty, can possibly excuse a delegate from making a true, official detailed—not perfunctory report, nor the Presbytery from receiving and passing upon it.

The position of the Presbytery of Baltimore, and therefore of the churches adhering to it, is silence in regard to the whole action of the Assembly of '66, and a declared purpose unqualifiedly to adhere to the General Assembly. That is, the churches of the Assembly in Presbytery represented, in view of all the past, and in view of all the present; in view of the definite stand taken by the Assembly in 1861, 1862, 1863, 1864, 1865 and 1866, do unqualifiedly adhere to it. Well—so much in the universe of uncertainties—is fixed. Unqualified adherence to the Assembly which was held in '65 in Pittsburgh, in '66 in St. Louis, and will be constituted in Concinnati in '67, this is the ecclesiastical judicature, and its trustees the civil corporation, to which the Baltimore Presbytery unqualifiedly adheres, according to the preamble of July 2d, 1866.

The Presbytery, it will be seen, has utterly failed to tell the people or the sessions whether Dr. Backus, and especially Dr. Smith, has uttered truth, or the contrary, in the public addresses intended to influence the minds and direct the conscience of Presbyterians and Church Sessions; and they have failed to approve the votes of their Commissioners or disapprove them; to commend the last Assembly's doings or the contrary. In a word, they have done what they would have done since 1862, had no Elijah's, troublers of the peace of prudent men in Israel, not been in the Presbytery—i. e., nothing. In conclusion, I have only to say, that he who like Lord Burleigh, is reputed to look wiser than man ever was, had his notorious amendment put on the docket, where it remains unnoticed until this day; and that an endeavor to bring the New School union to the notice of the body was defeated by vote, it would seem, on the ground that the measure of reunion was before a joint committee, and the committee ought to report undisturbed by extraneous intrusion, such as the opinion of a court of Christ, upon the terms of the contract. Here are two obscure points of law to be decided. The Pastors and Elders of a Church quarrel. The Presbytery requests them to settle the dispute between them, if they can. They fail. The case comes up, not by reference, not by appeal, not by complaint, not in any way of original process for trial of any one—but comes up because the parties to the dispute cannot agree to any terms, as Presbytery, at a past meeting, hoped. The Presbytery determines to hear the Pastor, to hear Elders *seriatim;* to hear the Pastor again, and then to hear one Elder.—After this process is finished, the Pastor asks the pastoral relation to be dissolved. The Elders agree to this, and the thing is done; and the next morning the Presbytery sends a note of excuse to the people of the church, and an apology to Synod, for not proceeding according to the book, stating as a reason, the mind of Presbytery, that the connection between the Pastor and Church could not with edification be sustained, and it had better be broken at once, without waiting to know officially the mind of the people by citation, and other routine forms usual in such cases. The Assembly reaches its hand over Synod's; can a Presbytery reach its hand over the constitution whenever it judges it expedient so to do? Is this a cause of substantial right done without the use of forms?

The 2d Problem is: Can a man, an Elder in a church where Session has refused to send an Elder to represent them, be admitted as a delegate? In other words, is appointment or election on part of the Session, an indispensible requisite to a seat in Presbytery in the case of Elders? The Presbytery of Baltimore says no; and claims the right to admit to the vacant place, the first Elder from that church which omits to send a delegate, who presents himself; and of course, if several should appear to elect the one who shall sit. Does not every court of Christ possess the prerogatives of any other court? If the General Assembly can do the peculiar work of the lower courts, why may not Synod do the work of Presbytery, and Presbytery of the Session!! So far as the Elders are concerned, according to usage, the Presbytery is a delegated body, since all the Elders of every church court, and ought not to sit in the body. But can a delegated body, having this character, in whole or in part, create or destroy its own constituent parts? It is wrong for a Session to neglect or refuse to send Elders to the higher courts, with which it is in connection; but is the power to create a delegate thereby, *ipso facto*, lodged in the hands of the Presbytery. This is not the way to remedy the evil. There is another and the true method.

I mention these cases to show where men receive the training and hardihood for those daring and scandalous measures, which of late have startled us so often in the highest court of the church.

OBSERVER.

For the Free Christian Commonwealth.

The Right of Private Judgment—Breckinridge vs. Humphrey.

We doubt not that some have been led astray, through want of reflection, by the artful statement that majorities must rule and that therefore all must submit to the decisions of the majority of a Church Court though they may be glaringly unconstitutional. This position ignores the great Protestant doctrine of the right of private judgment—a right which is inalienable, and must be held sacred by all branches of the Protestant Church. It is this great and fundamental article of our Faith which has been spurned by Dr. Humphrey when he declares that to say that "every Presbytery and every Presbyterian man is the final judge of what is constitutional," is not only a "new doctrine," but the exploded dogma of South Carolina politics resuscitated, baptized and admitted to the Church unchanged in its hard and impenitent heart."

We showed recently, by quotations from Dr. Hodge's late article in the Princeton Review, that it is not a "new doctrine," neither is it nullification, but a fundamental and precious doctrine not only of our Church, but of all Protestant churches—nay of the State itself. We chose this authority because Dr. Humphrey's party have, until lately, been hiding, as behind a tower of strength—behind his name—and we hoped Dr. H. might be led to reconsider his position on this point since Dr. Hodge so clearly states and illustrates the true doctrine. Perhaps, however, he has been led by the recent developments of the Commonwealth to change his opinion of Dr. Hodge as a leader in church questions. We therefore quote from the author, from whom doubtless he adopted the threefold division of questions—those wholly spiritual, those wholly temporal, and those mixed, participating of both (Subj. Theol. page 322;) and hope that since he has followed Dr. B. in a doubtful question, he will see his way clear to adopt that about which there can be no doubt, so that when he next states the case he will give the latter its due weight and consideration. Dr. B. writes thus: "whence it follows, in the first place, that the sanctions of spiritual authority must be exclusively spiritual; and in the second place, that they must have outward force exclusively upon those who voluntarily submit themselves to them. Their validity depends absolutely upon their ratification by Jesus Christ, the only Lawgiver, Ruler and Judge of the Church; and that ratification will, except in cases of miraculous interposition by him, be openly declared in the day of judgment. The result therefore, is this: Synods and Councils, lawfully constituted in the name and by the authority of the glorified Redeemer, may, with divine authority and at the peril of their souls *expound, declare*, and *teach the revealed will of God unto salvation*. Every human being lawfully related to them, who comes to the knowledge of their deliverances and acts, must obey them *if they are true, or refuse to obey them if they are false, on the peril of his soul; and whether they be true or false, must be determined according to the Word and Spirit of God, by each child of God, for himself, at his own proper peril*. There is a government in the kingdom of God; but the kingdom itself is made up of those, *all of whom are Kings and Priests*; and the government over them is under Christ their Lord, and its acts are *valid only with the word and through the Spirit of God*"—Again: "And, doubtless, decrees and decisions concerning the truth and concerning controversies are proper to all Councils, Assemblies, Synods, and other lawful authorities in the Church * **. And these decrees and decisions *if consonant to the word of God* are to be received with reverence and submission, not only for their agreement with the word of God, but also for the power whereby they are made as being an ordinance of God appointed thereunto in his word. *And in general the presumption—before any particular inquiry—is that all such decrees and decisions of the true Church are consonant to the truth of God; but since the visible Church is not infallible—that presumption may be false; nor is it possible for any decrees or decisions of a fallible church to bind the conscience by their own power.* In this way and to this extent only the Church visible is the judge of controversies concerning that pure faith which is her own fundamental mark. She must keep the unity of the Spirit—she must keep herself pure—and in the love of God—(*K. of G. Subj. Cons. pp.* 323–450.)

For the Free Christian Commonwealth.

Presbytery of Muhlenburg.

The Presbytery of Muhlenburg met Oct. 6th, at Ridgewood Church, in Henderson county, Ky. Rev. R. K. Smoot, the Moderator, preached the opening sermon from Acts xx: 28. The Stated Clerk, Rev. S. Y. Garrison, was absent, and Rev. J. Woodbridge was designated Temporary Clerk, and proceeded to call the roll of ministers from the *printed minutes of the General Assembly*. All the ministers were present except four, Rev. A. C. Dickerson, Rev. S. Y. Garrison, Rev. A. D. Metcalfe, Rev. H. V. D. Nevius. Elders were present from a large number of the churches.

When Rev. Alex. Rankin's name was called, he arose and addressed Mr. Smoot in these words: "I cannot answer to my name. I do not consider this the Muhlenburg Presbytery, because you have on your roll the name of a Declaration and Testimony man, and one is on the ground. I consider the action of the General Assembly severe and unwise, but *I will obey its orders*, and so cannot consider this the Presbytery. There being *no other ministers* here to organize the Muhlenburg Presbytery with me, I must consider the Muhlenburg Presbytery dissolved, and withdraw from the house." These are the facts, plain and simple. But much light may be thrown on them by a simple statement of some things going before, and some which followed after. There was but one man on the ground who had signed the *obnoxious* paper. A long interview was held before the meeting, and this gentleman had consented to remain out of the body in order to secure organization and prevent a dissolution. But Mr. Rankin insisted that it was merely a question of time—that the action of the General Assembly would be carried out, and there was no help for these men. The whole conduct of this young man, who had been ordained at the last meeting of Presbytery, showed most clearly that he and his party intended, if possible, to divide the Presbytery, and run that division through all the churches within their bounds. And on the other hand, the conduct of Mr. Smoot, and the members of the Presbytery showed that they were anxious to prevent this division. Before the *final* adjournment of the body, Revs. Dickerson and Garrison reached Henderson, and Mr. Herdman, the elder from Bowling Green, went to these gentlemen and asked them if they would not come and take their seats. To this they replied they would not, and declared that they did not recognize Smoot, Herdman, &c. as in the Presbytery. Now, it can be seen very clearly that these men were bent on division. They were determined to make trouble if possible in all their churches. They represent a principle which the people of Kentucky will not tolerate. Their leader sat in the negro equality convention in Philadelphia with Fred. Douglas and Anna Dickinson, and would now come to force the same Radical views upon the people of Kentucky.

Perhaps there is not a parallel in the history of the church, for this unscriptural and revolutionary proceeding. A youth just ordained, sets up to dissolve a Presbytery, whose ministers ordained him not six months ago, on the pretext of an order from the Assembly which he himself pronounced *wrong*. And that too, when McPherson, the signing elder, consented to remain out of the house for the sake of peace and harmony.

Now, what adds peculiar force to all this, is that this youth had been ordained *sine titulo*, and why so, because he had never received a call from any church to become its pastor, and was thus ordained to gratify the wishes of some members of the Presbytery, and against the conviction of others. And what is still more remarkable, the three ministers who agree with him in enforcing the Assembly's orders, are not pastors and have not had a charge within the last ten years.

EYE WITNESS.

Henderson, Ky.

From the Brooklyn Daily Eagle.

Important Action by the First Presbyterian Church of this City—The Effect of Introducing Politics into Church Councils.

For the better understanding of the preamble and resolutions annexed, it may be proper to state, for the information of those not familiar with the government of the Presbnterian Church, that its chief representative body is the General Assembly. For some years past, it is claimed, that this organization has been traveling outside of its legitimate sphere, in making official deliverances on issues purely political. The result has been that the church, like the country, is divided by politcal lines and geographical divisions. A protest was entered against the course pursued by the General Assembly, but the wishes of the minority who signed it were disregarded. It seems now that the adherents of the majority purposed to go further, and to punish those who dared to protest. Times change, but the ecclesiastical spirit of the fifteenth century still survives, though it manifests inself in a different form. Among the signers of the protest was Professor Eaton, of this city. It seems this gentleman was to represent the First Presbyterian Church of Brooklyn (of which Rev. Dr. H. J. Van Dyke is pastor) in the Presbytery of Nassau, and in the Synod of New York. In both bodies he was refused admission unless he recanted his heresy in conceding that the General Assembly has a perfect right to interfere in political matters. It will be seen that the First Presbyterian Church stands by its delegate, and intends to do so. The result is what might be expected from the introduction of political questions—the same differences within the Church as outside of it. The following shows the position taken by the First Presbyterian Church here and gives its reasons therefor:

Whereas, The Constitution of the Presbyterian Church expressly declares (confession of Faith, chap. 31, sec. 4) that "Synods and Councils are to handle or conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs which concern the commonwealth," and also (form of government chap. 1. sec. 7) "that the Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority, and that all their decisions should be founded upon the revealed will of God."

Whereas, Successive General Assemblies from 1861 to 1865, have assumed the right to decide questions strictly civil and political in their nature, involving the interpretation of the Constitution of the United States, the relation of the States to the Federal Government, the proper policy to be pursued by the Federal Government, and the duty of the members of the church in regard to the civil policy they should support in their capacity as citizens of the United States, upon all which questions the word of God gives no instructions whatever; and

Whereas The General Assembly of 1865 issued injunctions to all the Presbyteries and Church Sessions under its care to enforce the adoption of the opinions contained in these political deliverances as a term of ministerial communion and church membership in regard to persons coming from churches in the Southern States; thus legislating where Christ has not legislated, and making terms of communion which He has not made, exercising a spirit of partiality, and throwing insuperable barriers in the way of reunion and peace in the church; and

Whereas The Assembly of 1866 issued a decree excluding from their seats in Synod and Presbytery all those ministers and elders (to the number of more than one hundred) who had signed a certain protest called a "Declaration and Testimony" against the political deliverances of former Assemblies; thus violating the express rule of the Constitution which says "process against a gospel minister shall always be entered before the Presbytery of which he is a member." (Book of Dis. chap. 5, sec. 2), usurping prerogatives which the Constitution recognizes as belonging to Presbyteries and Sessions, overturning our whole system of appellate courts, and visiting severe penalties upon ministers and elders, against whom there is no accusation of heresy or crime;

And, whereas, The Synod of New York and the Presbytery of Nassau, have by a formal vote excluded Elder Darwin G. Eaton, the chosen representative of this church, upon the ground that he is a signer of the Declaration and Testimony, thus inflicting a grievous and gratuitous censure upon an Elder eminent for his piety, ability and usefulness and restricting the constitutional prerogative of this church to choose its own representative from among those who are in good standing as members of sessions, therefore

1st. Resolved, That this session while professing our firm and unalterable attachment to the doctrines and order of the Presbyterian Church, and our sincere purpose to obey all the requirements of the higher courts of the church which do not conflict with our allegiance to Christ, our supreme head, do, at the same time solemnly declare that the acts and deliverance of the General Assembly recited in the foregoing preamble, being unconstitutional and without warrent from the revealed will of God, are null and void, and of no binding force upon us.

2d. Resolved That we will continue as heretofore, to receive members into this church from churches in the Southern States, upon the same conditions that we require from persons coming from any other part of the world, viz.: satisfactory evidence of repentance towards God and faith in our Lord Jesus Christ; and we will ask them no questions whatever in regard to their political opinions and conduct.

3d. Resolved, That Elder Darwin G. Eaton is hereby appointed to represent this session in the Synod of New York, and in the Presbytery of Nassau, and that we will appoint no other representative until his right to his seat is recognized, or until his good standing as a member of this session has been impeached by regular process of law, according to the provisions of the Book of Discipline.

4th. Resolved, That a copy of these resolutions, signed by the Moderator and Clerk, be transmitted to the Synod of New York, and to the Presbytery of Nassau.

The foregoing paper was unanimously adopted by the session of the First Presbyterian Church, Brooklyn, at a meeting held the 18th day of October 1866.

HENRY J. VAN DYKE, Moderator.
G. C. WOODHULL, Clerk.

How the Presbyterian talked anterior to its Dotage, of the right of resistance.

A correspondent cites from the columns of the *Presbyterian* in its palmy days, from what he judges to be the most elaborate article the editor ever wrote—the following utterance of that journal, in response to the demand of obedience to the Assembly of 1834:

"Conscience binds to obedience to the constitution in its obvious sense, in its generally accepted sense, in its hitherto undisputed sense; and when it is made to appear that any agent, created by that constitution for worldly or carnal purposes, subverts its authority and resists its healthful operation, conscience is still bound to an obedience; but it is obviously an obedience to the law, and not to the unfaithful agent of that law. In the present case the violation of engagement is in the Assembly, which has set at naught the authority of the constitution, and not in those who adhere to it with unbroken faith. But it is demanded, 'Has an individual a right to interpret the constitution in opposition to the Supreme Judicatory?' We answer, *every man* living under that constitution, and *every Presbytery and Synod* has a right to judge whether the temporary or delegated body which composes the Assembly, interprets the law according to its obvious import, and when it is made clear that the supreme law has been infringed *it is their duty and right to resist*. How can the pledge of obedience which was made to the constitution be transferred to any act which does it open violence? We are aware that this resistance may be stigmatized as incipient rebellion, but it may be more correctly denominated *a sacred defence of our ecclesiastical charter.*"—*Presbyterian, Oct.* 23, 1834.

A Just Criticism.—A correspondent of the "Presbyterian Index" says:

"I have lately read Dr. Dabney's Life of Jackson, It is a great book, and well deserves the high commendation given in your notice of it. Its great value consists in its lessons to the young men of the South. It should be in the hand of every one of them as a book to be studied; not for its details of battles or for its political teachings, but for its portrayal of the character of a great Christian, and to teach them the value of religion as an element—yea more, as the basis of character. It was Jackson's religion that made him great. He was a *hero* before he became a Christian, indeed, before he ever led a charge in battle. But it required the religious element to make him great, to make him all that so great a character was capable of being made. He failed in the cherished wish of his heart, though by death saved the mortification of seeing the failure, but may we not believe that a kind Providence intends some compensation for his loss to the country, and for a lost cause, in the value of his Christian example to the whole youth of the South."

A Scotch minister in a strange parish wishing to know what the people thought of his preaching, questioned the beadle. "What do they say of Mr. ——?" (his predecessor.) "Oh," said the beadle, "they say he's no sound." Minister: "What do they say of the new minister?" (himself). Beadle: "Oh, they say he's *a' Esound!*" xit minister.

Free Christian Commonwealth

Rev. STUART ROBINSON, Editor.

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The new position of conservative men in the Border States and Northern Churches, and their corresponding duties.

The division which the new-born zeal for ecclesiastical authority has forced upon the Churches in Kentucky and Missouri puts a somewhat different face upon the controversy between the friends of Christian freedom and the advocates of arbitrary ecclesiastical power. It may be important just now to consider carefully what points have been settled by this division, and what duties it devolves upon the friends of the truth everywhere.

It is now very manifest that the reasons which Radicalism has heretofore been assigning in justification of its arbitrary and high-handed decrees, dissolving Presbyteries *ipso facto*, and citing *gangs* of men to its bar for trial by the gang, are not the real but only pretended reasons.

That the dissolution of these Presbyteries has not been—as at first pretended in the Assembly—in consequence of the horror of pious Radicalism at Wilson and Robinson as the chief of sinners, is manifest enough from the infliction of the sentence by the Assembly's faithful hangmen in Transylvania Presbytery upon Messrs. Barnes and Saunders—men void of offence perhaps beyond all other men of our Synod.

Nor was the fierce vituperative spirit of the Declaration and Testimony the cause of dissolving; since the singularly moderate and good-tempered protest of the Lexington address seems to have excited just as much wrath among the Assembly's adherents, and to have been made just as much a ground of dissolution as the Declaration and Testimony.

Nor was the real cause of the dissolution the signing of that paper; as is manifest from the fact that West Lexington and other Presbyteries were dissolved though no signers of the declaration were present in them.

Nor has the division resulted from our reckless purpose to divide the Churches, as charged upon the witnesses for the truth; as is manifest from the rejection of all our overtures for peace by the Assembly's adherents in Louisville Presbytery; and still more manifest from the course of the adherents of the Assembly in the Synod of Missouri, when their opponents desired to postpone division by adjournment for a whole year.

And that there was some other motive for pressing this division in the two Synods than simple obedience to the order of Assembly, is manifest enough from the fact that the order of the Assembly did not require the *ipso facto* dissolution of the Synods. Nor, as we have the best reason for believing, did Dr. Gurley, the author of the Assembly's decree, himself understand it to operate the *ipso facto* dissolution of the Synods, but the contrary. The dissolution of the Synods was, therefore, in excess of the Assembly's order.

What then was the real motive and purpose of the Assembly's adherents in the Border States, in pressing so recklessly the execution of the Assembly's order—even beyond the requirements of the Assembly itself? We answer, very manifestly, the same purpose and motive which has actuated the leaders of the Assembly in their orders of 1865 and 1866, and in the whole of their hostility to the signers of the Declaration and Testimony, viz: The purpose to get out of their way every man who will not concur with them in their design to make the Presbyterian Church the handmaid of a certain Puritanic o-political party, now in the ascendency in the country. The man who will quietly acquiesce in this semi-erastianism, and accept Thaddeus Stevens and Sumner as his political apostles, may sign as many Declarations, Testimonies and protests as he pleases without offence. The man who will not must be anathematized and ostracised, even though his testimony be as mellifluous as the Lexington address, and his reputation for the moderation and amiableness of his spirit be that of Messrs. Barnes and Saunders. Mr. Breck to-day is just as thoroughly hated, and is maligned with just as much gusto, as Mr. Robinson; Dr. VanDyke as Dr. Wilson; Dr. Boardman even more than Dr. Brookes.

It is something gained to the cause of truth to have thus cleared away the false issues and exposed the shallow pretenses of the adherents of the Assembly. It is a still larger gain to have reached the point where wordy discussion and ecclesiastical struggles for numbers must change into vigorous action for the support and propagation of the great truths now already seen to be involved in this controversy. And if the friends of truth will now cast away from them all side issues, and devote themselves assiduously to the work of maintaining the principles for which they contend by a vigorous support of those who teach these principles against the avowed purpose of the Assembly men to crush them out by means of the power and money of its Boards, it will not be long before they will see the triumph of their testimony.

The Synod of Kentucky by its prompt and vigorous movement for organizing a Committee of Missions with $20,000 at its command for missionary and sustentation purposes, has shown a full appreciation of the new position. If the Synod of Missouri shall succeed in giving an equal degree of efficiency to its Committee of Missions, organized a year ago, there need no longer be any fear among the hard working Missionaries who concur in our testimony of being driven out of the field; nor any temptation to our feeble congregations to accept the seductive bribes offered by the emmissaries of the Philadelphia Board. With $40,000 at the command of the two Synods—more than half the amount raised for the Philadelphia Board last year—we should be able not only "to strengthen our stakes," but "to lengthen our cords" also.

In the suffering districts of the Southern States, there are ministers and congregations holding "the like precious faith with us," whom we ought to assist in their distress. In the States North of us, where the policy of the Protestant Church Courts has driven nearly one half the people out of connection with Protestantism into either Popery or infidelity—there are many communities where missionaries from the Synods of Kentucky and Missouri could get the ear of the people and save many of them yet to the cause of Protestantism. And we doubt not that, with proper effort among the people, an adequate support could be obtained in many such neighborhoods for ministers known to be the preachers of a non-political gospel.

The appeal has come to us from many quarters in the North—"What shall we do? You in the Border States have ecclesiastical organizations and can go forward; but we are scattered bodies of people, with few ministers to lead us—and the ecclesiastical organizations against us." We take the liberty of answering—though only on our own personal responsibility—"You can do much if you have but the faith and courage to go forward. Organize yourselves for public worship—let the world around you see that there are still Presbyterians who stand fast by our ancient principles of Christ's Crown and Covenant—obtain the services of some minister who sympathizes with your views to labor among you. If you need assistance, apply to your friends in the Border States. Do not stand on questions of ecclesiastical etiquette, while you see whole communities around you driven away from the Protestant churches, because they will not act with a particular political party. A half dozen earnest Christian men and women in any such position, can make themselves more efficient as witnesses for the truth, and more terrible to its adversaries, than any half dozen Doctors of Divinity with their ponderous ecclesiastical disquisitions. Get men around you engaged, with their families, in the worship of Jesus, the King in Zion, and leave the question of ecclesiastical relations and forms to be settled when you get farther on, and when the Lord shall restore his church from her apostasies. Ecclesiastical relations and forms of government are very important; but the gospel preached to perishing sinners around you, is still more important. Ecclesiastical disorder is an evil—but allowing whole families and neighborhoods to be driven off from the gospel, is still a greater evil.

We cannot express too strongly the conviction that the time has now come for testimony by *action*. Let the adversaries go on and malign, defame, threaten as they will—*act* for the truth. See that your portion of the funds needful for the support of our cause is raised immediately. See that whenever a missionary is suffering, his wants are supplied. See that whenever a missionary is wanted, steps be taken to procure one. Waste no more time in vain efforts to win over the timid and undecided to stand with you. For you may count pretty certainly that those who have not been convinced by all that has occurred in Assembly, Presbytery and Synod, "will not be persuaded though one rose from the dead." It is not want of light but want of heart, and all compromises to win them, are but so much loss to your testimony for the truth. If our friends are but true to themselves and our cause, we see every thing to encourage us.

A Somewhat Dogmatical Answer.

The *Presbyterian* of October 27, states a question from a Baltimore correspondent, with the editor's answer as follows:

"ANSWER—A correspondent in Baltimore asks the following questions:

"Can persons who have been ordained, but without congregational charge, be members of Presbytery? Can they sit and vote? Can they, or ought they, to be competent to represent a Presbytery in the General Assembly?

"We answer in the *affirmative* to all these questions. The Secretaries of the Boards of the Church are without congregational charge; so are editors of religious newspapers; but they sit and vote in the Presbyteries, and they are competent to represent the Presbyteries to which they belong in the General Assembly."

This answer must, we presume, satisfy the Baltimore correspondent, unless he chooses to risk his reputation for "loyalty." But the *Presbyterian* will probably find out before we get much further on, that there are great principles involved in these questions which he does not seem to perceive.

It must soon become a question of very grave discussion in the Presbyterian Church, whether a class of ministers unknown to our constitution shall have a controlling voice in administering the constitution.

We do not dispute that men directly engaged in the church's work should sit in her courts—especially when called to that work by the church herself. But even the precedents cited by the editor as so conclusive, by no means prove that mere "dead-heads" in the ministry—representing nobody, no work, no interest—that have no other function than to vote whenever the exigencies of little spiritual nabobs demand it—should be recognized in our church courts.

The Preaching for the Times.

We were somewhat startled on opening the October number of the Repertory at finding ourselves in the midst of a dashing article on preaching, altogether in contrast with the ordinary quiet tone of that Quarterly. Indeed we were reminded by its trenchant thrusts at the prevailing style of preaching of the *brochure* of our friend Ruffner some fourteen years ago entitled "*Charity and the Clergy.*" Evidently "Young America" is beginning to make himself heard in Princeton as well as in the General Assembly.

After describing the characteristic features of the times—the activity of the scientific spirit—the rage for novelty among the masses and the prevalence of the utilitarian spirit—the writer proceeds to describe three corresponding methods of preaching which have become current:—1. The Gospel of Philosophy and Æsthetics to meet the culture of the age. 2. "The Gospel of clap-trap and twaddle." 3. The Gospel according to Xantippe—the Gospel of "vinegar and wormwood"—the practically scolding gospel.

Seeing that neither "the Gospel of Æsthetics, the Gospel of clap-trap, nor the Gospel of petty scolding are any longer the popular things they once were in certain quarters"—the writer proceeds to suggest a broader working scheme which shall take into account all these forces at once. To the question what is the preaching which shall meet these determined conditions of the case, the writer answers in general: "God's truth in its practical bearings must be presented with proper artistic form and with power, with the grand end of elevating and saving men." And under this general answer proceeds to several specifications: as 1. The necessity of a more correct, complete and consistent theory of rhetoric, under which head he discusses the various defective theories and no-theories of rhetoric. 2. Of presenting God's truth—both in matter and form—in its practical bearings, with freshness and vividness. 3. Of presenting the specific truths of God's word rather than Theological abstractions. Under which general subject he considers the question of the power of Beecher and Spurgeon as preachers, &c.

We are not sorry to find some one stirring this subject in the *Repertory*. Suggestions of this sort from any other quarter would be regarded as the mere ebullitions of ultraism by the great body of the Princeton made preachers, who specially need these hints.

We feel constrained to say, however, that, whether it be from the defect of our old-fashioned conservatism or from the over strained views of this dashing Rhetorician, we cannot accept several of the propositions that enter into his view of the *rationale* of preaching, while we fully concur in his views of the failure of the methods heretofore popular to bring the gospel before the masses and fasten their attention upon it, our judgment is that the failure arises in large part from the false theories of preaching under which young preachers are trained, rather than from any change in the spirit of the times; and that the very supposition of this writer that the gospel can be accommodated to the spirit of the times, argues that he has not yet himself gotten to the bottom of the difficulty which he proposes to remedy.

Preaching, as we understand it, may imply eloquent speech, and learned exposition of a book, and effort to elevate and save souls. But these are not all of it, nor the essential elements of it. To preach the Word in our times, or in any times, is to take the Word as spoken "at sundry times and in divers manners" by Jesus the Prophet of the Church and translate it into the forms of thought and speech current in these times. The preacher stands before men to speak by authority, in the name of Christ. And so far from seeking to flatter the wrong passions of the times, he is to endeavor to impress the men of the times with the notion that he speaks by authority and "not as the scribes" of the platform and the lectorium. The book that he expounds, moreover is not of a Cicero or Socrates who *spake* words of wisdom, but of a Jesus who speaks in this Word to the souls of men here and now.

It must be borne in mind that Paul and the other first preachers of our gospel, troubled themselves very little about conforming to the advanced thought of their times. Nay they expressly declared that, of set purpose they would not gratify the taste of the times. Earnest as they were for the salvation of their 'kindred according to the flesh' and of the Gentiles, still they could not conform the gospel to their tastes. Though "to the Jew a stumbling block and to the Greek foolishness," still they must preach Christ crucified, and nothing else.

We are sorry to find this writer, after so clearly setting forth the theory of the three divine ordinances of the family, the Church and the State, falling in with the current hue and cry against the ultraism of preachers who refuse to use their position as a means for inculcating a political policy on the people; and resting content with the foggy-headed platitudes of the American Erastianism, concerning the obligation to extend the sphere of the preacher into the domain of civil affairs; for he seems to speak approvingly even of Beecher's political deliverances from the pulpit. When will men learn the simple truth, that as God has ordained the State, and has commissioned the Magistrate, so He has given to the State and the Magistrate a rule of faith and action, separate and apart from the revealed rule of faith which He has given to His Church. And that this great rule of faith to the nation is binding alike upon all nations Christian, Mahommedan or Pagan, without distinction; and He has no more committed the interpretation of this rule to the ministers of His gospel than He has committed to them the power of the sword? That even without the light of the gospel revelation, men are perfectly capable of interpreting and applying the rule of natural law which God has given to the nations.

Such writers as this in the *Repertory* are the men of all others to know that, as matter of fact, men without the gospel have expounded and applied the law of God to civil society fully as well as those who have the gospel. The "Offices of Cicero," or his letter to his brother on the duties of a Governor of a province, if carefully studied, might well cause both the ecclesiastics and jurists who have ruled over our country for six years past, to blush for their mal-administration. The heathen Cicero's Offices to-day is a better exposition of the duties of man to man in civil society, than the ordinance and enactments of so-called Christian Statesmen in the United States on the same subject for five years past. And yet men will insist on preaching Socrates as well as Christ, Cicero as well as Paul—Plato as well as John, under the fallacious plea that the gospel must take cognizance of all wrong doing.

This subject of preaching for the times seems to be attracting attention in Britain as well as in America. We notice in the *North British Review* for September, an elaborate article on the English pulpit historically considered; at the close of which the writer presents his views also of the changes which the times call for in the pulpit.

We are painfully impressed from this article as well as from numerous other unmistakable signs that bad as is the notion of preaching in our own church in the United States, it is yet greatly above the Free Church of Scotland, which we are accustomed to regard as the most evangelical and orthodox of the British Churches. The conception of "preaching the word" as a Divinely appointed ordinance for calling sinners and edifying saints; of speaking the message simply as God's message to men, though it seem the "foolishness," preaching seems to be rapidly dropping out of the consciousness of the Churches of Scotland. Preaching seems to be treated as a profession, an art, a bidding for the popular favor. This writer advocates the employment of a preaching class, as distinct from a pastoral class of ministers, after the fashion of the middle ages. He favors the English plan of preaching borrowed sermons, as better than any that a busy pastor can prepare. He sneers at the preaching which seeks to "edify." In short he seems utterly oblivious of the gospel theory of preaching as speaking for God to men.

The Old Story—"If the next Assembly does not &c.—Then!

We had supposed that after forcing the ploughshare through the Kentucky churches, and proceeding as volunteer hangmen for the General Assembly, we would at last, after six years of "wait! wait, see what the Assembly will do—we are as much averse to the Assembly's unconstitutional and outrageous acts as any of you; if they are not taken back, then" &c.—would now be treated to a new song. But to our amazement we hear of celestial brethren who, to keep the consciences of conservative people quiet, are still assuring them, that resistance shall yet be made to the General Assembly—and all in Kentucky will yet stand together. King James called Presbyterians "the Lord's silly sheep." And we shall certainly feel constrained to accept the royal definition, if this last and most preposterous of insults to the intelligence of Presbyterian people shall be quietly pocketed.

What matters it now as to *future* action of the Assembly? How can that affect the question of the relations between the executioners and the executed in Kentucky? How can that heal the sense of outrage, meanness and treachery? How can that restore the ecclesiastically assassinated from the dead? How can that restore confidence and harmony between the injurers and the injured?

A Reliable Correspondent.

The *Presbyterian's* letter writer, on the subject of the division of the Missouri Synod, mentions among other grounds of hope entertained by his radical friends, the following:

"It was known that Drs. Robinson and Wilson, of Kentucky, had written, signifying their purpose to go with the Southern Assembly; a few of the Declaration party in Missouri were of like mind; but the majority of them were opposed to any such movement."

How "it was known that Drs. Robinson and Wilson had written, signifying their purpose to go with the Southern Assembly," is a mystery to those gentlemen—and particularly to Dr. Wilson, who had every reason to suppose it was known very generally that he had no such purpose, having with his church declared the contrary officially and formally.

The Radical logicians and historians have a wonderful way of having "it known" impersonally, just as the convenience of the argument for the time being requires. Hence, the preposterous history-making which precedes most of their arguments. Let them make a premise of fact to suit and they can make a show of argument.

The Boy-Moderator and the Venerable Stated Clerk.

The *Presbyterian's reliable* correspondent at Lexington Ky., furnishes that journal with an inside view of the proceedings of Synod at Henderson, in which occurs the following sentence:

After prayer the venerable Stated Clerk, the Rev. S. S. McRoberts, who had been just twenty-five years in the office, began to call the roll, commencing with the Presbytery of Louisville. The men on the roll then elected a Stated Clerk, the Rev. F. G. Strahan; and a boy Moderator, the Rev. R. Douglass; and a Temporary Clerk, the Rev. Robert Morrison, a signer of the Declaration and Testimony, and adjourned.

This writer seems to forget, as does his bogus Synod also in re-instating Mr. McRoberts, that they are setting at defiance the judgment of the General Assembly; or at least what will be its judgment when the report of its committee on the records of the Synod of Kentucky shall come to be acted upon by the next Assembly, to which this report was referred for want of time. Does not this writer know that the committee on our records in the last Assembly, reported to that body in substance that our minutes had been disgracefully kept, and that the Synod of Kentucky be advised to look for a clerk more capable? So that in displacing the "venerable Stated Clerk" the Synod but acted in accordance with the hint of the Assembly's committee!

Concerning this "boy-Moderator," considering that he has been pastor of one of our important churches for some seven years past, we imagine that Mr. Douglass must be of age at least. And considering the reputation that he has made for himself among his brethren as a man of thinking power of no mean order, of wisdom, prudence and great moderation, it is no wonder that he should have been selected at such a time to preside over the Synod, nor surprising that he discharged his duties to the satisfaction of all.

It had not occurred to us, until suggested by the rewarks of this writer, how strikingly the great ideas of the two Presbyterianisms presented in the two Synods of Kentucky are typified in the men under which each Synod was organized, and is now officered. To the popular ear in Kentucky how readily do the names of Breck, Douglass, Strahan, Morrison, suggest the notion of the calm, dignified and courteous, yet manly, candid, and courageous style of religion heretofore so characteristic of our people. While on the other hand the names of McKee, Lapsley, Allen, and McRoberts are daily becoming more and more suggestive of the canting, crafty, common-place, strategic celestialism which the new order of things is seeking to introduce among us.

Especially does it seem to us in accordance "with the eternal fitness of things" that such a Synod should have just such a Moderator as Mr. Lapsley, and just such clerks as Mr. Allen and Mr. McRoberts, neither of the the three doing the proper work of the ministry. Besides, Mr. Douglass is a laborious and successful pastor, while Mr Lapsley is we believe a store keeper in a small way. It is difficult to conceive where else could have been found that marvellous combination of the maximum of unconscious effrontery, and conscious cunning, with the minimum of brains, conscience, and delicacy of feeling which so truly typifies the nature of the work which this Synod is set up to accomplish in Kentucky. We are content to be represented by the "Boy-Moderator."

Ground of the Action of 1837.

The very able correspondent of the *Presbyterian* who signs himself a "Minority Man," and who is evidently posted touching the Old and New School controversy, gives the following account of the grounds of the action of 1837, by way of exposing the fallacies of those who cite the men of '37 in support of the acts of 1865–6:

As a counterpoise to the authorities adduced in support of the true theory of our system, our *consolidation* brethren point to certain of the *acts* of the Assembly of 1837. On these alleged precedents the following observations are submitted.

The formal deliberate exposition of the Constitution on the part of the General Assembly, and of all who adhered to it, cannot be invalidated by the subsequent acts of the body. Different Assemblies reaffirmed the doctrine, including that of 1837, that the powers entrusted to our supreme judicatory are delegated, specific, and limited; and that it has no warrant to assume at will the rights and functions of the inferior courts. If this doctrine was sometimes contravened in the course of the New School controversy, an explanation may be found in the circumstances of the times. The good men who shaped the policy of the Church in those days were neither better nor worse than good men usually are in kindred circumstances. When they were in a minority, as in the Assemblies of '34 and 36, they insisted upon the literal and established interpretation of the Constitution. There being no *temptation* to adopt any other view, they held that "the power of the whole is, not over every part, but over the *power* of every part." When they were in a majority, as in '35 and '37, while still affirming in *express* terms (*Vide* Nos. I. and II. of this series) the true theory of our system, they found a supposed warrant for the high prerogative doctrine in the clauses of the Constitution conferring upon the General Assembly a "superintendence over the concerns of the whole church," and "the power of suppressing schismatical contentions and disputations." They did indeed argue that the vigorous measures of '37 were no way incompatible with their well known doctrines of constitutional law. But there were two other grounds upon which they rested the validity of those measures, and which future historians will be likely to regard as supplying their chief, if not their exclusive justification. The first was the admitted unconstitutionality of the Plan of Union, in virtue of which on its abrogation, the Synods built upon it fell with it. This principle was recognized and affirmed by the Supreme Court of Pennsylvania. The other ground was, *the necessity of the case.* This feeling more or less disclosed, pervades the entire proceedings of the Old School party. A crisis was upon them. The exigencies of the church demanded extreme measures. If they failed now to secure a permanent ascendency in its councils, the golden opportunity would be lost, and another year might see the church pass finally into the hands of a party hostile to its faith and order, and alien from all its traditions. "There are difficulties connected with the plan," said Dr. R. J. Breckinridge, in the debate upon citing inferior judicatories, "but the best course is the shortest one. You should go right onward and directly to the cure of the present evils. The church is tired of controversy, and longs for peace. We maintain the standards; and the power we now have to preserve them *we may never have again.* Two years ago the orthodox had the majority, and if they had properly used it, not only would much subsequent contention have been avoided, but the church would have approved your course. *Now is our time. We must reform, or be dissolved.* To live together is impossible. We should, therefore, say to the opposing party, 'Gentlemen, there is the door; the highway is yours.' And if they will not go, we should kindly, but firmly *help them out.*"

This was the prevalent feeling. It indicates a period of mighty conflict and of revolution. I do not impugn either the motives or the measures of the spirit that reigned then. That it was guided by a lofty conscientiousness, an ardent love for the church, and a profound sense of obligation to its Divine Head, is sufficiently apparent from the eminent names which grace the records of that Assembly.

Demoralization of the Religious Tastes of our Children.

We doubt not a good many excellent people will be disposed to regard our remarks of last week on the Sunday School Convention—the American Sunday School Union and its books, as but another ebullition of our ultraism.—Having since that writing received the October number of the *Princeton Repertory*, edited by Dr. Hodge, we were struck with the following utterances on the same subject, which we found on the 5th page of the new number. To any of our friends who may have supposed that our views on the subject of popular instruction in the church, and popular reading are peculiar to ourselves, we commend the following extract:

"Public lectures and amusements have moved in the same direction, until in their downward reach there is scarcely anything, however offensive to sound sense, cultivated taste, correct morals, and right religious feeling, that fails to find a place to exhibit itself and an audience to witness the exhibition, provided only that it be novel. Nor has this tendency left the *religion* of the day untouched and uninfluenced. No thinking man has failed *to mark its presence in the work of the Sabbath School; in changing the character of the instruction, until we hear too little of the solid portions of the Scripture, while pointless stories are often substituted for God's truth; in transforming the addresses, until, in some regions, one who is not equal to Gough as a mimic, to Blondin as a rope walker, and to Punch as a punster, is hardly thought to be fitted to speak to an audience of children; in metamorphosing the library, until in many cases there is little left to be read but vapid, so called religious novels, which, in spite of all their pretensions and of all the puffing of the religious press, are, in fact, in their own essential nature, at war with common sense, morality, and religion, and, in their necessary influence, irretrievably, we had almost said, infinitely bad.* The same spirit has not hesitated to invade and desecrate even the pulpit with its unseemly ways. Tradition tells us that, at a certain stage in their progress, Dr. Archibald Alexander used to address his classes in Princeton Theological Seminary on the subject of popularity as preachers, somewhat on this wise:—"Young gentlemen, you can be popular as preachers. It's the easiest thing in the world. It does not require any genius, or common sense, or study, or culture. Secure access to the columns of the newspaper and advertise that on Sunday, at the usual hours of service, you will preach standing on your head, and your house will be crowded. It's easy to be popular in that way, if you want to be." In our day we could bring from the Saturday dailies of many a city, advertisements, in which clergymen propose, in all soberness, to perform, for the public entertainment, feats quite as absurd as that suggested by the great educator of ministers. It would need no prophet to predict the results of all this, even were they yet in the far future; and since they are here in the present, it takes no seer to discern what they are. This is not the place to demonstrate what must be the logical result of reading novels only, and only poor ones at that. The man who thinks and reasons for himself knows what it must be. We are coming, in fact, upon a public with one of its great elements having no mental muscle with which to lay hold of truth, caring nothing for our standard English literature, taking no interest in theology or the truth of God, and going to church, if at all, to be entertained rather than instructed. We are training up a generation by the reading of books filled with pretended facts which are yet contrary to the nature of things, of men, and of God, with a morality not of God, a religion not of Christ, and a spirit infused of Mammon and Fashion, rather than the Holy Ghost; and, in so training them, we are destroying all taste for that which is true and Christ-like, and almost barring the possbility of their becoming the powerful thinkers, and the earnest practical workers which the exigencies of the church demand for its mission. The day may not have come yet when the people of God are ready to enter their solemn protest, and to sweep all such trash out of church, Sabbath-school, and family, but it must come sooner or later, for God's government is so ordered that it never suffers a foolish, a base, or an evil thing to perpetuate its existence in his church forever."

Rev. W. M. Ferguson and his Presbytery.

We find the following in the Missouri *Presbyterian* of October 26:

In pursuance of the call, a special meeting of the Presbytery of Zanesville was held in the First Presbyterian Church, Zanesville, Ohio, on Tuesday. The signers of the call for this meeting were Revs. John Kelly, Henry Fulton, and W. Morris Grimes, and Elders Burlingame, of Zanesville, and Hamilton, of Brownsville. These worthies, with the saintly Sam. Galloway and the pious Rev. J. M. Platt as instigators, were actuated by a peculiar Christian charity of bring about a Presbyterial trial and conviction of their brother in the Church, Rev. W. M. Ferguson, for writing letters from St. Louis to the Onio *Statesman*, during the late session of the General Assembly, in which the eminent Christian virtues (!) of that infallible, immaculate body were not properly recognized and sufficiently appreciated! Well, the Presbytery of Zanesville met on their call, and asked for their developments. But they *shrank from making the direct assault of themselves*, and proposed to Presbytery to appoint a committee of some kind, into whose hands they would put their prepared bantling, and thus avoid the responsibility of its paternity. This, however, Presbytery did not see fit to grant. The expedient of a committee failing them, and being fairly cornered, after a recess of two hours, allowed them for consultation, one of them finally hauled out of his capacious pocket a paper on which were written, at great length and with much circumlocution, charges and specifications against Brother Ferguson, for his reported disrespect of clerical and lay Radicalism as manifested in the General Assembly by the contorted Galloway and a number of radicated D. D.'s. The dried ink and dingy appearance of the formidable document indicated an antecedence of at least several weeks; the fact is it had been prepared weeks before, secretly, by Platt and Kelly. One of them moved that the precious production be received and adopted by Presbytery.

But Presbytery did not like the looks of the thing, and disposed of it by adopting a paper disapproving of the spirit that evidently actuated Mr. Ferguson's malignant persecutors in bringing up this case—also implying that Mr. Ferguson acted imprudently in writing about Sam. Galloway, however truthful his statements were. So ended this huge tempest in a teapot. The whole thing was conceived and brought forth in political animosity, and has resulted in giving Mr. Ferguson a notoriety that his enemies might envy. Thousands are anxious to see and hear him now, who would never have thought of him had not the hate of party spirit given him prominence. That the act of the Assembly was most diabolically unjust was the almost unanimous opinion of this large and truly conservative Christian body of men. This meeting was quite full, thirty members being present, and all but three voted to sustain Mr. Ferguson, and expressed profound regret—(many indignation)—at the bitter and wickedly malignant course pursued against him by the majority in the Assembly, and by Messrs. Platt, Kelly & Co.—in the Presbytery. The bad spirit in which these gentlemen have acted has lowered them much in the opinion of the good people of this entire community, and rendered the two named, obnoxious to charges for sinning grossly against Mr. Ferguson with that "unruly member, set on fire of hell" and so "full of deadly poison."

We tender Mr. F. our congratulations in thus being so happily delivered from the foils of fanatical malignity, and would warn his detractors of the sad end of Haman, the Agagite, and of Judas Iscariot.

In conclusion, we would suggest the propriety of their reading Paul's advice in Gal., vi., 1–10.

The greatest commercial city of the world, London, sends out no mail and has no postal delivery on Sunday.

Free Christian Commonwealth

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OBITUARIES *extending over ten* (10) *lines will be charged at the rate of* 10 *cts. per line—eight words to the line.*

Mr. Joseph V. Morton, of Shelbyville Ky, has kindly offered his services in behalf of the *Free Christian Commowealth*, in Shelby Co, and he is hereby authorized to receipt for any money's paid to him for the paper. He will also receive the names of new subscribers and forward them to us. He will also receive orders for Dr. Robinson's, new book, "Discourses of Redemption."

We hope onr friends will not forget the fact—a fact which we are not allowed to forget—that printer's bills must be paid weekly. We would remind our subscribers that we are now publishing the 2d volume of the *Free Chaistian Commonwealth*, and hope they will remit the amount of subscription.

Baptism by Immersion under the Assembly's Authority.

We find the following in the *Presbyterian* of October 27:

"*Large Additions.*—The Rev. T. G. Murphy, who is laboring in Amelia county, Va., for the Assembly's Committee of Freedmen, in a note to this office, says:

"On last Sabbath I received forty-one additional members into one of my churches. Of this number I baptized 32 by *immersion*. The church now numbers ninety-four members. In my two churches there are now one hundred and thirty members, forty-two of whom I immersed.

Neither Rev. Mr. Murphy nor the editor condescends to explain the reason for this wholesale baptism by *immersion*, which the Westminster Assembly came within one vote of declaring to be no baptism at all. Every pastor of any experience knows that when the case arises of a convert wishing to be *immersed*, the desire arises from a total misapprehension of the nature and significancy of the ordinance. And therefore the wise and conscientious pastor is unwilling to gain a member at the expense of officially endorsing grave error.

It would seem to us that such scruple should prevail, if at all in the case of the poor ignorant African. Surely the church cannot afford to let the *mode* of baptism be decided by such theologians.

But does not this latitudinarianism grow out of the instinctive feeling of all Northern men, that any thing in the way of religion is good enough for a negro? They are only negroes! Why not humor their superstitions? We doubt the efficiency of such a gospel for the negro as humors his superstitions.

Manly fraternal Tribute to Dr. E. D. McMaster.

In a very pleasant passage at arms with the *New York Freeman's Journal*, on the subject of Dr. Dabney's account of Stonewall Jackson's reception into the Presbyterian Church, we had occasion to say of Mr. McMaster the editor:

We do not even now know precisely the degree of relationship between him and his distinguished namesake in the Presbyterian Church. When we say, however, that we have ever entertained the greatest respect for the Presbyterian Doctor McMaster, as a man of genius, a profound theologian, a bold, fearless, honest man, and a high gentleman—notwithstanding all his strange vagaries as an abolitionist, nobody who knows us will longer wonder that we should be able to entertain a like respect for the New York kinsman as a man of fine genius, manly courage, true honor and high principle, in spite of the fact that he has fallen into the errors of Rome. We can only regret that so glorious a cause as that in which his fore-fathers suffered, should have lost the services of a son who has shown so much of their indomitable martyr spirit.

In his paper of October 27th, the editor concludes a sur-rejoinder, with the following paragraph, which as an old friend of Dr. E. D. McMaster, we take special pleasure in reproducing:

In regard to our personal history and relationships, we have already said more than was worth while. What kindred we are to Dr. E. D. McMaster, it would be for him, as considerably the older man, to acknowledge, or to disregard. As to "genius," Dr. Robinson may, or may not, be mistaken in him—as he certainly is, when he kindly attributes the same to us. That is a small matter, either way. But in regard to his unsurpassed honesty, and chivalrous honor, he has said none too much. Never was there a more unselfish and fearlessly true heart held, intellectually, in the bond of Calvinism. He would die sooner than do a thing his conscience condemned, or that was mean. We can assure Dr. Robinson, moreover, that he misjudges him, in speaking of his "vagaries as an Abolitionist." In the political and offensive sense of that term, he *never* was an abolitionist. His early training; to which he has been but too literally faithful, would forbid it. Moreover we have the testimony, among our personal friends of several of the brightest men that were under his training, in their youth at Jefferson College, and at Miami University, and who hold with Dr. Robinson on the slavery question, that Dr. McMaster was no "abolitionist," in the bad and political meaning of the term. That he abhorred slavery, and wished the country rid of it, was true, The same was true, before the late war, of many large slaveholders, of our own acquaintance. But it was not in his nature to be a revolutionist, or to overturn the political fabric, for the sake of getting rid of one of its incidental evils. Nor would he work by sinister and conspiratory means, to do underhand, what he had not the legal right to do openly. Therefore, except as Washington and Jefferson were "abolitionists"—as *wishing* it were done away with—he was no "abolitionist."

The Synod of Philadelphia Whipped in.

It will be remembered that the action of the Synod of Philadelphia last year, pronouncing the Doctrine Loyalty and Freedom orders not obligatory as constitutional rules, was cited very freely as an encouragement to "wait," "wait;" and conservative men at the North would go with us. But as usual, the men that waited to be hand-cuffed show any other than a fighting propensity after that process is completed. We are not surprised, therefore, to meet with the following announcement:

"The Synod of Philadelphia met at Easton, Pennsylvania, last week. The following resolution was adopted by a vote of 82 to 29:

Resolved, That in the action of the last General Assembly at St. Louis in the case of the Louisville Presbytery, and the signers of the Declaration and Testimony, this Synod recognizes an honest and enlightened zeal for the purity of our beloved Church, and also their full constitutional right to make such decision, and we trust and believe that it will ultimately appear healthful and happy in its results."

Had any one suggested a year since, that such a resolution would ever pass the Synod of Philadelphia—the indignant reponse would have been, "Is thy servant a dog that he should do this great thing."

The Freeman's Journal and Brs. Dabney and White.

We are pleased to reproduce the following candid correction of a mistake by the Editor of the *Freeman's Journal*.

In response to the first and second of Dr. Robinson's paragraphs, it is our duty to admit that we had not apprehended the latitudinarian accommodations of *modern* American Presbyterians to the skeptical spirit of the times. The custom and usage of this modern phase of Presbyterianism is a defence to be taken into account, and, in face of it, we withdraw the charge that Dr. White, of Lexington, who was the pastor of the renowned Stonewall Jackson, made concessions not permitted by his communion, or that Dr. Dabney, in narrating the fact misrepresented that usage. We must, still, be permitted to distrust, and, in fact, to reject, Dr. Dabney's *opinion* that Stonewall Jackson, *afterwards* accepted the doctrine that good actions, done by a sincere Christian, are "filthy rags," and have *in themselves*, no merit in the eyes of God. Jackson's piety was some little of the kind of Shakespeare's Capt. Fluellen. While giving God all honor and thanks, he considered that a "stout holding of the pridge," and hard fighting, were neccessary adjuncts of victory! Nor can we change our conviction that it was neither wise nor generous in Dr. Dabney to give the strong *sectarian* cast to his life of a hero that men of all religions, and of none, so venerate.

The Short Sermon mania Professionally endorsed.

The Abbe' Mullois, chaplain to the French Emperor, in a volume on popular sacred eloquence; as cited in the North British Review, gives the following direction to preachers:

When about to compose your sermon, first study your topic, seizing the salient points of the truth you are going to expound, and then write. But do not stop there—begin afresh. Supposing you have written four pages, reduce them to two, retaining all the thoughts and vigorous ideas of your first draft. On ascending the pulpit, place a watch by your side, and begin thus: 'On Sunday last we said so and so, let us proceed.' Then enter at once upon your subject, cutting it short when the appointed time arrives. People will say that you do not preach long enough, that you tantalize your audience, and rob them of a real pleasure by being so brief. Heed them not, but remain inflexible, for such persons are unconsciously real enemies to religion. Adhere more strictly than ever to your prescribed rule; then rest assured that your discourses will be talked of; every one will be anxious to *witness* a seven minutes' sermon; the poorer classes will come, and the rich will follow. Faith will bring the one, novelty will attract the other, and thus the Divine Word will have free course and be glorified.

It does not seem to occur to the Abbe' that there is no particular reason in the nature of things for limiting the Sermon to seven minutes; and therefore just as one has learned to say his say in seven minutes, some ambitious rival may get the start in popular favor by preaching but *five*, *three* or *one* minute; would it not be the surest way to reputation not not to preach at all?

The "Judicious Hooker" as a Preacher.

It will surprise those who have become familiar with the profound argumentation and the many brilliant bursts of eloquence in the "ecclesiastical polity," to read the following contrast between Hooker and Travers as preachers, from Fuller's Church History:

Mr. Hooker his voice was low, stature little, gesture none at all, standing stone-still in the pulpit, as if the posture of his body were the emblem of his mind, unmovable in his opinions. Where his eye was left fixed at the beginning, it was found fixed at the end of his sermon; in a word, the doctrine he delivered had nothing but itself to garnish it. His style was long and pithy, driving on a whole flock of several clauses before he came to the close of a sentence. So that when the copiousness of his style met not with proportionable capacity in his auditors, it was unjustly censured for perplext, tedious, and obscure. His sermons followed the inclination of his studies, and were for the most part on controversies and deep points of school divinity.

Mr. Travers his utterance was graceful, gesture plausible, matter profitable, method plain, and his style carried in it *indolem pietatis*—a *genius of grace* flowing from his sanctified heart. Some say that the congregation in the Temple *ebbed in the forenoon and flowed in the afternoon*, and that the auditory of Mr. Travers was far the more numerous,—the first occasion of emulation between them. But such as knew Mr. Hooker knew him to be too wise to take exception at such trifles, the rather because the most judicious is always the least part in all auditories.

We are gratified to learn that a revival of great interest is in progrss in the Pennsylvania Run Church, in this Presbytery of which Bro. Duncan is stated supply. Rev. W. T. McElroy of this city has preached every day for some ten days, with great acceptance, and the result is that on last Sabbath fifteen persons united with the church on profession of their faith in Christ.

Blackwood's Magazine, for October has been laid upon our table. It contains the following articles viz. Sir Brook Fossbrooke-Part XVII. Concerning Salads and French Wines. Light & Dark Blue. Nina Balatka Part IV. Alison's History of Europe, 1815-52. Lectures on the History of the Jewish Church. Cornelius O'. Dowd.

Address the Leonard Scott Publishing Company 38 Walker st. New York.

The North British Review for September has come to hand. The articles are: 1. Mr. George McDonald's Novels. 2. Sir William Rowan Hamilton. 3. Recent Humorists: Aytoun, Peacock, Prout. 4. The Ethics of Aristotle. 5. The English Pulpit. 6. Meteorology, Past and Present. 7. George Elliot's Novel's. 8. Keble, and the Christian Year."

Address the Leonard Scott Publishing Company 38 Walker st. New York.

Le Bon Ton—for November, has come to hand. It presents quite a variety of fashions, which make it an attractive book for the ladies.

Address, S. T. Taylor, 349, Canal street, New York.

RE-UNION.—The Presbytery of Vincennes, after endorsing the action of the last General Assembly in relation to the signers of the Declaration and Testimony, adopted the following paper on re-union:

That it is highly desirable to consummate an organic union between the New and Old School churches, because they adopt the same standards, and it is believed that a great saving of men and means will be gained thereby. And that it will be in conformity to the prayer of the Great Head of the Church that his people may be one. We hold it to be the duty of the Church to strive to bring about such an union among all denominations who hold the same doctrines and have the same polity; if this can be done without the sacrifice of principle. And we believe that in the providence of God, the time has arrived for such a consummation.

The vote stood 12 for and 5 against.

F. R. MORTON, Stated Clerk.

The Presbytery of Hudson (N. S.) at its recent meeting adopted the following minute:

Whereas, The General Assembly of our Church, which met at St. Louis, appointed a Committee of fifteen to meet a similar Committee appointed by the General Assembly of the other branch of our Church, and to confer with them, in the recess of the General Assembly, in relation to the reunion of the two branches of the Church and to report to the next General Assembly, and also, as according to the report of our Commissioners, and of the public press at the time that the Assembly met, the spirit of the two Assemblies was decidedly in favor of such reunion: Therefore

Resolved, 1. That this Presbytery heartily aproves of this action of our General Assembly, and fully sympathizes with the spirit which led to it; and it earnestly hopes that, under the Providence of God, it may lead to the reunion of these two great Christian bodies.

Resolved, 2. That the Presbytery deems this to be a proper time to express its opinion upon this important matter, and orders this minute to be put upon its record, and published in the religious papers, that its sentiments may be known.

O. M. JOHNSON, Stated Clerk.

Rev. W. A. Hall, of New Orleans, La., having accepted the call to become pastor of the Church of Columbus, Ga., correspondents will address him at the latter place.

Rev. Dr. Krebs, we regret to hear, is suffering under a painful and dangerous malady, from which recovery is thought to be doubtful. During the past few years his health has not been firm, and although appearing robust, he has wanted his former vigor. A trip to Europe last summer proved beneficial, but it would seem not to have brought permanent relief. His friends have much anxiety respecting his present condition.

The Presbyterian congregation at Athens, Ga. have made choice of Rev. J. DeWit Berkhead, of Decatur, as pastor to fill the vacancy caused by the death of Dr. Hoyt.

Rev. Mr. Brauns has declined the call of the First Church of Cincinnati.

Change of relation.—Rev. W. P. Strickland, D. D., has left the Methodist Church and united with the Presbytery of Long Island.

Radicalism a Bond of Church Union.—The Presbyteries of Libson (O. S.) and Trumbull (N. S.) met in convention in Poland, Ohio, on Sept. 26, and during their session adopted the following resolutions unanimously.

Resolved, That in view of the spirit and action of the two Assemblies of 1866, this Convention is encouraged to hope that at no distant period these two bodies will be organically one.

Resolved, That the hindrances to the union are much less now than at any former period.

Additions to the Church in Kanawha.—A correspondent in West Virginia, advises us that at a sacramental meeting recently held at the Kanawha Salines, in which the Rev. B. B. Blair was assisted by the Rev. J. J. Brown—twelve were added to the church.

Rev. Jonathan Cross, late of Baltimore, Md., has accepted a call to the—— church, Wheeling, West Virginia. He will enter upon his charge about the first of November.

A State Union Prayer-Meeting.—A number of pastors and resident ministers at Springfield, Ill., in the name of the people of that city, have issued a call inviting all Christians in Illinois, of every name, who believe in the divinity of our Lord Jesus Christ, eternal punishment, and justification by faith alone, who desire an out-pouring of the Holy Spirit upon the churches and the people throughout the State, to assemble at the capital, from Wednesday, November 14, at two o'clock in the afternoon, until Monday, November 19, at twelve o'clock, noon, for the purpose of offering united prayers to God.

The church at Decatur, Ill., have given a call to the Rev. S. J. Conn, of the Presbytery of Steubenville.

Mr. J. W. Knott. of the North-Western Theological Seminary, was licensed by the Presbytery of Cedar, at its meeting in Tipton, last spring.

Rev. Robert McCaslin late pastor of the Reformed Presbyterian church, Xenia, has received and accepted a call to the pastorate of the Presbyterian church at Sidney, O.

Preaching the Gospel in Missouri.—Rev. Hugh R. Smith, a Cumberland Presbyterian minister in Jackson county, writes to the Banner of Peace, from Independence, Sept. 13, as follows:

I am yet out of prison. I was called before the court last Thursday evening, the case was not tried, but continued until the March term—six months hence. I start to a protracted meeting to-morrow morning, determined to preach on, as though I were not under indictment for preaching; and may God help me to be more useful the ensuing six months than I ever have been!

God is graciously reviving his work in the once depopulated county of Jackson, and building up broken down congregations; and places, that a few months ago were a wilderness of ruins, now blossom as the rose.

Professor of Theology.—The Rev. Robert Watts, D. D., a native of Ireland, but who studied theology at Princeton, and was for several years pastor of the Westminister Presbyterian church, in Philadelphia, has been elected Professor of Systematic Theology in the General Assembly's College, Belfast, Ireland.

A New Presbytery.—At the late meeting of the Synod of Baltimore, a Presbytery organized by our missionaries at Rio Janeiro, was received into connection with that body.

It is understood that Rev. Robert Alexander, of the Presbytery of Donegal, will accept the unanimous call tendered him from the First Presbyterian church of St. Clairsville, Ohio, and it is expected that he will enter upon his labors in that field. about the first of January next.

The Rev. T. N. Haskell has resigned the pastoral charge of the First Presbyterian church, East Boston, Massachusetts.

Religion and Amusements.—The Young Men's Christian Association, New York, is raising funds to build, at a cost of from $250, 000 to $300, 000, an immense edifice, to include a hall, library, lecture rooms, and other conveniences for sacred song, devotion, preaching, *games of billiards, bowling and other pastimes.*

Church Names.—There is in Indiana an offshoot from a church of Disciples, on whose house of worship (?) is the inscription: "*Republican* Church of Christ."

Rev. J. F. Hurst, D. D., of the Newark conference, pastor of Trinity M. E. Church, Staten-Island, and author of the scholarly work on "Rationalism," has at last accepted the appointment, long since tendered him, of Theological Tutor in the Mission House in Bremen, Germany. He succeeds Rev. W. F. Warren, D. D., who returned several months since, and is now a professor in the Biblical Institute at Concord. Dr. Hurst is a young man of close literary habits, and is thoroughly familiar with the German language.

Rev. Dr. Anderson, for forty-four years an officer of the American Board of Commissioners for Foreign Missions, resigned the presidency at its session in Pittsfield. On retiring he was presented with $20,000 from gentlemen in Masachusetts, Connecticut, and New-York. On receiving the checks Dr. Anderson communicated to the board that after the deaths of himself and wife the money unused should be given as a mission fund.

Rev. Alexander Clark, A. M. formerly associate pastor of the Church of the New Testament with Rev. Thomas H. Stockton, D. D., Philadelphia, and the late pastor of Union Chapel, Cincinnati, has been appointed pastor of the First Methodist Protestant church, Pittsburg, Pa. He will continue to edit the *School Visitor* in Philadelphia as usual.

An Argument that Proves too Much.—The Watchman and Reflector, arguing for immersion exclusively, says: "The uniform practice of the Greek Church, down to our own day, using immersion only, is on this point entirely conclusive proof. That church is not only primitive but oriental." To this the Boston Recorder adds: "But the Greek Church practices infant baptism. Will the Watchman allow that its practice is entirely conclusive proof that infant baptism was the practice of the primitive churches?"

Singular Incident.—One of our ex changes announces the recent immersion of a Methodist lady, by a Presbyterian minister, in the Ohio.

Millenarian.—The Rev. Dr. Joseph T. Duryea, seems to have gone over to the side of the Millenarians. At a reunion of an uptown Congregational society a few evenings ago, he is reported as having said that he thought the Congregational Church was the type of the church of the millennium, because under the personal reign of Christ there would be no need of government either in state or church, *and the Congregationalists had next to none.*

We trust our good friend has not been incurably perverted into the support of a theological and ecclesistical heresy. But when one has been made a Doctor in Divinity, of course he is expected to teach something worthy of specific attention. If our Congregationalist brethren are flattered into the belief that they dwell in the midst of the millennial period in consequence of their being destitute of government, will not such faith retard the coming of the expected day when order will be the law of earth as it now is of heaven?—*Chris Intelligencer.*

Richmond Eclectic Magazine.—The Editors and proprietors of this forthcoming monthly, have found it impracticable to secure the issue of the first number before the 2nd week in November, at which time it may be certainly expected, and upon the first of each month thereafter.

Mr. Stewart's offer of one million of dollars for the erection of more comfortable buildings for the poor, has been responded to by another gentleman of wealth, who agrees to furnish the lots.

MARRIED,

In the Presbyterian Church, in Paducah, Ky., Oct. 16, 1866, by Rev. J. T. Hendrick, D. D., Mr. WM. H. RIEKE and Miss MOMIMA SMEDLEY, daughter of the late Wm. Smedley. all of that city.

On the 20th ult., at the residence of the bride's father, Hopkin's Place, Niagara, C. W., MARCUS. A. SPURR, near Lexington, Ky., to Miss SUSIE PORTERFIELD, second daughter of John Porterfield, Esq., formerly of Nashville, Tenn.

At Covington, Tenn., on the evening of the 26th October, by Rev. James Holmes, D. D., the bride's father, Captain THOMAS F. PATTISON, of Memphis, Tenn., to Miss ANNA W. HOLMES, of Covington, Tenn.

On Thursday, 25th inst., at the residence of the bride's father, in Fayette county, Ky., by Rev. R. G. Brank, Mr. WALKER, of Lawrenceburg, Ky., to Miss LAURA T. MCLANAHAN.

DIED,

On Friday, October 12, at 11 o'clock P. M., at Mt. Washington. Ky., SAMUEL. P. EMBRY, son of Col. Benj. T. Embry, of Galley Rock, Ark., aged 18 years.

At a meeting of the students of Mt. Washington Male and Female Academy, the following were unanimously adopted:

WHEREAS, God, in His mysterious yet all-wise and merciful providence, has seen fit to remove by death our much loved and respected fellow student, Samuel P. Embry:

Resolved, That we yield in meek submission to this afflictive dispensation, and sincerely believe that "the Judge of all the earth will do right."

Resolved, That, as a school, in the death of Samuel P. Embry we have lost a kind and loved friend, a bright and promising student, and a faithful, prompt, and obedient pupil; and in his sudden call from our midst, whilst yet so young, we would learn our own feeble hold on life, and ask God to help us "so to number our days that we may apply our hearts unto wisdom."

Resolved, That we extend to the deeply stricken father and other relatives our warmest sympathy, and may the very God of Grace sustain them.

Resolved, That these resolutions be printed in the Louisville Courier and Free Christian Commonwealth.

WILLIAM HATCHETT, A. J. PORTER, Miss SALLIE WRIGHT. Miss SUE DENT, Committee.

J. W. HEAGEN, Chairman.

In Nicholas county, Ky., July 8, 1866, ISABEL, wife of John Kincart, in the 71st year of her age.

In Boon county, Indiana, September 25, 1866, Mrs. SUSAN BUNTON, in the 78th year of her age.

They were both pious and consistent members of Carlisle (Ky.) Presbyterian Church, for more than thirty years. H.

Western Presbyterian and Methodist Advocate please copy.

DEPARTURE OF TRAINS.

Louisville and Nashville Railroad.

Nashville Passenger Train..... 9:00 A. M.
" " " ..... 7:00 P. M.
Lebanon Train..... 7:35 A. M.
Bardstown Train..... 4:20 P. M.

Louisville and Franktort and Lexington and Frankfort Railroad.

Express Train..... 6:00 A. M.
" " ..... 2:20 P. M.
Accommodation Train..... 5:15 P. M.

Louisville, New Albany and Chicago Rail road.

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

Jeffersonville Railroad.

Cincinnati Express..... 2:15 P. M.
St. Louis Express..... 9:20 P. M

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General Assembly Record, 1866.
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Sept. 6-tf

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REV. J. V. COSBY,
July 13. Bardstown Ky

4

Free Christian Commonwealth

Synod of Missouri.

We had hoped that some of our friends in Missouri would have favored us with a report of the doings of the Synod, for our columns; but as we have not been so favored, we publish an abstract of the proceedings as found in the *Missouri Presbyterian*—also so much of the report of the Committee on the Minutes of the General Assembly as refers to the ecclesiastical matters so engrossing the minds of the people:

"Immediately after the opening sermon, the Moderator constituted the Synod with prayer, and all the members present were enrolled.

Rev. Mr. Niccolls moved that the names of the signers of the *Declaration and Testimony* be stricken from the roll. The motion was seconded.

Dr. Brookes moved that the Synod adjourn until next October. This motion was voted upon and carried.

Just here, we make two remarks—

(1.) An earnest desire was expressed on both sides of the house that, if possible, the Synod might be saved from division. In accordance with this desire, it was understood beforehand that the foregoing resolutions should be offered.

(2.) After the announcement of the vote upon the motion to adjourn, the Moderator did not pronounce the body adjourned, for the reason that members, on both sides, seemed to desire a free interchange of views, so as fully to understand what either party wished and intended to do, provided it were definitely agreed to transact no business, but to adjourn until next year. Therefore, a protracted *interlocutory* was held, continuing through Wednesday evening, Thursday and part of Friday. During this informal conference, it appeared that some of the Assembly men were endeavoring to prevent the immediate dismemberment of the Synod, in the hope, as it struck us, that by delaying until the meeting of the next Assembly, or until next fall, their party could not lose anything, but might gain very much. Whatever the motive which prompted them to counsel delay, the *Declaration and Testimony* men and their friends evinced a willingness to adjourn at once, without transacting any business. When, however, certain brethren——Finley, Steed, Miller, &c.—plainly and repeatedly stated that, in their opinion, the Synod was already dissolved, inasmuch as signers of the Declaration and Testimony had been enrolled—that they could not vote, for they did not recognize us as a Synod, and frankly declared that sooner or later they would organize a new Synod, as directed by the Assembly, it was very evident to the majority that no good, but, very likely, much greater harm would result, by waiting another year. They would not, as they could not, consent to tie their own hands, while brethren on the other side were unwilling to bind themselves to remain quiet also.

The spirit of the majority of the Synod may be gathered from the fact that the following paper was offered by a signer of the Declaration and Testimony, as a substitute for Dr. Montgomery's resolution, and was voted down:

Resolved, (1) That, in the judgment of this Synod, the Synod of Missouri is not dissolved under the order of the Assembly.

Resolved, (2) That in postponing the transaction of business until next October, the Synod sincerely purposes and earnestly hopes, by this measure, to avert the evils of division.

This was offered, it must be remembered, when nothing had been done beyond enrolling the members who were present, and when it was proposed to adjourn without attending to any business. As we have just said, this paper was lost, and Dr. Montgomery's, which breathes much more of subordination to the General Assembly, was almost unanimously adopted, viz:

RESOLVED, As the sense of this Synod, that, in the action had last night, the Synod of Missouri did not violate, nor design to violate, the injunctions of the Assembly, but simply to hold the whole subject in abeyance until after the next General Assembly.

In a word, then, we all felt that the division must take place. We went back to the beginning. A change of votes on the motion to adjourn, was allowed, and that motion was declared to be lost. Then, Mr. Niccolls renewed his motion to direct the Clerk to strike from the roll the names of the signers of the *Declaration and Testimony*.

Ruling Elder D. H. Bishop, who is not a signer of the *Declaration and Testimony*, offered the following as a substitute for the resolution of Mr. Niccolls.

INASMUCH as private judgment is both a right and a duty—a right which no man can surrender and remain a Protestant, and a duty which cannot be neglected without sin; and

INASMUCH as the standards (the fundamental law) of the church are authoritative above the orders of any Church Court; therefore

RESOLVED, That the signers of the Declaration and Testimony are not slanderers, schismatics, and rebels against ecclesiastical authority, but have simply exercised a great Protestant right, and discharged a solemn duty; and

RESOLVED, That the Synod, having no evidence that these brethren are not in good and regular standing in their respective Presbyteries and Sessions, cannot, without violating the constitution of the Church, deny them their seats.

This paper was adopted.

Mr. Niccolls and others then quietly withdrew and organized another Synod.

The Committee on the General Assembly made the following report which was adopted:

The Committee on the Minutes of the Assembly would respectfully report, that they have examined the same as carefully as the limited time allotted to them would permit. They find that great matters, vitally effecting the purity of the doctrines of the Presbyterian Church and its principles and form of government, were entertained and passed upon by the Assembly; and that to many of its acts they are compelled to enter their grave disapproval. They find that in the very opening of its sessions an order was passed under the severe application of the previous question, unjustly excluding from the body Drs. Stuart Robinson and S. R. Wilson, and the venerable C. A. Wickliffe and Mark Hardin, Commissioners from the Louisville Presbytery; and that the preamble to such order contains the cruel intimation that there was the strongest ground for believing that one of them would have been excluded from the functions of the gospel ministry, if the Presbytery of which he was a member and commissioner, had faithfully discharged its duty. That an intimation, so ungenerous, so unchristian and so untrue, should have been entertained, and is spread upon the permanent minutes of the highest court of the Presbyterian Church, a church whose institution guards with sleepless care the reputation of all its members, is matter of the greatest wonder and the deepest humiliation.

The report of the Special Committee of seven, in the matter of the Presbytery of Louisville, and of the Gurley resolutions, which were subsequently engrafted upon it, declaring the Declaration and Testimony to be a slander against the church, schismatical in its character and aims, and its adoption by a church court an act of rebellion against the authority of the General Assembly, and summoning the signers of the Declaration and Testimony to appear before the next Assembly to answer for what they have done in that matter, have been so repeatedly and fully exposed in their unconstitutional features, and so recently felt in their terrible results, that your committee do not feel called upon to reproduce them. One of the reasons assigned by Dr. Gurley for the adoption of his paper, and ordered by the Assembly to be spread upon their minutes, is that it gives the signers of the Declaration and Testimony, time for repentance, and yet without repentance they are still permitted to preach the gospel, and moderate church Sessions. It directs that they shall not be permitted to sit as members of any church court higher than the Session, and yet they were authorized by a formal vote of the Assembly to continue to occupy their seats in that body, the highest court of the church, after the passage of the Gurley paper. Orders so arbitrary, and inconsistent, issuing from no principle, but views of expediency and a determination to retain power, show the urgent necessity of a return to the constitutional provision that process against a gospel minister shall always be instituted in the Presbytery of which he is a member.

Your committee are compelled to express their strongest condemnation of the action of the Assembly in regard to the Walnut Street Church, under the care of the Louisville Presbytery. That action orders that three individuals, D. McNaughton, B. F. Avery and Jas. A. Leech shall be recognized and acknowledged as ruling elders in said church, while "the case" as declared by the protestants to the action "was not before the Assembly either upon complaint, appeal, reference, or review and control—in one or other of which ways only could it be regularly brought under their jurisdiction."

The objections to these different acts of the Assembly have been so clearly and fully embodied in the different protests spread upon the minutes and published in the papers, and so thoroughly discussed, that your committee do not feel it incumbent upon them to dwell upon them now.

The committee find in the minutes of the Assembly, the record of action looking to the union of the Old and New School Presbyterian Churches;—also, action adverse to the union of said Old School Church with the branch of the Presbyterian family organized in the Southern States. The Synod feel called upon to express their deep regret, and their strong disapprobation of the course of the General Assembly in seeming to ignore agreement on fundamental doctrines of faith and church polity as a basis of union, and making similarity of political views, the foundation of ecclesiastical unity.

For the Free Christian Commonwealth

One effect of the Bible is to educate the Human Mind and to turn out the Highest style of Man.

This may seem to have been implied in what we have already said. But we wish here to take a different and varied view of the subject; although the Christian religion is by far the mightiest and most benign of all the powers that operate upon the human mind, yet without high intelligence in its teachers and professors its influence is comparatively small. Religion, without intelligence, is not likely to reach all orders of mind nor to exercise a very predominating power in the world aside from and beyond the power of religion itself. The mind needs the light, the culture, and the energy of enlarged knowledge and the stimulus of quickened thought to work out its greatest and most glorious effects upon human character.

As the sun rises so his light comes with him, and as the Bible appears in a nation, so it carries its own light with it. And as it supplies moral light and fitting stimulus to the soul, it at the same time begets a love of knowledge and supplies the means to that end. It supplies the moral and intellectual elements with which it constructs those great and admirable characters, and lofty specimens of men, who take their breadth of mind, their justice and liberality of sentiment and their noble and generous actions from the mutual operations of religious and general knowledge. The greatest lights in the world have grown great with the Bible in their hands and their knees often bent in prayer before God. The greatest ornaments of the Legal and Medical profession have been men of this order. Hence their strength, their power, and well balanced harmony of life and character. No such men have ever been made or known except as the Bible has made them. They grow from the compound operations of large knowledge and moral force.

The Bible is, not only the source of the greatest and most essential of all knowledge, but it sheds a light upon all other departments and principles of knowledge. It introduces the student into the arcana of God's greatest works and most mysterious ways; and marching hand in hand with all human knowledge, it exhibits to the human eye a clearness of vision, and extent of grandeur, of sublimity, of splendor, and variety of objects, far outstripping the possibilities of mere natural philosophy. Taking its stand at the great central throne, it sweeps in vision the vast and wonderful domains of creation, Providence, and Redemption.

It begins with principles clear to reason and natural to the human soul, because it begins with a personal God as the Great First Cause of all things. And not merely as a cold philosophical idea, but as a heavenly father to all his children. This rich and glorious idea of divine personality is the great leading light amid all darkness and perplexity of life. It threads the way amid ten thousand labyrinths. It chases the cold, benumbing shades of pantheism from the earth. It lets the sun of day shine through to animate the efforts and beam the light of intelligence upon all essential subjects. It gives end and aim to human existence, labors, and prospects.

A personal God accounts for our accountability, and assigns reasons and motives for a right and holy character while pantheism mocks at the bare idea. The christian mind starting from a point that overloooks immensity, it is neither deceived by the pretensions nor caught in the snares of a bewildering philosophy. Clearly discerning those points where clouds and darkness limit the human view, where perverted learning runs mad, and where men have rushed recklessly into the fogs and quagmires of atheism, it runs no risks of delusion and fears no triumphs of infidel jubilation.

The Bible, therefore, has much to do in guiding the intellect in the paths of science, in holding it steady and true as it climbs upward along the line of immensity, or as it drives its investigations amid the materials of our own sphere.

What therefore can be a greater mistake than to suppose that the Bible has nothing to do in guiding, training, and educating the intellect of man? For what can more eminently enlarge, elevate, sharpen and polish the mind than the great revelations made in the divine word? What is there so high, what is there so profound, what so vast in extent, what so wonderful in power, and what so incomparable in wisdom and knowledge as God himself? The study of him and his works should ever move in parallel lines. This ennobles the mind, deepens and widens the channels of thought, whets the mental faculties to their keenest edge, brightens and disciplines the soul far beyond any single materiality of study. The subjects of revelation demand the profoundest studies and richly repay the student beyond all other matters of investigation.

There is no subject so profound, so full of illustration and exhaustless in its stores of instruction as Christian Theology. As to the wealth of the mind and as to its effect upon men in keeping them from moral and mental bankruptcy, the Bible is the California and Australia of the human intellect. It abounds in mines of wealth which enriched generations past and will exhaustlessly enrich those that are to come. To the poet and historian, the theologian and philosopher, and to men of all kinds and callings it is alike and infinitely valuable. Hence our English literature is full of the riches and inspiration of the divine word. Let all English poetry be destroyed which has borrowed suggestions, illustrations, and allusions from the Bible, and there will not be much left. It built the stately and ponderous verse of John Milton. Its colorings appear at times even upon the pages of Shakspeare. It breathes like the freshness and fragrance of spring in Cowper, and Byron too gathered his flowers from, and smells of the odors of ancient Palestine.

And what is true of poetry is equally true of prose. It warms and enlightens the morality and goes sounding along in the pages of the Spectator and Rambler. As it infuses justice and generosity into statesmanship, it inflames, adorns, and enriches the eloquence of Burke. It swells the periods and strengthens the proud and lofty sentences of Pitt. It sways the rhetoric and indites the reasonings of Fox. Its life and modes of thought pervade the great mass of the greatest of English works. The whole range of British literature, whether in Europe, Asia, or America, has partaken largely and vitally in the sentiment, morality and other characteristics of the Bible. Nothing has ever stirred the soul to such depths, nor invaded it so extensively and powerfully with benefits and blessings as that Book.

Look at those countries where it is not the common gift to the people and the general mind is a pool of a thousand years' stagnation. No change and no upward movement in the masses. Old things do not pass away and all things do not become new. The monotony of thought and life do not change. What an escape from priest and pope to an intelligent worship of God? What an escape from Mount Olympus to Mount Zion—from the rabble deities of Homer and Virgil to the Jehovah of the Bible. What a light is the Bible to scatter the darkness of atheism and to reconcile man to his own existence? However we may justly honor old Greece and Rome for our classic learning and mental discipline, the divinity of the Bible shines out so sublimely grand and so conspicuously clear beyond all that men have praised in Grecian and Roman literature, that any attempt at comparison looks like an attempt at the profane and ludicrous. The one has some brightness and beauty, some sublimity and excellence mixed up with great masses of heathenish superstitions and abominations, while the other shines all over in the light of a literature of unparalleled excellence and at the same time with the spirit of the infinite God. It is but the reflections of his infinite perfections. The very subjects and objects of the Bible make it sublime. Its God is the ever living and true God, and such a God as reason rejoices in and loves to embrace; and that man is the victim of an excess of shallowness and inanity who either denies God altogether, or who receives any other than that of the Bible.

"As Good as a Christian."

"I fear that my husband will stumble into hell over the faults of professing Christians." Such was the remark of a lady whose husband belonged to that large class in every community that lives on the faults and inconsistencies of the children of God. They claim that they are as good as Christians, and look for the Christian's joy in the world to come.

It need not for a moment be denied that Christians have faults, and are not as consistent as they ought to be. Every true believer in Christ will tell you that he is a greater sinner than you think he is. He knows the secret faults of his heart. You only know the inconsistencies of his outward conduct.

And yet there is a heaven-wide difference between the most unworthy child of God and the most moral and upright man who is not a Christian. The one will be saved; the other, unless he repent, will be lost. The one has consecrated himself to the service of God, and has the promise of God's strength to help him purify his heart and life. His heavenly Father is working in him day by day the work of sanctification. The other is living without God, living for self; and not simply standing still in his wickedness, but day by day growing worse—hardening himself more and more against God!

The assertion so often made by men of unrenewed hearts, "I am as good as a Christian," is made as an excuse for not becoming a Christian. It is made to cheat the conscience, which is telling all those who make such a boast, "You are not as good as a Christian" Well indeed will it be for those thus deceiving themselves, if they open their eyes to their true state, ere they stumble into hell over the faults of professed Christians.

We attempt not to palliate or excuse these faults. Christians ought to give much less occasion to the world to find fault with them. Every true Christian is seeking just this, that he may so let his light shine that men may take knowledge of him that he has been with Jesus.

But every man must give an account of himself to God; and tried by this rule, where do you stand? What if the world were hypocrites, and going down to eternal death, that would not alter your own responsibility to seek the kingdom of heaven, to give your heart to the Saviour, and serve him all your days. If you have been making this miserable excuse for not coming to Christ, I pray you, my dear friend, give it up at once. Let it not longer be said of you, "I fear he will stumble into hell over the faults of professing Christians."

A. O. K.

"Take this Child, and Nurse It for Me."

EXODUS II: 4.

We find in the *Presbyterian*, the following beautiful and instructive incident in the life of an esteemed Christian lady, Mrs. Agnes Carter, the mother of Robert Carter & Brothers, of New York, lately gone to her reward.

"Last autumn an aged Christian, a widow of four-score years, related to me an experience of her early days. The haunts of my childhood had been the haunts of hers. And other sympathies, too, closer than those of country or of kindred, led her to speak freely of what she had seen and felt during a checkered pilgrimage. When she first entered upon her married life, she and her husband could lock the cottage door, and go together, morning and afternoon, to the house of God. After the birth of their first son they had to enjoy this privilege in turn; one going in the forenoon, and the other in the afternoon. But the sickness or fretfulness of the child not unfrequently detained the mother at home during the whole of the Sabbath. This she felt to be a great privation. On one such occasion a neighbor, coming in to inquire about her welfare, found her in tears.

The dejected young mother was already a Christian; she had early been brought to the knowledge of the truth as it is in Jesus; she was a lover of the Lord's house, and of the Lord's day; she trusted in Jesus as a Saviour—but she had not yet learned lovingly to accept all his discipline. There were things connected with it "too painful for her." She did not know what was to compensate her for the want of the days in the courts of the Lord: and so she told her neighbor the cause of her dejection. "Woman," replied her neighbor, in the broad dialect of that land, "d'ye no mind the word that says, 'Take the child, and nurse him for me; and I will give thee thy wages?'" It was a word in season; and, with greater or less power, it sustained and comforted that mother during the whole of her subsequent nursing of ten children.

Her home in the valley of the Tweed was long ago exchanged for one on the banks of the Mohawk. But the God whose word thus comforted her in early womanhood is with her still when she is old and gray headed; and she can gratefully speak of her eleven children, "nursed for Him," as all walking in the ways of God on earth, or taken away to another home, into which sickness and death can never come."

For the Children.

An Unexpected Vistor.

"It must be, my child," said the poor widow, wiping away the tears which slowly trickled down her wasted face, "I am too sick to work, and you cannot, surely, see me and your little brother starve. Try and beg a few shillings, and perhaps by the time that is gone I may be better. Go, Henry, my dear. I grieve to send you on such and errand, but it must be done."

The boy, a noble looking little fellow of about ten years, started up, and throwing his arms about his mother's neck, left the house without a word. He did not hear the groan of anguish that was uttered by his parent as the door closed behind him, and it was well he did not, for his little heart was ready to burst without it.

It was a by street in Philadelphia, and as he walked to and fro on the sidewalk, he looked first at one person and then at another, as they passed by him, but no one seemed to look kindly upon him, and the longer he waited, the faster his courage dwindled away, and the more difficult it became to muster resolution to beg.

Everybody seemed in a hurry, and the poor boy was quite in despair, when at last he espied a gentleman who seemed to be very leisurely taking a morning walk. He was dressed in black, wore a three-cornered hat, and had a face that was as mild and benignant as an angel's. Somehow, when Henry looked at him, he felt all his fears vanish at once, and instantly approached him. His tears had been flowing so long, that his eyes were quite swollen and red, and his voice trembled; but that was with weakness, for he had not eaten for twenty-four hours. As Henry, with a low faltering voice, begged for a little charity, the gentleman stopped, and his kind heart melted with compassion as he looked into the fair countenance of the poor boy, and saw the deep blush which spread over his face, and listened to the modest, humble tones which accompanied his petition.

"You do not look like a boy that has been accustomed to beg his bread," said he, kindly laying his hand on the boy's shoulder, "what has driven you to this step?"

"Indeed," answered Henry, his tears beginning to flow afresh, "Indeed, I was not born in this condition. But the misfortunes of my father and the sickness of my mother have driven me to the necessity now."

"Who is your father?" inquired the gentleman, still more interested.

"My father was a rich merchant of this city, but he became bondsman for a friend, who soon failed, and he was entirely ruined. He could not live long after this loss, and in one month he died of grief, and his death was more dreadful than any of our trouble. My mother, my little brother and myself soon sank into the lowest depths of poverty. My mother has, until now, managed to support herself and my little brother by her labor, and I have earned what I could by shovelling snow, and other work that I could find to do. But night before last my mother was taken very sick, and has since become so much worse that," here the tears flowed faster than ever—"that I fear she will die; I cannot think of any one in the world to help her. I have not had any work for several weeks."

The tears, and the simple moving language of the poor boy touched a chord in the breast of the stranger that was accustomed to frequent vibrations.

"Where does your mother live, my boy?" said he, in a husky voice. "Is it far from here?"

"She lives in the last house in this street, sir," said Henry. "You can see it from here in the third block, on the left hand side."

"Have you sent for a physician?"

"No, sir," said the boy, sorrowfully shaking his head. "I had no money to pay either for a physician or medicine."

"Here," said the stranger, drawing some pieces of silver from his pocket, "here are three dollars; take them and run immediately for a physician."

Henry's eyes flashed with gratitude; he received the money with a stammering and almost inaudible voice, but with a look of the warmest gratitude, he vanished.

The benevolent stranger instantly sought the dwelling of the sick widow. He entered a little room in which he could see nothing but a few implements of female labor—a miserable table, an old bureau, and a little cot which stood in one corner, on which the invalid lay. She appeared weak and almost exhausted, and on the bed at her feet sat a little boy crying as if his heart would break.

Deeply moved at the sight, the stranger drew near the bedside of the invalid, and feigning to be a physican, inquired into the nature of her disease. The symptoms were explained in a few words, when the widow, with a deep sigh, added: "Oh, my sickness has a deeper cause, and one which is beyond the physician's art to cure. I am a mother. I see my children sinking deeper in want, which I have no means of relieving. My sickness is of the heart, and even death is dreadful to me, for it wakens the thought of the misery into which my children would be plunged, if"—

Here emotions checked her utterance, and the tears flowed unrestrained down her cheeks. But the pretended physician spoke so consolingly to her, and manifested such warm sympathy for her condition, that the heart of the woman throbbed with an unwonted pleasure.

"Do not despair," said the stranger; "think only of recovery and of preserving a life that is so precious to your children. Can I write a prescription here?"

The woman took a little prayer-book from the hands of a child who sat with her on the bed, and tearing out a blank leaf, "I have no other," she said; "perhaps this will do."

The stranger took a pencil from his pocket, and wrote a few lines upon the paper.

"This prescription," said he, "you will find of great service to you. If it is necessary, I will write you a second; I have great hopes of your recovery."

He laid the paper on the table and departed. Scarcely was he gone when the oldest son returned.

"Cheer up, my dear mother," going to her bedside and affectionately kissing her. 'See what a kind, benevolent stranger has given us. It will make us rich for several days. It has enabled us to have a physician, and he will be here in a moment. Compose yourself now, dear mother, and take courage."

"Come nearer, my son," answered the mother, looking with pride and affection on her children. "God never forsakes the innocent and good. Oh may he watch over you in all your paths. A physician has just been here. He was a stranger, but he spoke to me with a compassion and kindness that was a balm to my heart. When he went away, he left that prescription on the table; see if you can read it."

Henry glanced at the paper and started back—he took it up; as he read it through again and again a cry of wonder and astonishment escaped him.

"What is it, my son?" exclaimed the poor widow, trembling with apprehension of she knew not what.

"Ah, read, mother! God has heard us."

The mother took the paper from the hands of her son, but no sooner had she fixed her eyes upon it than she exclaimed, "It is Washington," and fell back fainting on her pillow.

The writing was an obligation from Washington—for it was indeed he—by which the widow was to receive one hundred dollars from his own private property, to be doubled in case of necessity.

Meanwhile, the expected physician made his appearance, and soon awoke the mother from her fainting fit. The joyful surprise, together with the good nurse, with which the physician provided her, and a plenty of wholesome food, soon restored her to perfect health.

The influence of Washington, who visited them more than once, provided for the widow friends who furnished her with constant employment; and her sons, when they arrived at a proper age, were placed in respectable situations, which rendered the remainder of their mother's life comfortable and happy.

Let the children who read this story remember, when they think of the great and good Washington, that he was not above entering the dwelling of poverty, and carrying joy and gladness to the hearts of its inmates. This is no fictitious tale, but it is only one of a thousand incidents which might be related of him, and which stamp him one of the best of men.—*Christian Observer.*

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