FREE CHRISTIAN COMMONWEALTH.

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For the Free Christian Commonwealth.

Dr. Robert J. Dreckinridge's Resolution in Synod, excluding the Louisville Presbytery.

We will not stop here to say anything of the tyrannical and revolutionary nature of which it is so full. But we wish to call the attention of your readers to the reasons why this Presbytery should be regarded and treated as "unqualified, unfit, and incompetent, to sit and act as members of this, or any other court of the Presbyterian Church." To be worthy of so summary a method of discipline, and of so severe a penalty, must be, in the nature of things, in consequence of some great crime.

But the true, and only crime of this Presbytery is, that from the beginning, and on all proper occasions, it has opposed, with steady and unflinching fidelity, the political resolutions and war policy of the General Assembly. The first pen that was drawn against this "unwise, unconstitutional, unscriptural," and ruinous policy, was by a member of this body, and the first acts calling the attention of the church and country to these dangerous and revolutionary measures, were the acts of this same Presbytery. And we may well now "thank God and take courage," and say "Behold how great a matter a little fire kindleth." Theological Seminaries are now helping us to fight this battle.—Whole Synods are for reversing the "unwise, unconstitutional and unscriptural" decrees of the last Assembly. What a change in a few months, and what a rebuke to fierce, vindictive, and fanatical ambition? And we expect to see, when our church at large comes to her right mind, that the four political enactments of 1861, 62, 63 and 64, will be disowned as infractions of our constitution, and as subversive of the nature and destiny of the church. The change from truth to error has been fierce, rapid, and tyrannical, but we look for a change, which will be rapid, salutary, and permanent.

As to our going out of the church to do our appointed work, it is simply absurd, and is used merely as a ruse and to our prejudice.

That the work of restoring the church to her real and proper foundation, of peace and good will to men, has been done, or is to be done, in the interest of or for the cause of any political party in the world, we deny before God and man. If this work of ours is for any political interest or party, then so were Christ and his Apostles, and so is the Constitution of the Presbyterian Church, which declares that church courts shall attend *to nothing but that which is ecclesiastical*. To what a condition of political virulence and moral defection must a man's mind be reduced, who could visit brethren with such revengeful discipline, whose whole fault is, that they wish to keep the church in beautiful and salutary consistency with the institutions of the New Testament—to keep her pure from worldly mixtures, and as a place where all parties can meet and feel the power of the same gospel—its power to dissolve and expel acrimonious passions, and to soften the asperities of war. Our great effort has been, and we hope will not fail to be, to recall the church from her ruinous wanderings after strange flesh—to hold her to her nature and object, and therefore to make her, and keep her as a *great peace power in the world*. We wish to hold her to her single, but all glorious commission, "go ye into all the world and preach the gospel to every creature." And as this is her only commission, so it is her only method of securing her great Master's favor, protection and peace, for herself and her country.

The power to take hold of a nation, to secure its confidence, by well doing and right doing, and to have its doors open everywhere to all, is one of the great privileges and high honors of any Christian denomination. But how great must be the crime, and how reckless the spirit, that can sell all this for a mess of pottage, or for thirty pieces of silver? To break this power by driving multitudes from her doors by fiery political philippics, expelling her own members from her own bosom, and in many ways shattering her own strength, sullying her own honor, and sundering the very stays and braces of national stability. That the churches at large in this country, beginning as far back as thirty-five or forty years ago, have done incalculable injury to this country, will not be denied by any intelligent man. This work of disruption and desolation was no work of our church in beginning or progress, nor did she touch these fiery elements till the war began. But since then, she has wrought with the steadiness and industry of nature, and with the power of a giant.

Had our church held fast to her moorings, and stood to her own single work of preaching the gospel and ministering good to all parties, as God gave her opportunity during the war, what a power would she have justly and most honorably held in this nation, and what a living demonstration would she have been of the truth and supreme excellence of the Christian religion? How illustriously would she have shined forth the quiet undisturbing nature of that kingdom which is not of this world? But alas! the weakness and blindness of poor human nature. Imagining that she would gain some of the glory of victory, and add something to the strength of the nation, she made at once the fatal plunge, and the result is before the world. In herself, she has weakness for strength, for harmony of counsel, she has discord and alienation, for unity and outward respect, she has shattered churches and multitudes of members gone from her communion forever, while thousands that remain are profoundly grieved and ashamed of the part she has acted. It is not wise, probably, to speak of all the injury she has committed against herself, not in the past and present alone, but especially as to the future. And as to the effect produced upon the country, while all things were shaking and rocking with the earthquakes of war, every offered help was supposed to be a real one, but when these passed away, the churches were found standing directly in the path of national peace and reconciliation. Loyal to a degree of madness, unforgiveness and bitter resentment, they originate questions to settle, and principles to enforce, which frustrate the designs and paralyze the hand of a wise and patriotic administration.

Now, it has been our opposition to all these errors, so pregnant with evil, and so fatal to all good, that has provoked one of the most determined efforts to cut us off from the Synod, as "unqualified, unfit, and incompetent to sit in any court of the Presbyterian Church." The Synod, however, did not agree with Dr. Breckinridge. And although the Dr. has always been greatest of all, on a bamboozle, yet the Synod, with singular hardness of heart, utterly refused to be bamboozled, wheedled, scared, ridiculed or dragooned. The Dr. was then fairly at his wits end. His old artillery, so long and so dextrously tried on many famous occasions, now u[illegible] failed him, as pebbles cast at a [illegible] so that the result was one of the completest of ecclesiastical Waterloos. The Doctor had waked up a little too late. While he was delighting himself amid the scenes of war, and manufacturing his political thunder at the expense of his theological professorship—while he, a meek and gentle minister of a meek and gentle Saviour, was taking out *a patent for a great national "cement, composed of the blood of traitors,"* among whom were some sons and other very near and honored kindred. Yet it is hardly to be wondered at that the Dr. held gentle dalliance amid scenes and things so captivating to gentle hearts, and especially with *inventions* of such a singularly Christian nature, and of such highly patriotic designs. But while the Dr. was engaged so long, so industriously, and so exclusively, on these great affairs, the heresy of the Louisville Presbytery was spreading far and wide, so that when at last he met it on the floor of Synod, it had grown into a form of fine proportions and most formidable strength, whose blows of smashing power were of a very settling nature.

But as to the Dr.'s differences and ours, we need not trouble ourselves much. An old hunter stands still till the squirrels come to him. So all we have to do is to stand to our work and Dr. Breckinridge will be round the circle and in the midst of us after a little. He will soon want to claim his book, as covering all this controversy, and as having saved the church from the entanglements of war, state, and politics. He will also want to claim the honors of his paper passed by the Synod of 1861, condemning the political acts of the Assembly of the same year. The Doctor is given to change, as we all know. Not the change in a man's pocket, but that other change, which is every thing by fits and nothing long. And yet he never was in contradiction to himself, though all the world should see and testify to the contrary. Should he and we live a few years longer, we shall expect to see him proving most conclusively, that his resolutions, speeches, acts and all, in the late Synod, were each and severally, even to the threat to put Dr. Wilson out of the house, designed for the defence, honor, and everlasting fame of the Louisville Presbytery.

This facility of change has many advantages. Proof, Charles Sumner and others. Sumner stood still and Breckinridge soon reached him in the progress of his orbitual track.

OBSERVER.

Beware of trifling with God's word. His curse is upon all who take from, or add to it.

"There is therefore now no condemnation to them who are in Christ Jesus."

For the Free ChristianCommonwealth.

The Assembly of 1865—How its action is regarded in California.

SAN FRANCISCO, *Oct.* 1865.

MESSRS. EDITORS: We read with the deepest sorrow and humiliation, the proceedings of the General Assembly at Pittsburgh, as published in the papers, and were forced to believe that the great apostasy commenced in 1861, had now been fully accomplished, and that our former and glorious old church had become completely and fatally submerged in that great abyss of satanic fanaticism which has deluged our country in blood. We saw indeed, that there were a few men who had the moral courage and Christian manliness to speak boldly for Christ and his crown-rights, in opposition to the mass of the Assembly, who seemed so eager to give to Cæsar that which belonged solely to the King in Zion. The names of these few noble brethren will be had in lasting remembrance; and the time will yet come when the righteousness of their utterances will be seen and felt, if not acknowledged by all. Dr. Wilson, my old friend and classmate in former years, has the hearty thanks of hundreds on this coast, for his noble stand in the Assembly, and for his able, manly and Christian *protests* against the infamous acts and doings of that body.

The majority, led on by Wood, Lord, Monfort & Co., seemed bent on making themselves *leaders* of the fanatical hosts. And really they seem to have accomplished it. They are altogether ahead of Phillips and Garrison, and have left Beecher far in the lurch. In their fanatical zeal, they have out Heroded Herod himself. They seem even to have taken the lead of Stanton, for whilst *he* piously wished to see a few, whom he named, of our best and most godly ministers, hung, *they* seem to regret that the war has closed without the entire extermination of Presbyterian ministers and church members at the South. So they erect a big ecclesiastical scaffold and hang or decapitate the whole at once. And if any one should escape and come North, or offer to join any Northern church, or Presbytery or Synod, he is to be seized and subjected to the torture of the inquisition; and they appoint Dr. Janeway, of Philadelphia, Grand Inquisitor General. Such were our thoughts on reading the published proceedings of the Assembly. But we saw that Dr. Brown, who had come to a somewhat similar conclusion, was accused by the "Presbyterian" of having drawn his conclusions from imperfectly reported speeches, rather than from the actual doings and deliverances of that body. So we waited for the official minutes themselves. They have at length come to hand. We have examined them carefully, and are fully convinced that we were right in our first judgment. They contain the "gall and bitterness," and the essence of evil. "My voice is still for blood," rings through the whole. Christ is dethroned,—the church is prostrated in the dust for civil power to trample upon. The implements of torture are prepared, and put into the hands of the inquisitor; and we have lately heard that he is diligently using them in Missouri. The infamous constitution of that State, wherein religious liberty is destroyed, affords an excellent opportunity for the first application of the principles laid down by the General Assembly. May the Lord remember in mercy his oppressed, persecuted and afflicted people in that State.

But the power to carry out, and accomplish the evil enacted by the General Assembly, is limited to the men and means furnished to the "Star Chamber" at Philadelphia. These must be supplied by the church. And now the question is, *will the church raise money, ostensibly to send the Gospel to the destitute, and place it in such hands, to be used for such purposes?* The cause of Domestic Missions ever has been, and still is, dear to my heart. For more than twenty-five years I have labored faithfully to sustain the Board of Domestic Missions of our church; and through it to diffuse the blessings of a pure Christianity throughout our land. But when I see it prostituted to such unholy purposes, I can support it no longer. As earnestly and sincerely as I have heretofore urged men to give to this Board, so earnestly and sincerely would I *now* urge them *not* to give. Let not another dollar go into her treasury. Let every man who has a farthing to give withhold it from those who would make such a use of it, and give it through other channels. Why should we be partakers with them in the evil they would inflict on the churches, and the dishonor they would cast on the cause of our blessed Master? Let us maintain the sacred constitution of our church, and withhold all aid and comfort from those who would trample upon its provisions.

Yours truly, PACIFIC.

If riches increase, set not your heart upon them.

Dr. Monfort's Analysis of the Votes in the Synod of Kentucky.

In the "Presbyter" of Nov. 9th, Dr. Monfort gives quite an eloborate analysis of the votes in the Synod of Kentucky. It is evident that he, like the radicals generally, is very anxious that the conservative men in the Synod should go out from the General Assembly, for then he would find but little opposition from Kentucky to his schemes of re-union with the New School. He doubtless thinks he can easily manage the Humphrey-Yerkes party, who are not yet fully in sympathy with him, but of whom he speaks hopefully, as having made considerable progress in radicalism. This is the key to his analysis of the votes, yet his analysis is in the main correct, and we ask the Presbyterians of Kentucky to read it with care. He says:

It is a curious fact that the uncompromising friends of the action of the Assembly are largely ministers without pastoral charges, and that the men are of the same class who had the balance of power in the vote censuring the Declaration and Testimony, and declaring the action of the Assembly not to be a sufficient cause of separation from the church.

The persons voting for Dr. R. J. Breckinridge's paper refusing seats to the Declaration and Testimony signers, were:—R. A. Johnston, J. S. Braddock, R. W. Landis, W. H. Honnel, James Matthews, J. Cooper, H. H. Allen, J. T. Lapsley, R. L. Stanton, S. S. Fry, J. A. Mitchell, R. J. Breckinridge, J. K. Lyle, G. Mo[illegible]AN. Penick, J. H. Dinsmore, J. [illegible]tian, W. S. Allen, J. F. Co[illegible]add, C. A. Preston, A. C. Di[illegible]on—22. Of these, 2 are Professors in the Danville Theological Seminary; 2 Professors in Centre Collage; 1 is a *pro tem*, teacher in the Danville Theological Seminary, and has been a chaplain in the Federal army; another has been a chaplain also; another is agent of the College and Seminary; another a Superintendent of public schools; 2 are about to leave Kentucky; 3 have no charges; another will soon leave his charge, and but 1 is a pastor, and 2 are stated supplies. Out of seventeen ministers, but three have charges, and one of these desires to leave the State. This showing makes it plain that, of the ministers who are decided friends of the action of the Assembly, or who decidedly oppose the action of the Louisville Presbytery, the great majority have little influence over churches, to keep them in the church, or influence them [illegible] course of the Declaration and Testimony men.

But as Dr. Breckinridge's paper did not furnish the means of knowing who were ready to adhere with earnestness to the Assembly, we will examine certain other votes upon the paper which was adopted by the Synod.

The following is the first item of the paper offered by Judge Sampson, and adopted:

1st. The acts of the last General Assembly on Overtures Nos. 6 & 7 and Resolution No. 4 on the report of the Board of Domestic Missions, in the judgement of this Synod are unwise, as tending to destroy the peace and harmony of the Church, and in some of their provisions, unconstitutional and unscriptural, and we indulge the hope and belief, that the General Assembly, in calmer times, will review and correct these deliverances.

The negative votes on this item amounted also to 22. Among them we rejoice to see the names of Drs. Humphrey and Yerkes. We are free to say, that their vote in this case has placed the Western Pres[illegible]an on more hopeful ground than it [illegible]heretofore occupied. These men, however, like most who voted with them, are not of the people. They are Theological Professors. Nineteen of these twenty-two are ministers, and almost all ministers without, or soon to be without, charges, and by consequence, not situated to influence the churches in favor of the right.

Perhaps the vote on the third item is the best test of the strength of parties in the Synod, and furnishes the best key to their strength and influence in the churches. It is as follows:

3d. The Synod having caused a certain paper, styled the "Declaration and Testimony" lately adopted by the Presbytery of Louisville, to be read in its hearing, and having carefully considered the same, hereby expresses its disapprobation of the terms of this paper, and its spirit and intent, indicated on its face, as looking to the further agitation of the Church if not its division, at a time, when great mutual forbearance is called for, among Brethren, to the end that we may have quietness and repose, Wherefore the Synod enjoins on the Presbytery of Louisville, in particular, and upon all the Presbyteries and Churches, ministers and people, subject to it, in the Lord, to forbear whatever tends to disturbance and alienation, beseeching them by the name of our Lord Jesus Christ, "that they all speak the same thing and "that there be no divisions among them; but they be perfectly joined together in the same mind and in the same judgment."

This was carried by yeas 54, nays 46. Of the yeas, 36 are ministers, and 21 of them neither pastors nor stated supplies expecting to stay in their charges. Of the 46 nays, 22 are ministers, less than one-half. Of the yeas, 8 are pastors, and of the nays, 10. Of the ruling elders, 18 voted yea, and 24 nay.

This analysis of the votes in the Synod of Kentucky gives evidence that the vote of adh[illegible]ce to the Assembly and of censure u[illegible] the Louisville Presbytery was procured, not by the representatives of the people, but by ministers not closely connected with the churches. There are of yeas a majority of eight, and there are about Danville alone more than this number engaged as teachers, or in some way serving the institutions of learning in that place, viz: W. L. Breckinridge, R. J. Breckinridge, Humphrey, Yerkes, Stanton, Cheek, Cooper, Matthews, Johnston and Landis. If this question had been decided by pastors and stated supplies and by ruling elders, the representatives of the people, the Declaration and Testimony would have passed without censure, and the voice of the church of Kentucky would have been a declaration that our church has become apostate by her acts on the war and slavery. But 22 could be found that were so far in sympathy with the General Assembly as to refuse to censure its acts, and 46 were found to sustain the action of Louisville Presbytery. The balance of power was in the hands of an armed neutrality party of about thirty persons, who are ready to censure the Assembly, and also to censure it too severely. This class expect to keep the church mainly together by holding out the prospect of a repeal of the obnoxious acts of the Assembly, and by bringing all to think that these acts do not justify separation. Their aim will be to raise the expectation of division of sentiment in the North. They rely upon such action as has occurred in the New Jersey Synod, and as was attempted in the Synod of Chicago, and as is foreshadowed in the letter of Mr. McCormick. How far these expectations will be realized, it is impossible to know. If they are successful, the result will be to bring the church in the North, which is now happily in peace and harmony, into such conflict as now prevails in Kentucky, and to put us into the same danger of division. Let it be the aim of all our people to guard against these threatening dangers.

For the Free Christian Commonwealth.

The True Ground.—Let it be insisted upon.

MESSRS EDITORS: The last issue of the *Commonwealth* has afforded me unspeakable pleasure in its perusal. You have "hit the nail on the head," and I hope you will "drive it home." The "Memorial," signed by Rev. Stuart Robinson, is the true ground for the Presbyterian Church to take, and I trust that all conservative men will rally to its support. The radicals in the church, like the radicals in the State, are beginning to feel that their power and prestige are waning; and from my knowledge of the sentiment of a large number of Presbyterians in the North, it is in entire accord with the sentiments expressed in the Memorial of Rev. Stuart Robinson to the Synod of Kentucky.

What a contrast is there between that Memorial and the "Stanton Memorial," with its long list of signers, presented to the General Assembly at Pittsburgh. The one breathes the spirit of Christ, while the other breathed the spirit of hatred, malice and all uncharitableness. The reception of that Memorial by the General Assembly, will remain a blot upon its character which time can never efface. Now is the time for conservative men to take a bold stand for true Presbyterianism. For if this opportunity be not improved, then the Presbyterian Church is in danger of being so defiled by the idolatry of fanatics, that God will utterly forsake it, and it will cease to be a blessing to us or to our children after us.

One of the great difficulties which the friends of a pure gospel have to contend against, is the profound ignorance and apathy which prevails over the whole North, as a mass. There are many noble exceptions, for which we are bound to give thanks to God. The chief cause, perhaps, of this ignorance and apathy, is the fact that the Presbyterian journals have so perverted the truth, that the people have, in many cases, become utterly careless about the purity of the church. These journals not only pervert the truth, but they take special pains to hide from the people the actual condition of the church. For instance, it is a fact well known to many, that a large number of men, and women too, have been suspended from church privileges, because their political views did not accord with those of their pastor and session; and yet you will look in vain for any record or rebuke for such an outrage and perversion of church discipline, in the *Presbyterian*, the *Standard*, the *Banner*, the *Presbyter*, or the *Western Presbyterian*. These journals, so far as I have seen or heard, have no word of remonstrance against such conduct. A young minister in one of our Northern States, said to me not long ago: "When I read the *Presbyterian*, I fancy the church is in a healthy and flourishing condition, though, when I reflect a moment, I know from my own observation, that the reverse is true. And when I read the *Free Christian Commonwealth*, (these are the only papers I read,) it convinces my judgment that something is radically wrong in the church, and I rise from its perusal with a sad heart, and am compelled to weep over the desolations of Zion."

I trust the *Commonwealth* will cry aloud and spare not, until its voice of warning is heard all over this land, and that God's people may soon arise in His strength, and labor for the restoration of our beloved church. O that we could behold her occupying that noble position she once occupied, co-extensive with the country, united and zealous for the honor of her Divine Head, leaving statesmen and politicians to look after the affairs of Cæsar. W. N.

Let him that thinketh he standeth, take heed lest he fall.

An Abstract of Dr. S. R. Wilson's Speech before the Synod of Kentucky.

MR. MODERATOR: It was said by those who introduced the business now before us, that it was not of their own seeking. If this be true of them, how much more truly may it be said of us. To myself at least, the position in which I am now compelled to stand, is both undesirable and unexpected. It is a position not of my own procuring, and which had it been left to my own choice to decide, I most assuredly should have declined to occupy. Yet, since it is forced upon me, I am not at liberty to evade it, nor shall I shrink from the responsibility it involves. At the desire of the members of the Louisville Presbytery, who have been so unceremoniously dragged before this Synod, I am to say something in vindication of their action in the matter for which they are now arraigned, I can only wish their cause had been confided to abler hands, but it has not seemed to me that I could altogether refuse to speak in their behalf, as God may give me ability.

The Presbytery of Louisville has been brought before this Synod, not by their own purpose or consent, but upon the motion of others. It was not proposed by them to trouble the Synod with those matters, into which we have been so suddenly precipitated, by the motion now pending. At least it was not intended to press these matters upon the attention of this venerable body, in a manner so hasty and unpropitious as that in which they have now been forced upon us. And therefore, here in the very outset, we cannot but enter our most earnest protest against the unusual manner in which we have been placed, as it were, on trial at the bar of this Synod. I beg you to listen attentively to the reading of the paper offered by the gentleman on the other side of the house, (Dr. R. J. Breckinridge,) and consider how summary is that process upon which we have been required to stand here and make answer for our very existence as a Presbytery. [The Resolution was here read.]

Moderator, you have heard in that resolution, the heaviest charges that could be brought against a gospel minister, laid at the door of the Louisville Presbytery. Yes, I say against the Louisville Presbytery, not one of the least of the Presbyteries which compose this Synod. True, indeed, the author of that resolution does not use that form of expression, he says the "majority of the Presbytery," and has appeared very tenacious of his chosen form. Well, sir, that only aggravates the course of procedure adopted toward us, for it thus becomes a specific charge against individuals. It is not a proposal to bear testimony against erroneous doctrines or practices as prevailing in the Louisville Presbytery, but according to the showing of the gentleman, (Dr. B.) it is the arraignment of particular persons by name, and a proposal that without trial, their guilt being assumed, sentence shall be at once passed upon them, and immediate execution follow. The charges against "*each and every one*" of these persons are the being, in "*a state of open rebellion* against *the church*;" in "open *contempt* and *defiance* of her *scriptural authority*; and in "*contempt of her faith, order* and *acts*." The sentence proposed to be passed and executed, even upon the very threshhold of your proceedings, is that each and every one of these persons thus charged "*is unqualified, unfit*, and *incompetent to sit and act as a member of this or any other court* of the Presbyterian Church." Surely this is an extraordinary step, thus to attempt to hale to the bar of this house, the great body of a Presbytery, for acts done in open Presbytery, to put them upon trial, not as a Presbytery, but as individuals, and that without attending to any of the forms, or assuming any of the responsibilities required by the fundamental law of the Presbyterian Church, in bringing process against a gospel minister. I mean the grave responsibilities assumed by one who undertakes to become the prosecutor of a minister. Read, sir, from your Book of Discipline, chap. v. sec. 7, "The prosecutor of a minister shall be previously warned, that if he fail to prove the charges, he must himself be censured as a slanderer of the gospel ministry, in proportion to the malignancy or rashness that shall appear in the prosecution."

An attempt has been made to justify this extraordinary procedure, upon the ground, as is alleged, that the action of those against whom it is taken, is itself extraordinary. We admit that extraordinary diseases require extraordinary remedies, provided ordinary means of cure will not meet the exigencies of the case. If the Presbytery have been guilty of an unusual and unwarranted procedure in the utterance of that document, on account of which it is proposed to deal so summarily with a portion of its members, and cut them off and cast them out of the church, then the objection which we make to the manner of bringing us here to answer to this heavy indictment, will necessarily lose much of its weight. But we deny that what we have done, is in the circumstances either unusual or unwarranted; but, as we shall presently endeavor to show, and have great confidence we shall be able to show to your entire satisfaction, it is the ordinary, time-honored method by which the church from age to age has been purified from corruption, and has maintained her character as God's faithful witness for the truth.

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Mr. Moderator: It strikes us as not a little singular, that we *wicked* brethren of the Louisville Presbytery, who, we are told, have set ourselves *to fight out the rebellion over again*, should thus be singled out from all the other Presbyteries of this Synod, (though we may take it as rather an honorable distinction,) to be dealt with after such a fashion. Why call upon these brethren of the Ebenezer Presbytery and the West Lexington Presbytery to sit in judgment upon the Louisville Presbytery, when the records of those respective Presbyteries in evidence here show beyond a question, that they are substantially "as deep in the mud as we are in the mire?" That torrent of reproach and wrath which has been poured upon us, ought in justice and equity, to have been divided out and sprinkled upon all these brethren who have condemned the General Assembly's acts, and refused to obey or execute its orders. It is not at all a marvel to me that this call should come from the source or be made under the circumstances in which it has been made, but with all respect for this venerable body, I do marvel that it was entertained for a single moment and not at once returned to the person who introduced it. I marvel that these brethren did not see that the guillotine which was to come down upon our heads, would go up again and come down on theirs, unless they should get out of the way very quickly. Or can it be that by the sacrifice which it is demanded shall be made of us, it is supposed that expiation will be effected for their offences, and thus they will escape the punishment they have incurred? And is this the source of that pain and agony of heart under which the gentleman has told us he was constrained to bring forward this motion? Is this that even-handed justice—that scrupulous regard to what is fair and equitable, which again and again it has been solemnly affirmed has actuated this whole proceeding? Even-handed justice! to ask sentence of condemnation against a part of this body and leave unquestioned and untouched those others who have done the same things; aye, sir, to propose that they shall become jurors, judges, and executioners of their brethren, when they themselves are partakers of the same guilt! This indeed is the sort of justice that has much prevailed of late years, perhaps the justice with which the gentleman, (Dr. B.) is most familiar, but sir, the worst that I could ever wish might happen to him, would be that he should become the victim of his own principles.

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The plea of extraordinary necessity has been set up here in defence of that short and summary course proposed to be adopted against the signers of the "Declaration and Testimony." To this plea a sufficient response might be made, by putting one necessity against another—the necessity of doing something promptly and decidedly to rescue the Church from threatened ruin. If the measures to which we resorted were extraordinary, we might reply, the condition of the church was such as in our judgment demanded just such measures. But now, Mr. Moderator, instead of the course taken by us for maintaining the truth of God against corruptions in the visible church, being in any proper sense extraordinary, it is the ordinary, and indeed almost the only way in which the people of God have maintained a clear testimony for His truth against error through successive generations. The testimony of the faithful witnesses of God against error and corruption along the lapse of centuries, is that which sheds a line of glorious light over those centuries otherwise darkened by the overshadowing and gigantic powers of this world, and of the corrupted visible church inspirited by the powers of darkness. I need not dwell on so plain and simple a historical fact with which every theological student but just entered upon his course, and every well instructed child in a Presbyterian family are familiar. The "witnesses for the truth" through the dark ages, were men of Declarations and Testimonies—men of Acts and Testimonies, like many brethren here—like the gentleman who says that we are guilty of rebellion and contumacy for uttering this our testimony.

You probably thought it strange that I should put in here such an antiquated document as this, which bears the title, "*Memorial upon the present State of the Presbyterian Church, to be presented to the General Assembly to meet in Philadelphia in May*, 1834. But sir, this Memorial is filled with declarations of error in doctrine, practice and discipline. You perhaps thought it strange when I read the "Act and Testimony" of the *minority* of the General Assembly and others, issued at Philadelphia, May 27, 1834, addressed to the ministers, elders and private members of the Presbyterian Church in the United States." Now, compare this with the title of the "Declaration and Testimony," and there is just as much difference between these two titles, and just as much difference between the contents of these two documents, as might be expected between two documents which shake hands across a period of thirty years, and as might be expected from the difference of the times, the errors and the emergencies which called them forth. And who were the Memorialists of 1833-4, and the "Act and Testimony" men of 1834-5? I find here the names of *R. J. Breckinridge! W. L. Breckinridge! J. L. Wilson! Samuel Cassedayl!* (who has signed his name to this "Declaration and Testimony," and is to be cut off for it!) and others of like courage and views of right. Is it not strange, sir, that one whose fame has rested to so great a degree upon the reputation of being the author of the "Act and Testimony" of 1834-5, should be the person of all others, with such hasty zeal to call for an act of discipline against those who have adopted the "Declaration and Testimony" of 1865. With such an illustrious example before us, we may well exclaim "*Lord, what a feeble piece is this our mortal frame!*" Human nature is indeed feeble, and we do not say that if we should live thirty years, we may not outlive our doctrines and learn to persecute and prosecute men who shall thus testify for the faith. Yet, sir, it does seem strange that gentlemen should arraign this Presbytery of Louisville for doing the very same thing at Bardstown that they did in 1834 in Philadelphia! Perhaps the longitude makes the difference! Oh! if we had only lived in that enlightened "city of brotherly love"—that "loyal" city, and not in poor "secession" Louisville! I marvel, moderator, that men can be so blinded by the passion of the hour to those principles for which, I really believe, under other circumstances some of them would die.

I wish, sir, to say something about the origin of this "Declaration and Testimony," because it has been attributed to such a source, and to such iniquitous purposes, as to make it necessary that we should glance for a moment at this matter. It is only necessary to point you to the acts of the Presbyteries who have reported their action upon the subject, and which compose the principal portion of this Synod, to show that it was the spontaneous outspeaking of the souls of men, who felt that they must speak, even though they should speak something that was not quite to the purpose, for the sake of God's truth and God's Church. All previous efforts, as that record of evidence that was read this morning shows, had been ineffectual to stay the progress of our church downward in the career, as we do most truly believe, of ruin. The protests of 1861 against the action of that body in the Assembly, the protest of this Synod, the protests of the Presbyteries, had no effect. Next year the Assembly went farther, and every succeeding year still farther, and the last year some of us thought she had quite gone over the precipice. The Niagara river is beautiful; it is as smooth as a silver lake; but put your bark upon it, and refuse to listen to the voice warning you from the shore that the rapids are at hand, and you will certainly plunge over the cataract. Your bark will go to ruin, though you may sing songs to yourself, and deride him who lifts the warning voice. So has it been with our beloved Presbyterian Church. Still hoping that she had

[*Continued on Fourth page.*]

Free Christian Commonwealth

Conducted by an Association of Ministers.

A. DAVIDSON, Agent and Publisher.

LOUISVILLE, KY., THURSDAY, NOV. 16, 1865.

Dr. Hodge's Defence.

In the Princeton Review, Oct. 1865, the editor, "in deference to the judgment of others rather than his own," answers "the strictures of which the *Review* has been made the subject." The defence consists of a historical recapitulation of what he has written for five years, on secession, on the righteousness of the war, on slavery and emancipation, on the power of the Church and her sphere of action, and on the union of the Churches—all of which he claims is perfectly consistent with itself and with his position and relation to the Church.

We have neither the space nor the inclination for a discussion of Dr. Hodge's political and ethical theories, as developed in this summary review of his teachings. Nor have we any dispostion to say a word to his disadvantage in any controversy between him and those for whom this article is specially intended. Having naturally and properly the highest reverence for Dr. Hodge personally, both as our own teacher, and as the leading theological teacher of the church for forty years past, we have noticed with great disgust the assaults upon him by flippant, shallow and impertinent radicalism, because of his exercise of the rights of a Christian freeman. With all this personal veneration, however, and notwithstanding we have as profound a respect for his opinions as for those of any theologian and Biblical interpreter, living or dead, within his peculiar sphere, we feel obliged to confess our want of confidence in Dr. Hodge as a guide, when it comes to political questions, and questions of constitutional law; or the application of Christian ethics to the exciting political questions of the day; or even the relation of the church to the political issues of the country. Nor is it any disparagement, either of his learning or ability, to suggest that, by the very nature of his life-long occupation, with questions of theology and of Biblical exegesis, it is impossible he should rival the profoundest jurists in constitutional law, or have acquired the practical wisdom of even the ordinary citizen of intelligence, to judge of the exciting questions and sensations of the passing hour. We, therefore, hesitate to follow Dr. Hodge, when we find his conclusions as to the nature of our political system, directly in the face of the conclusions of the most eminent expounders of the constitution when we find his views of the interpretation and application of the constitution directly in the face of those of the great leaders of the party which had ruled the country for seventy years with immense success; and when we find him declaring that all the wrong was on one side—that the South had "no shadow of justification" in the late quarrel, in the face of the asseverations of the leading statesmen of both parties, for ten years previous to the war, that New England faithlessness to covenants and its aggressions were a just *casus belli*.

Indeed, when we find Dr. Hodge attributing to the mass of Southern men opinions never held, save by an extremist here and there, and charging to account of "sympathy with rebellion" at the North, that which should manifestly be charged to account of *antipathy* to misrule and lawless violence at the North, we discover that the source whence the historic premises of his conclusions were derived, are of the lowest partisan character; and of course the conclusions can use no higher in logical value than the level of their source. However remarkable his skill and wisdom in drawing conclusions from the infallible truths of the Scriptures, it does not follow that his conclusions are equally reliable when drawn from premises found in the *New York Tribune*, or *Times*, or *Evening Post*, even though they may have been first distilled in the alembic of Dr. Hodge's fine intellect. Hence his disquisitions on political affairs never fail to suggest to us the thought that Dr. Hodge, like every other great man we ever knew, is marvellously prone to undervalue the peculiar gifts he has, and to overvalue and aspire to exercise the gift which he has not.

We have no space, at present, however great our inclination, to discuss Dr. Hodge's second leading topic in this article, the consistency of his utterances on the slavery question in 1836, with those of 1864. Suffice it to say, that the utterances of 1836 have been accepted by nine-tenths of Southern ministers and christians ever since, as substantially the truth on that subject according to the Scriptures. But how Dr. Hodge manages to stand by his utterance of 1836, and the Assembly's utterance of 1845, while yet he accepts with "understanding, heart and conscience," the Assembly's utterance in 1864, we confess surpasses our comprehension. The argument from the right to emancipate by the "war power" in the constitution, and from the stubbornness of the Southern men, by which he seeks to harmonize the two, might satisfy politicians of the village bar-room; but it is a sad evidence of how the greatest and best of men, whether in the case of moral or physical epidemics, are subject, equally with the humblest and meanest, to the infection of the pestilence. Who would believe that so profound a thinker as Dr. Hodge accepts, in all its fullness, the common partizan fallacy that slavery was the *cause*, and not merely an occasion of the late civil quarrel? Who would believe that the Dr. Hodge of 1836 could not only justify, but rejoice in, the exercise of a "war power," or any other power, to do that which he, in 1836, and now, believes must involve the risk of devoting millions, both of the black and the white race, possibly to extermination, or failing that, certainly to degradation? Who would have believed ten years ago that Dr. Hodge would be found claiming to get logically from his opinions then as a premise in connection with the doctrine of the unity of the race, to the conclusion that the negro is entitled to the right of suffrage as well as all other rights of citizenship!

But, with all this, we feel called upon to express our extreme gratification with that portion of this article which more particularly pertains to Dr. Hodge's sphere and ours, viz: his statement of the proper sphere and functions of the church, as found on page 642-44. We shall best evince our appreciation of this statement by taking an early opportunity to lay it before our readers, and therefore content ourselves with saying, for the present, that so far as it goes, we not only accept it, substantially, as the scriptural view of the matter, but rejoice that just at this time such a statement should have come forth from Princeton. In Dr. Hodge's propositions, that the current conception of our radicals which derives church power and authority, like the power of a civil magistrate, from the people, is a preposterous folly; that church courts are of Divine appointment; that what we call our *constitution*, by figure of speech, is no giant of powers originally, like the Constitution of the United States, but merely a covenant as to the manner in which the powers conferred by Christ shall be executed; that the limits of church power are determined by the word of God, and the authority of church courts is confined to the church, and *their jurisdiction confined to church matters, having nothing to do with commerce, fine arts, affairs of State*, &c.; that they can only apply the word of God to matters of truth and duty; that they have no right to denounce forms of government, as monarchy, despotism, or republicanism to be morally wrong; (have they any more right to denounce systems of labor as morally wrong?) Nor can they *dictate to the State* what policy it shall adopt, &c. In all these we fully concur, and it will be seen they are the very truths which we have been contending for in the midst of unprecedented obloquy and reproach.

We could have wished that Dr. Hodge had extended this statement to several other points relating to the nature and functions of the church. Yet we are exceedingly gratified that so much of the important truth on this subject is here set forth. Indeed we fear that, had Dr. Hodge proceeded to a similar review of some other utterances of his on the other side of this subject, viz: the sphere of the *State* with reference to the church, we, in common with the great body of non-New England thinkers would have been greatly pained. We regard it as the most unfortunate of all Dr. Hodge's tendencies that, Presbyterian as he is, he should still cling to the miserable semi-theocratic fallacies of New England, and hold that the State must stand in the relation of patron to religion. Hence his surprising attempt to justify the infamous Rosecrans oath in late years; and hence indeed, most of the errors of his political theories.

We must take the liberty of saying, that Dr. Hodge's sneer in describing a party in the church, as the "special advocates of the spirituality of the church, who profess to have washed their hands of all secular concerns," however natural it might be, as coming from Dr. Monfort, is rather unworthy of Dr. Hodge. So also his declaration, that "the new theory of the Church, (Dr. Thornwell's,) is practically dead, (except for the purposes of faction,") however natural as coming from Dr. Breckinridge, comes with a bad grace from one claiming to move in a sphere above all partisan passion. It is needless to suggest to such a man as Dr. Hodge, that these "special advocates of spirituality," advocate simply what he states on page 642-44; nor did they ever "profess to wash their hands of all secular concerns" at all; nor, if they had, should that estop them from "earnestly contending for the faith once delivered to the saints," against those who bring secular concerns into the temple of God. And as to the "dead theory" and "the purposes of faction," we need only refer Dr. Hodge to the recent action of a score of Presbyteries, and of the Synods of Kentucky and Missouri, and ask him if all this is merely "faction" resurrecting a dead theory. In this connection, also, we beg leave to suggest to Dr. Hodge, that what he is pleased to call the "Thornwell" theory of the church, first propounded in 1859, and then used to cover up sympathy with the rebellion, is a theory which, he, of all other men, has occasion to know, was advocated earnestly in the church from the era of the revolution of 1837, in all the discussions of Ecclesiastical Boards and voluntary societies; was advocated earnestly in 1855-6, in the "Presbyterial Critic," by such men as Drs. R. J. Breckinridge, Dabney, Peck, Vaughn, and Robinson; was developed by Rev. Mr. Robinson in his inaugural discourse in 1857, and was indeed the theory of the church which Danville Seminary was founded to propagate. It is therefore an unworthy partizan strategy to represent it as a new theory devised for the exigencies of the rebellion.

We beg leave also to express our surprise that such a logician as Dr. Hodge should be found adopting the popular fallacy, that because a man is assailed from two extremes he must therefore be about right. That opinions, to which radicals of the Stanton-Monfort type, and extremists of the Thornwell type both object, may be presumed to be correct. While it is true that *plus* and *minus* nullify each other on the same side of an equation, it is not true, by any means, that the same is the effect when on opposite sides. It may be that the opinion is only the more erroneous because of opposition to it from both extremes. Episcopalians on one extreme, Independents of the Bacon-Beecher type on the other, may both assail the church theory of Rev. Albert Barnes, but that does not prove—Dr. Hodge himself being judge—that Barnes' churchism is of the right sort. But we have no room for further remarks at present.

The Desire for the Peace of the Church—when sincere and when one of "the wiles of the Devil."

From, at least, the days of Elijah and Ahab, it has been the favorite trick of heresy and apostasy, to disturb and agitate the church till their ends are accomplished, and then, claiming all the meekness and brotherly love, to reproach the witnesses for the truth as agitators and disturbers of the peace, crying "Art thou he that troubleth Israel?" So apostasy railed against Jeremiah, crying Peace, Peace! When God said no peace. So apostate churchmen, having "made void the law by their traditions," and crushed out the spiritual life of the church, charged upon Jesus, "He stireth up the people." So, in like manner, having gotten the world *wrong side up*, to his liking, the Devil taught them the strategy of crying out against the efforts of Apostles to turn the world back into the position God originally gave it. These men that turn the world upside down, "are come hither also." So at the Reformation, and in all subsequent declensions of the churches of the Reformation, once error has crept in and seized the reins of power in the church, however fierce and brawling before, it becomes suddenly gentle as the lamb, crying "peace, peace," and is ready to set up the desire of peace as the one grand test of religious character. It makes it convenient to forget, then, that though heralded at his coming, with the song, "Peace on earth, good will to men," yet it was Jesus himself who declared "I came not to send peace on earth, but a sword."

We have fallen into this train of thought, on reading the leader of the *Presbyterian Banner*, of October 25th, entitled "The peace of the Church;" but in reality, a *war* upon the Synods of Kentucky and Missouri. Seldom have we met with a more remarkable instance of the strategy of covering evil deeds in the church, under false statements of the issues, and then seeking to divert attention and prevent exposure, by the cry of the "peace of the church," than in this case of the *Banner*. Fortunately for the cause of truth, the logical feebleness of the effort, and the transparency of its trick, render it comparatively harmless; yet, at the same time, it illustrates a strategy which abler men will no doubt practice, and against which true men should be on their guard.

The *Banner's* plea for the peace of the church, begins with a series of mistatements of the issues between these Synods and the Assembly, which, even with our very low estimate of his capacity to understand great issues, and our large allowance for the blindness of prejudice, and the narrowness of bigotry, it requires the exercise of all that "charity that thinketh no evil," to treat as honest and not wilful mistakes. He sets out with charging that the Synods of Kentucky and Missouri "have *revived* the discussion of questions which largely agitated the church while the rebellion was in progress," which, as will readily be perceived, involves the two untruths: First, that the discussion had ceased after the rebellion ceased to progress; second, that the discussion was not of great principles for which the witnesses for the truth have always contended, and for which members of these Synods have been earnestly contending for twenty years past, but only incidental questions of policy and measures arising out of the war. He has the effrontery to malign the movers of the action of these Synods, as "these *fomenters of treason*, who do not hesitate to *renew* in the bosom of the church, the strife which has *so happily ceased* outside"—in face of the fact, that the author of the resolutions of the Synod of Missouri, was the Hon. Edward Bates, himself Mr. Lincoln's Attorney General!—in face of the fact, that the men who voted the papers in both Synods are men whose honest loyalty and obedience to the laws of the country shames, if any thing could shame, the Jacobinical treasons and mob stirring conspiracies of the pious cut throats represented by the *Banner*. And then to hear the *Banner* canting of "the strife *so happily ceased* outside—in face of the notorious fact, that the narrowness, the cruelty, and the vengeance-seeking of such as he in the church have been, to the disgrace of our holy religion in the eyes of the people, and still are the chief obstacle to the happy closing of the strife—since, by their howlings for more blood, more plunder, and more insult to the fallen foe, they restrain the hand of the wise and clement statesmanship reached forth to heal wounds and restore the peace of the country.

We must be content with noticing these specimens, from the introduction of the *Banner's* article as representative of the whole. We cannot afford to waste our space on his puerile statements of the issues, as whether the Assembly may, *in accordance with God's word*, enjoin obedience to constituted authority, &c.; or his silly attempt to justify the Rosecrans oath, or his equally silly and false statement that the argument of the Missouri ministers against that oath was "You must wait till we have committed the treason and punish us afterwards." We could charitably account for this misstatement, on the score of the writer's utter incapacity to comprehend the simple, but grand doctrine of the Missouri ministers, were it not for the fact, that standing in the adjoining column, is Mr. McAfee's statement of their ground to the contrary of this, viz: that if the government expected them of treason, let it [illegible] as citizens, and not undertake [illegible] them as ministers and members of the [illegible]t of Christ, contrary both to the Scriptures and Constitution of the country.

Our chief purpose, however, was a practical remark or two, concerning the pious homily with which this tissue of folly and malicious calumnies winds up, as illustrating, in a very large and gross form, a false principle, against which we wish to caution all true friends of peace in the church. Says the *Banner*, in conclusion:

"It is indeed greatly to be regretted that the peace of the church should now be disturbed by the agitation of questions which properly belonged to the sad period of our strife. Now, that the din of arms has ceased, well were it that all who love a common Lord, the great Head of the Church, should cordially unite in healing the divisions by which his people have been rent asunder. And we do not see how those who love the peace, the purity, and the prosperity of our beloved Church, can hope to promote it by keeping opprobrium upon its highest court, and by denouncing the great body of its ministers and people as guilty of apostasy, because they declared the late rebellion a sin, and prayed for its suppression."

Now, aside from the insinuated falsehoods which permeate this pious homily, we suggest, as to its main topic, that:

1. That there can be no sincere overture for the peace of the church, but only hypocrisy and a "wile of the Devil," which begins with calumniating the adverse party as basely criminal, and Pharisaically claiming for one's-self faultlessness and action only in accordance with God's word. For manifestly, if our brother is guilty of treason—and "the blackest crime since the death of Christ," we have no right to make peace and restore communion with him. Nor, if we have acted only in accordance with God's word toward him in the strife, can we covenant with [illegible] for any compromise or change of action.

2. That is no sincere overture for peace, but hypocrisy and "a wile of the Devil," which begins with a false statement of the issues involved; since a peace based upon "false facts" can at best be only a hollow truce, to be followed by mutual recriminations and fiercer strife.

3. That can be no sincere overture for peace, but hypocrisy and a "wile of the Devil," which ignores great doctrinal principles involved in the controversy and proposes to cease agitation for the restoration of them to the consciousness of the church; since from the nature of religion as a *witness-bearing* to the truth, such agreement is simply a conspiracy to suppress the truth, "as the truth is in Jesus;" and the return of the Spirit of God to move upon the church, must compel men to a disregard of the compromise.

4. That can be no sincere overture for peace, but much more only hypocrisy and a "wile of the Devil," which proposes the acceptance, or even the tolerance of essential errors touching the very nature and functions of the church itself as a condition precedent to peace and harmony; since that is but "an agreement with Death and a covenant with Hell which God will annul" in His anger, and leave both parties alike to apostasy, biting and devouring one another.

Those who are most earnest for peace, will be first to withdraw opprobrious charges; to get clear conceptions and make clear statements of the issues in controversy; to examine them candidly, earnestly and prayerfully; to resolve to stand by "the whole counsel of God," neither asking or granting any abatement: and to renounce any thing shown to be error, no matter who teaches, or who exposes it. In that method of pacification the Synods of Kentucky and Missouri will be found ready to meet their brethren more than half way.

The "Conspiracy" against Dr. Hodge.

Conservative men of the "True Presbyterian" school, as early as 1861, warned their "moderate" brethren, that as a matter of self-protection against the fanaticism, then becoming rampant in the church, "*obsta principiis*," was the wisest policy. That the only possible result of compromise for the sake of avoiding its insolence and malignity, would be worse insolence and malignity, with more power of injury to any who then dared to protest; since "evil men and seducers waxing worse and worse," will at last be sure to make exactions that intelligent men with a conscience cannot submit to, while every inch of ground yielded to fanaticism only increases its power to tyrannise over and persecute its opponents.

These anticipations have been realized to an extent far beyond the worst fears of those who gave the warning. For who at that time could have anticipated such acts as those of the Pittsburgh Assembly? Much less, who could have anticipated that fanatical tenth-rate-ism would get to such a pitch of insolence as to clamor for the deposition from office of the leading theologian and teacher of the church—and that too, after he had seriously impaired the confidence of his friends in his conservatism, by running half way with radicalism "to the same excess of riot?" And yet there are ominous signs of an effort to make Dr. Hodge go the way of Dr. Plumer. A simultaneous onslaught upon him for his criticism of the Assembly's acts against the Southern Churches, not only by scribblers in the "radical" organs, but in formal resolutions of "radical" Presbyteries, seems to indicate a conspiracy to raise the hue and cry preparatory to a movement in the General Assembly.

Thus, in the *Presbyter*, of Oct. 18th, we find a singularly impertinent farrago of three colums on "Princeton logic," winding up thus:

"What is to be done with the Editor of the Review, who has been in rebellion against church authority for four years, and is now in rebellion and *fomenting* rebellion against it? The penalty for rebellion against the State is *suspension*. The Church ought not to come behind the State in its abhorrence of crime, his penalty ought, therefore, at least, to be *suspension, and if I were a member of the next Assembly, I would have no more compunction of conscience in moving to vacate his chair and put some good loyal and orthodox man in his place, than I would in cracking a nut.*

"EVANSVILLE, Indiana, Oct. 2d, 1865. A. S."

Had this writer but added the other "S" in his signature, we might have felt moved by his candor, to judge more leniently his otherwise insolent "rebuke of the madness of the prophet." (2 Pet. 2: 16.)

Similar is the conclusion of a remarkable historical disquisition in the same paper, on the contumacy of Theological Professors, from one whom the editor assures us is "one of our most venerable and able D.D.'s"; though, seeing that he deals so freely with the names of the "most venerated and able" of the church's sainted dead, we are freer to venture the suggestion that the historian is manifestly too "venerable" to be trustworthy, either as to his memory or his logic. He "makes history" after the following fashion: That Dr. Jno. Holt Rice, of Union Seminary, Virginia, in opposition to the Assembly of 1818, and as "just such a justification as pro-slavery men needed at the time," introduced the interpretation that "*doulos* properly meant 'slave;' that slavery was perfectly common in the time of Christ; that neither He nor His Apostles found any fault with it; that it was a 'political matter,'" &c. (However agreeable to us the admission that Dr. Rice, in 1826, taught this, and therefore it was not recently devised by Southern and "disloyal" men in aid of "rebellion;" yet we feel obliged to suggest that precisely such has always been the interpretation of *doulos* by the theologians of all Churches, European and American, save a few *theologelets* of the New England type, as Rev. Stuart Robinson abundantly shows in his discourse on the infidelity of Abolitionism.)

He proceeds to tell us that Dr. Baxter, successor of Dr. Rice, followed up the opposition to the Assembly's act of 1818, by an "intensely pro-slavery" pamphlet. (Though until recently, Dr. Baxter, who was one of the committee, *was universally reputed to be the author of the paper of* 1818!!)

He tells us further, that next in like aid of pro-slavery, the *Southern Presbyterian Review*, and "the Theological School under Dr. Thornwell, in South Carolina, *was soon* got up. (Though it happens Dr. Thornwell did not enter upon his Professorship until 1856—thirty years after Dr. Rice's article;) and that, worse than all, Drs. Rice and Thornwell, "though urged," would not publish in their journals, the articles of this historian in opposition to their views. (But we venture to suggest that, while this *may* have been because of their fear of so able an antagonist, it *may* also have been because of the natural compassion that editors feel for their readers, and their natural dread of breaking down their journals.)

After this historical account of the propensity of Theological Professors contumaciously to deny the Assembly's infallibility, the writer concludes with the following hints as to the course of Dr. Hodge:

"Is it not blindness not to see that our Professors, and theological schools, and many leading preachers in the South, have had a fearful share in the calamities that have followed? And not a few in the North, who sympathized with the pro-slavery men in the South, have their share in the blame. What now is the lesson to be drawn from these and similar facts? Possibly many; but I will specify one: The General Assembly ought to look carefully at the action of men put into office for training the ministry. No man ought to be put in *or kept in*, who disregards, much more sets himself against, the great Spiritual principle set forth by the Church. A BIBLE READER."

These anonymous assaults, however, would deserve little notice, were it not for the fact, that simultaneously, several Presbyteries have taken formal action to the same effect. First of all, the Presbytery of Vincennes, "that court singularly illustrious" already, by its effort to *resolutionize* the *True Presbyterian* into non-existence, now, in like manner, *resolutionizes* Dr. Hodge and his Review in a minute which we care not to flatter the self-conceit of some of its members, nor mortify the two or three noble men in it by quoting.

The Presbytery of Oxford, of which we know nothing, except that it consists of *two* pastors, three "stated supplies," *four* "without charge," and *three* "in *trans*." or getting away from it, with one hundred and eight dollars raised for educational purposes—and therefore is specially entitled to advise the church as to her general interests and educational agencies—adopted the following:

"4. That Presbytery also approve of the action of the Assembly on the state of the country, and of all the measures instituted by the Assembly to preserve the purity, loyalty and integrity of our church in the Southern States.

"5. *Presbytery not approving the teachings of Dr. Hodge, of Princeton, on the subjects of loyalty and slavery, feel constrained to advise any young men from our bounds, who wish to study theology, to attend some other seminary.*"

The Presbytery of Saline, with its four pastors, and two "W. C.," and one "S.S." at the close of a very long and elaborate judgment on all the legal and ethical points involved in the case of *Hodge et al., appellants vs. the Assembly*, pronounces the following decision:

"*Resolved*, That we regard, with disapprobation, the strictures of the Princeton Review upon the action of the last Assembly in regard to Southern churches and ministers; that we regard the course of the Review as calculated to bring into disrespect the authority of the Assembly; and that the Assembly and Church at large *ought to see* that those who occupy the important position of Professors in our Theological Seminaries, *are in harmony with its deliverances*, and manifest a proper regard for its authority."

We doubt not other Presbyteries, whose proceedings have not fallen under our notice, have passed similar resolutions.

It adds to the singularity of all this zeal for compelling theological teachers to speak not as Christ speaks, but as the Assembly speaks; that these utterances against a supposed breach of trust in perverting the Assembly's commission to teach in theological schools should come from that very party in the church who seem to have no scruple about the most outrageous breach of trust as it respects the donors of the funds which endowed these schools. Here are the Danville and Chicago schools inculcating principles which would have been utterly abhorrent to those who gave nine-tenths of the quarter of a million dollars which endowed them. Is there no question of conscience touching such breach of covenant with God's children, living and dead.

We have thought it worth while to notice this conspiracy in germ, to crush down all men like Dr. Hodge, who dare to dissent from these radicals, chiefly to fix attention upon the hopelessness and folly of any attempt at compromise with the spirit that has ruled the Assembly for years past. We are fully persuaded that there is yet conservative strength enough if there is the courage and manliness, in the church, to put these insolent brawlers out of power. And even should it turn out to the contrary, nothing is to be lost by a vigorous effort, since nothing worse than the present tyranny can come from a failure. Of all other follies, none can be more absurd, just now, than mere sentimental cant about harmony, and against agitation, ignoring the great principles of Christ's rule in the church and the liberties of His people.

An Injurious Misstatement Corrected.

The Presbyter, in noticing the action of the Synod of Kentucky, postponing the trial of Mr. McMillan's complaint against the Presbytery of Louisville, states that this was done after that Presbytery had declined the jurisdiction of the Synod. This statement is made upon the authority, we presume, of Dr. R. J. Breckinridge, whereas, no one knew better than he did, that it was not correct. In his extreme anxiety to thrust the members of the Presbytery out of the Church, he insisted upon their renouncing the jurisdiction of its courts, so as to put themselves out. But the Presbytery were unwilling to be so accommodating, for various reasons. What they did do, however, was to object against the Synod going on to try the complaint, for reasons stated in the following paper, which was admitted to record:

The undersigned, the majority of the Presbytery of Louisville, now present in this Synod, would hereby respectfully lay before this Synod their objections to the taking up and trying the complaint of Rev. J. P. McMillan against the Presbytery of Louisville, for the adoption at their meeting in Bardstown, on the 2nd day of September, A. D., 1865, a paper entitled a "Declaration and Testimony, &c.," because,

1. The sessions of the Synod have already extended to nearly or quite twice their ordinary length, a large portion of the members have gone away, either with or without leave, and those that remain are so exhausted and impatient of further detention that it is impossible they should give the matters upon which they are to sit in judgement that calm and careful consideration they demand.

2. The subject matter of the complaint has already been decided upon by this Synod, upon a motion to exclude from seats in the body all those who concurred in the adoption of the said "Declaration and Testimony," and also in the passing of a paper introduced by Judge Sampson. It is obviously therefore, in our judgment unjust to the Presbytery in this manner, just upon the eve of its adjournment, to reopen the question which has twice already been decided by the Synod.

3. There are in this Synod some twenty-five members who have already given sentence against the majority of the Presbytery of Louisville, who adopted the "Declaration and Testimony," as "incompetent, and unfit" to be considered constituent members of any Presbyterian Court, and have voted to cut them off from the Presbyterian Church. With what justice then can this Synod allow these members who have already judged the matter, condemned the party now proposed to be brought to the bar, and put that judgment on record, to sit in the trial of the complaint? In our opinion, these members, by their action in the premises, have rendered themselves incompetent to take any part in the trial of the aforesaid complaint. If, however, these members be excluded from sitting in judgment on the case, as it seems to us they ought in justice and equity to be, then the decision must be left to a very small minority of the Synod.

But if the Synod shall, under this state of facts, proceed with the hearing of the case, we simply ask that these objections be entered upon the record, and we make no further answer to the plea of the complainant.

So far from there being here any declinature of jurisdiction there is an express recognition of it, and the purpose to submit to it expressed. But so obviously were the objections well taken against the Synod proceeding at that time in the case, that Mr. Hays (one of the friends of Dr. B.,) prompted no doubt by an innate sense of justice, immediately moved to postpone the matter until the next meeting of Synod, which was carried, manifestly much to the chagrin of those who had held on to the last moment, expecting to fill their maws with the body of the Louisville Presbytery. But so far as the Presbytery was concerned, all that was asked was, that they should not be tried over on the same charges, or if to be tried over, that it should be done in a newly constituted court. Is it a renunciation of jurisdiction for a party to ask for a change of venue?

Will the Presbyter make this correction by publishing the paper of the Presbytery?

The Vote on Dr. R. J. Breckinridge's Resolution in the Synod of Kentucky.

Our readers have doubtless examined the vote upon Dr. Breckinridge's resolution, declaring the majority of Louisville Presbytery unfit to sit in any court of the Church, on the ground of their having adopted and signed the "Declaration and Testimony."

Of the twenty-two who voted in the affirmative, six are Ruling Elders, of whom we shall say nothing, further than that they promptly and faithfully did what their chieftain instructed them to do. The sixteen ministers, are, with one or two exceptions, without pastoral charge, and some of them seldom preach the gospel at all, perhaps, for the reason, that the people will not hear them. One of them, it is said, seldom enters the house of God on the Sabbath day; others are engaged in secular labors, and represent no ecclesiastical interests whatever. This is the class of men who voted to cut off from the Church the majority of Louisville Presbytery, and declare them unfit to sit in any court of the Church, because they protest in the form of a "Declaration and Testimony," against the errors which have been propagated in the Church during the past five years.

In addition to the twenty-two who voted in the affirmative, there were five who voted *non liquet*. One of that number is Rev. John L. McKee, a member of the Presbytery of Louisville, and pastor of one of the largest Churches in this city. Mr. McKee said by this vote, that it was not clear to his mind whether his brethren were fit to sit in any church court or not. Now this *non liquet* vote, taken in connection with his vote to censure the Louisville Presbytery, for uttering their testimony against grevious errors, places Mr. McKee in a somewhat singular attitude towards a majority of his brethren in the Presbytery, and goes far to show that he has gone almost over to the radical party in the Synod. He has only to progress a little further and he will be fully abreast with Breckinridge, Stanton, Landis, Cooper, Braddock and McMillan. That he is in the "progressive loyalty" school, is perfectly manifest, when we remember that, in the General Assembly at Columbus, Ohio, in 1862, he, with others, entered a solemn protest against the action of that Assembly "*as in clear violation of the constitution of the Church.*" It is also notorious that Mr. McKee has upon various occasions spoken in strong terms condemning the unconstitutional acts of the Assembly of 1864, as witness the report of the committee of Louisville Presbytery, on the McPheeters case, of which he was a member.

What are his brethren of the Louisville Presbytery to think of such a change as this? At one time Mr. McKee will vote with them to censure the General Assembly for its unconstitutional acts; at another time he will himself protest against the acts of the Assembly "as in clear violation of the constution of the Church;" and at another time he is not clear in his mind whether his brethren ought not to be cut off from the Church for doing what he felt bound (in conscience we suppose) himself to do. Verily! this is a strange record, and must place Mr. McKee in a singular position towards his brethren in the Presbytery.

Free Christian Commonwealth

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A. DAVIDSON, Ag't. and Publisher,
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To Whom It May Concern—Read and Act Promptly.

We begin with this issue to send to our subscribers, bills of indebtedness, which we trust they will promptly attend to. We have a large amount owing to us, especially from the old subscribers to the *Presbyterian Herald* and *True Presbyterian*, which, if paid at once, would secure us from all financial difficulties. Our friends, many of them, are writing to us urging that the *Free Christian Commonwealth* be published *weekly*. We are fully persuaded that the time has come for us to do so, and shall, in a few weeks, publish weekly if those who are indebted to us will promptly pay the amounts due.

That our subscribers may fully understand their accounts, we will state a few facts in relation to the paper. In March, 1862, A. Davidson & Co., purchased from Rev. W. W. Hill, D.D., the *Presbyterian Herald*, with all debts due that paper. On April 3d, 1862, A. Davidson & Co., issued the *True Presbyterian* and sent it to all the subscribers to the *Presbyterian Herald*. Of the *True Presbyterian* 58 numbers were published, which was 6 numbers more than the year. In March, 1865, the *Free Christian Commonwealth* was issued, and sent to all the subscribers of the *True Presbyterian*. Of the *Free Christian Commonwealth*, 19 numbers have already been published.

Many of these accounts would have been sent out long ago, but for circumstances which were beyond the control of the publishers. In September, 1862, Bragg's army entered the State of Kentucky, and cut off all communication with the interior of the State, and caused a temporary suspension of the *True Presbyterian*, it being only issued at long intervals, until October, 1863. From that time it was issued every two weeks, until November, 1864, when it was suppressed by order of General Burbridge, though for what cause the publishers were never informed. If our readers have any curiosity to know why it was suppressed, they would probably refer them to Danville for information.

These interruptions prevented the publishers from sending out these bills at an earlier day; and many of our readers have been receiving all three of these papers who have not paid anything for several years. Some of the old subscribers to the *Presbyterian Herald* are owing large amounts, which we trust they will at once remit, saving us the trouble and expense of collecting in any other way.

The bills sent this week embrace the Kentucky subscribers only. We shall wait anxiously for a prompt and favorable reply to these accounts.

We have received the first number of the "North-Western Presbyterian," a paper published in Chicago, Rev. E. Erskine editor and proprietor, with Alfred Hamilton, D.D., as associate editor. From the following extract, which we take from their programme of principles, to be advocated by the paper, our readers will see that it is to occupy much the same ground as most of the other papers in our Church:

"In regard to the exciting questions which of late years have entered so largely into the councils of both State and church, this paper will not only be thoroughly loyal to the Government, and faithful to the Presbyterian Standards, but will also fully acquiesce in the past deliverances of the General Assembly upon the subject of slavery. All its editorials upon *that subject* will be in harmony with said deliverances."

ERRATA.—On the fourth column of the 1st page, near the close of the extract from the "Presbyter" on the vote in the Synod of Kentucky, there is an "out," which was not discovered until too late to correct it. It should read thus: "The balance of power was in the hands of an armed neutrality party of about thirty persons, who are ready to censure the Assembly, and also to censure those who censure it too severely."

Also in Dr. Wilson's speech, fourteenth line from bottom of third column, on 4th page, read "primarily" for "humanly." And in the 16th line from first paragraph, fifth column, 4th page, read "signed" for "regret."

THE SUNDAY MAGAZINE, edited by Thos. Guthrie, D.D., for October, has been laid upon our table. It is a very attractive monthly, and we doubt not, at the low price of 25 cents per No., it will secure a large number of readers in this country. It is printed on fine paper, double column, with quite a number of beautiful illustrations. The reading matter is quite varied, though all of it is designed for Sabbath reading. In all our religious monthlies in this country, none of them will compare with this in mechanical execution. It is published by Strahan & Co., in London, Edinburgh, and 178, Grand street, New York.

THE LADY'S FRIEND—for November—has come to hand. It is edited by Mrs. Peterson, and appears to be gaining in popularity. Deacon & Peterson, Philadelphia, are the publishers. Terms $3 per annum.

GODEY'S LADY'S BOOK—for December—has come to hand, with its usual holiday illustrations. We have so frequently expressed our reciation of Godey's Lady's Book, that it is unnecessary to repeat it. Address, L. A. Godey, Philadelphia. Terms, $3 a year.

BLACKWOOD'S MAGAZINE—for October—has been laid upon our table. It contains many interesting articles, and is perhaps one of the most popular of all the reprints of Messrs. Leonard Scott & Co.—The price of Blackwood is only $4 a year.

The Synod of New Jersey.

We publish below the report of the Synod of New Jersey on the action of the General Assembly, touching Southern Ministers and Christians; unanimously adopted by Synod:

On p. 563 of the minutes, we find an injunction to Synods in these words:

"This injunction to Presbyteries is, in like manner, applicable to Synods; and it is hereby ordered, that, upon application of any Presbytery to be received into any Synod, where such Presbytery *is* or *has* been connected with the Southern General Assembly, such Synod shall examine all the members of said Presbytery on the points above named; and the reception of such Presbytery, or any of the ministers thereof, by such Synod, shall depend upon their compliance with the conditions before mentioned."

As these conditions seem to us to be of the nature of "constitutional rules," prescribing new terms of communion, we are of the opinion, that, in order to be binding upon either Synods, Presbyteries, or Sessions, these injunctions should have been transmitted to the Presbyteries, and have been approved by a majority of them. [Form of Gov't, chap. 12, art. 6.] And we fear that the various requirements in this series of injunctions touching the ministers and members of churches in the Southern States, unless modified, will necessarily aggravate and perpetuate, instead of healing the breaches between us and them, arising out of our recent conflict.

Your Committee, therefore, suggest for the consideration of Synod, the following action on this subject, to wit:

"That this Synod overture the next General Assembly to take such action in regard to our relations to Southern Christians, as may, without any sacrifice of truth and righteousness, tend to heal existing breaches, and, if possible, to prevent schism, and the formation of a new sect among American Presbyterians."

For the Free Christian Commonwealth.

Presbytery of North Mississippi.

The following paper sets forth the action of the Presbytery of North Mississippi, at its late meeting, in reference to the course proposed to be pursued by the Old School General Assembly, touching the interests of the Presbyterian Church in the Southern States:

"It is with feelings of deep regret, and profound astonishment, that this Presbytery feels called [illegible] in fidelity to themselves—the solemn responsibilities with which they are charged, and the great Head of the Church whom they alone acknowledge as Lord and Master, to note some of the strange things that have come to our ears, and to forewarn our churches and Christian brethren generally, of the yoke of bondage which the General Assembly which met at Pittsburgh would attempt to place upon their necks. As indicative of the general line of action and policy proposed by this body towards the Southern Presbyterian Church they state

1st. That our church was called into existence as a separate organization "to render aid in the attempt to establish by means of the rebellion, a separate national existence, and to conserve and perpetuate the system of slavery."

In answer to this extraordinary charge, it is enough to say, that it is wholly incorrect. The Southern Church has received from her divine Lord no commission to form or to favor any political alliance whatever, and consequently has never, to our knowledge, at any time proposed or attempted any such alliance, through any of her ministers or church courts.

2d. It is proposed, and measures it is understood have already been inaugurated, to assert their jurisdiction over all our ministers and churches. The language of the Assembly is: "That they will not compromise the rights of ministers, ruling elders and private members belonging to them, who are loyal to the Government of the United States and the Presbyterian Church—that they will recognize all minorities of Presbyteries and Churches, however small, that may adhere to them, as being the true Presbytery or Church; and also direct, wherever practicable to secure the houses of worship, and other church property, for the use of the truly loyal."

To all this, we can only reply by covering our faces in shame, while we exclaim: "Tell it not in Gath, publish it not in the streets of Askelon," that Christian men could be found in any place, or period of the church, that would deliberately advise such wholesale robbery.

3d. They enact that ministers or members from the South, who may apply for admission to their Presbyteries or churches, shall be required, not only to adopt their fanatical notions on the subject of slavery as a test of communion, but farther, "if they have in any way directly or indirectly been at any time concerned in aiding or countenancing the rebellion, they shall be required to confess and forsake these sins."

Here again, we can only bear our solemn testimony in the name of our Lord and theirs, against such unwarrantable interference with the rights of conscience as here proposed, as manifestly unscriptural and anti-Presbyterian, and do hereby solemnly aver, on behalf of ourselves, our churches, and our children, that God being our helper, we will never submit to these new and unconstitutional tests of christian and ministerial standing.

4th. This Assembly further enacts, that where "a minister has been sent beyond the jurisdiction of the United States by any of its civil or military authorities, on account of disloyalty, he shall be suspended from the ministry, and if, after the lapse of two years, he is still debarred the privilege of returning to his family and friends, his name shall be erased from the roll of Presbyterian ministers."

Of all the unscriptural and unconstitutional measures proposed by this Assembly, this may justly be regarded as the climax. So extraordinary is the proceeding of recognizing the acts or decisions of military or civil courts as a criterion by which the standing of ministers of the Lord Jesus Christ shall be determined, and by which they may be deposed from their office, that it is questionable whether there can be found in any portion or period of the Protestant Church, a more high-handed usurpation or arbitrary exercise of ecclesiastical power than is here contemplated.

1st. *Be it therefore Resolved by this Presbytery*, as a solemn duty we owe to the Church of God, to the truth as it is in Jesus, and to the cause of religious liberty, that we will not give place, no, not for a moment, in our hearts, nor in all our borders, as far as our authority and influence extend, to any of the new tests, innovations, or usurpations over our consciences and rights, set up or contemplated by the General Assembly of the Presbyterian Church which met at Pittsburgh.

2d. *Resolved*, That while it is our earnest desire to live in peace with all men, and to cultivate a Christian and friendly intercourse with all who love our Lord Jesus Christ in sincerity and truth, yet it is our solemn and deliberate judgment that neither the interests of truth nor of peace would be subserved by a union with a body of men, who have so far departed from the established order and policy of that great and grand old Church, which we were taught from our infancy to recognize as the mother of us all.

3d. *Resolved*, That we sincerely sympathize with our brethren in the Border States, or wherever else the aggressive policy of the General Assembly may be attempted; and we would exhort them to be steadfast, and by the power of truth and a good example, to resist every encroachment upon their Christian liberty and rights, prayerfully and hopefully committing their cause to Him that judgeth righteously

4th. *Resolved*, That this Presbytery cannot but express the opinion that, in the Providence of God, there never was a time when the Presbyterian Church in these Southern States was more emphatically called upon to stand in her lot, as the conservator of the great interests of religious liberty and of the faith once delivered to the Saints, and as understood and practised by our Fathers; and it is also our earnest desire to see our General Assembly in these Southern States engage with renewed zeal in the great work of propagating and maintaining a pure Gospel and a sound morality, as comprehensive of the only commission received from her Divine Head.

5th. *Resolved*, That this paper be published in the "Christian Commonwealth," of Louisville, and in the Presbyterian papers of Richmond; and that it be laid before the next General Assembly, to meet in the city of Macon, provided any such expression of sentiment be called for from the various Presbyteries.

S. J. REID, Moderator.

The Central Presbyterian and Christian Observer, Richmond, Va., will please copy.

THE FIRST PRESBYTERIAN CHURCH, NASHVILLE, TENNESSEE.—This Church, which has for a long time been in the hands of the military, and used as a hospital, was given up to the people soon after the close of the war. It has been thoroughly repaired, and the people are again worshiping in it as of old. On last Sabbath the sacrament of the Lord's Supper was administered in the "Upper room," and thirteen persons made a public profession of their faith, two of whom were among the oldest citizens of Nashville. Speaking of this Church, the Nashville Dispatch says:

"This magnificent edifice has been for some time past under a course of repairing, and is now finished. It is furnished and painted in grand and tasteful style. The great organ has been handsomely painted and put in good condition. To-day, for the first time in thee years, the doors will be thrown open for the worship of God, and the great old organ will again reverbrate through the spacious edifice, making glad the hearts of a congregation coming together in holy re-union, after passing through the fiery ordeal of war. This is now one of the most elegant Churches in its finish in the South, and great credit is due to the industrious and worthy pastor, Rev. R. F. Bunting, who has labored incessantly to bring this great Church to an early completion."

Religious Items from the South.

At a meeting of East Hanover Presbytery, held during the sessions of the Synod at Lynchburg, Rev. B. T. Lacy, was dismissed to Abingdon Presbytery, and Rev. T. W. Gilmer was received from West Hanover Presbytery. Mr. Gilmer has accepted the position of Stated Supply to the Church at Fredericksburg, at which place he is now laboring.

The Presbytery of South Carolina, at its recent meeting, sent up an earnest and dignified memorial to the General Assembly, which is to meet in Macon, in relation to maintaining and perpetuating our present ecclesiastical organization unchanged. They also adopted one of the resolutions of Lexington Presbytery, which denies Christian fellowship to emissaries that may be sent among us to disturb the peace of our churches.

A correspondent writes "that the Synod of Memphis will most probably be unanimous for a distinct church organization. Our churches seem to be a unit on the subject.

Rev. Robert Castleman, a well-known minister of the Protestant Episcopal Church, was brutally murdered on the 12th instant, near Gaston, North Carolina. He was returning alone from a visit to his neighbor. The perpetrator of the deed was not identified. The deceased was widely known and much beloved in Virginia.

REVIVAL IN SPOTSYLVANIA.—Rev. Mr. McSparran, of the Methodist Church, reports an extensive revival in this county. Forty-two have united with his church, and nineteen with the Baptist and Episcopal Churches.

Twelve persons were baptised at Leigh street Baptist Church, Richmond, Va., last Sunday. Over *seventy* have professed conversion during the four weeks of the meeting. The interest is on the increase, and services are held every afternoon and night.

RESTORATION OF CHURCHES.—In those cases where houses of worship, belonging to the Methodist Episcopal Church, *South*, have been usurped by the *Northern* church, as in Gosport, Virginia, Charleston, South Carolina, and in other places, the Trustees, or leading members formerly holding their membership in these churches, have nothing to do but to represent the case to President Johnson, with the statement of the fact, duly avouched, that they have taken the prescribed oath of allegiance to the United States Government, and their places of worship will be promptly restored to the original and rightful owners.—*Episcopal Methodist.*

The New Orleans *Picayune*, of the 28th ult., gives the following in reference to the University of Mississippi:

The University of Mississippi, once under the charge of President Longstreet, and afterward that of Professor Bernard, now of Columbia College, New York, has resumed its session with a full faculty, at the head of which is the Rev. John N. Waddell, D. D., who was one of its professors at its origin. We notice among others Professor Claudius W. Sears, formerly of our own University, who holds the chair of Mathematics.

We are glad to learn that the extensive apparatus, cabinets, library, and the fine buildings in which these and the instructions of the University are held, escaped the ravages of the war.

We would remind our readers that this is not a new academy, or place of elementary instruction; but that it is one of the best endowed universities of the nation, and is inferior to none of them in the ability and character of its professors. The fees, owing to its endowments, are very low. There will be, soon, railroad communication through to Oxford, the seat of the University.

THE UNIVERSITY OF VIRGINIA.—There have matriculated at the University about one hundred an seventy students.

Forty-five students, an unusually large proportion, have matriculated in the school of law; twenty-five in the school of medicine.

The Faculty remains as before the war, with the following exceptions: Professor C. S. Venable, *vice* Professor Bledsoe, school of mathematics; A. L. Gildersleeve (also Professor of Greek,) *vice* Professor Coleman, chair of Latin.

The old Jefferson Society has been reorganized, and a meeting of the Washington Society has been called for the purpose of organizing.

WASHINGTON COLLEGE.—The impression is said to prevail in some parts of the country that this Institution is filled to its utmost capacity. Such is not yet the case. Although the session has opened with an unusually large number of students, and others are daily coming in, yet extraordinary preparations have been made for their accomodation in private families, as well as in the College; and consequently from 100 to 150 can still find comfortable boarding and lodging. Our exchanges may accommodate many of their readers by copying this statement.

Lex. Gazette.

The South Carolina College at Columbia will resume its exercises on the first of January next. The College library, as well as the private libraries of the officers, escaped destruction. These were rare exceptions; nearly all such collections in the city were either pillaged or destroyed.

The Board of [illegible] of Westminster College, at their meeting held October 16th, conferred the Honorary Degree of D.D. upon the Rev. Henry J. Vandyke, of Brooklyn, N. Y.

Rev. L. G. Barbour has removed from Lexington, Mo., to Lexington, Ky. Correspondents will please notice the change.

Rev. Wm. S. Palmer has been dimissed from the Presbytery of Burlington, to the Presbytery of Luzerne, Pa.

The Rev. J. Homes Agnew, D. D., died of bilious fever in Peekskill, N. Y., on Thursday last, aged sixty-one years. Dr. Agnew was a native of Pennsylvania, and has long been identified with the religious and literary operations of the Church and country. At the time of his decease he was editor of the *Federal Monthly*, the successor of the old *Knickerbocker*, and a member of the Fourth Presbytery of New York.

At a meeting of the Board of Trustees of Georgetown College recently held in Georgetown, Ky., Rev. N. M. Crawford, of Georgia, was appointed President of the College in place of Rev. D. R. Campbell, deceased. Rev. C. Lewis was appointed to the Theological chair in the same Institution.

THE EPISCOPAL CENTRAL CONVENTION.—In the General Episcopal Convention at Philadelphia, on Saturday, Hon. Horace Binney introduced a resolution concurring in the resolution of the House of Bishops appointing a day of thanksgiving for the return of peace, and expressing the earnest desire that "in the religious services to be appointed for that day especial thanks be offered to Almighty God for the re-establishment of the national authority over the whole country, and for the removal of that great occasion of national dissensions and estrangement to which our late troubles were due."—The resolution created quite a stir among the "conservatives," and was finally laid on the table.

CENTRAL PRESBYTERY OF PHILADELPHIA.—Among other matters of public concern, the attention of [illegible]bytery was directed to the alarming increase of immorality and irreligion in this city; and after a free interchange of views, appointed a committee to confer with other evangelical denominations in our midst, and secure, if possible, by the awakening of a more healthful tone of public sentiment, and by a more rigid enforcement of existing laws, the suppression of at least the more shocking forms of vice, and especially of intemperance, incontinence, and Sabbath desecration.

FATAL ACCIDENT TO A MEMBER OF THE EPISCOPAL CONVENTION.—The Rev. Lot Jones, D. D., a member of the Episcopal Convention in Philadelphia, fell from the steps of St. Luke's Church, Thursday last and fractured his skull. He was removed to No. 1602, Locust Street, where he died in about two hours and a half.

MARRIED,

In this city, on Thursday evening, Nov. 2d, by Rev. G. H. Rout, Rev. JOHN C. YOUNG, pastor of the Second Presbyterian Church, and Miss EUGENIE T. QUIGLEY, daughter of the late Thomas Quigley, Esq.

In this city, on the 11th of Nov., 1865, by the Rev. Wm. T. McElroy, Mr. EDWARD F. LITTLE, and Miss LOUIZA C. ROBERTSON.

Nov. 6th, by Rev. R. K. Smoot, at the residence of the bride's father, near Bowling Green, Ky., ALLEN FAXON, Esq., of New York, and Mrs. SALLIE PALMORE, of Bowling Green, Ky.

Nov. the 9th inst., at the residence of the bride's father, Wm. Kendal, Esq., near Colemansville, by the Rev. F. G. Strahan, the Rev. W. H. FORSYTHE, and Mrs. SARAH INGLES, all of Harrison county, Ky.

"Thrice happy they whose hearts are ty'd,
In love's mysterious knot so close;
No strife, no quarrels can divide,
And only death, fell death can loose."

DIED,

On the 13th Oct., at the residence of his mother's, near Winchester, Ky., of consumption, Mr. AUSTIN H. PRICE, aged 28 years.

He survived the perils of the South, and came home to die the death of the righteous, "looking unto Jesus."

It becometh us to bow in unmurmuring submission to the will of our Heavenly Father, who in this Providence has taken to himself a dutiful son, an affectionate brother, an ornament in the Church, and a most promising member of society. "Even so Father, for it seemed good in thy sight." S. W. W.

Richmond, Va., papers please copy.

Of consumption, at the residence of her mother, Mrs. Mary Stubbins, in Bowling Green, Ky., on the 11th of Oct., Mrs. MARTHA JANE JACKSON, in the 33d year of her age.

This faithful servant of God, after a lingering and protracted illness, has at last entered upon her eternal rest. Baptized in infancy, and reared to womanhood under the excellent training of Presbyterian parents, she was a remarkable instance of the fulfilment of covenant promises and blessings. She had just entered her 13th year when she found peace with God through faith in Christ, and from that time to the day of her death, her "light was that of the just, whose light shineth more and more unto the perfect day." She united with the Presbyterian Church—the Church of her fathers, and the Church of her choice—and during the whole of her life she retained great love and zeal for the order and doctrine by which it has ever been distinguished. At the age of 20, she gave her heart and hand in marriage to Mr. Henry Jackson, a most excellent and lovely gentleman; soon she was called on to part with him—he was gathered to his father's—and then, one wave after another passed over her, till she herself was called away. All these afflictions God sanctified to her spiritual good, and in the home circle, and the christian world, her graces shown with brilliant luster. Faith in revealed truth as a living principle within her, seemed ever to control her spirit, and regular her conduct. She took a deep and lively interest in the Sabbath School, the Bible class and the prayer meeting. Training the young, comforting the afflicted, and guiding the penitent in the way of truth, was the delight of her life. And long will the recollection of her excellent example, modest simplicity, and Christian devotion in these departments of religious duty, and privilege, remain fresh in the memory of the people of God, who knew her worth, and mourn her departure. The closing months of this good woman's life were eminently bright and cheerful. Though in a feeble and distressed state of body, her mind was at rest—the sting of death had been taken away. Fully conscious of the truth that the time for her departure was near at hand, she talked freely with her minister, and in simple, calm, dignified expressions of faith and hope, assured him that all was well. After which she summoned the family around her, that they might receive her parting benediction, and catch the last glimpses of her closing eyes, as the soul moved out from the chains and bondage of its earthly home, to the land of rest, and liberty, and peace. She has gone to meet her husband, and her father—her kindred and her people—who have gone on before, and with them to join in raptures and praise amid the General Assembly and Church of the first born. And we who remain behind sorrow not as those who have no hope, but fixing the eye of faith upon the cross of Christ, we know that we shall see her again when death shall throw open the prison doors, and lead our spirits from the gloom of night into the light of eternal day. S.

DEPARTURE OF TRAINS.

Louisville and Nashville Railroad.

Nashville Passenger Train..... 7:00 A. M.
Lebanon Train..... 6:30 A. M.
Bardstown Train..... 3:30P. M.

Louisville and Frankfort and Lexington and Frankfort Railroad.

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

Louisville, New Albany and Chicago Rail road.

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

Jeffersonville Railroad.

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

The Season for Gifts.

The year is drawing to a close, bringing with it the Holidays, a season of happiness and mirth; when in accordance with an almost universal custom, friend remembers friend with tributes and mementoes of esteem.

Parental love and filial affection, also, however hidden during the year, by the cares and business of life, does not fail to manifest itself at Christmas and New Years' through the medium of appropriate presents. What, we ask, can be better adapted to this purpose than an interesting and valuble book?

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Nov. 16, 3t

MEDICAL COLLEGE OF OHIO.

SESSION 1865–6.

Regular Lectures Commence Nov. 1st.

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JAMES GRAHAM, M. D.,
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M. B. WRIGHT, M. D.,
Professor of Obstetrics and Diseases of Woman and Children.
C. G. COMEGYS, M. D.,
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THEOPHILUS PARVIN, M. D.,
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W. H. GOBRECHT, M. D.,
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ROBERTS BARTHOLOW, M. D.,
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Aug. 10. REV. D. T. STUART.

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MERCHANT TAILOR,

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LOUISVILLE, KY.
March 23.-tf

CARTER'S ELEMENTS
OF
General History.

RECOMMENDATIONS.

From Professor Joseph Henry, LL. D.

DEAR SIR:—Please accept my thanks for the copy of your "Elements of General History." From a hasty examination, I think it will be found a very useful compend for the use of the teacher, and for recalling to the general reader, the prominent events of the History of the World.

With much respect, I am your ob't serv't,
JOSEPH HENRY.

REV. JOHN P. CARTER, Md. Coll. Inst., Balto.

From Rev. J. J. Bullock, D. D., Pastor Franklin St. Presbyterian Church, Baltimore, Md.

I have examined with care the Elements of General History, by the Rev. J. P. Carter, A. M., Principal Md. Coll. Inst., and I take great pleasure in recommending it as a book of great value to Teachers and Pupils. I know of no work of the kind equal to it as a text book for schools. J. J. BULLOCK.

From Professor H. S. Alexander, Principal Columbia, (Pa.,) Classical and Military Institute.

REV. J. P. CARTER, *Dear Sir:*—After a careful and thorough examination of "The Elements of General History," I am fully convinced of its merits and advantages as a text-book, and unhesitatingly adopt it as such in my School. H. S. ALEXANDER.

From Rev. R. C. Galbraith Pastor Govane Chapel, Md.

REV. J. P. CARTER, *Dear Sir:*—Having examined your General History with care, I am glad to say, that I have at last found the book I wanted. Brief, comprehensive, and acknowledging "God in History," it is in my view the best book for the purpose I have ever seen.

Yours respectfully,
R. C. GALBRAITH.

From Rev. Joseph Smith, D. D., Greensburg, Pa.

REV. J. P. CARTER, *Dear Brother:*—I am much gratified at the receipt of a copy of your "Elements of General History," and sincerely thank you for it. * * * * Your valuble little volume has greatly aided me in reducing to order a mass of Historical matter, lying in my memory, in rather a confussed chaotic state. Indeed, I think your "General History" will be found as useful and attractive to many middle-aged and old men, as to young people. I hope it will be favorably noticed, and commended to Schools Academies and Seminaries.

Very truly yours,
JOSEPH SMITH.

From Rev. A. B. Cross, Baltimore, Md.

In my opinion, "The Elements of General History," by Rev. J. P. Carter, is the best book of the kind in the English Language.

A. B. CROSS.

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August 10, 1864.-tf Bardstown, Ky.

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not yet taken the final plunge; that perhaps the great Head of the Church would help us to stem the torrent, and make safely fast to the shore, we uttered our "Declaration and Testimony." And, sir, we are to die for it; I much mistake these brethren if they will not die for it. No matter who penned it—no matter who proposed it, or published it—this is the origin of it. We may be may mistaken—we may be blinded, but that sir was truly the object and origin of this "Declaration and Testimony."

* * * * * *

It seemed to me that, in the argument which occupied the afternoon of yesterday, however the *tone* might be changed the *tune* was the same. Schism and secession and rebellion—rebellion, secession and schism. This movement is meant to divide the churches. Such is the outcry rung in your ears. It has often been said that history repeats itself, and I think it does; at all events I think it is going to repeat itself now. The outcry against the Act and Testimony of 1835, was just as it is in the present instance. "Schism." "schism," "schism." I hold in my hands a volume of pamplets containing "Letters addressed to the members of the Presbyterian Church under the care of the Synod of Kentucky.," by my much esteemed friend and brother, Dr. William L. Breckinridge, and issued (strange to say) at Danville in 1835. Its object was to defend the "Act and Testimony," and on the very forefront is a defense against this charge of schism. I wish you to see in what an outspoken, manly oldfashioned Presbyterian way he meets the charge against *his Testimony*, that it was the result of a *conspiracy*, the offspring of a *caucus*, and was *intended to promote division in the Church*. These charges came from diverse quarters, even from Princeton itself. As to the charge of "caucus," the answer which he makes is that the meeting out of which the "Act and Testimony" grew, was a public, open meeting. And on this point let me say that if it had been gotten up amongst a few, before public notice was given— if it had been gotten up by a "caucus," if you please, in a cave amongst the hills of old Pennsylvania, it would not have hurt the thing a bit, it might have been all the better, indeed, if the military had been abroad and on the hunt of these witnesses as in the days of Claverhouse, and there were danger lest their Act and Testimony would by strangled in its birth by the strong arm of military despotism. So that if it were true that *our* "Declaration and Testimony" had been prepared and signed in a secret caucus, there might be in these days of Martial Law, very good reasons for such a course, and this ought to give it all the more potency when it was known that the moment it saw the light its signers were liable to be seized by the strong hand of military power, upheld and encouraged perhaps by patriotic ecclesiastics.

As to the charge made against the authors of the "Act and Testimony" that they designed to promote a division of the Church, here is the answer of Dr. Breckinridge:

"But if you call it schism honestly, and fervently to love the form of sound words which we have received, to pray and labor for the extension of our church upon rational and scriptural principles, and to wish that they would be gone from her bosom who reject her doctrines, who have destroyed her peace, who have corrupted her purity and are retarding her prosperity—then am I a schismatic—and as David replied to the scoffings of the daughter of that false hearted king who had corrupted Israel, 'if this be vile, I will yet be more vile than thus.' * * * * My opinion is that if the errors which prevail in our church be not driven out, it will be divided, it ought to be divided. * * * * Believing like a good Republican, in the honesty of the people, I trusted that this measure (Act and Testimony) so far from mutilating the body in those members which are uninjured or curable, would result, by the blessing of God, in the sloughing off of those parts alone, which were rotten beyond hope of recovery. No, brethren, we deprecate division. We are laboring to avert the necessity of such a measure. I confess that when I contemplate the condition of our beloved church, I am sometimes filled with despondency. But such melancholy forebodings as often force themselves upon me, I would not indulge. * * * I would trust first in God and then in you, that all will yet be well. * * * I would trust that our gracious Father, by the instrumentality of His people will save this branch of His church. But brethren, if so, you must examine this subject, you must see the posture of affairs, you must feel the danger, and the remedy is at hand."—LETTER I.

"It affords me no satisfaction to behold such a mass of corruption. Would to God, that it could not be found in all our borders. * * * But it is of no avail to close our eyes against the evils that abound, and that are thickening upon us. As well might the mariner stop his ears against the howling of the tempest and yet hope to be saved. As well might the trader shut his books and forget his impending bankruptcy, and yet hope to prosper in his business. * * * I believe it is yet in the power of the people, under God to save this beautiful and sacred fabric. Rally then in earnest around the truths which we all profess to love, but which so many have trampled in the dust. Lift up from their degredation and plant firmly where they ought to stand our dishonored and precious standards. * * * * There have been glorious prospects opened before our church, but these must all be blasted, and its hope must perish, unless its purity be restored. We must come back to the standards which have been forsaken, and those who will not, who like the vagrant prophet, are wandering in some other track, and fleeing from God's truth, must be seized in whatever step they may have sought a passage, and be hurled overboard, that thus they may hush the roarings of the storm, which their own madness has gathered. Yes, brethren, Jonah's delinquencies have invited the storm, and Jonah's punishment must appease it. We, (and I mean to include all of you who are sound) we who have been *falsely* accused as the authors of this uproar, have no right to permit the system of truth which we love, to be destroyed. We will become guilty only when we fold our hands and let the wanderer dream on, and let the beautiful vessel perish. May God give us grace to quit ourselves like men?"—LETTER II.

Mr. Moderator: Let any candid man read this and compare it with what we have said in the Declaration, and then say upon his conscience whether the charge against us is not as utterly without foundation as it was against the gentlemen in their day. Of course two such papers springing out of the necessities of the times and drawn by men living a generation apart, would differ in phraseology and in the particular views expressed, according as the errors to be met and the circumstances and emergencies of the times might differ; but if their spirit and intent are not the same, then I do not understand in what language it could be expressed and am incapable of using it with accuracy. Sir, we accept and adopt substantially as our answer to the false accusation of schism and being the authors of this uproar, the answer of Dr. W. L. Breckinridge to the same charges made against those who prepared and published the "Act and Testimony" in 1834.

It is charged that this movement is in the interests of secession and the rebellion, though rebellion and secession we are told are dead. Solomon says "a living dog is better than a dead lion," and I suppose upon that principle if we are acting in the interests of secession, we are the maddest fools that ever lived. Why, sir, the gentleman had better have brought in a motion that this Synod ask the court to institute an inquest of insanity in our behalf. He ought to have dealt with us as gently as with a sick man out of his head. There never was a thing more preposterous. Rebellion and secession dead! and we come in in this solemn way and at the time when we uttered this testimony, run the risk of a very summary process to settle the question, and all, as the gentleman has said, for a dead and rotten thing. I can hardly tresspass upon your patience to argue the question after that showing. But then this charge of being in the interest of rebellion, is an old charge, and again we see that history repeats itself. The persecutions of God's people have almost uniformly been made just in this way. Brand a man as a heretic, and then mix it up with the cry of sedition, and the Provost Marshal's guards will be available. Here is a book—Rutherford's Lex Rex—that was burned by the common hangman; its author was pursued unto his grave like a hunted sparrow; and yet here it stands the great repository, not merely of ecclesiastical liberty, but of the foundation pinciples of civil liberty. And, sir, why was he hunted? He was advocating the liberty of God's Church, and the Crown Rights of Jesus, and because he advocated the liberty of God's Church he was pronounced seditious—and sedition in the gentleman's vocabulary means secession. And what was his response to this charge? You shall hear it, and you may accept it as ours.

"Who doubteth, Christian reader, but innocency must be under the courtesy and mercy of malice, and that it is a real martyrdom to be brought under the lawless inquisition of the bloodly tongue. Christ, the prophets, and apostles of our Lord, went to heaven with the note of traitors, seditions men, and such as turned the world upside down; calumnies of treason to Cæsar were an ingredient in Christ's cup, and therefore the author is the more willing to drink of that cup that touched His lips, who is our glorious Forerunner; what if conscience toward God, and credit with men, cannot both go to heaven with the saints, the author is satisfied with the former companion, and is willing to dismiss the other. Truth to Christ cannot be treason to Cæsar, and for his choice he judgeth truth to have a nearer relation to Christ Jesus, than the transcendent and boundless power of a mortal prince.—PREFACE TO RUTHERFORD'S LEX REX.

Yes, Moderator, we are to go to jugdment and execution at the hands of this Synod on the ground of our being secessionists, because we allege that Jesus Christ is sole King in His Church, and that Cæsar cannot touch his ark without bringing down his lightnings of wrath, and that Cæsar is the sole judge in his own kingdom, and the church cannot touch his rights without bringing Christ's judgments upon her—and that is the principle this book maintains and defends in so masterly a manner that no answer could be found to it but the stake and the gibbet.

* * * * * * *

This Declaration and Testimony is addressed to the ministers, Ruling Elders and members of the Presbyterian Church of the United States. It contains an introduction, it contains a declaration of facts it contains a statement of errors, it bears testimony against those errors, it assigns certain reasons for this testimony, it lays down principles which it affirms to be scriptural and fundamental, it seeks to arouse the church to a just sense of the ruin with which she is threatened, and it then proposes certain measures in order to eradicate the errors which are alleged to exist, and to maintain the principles which are affirmed to be according to the Word of God and the constitution of the Church.

The introduction opens in these words:

"BELOVED BRETHREN:—The occasion upon which we address you is one of no ordinary interest to the Church of our Lord Jesus. For several years past that Church in this country has been departing farther and farther from both the spirit and the plain letter of her commission to 'preach the GOSPEL to every creature,' and her charter as a 'Kingdom not of this world.' The Presbyterian branch of the Church—that which we stand immediately connected with—for which our fathers labored, and suffered and prayed; and whose doctrine and order we have loved above all things else on earth, sadly disappointing our most sanguine hopes, and recreant to her principles and ancient testimonies, has essayed to take the lead in this grevious departure from the faith and practice enjoined by her King and Head, and solemnly professed in her confession and catechisms and symbols.—Step by step she has gone away from the old paths, despite every warning and entreaty addressed to her by those who have still remained faithful, until we have reason to fear it will be in vain to attempt to bring her back again to the way of truth from which she has departed."

Thus in the very forefront of this document there stands, as you have heard, an expression of a feeling of attachment to the church universal, and to the Presbyterian Church in particular—which, unless it be assumed, as it does seem to me to have been assumed, that those who have made this declaration are hypocrites of the deepest and darkest dye, must show that at least we were acting under a profound attachment to the Church of our Lord Jesus Christ and to the church of our fathers. That it was a moment of profound interest to our Church, and that she had reached a point in her history of no ordinary importance, no one on the opposite side of the house, I presume, will at all call in question. And unless we are to be regarded as the most insincere of men, it must be admitted that in this movement we were actuated by a conviction of the iminent danger which threatened our Church, and a love for those principles upon which she was founded and from which we believed she had grievously departed. But to put this beyond all question, we go on to say farther:

"It is, therefore, under a deep conviction of the imperative call made upon us, to bear a clear and unequivocal testimony against this departure of the Church from her ancient faith and order, that we have drawn up and do now publish to the world this solemn DECLARATION and TESTIMONY, that so we may acquit ourselves of all complicity, with that subversion of the Law of Christ's Kingdom and surrender of the Crown Rights of Zion's King, on account of which, the name and honor of our Lord are this day everywhere blasphemed. If we can do nothing more than clear ourselves from the guilt of so great a crime, we shall have thereby secured ourselves from a participation in its punishment. Yet by the blessing of God upon our effors in this behalf, we shall not despair of so rallying the faithful friends of a Pure and Free Church, around the Banner which God has given us 'to be displayed because of the Truth,' as to be able to defeat in great measure the schemes of those, who seem by their acts to be saying, concerning the beautiful and holy temple of our fathers, 'Rase it, rase it even to the foundation thereof.'"

Now, Mr. Moderator, this is a specimen of the manner in which we open up that Testimony, which you are told, has for its object to divide the Church. Here is the first stone in the foundation of that formidable fortress of schism and sedition, which it was represented to this Synod as about to be erected by the Louisville Presbytery, from which the Presbyterian Church might be assailed and her unity destroyed. But, sir, is the representation true? Has it even the shadow of truth to give it plausibilty or credence? Most assuredly it has not.

Having indicated the motives and aims by which we were governed in the adopting and uttering of our Testimony, we proceed to specify the errors against which we feel constrained to bear witness.—And to what we have affirmed respecting these errors, the evidence of their wide-spead existence, their nature and the principles to which they are atagonistic, I solict a careful attention. For it is upon the validity or invalidity of what is here asserted on all these points, that the decision of this whole question must rest, if that decision is to be according to truth, and not the mere verdict of passion and prejudice.

The first error which is alleged to exist, and against which we testify, is "*the assumption on the part of the Courts of the Church of the right to decide questions of State policy.*" In proof of this assertion, we have cited you to documents duly authenticated—they have been laid upon your table, and some of them read in your hearing—the acts of Presbyteries, Synods and General Assemblies. It would have been only too easy, had a little more time been allowed us, to have accumulated this evidence. But it seems to me enough has been given to satisfy this body upon that point.

In special and as conclusive proof of the assumption charged, we have cited the first opening act of the General Assembly of our Church, the Spring Resolutions of 1861. It is this act which lies at the foundation of all others, the germ, the *proton pseudos* of all those errors, which we complain of as having subsequently been endorsed, sanctioned and made law in the church by its Supreme Judicatory. And in this our judgment of that act, many then concurred who seem since to have become advocates of the same errors. In support of our views, we cite here from a protest against the passage of the Spring Resolutions, at the head of which stands the name of Dr. Hodge. We do not cite that paper because Dr. Hodge's name is at the head of it; that is a mere accident. The probability is, that he wrote the original draft of that protest; and, when a man writes the original draft of a protest, it is usual for his name to stand at the head of it. We cite it to show that the opinions held in 1861 by the 58 brethren who signed that protest drawn up and presented by Dr. Hodge, are precisely those which are set forth in this "Declaration and Testimony;" and that, instead of being the leaders in "rebellion" against the church (if this be rebellion,) these leaders anticipated us by five years, and some of these are brethren whom I believe are now on this floor. One of them, (Dr. W. C. Matthews,) I understand to be in the attitude of an enemy to this "Declaration and Testimony" because it is rebellious against the church. How will that gentleman meet his own protest? Will he condemn us in, 1865 for doing and saying what he did in 1861?

In this declaration we say that the Assembly has "assumed" the right to decide questions of State policy. What do the protestants say? They say "that the Assembly does decide the political question, to what Government the allegiance of Presbyterians as citizens is due, is undeniable. This political question which agitates and divides the country, is not a question which this Assembly has a right to decide. This is a matter clearly beyond its jurisdiction." "That the Assembly does not only decide the political question referred to, but makes that decision a term of membership in our church is no less clear. In our judgment, in so doing they violate the constitution of the church and usurp the prerogative of its Divine Master." Mark that! "*Usurp the prerogative of its Divine Master!*" Mark well these pregnant words; let them fasten upon your memories, and sink down into your hearts. Such are the utterances of Drs. Hodge, and Backus, and MATTHEWS, and HAWTHORN, and CHEEK, and Harbison, and their fellow protestants. And sir, what more have we said, what more could we say than this, that the Assembly had decided questions of State policy, and by so doing had *violated the constitution of the church, and* USURPED THE PREROGATIVE OF JESUS CHRIST HER HEAD! Sir, is this a light thing to usurp Christ's power and authority in His kingdom? Is it a small matter? Is it something that can be allowed to stand, and the church not be scathed and withered for it by the judgments of her offended Lord? What greater crime can we charge against the Pope of Rome himself, than this that he has usurped the prerogative of Christ? And yet this is the charge which was made by these brethren in 1861, for merely reiterating which, they now arraign us as rebels against the church and the State, and as acting in the interest of schism and secession. Nay more, this Synod is asked to declare the Presbytery of Louisville outlawed and outcast for testifying against that which, as you have heard in the record read, the Synod itself in 1861 solemnly pronounced contrary to the constitution of the church and to the word of God! And all this was said right in the face of the General Assembly itself. Did the Assembly cite these brethren and say that they were unfit to sit any longer in the church courts? Have they turned Dr. Hodge out of Princeton as a secessionist and schismatic? I have never heard of their doing any thing of the kind. * * * *

But did the General Assembly deny that it had undertaken to decide questions of State policy, as was, and is charged against it? Not at all; the fact was admitted, and the right asserted, to decide such questions. The Assembly made answer to the protest of Dr. Hodge. It was said the other day, that a want of courtesy, or something to that effect, prevented our allowing this answer to be read just at that particular time. We had our own way in which we proposed to manage this matter, and we did not wish this answer read at that time, because we did not want to occupy the time of the Synod with that which we desired to bring forward in connection with the proof in support of our declaration of errors.

I read now a few sentences from this answer: "That the action of the Assembly has political as well as moral bearings is readily admitted." * * "If ever there was an occasion when political questions rose into the sphere of morals and religion, the present circumstances of our beloved country are of that character." * * "The protestants deny the right of the General Assembly to decide to what Government the allegiance of Presbyterians as citizens is due. Strictly speaking, the Assembly has made no such decision. They have said nothing respecting the allegiance of the subjects of any foreign power, or that of the members of our mission churches in India or China, or elsewhere, who may hold connection with our denomination. The action complained of relates solely to American Presbyterians, citizens of these U. States." * * "We regard the action against which these protests are levelled, simply as a faithful declaration by the Assembly, of Christian duty towards those in authority over us; which adds nothing to the terms of communion already recognized. Surely the idea of the obligation of *loyalty to our Federal Government* is no new thing to Presbyterians."

Here then is a clear and explicit assertion of the right and duty to do all, and more than the framers of the protest alleged; all that is charged in this Declaration. Here is a solemn enunciation that the Assembly has a right to decide to what government the allegiance of a citizen is humanly due, and to make her decision as to what constitutes loyalty authoritative as a condition of membership in the church. Nor, the right once claimed and conceded, is there any good reason why it should be limited to political affairs in the United States. The Assembly is as much bound to determine the question of allegiance for the members of the church in China, where a rebellion has been raging now for many years, as for our members in Kentucky or in Texas. Once this right admitted, and its application is unlimited as the world itself. All political questions have moral bearings. Rebellion against the "powers that be," in China, one of the oldest, longest established and most peaceable governments in the world, is not less a crime, certainly, than rebellion against "the powers that be" in America. And why then should not the Assembly refuse to "recognize as good Presbyterians, men, whom with the approval of Christendom," the Emperor of China "may soon execute as traitors?"

Moderator, I need not press this argument further. Enough has been said to show that the right we deny has been claimed in its broadest extent, and that the claim rests upon a tissue of fallacies, which, if admitted as true, must change the whole character of our church. Indeed, already has this claim been pushed to such an extent that its recognition as legitimate, is to-day made a condition of good standing in the ministry and eldership of the Presbyterian Church.

The second error against which we have borne our testimony is, *that the church, as such, owes allegiance to human Rulers or Governments.* Now, to show that we are still following, and not leading other brethren in the opinion that this erroneous doctrine has been propagated in the church, I will read to you a paragraph from a protest presented in the Assembly of A. D. 1862, and admitted to record against the adoption by that body, of a paper of Rev. R. J. Breckinridge on the State of the Country. This Protest is signed by A. P. Forman, C. D. Campbell, JOHN L. M'KEE, Henry R. Tunstall and Jacob Johnson. This is what they say:

"The idea seems to underlie the paper adopted, that the church owes allegiance to the State, for it speaks of "loyal Presbyteries and Synods," "loyal church," &c. The citizen owes allegiance to the State, and is bound to uphold and maintain the civil government; but the church, as such, owes allegiance only to the Lord Jesus Christ; his kingdom is the only kingdom she is bound to uphold—hence she can be loyal only to her own King."

Why it would seem almost as if the person who drew up this declaration, had quoted from this very protest, for the language is as nearly identical as is the sentiment of the two utterances "*Allegiance or loyalty,*" says the Presbytery, "*in respect to human governments is alone predicable of persons as citizens; the church owes her allegiance alone to Jesus Christ, who is sole King in Zion.*" And this is the true doctrine. These brethren said it in 1862, though some of them seem unwilling to affirm it now in 1865. But what becomes now of the charge that what we declare is a novelty, when we are simply echoing the words of protest which were first uttered by brethren three years ago. We give them the honor of it; we have no ambition of leadership, but are glad to follow in their steps. Join our testimony to theirs against [illegible] which is still persisted in.

"The church, as such," we say—that is the congregation of God's elect people—elect outwardly, and including the elect inwardly, constituting the whole Catholic Church, or any particular portion of that church, "owes allegiance, and allegiance can be predicated of it only with respect to the Lord Jesus Christ and his laws." For instance,—to make it plain, if I can, for this is perhaps the most vital point of all—you cannot say that the Chestnut Street Presbyterian Church owes allegiance to any human government. Transfer its members to China, amid the raging storm of revolution there, and they can sit down and worship the Lord Jesus Christ according to His commandments, and do all the acts of a Church of Jesus Christ, and not utter one word in regard to which is right, whether the established government or those in rebellion against it, they could separate themselves totally from the whole question whether it be a justifiable or an unjustifiable revolution. Upon any other principle, Christianity would have been stopped at the very threshhold of the nations of the world; for at the very outset its ministers encountered, all over the world, revolution upon revolution, Kingdom against Kingdom, State against State, and people against people. The Apostles would have had to stop at the boundary of every province and kingdom, in order to settle first, the question whether the revolutions then going on were justifiable or not, and to determine the question of the allegiance of converts to Christ to the respective conflicting powers. You see at once that it would have worked havoc in the church then, and surely not less now.

I would say here upon this point, that as I understand the matter, Jesus Christ, as a man, was never a citizen in the proper technical, political sense of that term, in any country. He was a subject—not, as Paul was, a citizen of Rome, and having the right to appeal to Cæsar from the judgment of an inferior civil tribunal. I suppose I am right,-for if Jesus had been a citizen, and Pilate had known this fact, (as the governor who sat judging Paul, knew concerning the Apostle,) that Jesus was a Roman citizen, the rude soldier who struck Him on the cheek with his mailed hand, would no more have ventured to do it, than he would have dared to strike the Emperor himself. Nor would Pilate have dared to command that He should be scourged. It is therefore, a profound mistake to say that Jesus Christ paid tribute as a citizen to Cæsar. I ask for the proof, from any passage in the Gospels, that Christ ever paid tribute to any human government at all. I do not say that he did not; no doubt he would, if it had been exacted of him. But the passage which is quoted to prove that he paid such tribute, refers to the [illegible]x due to the temple service. And the [illegible]rce of what passed in that colloquy between Christ and Peter, and the collectors of the temple tribute, is incidentally a splendid argument for his deity. "Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, of strangers. Jesus saith unto him, then are the children free. As if he had said, "I am the Son of the Lord of the Temple; I belong to the royal household, and therefore, I am under no obligation to pay this tribute." "But lest we offend them," &c.—Now, then, you see to what this argument brings us. Is not Jesus Christ, so to speak, the embodiment in himself of the church of which he is the head, and which is His body? Is He not the Alpha and the Omega of it all? And if *in this character* he owed no allegiance to any earthly Prince, and was a citizen of the world, as He was the Son of man, is it not a fair deduction, a legitimate and even inevitable conclusion, that the church which represents him and is his bride, stands in this respect, as independent, as does her Lord and Husband?

"We testify against the sanction given by the Church to the perversion of the teachings of Christ and His Apostles, *upon the subject of the duty of Christians, as citizens, to "render to Cæsar the things that are Cæsar's," and to "be subject unto the higher powers."* I expected when we were about to enter upon this argument, to be put to all my knowledge, and all that I could do in the matter, with the assistance of these brethren here, to get rid of an argument I had expected to hear made, to show that these Scriptures had not been perverted to any such purpose; but I am happily relieved, Mr. Moderator, for it is conceded, as I under, stand, in the argument of the gentleman, (Dr. Breckinridge) that the doctrine we condemn is the true doctrine, and that what we hold is the doctrine of anarchy. That our conception of civil government, as set forth in our interpretation of these passages of Scripture is simply this, that the highest perfection of human government is ANARCHY. Well, sir, I have to say, that if our conception of human government is anarchy, it has remained for the party which the gentleman represents to realize that idea. We hold the doctrine; he holds the practice. We have stated the problem; he and his party have worked it out. God in His Providence, has not given us the power to attain our conception of civil government. But He has permitted these gentlemen, and those with whom they are associated in Church and State, to accomplish that which, according to the statement we have conceived. God kindly divides the labors of this world; He permits one to initiate an idea, and another to work it out in actual life. Sir, as I have been accustomed to view it, *the highest perfection of anarchy is Martial Law.* I regret that I am under the necessity, by the very state of the case, of so frequently—too frequently, perhaps in the judgment of some—repeating that unpleasant expression, but as I was saying, I concur with what I understand to be the opinion of some of the wisest jurists of the present and of the past, whose writings I have had opportunity to consult, and who hold that Martial Law is the end of all law. It is lawlessness embodied in the lowest commander of a corporal's guard, and in the Chief Magistrate who has buckled on his sword and put on his crown and helmet. If I am mistaken in this opinion, it will require others than the pary represented on the other side of the house, to set me right. Their dicta has no authority with me on that subject, until they produce something from those who have been, not the advocates of despotism, but the advocates of those ideas of human liberty, which are embodied in our natural conceptions, and confirmed, as far as God's word teaches upon the subject, in the rights and liberty which he has given to His Church. Until there shall be adduced from some such source something to controvert our views, I must be pardoned, if I do not bow down to the statements, assertions and sophistries of those who falsely accuse us of maintaining principles of anarchy, when they themselves are really the subverters both in principle and practice, of all law and liberty; as has already been shown, and as I shall yet more fully prove.

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[We are compelled for want of space to omit the remaining portion of Dr. Wilson's argument on this point, and also on the doctrine of providence, the relation of the Church to the State and their mutual independence, &c., &c. But as it is intended to have the whole of this important speech published in pamphlet form, our readers will have the opportunity of seeing the whole together, and in such a form as will be convenient for preservation and reference. We give the concluding remarks of the speaker.—EDS.]

The action we propose is in terms, much of it, precisely the action proposed in the "Act and Testimony" of 1835. We say first, "That we refuse to give our *support* to ministers, elders, agents, editors, teachers, or to those who are in any other capacity engaged in religious instruction or effort, who hold the preceding or similar heresies." Said the "Act and Testimony" of 1835: "That we refuse to give *countenance* (they went further than we do) to ministers, elders, agents, editors, teachers, or to those who are in any other capacity engaged in religious instruction or effort who hold the preceding or similar heresies." Was not that practical schism? And yet, did not the gentlemen who regret this "Act and Testimony" in 1835, all over the land, protest that they did not intend to divide the church, but that their intention was to reform her, and that if they were cut off they would do substantially what we say we will do if we are compelled to go out?

We propose a convention. Mr. McMillan in his "complaint" lays great stress upon that, as has also been done by the gentleman who has spoken in defense of both the complaint and his own paper. We propose a convention. Well, what for? Why, say they at once, to divide the church! Is this so? Hear the language and judge. We do earnestly recommend that on the —— day of ——, A. D. 1865—(we do not fix any time except that it should be in 1865, and we were not at all tenacious of that) —"a convention be held in the city of ——, composed of all such Ministers and Ruling elders as may concur in the views and sentiments of this testimony, to deliberate and consult on the present state of our church, and to adopt such further measures as may seem best suited to restore her prostrated Standards, and vindicate the pure and peaceful religion of Jesus, from the reproach which has been brought upon it, through the faithlessness and corruption of its ministers and professors." Now, read and compare this: "We do earnestly recommend that on the second Thursday of May, 1835, a convention be held in the city of Pittsburgh, to be composed of two delegates, a minister and a ruling elder from each of the Presbyteries, or from the minority of any Presbytery who may concur in the sentiments of this "Act and Testimony, to deliberate and consult on the present state of our church, and to adopt such measures as may be best suited to restore our prostrated standards." When from Princeton went forth the cry, "These men are going to meet to control the General Assembly of the church; they are going to sit by the side of that Assembly," a venerable signer of this "Act and Testimony" said "We don't mean to sit beside it, we will sit *before* it." But, sir, that meant division and schism, unless that which those men intended first to attempt to "restore the prostrated standards of the church," had been accomplished. Things had not gone so far then as they have gone with us, by a great deal. There was no such state of things then as there is now. The Assembly had not formally endorsed, as she has now endorsed by explicit acts and by setting up as terms of membership in the church, the doctrines and errors against which those venerable fathers and brethren—many of them now gone to glory—protested. No, sir, not half so far. As a youth, I was familiar with this thing in my father's house. There I saw many—many a solemn meeting, of those who were consulting over "the prostrated standards of the church," and praying and pleading that God would save the ark of the covenant. These men knew, that unless the one party abandoned their course, the other party must go out. In that day the truth triumphed; and whether right or wrong, by the agency of him, who now would apply the axe to us, there were cut off whole Presbyteries and Synods and the church was divided. But we do not want division. Come back to us, come back to us brethren upon the foundation of the Apostles and Prophets, and we will bury all the past; we will forget all bygones, and we will embrace in fraternal affection. We will never say one word about the evil that we think you have done; but we will go on with you, to preach the everlasting Gospel, and save the life of our dying nation, by applying to it the "balm of Gilead." But if you meet us thus, if you respond to us as is proposed in this resolution, we will gather about us those that prefer truth to a mere fictitious union. We will gather about us those who love the truth more than they love any man after the flesh. We will gather about us those in the North and East and South and West, who agree with us in this truth which we hold dearer than life, and with tears over those who have compelled us to part with them, we will go out! Now, sir, that is what we mean; that is what you mean—you know it.

Now, Moderator, I will draw to a conclusion. We have been taunted with being a little band—a little band! Well, sir, be it so. I remember that there was but one outspoken prophet in Israel, for seven thousand hidden ones that had not bowed the knee to Baal. I remember that when he confronted Ahab, Ahab said, "Art thou he that troubleth Israel," and I recollect the response and the triumph. I remember in ancient lore, the day when Greece, with all her beauty and splendor and liberty, was threatened to be blotted out by the iron tread of the haughty Asiatic, and I remember that a little band of three hundred, standing in the straits of Thermopylae, leaving the faint hearted to depart, with heroic calmness, said, "We will be the sacrifice for our country," and true to their word, they battled and battled until every man of them died in a baptism of blood. But the cause lived. I remember, sir, when three hundred, who would not stoop to drink but lapped with the tongue, stood between Israel and the Midianites, and with pitchers and lamps conquered. I remember these and the thousand other illustrious dead that have stood in the breach in the day of trial—Yes! stood between the ark of the covenant and those who would lay profane hands upon it. And, sir, dying they triumphed! And if it be necessary that we, in a baptism of blood, a little band, should thus attempt to rescue, and be blest in rescuing our beloved church, the ark of God as committed to us, then let the sacrifice be made; we will die a little band.

But we have been asked "Have these gentlemen worked miracles?" No, sir, we have not. "Are these gentlemen inspired?" No, sir, we are not. "Have these gentlemen ever raised the dead?" No, sir, we have never raised the dead. But, sir, we ask in return, have these gentlemen raised the dead? I have heard that they could kill; or at least that they could hound others on to kill, but I have never heard that they raised any of the dead. Are they inspired, sir? I have tried to get at their inspiration, in their reviews, in their newspapers, in their memorials and in their speeches; and what sort of inspiration is it? Have these gentlemen wrought miracles? Aye! miracles, sir, of destruction. I most fervently and conscientously believe it, that these and such like, have wrought miracles of destruction to the hopes of our country—to the hopes of our Church—to the hopes of the black man, sir, above all others—and to the hopes of the world; and unless God will work miracles of deliverance from the hands of these Egyptian necromancers and magicians, we are ruined as a country—we are ruined as a Church.

Moderator and brethren, I have done. With such ability as God has given me; with the imperfections of my nature, but with honesty of purpose, and the love which I bear to my Church, my country, and my Master, urging me forword to do that, which I would rather commit to the hands of those better able to do it, I have endeavored in your presence to lift up the standard of truth and righteousness, and to ask you to rally around it—to ask you, before you close these sessions, to lift it up so high and to display it so clearly, that it shall be seen from all parts of the land; to ask you, imitating the example of that other branch of the Church, our Episcopal brethren, with the venerable Bishop Hopkins, so happily as it seems to me, at its head at this important moment, to hold out the olive branch to our brethren in the South. The olive branch is what I plead for in the late General Assembly. When the Stanton memorial was presented I voted alone against even entertaining it, and entered my dissent against referring it to a Committee. When, in the form of an ordinance brought in by the chairman of the Committee on Bills and Overtures, it was adopted by the Assembly, I with others, "a little band," entered our solemn protest against it. When its principles, sublimated and embodied in the single resolution, which set the Board of Domestic Missions over the Presbyteries, Church Sessions, Churches, Synods and Assembly itself—to set in judgement upon the loyalty, the doctrines, and sympathies of ministers and members—when that was under discussion, I earnestly opposed its passage. I said I would never—never obey or enforce it. I said, "Brethren do not this thing."

Well, sir, they have done it, and now, as the last hope of a bleeding Church, we here, upon the border, in this State which has sacrificed so much for her love of the country our fathers bequeathed us—we who stand here between the North and the South, belonging naturally to the South, but unwilling to be separated from the North—we who stand here, in our relations to both parts of the Church, something like the venerable bishop I have named, in the Episcopal Church, in this day of trial; we can extend our hands in fraternal entreaty to both. We can drop the sword—we can say to the General Assembly, "If our brethren must perish, we cannot, we will not be your executioners." Yes, brethren, if the General Assembly must find executioners for these Christians in the South, they must, I think, find them somewhere else than in the good old State of Kentucky, and in the venerable Synod called by that name. At least they must I am sure, find executioners somewhere else than in the Louisville Presbytery. But what you can do, what we ask you to do, is to say to those of our brethren in the South, who hold these principles of a pure and free Presbyterianism, "come with us and we will do you good." To say to those of our brethren in the North who stand by the same principles, "come with us and we will do you good." It is in the cause of unity; it is in the cause of peace upon the foundations of the truth in Jesus, that we have endeavored to act. The war is over in the State. Cæsar is satisfied. He is holding out his hands, to those who are regarded as having lifted their hands, with paricidal purpose, against the life of the nation—whether rightly so judged or not I cannot say—I may not judge. But however this may be, Cæsar is satisfied. O! brethren, are not you satisfied? Will you not join us in the principles of this testimony? Will you not with us lift up this standard, and under it go forward in the footsteps of our Prophet, Priest and King, and leave Cæsar to do his work while we do ours?

Moderator, in the name of the Presbytery, which I have thus been called to represent, I thank you for the patience with which you have heard these remarks. We may perhaps find it necessary to say a word in explanation, but otherwise we design to say nothing more hereafter.

For the Free Christian Commonwealth.

The Synod of Pittsburgh.

The Synod of Pittsburgh met at Saltsburgh, Oct. 17th, 1865. The usual Synodical business was transacted in the usual way.

A sermon was preached by Dr. Howard, on "The Freedmen." Considering the antecedents of the preacher, the discourse was remarkably free from political disquisitions and offensive language.

A sermon was preached by Dr. Riddle, on "The elements of Christian Life and the proper Means of their Development." The discourse was able and interesting, and, no doubt, adapted to do good.

On Wednesday evening, the Synod held a "Conference." The subject chosen for the occasion was, "The Condition and Wants of the Country." On former occasions of this kind, a general invitation was given to the members, and men spoke, or kept silence, according to their own volition. But on this occasion, speakers were named by the Moderator, and the speeches appeared to have been "cut and dry" in advance. Perhaps it was feared that some disloyal man might venture to say a word. Several of the speeches began by a vehement denunciation of the rebellion. One old gentleman, however, made a short, but earnest and impressive speech in favor of extending Christian sympathy and friendship to the people of the South. Not one of the speakers, I believe, made the slightest allusion to the "plan of re-construction" adopted by the General Assembly.

On Thursday night, another Conference was held. The subject selected for remark was, "Sabbath Schools and Bible Classes, and the Religious Education of the Young." Many interesting and usoful remarks were made. The closing speech was made by an Elder, who insisted that the labors of the faithful teacher wouid be crowned with success. One of the speakers, however, tried to mystify us by stating, and repeating the statement, that "our brave young soldiers had periled their lives in defense of *religious liberty*."

From the tone of the religious papers, and from the recent action of Presbyteries and other Synods, it appeared certain that strong resolutions condemning the course of Dr. Hodge, and approving the course of the General Assembly in its treatment of Southern ministers, churches and people, would be passed by the great, orthodox, loyal Synod of Pittsburgh. But, wonderful to tell, not a resolution was offered, not a word was spoken, in support of the General Assembly, and of its politics and policy. What caused the failure? As the Synod approached the close of its sessions, and it became doubtful whether any resolutions in support of the Assembly would be offered, the writer, meeting leaders of the Church and State party, said—"Gentlemen, what is the matter? Why do you not censure Dr. Hodge? Why do you not endorse the action of the General Assembly?" The replies were not satisfactory. Some of the gentlemen, indeed, said, "The General Assembly needs no endorsement." But we felt certain that this answer did not contain the reason why the Synod failed to make the demonstration so generally expected. My opinion is, the Synod was afraid to move—afraid, not so much, perhaps, of arguments that might have been looked for, as of a minority vote. Members of the Synod had often boasted of the unanimity of the church in its support of the "Government" and the Assembly. But, discovering, as we suppose, that an "opposition" much stronger than that which existed last year, was organized and ready for action, and believing that the resistance and votes even of a small minority, would damage the character and influence of their great, patriotic body, they determined to do nothing.

The readers of the *Commonwealth* may feel assured that the Synod of Pittsburgh contains some ministers—ten or twelve, possibly more, while the churches contain many elders and a great number of people, who are *not* "in cordial sympathy with the General Assembly in its testimony on doctrine, loyalty, and freedom."

The writer begins to feel a little more hopeful respecting a re-union of Northern and Southern Presbyterian Churches. Perhaps the re-construction plan of the Assembly, as well as the oath required of the clergy in Missouri, if not formally revoked, will speedily become a dead letter. Of course, if the policy of the Assembly remains unaltered, and is actually carried out in practice, the re-union of Northern and Southern Presbyterians is an impossibility.

PENN.

MISSIONARY WORK NEEDED.—The most painful aspect of the manifestations made by the radical press against the Episcopal General Council at Philadelphia, is the utter obliviousness shown as to the nature of the work which the church undertakes to do. The heathen of Central Africa appear not more densely ignorant of the sublime spiritual "issues" which engage its attention, to the exclusion of secular questions, however interesting to political societies, political journals, or even to statesmen.

Is this a manifestation of real ignorance or of infidelity? The question is a serious one. The time has arrived when men can consider it calmly. It long ago arrived and passed when they ought to have considered it and settled it. It has been one of the most terrible eff