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General Thomas and Bishop Wilmer, of Alabama, on the Prayer for the President.

Supposing that General Thomas, as a regularly educated army officer, was not a "man of like passions with" the military upstarts "clothed in a little brief authority," who have sought notoriety by their petty and cowardly persecutions of God's ministers, we were filled with amazement to find in the public journals a military semi-theological disquisition, *a la* Butler, on the omission of the "prayer for the President," by Bishop Wilmer and his clergy in Alabama, winding up with the following order:

"It is therefore ordered, pursuant to the directions of Major General Thomas, commanding the military division of the Tennessee, that said Richard Wilmer, Bishop of the Protestant Episcopal Church of the diocese of Alabama, and the Protestant Episcopal clergy of said diocese, be, and they are hereby suspended from their functions, and forbidden to preach or perform divine service, and that their places of worship be closed until such time as said bishop and clergy show a sincere return to their allegiance to the Government of the United States, and give evidence of a loyal and patriotic spirit by offering to resume the use of the prayer for the President of the United States and all in civil authority, and by taking the amnesty oath prescribed by the President.

"This prohibition shall continue in each individual case until special application is made through the military channels to these headquarters for permission to preach and perform divine service, and until such application is approved at these or superior headquarters.

"District commanders are required to see that this order is carried into effect.

"By order of Major General Charles R. Wood.

FRED. H. WILSON, A. A., G.'

Now, we are by no means prepared to endorse the wisdom of Bishop Wilmer's order to omit the prayer, or the soundness of the logic upon which he justifies the omission. As between the theological and ritual argument in Dr. Wilmer's circular, and Gen. Thomas' theological and ritual response thereto, Gen. Thomas may have the best of the argument. And had he contented himself with making such an argument as a loyal Churchman simply, we might possibly be inclined to think he had the best of it. But when it comes to throwing the sword into the scale on the top of the theology, Mohammedan fashion, our instinctive love of fair play revolts thereat, our confidence in the theological logic is impaired, and our sympathies impel us to the side of Dr. Wilmer. And more than all, when, after first vanquishing the Bishop in the theological argument, and then pinning him down with the sword, it comes to proclaiming that the Gospel of Jesus Christ shall not be preached, episcopally in Alabama, except by permission of the theologico-military victor, all our Christian and Covenanter instincts revolt in horror.

Thanks to the Tennessean Democratic education of President Johnson, under Andrew Jackson's scrupulous and eagle-eyed antagonism to the Puritanico-Erastian mixing of the powers secular and the powers ecclesiastical, we have little fear that this singular order of Gen. Thomas will long be allowed to oppress the church in Alabama. Indeed we cannot yet persuade ourselves that the order originated with Gen. Thomas; or that, if it did, it was not the result of some imposition upon him by the malign and treacherous intrigues of some semi-ecclesiastical semi-political Ahithophel.

However that may be, the case illustrates very forcibly—and for that reason chiefly, we refer to it—the vague and absurd ideas of prayer "for all in authority," to which a mistake of the fathers of the Episcopal Church in the U. S. has given very extensive currency.

In their anxiety to have the American Church conform as nearly as possible to the pattern shown in the Church of England, these fathers, overlooking the fact that the English Sovereign is the head of the English Church, and as such to be specially prayed for in the public service, substituted a prayer for the President in their ritual, in lieu of the prayer for the King—though the President, under the American Constitution, could have no relation, as President, to the Church.

True, indeed, the Apostle exhorts his young ministerial disciple to public prayer for "Kings and all in authority," as a part of the "all men" for whom prayer is to be made. But both the purpose and the burden of that prayer is not for the success of the Sovereign and his subordinates in all their measures of administration—but that "we (Christians) *may lead a quiet and peaceable life in all godliness and honesty*"—that is, whatever errors the rulers fall into, and whatever troubles the State is subjected to, let all be so overruled that the Church of Christ may go forward quietly in the edification of Christians and calling sinners. It is in effect a prayer to be delivered from the Butler ukases, Rosecrans oaths, War Department Commissions of Evangelization—in short, all interference from the secular powers with the peace, quiet and consciences of God's people.

It is worthy of remark, that the prayer for the Sovereign and all in authority in the communion service of the English Church, is precisely in accordance with this injunction of the Apostle, and this interpretation of it, while that in the morning and evening prayer, which the American Episcopal Church seems to have intended to copy, is not in this in accordance with the Apostle's injunction, but asks not only that the Sovereign may have all personal blessings, but also "may vanquish and overcome all enemies."

The prayer for the President, therefore, both as to its grounds and its purport, is neither in accordance with the English Church service, nor with the Apostle's injunction. And we regard it as a singular misfortune, both for the Episcopal Church and for the cause of true religion, that this "prayer for the President" in this form should have been appointed as part of the public service. For although properly understood, it may be unobjectionable, yet it is peculiarly liable to be perverted to a wrong sense, and to partizan, secular purposes.

In our judgment neither should Bishop Wilmer have laid such stress upon the use of this prayer as indicative of the relation of the church to the secular government, whether civil or military, nor should Gen. Thomas, even if it were his business to take care of the church, undertake to make either the use or the omission of it a test of loyalty. Bishop Wilmer's mistake, however, is not wholly his own, but in part is due to the fathers of his church; while Gen. Thomas' mistake has all the aggravations of being contrary to his instincts as a military gentleman, contrary to the political instincts of his superior, the President, and contrary to the whole tenor and spirit of the constitution of his country, which specially prohibits the interference of the secular with the spiritual power.

We select this case of Gen. Thomas, and make these remarks with a view, if possible, to fix the attention of intelligent men, both in Church and State, upon the important and widely prevalent error upon this whole subject of public prayer for the President as a political test. The error is brought to the surface more directly in the Episcopal than in other churches, by reason of what we regard as the error of the fathers of that church in appointing a form of prayer which is not enjoined in Scripture. For we are satisfied that every intelligent reader of Scripture will see, on examination, that the Apostle in giving the exhortation to pray "for Kings and all in authority, had in view precisely the same lesson which Jeremiah was commanded to inculcate upon the church of the captivity in Babylon. "Seek *the peace* of the city; and *pray unto the Lord for it; for in the peace thereof* shall YE have peace."

And, if we interpret the Apostle rightly, then all these popular notions of any "prayer for the President," in the senseof prayer for the President's political or military success, or in any other sense than for the President's repentance as any other sinner of the "all men"—or that the President's counsels may be overruled for the peace and quiet of the church, are simply absurd and superstitious.

The Pope and the Masons.

In the secret Consistory of the 25th September, his Holiness, the Pope, delivered an allocution against Free Masons and other secret societies. We make room for the first portion of the document, by way of keeping our readers posted as to the style of thought that is still in vogue in Rome. No doubt the Masons will be panic stricken. Should those of them who are our immediate neighbors conclude to give up their wickedness, and be at a loss to know what to do with their large property, we venture to suggest to them, that there still exists theoretically, an institution known as the "Louisville College," organized under the auspices of Messrs. Robinson, McKee and Hoyt, in 1859, which is very much in need of a College building. The Masonic Temple would make an admirable College building, or could readily be exchanged for one in a more favorable location!! Says the Pope:

"VENERABLE BRETHREN—Among the numerous machinations and artifices by which the enemies of the Christian name have dared to attack the Church of God, and sought to shake and besiege it by efforts superflous in truth, must undoubtedly be reckoned that perverse society of men vulgarly styled Masonic, which, at first confined to darkness and obscurity, now comes into light for the common ruin of religion and human society. Immediately that our predecessors, the Roman Pontiffs, faithful to their pastoral office, discovered its snares and frauds, they considered there was not a moment to lose in holding in check by their authority, and in striking and lacerating by a condemnatory sentence, as with a sword, this sect, pursuing crime and attacking holy and public things. Our predecessor, Clement XII, by his apostolic letters, prescribed and rebuked this sect, and dissuaded all the faithful not only from joining it, but also from promoting or encouraging it in any manner whatever, since such an act would entail the penalty of excommunication, which the Roman Pontiff can alone remove. Benedict XIV, confirmed by his constitution this just and legitimate sentence of condemnation, and did not fail to exhort the Catholic sovereign princes to devote all their efforts and all their solicitude to suppress this most immoral sect and defend society against a common danger. Would to God these monarchs had listened to the words of our predecessor! Would to God that in so serious a matter they had acted less feebly! In truth, neither we nor our fathers would have then had to deplore the many seditious movements, the many incendiary wars which have set the whole of Europe in flames, nor the many bitter misfortunes which had afflicted and still afflict the Church.—But the rage of the wicked being far from appeased, Pius VII, our predecessor, struck with anathema a sect of recent origin—Carbonarism—which had propagated itself, particularly in Italy; and, inflamed by the same zeal for souls, Leo XII, condemned by his apostolic letters, not only the secret societies we have just mentioned, but all others, of whatever appellation, conspiring against the Church and the civil power, and warned all the faithful to avoid them, under penalty of excommunication.—Nevertheless these efforts of the Apostolic See have not had the success expected. The Masonic sect of which we speak has not been vanquished or overthrown; on the contrary, it has so developed itself that in those troublous days it exists everywhere with impunity, and carries an audacious front. We have, therefore, thought it our duty to return to this matter, since, perhaps, from ignorance of the guilty intrigues clandestinely carried on, an erroneous opinion may arise that the character of this society is inoffensive, that this institution has no other object than that of succoring men and assisting them in adversity, and that in this society there is nothing to fear for the Church of God. But who does not comprehend how this sect departs from the truth? What is the object of this association of men belonging to all religions and every belief? To what end those clandestine meetings, and the rigorous oath exacted from the initiated, binding them never to reveal anything of what may be discussed?—Where that unheard of atrocity of penalties and chastisements which the initiated bind themselves to accept should they fail to keep their oath. A society which thus avoids the light of day must surely be impious and criminal. "He who does ill," says the aposle, "hates the light." How different from such an association are the pious societies of the faithful which flourish in the Catholic Church."

Of this pronunciamento, the *Paris Siecle*, which ought to be very orthodox, as representing the "Eldest Son of the Church," speaks rather irreverently, in this fashion:

"We do not exactly know how many free-masons may be in France, but we are not far from the truth, perhaps, in setting them down at one million. Assuming that there are in Belgium, Germany, Italy, Spain, and Portugal as many more, we have two millions of persons excommunicated, for if the text of the Pontifical allocution has been correctly transmitted, it is the major excommunication that has been fulminated against them. With the exception of the Albigenses and other heretics, who where first excommunicated in mass and next exterminated in mass, the thunders of the church were rarely hurled against four or five persons in a century; but at the present time excommunications *in globo* seem to have recommenced. A million of our fellow citizens are struck with the most terrible engine which the representative of God upon earth can dispose of. It is true they perform their ordinary business just the same although interdicted from fire and water. The worst that can happen to them is that they cannot be sponsors if they should be asked to do so, but this is an occasion which does not often present itself, and they find consolation in the circumstance that it will save them the cost of comfits. What interest can the Church of Rome have in thus exposing the impotence of its spiritual chastisements, and the complete indifference with which modern society hears the rumbling of the church's thunder? What man will give up the title of free-mason, or who will hesitate to become a member of a lodge, through fear of excommunication? The era of those Papal thunder-peals has passed, and the Papacy should renounce those miserable parodies of a past, which had its grandeur."

THE WORD "SELAH."—The Bibliotheco Sacra, in referring to the meaning of the scriptural word "Selah," says that the Targums, and most of the Jewish commentaries, give the word the meaning of *eternally forever*. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rythmical note. Hender regarded it as indicating a change of note; Mattheson, as a musical note, equivalent perhaps to the word "repeat." According to Luther and others, it means *silence*. Gessenius explains it to mean, "Let the instrument play and the singers stop." Worcher regards it as equivalent to the expression, "Up, my soul." Sumner, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah."

California Correspondence.

SAN FRANCISCO, *Sept.* 1865.

MESSRS. EDITORS: Years ago when harmony and peace prevailed I took pleasure in giving your readers such items of religious intelligence as fell under my immediate observation. It encourages the heart of the christian and stimulates him to prayer and effort to hear of Zion's prosperity in any of her borders. But the last few years have been peculiarly barren, to a great extent, of spiritual good on this coast, as well as generally throughout our country. Since that excellent and beloved man of God, the Rev. Dr. Scott, now so happily and usefully laboring in New York, was driven from this city by a mob incited by those who professed to be the friends of Christ, but who in this case acted as his enemies, the Spirit of God seems in a great measure to have left the churches, and spiritual dearth and barrenness are the consequence.

Perhaps most of your readers will think that because we have had no war here our churches ought to be in a flourishing condition. But we have had the spirit of the war here, and that too in our churches, in all its embittered venom; and you need not that I should say that that spirit in the church, is certain death to all spiritual life. The desolation which that spirit has produced in the church of Christ on this coast is one of the gloomiest things the christian has here to contemplate. Scarcely any churches can be found, where that spirit has been permitted to enter, that have not dwindled down till in many instances they are hardly able to maintain their existence. In giving your readers some account of the state of the churches on this coast, I may hereafter refer to particular instances. At present I only refer to the fact as illustrating the principle.

There is no reason why the church at the present day should not prosper in troublous times as she did in the first centuries of the Christian era. Then the church was in the midst of constant turmoils, and destructive wars, civil, domestic, and foreign. But the church took no part in them,—did not become allied to either party,—did not espouse the cause even of that which she might have supposed was certainly right,—did not commingle sectarian with sacred things,—did not unite with one party and pray thatthe other might be destroyed,—did not urge on the blood-hounds of war, and cry for the slaughter of their enemies and the desolation of their homes. Doubtless they knew one party was right, or comparatively right, and the other wrong. Yet they did not in their churches applaud the one, nor take it upon themselves to uphold the other. They knew that Christ's Kingdom was not of this world, and would be contaminated by any association with any political party however pure and right its principles might be.

The church as established by Christ knows no political parties, and has nothing to do with the strifes that may arise between them. Acting upon this principle the early church kept herself aloof from political entanglements, and was, in consequence, favored continually of God. She went with the blessings of salvation to both parties, and gathered into the fold of Christ his elect from opposing armies and contending factions. And though the arm of civil power was stretched out against the church herself she did not even then curse those that would destroy her, but prayed for her enemies, and strove to bless with eternal life those that slew them. This was the spirit of Christ himself; and manifesting his spirit they enjoyed his blessing. The principle of entire separation of the church from worldly and political interests, and of exclusive devotion to the one great object of her institution gave her power and influence among all parties. It secured to her the favor of God and man. Partisan animosity interfered not with the progress of christianity because the heralds of the cross identified not themselves with any faction or party in State or society. The church, though existing in the State, was entirely distinct and separate from it, and could carry on her work without being at all impeded by the political agitations with which she was surrounded. It was owing chiefly to this fact that the spread of the Gospel was so wonderful and rapid during the first two or three centuries of the Christian era. The Apostles, going forth from Jerusalem, carried the Gospel to every known nation of the earth before the destruction of Jerusalem by Titus in the year A. D. 40. And before the second century had closed the christian religion had been embraced by a very large portion of the people in all nations of the globe. But her prosperity well nigh proved her ruin. Seeing that the numbers and influence of christians were becoming great they were courted by the world, and their influence sought by those having or desiring civil power. A mutual alliance was gradually formed, which came to its height when Constantine came to the throne, and the church was fully allied to the State. Then commenced a day of darkness and gloom to the church from which she has not even yet recovered. The church became the theater of political intrigue, and the department of State, the arena of clerical ambition and bigotry; whilst true piety rapidly decreased. Paganism, regained a large portion of her territory; and formalism, ritualism and superstition invaded the church and became the leading features of nominal christianity.

This confusion of tongues, this commingling of the secular with the sacred in the house of God, produced its legitimate results in what has been justly termed "the dark ages," continuing for several centuries. The witnesses for the truth, during all this time, were comparatively few, were constantly oppressed and violently persecuted, yet they maintained their integrity until at length the great Reformation brought them partial deliverance, and gave them freedom to worship God. Partial, because even yet in most European countries this confusion still exists, greatly to the injury of the spiritual interests of Christ's kingdom.

There is no lesson more clearly taught by the whole history of the church from Constantine to the present day than this, that the commingling of secular and sacred things,—of politics and religion in the church and State is always prejudicial to the best interests of both,—destructive of true piety, and a sin against the Lord Jesus himself who says. "My kingdom is not of this world."

In this country, and especially in the Presbyterian church, we thought we were free from the baneful influence of secularism. But it has proved otherwise. The day of trial came, and how few were found able to withstand the current. Political partizanship has entered the pulpit, and driven humble piety out at the door. This has been as true on this coast as in any other part of the country, although we have been so far from the seat of actual warfare. Multitudes of families have been driven from the church, who now do not go to church at all, or who have gone to other denominations where they could hear the Gospel unmixed with political demagogism. This has sadly thined out most of our churches. It has brought disgrace upon the Presbyterian church, from which it must needs be long before she can recover. And who is to blame for this state of things in the church? Can Zion be thus trampled in the dust,—her beauty destroyed and her glory tarnished and no guilt attach to any one? Will the King in Zion see his Beloved thus shamefully treated by those who profess to be his friends and take no cognizance of their disloyal conduct? A fearful responsibility rests upon those ministers who have degraded their high and holy office, and, as wolves in sheep's clothing, have torn and mangled the flock; and have permitted other wild beasts to come in and produce still greater havoc. Let these time-serving men tremble in view of the judgments of a righteous God who will not suffer the guilty to go unpunished. That church which is dear to God as the apple of the eye now lies bleeding, torn and distracted by these political demagogues who call themselves ministers of Christ, and will not God visit for these things? When he maketh inquisition for blood upon whom will his vengence fall if not upon those political preachers whose cowardice, impiety and disloyalty to Christ have brought all these evils upon the church?

PACIFIC.

Extracts from Minutes of Synod of Missouri, which met in St. Louis, October 11th, 1865.

The following paper was read by Dr. Anderson, and made the order for the first hour in the afternoon:

WHEREAS, The Synod of Missouri, assembled in this place, on October 12, 1864, met under military supervision and control, and required an oath imposed by military authority, and administered by a military officer, in open Synod, he not being a member of Synod, or a certificate of having taken an oath of loyalty as a qualification for membership in that body, and did reject a minister and ruling elder duly qualified ecclesiastically, and refused them any participation in its deliberations, because they did not present such evidence; and, whereas, said body did entirely suppress any mention of these acts, and did record that these persons were received and enrolled, when in fact, they were rejected therefore,

Resolved, That said body was not a free Court of our Church, duly constituted according to our form of government.

Resolved, That the acts of said body are of no binding force, and are null and void.

Adopted—Ayes 61—Noes 19.

The committee on the minutes of the Assembly respectfully submit the following report:

I. We commend to the attention and observance of the churches under our care the following resolution, found on page 548:

"*Resolved*, In view of the marked manifestation of God's favor and blessing upon the observance of the past, that this General Assembly recommend that all our churches unite with other Christian bodies, in setting apart the last Thursday in February as a day of prayer for the outpouring of the Holy Spirit upon our children and youth, and especially upon those assembled in the schools, colleges, and all institutions of learning in the land."

II. We also earnestly approve the recommendation found on page 592, in the following words:

"*Resolved*, That the General Assembly recommend to the Sessions of our churches to set apart, as a period of special prayer for the descent of the Holy Spirit upon the churches, and for the conversion of the world, the week beginning January 1, 1866, including also the last Sabbath of December, and the first Sabbath of January."

III. It is with profound regret that your committee are constrained to express their dissent from the proceedings of the General Assembly: 1. touching the political condition of the country. 2. Touching their action in relation to the Southern churches. 3 Touching their order to Presbyteries, Synods and Sessions, requiring an examination upon the subjects of loyalty and slavery of all who appear from Southern States before these various Spiritual Courts; and 4. Touching their injunction to the Board of Domestic Missions, directing that no ministers be appointed by the Board "but those who give satisfactory evidence of their loyalty to the National Government, and that they are in cordial sympathy with the General Assembly of the Presbyterian Church in the United States of America, in her testimony on doctrine, loyalty and freedom." (See pages 554, 560, 563 and 566.)

Concerning these proceedings, your committee recommend that we reaffirm the testimony borne by this Synod during its sessions in November, 1861, with regard to the action of the Assembly of the same year, upon the political condition of the country. That testimony, as our records show, was in the following words: "It was unanimously resolved that the action of the General Assembly in May last, in relation to the political condition of the country, was unscriptural, unconstitutional, unwise and unjust, and we therefore solemnly protest against it, and declare it of no binding force whatever on this Synod, or upon the members of the Presbyterian Church within our bounds."

Your committee beg leave to employ in relation to the action of the Assembly of 1865, the language of certain eminently loyal ministers in relation to the action of the Assembly of 1861: partly because we wish to preserve in our records the noble testimony which these men were then enabled by the grace of God to bear for the truth, and partly because they have expressed in better phraseology than we can command, our sense of the proceedings of the late General Assembly.

It appears then, from the minutes of 1861, that a protest was presented to that body against its action upon the state of the country. This protest was signed by Rev. Dr. Hodge, Rev. John Leighton, of this Synod, and about sixty other persons, several of whom have been as much distinguished for their loyalty to the country as for their services to the church. In this important paper, the following language occurs concerning the action of the Assembly: "It pronounces or assumes a particular interpretation of the Constitution. This is a matter clearly beyond the jurisdiction of the Assembly. * * The General Assembly in thus deciding a political question, and in making that decision practically a condition of membership to the church, has, in our judgment, *violated the Constitution of the Church, and usurped the prerogative of its Divine Master.* * * We protest, because we regard the action of the Assembly as *unjust and cruel* in its bearing on our Southern brethren. * * And, finally, we protest, because we believe the act of the Assembly will not only diminish the resources of the church, but greatly weaken the power for good, and expose it to the danger of being carried away more and more from its true principles, by a worldly or fanatical spirit." Whether the belief and the fear here expressed have been fully realized, let all mankind judge.

Concerning the same action of the Assembly of 1861, we find the following language adopted by the Synod of Kentucky, as reported to them by their committee, consisting of Rev. Dr. Robert J. Breckinridge, Rev. Dr. W. C. Matthews, and Rev. Dr. R. W. Landis, together with the Elders: "In the judgment of a large minority of the Assembly, and multitude in the church, the subject matter of the action of the Assembly in the premises *being purely political*, was incompetent to a Spiritual Court. Undoubtedly it was incompetent to the Assembly as a Spiritual Court to require or to advise acts of disobedience to actual Governments—in the manner and under the circumstances which existed; and, still further, it was neither *wise nor discreet* for the Assembly of the whole church to disregard in its action, the difficulties and dangers which rendered it impossible for large portions of the church to obey its order, without being liable to the highest penalties. The action of the Assembly being exhausted by the occurrence of the day of prayer recommended, and no ulterior proceedings under the order of the Assembly being contemplated, this Synod contents itself with *this expression of its grave disapprobation* of this action of the General Assembly." To the testimony of Rev. Drs. Breckinridge, Matthews, Landis, and the Synod of Kentucky, Rev. Dr. Humphrey added the following emphatic declaration, and it was uanimously adopted:—"Which (action of the Assembly) the Synod judges to be repugnant to the word of God, as that word is interpreted in our Confession of Faith."

Your committee feel that the language in relation to the Assembly's act of 1861, employed by these gentlemen so renowned for their loyal devotion to the Government, becomes far more appropriate in its application to the Assembly of 1865, which certainly surpassed all previous Assemblies in their *unscriptural, unconstitutional, unwise and unjust legislation.*

1st. The action of the last Assembly was unscriptural, because it violated both the letter and the spirit of the word of God. The Divine Redeemer, in whose name and by whose authority they were constituted an Ecclesiastical Court, had said "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it," and yet the Assembly did both add to that word on the subject of loyalty, and diminish from it on the subject of slavery, and did "bind heavy burdens, and grievous to be borne, on men's shoulders; but they themselves will not move them with one of their fingers." They surely had no spiritual authority to go farther than the word of God in enjoining upon every soul to be subject unto the higher powers; and they surely had no scriptural authority to require cordial sympathy with the conflicting testimony of the Assembly upon the subject of slavery; and above all, they surely had no scriptural authority to establish conditions of church membership and terms of Christian fellowship unknown to the Bible, unsanctioned by their own previous declarations and unequal in their bearing upon those who come from the South, and those who have remained in the North. "Though we, or an angel from heaven," says the Apostle, "preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other Gospel unto you than that ye have received, let him be accursed."

The powers of the General Assembly are necessarily limited by their Divine commission to preach the Gospel, and they are forbidden to act as lords over God's heritage, or to be a judge and director over their brethren in things temporal and earthly.

As members of an ecclesiastical body they belong to a kingdom not of this world, and they are not constituted to have dominion over our faith, but as keepers of our joy. When, therefore, they require conformity to acts that are clearly beside the word of God, even according to their own testimony up to the very time these acts were passed, it is manifest that they have established an unscriptural rule. Your committee are compelled to say that the charity which suffereth long and is kind, the love which thinketh no evil, and the meekness and gentleness of Christ, do not seem to have controlled some of the proceedings of our venerable Assemby.

2d. That the proceedings from which we express this, our respectful dissent, were in violation of the Constitution of the Church, few we presume will be bold enough to deny.

That Constitution expressly states that "Synods and Councils are to handle or conclude nothing but that which is ecclesiastical; and are not to interme idle with civil affairs which concern the Commonwealth." (Confession of Faith, chap. xxxi, sec. 4.) And yet not only was a large portion of the Assemhly's time occupied in the discussion of civil affairs which concern the Commonwealth, but they actually declared against "erroneous interpretation of the doctrine of State rights" which has prevailed in the seceded or rebellious States, and which has been a subject of purely political agitation as to the proper interpretation of our Federal Constitution ever since the organization of our Government. The Constitution of the Church explicitly states that "all Synods and Councils since the Apostles' times, whether general or particular, may err, and may have erred; therefore they are not to be made the rule of faith or practice." Con. Faith. chap. xxxi, sec. 3.) And yet in the face of this law the General Assembly has made its decisions upon loyalty and freedom a rule both of faith and practice, inasmuch as all applicants from the South for membership to Churches, Presbyteries and Synods, are to be examined touching their opinions and conduct upon these points, and if they do not come up to the standard fixed by the Assembly, they are to be excluded from ecclesiastical privileges.

The Constitution of the Church explicitly states that "God alone is Lord of the conscience; and hath left it free from the doctrine and commandments of men, which are in any thing contrary to His word, or beside it in matters of faith and worship: therefore, they consider the rights of private judgment, in all matters that respect religion, as universal and inalienable." (Form of Gov., chap. i, sec. 1.) "They also believe that there are truths and forms, with respect to which good men may differ. And in all these they think it the duty, both of private Christians and societies, to exercise mutual forbearance towards each other." (Form Gov. chap. i, sec. 5.) "All church power, whether exercised by the body in general, or in the way of representation, by delegated authority, is only ministerial and declarative; that is to say, that the Holy Scriptures are the only rule of faith and manners, that no church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority, and that all their decisions should be founded upon the revealed will of God." (Form of Gov., chap. i, sec. 2.) "These assemblies ought not to possess any *civil jurisdiction*, nor to inflict any civil penalties. Their power is wholly moral or spiritual, and that only ministerial and declarative." (Form of Gov., ch. viii, sec. 2.) "Before any overtures or regulations proposed by the Assembly to be established as constitutional rules shall be obligatory on the churches, it shall be necessary to transmit them to all the Presbyteries, and to receive the returns of at least a majority of them, in writing, approving thereof."—(Form of Gov., chap. xii, sec. 6.)

And yet, in the face of these laws, the General Assembly has not left the conscience free from the doctrine and commandments of men, which are clearly beside the word of God; for it requires on the part of those who are called to preach under the direction of the Board of Missions, cordial sympathy with its new testimony on loyalty and freedom. It has not exercised that forbearance required by the Constitution with respect to truths and forms, about which good men have hitherto been permitted to differ; for it requires a rigid adherence to certain views, about which both the word of God and all preceding Assemblies are as silent as the grave. It has made laws to bind the conscience in virtue of its own authority, and so far from its decisions being founded upon the revealed will of God, your committee cannot discover that it even refers to the Sacred Scriptures as the foundation of its most objectionable proceedings. It has certainly assumed civil jurisdiction, for it undertakes to settle the long vexed question of State rights, and much of its legislation is about matters purely civil. It has adopted certain regulations as constitutional rules, and made them obligatory on the churches without transmitting them to all, or even to any of the Presbyteries for their approval. In these respects your committee judge that the action of the Assembly was in violation of the Constitution of the Church.

3d. That these proceedings were unwise, let the unhappy condition of the Church testify. Instead of presenting a united front in resisting the progress of error, and in advancing the kingdom of Jesus Christ, we every where behold dissension, strife and alienation among those who should be brethren in reality as well as name. These deplorable results, we believe to be owing largely at least to the course of our General Assembly in intermeddling with civil affairs which concern the Commonwealth.

4th. We feel that the proceedings from which we dissent are unjust in their bear-

[*Continued on fourth page.*]

Free Christian Commonwealth

Conducted by an Association of Ministers.

A. DAVIDSON, Agent and Publisher.

LOUISVILLE, KY., THURSDAY, NOV. 2, 1865.

Action of the Synods of Kentucky and Baltimore. The Policy of "daubing with untempered mortar" considered.

Both the Synod of Kentucky and the Synod of Baltimore, at their recent meetings, have taken action adverse to the proceedings of the Pittsburgh Assembly. The former in very strong terms, pronounces those proceedings "unwise, *unconstitutional and unscriptural*;" while yet Synod disapproves of the course of a Presbytery for not only *saying* so, but *proving* it, and avows its purpose to adhere to the Presbyterian Church. The latter Synod, in terms that savor very remarkably of Washington diplomacy, declares, "We *regret* that the Assembly, *at the time*, and under *the circumstances*, should give this subject (the relation of the Churches North and South,) *so large a share of its attention*, and more especially to take action which *will be used* still further to alienate, rather than re-unite, our already distracted and divided churches;" and they kindly hint to, or for the Assembly, the apology that "the action was taken during a time of excitement;" and hope for "a calm and kind review" of it, "in the light of peace and returning good will." At the same time, the Synod, in face of the Assembly's order to require examination and confession of their sin before re-admitting Southern Presbyteries, "assure the members of the Presbytery of Winchester, who have not met with us for the last four years, of our desire to welcome them to our fellowship, and to co-operate with them in building up the Redeemer's kingdom." We say, in face of the Assembly's order, because we take it for granted the Synod did not mean to ridicule and insult the Winchester Presbytery *by welcoming them* to come up for examination, confession and absolution.

We desire, in all kindness, to offer a few suggestions to the brethren of these two Synods, and all like minded with them, concerning this method of dealing with the errors of the last five years, and of securing a re-union of the church. First, as to the general features of this action, common to both; and, secondly, as to some peculiarities in the action of each. We have a right to presume, that addressing ourselves as we do, to old friends and co-laborers, with all freedom, our hints will be received in the same spirit of candor and kindness in which they are offered.

We feel obliged to suggest, in the first place, that this action of these Border State Synods says either *too much or too little*. Too much, if the Assembly has erred merely as to some questions of expediency; too little, if the error involves high questions of doctrine and conscience. It is, plainly, against our Presbyterian theory of a proper subordination of the lower to the highest court of the church, and subversive of all order, thus to be subjecting the decisions of the Assembly to the review and condemnation of Synods. Nothing can justify such proceedings, except in cases where the obligation to stand up as witnesses for "the truth in Jesus," lays upon our consciences the duty of protesting against, and resisting "Synods and Councils that err," as to important doctrines of the Gospel. It is these very brethren, so profuse in their expressions of reverence for the Assembly, and of admonition and rebuke to those who protest against its errors, who are themselves really the insubordinate men, teaching insubordination, by thus reducing the Assembly below the level of an advisory council. If the Assembly has done nothing more, in their view, than an indiscretion, or an inexpediency, then it is for the lower courts officially to submit respectfully to their brethren in the Lord, or at most respectfully to petition against grievance, not to review, criticise and condemn.

On the other hand, if these acts of Assembly really involve, as is widely averred, fundamental errors of doctrine and church order, such as to call us to the duty of witness-bearing for the truth, then, manifestly these Synods have said too little, and the only effect of their utterance is to conceal fundamental error from exposure, and thus most efficiently to aid the efforts of errorists to corrupt the church. That such important errors are involved, there can be little room to question, when it is borne in mind that since 1861 a series of protests from the wisest and ablest men of the church have testified to that effect; and it is notorious that nine-tenths of the two Synods in question so regarded these acts of Assembly up to 1863. Indeed, it becomes these brethren to ask themselves seriously whether the action they have recently taken is consistent with good faith toward the more decided brethren whom in 1861 and 1862, they persuaded to wait patiently for freer and more quiet times in which to bear their testimony more effectually. Nor should they forget that their own self-respect may require of them, now, some decided action, one way or other:—either to recall their protests against the Assembly, confessing their error in making them, or justify before the Christian world, by some clear and decided action, the propriety of their protests, and their sincerity in making them. And this obligation is the greater, from the fact, that one of these Synods is, by express terms, and the other by implication, now lying under censure of the Assembly for having failed to make political deliverances.

Considered as a question of expediency, and as a means to the end of restoring the church to its former unity, action of this sort, at this time, is specially unfortunate. The brethren of these two Synods know as well as we, and, indeed, know better than other portions of the church, that the hope of inducing churches free from the dominion of such Assemblies as the last five, to come under that yoke, by a few sweet words about peace and harmony, is utterly preposterous; and that nothing could be more effective to that end than the assurance from a large body of brethren, already under the yoke, of their full purpose to testify against and resist the errors which have really caused the separation. The brethren of these Synods well knew—notwithstanding all the cant about conserving slavery and aiding the rebellion—that the grounds on which the Sothern Churches stand off, are the heresies of doctrine and church order promulged by the Northern Assembly. And the brethren of these Synods, in large part, fully concur with the Southern Churches, and with the former judgment of the whole church, that Abolitionism is infidelity in germ; that the church of Jesus Christ is wholly a spiritual Commonwealth, and Erastianism a dangerous heresy; and that the attempt to set up additional terms of communion, either private or ministerial by the Assembly, is a usurpation. Every thoughtful man must perceive, that this common bond of sympathy between these Synods and the Southern Churches, offers the most feasible method of restoration, and therefore the existence of that common bond ought now to be brought out prominently, rather than sedulously concealed.

And aside from this consideration of a special expediency, it is equally plain that the highest motives of general expediency now urge upon all who value aright the great doctrine of the entire independence and non secular character of the church, should avail themselves of the present opportunity to have the principles of our church on that subject settled and understood for all time to come. In the Providence of God, our church now, for the first time since the yoke of the civil power was fully broken off from her neck by the American Revolution, has been placed in circumstances to develope, in particular form, those great truths concerning the church as Christ's Free Spiritual Commonwealth, that distinguish our faith from Erastian Prelacy on the one hand, and more Erastian Independency on the other. Involved as this doctrine has now become with some of the most practical questions of the church's life, it behoves all true men not to allow such an opportunity to pass without a decision which shall show clearly where we stand, and prevent further difficulties of like or worse sort.

It is hardly necessary to suggest further, that in matters involving important doctrines, however indirectly, these admonitions to peace and harmony in response to those who testify for the truth, are in the highest degree unscriptural, even though they be framed in the very words of Scripture. Not such was the method of the Apostles who, themselves, enjoined "study the things that make for peace." When Peter came down to Antioch, and allowed himself to fall in with the popular religious current, and for the sake of advancing the cause, thought it a harmless policy to compromise with Judaism, Paul, though it was the mistake of a good man, and an Apostle, "withstood him to the face, because he was to be blamed"—especially in "dissembling," (covering up the truth in a compromise). Nor can we conceive of a finer satire on the Synod of Baltimore's singularly diplomatic and "point-no-point" paper, than to compare it with Paul's account, in Gal. 2, of his "Declaration and Testimony" against Peter:

"But when Peter was come to Antioch, *I withstood him to the face*, because he was to be blamed. For, before that certain came from James, he did eat with the Gentiles, but when they were come he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews *dissembled* likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that *they walked not uprightly*, according to the truth of the Gospel, I said unto Peter before them all, if thou being a Jew livest after the manner of the Gentiles," &c.

We wish our "Celestial" brethren particularly, would look at the place, for we fear that they may think we have been devising a sort of Rasselas story here, by way of justifying the "Declaration and Testimony," and the "abstractionists," who find enfolded in the question of "eating with the Gentiles," or "separating from them," the greatest and most fundamental question of Gospel doctrine. When will our brethren learn that the peace of the church is only on the condition, "First *pure*, then peaceable" and any other peace is a snare and delusion?

We find ourselves obliged to forego our intended criticisms on these two Synodical actions separately, beyond a single remark upon each.

We cannot understand the connection between the Kentucky declaration, that the acts of Assembly are unconstitutional and unscriptural, and the declaration of a firm purpose at the same time, "to adhere to the Presbyterian Church," and the admonition to Louisville Presbytery to study peace. We cannot see why the Synod of Kentucky, so important a fraction of the church, is called upon to declare its *adherence*, as if it were a sort of *addendum* to the church. And even if there were reason for giving the world this assurance, we cannot see that such adherence is a fit and proper sequence of the unscriptural acts of Assembly. Surely the Synod does not mean specially to adhere to the unscriptural acts, or to the Assembly because it enacts them! Nor can we see that the admonition to peace and harmony, is a fit and proper sequence to the declaration against the acts as unconstitutional acts. For surely the Synod does not mean to enjoin peace and harmony with the authors of unscriptural acts.

We have a like difficulty in reconciling with its exceedingly soft terms of expression, the act of the Baltimore Synod. To our notions of an Assembly as a court of Christ, claiming his special presence, the Synod's apology that the Assembly "acted under excitement," is really the most cutting rebuke of that venerable court we have ever heard. We had heard the very eminent father, Dr. Breckinridge, suggest the theory that "the Lord sometimes mysteriously left the Assembly to make an ass of itself; but that we regard as a far less serious rebuke than this apology to the effect that the Assembly was left under the tiger-mob excitement to *make a tiger of itself* in these bloody acts against the Southern Churches.

Nor can we understand why the Synod should "regret" the Assembly's "giving so large a share of its attention" to this very grave matter of the basis of a reconstruction of the church. Nor why a Synod so eminently cautious in selecting its words of censure should have felt itself at liberty to hint, not that the Assembly did wrong, but only indiscreetly did that which *will* be used" to alienate the church. Used by whom? Does the Synod mean to insinuate that the earnest protests from 1861 till now, are merely the insincere strategy of men seeking something which they may use to alienate the church? We presume not, and therefore conclude that the Synod in this instance eminently succeeded in its effort to have something to say without saying any thing.

These suggestions are thrown out in no spirit of unkindnes, but with a view, if possible, to show these brethren the utter fallacy of the position they have taken, and its utter unworthiness of them. The sooner all such empirical remedies for the dangerous disease of the church are given over the better. Let us have a fair and full conference between the conservative men and our Southern brethren before the next General Assembly, and probe to the bottom our difficulties, with a view to some reliable method for their removal.

That Voice from the Synods and Presbyteries.

The *Banner* contented itself with responding to the "Declaration and Testimony," that coming to the light so opportunely as it did, the Presbyteries at their autumnal meetings and the Synods, would "speak in a voice not to be misunderstood, on the subject of the Assembly's action."

We have waited for the report from this potent voice, but so far have waited almost in vain. We have looked over the proceedings of near a score of Presbyterial and Synodical meetings, for confirmation of the prediction. Here and there a Presbytery, as that of Chicago—and that with a strong protesting party—endorses the acts of the Assembly. But in just as many cases the action is, as that of Sangamon, in spirit accordant with the Kentucky Presbyteries; or, as in the report of Zanesville Presbytery, that "*very strong dissent and dissatisfaction exist in the Presbytery against the acts of the Assembly;*" or, as in the case of the Burlington and New Brunswick Presbyteries, a special, though indirect, protest is made against the Assembly's endorsement of the Missouri outrage. Meantime the Synods of Kentucky and Missouri, and perhaps others, have spoken in a voice not to be misunderstood, *against* the Assembly's acts. Nor can we interpret as otherwise than significant, the silence of other Presbyteries and Synods on the subject. Men's minds seem to be in a state of expectation. The success of the Episcopal movement for restoration of their Southern Churches, and the rapid growth of the spirit of reconciliation all over the country, have evidently put the malignant radicalism of the Pittsburgh and previous Assemblies into a rather unfavorable point of view, and demonstrated the wisdom and foresight of the handful who earnestly protested against the folly and wickedness of the Assembly. Already the less malignant and shrewder of the radicals show signs of an earnest desire to recall the Southern Churches, instead of repelling them, if that can only be done without acknowledging their own past madness and folly.

The chief danger now to be apprehended, is not that the "Satanic" school of ecclesiastical legislators may retain their ascendency, but that in the pressure for restoration, the witnesses for the truth through the past years of suffering, may be seduced into treacherous compromises—those snares of the Devil—though they could not be *driven* from their testimony. Let every true man in the church watch and pray against temptation in this hour of dawning light and hope.

The Synod of Missouri. Radicalism Vanquished.

Our readers will see by reference to an abstract of the proceedings of the Synod of Missouri, which will be found on our first page, that radicalism has been utterly routed. Those who performed their fantastic tricks in 1864, with bayonets at their backs, when now a proposition is made to investigate their doings, are the first to cry out for peace and forgetfulness of the past. Early in the sessions of Synod the Hon. Edward Bates, through Dr. Anderson, of St. Louis, offered a resolution appointing a committee to investigate the proceedings of the Synod of 1864, and to ascertain if a fair and proper record had been made of what was done at that time. No sooner is this motion before the house, than a cry of persecution is raised, the radicals finding that the trap which they had set for others they themselves had fallen into. But the committee is appointed, and go straight forward in making this investigation, the result of which is, that this *free* Synod declare these unlawful proceedings of the former Synod, null and void and without any binding force.

The report of the committee on the Minutes of the General Assembly, is a clear and unequivocal condemnation of the action of the Assembly in its unconstitutional legislation, and its unchristian course towards the Southern ministers and Churches. Dr. T. L. Janeway, Corresponding Secretary of the Board of Domestic Missions, is made to play an unenviable part in the wickedness of that action, though, as the *Presbyterian* said a few weeks ago, he is only carrying out the instructions of the General Assembly.

The Synod, as the first act of this *free* meeting, elected Rev. R. P. Farris Moderator. This seems to have given great offense to the radicals of Synod, and also to the radical editors of the so-called religious papers generally. It will be remembered that at the meeting of Synod in 1864, Mr. Farris was excluded from a seat in that body, because he refused to take a military oath as a proper qualification to sit in a court of the Lord Jesus Christ, and when he complained to the General Assembly, that body would not entertain his complaint.

Rev. S. J. Niccolls, of St. Louis, seems to have been the champion on the radical side, and defender general of the doings of the Assembly in all its political actions. It seems that the statement made by Judge Ewing about the relentless spirit of persecution, which possessed the minds of the members of the last Assembly, has greatly disturbed his conscience, and he asserts that Judge Ewing had reference only to a single session of that meeting. Now the impression which we gathered from reading the reports, and from conversations which we have had with members of the Assembly, is this—that Judge Ewing was impressed with that idea of the Assembly as a whole, and that this spirit reached its culmination that night, which led him to give public expression to his inward thoughts. The conduct of the Assembly on that evening being "the feather which broke the camel's back."

It is mortifying to read the comments of the so-called religious papers upon the action of the Synod of Missouri.—The "Presbyter" has a communication from St. Louis, the writer of which has no higher idea of opposition to any unconstitutional measure, than that it is in some way connected with "secession and rebellion." He has evidently no conception of the principles which ought to govern men in an ecclesiastical body. With such men, if a motion is made to inquire into the law of God's house, it is secession. If a proposition is made to condemn that which is unlawful in God's house, it is rebellion. We can only account for this strange conduct upon the ground that they are given over to judicial blindness.

The "Banner" at Pittsburg—that bright luminary which is sent forth weekly from its smoky atmosphere, devotes a column to the doings of this Synod. After enumerating its sins of omission, in not denouncing the rebellion, it says:

"The Synod of Missouri, by a vote of three fourths of its members, has decided that the acts of the Synod of 1864 are null and void—thus in effect expunging from its records the proceedings which had already been approved by the General Assembly, and denying the legal existence of a body by virtue of whose adjournment it was itself constituted."

Now that is a bright idea to proceed from the smoke which has been surrounding the "Banner" for the past few years. We wonder if the "Banner" has forgotten what it said of that rump Synod of Missouri in 1864, composed of 14 members all told, who expunged the resolution, which the Synod of 1861 passed in relation to the resolutions of the Assembly known as the "Spring resolutions." It was almost identical with the resolution of the Synod of Kentucky of the same year, presented by Rev. R. J. Breckinridge, and amended by Dr. Humphrey, declaring the action of the Assembly "to be repugnant to the word of God as that word is interpreted in our Confession of Faith." The resolution which this rump Synod of 1864 expunged from the records is as follows:

"That the action of the General Assembly in May last, in relation to the political condition of the Country was unscriptural, unconstitutional, unwise and unjust, and we, therefore, protest against it, and declare it to be of no binding force upon this Synod, or upon the members of the Presyterian Church within our bounds."

The "Banner" in its issue of Nov. 9th, 1864, approved of this expunging act on the part of the 14 radicals who composed that Synod, and congratulated the whole Church in this language, "It is an evidence of improvement on the part of that Synod which will be hailed with delight by all loyal Presbyterians." For the comfort of the "Banner" and "all loyal Presbyterians," we are glad to be able to say that the very first *free* Synod of Missouri caused to be written over the words EXPUNNGED BY ORDER OF THE SYNOD OF MISSOURI IN 1864, the words, REAFFIRMED BY THE SYNOD OF MISSOURI IN 1865.

"The Deliverances of the Assemblies (1861-4) must stand, though that of 1865 may be modified for the sake of reunion."

A somewhat remarkable letter of Mr. H. C. McCormick, to Dr. B. M. Smith, of Union Seminary, Va., is published in the *Presbyterian*, of Oct. 21st, with still more remarkable reasons assigned by the editor for its publication.

Mr. McCormick, formerly a Virginian, was, as is well known, chief among the contributors to the endowment of the Seminary at Chicago. It is surely poor encouragement to him, or any other conservative men of his stamp, that after their princely donations for the promotion of conservative Presbyterianism, the guardians of his Seminary should be appointed under the direction of Monfort & Co., in the Pittsburgh Assembly, and that a Presbytery presided over by one of its Professors, and presumed to be its "first friend," should formally endorse all the acts of the Assembly of 1865, and specifically approve the course of its delegates in having made themselves conspicuous, even in that Assembly, for their reckless, shallow, self-sufficient and rampant radicalism. It will be perceived from Mr. McCormick's views of the last Assembly, that the Chicago, as well as the Danville Seminary, illustrates how good men may be bit, and be led to contribute means to be turned against the very principles and interests they were intended to advance.

In this view of the case, we are at a loss to understand how Mr. McCormick expects to gain anything by waiting to put his contributions under control of the General Assembly of *the United States*. He has already tried that experiment, and found that the General Assembly can—in his own terms—"stultify itself." And even though he may expect, from his knowledge of what transpires behind the scenes, "that many able men contemplate a movement" for re-union, and though he may "trust that, when that is done, the Southern Churches will as promptly return."—What rational hope can he have that the re-united Assembly will be a more trustworthy almoner of his bounty than the old Assembly—if the fundamental heresies which led to this perversion of funds shall not be formally renounced? Yet, as we understand it, "these able men," represented by the *Presbyterian*, set out with the proposition that the heretical utterances of 1861 to 1864, "*must stand*" as the *ultimatum* upon which re-union must be negotiated. Now, in our humble judgment, the man who advocates a re-union of the Southern Churches with the Assembly, on the basis of letting all the heretical utterances that drove them off stand, not only insults those churches, but is a far more dangerous foe to the truth "as it in Jesus," than the variest radical in the church.

We cannot better illustrate our proposition, than by citing in full the more significant parts of Mr. McCormick's letter, and then cite in full the very remarkable reasons which the *Presbyterian* assigns for publishing it.

Says Mr. McCormick:

"What is the present position of the Presbyterian Church toward the Southern branch of that church, as included in the late Southern Confederacy?

"It first assumes the prerogative of the government, and, without court or jury, or regard to the different politics of the two sections of the country as to the right of secession, settles the question for itself; so that every churchman south, who has not, during the existence of the *de facto* government under which he lived, prayed and labored openly for the overthrow of that government, and the success of the Federal Government, is a traitor of the deepest dye, in the *moral* sense, who, without confession and repentance of his *sins* under examination of church officers, cannot be re-admitted into the church; while, of course, all of you who have acted conscientiously and faithfully, from your own convictions of duty, in your support, for the time, of the "powers that be," and with confidence in the right and ultimate success of the Confederacy, are necessarily precluded from confession and repentance of the *sin* of *treason*, as a condition to readmission into the church. And thus, in conceding, as I understand it, that former Christians at the South are still Christians, the General Assembly only stultifies itself; for if so, they cannot be the traitors so denounced, and should not be kept out of the church by a requisition which as Christians, it is impossible they can comply with. In conscientiously supporting and approving the *de facto* government, they could not confess to the sin of treason! Contrast, for a moment, the course of the church with that of the Government at Washington." * * *

"In what was done by me for the Presbyterian Theological Seminary of the North-west, one important object designed to be secured was the establishment of an institution in the great West, under the control of the General Assembly of the *United States*, with a view to strengthening the national religious influence there, as opposed to sectional or radical influence, and thus so far to promote the stability of the Union. Now, that in the providence of God, we have passed the terrible ordeal of a protracted civil war, unparalleled in destructiveness and all that makes war horrible, and are again, without controversy, the *United States*, with yet a glorious future in prospect, religiously as well as politically should wise counsels prevail. It would afford me the greatest satisfaction if, by any means in my power, I could contribute any thing toward the consummation of that universal harmony between all parts of our country, which is now only necessary soon to make it the most powerful and influential of all countries in the world. To this end, in accordance with your request, I would most cheerfully make a contribution to the support of the Union Theological Seminary; but with my hope that the position of the General Assembly will be set right at its next annual meeting, with reasons for believing that many able men in the church contemplate a prompt and vigorous movement in that direction; and trusting that when that is done the churches South will as promptly return to their former connection with it, I should, before contributing, prefer to see some indications to that effect.

"I remain, dear sir, yours very truly,
"C. H. McCORMICK.
Rev. B. M. SMITH, D. D."

We have no disposition to criticise or quarrel with the argument of one for whom we have not only the highest respect, as a conservative Christian gentleman of princely liberality, but also a warm personal regard. But we beseech Mr. McCormick and men of his class, to consider seriously whether he should entertain any hope of such reunion, if the basis of it is to be that developed in the following reasons of the *Presbyterian*, for publishing his letter.

Says the *Presbyterian*—"We publish this letter for the following reasons:"

"1. To show to our brethren of the South that there are those in the North who sympathise with them in their present straits and difficulties, and who are willing to help them, but that all the purposes and views of these parties look to an ultimate and speedy re-union of the church.

"2. To give utterance to the opinion that the deliverances of our Assembly, during the years 1861, 1862, 1863, 1864, *must stand*. Let them pass into history as the action of the church in times of great peril to the nation, and be judged of as such by those who are to come after us. We are sure that a large portion of our church desire such a modification of the action of 1865, as will open the door to re-union at an early day. We believe that this can be accomplished, if God will but give to both sections the spirit of love, and of a sound mind."

We respectfully suggest to Mr. McCormick, as a conservative man who understands the views of the Southern churches as well as we do, that any "movement of able men," made from such a starting point as this, must only complicate the troubles, and render a re-construction of the church impossible. And it is due to Christian candor, to the great truths involved, to fair dealing with the Southern church, and to any hope of success against the radicals, to say at once such a basis of negociation will not be accepted.

Action of the New Jersey Presbyteries touching the Missouri Oath.

We are gratified to observe that the Presbytery of Burlington, and the powerful Presbytery of New Brunswick, which includes Princeton, resolved at their recent meetings, to institute inquiry whether delegates to the General Assembly at St. Louis, are to come under the provision of the State Constitution, and take the anti-christian oath, as a condition precedent to the discharge of the functions of the ministry.

It is eminently fit and proper, every way, that such an indirect rebuke and protest should originate with Princeton, in the first place, because certain unfortunate utterances from Princeton in reference to the Rosecrans oath, had, doubtless, some influence in encouraging the Missouri Jacobins to perpetrate this stupid folly and impiety. In the second place, such protest, coming from Princeton, recognized as a chief centre of Presbyterianism, may do something toward retrieving the character of Presbyterianism from the general disgrace into which it has fallen in Missouri, from the fact that men pretending to be Presbyterians—though of that mongral semi-Yankee type of Presbyterianism which is perhaps about the meanest religion a man can hold within the limits of salvation—took an active part in concocting this nauseous constitutional dose and forcing it down the throats of the people.

In the third place, it is due to the suffering brethren in Missouri, to give them the moral support of such a protest from brethren abroad, who cannot be suspected of allowing political or personal influence to control their action. And on these several grounds, we hope that the inquiry from Princeton will be echoed by every Presbytery in the Church before the meeting of the next Assembly.

It is to be hoped too, that Dr. McDonald, chairman of the committee of inquiry, will do his work thoroughly, and not allow himself to be put off with some miserable dodge of Yankee Jesuitry. The church at large should have a full and explicit answer to the question, first, whether ministers from abroad are free to sit and act in the Assembly and preach the Gospel; and secondly, whether their brethren of the Synod of Missouri are free to meet them as constituent members of the Assembly, and act and preach with them, without being called upon to stultify themselves and commit treason against Christ, by recognizing the right of the civil authorities to prescribe qualifications for the ministry. Manifestly there can be no true and free Assembly of the church, from which one of its parts is excluded by secular power.

We shall regard it as a hopeful sign that the church is awaking from the political debauch of the last five years, if the Presbyteries shall refuse to send delegates to St. Louis, except with instructions to adjourn the meeting to some point within the limits of Christendom, unless some competent authority shall declare the Anti-Christian section of the Constitution a dead letter, and that religion is free in Missouri.

An Appeal from New Orleans.

We have a letter of September 18th, from New Orleans, on the subject of a missionary enterprize in that city under the lead of a noble young brother, which has moved our heart greatly; for we know that for the sake of this struggling little enterprize he declined positions of ease and comfort as pastor of some of our strongest churches.

"In a central location," says this letter "we could gather in twelve months a congregation of 800. * * Can you not procure help for us? I never begged in my life before, yet the condition and limitations of our church, and the needs of Presbyterianism in this city, have induced me to do so now, and I have long felt an incontrolable impulse to write you, feeling you would help us if you could. My plan is to secure the ground in a suitable locality as we can do now—make a half payment on it, the rest to be paid in periods to suit us; this would cost $10 000. Or, ground lease a site for a term of years, and build; this would cost some $4,000; or make a ground lease and move our present church building to it—this would cost us some $1,500.

"Either one of these methods would enable us to accomplish a work of great value to this city and the South-west, worthy of any man's lifetime, and the young pastor is willing to give a lifetime to it. Could you not procure us one of the above named amounts? At least the $1,500, between now and the 1st of January, or in the spring?"

Unable to meet this appeal in any other way, we give it a place, with the assurance that we know the young brother well, and know him to be entitled to the confidence and support of all true Presbyterians.

If any of our friends, interested in the restoration of our churches in the South, have the means to assist this enterprize, they cannot better employ them. Let them send either directly to Rev. W. A. Hall, (Box No. 1938,) New Orleans, La., or to A. Davidson, Louisville.

We publish in full Dr. R. J. Breckinridge's speech before the Synod of Kentucky, though by so doing we have crowded out much valuable reading matter. But as we intend, in our next issue, to give an abstract of Dr. S. R. Wilson's argument, in defense of the "Declaration and Testimony," we wish our readers to see what Dr. B. had to say in support of his resolution, proposing to cut off the Presbytery of Louisville for adopting said Declaration &c. Dr. B. spoke also in reply to Dr. Wilson, but the reporters did not think his speech of sufficient moment to report it; and we would judge from the remark which he made on leaving the stand that such was his own opinion of the speech, for he said, he would not have replied at all had not his brethern said he would be considered "a used up man" if he did not reply. We presume his speech did not change the verdict in the least degree.

Our neighbors at Danville publish Dr. Breckinridge's speech, but tell their readers that they do not intend to publish Dr. Wilson's. This is an illustration of their usual fairness in discussion. We think they might well afford to let their readers have a little live matter once in awhile, but we presume they are afraid that the thinking portion of their readers might be convinced by the arguments of Dr. Wilson and at once send in their names as signers of the Declaration and Testimony.

"I never saw any man," says an old author, "who could not bear another's misfortunes like a Christian." This reminds us of the old lady who thought every calamity that happened to herself a *trial*, and every one that happened to her friends a *judgment*.

"A lighted lamp," writes McCheyne, "is a very small thing, and yet it giveth light to all who are in the house; and so there is a quiet influence which, like the flame of a scented lamp, fills many a home with light and fragrance.

Free Christian Commonwealth

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

A. DAVIDSON, Ag't. and Publisher,
LOUISVILLE, KY.

The "Banner of Peace," a Cumberland Presbyterian paper, has been revived in Nashville, Tennesee. We wish the "Banner" every success, and shall be glad to put it on our exchange list.

We publish in another column a Memorial and Overture to the Synod of Kentucky, signed by Rev. Stuart Robinson, which he prepared and forwarded to a member of Synod, to receive other signatures, with a request that it be presented to that body. But, owing to so much of the time of Synod being consumed by the discussion of Dr. Breckinridge's paper; and as so many matters of importance had to be considered after the usual time had expired for Synod to close its sessions, it was not presented.

Our readers will see that Rev. Stuart Robinson is not the schismatic which the radicals in the Church take such special pains to make him appear; and we venture to say that multitudes in the Church in the North, would be glad to see a re-union of the Northern and Southern Church upon some such basis as the Declaration and Testimony. Any Union upon other grounds than a formal renunciation of the Erastian dogmas which have prevailed during the past five years, cannot be enduring, and had better not be attempted. We know where of we affirm, when we say, that a large portion of the people in the North are not in harmony with the action of the General Assembly, in its deliverances on the state of the country and the Church; and that harmony will not be secured by any endorsement of its actions on the part of Presbyteries and Synods.—The sounder portion of the Presbyterians are conscious that a great wrong has been committed, and nothing will so speedily repair the damage which has been inflicted upon the Church as an utter renunciation of the error.

An event, which doubtless will cause great sorrow, has occurred in Philadelphia! The Rev. Alfred Taylor, who says that the Pennsylvania Railroad is a "means of grace," has retired from the editorship of the "Presbyterian Standard." But as sorrow and joy are often intermingled, so it may be in this case,—for the Rev. F. Senour is to take his place as editor at Chicago, and the "Standard" is to be published hereafter simultaneously at Philadelphia and Chicago.

The Rev. Alfred Taylor, in retiring from the duties of associate editor, says, that he will now give his attention to literary labors, which have been pressing on him for a long time past. He says nothing about preaching the gospel. Perhaps he thinks, that having started the Pennsylvania Railroad as a "means of grace," his labors in the gospel can be dispensed with.

REVIVAL AT BOWLING GREEN.—In a former number of our paper, we spoke of a revival of religion in progress in the Presbyterian Church in Bowling Green, Ky., under the pastoral charge of Rev. R. K. Smoot. We learn from a friend that the meeting has closed—thirty-five persons professing faith in the Lord Jesus Christ, and between twenty-five and thirty of these united with the Presbyterian Church; among the number, some of the most promising young men of the place. Mr. S. preached over two weeks, day and night, to his people, the simple story of "Christ crucified," as the sinner's only hope, and the great Head of the Church poured out a blessing, and the people were revived. This is the third or fourth season of refreshing which this church has enjoyed under its present pastor, in a period not exceeding seven years, and we know of few churches which are in a more healthy condition. Mr. S. believes, and inculcates the true Presbyterian idea of thorough separation of Church and State, and the pure spirituality of the church—the idea and doctrine upon which the "Free Christian Commonwealth" is based—and this is the kind of preaching which God seems to bless to the conversion of souls during these times of great trouble, when false teachers are troubling the church with Erastianism and many other grievous errors.

THE ECLECTIC MAGAZINE—for Nov.—has been laid upon our table. It contains a great variety of articles—many of them quite interesting and instructive. The article on sensation Novelists gives a severe and well deserved castigation to the works of that very popular writer, Miss M. E. Braddon.

Address, W. H. Bidwell, No. 5, Beckman street, New York.

LE BON TON, and LE PETIT MESSAGER—for October—have been received. These Magazines came to hand just as our former issue went to press. They contain the latest Paris Fashions, and are considered by the ladies indispensable, as furnishing the very latest style of dress, &c.

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

GODEY'S LADY'S BOOK—for November—has been laid upon our table. This No. contains the usual amount of interesting reading, with the latest style of Fall Fashions, &c.

Address, L. A. Godey, Philadelphia, Pa. Terms, $3 per annum.

THE BIBLICAL REPERTORY and PRINCETON REVIEW—for October—has come to hand. We have not had time to give it a careful reading, and shall withhold our comments upon its contents until our next issue.

Peter Walker, Esq., 821 Chestnut st., Philadelphia, is the publisher—Terms, $3 per annum.

The Good Work goes on—The Declaration and Testimony gaining ground.

A friend in Missouri sends us sixty names—signers to the Declaration and Testimony from that State, with a request that we publish them in the *Free Christian Commonwealth*. He says, "already that paper has achieved wonders. It has strengthened the hands of the feeble—it has alarmed the apostates—it has made the *Presbyterian* sing very softly—it has rendered it well nigh certain that the next Assembly will take the back track." He further says, "The Declaration and Testimony was not presented to the Synod of Missouri for adoption, but in lieu of it a report on the Minutes of the General Assembly, embodying substantially the same principles and statements, was carried by a vote of fifty-nine (59) to eighteen (18). That it could have been easily carried, will be evident from the accompanying list of Ministers and Elders names, who voluntarily and cheerfully gave their signatures to this important paper, and thirty six of whom, according to my recollection, were members of Synod."

The following are the names of Ministers and Elders from Missouri:

Ministers.—Thomas C. Smith, J. L. Yantis, James Morton, J. M. Travis, J. M. Chaney, A. D. Madeira, Charles Fueller, R. L. McAffee, J. P. B. Forman, William Dickson, H. A. Booth, M. M. Fisher, W. W. Robertson, James A. Quarles, I. N. Gilbraith, J. T. Paxton, George Slutor.

Ruling Elders—Jacob S. Brown, George L. Lackland, J. Wallace McKee, Charles Welling, William H. McKerney, John R. Phillips, James H. Gentry, T. J. Priest, Jacob Newland, John J. Gill, James Quarles, John J. Johns, B. A. Alderson, Luther T. Woods, Samuel W. Barber James L. Sloss, John Forsyth, Middleton G. Singleton, James H. Underwood, James Underwood, E. M. Palmer, Robert B. Kerr, James E. Crawford, J. M. Keith, G. R. Foague, Harris Ewalt, Moses M. Fuqua, J. H. Nelson, Joseph Conway, Reuben Nicholls, James R. Little, William S. Cuddy, Isaac Tate, Peter H. Holme John W. Gibson, J. W. Pryor, Thomas Caldwell, A. Allen, Martin Baker, John Whitehill, Thomas Crews, John B. Henderson, Joseph Culbertson.

The following names are from Kentucky and other States:

Ministers.—George C. Crowe, J. M. Washburn, G. O. Barnes, Thos. P. W. Magruder, W. G. Allen, Eli B. Smith, D. Owen Davies, J. M. Scott, H. M. Painter, J. G. Hamner, Horace L. Singleton.

Ruling Elders.—James Brown, George Bergen, H. Decker, J. Gault, James P. McAffee, John W. McPherson, J. S. Ray, G. W. Jarrett Jas. Campbell, A. B. Kinkead, Joseph Metcalf, W. A. Bradshaw, Chas. B. Hicks, Robert Davidson, Philander Berry, Benjamin Adams, Jonathan Hughs, Daniel Berry, Thos. P. Campbell, R. I. Crawford, W. C. Hanna, Samuel Russell.

Memorial and Overture of office bearers and Members of the Church within its bounds, to the Synod of Kentucky Assembled in Louisville, October 11th, 1865.

FATHERS AND BRETHREN: The undersigned office-bearers and church members within your bounds, deeply impressed with the solemnity and importance of the present crisis in the history of our Synod, and persuaded of the far-reaching results for good or evil of the wise or unwise action to be taken at your present meeting, are constrained to address you by solemn Memorial expressive of their views of the position and duty of the Synod, and to Overture certain action for your prayerful and earnest consideration.

For four years past this Synod has steadfastly testified against certain novel and erroneous views of the duty of the church in secular matters, and novel and erroneous doctrines concerning the sinfulness of slavery, in accordance with which the General Assembly of the church has made its enactments and deliverances. In the judgment of many of us this testimony of the Synod under the illusive hope still entertained that these errors were the mere consequences of momentary excitement of the country, and in the Synods intense desire to preserve the peace of the church,—has been temporising, compromising, and inefficient. But whether right or wrong in that judgment, heretofore we respectfully submit that, under the proceedings of the Assembly of 1865, there can no longer be any doubt that the Synod is called upon to take decided strong and unequvocal action in the premises. And the necessity for such action arises from the four fold relation of the Synod—to the General Assembly—to our separated brethren of the Southern Churches—to the conservative brethren of the Border States and Northern Churches—and to the general interests of Pure Presbyterianism throughout the country.

That the relation of the Synod to the Assembly is very anomalous, and that a proper self-respect demands of the Synod some prompt and very decisive movement—either in the direction of renouncing, as error, its past testimony against the Assembly or of affirming more strongly and justifying more clearly that testimony—must be manifest on duly weighing the following facts:—

First, That the Synod of Kentucky stands now under censure of the Assembly for failing to do what nine-tenths of its ministers and people are restrained by conscience from doing, that is—in the language of the Assembly's exception to our minutes,—"*That the Synod has wholly failed to make my deliverance during the past year, calculated to sustain and encourage our government.*" See minutes of Assembly page 541.—Thus setting up a claim on the part of the Assembly to enforce, under pain of censure, the Assembly's Erastian views upon us, as our rule of action.

Second, To this injury the Assembly adds the insult, indirectly, of charging those who entertain the views of this Synod on the subject of military usurpations in the church with gross hypocrisy—and that too in its narrative of the state of religion; Says this narrative;

"One Presbytery reports continued disputation in reference to a military order, which required, as a protection of the government from the plottings of treason, a pledge of allegiance &c.* * * It is pleasing to turn from a contest in one Presbytery, *professedly* conducted in vindication of the Headship and Crown rights of the Lord Jesus Christ, *but generally believed to be actuated by a desire on the part of some*, however sincere others may be, to *evade the just claims of the government*" &c. (Min. of Assem. page 590.)

Third, This injury and insult to the Synod and churches of Kentucky is repeated in the Assembly's injunctions to all the inferior courts, to repel from their ecclesiastical fellowship—ministers and members who, in the Assembly's terms, "*are not in sympathy with the former deliverances of the General Assembly on the subject of slavery, unless they properly acknowledge and renounce their errors.*" (Minutes page 561 563) Whereas so far from cordial sympathy with these deliverances of the Assembly, this Synod and its Presbyteries, have steadfastly denounced them as dangerous errors, and therefore, by this act of Assembly they are in effect declared unfit for the fellowship of the church.

Fourth, The Assembly specifically orders its Board of Missions to exclude from missionary service all who are not "in cordial sympathy with the General Assembly in *her* testimony on doctrine *loyalty and freedom.*" (Minutes page 554) thus directly excluding from its missionary work the entire Synod of Kentucky which has testified against these deliverances of the Assembly.

Fifth, It may be cited as an additional fact, that the General Assembly stands now adjourned to meet in a State, where under the outworking of the same Erastian principles which have ruled the Assembly a pretended constitutional enactment excludes every honest minister in Kentucky from performing any service as a preacher of the gospel in connection with the Assembly's meeting.

Sixth, On the other hand, while the Synod has steadfastly protested against similar enactments of the Assembly during four years past, the Presbyteries composing the Synod, have so far as heard from, at their recent meetings condemned the proceedings of the Assembly of 1865, in the most decided terms.

It is very manifest Fathers and Brethren, that such a condition of things cannot longer continue consistently with the fundamental principles of our system; consistently with the credit of the Presbyterian church, or consistently with the dignity and self respect of the Synod. If the errors against which the Synod has protested are not dangerous heresies involving conscience, than the Synod and its Presbyteries have been guilty of insubordination. If they are dangerous heresies—and not the impulses of mere temporary excitement, but persisted in by the Assembly and made part of its permanent policy, then some action far more decisive and fundamental than has yet been taken by the Synod is demanded of you. To withdraw your past testimony, and confess your error in uttering it, or to take immediate and decisive action for saving the church from the further spread of the heresies, against which you protested seems the only consistent course. To temporise, evade, compromise, or further postpone, seems to us alike inconsistent with either self respect or duty to the cause of truth.

But aside from the foregoing considerations, founded upon the anomalous relation of the Synod to the General Assembly, the peculiar relations of this Synod to the Southern churches now separated from us, suggest reasons of the highest christian expediency for action at this time. Being, by this action of the General Assembly, really in the same condemnation with the Southern Churches, and having from the first steadfastly protested against the very acts of Assembly, which the Southern Churches maintained to have been the cause of the separation, and the means of perpetuating it, the Synod of Kentucky is in a position to extend the olive branch to the Southern brethren, and claim their confidence in so doing.

The very gratifying results of the recent movement toward a re-union of the severed portions of the Episcopal Church have a special significancy and suggest an important lesson to the Synod of Kentucky. Anterior to the war our own and the Episcopal Church only of all the leading Protestant Evangelical bodies continued to extend their jurisdiction unbroken co-extensive with the limits of the country in spite of all the sectional strifes which had rent asunder other churches. This was, doubtless due to the common zeal of these two bodies for the doctrine of the unity of Christ's external Kingdom, as actualizing the ideal internal unity of Christ's spiritual body. Every argument for preserving that unity previous to the war, has still more force as a reason for restoring the severed unity now. Opportunely for the Episcopal Church, its official head at the close of the war, was one whose previous course entitled him to the confidence of his Southern brethren. And animated by a spirit the very reverse of that which in the General Assembly of 1865, repelled our Southern churches with insult, he uttered officially the words of kindness and invitation to his brethren in the South. The effect was to awaken in a surprising degree the ancient fraternal feeling in their hearts and draw forth immediate indications of their readiness for re-union. In return again the voice of kindness and assurance goes forth to the South from these brethren in New York and the re-union of the Episcopal Church may already be considered as accomplished.

It requires little foresight to perceive the consequences that must follow, should the Episcopal Church be left the sole Protestant representative of a unity of the Church, co-extensive with the country. The well known yearning of true and intelligent Presbyterianism for such a unity; the well known popularity of that conception of Christianity among the masses of the population; and consequently the failure of our Church, at present organized to meet any longer either the requirements of the hearts of her own children, or the conceptions of the masses to be evangelized, all point to the vast importance of an effort for the restoration of at least something like our former union of all sections of the country under one jurisdiction.

Now though the General Assembly of our church has recklessly repelled those Southern brethren, yet the protests of the Synod of Kentucky hitherto and of its Presbyteries recently against its acts in this regard have placed this body in a position toward them analagous to that occupied by the venerable Bishop of Vermont towards his Southern brethren. And the remarkable success of his movement affords singular encouragement to this Synod to make an effort in the same direction. While by the blessing of God the bold and determined rebuke of so powerful a body may rally the conservatism of the church to check and turn back the tide of error and fanaticism which has temporarily overwhelmed and divided us, at the same time the past course of the Synod entitles it to real affectionate confidence of the Southern churches, and enables it to speak with all the weight and authority of a disinterested party advising their reunion with us.

The relations of this Synod to the Synods and Presbyteries of the other Border States and to the conservative portion of the church in the North seem to demand of it some present movement. This Synod alone of the Border State Synods is left strong enough in its conservatism and free enough in its action to act with power and vigor. Such action will without doubt, rally to its standard many in all parts of the church who have hitherto settled down in despair, and many who had not the courage to face the fanaticism by which they were surrounded. For beyond question there are multitudes of these "hidden ones" who have not bowed their hearts, though compelled by violence, it may be, to "bow the knee to Baal." They need only the encouragement that arises from the conciousness that effort is not hopeless to inspire them with courage "to play the man" for Christ's truth.

It is needless to detain you, Fathers and Brethren, with suggestions touching your relations to the interests of truth and pure Presbyterianism in this crisis, and the vast consequences which must ensue from a successful movement on your part both to justify your past action and present position, to the christian world now, and posterity hereafter, and to stay the desolating progress of error and fanaticism in our once great and happy church. We therefore proceed to suggest with all diffidence by way of Overture to the Synod some points of action which in our judgment should at once be taken. We pray your venerable body at your present session:

First. By way of more clearly justifying the previous protests of the Synod, and the recent protests of its Presbyteries adopt with any such amendments of details as your wisdom may suggest, the "Declaration and Testimony" recently adopted by the Presbytery of Louisville.

Second. Having by the adoption of this "Declaration and Testimony," placed the Synod in a position to claim the confidence of the Southern Churches, and the right to speak to them with the authority of brethren "holding the like precious faith with them," to address to the Presbyteries of the South a circular letter, urging upon them the duty of uniting with us on the basis of the Synod's protests, and its "Declaration and Testimony," to restore the Church to her ancient jurisdiction over the whole country.

Third. To address a circular letter to the Presbyteries and churches in the border and Northern States, urging them to take action immediately against the divisive policy of the Assembly of 1865, and unite with us in our effort to restore the Church.

Fourth. To invite a convention of the conservative men of the Church, both North and South, to assemble in the city of Louisville on the fourth Thursday of April next, to confer together, and devise measures for the restoration of the Church to its ancient platform and jurisdiction.

Praying that the Great Head of the Church may be specially present in your councils to enlighten you by His Holy Spirit, with the wisdom from above so necessary to guide you in the present important crisis, we submit this Memorial and Overture to your kind and prayerful consideration. STUART ROBINSON.

VACANCIES.—There is a large number of churches vacant just now, some of them of great importance and prominence.—Among these are the First Presbyterian Church, New York city; the First Church, Pittsburg, Pa.; the Central church, Cincinnati, Ohio; the First church, Morristown, N. J.; the Second church, New Brunswick, N. J.; the Cohocksink church, Philadelphia; the church in Valparaiso, Indiana; the church in Mauch Chunk, Pa.; the Grove church, Danville, Pa.; the Second church, Bridgtown, N. J.; and the Second church, Steubenville, O.

At a late meeting of the Board of Education, the Rev. William M. Paxton, D. D., was elected Corresponding Secretary of the Board. Dr. Paxton is well known in our church as a Professor in the Western Theological Seminary, and as the pastor, until lately, of the First Presbyterian Church, Pittsburg, Pennsylvania. He is an eloquent preacher, a courteous gentleman, and is thoroughly devoted to the interests of the Presbyterian Church. Few men in the church are better fitted for the post which he has just been chosen to fill. and we sincerely hope that he will accept it.—*Presbyterian.*

The Synod of Nashville will meet, by the call of the Moderator, at COLUMBIA, Tenn., on TUESDAY, the 21st day of November, at 11 o'clock, A. M.

MARRIED,

October 4, at the residence of the Rev. B. F. Biggs, by the Rev. W. D. Symmington, Capt. E. F. TUCKER to Miss GEORGIE ANN WHEAT, all of Greensburg, Ky.

By Rev. W. G. Rice, at the house of the bride's father in Warren county, Ky., on Thursday Oct., 19th Mr. JAS. A. CAMPBELL, to Miss MARY J. A. MADISON, all of Warren county.

In this city on the 17th ult., by Rev. W. T. McElroy, Mr. H. DENT and Miss MARGARET WOODS, both of Breckinridge county, Ky.

On the 17th ult., at the residence of the bride's father, in Union county, Ky., by Rev. G. C. Crowe, Mr. PAUL J. MCELROY, of Marion county, and Miss SUSAN MCELROY.

On the 17th ult., at the residence of the bride's father, by Rev. H. B. Bowde, Mr. JAMES N. TURNER, and Miss PATTIE BULLOCK, all of Sumner county, Tenn.

On Tuesday, 17th ult., in Chicago, at the residence of the bride's father, N. D. Hunter, Esq., by the Rev. W. W. Harsha, Mr. GEORGE C. COCHRAN, of Mississippi, and Miss LIDIE STUART HUNTER.

On Thursday, Oct., 5th, 1865, by Rev. R. K. Smoot, at the residence of Mrs. Adams, in Bowling Green, Ky., Mr. Jos. L. PHILIPS, and Miss NANNIE ROBERTS, all of Bowling Green, Ky.

On Thursday morning, Oct., 26th, by Rev. J. Woodbridge, of Henderson, Ky., at Broad Lands, Champaign county, Ill., residence of the bride's father, M. L. Sullivant, Esq., Mr. WM. A. HOPKINS, of Henderson, Ky., and Miss LUCY J. SULLIVANT.

In the Paris Presbyterian Church, Tuesday, Oct., 24th, by Rev. D. Owen Davies, Mr. CHAS. H. GARRETT, and Miss ALICE GALE JONES, both of Paris, Ky.

In Lexington, Ky., Oct., 17th, by Rev. J. D. Matthews, D. D., Rev. R. G BRANE, and Miss RUTH H. SMITH, all of Lexington.

On Tuesday, 24th inst., by Rev. Dr. Wm. C. Matthews, Mr. H. HALL, and Miss MAGGIE A. PAYNE, all of Shelby county, Ky.

On Wednesday, 25th inst., at the residence of the bride's father, by Rev. Daniel P. Young, Mr. WM. H. MUNDY, of Louisville, and Miss LAURA V. OFFUIT, of Scott county Ky.

On the evening of the 26th inst., at the residence of the bride's father, near Louisville, by Rev. J. L. McKee, Mr. HARRY HIKES, and Miss MARY, eldest daughter of Geo. T. Vernon, Esq.

DIED,

On Monday morning, Oct., 9th, after a lingering illness, JOS. B. VARNUM, aged 35 years.

In Johnson county, Ind, on the 23d ult., IDA ALBURTA, third daughter of Daniel W. and Sarah E. Brewer, aged 3 years, 11 months and 12 days.

"Of such is the Kingdom of Heaven."

At his residence, near Franklin, Johnson county, Indiana, Oct., 3, 1865, of congestion of the brain, ALEXANDER DINWIDDIE, aged 66 years, 1 month, and 27 days.

At his residence, near Bloomfield, Ky., on the 12th ult., Mr. A. V. SKINNER, in the 59th year of his age.

Mr. Skinner was a pious and abundantly useful man in his Church, and in the community where he spent his whole life. His end was calm and peaceful, and doubtless his reward is glorious.

In Paducah, Ky., on the 19th of Oct., of Diptheria, CHARLIE HILMAN, son of Dr. J. T. and Mary C. Hendrick, in the fifth year of his age. Thus has passed away one of the most gentle and lovely little ones of earth, illustrating the words:

"Youth's *brightest* hopes decay,
Pass like morn's gems away;
Too fair on earth to stay,
Where all is fleeting."

At her father's, in the vicinity of Allensville, Todd county, Ky., Aug. 24th, Miss FLORENCE BIBB, just as she had completed her education, and was prepared to take her place among the young ladies of our country.

The writer, in connection with the session of the Allensville Presbyterian Church, admitted her to the communion of the Church at so tender an age that our prudence in doing so was more than doubted by those who think children cannot be religious. She, however, gave us satisfactory evidence of true conversion, and her subsequent life proved that we had not erred in extending to her the privileges of Church membership.

She died after a lingering and painful illness of more than twelve months, which she bore with exemplary patience and resignation, in the enjoyment of that "peace which passeth knowledge," and that cheerful "hope in Christ which maketh not ashamed." W. G. R.

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 Railroad.

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

Jeffersonville Railroad.

Cincinnati Express..... 2:30 P. M.
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SESSION 1865–6.

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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
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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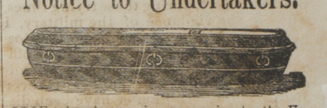

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Sermons on several important subjects connected

ing upon the Presbyterian Church in the rebellious or seceded States. Our Assembly affirms that the General Assembly of the Confederate States of America was organized "in order to render their aid in the attempt to establish, by means of the rebellion, a separate national existence, and to conserve and perpetuate the system of slavery." But that Assembly expressly disavowed any such purpose at the very time of its organization, and whatever their sins or crimes, it was surely unjust to charge them with designs and aims which they solemnly declare they did not entertain. 2. These proceedings are unjust in their bearing upon ministers in our own church. Your committee have had placed in their hands a letter addressed by Dr. Janeway, Secretary of the Board of Domestic Missions, to a member of this Synod. This letter is in the following words:

"Dear Sir—The General Assembly have enjoined this Board to commission no one except of loyal submission to the Government and to the deliverances of the Church on the subject of slavery. We are informed your record is not fair, and we decline sending you a commission.

"Yours, truly, Thos. L. Janeway,
"Cor. Sec'y, &c.

Your committee have also seen the reply to this communication, in which the writer says: "I am, and have always been a *loyal man.* * * Since I have been preaching here, during these trying times, with all the vigilance of the military, I have been permitted to preach the Gospel without let or hindrance. The officers and soldiers have frequently attended my preaching, and none have ever disturbed me. If I am or have been disloyal, it is remarkable that nothing of the kind has ever been shown against me." And yet this brother, deprived of the assistance of the Board, has been compelled to resort to hard labor to meet the wants of his dependent family, and has been driven to this necessity by the action of the Assembly without the form of a trial, even without the means of knowing his accuser.

Another member of this Synod made application to the Board for aid, indorsed by the Presbytery, and by the Presbytery's committee, and, after much delay and trouble in waiting a reply, the following letter was forwarded to him, addressed to Rev. John Leighton:

"Dear Bro.—Mr. Forman will hardly come up to the requisitions of the last General Assembly. His is quasi loyalty, and he is hardly in accord with the Presbyterian Church in its declaimer on freedom. It may be hard for him, but he reaps as he has sowed. Such men have well nigh ruined the Church, and it is hardly expected that loyal men will contribute to support one in affiliation with rebellion.

"Yours truly, T. L. Janeway."

This brother, too, has been driven from his field of ministerial labor, and forced to resort to secular employment to support his family. He informs your committee, that he is now, and always has been, a Union and loyal man, but, without any opportunity of defence, he is pronounced guilty of quasi loyalty and compelled to abandon his pastoral work. Your committee cannot express their sense of the cruel injustice which thus follows the action of our Assembly, but turn away from the contemplation of it with unutterable sadness.

IV. We recommend an expression of dissent from the action of the Assembly in refusing to entertain the complaint and appeal of Rev. R. P. Farris, of St. Charles Church.

In the foregoing declaration, your committee do not wish to be understood as desiring to take any step that looks towards schism in our beloved church, but on the other hand it is out of regard and love for our church, and with the earnest desire to promote its purity, unity and peace, that we make this our solemn protest.

The committee to whom was referred the substitute of Dr. Montgomery, for the report of the committee on the "Declaration and Testimony" offered the following paper, which was adopted:

In view of the fact that the "Declaration and Testimony" is voluminous and contains many important statements which there is not sufficient time to examine with due consideration; and, furthermore, in view of the fact that the Synod has already borne its testimony in the adoption of the committee's report on the Minutes of the Assembly; therefore,

Resolved, That the further consideration of the said "Declaration and Testimony" be for the present postponed.

The vote on the report in reference to the action of the Assembly was—Ayes 61, Noes 20.

The vote in regard to the "Declaration and Testimony," was nearly unanimous.

S. J. P. Anderson, Stated Clerk.

The Synod of Kentucky.

We publish the speech of Dr. R. J. Breckinridge, in defence of his paper, offered at the opening of Synod. The speech is very long, and we would gladly have curtailed it, but we wish our readers to see what Dr. B. had to say against the truth as set forth in the "Declaration and Testimony:"

Mr. Moderator and Gentlemen of the Synod:

I beg, sirs, by way of bringing directly before the minds of this body, the question which is made in the paper which I have offered for the action of the Synod, that each one of them, for himself, after having heard read all these papers which have been offered here, take as true the statement of facts which are contained in them all, or take as true that sort of modified statement which they would cover by comparing them all together. The question which I wish them to ask themselves and answer to themselves, as the foundation of the vote which they will give upon this paper; is whether or not they would vote to make a man an Elder in the Presbyterian Church, or to ordain a man as a Minister of that body, or install him over any particular congregation of that body, or admit him to a private membership in that body, if he were to come to them holding precisely the doctrine and asserting precisely the principles which are indisputably proven to be held by every one of these gentlemen? I beg you to listen to what I have to say, and then ask yourselves solemnly before God—Are these the opinions and the doctrines—are these the practises which it is for the glory of God and for the good of the world and the education of the Presbyterian Church, should be held and cherished and propagated in her bosom? I do not believe there is upon this earth a loyal or orthodox Presbyterian who would ordain any man to any office in the church who comes entertaining the views that these gentlemen entertain, who would come professing exactly the purposes which they do, who would come and say these are the things which we pledge ourselves to do in the sight of God and which we will adhere to until you cut us off, who would come to the Presbyterian Church with this record of doctrine, with this avowal of principles, with their reasons for them, and with their plans to enforce them just as they are there, and saying, we bind ourselves and covenant with each other that, in your church, if you take us in, that is what we intend to do. With the knowledge of right on our part, you must make a thorough reformation, and with the expectation on our part that you won't do any thing in opposition thereto. Would you admit such men into your body unhesitatingly? Every man of you who is not himself disloyal and thoroughly so, would not for one instant think of answering such a question in the affirmative. Then, I demand of you, if that is so—and who will question that it is—how can you justify yourselves, your consciences before God and mankind, in refusing to exclude from the church men whom you would not think of admitting into the church, if they should come and ask you to let them in on the very terms you are now asked to turn them out? Upon what earthly grounds can they be kept in a position where harm, and nothing but harm can be done?—taking the rule of God, and the fully settled doctrine of the Presbyterian Church as settled by all of its courts; when the Master has said to us we are to receive the weak in the faith, but we are to receive them and strengthen them afterwards. In one word, where are the grounds and conditions upon which office-bearers shall be turned out? Are they greater than the grounds and conditions upon which one seeking entrance shall be admitted? Upon what conceivable grounds is it that they will persist in keeping them in as office-bearers when we would not admit one as a private member under such circumstances? I do not wish to give offense, but I intend to speak with great plainness of speech. All these documents showing the action of the Presbytery, issued the Declaration and Protest, or whatever is its title, show the whole question. Look at it, note its spirit, and see its parts. The whole drift and tendency of it is, that it stands precisely upon the ground upon which this whole controversy in the church and in the State has been carried on for the last four years—I may say for the last five years. It is a document in the interest of the most intense secession; it is a document in the interests of the church of the seceded States; it is a document contrary to the interests of the the nation, as a nation, a document contrary to the church of the nation as a church, of every denomination. It is a paper in the interest, in the spirit, in the dogma, in the tendency of every thing issued from the secession press for the last five years. They say that the General Assembly is apostate, that the church is apostate. They say far more against the church, more than I am now saying against them. Take their own statements concerning the church and her doctrine concerning her action, concerning every thing she has done and said, all that they could by any possibility allege, bringing proof by such a paper as that of fourteen heresies, as they call them, charged upon us. Very well. Now, let it be true or false, or whatever of truth is in it, I undertake to say of it, that it is a paper utterly hostile to the entire feeling, the entire purpose, the entire principles, and the entire action of the Presbyterian Church that adheres to the General Assembly, taken in mass, and every other loyal church in the United States; and that it is the result in effect of a war which has perished. It is virtually a movement in the interest of a war which has failed, of a secession that is broken up, of a church that has seceded, and is contrary to the interest of every thing that is in antagonism with them. Let me make this obvious. Throughout all these papers, again and again, and specifically, you have this proposition made: that the church has been deciding political propositions, and among those that it has decided that the doctrine of State rights as held in the South is false and for that reason the protest against the church.

Now, if I lay in the mouth of a man in any of the seceded States to take that ground because his State had taken it, and because, as is insinuated here, it is true at any rate, perhaps, that the State authority is paramount to the authority of the General Government, as these men hold, and therefore they were to be recognized with the State—how does that justify a man in Kentucky when the war is over—when this doctrine lies in the midst of a million of dead men; when State after State has repudiated and pronounced it null and void; when in Convention after Convention in the cotton States not one hesitated to abandon and give it up? Was it not the doctrine that we must go out of the Union because our State had gone? Are not these men Kentuckians by residence? What is it in their mouths to say that there is a paramount obligation greater than the obligation of loyalty to the General Government, and that we are apostate if we say there is not? because they have no right to say anything about it when the State they belong to has never gone out, but has stayed in. When the Synod has stayed in; when the General Assembly has stayed in; when the National Government has stayed in; when there is not one particle of reason why they should say so, except that "out of the fullness of the heart the mouth speaketh," and that that extreme heresy that brought all this trouble crushing upon us, is so dear to them that if they cannot get it, they will tear the Presbyterian Church to pieces. It is perfectly immaterial to me whether the doctrine is true or false. It is false to them, because it has no application, and furnishes no justification. There is no disloyal Commonwealth, there is no disloyal church to bind them, but in the midst of all this they have set up this extreme feature of disloyalty. When the church comes forward and says the national life is in danger, and the church is bound to asssist in the preservation of that national life, all that we hold dear is at stake, and we are all bound as citizens and as Christians to try and maintain it. Is it a fair interpretation of that state of case to say, as they have said and quoted from those joining in the Assembly of 1861, that in effect it goes back to the political opinion of the interpretation of the Constitution of the United States as to whether the paramount allegiance is due to the Government of the nation or is due to each particular State. What odds does it make where it is a question of war and rebellion if the church but step forward and say to her brethren, as they did in 1861, as they did in 1862-3-4-5, that as Christians, that as a Christian duty to God, as a duty in our Confession of Faith, as it was read before you; duty in the Catechism of the church, expounded by the General Assembly from 1861 to 1865, as read in your hearing, you are bound to be loyal to the powers that be, in this beneficent Government over you, let this particular question of constitutional construction be as it may. You in Kentucky still more than others, are bound, because Kentucky has never maintained the doctrine which justifies others in going in another direction.

You deny that the General Assembly had any warrant for these teachings; that this catechism has any warrant; that one of the sins against the fifth commandment is rebellion. You deny that that is the doctrine contained in the chapter on the subject of the civil magistrate which commands obedience to him, as true doctrine any more than the other. Well, well, go to the word of God. Take the 13th chapter of the Epistle to the Romans and fifty other places in the Bible, and the doctrine there laid down by God is just this, and it has been laid down all the way thrugh, that human society is by Divine authority, and that whoever shall attempt to subvert human society and introduce universal anarchy in place of it shall be damned. That is the word used. Whoever shall undertake to tear up from its foundations governmental authority and break the nation in two as this is done, not to change an administration or a dynasty, but to kill a nation, destroy society and introduce principles that must lead eventually to anarchy, and nothing else. Society is above all forms of Government, above all forms of law, and there is no principle upon which it can be constructed except force, or the consent of the majority of the governed. Now, God says this in His Word, that damnation shall be the portion of him who undertakes to undermine and subvert society. That is exactly what was undertaken to be done. Now, when thousands and hundreds of thousands of gallant men, who were baptized in the fiery ordeal of this war against us, have laid down their arms, and say God is against us and we are whipped, we surrender; still you are not with them. Here, in the midst of us, are men who call themselves Presbyterian brothers and elders; who have not been in battle; who have run no risk yet; who, the minute they behold silence and peace in the State, come to renew in the bosom of the church, the terrific war which these gallant men say they have fought out, and lay down their arms and give up the contest. I have no patience for men who will not fight when they should, but who fight and quarrel eternally when they ought to be at peace, who will do nothing but make commotion and disturbance and destruction; and who warn you that that is their purpose, and that is what they are preparing to do I tell you frankly, that I am prepared to take you at your word, and say that this thing you shall not do within the glorious precincts of the Presbyterian Church; that you shall, if you will, do it elsewhere than in the Synod of Kentucky. Look at this language as you please, and you find it the same thing in all its aspects—that it is a secession thing that has run into the ground; that it is rebellion and nothing else; that it is heresy, rebellion, and contempt of the church and its authorities, and having no end but endless disturbance, and securing injury to every good cause on earth. Now, I tell you—and I beg you to remember what I say to you—that, unless somebody will run between these pestilences and the Ark of God, that which happened to the Israelites in the wilderness, will happen to you. Unless this thing be arrested which is eating at the vitals of the church, it will make a schism in every congregation and in every Presbytery you have. The spirit and principles thus manifested will spread as it has been spreading for years. Four years ago it could have been wiped out without effort; now it requires days and days of trouble to get even a vote. Let it go on, and in four years more, unless we are protected by the General Government or the General Assembly, you will be in the minority so insignificant that you and I, who are loyal, will be cast out. The question will be about tolerating us presently, and they who are now the most earnest will, the very moment the thing touches them, be the most earnest not to be hurt by it. You gentlemen who have congregations divided, who think that in some way it will hurt your influence, that it will work to your injury, who fear the people, who think it will hinder you from going straight forward to do what is your duty in the fear of God, remember that God will bring deliverance from another quarter.

I did not intend to make these general remarks half so long. Let us look, now sir, first at our power. What can we do? What have we a right to do? Here is a chapter in your confession expressly to the Synod; as a Presbytery is a convention of the Bishops and Elders within a certain district, so the Synod is a convention of the Bishops and Elders within the church district, including at least three Presbyteries.

Historically, the Presbyterian Church in the United States arose in this wise: Two or three churches on the eastern shore of Maryland, by their own motion, gathered together congregations and formed a Presbytery. The Lord blessed them, and they grew, and that Presbytery divided itself into three or four Presbyteries, and formed a Synod, and the Lord blessed them, and they grew again, and that Synod divided into three Synods, and formed a permanent denomination. That, beyond possibility of contradiction, is the history of the Presbyterian Church on this continent, and that is the way it exists. It grew in that manner spontaneously to a Divine head, *exero motuo* from that time upwards, so that the Assembly of the Presbyterian Church to-day is the result of the action of those three or four churches on the eastern shore of Maryland. Everything that is Presbyterian, that ever was or could be under any one church is under the jurisdiction and within the circumspection of that General Assembly. The General Assembly is a body, as the Presbytery is a convention of bishops and elders within a certain district. A Synod is a convention of bishops and elders in a church district containing at least three Presbyteries. You are, therefore, vested with all the powers of the church. It is perfectly idle to talk about power derived from this Book of Discipline. The power is derived from God. This book is of man's attainment—a covenant which we have made with each other, and which we have agreed to understand alike. It is obligatory upon us as man's government, and that it is obligatory upon us just as far as it contains the blessed truth of God. The Synod has power. It does not say that it gives it power. God gave it power. This book gives power to receive and issue all appeals, to decide on all references made to them; to review all records of the Presbyteries, and to approve or censure them, to redress whatever may have been done by a Presbytery contrary to order, and to take future care that Presbyteries observe the Constitution of the Church; to create new Presbyteries, not to divide those before erected, and generally to take such steps with regard to the churches, sessions, and people under their care, as may be in conformity with the word of God, to establish rules for the edification of the church, and finally, to propose to the General Assembly for their adoption such measures as may be of any aid to the whole church. No declaration of power could be more ample. If any more were necessary, all you have to do is to look to the word of God. They leave no power to do wrong, no power to dispute the word of God, but they have power in their responsible discretion to act and to do what they believe to be right under all the heads here laid down. If any man can find anything in the word of God over and above what is here put down, they are bound to do that. I suppose these gentlemen will have no objection to that, because they say that they will not be bound by any thing but the word of God. Specifically, however, you find it stated here how it can be done. It can be done by review of the minutes, by appeal, by complaint, by reference. Therefore, whatever powers you may have are specified in this book, or in the word of God. You have the minutes before you. They have been read in your hearing by little and little, and as I may find it necessary or not at all, I will refer to them again. There are an infinite number of points—I may say infinitely or nearly so—and some of them of the most transcendent importance, directly involving or indirectly necessary to be understoood. I take it for granted in addressing a body of ministers and elders, that a greater part of them are, and ought to be, as familiar with that as I am. There are some parts upon which particular stress has been laid, that I wish to say something particular about. Now, for instance, this question of the power of the church in this case. It resides in the Synod, as I have said, but to what extent is it to be applied? What is the scope and nature of that power as a church power? Who are the persons subject to it? I suppose there can be no doubt, and, therefore, I will not take up your time in saying that those who are within its jurisdiction are those to whom the power applies. As to outsiders, I will say nothing; as to private members, nothing, because they are not matters in this discussion. But office-bearers undoubtedly are subject to these powers.

Well the reason why this was has been renewed in the church as soon as it was composed in the State, is that the church has no jail, no Provost Marshal. It has no right to inflict temporal punishment. It has no power to fine or imprison. The church repudiates everything of the sort. The church knows nothing of crime immediately. It is an offense when it comes before the church, and the thing inflicted upon them is not punishment, but censure. Censure is the technical word used everywhere, meaning whatever form of infliction the church can impose. A rebuke is a censure; a suspension, a deposition, is a church censure; excommunication is a censure, and it stands in the place of punishment, and offense, in the place of crime. We should look at it as an offense against the laws of God it is true, and it is an important principle, which, if you please, I will look at right here. It is true that crime demands the attention of the church, but they do it primarily, as though an offense against the law of God; and they do it secondarily, because it is against the fundamental nature of the Christian Church. God has set up human government in this world, and has required us to revere the magistrate and obey the laws. A law-breaking man cannot be a Christian man, because there is not a church on earth that will say that that man is a Christian man who is habitually a law-breaking man.

I have heard it argued and decided in the Synod, that a minister who will take usury is a sinner, and among other respects, because the law says you shall not take usury. If he has got such a grasping love for money let him go—I was going to say, let him go among the children of the devil—but I will say among the rich of this world—a much more repectable body. [Laughter.]

He shall not break the law, because a Christian man must be a law-abiding man. Look at that now. I refer to the name of Dr. Hodge. These gentlemen in their proclamation have quoted him. They have done the inconceivable honor to quote me, and higher authorities than either, the Word of God. If I am able to understand the interpretations of Dr. Hodge, and the interpretations which these gentlemen have carried into deliverance, the sum of it is, that anarchy is the only form of government consistent with the will of God. It it be so in human government that every mortal man is at liberty to take, upon his responsible discretion the authority to say this law is unconstitutional, and I won't abide by it, then there can be no government in that country. The civil law knows nothing about private judgment, because it stops the wheels of government. If every man in a community might say I won't abide by this law because it is unconstitutional, there is the end of law and government, and there is the beginning of anarchy, in which every man will do as he pleases, as the Israelites did when they had no king. And it may be a very solemn warning to us, especially to the minister, that the first thing recorded that anybody did, was that one of them took to himself a concubine. It is anarchy. It is impossible for a government to exist on that principle. Now, you apply that to the church. This sacred right of private judgment is entire, because there is no temporal punishment in this world, but the right of judging by your private judgment is manifested in acts, and is in the discipline which God has vested in this church; for, as the man who was to be hung said, "I am not to blame—I was predestinated to be hung; how could I help it?" Said the hangman, "How can I be blamed? for I was predestinated to hang you." The right of private judgment is complete, but the moment it goes into action contrary to the judgment of the church of God, that instant you become amenable to the sort of punishment belonging to the church—its censure. Suppose it were otherwise? No church could exist. Look around and see the importance of the position that you occupy. Our Methodist brethren are in the same trouble. We are perhaps better off than they. Their highest court meets only once in four years! How much misery may happen in four years! Our Baptist brethren have no court. Our Campbellite brethren have no court. Our Congregational brethren have none. Our Episcopal brethren—well, God forbid that I should speak evil of dignities—but all the baptism I ever had, was by an Episcopal preacher, and he drank himself to death. [Laughter.] And I do not know that I am any worse off than my venerable brother who sits here near me, for he is in exactly the same predicament. [Laughter.] I will say little about them, except to say that they are a very excellent body, and have a court which meets once a year, with all the power vested in them to eradicate such evils. The church, therefore, has power from God to arrest this evil if we have the courage and grace given to us by God to do it. These gentlemen say that they will not worship in the church unless certain evils are remedied, nor help to do any act in the Church Court. They separate themselves by an actual schism, and now are going on to make a formal schism. Suppose the church does that, do you not at once see that it is at once a dissolution of that body, and that the principle they stop to draw when carried out in its widest form, is nothing but endless anarchy in Church and State? Well collateral to this, and exactly connected with it, are the principles that these gentlemen hold upon the subject of "What are the things that the church has liberty to teach about?" and "What are things that a preacher has the liberty to teach about?" It is extremely curious when the gentlemen, learned and able, as many of those are, undertake to show that the church has no right to found opinions upon certain subjects, and after that to go on and controvert opinions which the church has passed, and denounce them as heresies. They have quoted from this, that and the other man, and argued at large, to show that the opinion which they had no right to argue about at all according to their doctrine is fair. What are you a minister of God, and what are you a church court and as a church of God at liberty to teach? Beyond all possibility of doubt anything which relates to salvation. I am bound to preach; you are bound to enforce everything of faith as unto salvation. I am bound to enforce, and you are bound to enforce every moral duty required by God. Wherever there is a moral duty to be taught, the minister of God is bound to teach it. If it is to the President, it is to be taught to him; if it is to the beggar upon the dung-hill; it is to be taught to him. Wherever it is of morality, wherever it is of faith, if you fail to teach it, God will hold you accountable. Suppose a man comes along and details to me as a moral duty, that which I do not deem a moral duty, and which I believe encroaches upon Christian liberty, am I not bound to show that it is not a moral duty, just as in any other case I am bound to show, if it is, that it is a moral duty? Has not God established government in the world, and said in so many words, in the 13th chapter of the Epistle to the Romans, that he will punish us for certain sins? Is it not a moral duty that I am enforcing when I say that you must not tear the Union in pieces; when I say you must not rebel against the government without far better reasons than you have given, or even at all, except in the extremest necessity—if even then?

If there is any thing in the argument, it is clear that there is human government in the world by God's authority, and that loyalty to that government is the duty of the church and State. The gentlemen have quoted something from my writings about the freedom of the church. I venture to say that what they have quoted is true, whether any of the balance of their paper is or not. [Laughter.] That much is true, according to my conviction. I will further say, that the doctrine there laid down—that the freedom of the church consists in its absolute separation from the world, and its absolute consecration to Christ—is the doctrine I have attempted to prove in the chapter from which they have quoted, as well as I can recollect. But that undoubtedly is the doctrine which I hold. If the Presbyterian Church in the United States were exactly in that condition, if any church was, if they were exactly in the condition the primitive church was, if we were truly free and loose from society, if any state of human society could be, then it might be well in our mouths to say a great deal, but it is not now. The Commonwealth of Kentucky has granted to each one of you who is a minister great privileges. They have made you officers of State. They made your certificate to perform the marriage rite and provided for you to be paid for that duty. They have exonerated you from military service, from working on the road, from service of juries. They have made every one of your congregations a body politic to give you power to buy its graveyards and church precincts. It has given you charter upon charter for schools, to hold funds for widows and orphans, for colleges and other institutions, and you hold money by hundreds of thousands of dollars. The church, as such, holds no money, has no property, but it is in the hands of Boards of Trustees endowed as corporate bodies to dispense in charities. In this way they have given you these blessings and benefits, which you think give you great conveniences. And now, when the church says to you through the military authorities, support and defend your government, these brethren say they will not do so, in effect, and that on the contrary, if any man is disturbed for refusing, they will separate from the church—they will rebel against the church, the military, and the Constitution of Missouri—against everything. They are asked to be quiet and peaceable citizens, to support the government and behave themselves; that they will swear that they have not and will not lend their support to the insurrection. It is dead and buried and the heroes of it have given up, but you are clamorous, proving that you can hardly live in your skin unless when intent upon some scheme. All we ask of you is, that you behave yourselves and give us proof to our satisfaction that you will do so; and in the shortest and best way, and the most creditable to you, we will take your parole that you will do it.

Since are these brothers alleging this terrific heresy, that the Church is apostate. * *

Is there a man in the United States who will hesitate one moment to say that the providence of God has been over this country from the first discovery and settlement of it, and is over it now? That the storm of war which enveloped it by His will was by the same power swept away? * * * * *

Mr. McMillen has complained of the action of the Presbytery in adopting this paper. I do not, therefore, feel called upon to enter except in a general way, into it, because it will be his duty in presenting that complaint if you give him liberty to try it here, the reasons which he states.

He urges as a reason that that paper is incorrect in its statements—I will leave him to show that in general—that they are heretical in their doctrines, and that they are contumacious in spirit, schismatical in effect, and injurous in tendency. In this paper which I have drawn up is stated what I have said before, and is, that the status which these gentlemen have taken for themselves or assumed, is such a state of open rebellion against the church and open contempt and defiance of its sacred authority, and such contempt of her faith as must preclude them from a seat in this body. One of the worst things that can happen in a church and one of the things that the church, by the Book of Discipline, is bound to guard against, is disorder, commotion, and disturbance. The General Assembly of 1862 begins its Deliverances, as well as I remember, by speaking of the inestecmible value of peace, and winds up by the strongest declarations against all disorder. Your last Synod of Kentucky, of which I had not the honor of being a member, passed a minute by an immense majority sustaining and approving the action of the General Assembly, passing by a vote of 75 to 10. Among those who voted with the 75, there are two gentlemen, if my memory is correct, upon this floor who voted in that majority, signed those papers that I am now condemning—Rev. Mr. McElroy and Rev. Mr. Nourse. There are several gentlemen on this floor, I believe, who signed those papers; but one who did not vote with that majority, Rev. Mr. Morrison, of the Presbytery of Louisville. He voted with the ten against its adoption, if he is correctly recorded. The last injunction of that paragraph in the action of the synod is in these words and I beg your particular attention to them: 'While expressing these views, the Synod deems it timely again to declare that it adheres with unshaken purpose to the Presbyterian Church in the United States of America, and especially enjoins on all its members and upon all under its control, to avoid all devisive and schismatical courses, and to cultivate the peace of the Church, and a spirit of mutual forbearance." That is what Mr. McElroy voted for, and Mr. Nourse also, and then went home and signed that paper; and that is what Dr. Humphrey voted for, and old Dr. Wm. Breckinridge voted for, if he is within the sound of my voice, and they are all great lights of the Church. Seventy-five of them in a row voted solemnly that it should be done. Now brethren stand up to your doctrine. You have said there shall be no division in the Presbyterian Church. They say it shall not be divided, but here is the fact of division. Here are the majority of the Louisville Presbytery, and in this paper styled the "Declaration and Testimony" are the doctrines, and here are the gentlemen who approved and signed them. Nothing but Divine wisdom can tell how the seventy-five will vote upon the passage, if any one of the seventy-five vote for the paper I have offered. Mark you, these gentlemen have solemnly said that they thought it timely. They did not think it timely for the General Assembly to say nothing about slavery, but they thought the General Assembly should not be divided. I call upon them man by man to vindicate that doctrine, to say. Has not your Church been attempting to be divided in defiance of your solemn doctrine? Has it not been disturbed from that day to this by this very Presbytery, and in that disturbance have they not acted in positive disobedience to that order? Reflect for a moment, that every time there has been a difficulty in the Church and every time the Church has been called upon to act, they have acted in that same direction, and not only upon this subject, but every other subject.

If these gentlemen had acted in this way four or five years ago, when so many men were going out, there might have been some excuse; but when the fight is over—when the opposing power has surrendered, and the armies disbanded—when if there is peace anywhere it should be in the Church, these gentlemen, who have with uplifted hands called upon the name of God that they would not only consult the peace of the Church, but would submit to their brethren who have called God to witness that they would submit themselves to their brethren in the Lord, and study the peace of the Church, are now seeking division in the Church. Whoever in Kentucky undertakes to make a schism, or go with these gentlemen, will find it a hard road to travel.

The gentleman who drew up this paper that I have held in my hands to-day, the leading man among them, whom I have known in my time, is Dr. Thornwell; and there was no man whom I loved better or whom I would have trusted more. It is from his pen you have this exposition. It is as certain as that the world stands, that the whole reasons for this document are two: first, that a new nation had been formed, and therefore, a new Church. I confess that I consider the reason perfectly good, and overwhelmingly clear, provided the *datum* be taken as true. I consider that the National Church is in accordance with the will of God, and that the present state of the Church, the denomination of the Churches, are in accordance with the will of God. I do not believe that it is posible for the whole body of the people of one nation to be under one organization or any two nations. They should be seperate. I believe that the argument was good, and if they had maintained their independence, it would have been my motion to say let them go if they can have a Church, but it is over; after the nation is dead, the argument is dead. Let them come back. The other argument is chiefly with reference to slavery as expounded by Dr. Thornwell in his pamphlet. The man is dead, and God forbid that I should put a pebble upon his grave except to do him honor. He was an intense Southern man, and the ground he takes in this pamphlet about slavery is in accordance with his Southern views. Now that the nation is dead and slavery is dead, nobody can expect that the church can be built upon two ideas, both of which are dead.

The question was, now what would be the action to be taken in reference to the gentlemen who have approved this paper? It would be better for these brethren to go out and make another church, than to stay in our body. He did not believe that any of this body would believe that there was any one Christian man who held such views, could be of service and an advantage to the church. They are not and can never be considered profitable members. There is room in the world for all denominations, and let these brethren go and show their Christianity by forming another church. They cannot entertain the views they do, and remain in this church. They must retract them or go out. The war is done. The strife is over, and their doctrine is lost. Those who do not like the doctrines of this church, had better take their Christian liberty and quietly withdraw. I am greatly obliged to the Synod for the patience they have shown me in attending to these remarks.

[We are compelled to omit Dr. Wilson's speech this week. It will occupy even more space than Dr. Breckinridge's. Eds.]

The vote upon Dr. Breckinridge's paper resulted as follows:

Yeas—*Ministers*—R. A. Johnston, J. S. Braddock, R. W. Landis, W. H. Honnell, James Matthews, J. Cooper, H. H. Allen, J. T. Lapsley, R. L. Stanton, R. J. Breckinridge, J. K. Lyle, George Morrison, J. H. Dinsmore, J. P. McMillan, J. F. Coons, A. C. Dickerson. *Elders*,—W. S. Allen, E. Ladd, C. A. Preston, S. S. Fry, J. A. Mitchell, B. N. Pennick—Total 22.

Nays—*Ministers*—S. B. Cheek, E. P. Humphrey, T. H. Cleland, W. J. McKnight, M. Saunders, George J. Reed, George O. Barnes, W. L. Breckinridge, D. P. Young, J. A. Bogle, J. V. Logan, W. H. Forsythe, J. D. Matthews, J. G. Simrall, S. Yerkes, F. G. Strahan, T. A. Bracken, R. Douglass, M. Van Lear, W. George, G. H. Rout, E. Forman, J. M. Scott, W. C. Matthews, M. G. Knight, R. Morrison, E. Wurts, W. T. McElroy, W. W. Duncan, S. R. Wilson, J. V. Cosby, S. B. McPheeters, J. C. Young, W. W. Hill, W. L. Nourse, J. N. Saunders, I. N. Canfield, T. H. Urmston, D. O. Davies, J. M. Worrall, B. M. Hobson, J. M. Evans, J. F. Hendi, H. M. Scudder, J. P. Hendrick, J. Woodbridge, S. Y. Garrison, H. V. D. Nevius, J. Hawthorn, C. A. Campbell, J. E. Spillman, A. D. Metcalf. W. D. Symington, W. R. Brown. *Elders*—J. G. Phillips, M. S. Shuck, W. F. McKinney, J. H. Moore, W. Sampson, J. Paxton, G. W. Welsh, J. P. Lapsley, W. H. McAfee, V. Kennedy, J. R. Hughes, W. H. Wherritt, R. S. Tate, J. Taliaferro, R. Young, G. Marshall, J. F. Bell, W. M. Dickey, W. B. Kinkead, W. A. Smith, F. P. Kinkead, J. H. Wallace, J. Holloway, I. H. Hockaday, W. Allen, S. C. Bull, R. V. Sproule, R. A. Brown, A. G. Watts, P. Jett, G. Bergen, J. B. Cox, R. Knott, L. L. Warren, T. W. Riley, J. Gault, D. McKinley, S. Casseday, C. A. Wickliffe, H. Decker, W. C. Hanna, H. Berkley, J. M. Preston, C. J. Blackburn, E. Howe, P. Thompson, J. M. Herdman, E. F. Easton, P. B. McGoodwin, J. Marshall, J. Irwin, R. N. Barbour, D. L. Brooks—Total 107.

Non Liquet.—Ministers.—R. F. Caldwell, J. S. Hays, John L. McKee, S. S. McRoberts—*Elder*, W. H. Rainey—Total 5.

The appeal and complaint of Rev. John C. Young and others against the action of the Presbytery of Louisville in regard to the election of Elders in the Second church Louisville was sustained. the Elders thereby restored to office The vote stood thus: to sustain 44, sustain in part 12; not to sustain 14.

The following paper was presented by Judge Sampson which was voted upon *seriatim*.

This Synod in the exercise of that freedom, with which Christ makes his people free, in the spirit of loyalty to the head of the Church, and of respect to those who are over us in the Lord, makes the following deliverance, touching some of the recent acts of the General Assembly, and in regard to the late act of the Presbytery of Louisville adopting a paper, called the "Declaration and Testimony."

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.

2d. Whilst, the Synod thus, in firm but respectful terms, expresses its disapprobation of these acts, it is also the judgement of the Synod, that neither these acts, nor the deliverances of the General Assembly, on the state of the country, made in the years 1861, 1862, 1863 and 1864, nor any or all of them, justify a withdrawal from our connection, with the General Assembly, and we here again assert, we will "adhere, with unbroken purpose to the Presbyterian Church of the United States" and will oppose every effort to interupt our ecclesiastical relations with the General Assembly and to produce schism or division on the ground of said acts and deliverances.

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 the 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 toere be no divisions among them; but they be perfectly joined together in the same mind and in the same judgment."

Finally, this Synod earnestly recommends to all under its charge to study the "things which make for peace" to exercise great mutual forbearnce towards each other, and endeavor to "keep the unity of the spirit in the bonds of peace" prayerfully trusting that, in the good providence of God, a way may be opened, for a reunion, under the General Assembly, of all who profess the faith, adhere to the standards, and love the order of the Presbyterian Church.

The yeas and nays being called for, it was adopted by the following vote.

Yeas—*Ministers*—S. S. McRoberts, R. A. Johnston, S. B. Cheek, E. P. Humphrey, T. H. Cleland, J. S. Braddock, W. H. Honnell, R. W. Landis, W. J. McKnight, J. Matthews, J. Cooper, H. H. Allen, J. T. Lapsley, G. J. Reed, W. L. Breckinridge, R. J. Breckinridge, J. G. Simrall, S. Yerkes, J. K. Lyle, J. S. Hays, G. Morrison, W. C. Matthews, J. H. Dinsmore, M. G. Knight, J. L. McKee, J. P. McMillan, J. C. Young, R. F. Caldwell, J. E. Spillman, J. M. Evans, J. F. Coons, J. P. Hendrick, S. Y. Garrison, A. C. Dickerson. *Elders*—N. B. Pennick, S. S. Fry, W. F. McKinney, W. Sampson, J. Paxton, G. W. Welsh, J. P. Lapsley, W. H. Wherrett, W. H. Rainey, W. B. Kinkead, S. C. Bull, B. A. Brown, A. G. Watts, R. Knott, L. L. Warren, J. W. Riley, D. McKinley, J. L. Walker, J. M. Preston—53.

Nays—*Ministers*—M. Saunders, R. L. Stanton, D. P. Young, J. V. Logan, W. H. Forsythe, F. G. Strahan, T. A. Bracken, R. Douglas, M. Vanlear, W. George, G. H. Rout, J. M. Scott, W. R. Brown, R. Morrison, E. Wurts, W. T. McElroy, W. W. Duncan, S. R. Wilson, J. V. Cosby, S. B. McPheeters, W. W. Hill, W. L. Nourse, J. N. Saunders, I. N. Canfield, T. H. Urmston, D. O. Davies, B. M. Hobson, J. Woodbridge. *Ruling Elders*—J. H. Moore, J. R. Hughes, R. Young, G. Marshall, J. F. Bell, R. V. Sproule, D. L. Brooks, P. Jett, G. Bergen, J. Gault, S. Casseday, C. A. Wickliffe, W. C. Hanna, H. Berkley, P. Thompson, J. M. Herdman, E. F. Easton—45.

Non Liquit—C. A. Preston, E. Howe—2.

The complaint of Rev. J. P. McMillan against the Presbytery of Louisville, charging said Presbytery with heresy and schism in adopting the "Declaration and Testimony" was taken up. The complainant submitted the case, remarking that he could prove the charges, that he was full of a speech, and that he had no doubt he could make a better speech than had been made on the other side, but contented himself with submitting the case without a speech.

The Presbytery of Louisville being then called upon for their defense, presented a paper, objecting to the prosecution of the matter under the circumstances in which it came before Synod. This paper was read and admitted to record, when Rev. J. S. Hays moved that the further consideration of the complaint be postponed until the next regular meeting of Synod. The motion was carried by a vote of 39 to 17.

The report of the Committee on Centre College after some discussion was indefinitely postponed. Rev. R. L. Breck was chosen a member of the Board of Trustees in place of Joshua F. Bell Esq. In the discussion on Centre College, several members intimated that great dissatisfaction existed in the minds of many in regard to two members of the faculty in that Institution, and regarded a change of Professors, as the best means of restoring confidence in the College

Dr. Humphrey replied to these objections spea