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A Letter from Scotland.

EDINBURGH, Sept. 7, 1867.

GREYFRIAR'S CHURCHYARD.

For nearly three hundred years Greyfriar's Churchyard was the principal place of burial for Edinburgh, and beneath its sloping declivity sleep many of Scotia's most eminent sons. "The effacing hand of time" has marred many of its monuments, the graves of numerous great ones are no longer known, but among those old crumbling stones, upon which are carved representations of death, bones, skulls, etc., (a style common to ancient monumental adornment), rests the mortal part of many who will live in the annals of time, and whose influence will be felt when "marble and brass" have yielded to the great destroyer of all that is human. Sir Walter Scott called it the "Westminster Abbey of Scotland," and since St. Giles Cemetery is no more, it stands alone among the burial grounds of Edinburgh as a memorial of the glorious times of the Scottish Reformation. In the centre of the enclosure is a low, dingy looking, illformed structure, which, although three times burnt, and once partially blown up, still serves as a place of worship for two congregations, and was the charge of Dr. Guthrie previous to the disruption of 1843. Greyfriar's was originally a Catholic Monastery, and so magnificent were the buildings that it was usually appointed as the abode of distinguished visitors who honored Edinburgh with their presence. Henry VI., of England, with his Queen and son, lived here after the fatal defeat at Jowton, and here, in 1449, Mary of Gueldres received her royal lover, James II. The ground was given to the corporation by Queen Mary in 1563, after the suppression of monasteries, and since St. Giles was taken for building purposes this spot was chosen as the most eligible for supplying its place. George Buchanan, the celebrated Latin poet, ardent reformer, and bosom friend of Knox, was the first person of eminence buried here. Notwithstanding his world-wide reputation, and devoted services in behalf of Scottish liberty, his countrymen have never honored him with a tomb. His grave is unknown, and a printed board alone tells us that he lies somewhere in the churchyard. The illustrious Earl of Morton came next. His body was secretly buried here the night following his execution, and his head placed over a gate of the city. Nearly a year afterwards the ghastly memorial was taken down and his dust reunited beneath a spot marked by a small stone pillar. It is a curious fact, that, while Morton's remains were gathered together, Buchanan's, in later times, were separated. His skull was taken from his grave and adorns a place among the relics of the University. Allan Ramsay has fared little better. A tablet in the church wall, with an inscription by Burns, extols his "Gentle Shepherd," and announces the fact that he is buried here somewhere, but his grave is, too, unknown. Like all other "cities of the dead," it quiets the animosities of men, and here side by side in a common sod sleep those who knew not peace in life. Sir George McKenzie, Sir James Stewart, Allan Ramsay, George Buchanan, Principal Robertson, Principal Carstairs, Tytler, the historian, Dr. McCrie, etc., moulder together in this narrow space. The whole churchyard does not contain more than two acres, yet for three centuries it has been the receptacle of mortality. In Great Britain there is not that respect paid to the remains of friends as in America. The same grave is frequently refilled half a dozen times, and in one great city we have known of blazing fires being fed by those decaying relics of humanity.

Among the attractions of Greyfriar's no one is so much sought out as the "Martyrs' Monument," in the northeast corner of the grounds. It was erected to the memory of the religious martyrs who suffered death in Edinburgh from 1661 to 1668. In all Scotland more than eighteen thousand persons sealed their love of Christ with their lives, of which number Edinburgh claims more than a hundred. They were beheaded in the grass market, an open square for the sale of grain, etc., a few yards off. In the centre of this square stood "The Maiden," an invention of Morton, who afterwards died by it. It is the guillotine in a rude state, and is said to have served as a guide to the modern French instrument. It is a sharp blade(weighted with lead), working in grooves. The knife was raised by a rope, and at a given signal the executioner lets the knife drop, which, by its weight, cuts off the head at one blow. Long since it has been taken away, and can be seen in the "Antiquarian Museum" of Edinburgh. A cross in the paving stones of the grass market indicates where it once stood. The victims, after execution, were borne to the churchyard through a gate at the lower portion of the wall, and buried in the space set apart for the sepulchre of malefactors who met death at the hands of the public executioner. Over this gate was the following remarkable distich:

"Remember, man, as thou goest by,
As thou art now, so once was I,
As I am now, so shalt thou be;
Remember, man, that thou must die."

The martyrs were buried in a very small space (20 by 50 feet), and up till 1835 the practice of burying in it persons convicted of capital crimes was continued. The monument is a plain gray stone slab built in the wall. It is about nine feet high, and so beautiful is the inscription that we cannot refrain from quoting it in full:

"Halt, passenger, take heed what you do see,
This tomb doth show for what some men did die;*
Here lies interred the dust of those who stood
'Gainst perjury, resisting unto blood,
Adhering to the covenant and laws,
Establishing the same which was the cause;
Their lives were sacrificed unto the lusts
Of Prelatists abjured. Though here their dust
Lies mixed with murderers and other crew,
Whom justice justly did to death pursue;
But as for them no cause was to be found
Worthy of death. But only they were found
Constant and steadfast, zealous, witnes ing
For the prerogatives of Christ their King,
Which truths were sealed by famous Guthrie's head;
And all along to Mr. Renwick's blood
They did endure the wrath of enemies,
Reproaches, torments, death, and injuries,
But yet they're those who from such troubles came,
And now triumph in glory with the Lamb."

The number began with the Marquis of Argyle, who was executed the 27th of May, 1661, for qualifying his acceptance of the test oath, and ended with Mr. Renwick, who suffered, February 17th, 1688.

During the signing of the covenant, in 1638, Greyfriar's was the witness of enthusiastic order, nowhere surpassed in Scotland. Great crowds assembled here, and as the house would not accommodate them, the papers were taken into the yard and laid on the tombs. So eager were the people to subscribe that they pricked their bodies and used blood as a substitute for ink. One of the original copies is preserved in the Advocates' Library, and so completely is the entire surface covered that not one vacant place can be found.

But in 1679 the scene was changed. Twelve hundred prisoners taken at Bothwell Bridge were brought to Edinburgh and driven like so many cattle into the churchyard. Some ministers were chosen for execution, two hundred and fifty were shipped to the colony of Virginia, two hundred and fifty more were sent to the Bermudas, and in passing around the Orkneys were wrecked and lost, save forty. The remainder were kept here for five months, to undergo in this open enclosure the inclemencies of a Scotch winter. They were given no clothing, but little food, and no shelter save such as the tombs offered. Five hundred died before the imprisonment ended, and the remainder were released.

There are no monuments worthy of notice for their intrinsic beauty. Dr. McCrie's is a plain slab recording the date of his birth, death, and his historical works; also the fact that it was erected by the congregation among whom he labored for forty years. Greyfriar's now is beautifully kept. Few are buried here save those who are drawn thither by family association. Sir Walter Scott's father, mother, sisters, and brothers rest here, but his own remains lie in the "border land" at Dryburgh Abbey. Greyfriar's may be used no more; Grange Cemetery, the more modern spot in which Dr. Chalmers, Dr. Cunningham, Hugh Miller, etc., sleep the long sleep, may usurp its popularity; but centuries must still pass before the interest in this green old place will flag or those quaint old stones cease to attract visitors and call up thrilling memories of the suffering and persecutions our forefathers so heroically endured.

*Pronounced dee.

For the Free Christian Commonwealth.

"Edification, not Destruction."

"Knowledge bloweth up, but love buildeth up." So Lord Bacon translates. The *knowledge* here alluded to, is that natural and acquired *human education*, which leads so many gifted intellects to the erroneous, and so often fatal conclusion, that they are *complete in themselves*; and all they have to do is to be *progressive* in their advanced thought, their march of philosophy toward the higher law and the *(so called) self*-illuminated and *self* amended inner life! This sort of knowledge Paul, who had as much of it in its fulness as any mortal man born of woman, contrasts with *love*. That heaven born baptism of brains and heart, body, soul, mind and spirit to Christ in God, by His Word and Spirit, which makes *philosophy* child's play; because a Christian who feels *complete in Christ* makes everything *subordinate* and *subservient* to this true knowledge of God. Just as a man who finds a gold *casket* and on opening it, discovers a *priceless diamond*, does not throw either away, but makes the less valuable conserve the pure brilliancy of his inestimable Godsend.

Love to God in Christ, and to man for Christ's sake, is never attained in any school of human philosophy. Paul denounces this *conceit* of worldly wisdom with the gravest satire, and keen irony, as well as solemn warning, as contrasted with the *partly* revealed *wisdom of God*, in the mystery of the gospel." "We (the Apostles) are *fools for Christ's sake and yours.*" Thus he insinuates, *you* "are fools naturally, *for your own sakes*," and if you would be wise, become a fool just like us, *babes in Christ;* for '*si feceres, sicut nos, eritis sicut nos.*'" That is throw away your fools cap of philosophy, and God will give you a crown of glory! Doff your filthy rags, and He will cleanse you, and clothe you with a wedding garment, and jewels fit to adore a king or queen for the heavenly bridegroom!

These thoughts are suggested to me by witnessing the policy of the *Digressive* party in our Church and State *Congresses*, who are so wickedly abusing their powers for edification, to the *destruction* of everything near and dear to God and man! Instead of preaching Christ and the word of his grace, Acts xx-32, there *philosopical* "grievous wolves" rend flocks, and churches, and then sanctimoniously turn up their eyes, and quote, *pervert* Scripture for *their* purpose, saying "Let God be glorified!" *How!* ye political jesuit philosophists, "by doing *evil* that *good* may come." "God knoweth your hearts," and He will in His own good time rend off your masks, before the world! (See 1 Cor. xiii-6. W. A. S.

The Appeal of the South to its Educated Men.

—By REV. T. D. WITHERSPOON, *of Memphis Tennessee.*

A second appeal, and one of far greater importance, is that in which the South calls upon her educated men *to transmit to posterity in permanent form a fair and impartial record of the struggle which has just closed.*

History does not record a conflict involving the destinies of a people occupying so large a territory, and having so many conflicting interests, into which the whole population, of every class and rank, entered with such entire unanimity of sentiment and such unfaltering conviction of truth. Right or wrong, the hearts of the Southern people were as the heart of one man, and their prowess through four years, against overwhelming odds, and amid rivers of blood, is their sublime testimonial to the honesty of their convictions and the immutability of their faith. And yet there never was a struggle in which less sympathy was manifested for a gallant nation in the hour of its heroism and trial. There never was a people on whose misfortunes, in the hour of their defeat and disaster, the world seems to have looked with such perfect indifference and unconcern. The truth is, that, through all the struggle, we have rested under the weight of an entire misconception abroad, both of the principles for which we contended and the motives by which we were governed. A war waged in the interests of slavery is about the highest conception of the struggle which is entertained in Europe. Yet this war has been one of such gigantic proportions, so much skill and so much heroism have been displayed in its conduct, so much organic change has been wrought as its result, that its history will be written, not only on this continent, but in Europe. The compilation of its history will give employment to the first minds of the age. Its historians will be found not only among those who were our antagonists in the struggle, but among those who affected to look with the eye of philosophic calmness and impartiality upon it. Yet it is sad to think that of all the histories that will be written, both in the North and in Europe, there will not be found one that will do justice in every respect to the motives that animated the Southern people, and the principles for which they contended. If a writer should be found so far divested of prejudice as to be disposed to do us justice, the scanty materials that have come to his hand will not enable him to do so. The isolated condition of the South during the progress of the struggle, with its blockaded ports and beleaguered coasts; the destruction of its archives in the great conflagrations which marked its overthrow, and the utter falsifications of history which have characterized the subsidized statements of the Northern press: these render it impossible for those who would be true to us abroad to write a history either accurate or complete.

It follows, therefore, that if the voice of the South is to be heard at all in the history of the war, if justice is to be done by future historians to the principles for which we contended and to the memory of our heroic dead, the materials of history must be furnished by those whose lives were identified with the fortunes of the South, and who were eyewitnesses of the events which they record. The encroachments which were made one by one upon the rights of the South under the Constitution, the patient endurance of the Southern people and their earnest efforts for peaceable adjustment, the reluctance with which, after all other means had failed, they submitted their cause to the arbitrament of the sword, the sublime heroism with which they bore themselves through all the struggle, and the mute dignity with which they submitted when the stern arbitrament which they had invoked was decided against them: these are the sublime truths to which we are to testify. We are placed, in the providence of God, upon the witness-stand, to bear our testimony in reference to all these things, to the ages that are to come. A solemn duty thus devolves upon us—one from which we may not shrink, even if we desire to do so, without being untrue to ourselves and untrue to the soil that gave us birth; without being false to the principles which we imbibed upon our mothers' breasts, and faithless to our fallen comrades who sleep in the dust around us.

Who would ask a grander or more inspiring field of literary labor? To trace the causes, proximate and remote, which led a people, once so devoted to the union of these States, to desire a severance of this federal relationship, and to struggle for the establishment of a separate nationality; to investigate the great principles of political science which lay at the basis of the revolution; to place in their proper relations to each other the two great contending parties; and then to trace the history of the struggle from that hour when the booming of the first gun sent its thrill through millions of hearts, to the eventful moment when the hopes and fortunes of a brave people went down like a strong ship foundering at sea; what more inspiring theme could the historian desire? What grander subjects of investigation does the history of the world afford?

From the heights of Gettysburg to the mouth of the Rio Grande, every battle-field is eloquent with the memory of heroic deeds—deeds worthy to take rank with the achievements of the greatest military leaders and the most valiant soldiers of all time; and yet deeds that will have no record upon the historic page, except as this record shall be made by those who participated in the struggle, and who survive to gather up the glorious memories that are strewn like bright flowers along its course. Shall these deeds of more than Spartan heroism sleep in the stillness and solitude of those unfrequented battle fields on which they were achieved? Shall their memory, so full of inspiration to courage and nobleness, perish in oblivion? Shall no historian of the South be found for Bethel and Shiloh, for Manassas and Chancellorsville, for Gettysburg and Malvern Hill? Shall all the glory of these battle fields be extinguished in the gloom of our overthrow and ruin?

But again, within their honored graves are sleeping more than two hundred thousand soldiers, whose lives were lost in defense of the South. Each one of these men was in the highest sense a *hero*. They went forth under the inspiration of a high and sacred sense of duty. They fought not for ambition, for excitement, or for spoils, but for country, for principle, for home, for independence. The altar on which they poured their blood was the altar of our common country; the deeds of heroism connected with their memories are the sacred legacies which they have left us in trust for their children, and their children's children. Immortal heroes! sleeping in your quiet rest beneath the green hillocks that are in every sacred church-yard, as well as in every untented battle-field, honored forever shall be your precious dust. Ever as the green spring time returns to visit the earth, shall the daughters of the South come with their tribute of fresh flowers, bringing always the brightest and the fairest to place upon your graves, singing ever as now:

"Crest to crest they bore our banner,
Side by side they fell asleep;
Hand in hand we scatter flowers,
Heart to heart we kneel and weep—
They have gone from us forever,
Aye, forevermore.
When the weary feet are resting
By the silent Eden shore,
They have won the crown immortal,
And the cross is o'er."

To woman's gentle ministry we commit the keeping of this sacred trust. Henceforth every green hillock shall be her special care. And while the heart of the Southern woman beats pure and warm, the grave of every Confederate soldier will be hallowed ground, never to be left to obliteration and decay.

But while we thus commit to woman's angel ministry the care of our comrades' graves, what shall become of the record of their lives? To what hand shall we commit the task of embalming their precious memories? Who will undertake to commemorate the sublime faith, the patient toil, and the dauntless courage that made the heroism of their lives? Who above all will rise up to vindicate their principles from misrepresentation, their motives from impugnment, their characters from reproach, their good names from the dishonoring attainder and blight of treason?

With the educated men of the South at the present day rests the question in what light history shall consider those who fought and fell in the armies of the South; whether as true men, fighting for principle, under the inspiration of the highest and most sacred motives that can appeal to the Christian and to the patriot, or as mere political agitators and revolutionists, wearied with the restraints of settled government, urged on by no higher motive than the desire of change and the ambition of being the founders of a new government. There is a determined effort being made to write the history of this revolution as a factious and causeless conspiracy against peaceful government, and the men engaged in it as lawless disintegrators, corrupt demagogues and profligate traitors. Treason, odious as that word is, is now charged not only upon the greatest of our living heroes, but upon the purest of our dead. Men of the South! shall that word *traitor*, so loathtome to every ingenuous mind, be fixed as the stigma upon our gallant dead, and shall none be found to vindicate them from the charge? As I stand within the walls of this State University to-day, and look around me into the faces of the Mississippians gathered here; and then, as there rise grandly before me in memory the forms of Barksdale and Mott, of Benton and Van Dorn, of Statham and Autrey, of Liddell and Green, of Miller and Glenn, of Feency and Evans, and a host of other noble men who fell in the service of your State. the question arises: "Shall the names of these men go down to history as traitors—as lawless, unprincipled revolutionists?" And I read in the responsive flash of every eye before me these words: "By all that is ingenuous and true—by all that is noble and good, never! never!! The history of their lives shall be written, the record of their deeds shall be preserved, and their names embalmed in the holiest memories of every true Southern heart." Be it so! and ever as on the anniversary of our nation's sorrow, our noble women go forth one by one to the graves of our dead—each bearing a wreath of orange or a garland of roses, or some simple wild wood flower from our native hills; so let us, brethren in a common sorrow and a common loss, come forth one by one upon the field of literature—the man of genius with his fragrant orange blossoms, and the man of simpler tastes with his simple woodland flowers, and let us weave them into chaplets of undying honor and hang them upon the graves of our dead.

The Nature, Functions, and Political Relations of the Visible Kingdom of Christ, as declared by Himself on His Trial.

JOHN XVIII 33—38:—"Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the Chief Priests have delivered thee unto me; what hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king (i. e., Yes, I am a king). To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this he went out again unto the Jews, and saith unto them, I find in him no fault at all."

Having frequently been requested to exhibit in succinct and practical form the scriptural view of the nature and functions of the Church and the State, respectively, with their relations and the corresponding rights and duties of men as Christians and as citizens in reference to the much controverted questions of the sphere of the Church and the State, and the duties due to each—I propose a brief, common-sense exposition of the declarations of Jesus himself on the subject, as illustrated by other declarations of the Scriptures of truth, with such inferences from them touching these points as may aid Christian opinion and practice on this subject, and enable one to distinguish the line that separates between the spheres of the two divinely-appointed jurisdictions of Church and State respectively; the duties of the church member, as distinguished from the duties of the citizen; and the functions of the power of the keys, as distinguished from the functions of the power of the sword.

And I select, as the central passage among the declarations of Jesus, that one in which, when formally arraigned and on trial for his political opinions, he gives his own account of the nature, the functions, and the relations of his kingdom to the secular governments of the world.

It is the more important to the proper study of this passage, that we have clear conceptions of the circumstances and the issues involved before the court, because the critics and commentators here so frequently seemed disposed to interpret the words of Jesus in answer to Pilate in a merely vague and transcendental sense, as relating abstractly to his sovereignty in the domain of truth; or, if in a concrete sense, then as referring to a spiritual kingdom yet to be revealed after the consummation of the present dispensation; whereas, all the circumstances of the occasion go to show that these declarations are to be taken in the definite, concrete meaning of the terms, and as applicable to the present phase of the Church and kingdom of God.

What are the circumstances? He is put on trial the same day before two different tribunals; one the highest ecclesiastical court, the other the highest civil court of the nation. He is tried on two altogether distinct and different charges—before the Church court on the charge of blasphemy, in saying he is the Son of God, which would have been no crime in the eye of the civil court at all; and before the civil court on the charge of rebellion and treasonable designs against the civil government—a charge which, before the Church court, would have been held no crime at all, but rather a merit. The Church court has the will but not the power to punish him capitally, or by anything beyond scourging; the civil court has the power but not the will to punish him at all, believing him to be the victim of a bloodthirsty junto, hypocritically veiling its jealous hate under the guise of zeal for religion. In this clash of wills, the Church court seeks to gain its end by hypocritically accommodating its charge to the jurisdiction of the civil court, and at the same time appealing to its fears; and therefore accuses the prisoner of treason, in seditiously claiming to be a king, and to absolve the people from their allegiance, as expressed by their tribute, to Cæsar. The civil court, incredulous as to the charge, but fearing to refuse an investigation of it, calls the prisoner aside from the clamorous mob for examination; and then occurs this conversation: "Art thou (as they charge) claiming to be king of the Jews?" Answer—"Dost thou ask the question in the Jewish ecclesiastical sense of the terms, or in the Roman political sense?" Pilate replies—"Of course in the Roman (political) sense. What do I know of your Jewish theological dogmas, or of anything else than the fact that your people, represented by their religious leaders, have brought thee to my bar on this charge of treason against my government?" Jesus answers again—"Then, in your political sense of the term, I am not a king; since my kingdom is not of this world, to clash with Cæsar's, as is evident from the fact that I have not rallied my followers to resist, as the pretended messiah kings of the Jews have always done, but have quietly submitted to arrest without a struggle. I do not derive my kingly power and authority from the usual earthly sources of power." "Thou claimest then to be a king," responds the judge. "Yes, I am indeed a king. I was born a king, and came into the world to verify the truth of God, in the predictions of all previous ages, that a spiritual kingdom should be set up in the world, and 'all nations flow unto it.' And my subjects are all those who accept this great truth thus attested, and believe on me." "Truth?" responds the judge; "what is truth? Who shall determine that?" and, turning away from what he deems the harmless enthusiast—no doubt with the reflection that a king who wants no subjects but those who accept the truth, is not likely to do Cæsar's empire much harm—he goes forth to pronounce as his verdict, "I find no fault in him at all." That is to say, though he claims to be a king, he disavows all interference with the secular government. And the hue and cry of the mob, "Whoso maketh himself king, speaketh against Cæsar," has no force as applied to his royal claims.

Such is, in substance, the general tenor of this dialogue. As to the specific terms of the utterance of Jesus here, there are, obviously, two common sense rules which should control the interpretation of them:

First. That they be taken in a sense *relevant* to the subject under discussion; therefore, the words thus used by him in reference to the specific charge of treason against the civil government are clearly not to be taken in any vague, transcendental sense, but as they bear upon that charge.

Secondly. Assuming, as we must, the perfect candor of Jesus, the words used in answer to Pilate's inquiries must be understood in the same sense in which Jesus knew Pilate would understand them. For it cannot be consistent with candor—nay, it would be "paltering in a double sense"—to have used terms in one sense, which he knew Pilate would understand in another. When Jesus says, therefore, "My kingdom is not of this world," he must be speaking of the relation which the kingdom he rules in the world bears to the secular governments of the world. If he meant only to describe a kingdom in the vague and transcendental sense of Plato and Cicero, when they speak of the kingdom of truth, then obviously he should have pleaded not guilty, absolutely, at Pilate's bar, and not have affirmed himself a king at all. But on the contrary, as before the ecclesiastical court he had affirmed himself to be the divine Son of God, so now, before the civil court, he asserts himself a king, though of a kingdom not of this world.

Proceeding, then, under these two limitations—that he must be understood to speak in a sense that is relevant to Pilate's inquiry, and the sense in which he knows Pilate will understand his words—we deduce these six inferences:

1. That Jesus here affirms himself, in accordance with all preceding and all succeeding revelations from God, not only a teacher of truth, but the founder and perpetual head of a *society* or community, to which his followers belong. His gospel is not simply certain truths to be embraced individually, and thereby to bring those who receive them into an association of sympathy, as some society of men adopting the same truths of science; but a combination of men organically, as in a State—members of one spiritual community, and brethren of one holy family.

2. And from this inference follows necessarily another, growing out of the very conception of a community, viz: that this kingdom or community, like every community, implies—first, *Officers* to manage its affairs, and to represent it as a community. Secondly, *Laws*, or rule of faith and practice, enforced by some sort of authority. Thirdly, *Terms of membership*, with authority to admit and exclude from the community. So that, when Christ speaks of a "kingdom not of this world," he means, nevertheless, a visible and tangible community, organized with officers, rules of government, and terms of membership; just such a community as had then long existed on earth, and was reorganized by his Apostles.

3. That Jesus here affirms a radical difference between this spiritual community and the State or secular community, in their origin. One is of this world, the other not of this world in its origin—"not from thence."

4. He affirms a like radical difference in the nature of their authority. One is authority exercised by force. "If my kingdom were of this world, then would my servants fight." The other is authority exercised simply by moral suasion, to secure voluntary submission. "Every one that is of the truth heareth my voice."

5. He affirms a like radical difference in the instrumentalities used for the establishment and maintenance of their governments, respectively. The one uses simply the truth, and its end is "to bear witness to the truth." The other uses chiefly the sword; its servants fight, and enforce its great ends—obedience to its laws. Note here specially this end and mission of the Church, as a witness bearer to truth.

6. He affirms a like radical difference between the subjects of these two governments, respectively. The subjects of the one become such by simply hearing Christ's voice and recognizing him as King and Lord—in that process being born again to a new citizenship. The subjects of the other become such simply by the natural birth, by subjection under the power of the sword, or by the voluntary choice of the natural man.

It is manifest, therefore, that Jesus makes these affirmations distinctly concerning his visible Church on earth; that great community which, in the counsels of eternity, was contemplated as the visible outgrowth, in time, of the purpose of redemption to save not simply myriads of sinners, but of these sinners as constituting a community, the mediatorial body of which Christ is the Head. That community of peculiar people foretold in the gospel of Eden, between which, as "the seed of the woman" and the "seed of the serpent"—the offspring of man in his now natural fallen state—the enmity should be *put* by divine grace, and the struggle carried on. That community which, during the first twenty centuries of the history of man, while the only social organization was the family, was yet distinguished as "the families that called upon the name of the Lord," and "the sons of God," as distinguished from "the children of men." That community which, in the charter covenant with Abraham, was organized to be a community separate from all the organizations of States and empires which, from that era, began to exist upon earth; and which, under the Sinai covenant, became the actual "nation of kings and priests to Jehovah." That mysterious nation, which was "to dwell alone, and not to be reckoned among the nations." That community which after five hundred years of conflict, the kingdom of David was constituted, prophetically to typify when the Church of one nation should become the Church of all nations, and whose establishment, as a world's society in the fullness of time, was the grand burden of prophecy through the following centuries, until it had excited the expectation and desire of all nations. That community which formed the one theme of John Baptist's gospel—the gospel of immediate expectation — proclaiming, "The kingdom of heaven is at hand;" and the exposition of which had now for three years formed the grand theme of the preaching of Jesus in all his parables of the kingdom of heaven, and the "gospel of the kingdom." That community which his Apostles, under the dispensation of the Spirit, and in fulfillment of all the prophecies, began the reorganization of, with elements gathered "out of every nation under heaven," on the day of Pentecost; and which has continued unto this day, through all the variations of earthly kingdoms and empires and civilizations, for near another twenty centuries, the same "kingdom not of this world."

It is then of His visible Church as a community and a governmental power of which Jesus affirms this fundamental contrast with the kingdoms of this world. And we are therefore authorized to expound this summary declaration concerning it in the light of all that is said in detail concerning it throughout the entire revealed word.

What then, in detail, are the points of distinction involved in this summary contrast by Jesus of His Church or kingdom, as a government organized and the kingdoms of this world, the State? The simple enumeration of them will show that though both are of Divine institution, and exercise their authority over the same subjects—the families of the earth—and have the same end—the glory of God, yet they move in spheres

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Free Christian Commonwealth

LOUISVILLE, KY., THURSDAY, OCTOBER 3, 1867.

Rev. STUART ROBINSON, Editor.

Rev. GEO. O. BARNES, Cor. Editor.

DAVIDSON & ROBINSON, Publishers.

John Stuart Mill and Henry Ward Beecher on the Right and Duty of Woman to Vote—Political Atheism.

Some one sends us two tracts, issued by the "American Equal Rights Association"—one entitled, "*Suffrage for Woman*," speech by John Stuart Mill, May 20th, 1867; the other, "*Woman's Duty to Vote*," speeches by Henry Ward Beecher before the Women's Rights Convention, May 10th, 1866, and May 10th, 1867. It is hardly to be presumed that they were sent with the expectation either of receiving friendly notice or of provoking grave discussion. For it can hardly be supposed that we are not aware of the theory and policy of such men and women as constitute this "Equal Rights Association;" that any sort of mad fanaticism has won more than half its way to dominion over the excitement-loving, nervous, and brainless "New England mind" of a certain stamp—whether found in New England or elsewhere, when once it can get sober men entangled into the discussion of absurd and preposterous propositions. Since to entertain such questions as they are continually raising, simply to keep public opinion from settling down into the belief of anything as certain, is a tacit admission that their absurd proposition has color of truth and reason enough about it to entitle it at least to consideration.

But as significant of tendencies in the spirit of the times, and as a moral phenomenon simply, the fact that such men make such speeches, and that associations exist for the circulation of such sentiments, may well awaken serious inquiry among all that class of our people who are not yet wholly given over to the "strong delusion that believes the lie"—political, social, and religious—which now rules the hour.

And what, with us, adds greatly to the significancy of the phenomenon is the circumstance of receiving at the same time, on the same subject, from the same Association, utterances to the same effect from two men, not only of different nationalities and different forms of government, but of utterly different genius and taste, and, apparently, of utterly different views of religion. Mr. John Stuart Mill is, of all the men of his age, a metaphysical thinking-machine; Mr. Beecher, without a single element of the metaphysician or the thinker about him, simply a brilliant rhetorical talker. Mr. John Stuart Mill is, professedly, a thoroughgoing Rationalist, of the lowest atheistic order; Mr. Beecher, professedly, not only a Christian believer, but a public teacher of the Christian religion, of the Puritanico evangelical order. Mr. Mill is the representative of the "advanced thought" of a powerful Jacobinical party, under a monarchy, which is gradually but surely undermining the whole political structure; Mr. Beecher, the representative of the "advanced thought" of a powerful religious party in a Democratic Republic, with ramifications extending into all Protestant churches, more or less, and rapidly but surely undermining all constitutions, ecclesiastical and civil alike. Mr. John Stuart Mill is a man who, judging from the intensity of his hatred to the truth that "the Lord God omnipotent reigneth," must evidently have had once a conscience; Mr. Beecher, a man whose reckless, free-and-easy good nature, in spite of his singular unscrupulousness, suggests rather the idea of some oversight in the original construction of his moral machinery, whereby the very place in the soul to put a conscience in was somehow left out. Mr. John Stuart Mill believes his crotchety theories with all that intensity which marks the God-rejecting intellect "given over to strong delusion to believe a lie"; Mr. Beecher never really believed anything in his life, never having cared to inquire what is true or false, but only what will the public think it smart and original for Beecher to say.

It is surely a fact worthy of some thoughtful consideration, that two such men, about the same date, one in monarchical Great Britain, the other in the Democratic United States; the one before a Parliament of burly British men, the other before a congress of strong-minded Yankee women — should be found urging a proposition so radically subversive of both British and American civilization, as the right and duty of women to vote in political affairs, and of course to be voted for as legislators, judges, and Presidents; and of course, also, as incidental to "bearing the sword" of civil rule, to perform military service.

What, then, is the explanation of this singular junction of these two representative men—of the metaphysician and the clap-trap demagogue, the earnest, "serious atheist," as Francis William Newman would call him, and the unearnest, comical gospel minister, in the advocacy of this insane movement? We soberly believe we can give the explanation, and we would ask for it the very solemn consideration of that large class of Protestant Christians of the Gallio school, who have sneered at such as we for years past as mere ecclesiastical pugilists; and of that class of amiable, trouble-hating men in the Church, who have been permitting themselves to be led by the nose for years past by their more determined and self-reliant Jacobin co-officials in the Church; and of that class of good-natured, silly shepherds who have covenanted with the wolves, for the sake of peace and quiet, to kill the watch dogs.

Very plainly this unity of sentiment and action between the British Atheistical radical party and the American Christian radical party, must arise from agreement in some common error lying back of all the diversities that apparently put them into antagonism. That common error is precisely the error out of which grows all this folly concerning "manhood suffrage," and its two corollaries—negro suffrage and woman suffrage. For the three are inseparably connected, the last two flowing from the first, as any logical thinker must see. Nor is it within the limits of logical possibility for a man to accept those theories of manhood suffrage which not only a political party but church courts have recently enunciated, in their cowardly eagerness to degrade and vilify the civilization of the prostrate South, and then reject with any consistency the theory of woman suffrage. This even Mr. Beecher is logician enough to perceive, and, already, to taunt his less radical negro-equality co laborers with their stupidity in not seeing and accepting.

The common error of the Atheistic and of the professedly Christian Jacobins is to be found in their conception of the original constituent elements of the State as consisting of individual human beings and not—according to God's great ordinances—of the *families*, which God has already organized anterior to any humanly devised State organizations. Upon the full recognition of this great ordinance of God, as its fundamental principle, has the Anglo-Saxon civilization heretofore rested; and because of resting thus upon this great principle of the family as *jure divino*, and not a human organization, but anterior to all human organizations, has that civilization been so stable, as compared with the other civilizations of Europe. It is out of this principle that grows the British maxim of "every man's house his castle;" the British theory of the inability of the *femme covert*, as of the minor to make contracts; since as God has declared "they twain are one flesh;" the British reverence for the marriage tie as indissoluble; save for two causes which subvert its end; and the British idea of house-holder suffrage as the basis of a representative government. Whatever exceptions, modifications, perversions, or departures from principle may be shown, the fundamental political theory of the Anglo-Saxon civilization is that the first organized government is God's organization of the family; the State is the organization of federated families; and every man who has a voice in the government of the State should represent a family either *in esse* or *in posse*. Hence the now popular cant of "manhood suffrage" and its corollary of "womanhood suffrage," or as Mr. Beecher's glittering generality puts it—"suffrage the inherent right of mankind," is simply a renunciation of the Anglo Saxon civilization by the renunciation of its fundamental truth; and at the same time a renunciation of the revealed truth of God concerning the constitution of human society.

Mr. John Stuart Mill, of course cares nothing about how God organized society if his metaphysical machinery—working after the fashion of the steam spinners and weavers which he so fitly represents in Parliament—weaves out a different social fabric. As he informs the world, in his criticisms of Sir William Hamilton, that, when sent to hell, he intends still to stick to his opinion, as against God's, concerning what is just and true, he of course cares little for God's opinion as against his own, concerning how society is constituted in the present world. We are not the least surprised, therefore, to find him in the British Parliament advancing from his Jacobinical-Chartist premises of the "inherent right of suffrage," and "manhood suffrage" to the conclusion of "womanhood suffrage" also. Nor are we greatly surprised either to be told that in the British Parliament there are now found seventy-two of the Hon. Tittlebat Titmouse order of statesmen to endorse Mr. John Stuart Mill's opinion.

But at first sight it is a little surprising to find a Christian minister, the popular leader of the "advanced thought" of the progressive Protestant Christianity of the Northern United States; with the New England Independent bodies, Pedo-Baptist and Ana-Baptist almost abreast, and the Methodist Conferences East and West just at his heels, and Presbyterian Synods and General Assemblies of every variety trudging more slowly along in the wake, and a large segment of Episcopacy moving on but not keeping up, simply because of its entanglements with a semi-Popish High-churchism—we say it is at first sight a little surprising, to find this man and his tail actively co-laboring with the Atheistical John Stuart Mill upon a platform which is utterly subversive both of our religion and our civilization.

Yet to any one who has studied the progress of things in our country for the past quarter of a century; who has watched the outworkings of the political Jacobinism introduced, expounded and propagated by Horace Greeley, the American John Stuart Mill, under the guise of the organization and protection of labor against capital; the cotemporaneous rise and progress of the religious negro-philanthrophy in the Northern Churches; the final alliance between the Jacobin, free-labor, Anti-slavery-ism of Greeley and the religious anti-slaveryism, for the overthrow of our social and political constitutions—to such an one it ceases to be a marvel that the Mill-Greeley Atheism has at length utterly subverted the faith of their Christian allies. No wonder that Beecher and Greeley should be occupying the same religious platform, though Greeley has stood fast to his infidel creed, till he made the mountain come to Mahomet. The story is too long to be appended here, we will relate and expound it in a future essay.

The Latest "Black Crook" Sensation—"Let him that is without sin amongst you cast the first stone."

Our city gossips have been deeply exercised all the week, over the report in the secular papers that two clergymen (we know not who, nor care to know), one from the city, the other from the country, disguised themselves and went to the theater with the crowd, to see the "Black Crook" performed, and were there arrested by the police as suspicious characters, and thus exposed.

We will not, of course, be understood to be the advocates and apologists of the clergymen, if they were such, who thus "followed the multitude to do evil," contrary to the special warning of the Word of God, which it is their specific function to expound to the people. Nor have we a word to say in the way of objection to the enforcing of the most rigid ecclesiastical discipline against men who, pretending to teach and to represent the gospel of Jesus Christ, which forbids all conformity to the world's fashions and spirit, should these ministers belong to any denomination of Christians which enjoins nonconformity to the world, alike upon its ministers and private members.

But we have several things to say in the way of demurrer to the swift sentence of the outside world, so summarily condemning these so-called ministers of the gospel. In the first place, the principle suggested by our Saviour is, that those who set themselves up as judges to pronounce sentence should be very careful first to see that their own lives are free from all taint of impurity. He does not allow those who themselves are first to indulge their worldly passions and tastes to "cast the first stone" at their fellow-criminals—that is, to assume the position of censors and judges, and to practice that cheap sort of virtue which atones for one's own delinquencies by the sharpness of one's insight in detecting the sins of other people. Whether, therefore, these detected ministers were right or wrong in visiting the theater to witness an obscene play, is surely not a question to be determined against them by those who themselves were in the act of indulging their prurient tastes when they discovered these ministers of the gospel stealing into their licentious communion. We are not yet prepared to admit a monopoly of licentiousness. If it is a legitimate indulgence of their tastes for fashionable gentleman and ladies to witness, in the presence of each other, the performance of semi-nude dancing girls, arrayed, as Thomas Carlyle describes it, "in muslin saucers," we do not understand why they should be so swift to judge a couple of ministers who happened to have a passion for partaking in their very genteel and fashionable enjoyments, as they deem them.

For, in the second place, we utterly eschew the theory that the gospel ministry of our times is to be a John Baptist ministry, "neither eating nor drinking," but taking religion off into the wilderness, out of the way of the fashionable, worldly people. It is rather a ministry of the "Son of man, who came eating and drinking," mingling with the people sociably and unreservedly. There is no provision made in this system for a ministry which shall stand as proxies for a self-indulgent people, and, in consideration of a pittance of pew-rent, punctually or unpunctually paid, perform all the self-denials, all the renunciations of "the pomps and vanities of the world," all the fighting against "the world, the flesh, and the devil," for the people. Whatever it is proper for any pure-minded Christian man to do, it is proper for a minister to do; and whatever it is competent to any pure-minded gentleman and lady to do, who expects to go to heaven, as all do, it is competent for a Christian man and woman to do. There is no such thing as one ethical law of God for people in the Church, and another more accommodating law of God for people out of the Church. If people in the Church, therefore, do only the same thing and indulge themselves to the same extent that others outside of the Church do, whatever sin they may have to answer for before God, it illy becomes those who are guilty of the same indulgences to become their accusers and judges. The most that can be said about it is that church-members have failed to discharge an obligation after honestly giving bond to perform it, while others fail to discharge obligations, equally strong, which they have dishonestly refused to give their bond to discharge.

If, therefore, it is very wicked for these Christian ministers to go and witness the obscenities of the "Black Crook," or any other of the devil's black arts at the theater, it is equally wicked for any Christian man and woman to do so. The only peculiarity of the ministers' wickedness is that it is done in disregard of a certain official obligation, besides being done in disregard of the ordinary solemn obligation in common with other Christian people. And if it is very wicked for any Christian man and woman to do such things, contrary to solemn obligations honestly acknowledged, it is no less wicked for men and women outside the Church to do the same things contrary to obligations which they dishonestly refuse to acknowledge. It is simply the difference between a failure in one instance to pay a just debt by a man who usually pays his honest debts, and the failure, in a like single instance, to pay a just debt by a man who has the dishonest habit of never paying his debts.

But, aside from the casuistry of the case, it is a rather singular instance of how slow people are to see their own wrong doings, and swift to see other people's, that men and women who thus censure these ministers do not perceive that in so doing they admit the delinquency on their own part of indulging themselves in seeing and hearing what modesty and due regard for their morals, should forbid even a minister to see and hear, who is supposed to have even more self-restraint than ordinary people. Is it not rather odd to hear of men of culture, who are esteemed as ranking high above the sensuous and sensual masses, going to places where it is a shocking thing for their minister to bear them company? Especially is it not a little odd to be told of places where modest, refined, and elegant ladies may resort without offence to delicacy or danger to their morals, and yet these places unfit to be visited by a strong, full-grown man, if he happen to be a minister of religion?

As we have said, we make no apology for these foolish ministers. All we mean to say is, that fashionable Christians and the genteel outsiders, who themselves have indulged their curiosity, if not some baser passion, in going to witness this devil's trick of "model artists," veiled with tattered theatrical fig-leaf, are certainly not the parties to "cast the first stone" at the detected preachers.

Some of the Points in which the Gurley Ipso Facto Order was Unconstitutional.

The order excluding the signers of the Declaration and Testimony and the members of the Louisville Presbytery who voted to adopt it from the courts higher than the church session, was palpably unconstitutional, and therefore "null and void," for the following, among other reasons:

I. The condemnation "of the Declaration and Testimony as a slander against the church, schismatical in its character and aims," in the nature of the case was a condemnation of the signers thereof as slanderers and schismatics. This is in its nature a judicial sentence. And yet this sentence was pronounced not only without form of trial, but without hearing. So far as the Assembly was concerned, it could have no knowledge of the Declaration and Testimony except as garbled and misrepresented in an *exparte* report, which, instead of acting upon, the Assembly "referred to the next Assembly," (min. 1866, p. 61) all of which is in violation of the provisions of the constitution for trial before sentence, and especially in violation of Discipline, chap. 5, sec. 1—"Neither ought scandalous charges to be received against him (a minister) on slight ground"—and indeed of all the provisions for fair trial laid down in that chapter.

II. The order excluding signers of the Declaration and Testimony from "any church court higher than the Session," on penalty of the *ipso facto* dissolution of such Presbytery, is in its nature, absurd as implying that to sit in such courts is a *privilege* conferred, rather than a *duty inherently* belonging to the minister's office, as much so as preaching and the pastoral work. There is no such penalty contemplated in the constitution as a suspension from the *half* or any other *fraction* of ministerial functions. If these signers continue to be ministers in good standing, then they cannot be excluded from Presbyteries by anything short of suspension from the ministry. For the constitution declares (Form of Gov. chap. x, 2d sec.) "A Presbytery consists of *all* the ministers and one ruling elder from each congregation within a certain district." So of the Synod, (chap. xi, sec. 1.) There is no such thing known in the Presbyterian system as a minister, especially an acting pastor who has no right to sit in the Presbytery.

If, on the other hand, these signers are not ministers in good standing, then certainly it contravenes the whole spirit and teaching of the Constitution of the word of God to permit such men to continue in the pastoral work, teaching and ruling over the congregation in the Church Session.

Neither, again, has the General Assembly a right to deprive a congregation of its representation, through its pastor in Presbytery and Synod, especially so long as the pastor is recognized as competent to teach and rule over the congregation. And so it might be shown how other absurdities and incongruities follow from the supposition that the General Assembly may inflict such a sentence under the Constitution. The very conception of such a penalty could have occurred only to a mind either palpably ignorant of, or palpably ignoring the first principles of Presbyterianism.

III. The summoning of the signers of the Declaration and Testimony to "appear before the next General Assembly, to answer for what they have done, without other citations, and with no provision for bringing charges against them—may, after one Assembly has already charged and condemned them as slanderers and schismatics (see Resolutions I and III, min. of 1866, pp. 60 and 61)—is manifestly a violation of these constitutional provisions:

(1.) That process against a minister shall always be entered before his Presbytery. (Discipline, chap. V, sec. II.)

(2.) That when Presbytery or Synod fails in duty in this regard, and the superior court must proceed on common fame, it shall proceed as if the case were brought up by review. (Discipline, chap. 7th, sec. 1st, paragraph 5th.)

(3.) That in such case, the *first* step is to cite the judicatories alleged to have offended. (Discipline, chap. 7th, sec. 1st, paragraph 6th.)

(4.) That there are but four ways, viz: by reference, by appeal or complaint, by review or control, in which the case of the signers of the Declaration and Testimony could come before the Assembly—in neither of which was it before the Assembly, when it gave this judgment. (Discipline, chap. 7th.) That the reason assigned by the Assembly for this extraordinary course—viz: (Min. of '66, reason 3), "that the Assembly is the only body, in the present circumstances of the Church, which can properly and without embarrassment adjudicate the case"—is manifestly false, appears from page 48 of the Minutes of '66. For it there appears that at this very time the Assembly had before it, in the regular way provided for in the Constitution, by the appeals of R. J. Breckinridge and McMillan, the whole subject of the Declaration and Testimony and the conduct of Louisville Presbytery; and that it refused to try and issue the appeals, but referred them to the next Assembly, only to be refused a hearing there, on the ground that the action under this *ipso facto* order left no place for the trial and issue of the appeals.

IV. The penalty of the *ipso facto* dissolution of the Presbyteries, which may permit signers of the Declaration and Testimony to sit in them, is a penalty unknown to the Constitution, absurd in its nature, and founded upon utter misconception of the ministerial office, as though it were an office that a man may be *half way* deposed from. These ministers and elders of the dissolved Presbytery must be regarded either as *deposed* from the sacred office or not deposed. If deposed, then they have become so by mere resolution, without even a hearing, much less a trial according to the Constitution. If they are not *deposed*, but still are ministers, then it is inherent in their office as pastors to be members of Presbytery and Synod; and the effect of this *ipso facto* decree is thus to create a nondescript class of ecclesiastical persons, wholly unknown to the Constitution. And it may be added that this *ipso facto* decree is in its nature and operation strikingly analogous at least to that of the ancient "*bill of attainder*" in civil law; a principle which even the Constitution of the United States has forbidden to be recognized in civil law on the score of the dangers arising from it to the civil rights of man; much less can such a principle be in accordance with the holy law given by Christ to His Church.

V. But anterior to all considerations of this sort—of which many more equally forcible might be offered—as proving the utter unconstitutionality of the Assembly's decree against Louisville Presbytery and the signers of the Declaration and Testimony, the whole proceedings are seen to be unconstitutional from the fact that the Declaration and Testimony is itself but a simple assertion of the Constitution against the unlawful decrees of Assembly from 1861 to 1865. It is simply an earnest protest against certain acts of Assembly, citing the acts and principles protested against, and exposing their unconstitutionality. In declaring their purpose not to execute the orders of 1865, the signers of that paper did only what their obligations as office-bearers, sworn to support the Constitution, made it incumbent on them to do—only what they had abundant precedents in the history of the Presbyterian Church, down to the "Act and Testimony" of 1835, for doing; and only what the interests of religion, and especially of the Presbyterian Church in their more immediate section, required them to do. A calm and dispassionate examination and comparison of the Declaration and Testimony with the acts of Assembly against which it protests, will make it manifest that the signers of that protest were earnest in their zeal for the Constitution and the Church, and that their "zeal was not without knowledge." Thus the whole proceeding against the signers of that paper and against the Louisville Presbytery, was, in its general purpose and aim, unconstitutional, as well as in the details of procedure at every step, as shown above; and therefore is void of all obligation upon the Presbytery, and individual ministers alike.

Errata in our Last Issue.

We feel it due to ourselves to remind our readers, once for all, that we have seldom either time or opportunity to read the proofs of our editorials, and therefore sometimes find the types badly misrepresenting us. Generally, we have had the patience to bear with these errors of the press, but our last issue makes patience cease to be a virtue. After all the endeavors of our publishers to get worked into decent sense, one of the meanest proofs we have ever seen, still errors destroying the sense, or making us utter nonsense, disfigure almost every column on the second page. Thus we are made to say in column first, "a *paltry* contribution of $10,000," for "a *party* contribution of $10,000," &c. In column second, "*really* cross-grained" for "*very* cross-grained." In third column, "*oily contemplative*" for "*self-contemplative*." In column fourth, "*assaulting*" Mr. B.'s congregation, for "*insulting*" Mr. B.'s congregation. In column fifth, "*their*" celestial cant, as though we referred to Mr. B. and his people, instead of "*the*" celestial cant, referring to the allies of their persecutors generally. So, again, "our *secession* cotemporary the *Statesman*," for "our *secular* cotemporary"; and again, "the peaceful slumbers of your *squaw*," instead of "slumbers of your *square*." In column sixth, "*stripe*-hating" for "*strife*-hating." These are some of the errata, more important to the sense, and are noted because some of them make us seem to do injustice to others.

A Trip to Nashville—Meeting of Synod.

NASHVILLE, Tenn., Sep. 30 1867.

MESSRS. EDITORS:—It was my good fortune last week to visit this city, for the first time, and look in upon the Synod of Nashville then in session. It was a smaller body than I expected to find, composed as it is of four Presbyteries. Many of the ministers were absent, especially from North Alabama Presbytery, and comparatively few of the churches were represented at all. Doubtless many of the ministers and elders had a good excuse for their non-attendance; but it does not look encouraging for Presbyterianism in that region, to find less than one half of the ministers in attendance and not one tenth of the churches represented. The poverty of the people has driven many of the ministers to engage in secular employments, in order to provide food and raiment for their families, which may have prevented their attendance upon Synod; but this I trust will only be temporary.

The ministers, at least those who were present at this meeting, are mostly young men—full of energy and zeal in in the pulpit, but not familiar or expert in ecclesiastical matters. Complaints are sometimes made that one or two men control our ecclesiastical bodies. But it is a question in my mind, whether it is not better that one or two good ecclesiasties should so control matters in our Church Courts, and give shape to the questions before the body, than that all should feel called upon to speak upon these questions, without presenting any well defined ideas of how certain ends may be accomplished. In the pulpit these young brethren felt at home, and preacded the pure gospel with much earnestness and power. Many of them reported precious revivals in their congregations. The number reported as having been added on profession of faith during the year was over six hundred. This number did not include the Presbytery of North Alabama, there being no report from that Presbytery.

The city of Nashville is quite a pleasant city, containing as it does many fine residences. It has also many large and well stocked mercantile houses. But it is not the city of former days, as the best citizens confess with sadness; and I could well understand why they should so feel, after witnessing the thing called an "election" in Nashville. Nothing of a political character has so impressed me with the fact, that this fair land of ours is under the heel of despotism—cruel despotism, than this election whsch I witnessed on Saturday. The voters were negroes, chiefly, with a few of their Northern friends, and a handful of original secessionists, who are always looking out for the powerful side.

The First Presbyterian church has enjoyed a precious revival. The pastor, Dr. Bunting, has the confidence and affection of his people—and well he deserves both. He is indefatigable in his labors for their spiritual good. The Edgefield church, across the river, is at present supplied by Dr. Hoyt. The Second church is in connection with the Northern Assembly. After being afflicted with Rev. J. S. Hays, and then with Rev. R. H. Allen, as pastors, it is not wonderful that it should be in that connection. It is now supplied by a young minister from the Presbytery of the Potomac. From some little matters which I learned, it is not all "peace and harmony," in that "loyal church." One party in the Church requested that the Synod supply the pulpit on yesterday, while another party in the church objected and the appointment was withdrawn.

I had frequently heard through our friend John McCullagh, Esq., the Sabbath-school Missionary, of the efficient Sabbath-school connected with the First Church, and was therefore prepare to find a large and well conducted school. But when I saw three hundred and twenty-five scholars, assembled in one room, and witnessed the good order maintained through all the exercises, I felt that the representation was by no means an exaggeration, and I could not but envy the tact which Mr. A. G. Adams, the superintendent, displayed in the management of such a school. I wish we had such superintendents in all our Sabbath schools. It was related to me by an earnest Christian lady, one of the teachers, that during the revival last winter, all the larger scholars but two were admitted by the session to the sealing ordinance of the Lords Supper.

The people of Nashville are looking forward with great interest to the meeting of the General Assembly, in November. The brethren will meet with a warm and cordial reception here; and although Nashville is not what it once was, the Christian people can never forget the art of entertaining the servants of their Lord and Master. D.

Did the Pope Excommunicate Luther, or Luther the Pope?—Bishop Green's Deposition of Rev. T. B. Maury.

We notice the following paragraph in the Southern secular papers:

"The Right Rev. Bishop Green has given notice by circular that he has deposed from the ministry John B. Maury, a presbyter of the diocese of Mississippi. Mr. Maury had declared to the Bishop his renunciation of the priesthood.

Picayune.

"He was recently in charge of the parish at Port Hudson, and had published and circulated a sermon in reply to a sermon delivered and published by his Bishop on the doctrine of the Apostolic Succession."

Now we happen to have a copy of Mr. Maury's letter to Bishop Green, relinquishing the ministry in the Episcopal Church. And we take the liberty of publishing it, just for the sake of the contrast between its spirit and the spirit of this lordly ecclesiastical popinjay. Any man who can appreciate intelligent Christian earnestness and the value of brains in questions of theology and of the Church, after reading this letter and Mr. Maury's other letter, published last week, and his sermon on Apostolic Succession, will, we think, concur with us in judgment, that, practically, it is Rev. T. B. Maury who has deposed Bishop Green and his whole class of shamming, brainless ecclesiastics—if not from their ecclesiastical functions as head "*man-milliners*," at least from any very high position in the esteem of earnest, thinking Christian men.

The Pope deposed Luther, but it must be remembered that Luther deposed the Pope also; and the verdict of the most enlightened public opinion has affirmed the validity of Luther's act rather than the Pope's:

[COPY.]

PORT GIBSON, MISS., July 1st, 1867.

The Right Rev. W. M. Green, D. D., Sewanee, Tenn.:

RIGHT REVEREND AND DEAR SIR: I write to inform you, canonically, that, after long and mature deliberation, I have determined to relinquish the Ministry in the Episcopal Church, in order, more efficiently, to discharge the duties of my Office, in connection with another Church.

I have no heart to go into an explanation of the step I now take. The Church I leave, is the Church of my fathers and forefathers for several generations; all my feelings and associations from boyhood to the present hour, cling to it; it contains my best-loved and most cherished friends and brethren; and, outside of it, I have scarcely an association or an acquaintance. My feelings and affection toward all within it who love our Lord Jesus Christ in sincerity, and who preach the truth as it is in Jesus Christ and Him crucified, are unchanged and are unchangeable.

I am truly your obedient servant,

T. B. MAURY.

For the Free Christian Commonwealth.

Places of Meeting of the Synod of Kentucky.

The Synod's first meeting was held in 1802, and the places at which its regular annual meetings have been held, including the place of the next meeting, are as follows: Lexington 16, Danville 13, Louisville 5, Shelbyville and Frankfort each 4, Bardstown, Harrodsburgh and Paris each 3, Hopkinsville, Henderson, Lebanon and Nashville, Tenn., each 2; while it has been held but once in each of the following places, viz: Springfield, Bowling Green, Maysville, Richmond, Russelville, Covington and Greensburg.

At a meeting of the Board of Trustees of Hanover College, at Madison, Ind., September 17, Rev. W. M. Blackburn of Trenton, N. J., was elected President.

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

DAVIDSON & ROBINSON, Publishers,
No. 72, FOURTH STREET, LOUISVILLE, KY.

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

The Executive Committee of Missions of the Synod of Kentucky.

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W. B. KINKEAD,
} *Executive Committee.*

The Office of the *Free Christian Commonwealth* has been removed from 95 Third street to 72 Fourth street, between Main and Market, almost directly opposite the National Hotel.

At the request of those, who, like ourselves, have read the Brief of Mr. Thos. W. Bullitt; Messrs. Davidson & Robinson, 72 Fourth street, have just published this able argument before the Court of Appeals now in session at Frankfort. Discussing as he does in so masterly a manner the law points in the case—and especially the constitutional question involved in this church property controversy, the pamphlet is will worth reading and preserving. We hope all who feel desirious of posting themselves on this subject will order the pamphlet. It will be sent to any address for 25 cents, postage prepaid, or 5 copies for $1 00.

Rev. T. B. Maury's Letter in Tract form.

Rev. Mr. Maury's letter with notes and an appendix will be issued by Davidson & Robinson immediately, for the benefit of the members who will desire to have it for circulation in a convenient, suitable form. Orders will be supplied, postage paid at 75 cents per. doz., and $5 per. hundred.

Life for a Look.

There is LIFE for a LOOK at the Crucified One;
There is life at this moment for thee;
Then look, sinner, look unto Him and be saved,
Unto Him who was nailed to the tree.

Oh! why was He there as the bearer of sin,
If on Jesus THY sins were not laid?
Oh! why from His side flowed the sin cleansing blood,
If His dying THY debt has not paid?

It is not thy tears of repentance or prayers,
But THE BLOOD that atones for the soul;
On Him, then, who shed it thou mayest at once
Thy weight of iniquities roll.

His anguish of soul on the cross hast thou seen?
His cry of distress hast thou heard?
Then why, if the terrors of wrath He endured,
Should pardon to thee be deferred?

We are healed by His stripes—wouldst thou add to the word?
And He is our righteousness made;
The best robe of heaven He bids thee put on;
Oh! couldst thou be better arrayed?

Then doubt not thy welcome, since God has declared
There remaineth no more to be done;
That once in the end of the world He appeared
And completed the work He begun.

But take, with rejoicing, from Jesus at once,
The life everlasting He gives;
And know, with assurance, thou never canst die,
Since Jesus, thy righteousness, lives.

There is LIFE for a LOOK at the Crucified One;
There is life at this moment for thee;
Then look, sinner, look unto Him and be saved,
And know thyself spotless as He.

"Burke's Weekly."

This is the title of a newspaper for boys and girls, published by Messrs. J. W. Burke & Co., booksellers, &c., Macon, Georgia, and we are glad to welcome it to our table. The matter is good and well adapted to the taste of boys and girls; the style of the work is excellent and the execution is far above ordinary. We heartily commend this paper to our young friends as one well calculated to suit their tastes.

Subscriptions will be received by Messrs. Davidson & Robinson, and can begin with any number, but it would be better to begin with the first number in July, as it contains the beginning of a very interesting story—"The Marooners' Island," sequel to the Young Marooners.

The October number of the "Riverside Magazine for Young People" has been laid on our table. It is rich in embellishments, with fine reading and amusing anecdotes for the boys and girls. It is well worthy the attention of all who wish to entertain the "young folks" with choice reading. Terms, $2 50 per annum. Subscriptions received by Messrs. Davidson and Robinson, 72 Fourth street.

GODEY'S LADY'S BOOK, for October, has come to hand. It is an interesting No, with the usual fashion plates, engravings &c. Davidson & Robinson have it for sale.

LE BON TON, for October, has also come to hand. This is probably the most complete fashion book extant, having every month the latest Paris fashions in every department of Lady's dress.

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

The first number of "The Broadway," a new Monthly published in London and New York, has come to hand. It is beautifully gotten up, after the style of the Cornhill Magazine. It is well illustrated and is worthy the patronage of the public. Address George Routledge & Son, New York.

Rev. Samuel Lynn, Pastor of the church at Jerseyville Ill., has been received into the Presbytery of St. Louis.

Messrs. Shenck & Harney, formerly Professors in the Louisville Presbyterian College, have opened a Classical and Mathematical School, of the higher order, near the corner of Second and Chestnut streets. Would it not have been more to the credit of the Presbyterians of the city, and still more to the advantage of their boys growing up so rapidly around them, to have completed the building whose exposed foundations stand as a perpetual reproach to them, and opened as they would have opened this autumn, a well-manned College with two hundred students, and ample provision for giving them a complete education?

Is Nassau Presbytery Ipso Factoed?

The following, which we take from the *Central Presbyterian*, seems to raise a new question for the benefit of the next General Assembly. It remains to be seen whether the law is the same for Kentucky and New York:

It will be remembered that last fall the Presbytery of Nassau, and also the Synod of New York, did, by formal votes, exclude from his seat in those bodies Prof. D. G. Eaton, a ruling elder representing Dr. Van Dyke's church, upon the ground that he was a signer of the Declaration and Testimony, and had not declared his repentance for that deed. We published in full the decided action of the session of Dr. Van Dyke's church (sustained by the vote of the congregation), in which they resolved that they would appoint no other elder than Prof. Eaton for either the Presbytery or Synod, until his right to his seat was recognized, or his good standing was impeached by regular process of law.

The Presbytery of Nassau held its regular meeting last week, when Prof. Eaton again appeared to claim his seat. This brought on a debate of the whole matter. The elder declared in open court that he would not sign the recantation required by the Assembly as the condition of his enrolment. In the speech of his pastor, Dr. Van Dyke, the ground was taken that the order of the Assembly and the whole course of legislation was null and void, and ought not to be obeyed. After a full discussion, Prof. Eaton was admitted to his seat by *a vote of two to one!*

"Thereby hangs a tale." Will the Synod of New York sustain or censure the Presbytery? If the latter, certain consequences have to be looked at. If the former, what will the next Assembly do? Let it be hoped that this action of the Presbytery is a symptom of a return toward constitutional law, which has been so long trodden in the dust.

Second Church Lexington.

We see by the Lexington *Kentucky Gazette* of the 2d inst, that the members and pew-holders of the Second church held a congregational meeting on last Monday night, David A. Sayre, Esq., in the chair. They adopted a resolution expressing grave censure of the course of certain members of that church, in attempting to destroy the peace of the Church. It is believed that three fourths of the members, and pew-holders sustain Mr. Brank as against the course of those who sustain the two or three dead-heads composing the Assembly Presbytery.

At a meeting of the Presbytery of Louisville, held in Shelbyville, Sept. 27, 1867, Rev. J. S. Grasty was received from the Presbytery of Montgomery, Va, and arrangements were made for his installation on last Sabbath, as pastor of the Shelbyville church. Rev. R. C. McGee was received from the Presbytery of New Albany, as a licentiate. Rev. James Grier was at his own request dismissed to the Presbytery of Muhlenburg.

ROBERT MORRISON, Stated Clerk.

Rev. B. D. Thomas lately of Brownsville, Tenn., has taken charge of Watson Seminary, Ashley, Mo.

Correspondents will please note the change.

The General Assembly parties of the First and Second churches in Danville, have united and have chosen Rev. J. W. McKnight as their supply, and have the use of the present church building twice a month for eighteen months from this time.

The Rev. R. H. Van Pelt has received a call from the Songamon church Ill.

The Patapsco Presbytery

Will meet in the Franklin Street Presbyterian Church of Baltimore, on Friday, the 11th inst., at 7½ P. M.

J. A. LEFEVRE, S. C.

The Lexington Va., "Gazette" remarks that the health of the Rev. Dr. White, late pastor of the Church in that place, has been greatly improved during his late visit to his son, the pastor of the Church in Moorefield, Hardy county. He has been able to preach for several successive Sabbaths.

Theological Seminary of the North-west, Chicago, Ill.—At the opening of the session on the 5th, there were but fifteen students present, and no funds in the treasury to provide for the current expenses of the Institution.

The Rev W. B. Truaxe and the Rev. John M, Faris were unanimously elected financial agents of the Board, with a view to their raising the funds neadful for the Seminary.

PRESBYTERIAN GROWTH.—The *American Presbyterian* contains very valuable and interesting statistics of the Presbyterian Church in the United States, New School, showing its growth from 1839, the date of th disruption, to the present time.

Union Theological Seminary.—A correspondent writes:—"The session at this Institution was opened on Monday, the 9th inst., with an address by Dr. Benjamin M. Smith. Twenty-one students are in attendance, with a prospect of several more. During the vacation, the rooms were plastered and whitewashed, the chapel repaired and painted, at an expense of several hundred dollars, so that to quote an expression that tells the whole story, the building now looks 'distressingly clean.'

"We understand that funds having been raised for the purpose, the 'College Church,' left unfinished at the commencement of the war, will shortly be ceiled and completed, so that it can be occupied during the coming winter."

Aggressive Christianity.—In one of the wards of the city of New York, twenty-five young men, all members of a Presbyterian church, have banded together to canvass the ward as missionaries. This is practical Christianity.

The address of Rev. W. W. Robertson, is *Fulton, Mo.*, instead of Concord, as formerly.

Presbyterianism in Cincinnati.—A correspondent of the Philadelphia *Presbyterian*, says in a recent letter, that the Presbyterian cause, we fear, has not advanced proportionately with the growth of Cincinnati, and of other churches, during the past fifteen, perhaps twenty years, the 1100 members of 1851 having increased to but 1180 in 1866. What is the philosophy of this, we connot undertake to say. But the present prospect seems more encouraging.

The Greenfield Church, in the Presbytery of Chillicothe, Ohio, having suspended a member for having joined the Masonic order, an appeal was taken to the Presbytery. This body, by a vote of fifteen to ten, sustained the appeal, and restored the party appealing to the communion of the church. A resolution was also adopted, that the Presbytery, in so doing, did not wish to express approbation of the order of Masons, or any other secret society

The Methodists of Georgia have raised over one hundred of the five hundred names wanted under Bishop Pierce's plan for the re-endowment of Emory College, and still the work goes on. The Methodist's know how to work. We predict that the five hundred names will be forthcoming before Christmas.

The Chinese often endure much suffering for their religion's sake. Besides long and fatiguing pilgrimage, they voluntarily suffer many physical tortures; one of which is the burning off a finger on the altar of Ningpo. A string is tied tightly around the finger under the second knuckle; the hand is then surrounded by a ball of clay, and the fist doubled up, leaving one finger sticking out. Round this finger is tied sandal wood, which is lighted, and burning rosin and oil poured upon it. The person operated on sits in a chair untied, with the burning hand on the altar. Nothing prevents him moving his hand at any moment. The torture will be discontinued the moment he desires it. Can we Christians show as much living faith and zeal as that?

Theological Seminary of the Northwest.—We learn from the *North Western* that the eighth term of this Seminary was opened on the 5th inst, with an introductory address by the Rev. L. J. Halsey, D. D., on the Preparation needful for the Gospel Ministry. The same paper states that only twelve students were in attendance, and that there were no funds in the treasury to provide for the current expenses of the institution.

The Fate of Dr. Livingstone.—The following, just received in a private letter from Bombay, will (says the *London Athenæum*) be read with hopefulness by all who are interested in the fate of Dr. Livingstone: "We feel great anxiety here about the fate of the Doctor, from whom nothing has been heard for upward of a year. We do not, however, credit the accounts given of his murder by Musa and his Hinzuani companions. Not a single one of the eleven Christian Africans who accompanied Dr. Livingstone from Bombay has returned to us; and we conclude that he has most likely gone with them into the unexplored lake country. Two of them, who were educated to a certain extent in the Mission Institution under myself, were young Ajawas whom he had brought to India; and they were well acquainted with the languages of the country to which he was going. Had their master fallen, as described by Musa, both they and their companions (who were all from the Church Mission at Nasik) would, we are confident, have sought to return to India, where they have many warm friends willing to assist them in a settlement in Africa, were it necessary."

MARRIED,

On the 3d inst., by Rev. J. N. Saunders, Mr. GEORGE B. EGGIN, of Hardin county, Ky., and Miss JANE SNIDER, of Spencer county, Ky.

By the same, on the 19th inst., Mr. GEORGE M. SNIDER. and Miss MARY E. HERNDON, both of Spencer county, Ky.

DIED,

At Ottawa, Ill., Sept, 10th, 1867, DAVID WILLIAM GASS, aged 16 years, 3 months and 26 days.

In Willie's grave many hopes lie buried. The youngest son and brother in a large family circle, he was the object of much love and the subject of many fond anticipations. Hearts now aching sorely because the young son and brother was taken to the Spirit Land before themselves, had pictured for their loved one, a future of honorable usefulness and happiness. They had hoped to witness that usefulness, and to share that happiness through many smiling years. But God has ordered otherwise; and He doeth all things well.

Willie was a child of the covenant; while yet an infant, he had been dedicated to the Lord, by his believing parents, in the holy sacrament of baptism. He was the child of many prayers—prayers which we are permitted to hope were not in vain.

Willie was born, and until recently, had lived in Bourbon Co. Ky., but for a few months prior to his departure, had been sojourning temporarily in another State, pursuing his studies. Death met him there, among kind friends, but far away from the dearer ones of home. One of the stricken family, a dear sister, writes:

"Our dear Willie is at rest.***—For some time before his death, he was deeply concerned about his soul. He was often heard, after all had retired, engaged in earnest prayer, when he thought none but God could hear. When told he must die, he answered: 'I trust in my Saviour! O, Lord God! have mercy on me! We feel full assurance that he is at rest with our precious Saviour."

On Sep. 17th 1867, Mrs, ANN E. SCOTT, wife of A. R. Scott, of Shelby co., Ky.

The deceased was born Dec. 19th 1806—joined the Presbyterian church in the summer of 1817, under the ministration of Rev. A. Cameron, maintained an earnest Christian profession for fifty years. A devoted wife, a fond mother, a generous friend and a kind mistress.

May those who mourn her loss, so live that when flesh and heart fail, they may be able with her to exclaim, "God is the strength of my heart and my portion forever." G.

Presbytery of Transylvania.

The Presbytery of Transylvania Stands adjourned to meet in Springfield on Monday preceding Synod, (October the 7th,) at 7 1-2 O'clock P. M.

By the action of the Presbytery at Danville, the churches are instructed to send up their Sessional Records and statistical Reports. J. V. LOGAN, S. C.

The Synod of Kentucky

Stands adjourned to meet in Lebanon, Ky., on the second Wednesday of October, at 7 o'clock P. M.

DEPARTURE OF TRAINS.

Louisville and Nashville Railroad.

Nashville Mail, daily..... 1:00 A. M.
Nashville Express, daily..... 3:00 P. M.
Memphis Mail..... 1:00 A. M.
Memphis Express..... 3:40 P. M.
Bardstown Accom'dat'n, daily except Sunday 4:30 P. M.
Crab Orchard Express, daily except Sundays..8:10 A. M.

Louisville and Frankfort and Lexington and Frankfort Railroad.

Morning Express..... 6:00 A. M.
Evening Express..... 2:30 P. M.
Accommodation Train..... 5:15 P. M.

Louisville, New Albany and Chicago Rail road.

Morning Express..... 9:15 A. M.

Jeffersonville Railroad.

Morning Express..... 4: 42 A. M
Evening Express..... 5:20 P. M.
Night Express..... 10: 30 P. M.

NEW EDITION

OF THE

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The PRESBYTERIAN BOARD OF PUBLICATION are prepared to fill Orders for the Small Edition of the Hymnal.

It is an 18mo, from New, Clear Type, and corresponds with the Large Edition as to paging, making a book similar to the 18mo edition of the Psalms and Hymns, but thinner.

Three Styles of Binding are now ready. Sheep, at $1 25; Arabesque, at $1 30; and Arabesque Gilt, at $1 50.

A Fine Edition will be issued during the Fall. Pease address orders to

W. SARGENT,
oct. 3 Business Correspondent.

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A young gentleman of Virginia desires to teach in a private family. The best of references given. He can teach all the English branches, also Latin, Mathematics, French and Greek but only the rudiments of the two last. Address to C. W. G., Berryville Clarke co. Va.

STEUBENVILLE FEMALE SEMINARY.

The Summer Session will close SEPTEMBER 25th. The Winter Session will open NOVEMBER 4th.

TERMS—Per Session of Five Months:—Boarding, $80; Tuition, $10 to $18. Music, Painting, and Languages, extra. From these terms a deduction of 15 per cent is made, for the daughters of ministers and soldiers.

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REV. A. M. REID, A. M., Principal.
PROF, J. W. R. WYCKOFF, A. M.
sep. 26 4 ts.

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Offer for sale, rent and lease, 10 or 20 years, real estate of all kinds. No fee from those buying or renting from them. Fee for selling and renting moderate. Persons taken in their buggy to see property. Many houses, lots and farms wanted.

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SELECT SCHOOL.

MISS LIZZIE SOUTHGATE has opened a Select School for young children at No. 240 Fifth street, between Walnut and Chestnut. s19 tf

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WASHINGTON COLLEGE,

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GEN. R. E. LEE, PRESIDENT, aided by a corps of twenty Instructors, including a Professor of Law.

THE next session will begin on 3d Thursday in September, and end on 3d Thursday in June.

Lexington may be reached by stage from Staunton or Goshen on the Virginia Central Rail Road: from Lynchburg by Canal, or by stage from Bonsack's on the Va. & Tenn. Rail Road.

For further particulars apply to Clerk of the Faculty for Catalogue.
July4'67

SABBATH-SCHOOL LIBRARIES.

WE would respectfully call the attention of Superintendents and those wishing to purchase Sabbath-school books, to our list of Sabbath-school Libraries, including—

The Sunday-school and Family Library, No. 2, containing		100 vols.	$16 00.
" No. 3,	"	100 vols.	$16 00.
" No. 4,	"	100 vols.	$16 00.
Juvenile Library, No. 1	"	75 vols.	$ 8 00.
" No. 2	"	75 vols.	$ 8 00.
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Sabbath-school Library No. 1, (Presby. Board of Publication)		100 vols.	$15 00.

In addition to the above we have a large stock of Juvenile books well adapted for Sabbath schools. Also, Question Books in endless variety. Orders from the country will receive prompt attention.

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No. 72 Fourth street,
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Carriage Makers' Materials, &c.	

feb 8

SHELBYVILLE

FEMALE COLLEGE,

SHELBYVILLE, KENTUCKY.

THIS Institution will commence its seventeenth annual session, under the present conductor, on the first Monday of September next. For one session of forty weeks, $240 will cover the expenses of board and tuition in the common branches. Extras at reasonable rates. For catalogues, apply, at Shelbyville, Ky., to aug15 tf REV. D. T. STUART.

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Discourses of Redemption.

Second American Edition; pp. 500; octavo. Price $3.

THE importance of this volume as a contribution to religious literature, and its value to students and to non-professional readers, may be estimated from the following expressions of opinion by critics and journalists of various ecclesiastical parties and denominations. They are selected out of many, as representative of different parties and sections:

[*From the American Presbyterian and Theological Review, New York (New School Quarterly), October,* 1866.]

This volume embodies the results of real scholarship and patient labor. The author has given no little time and attention to this form of Bible teaching, and has succeeded in it in a remarkable degree. He has chosen such topics for discussion, and so arranged the volume as to secure a logical development of the gospel in the order of its communication.

The execution of the work is able and learned. The cardinal doctrines of the Christian system are set forth with clearness of statement and defended with vigor of thought and logic. The author is familiar with the current phases of error and unbelief, and deals them some very heavy blows. The volume abounds with apt illustrations and striking appeals. We commend it especially to theological students and the younger portion of the ministry, as a useful and suggestive work.

[*From the Southern Presbyterian Review, Columbus, S. C., Dec.,* 1866.]

If any man is qualified to pronounce upon the best method of reaching the popular ear, that man is certainly the author of these "Discourses of Redemption." He has been preaching for twenty years to congregations variously composed in four different cities—to professional and public men in the Capital of Kentucky—to business men in Louisville and Baltimore—to students and professors of law, medicine, and the arts in Toronto, and everywhere with large crowds hanging upon his lips.

He is a preacher who stands before the people with a conviction that he is the anointed ambassador of the King of kings, commissioned to deal with his rebellious subjects upon questions no less awful than the majesty of His throne and their own eternal destiny; authoritatively setting forth the divine terms of reconciliation, and praying men, *in Christ's stead*, to be reconciled to God. Wonderfully gifted, indeed, and capable of interesting men in anything, yet, as a preacher and ambassador, confining himself to his *written instructions*, he has demonstrated that the people need no other attraction to draw them to the house of God than a simple, rational, and practical exposition and illustration of the Bible.

It is a matter of wonder to many, that a man of war like Mr. Robinson, incessantly battling for the truth against overwhelming odds; an exile from his country, and the object of a venomous and unrelenting persecution from men who, having no conscience themselves, cannot conceive of a life governed by a high conviction of duty, should be able to write a book like this. To us there is no wonder in the case, any more than there is in Bunyan's writing the Pilgrim's Progress in Bedford jail, or in Luther's translating the Bible in the Wartburg, or in Rutherford dictating his "Letters" in prison-bounds at Aberdeen.

We know of no finer example of popular *gospel* preaching than the discourse on "the Covenant of the Church's Redemption," unless it be the discourse on the "Divine Tragedy of Heaven, Earth, and Hell," in another part of the volume. The only objection that an ordinary preacher can have to it is, that it makes him feel as if he could never preach again.

We have now given our readers some idea of the discussions of the work of Mr. Robinson. It is a book of principles, of *semina rerum*, which, if lodged in the mind, will germinate and bring forth fruit; a book which shows the author to be one of the leading thinkers, as well as one of the most popular preachers of the times; a book which none of our young men who are in training for the Christian ministry, can afford to be without; which every plain Christian, who would have the word dwell in him richly, can study with profit and delight.

We wish we had the space to quote entire the sermon on "The Official Authority, Nature, Limits, and Purposes of Gospel Preaching." It deserves to be written in letters of gold.

[*From the Canadian Independent (Congregational monthly.)*]

It was a fine conception to trace the identity and development of the one revealed religion from the foundation of the world until these last days; and it is here wrought out with great clearness and power. The theology of the book is thoroughly Old School; its polemics keen and unsparing; its illustrations apt and effective, and its practical appeals strong and searching; while the author is sufficiently dogmatical to leap over sundry difficult places in the argument. He makes vigorous war on modern philosophies, "pseudo-philanthropies," and improvements in theology, standing up for "the old paths" in everything. But though we may think that he sometimes substitutes assertion and hard names for proof, there remains a great body of strong and valuable thought, presented in an intelligible and interesting form, luminous "to the people," and deeply suggestive to a student or a preacher. No one can read this book without gaining larger and deeper ideas of the truth, and feeling the ground of faith firmer under his feet.

[*From the Toronto Globe.*]

Such is a brief summary of the leading topics in this able work—a work which is eminently logical, and at the same time thoroughly practical. The theological student and the private Christian may profit alike by a study of its pages. A more thoroughly satisfactory work we have seldom met. The thinking is deep and original, the style clear and forcible, and the illustrations apt and striking, if not always elegant. How amazing it is that one who can grasp great principles as Dr. Robinson does, and who can wield them so powerfully in defence of the orthodox faith, can, when the question of chattel slavery is before him, descend to the use of the veriest sophisms, and utter sentiments opposed to the spirit of both Testaments, as well as the instincts of humanity itself.

UNIVERSITY OF LOUISVILLE.

MEDICAL DEPARTMENT.

FACULTY.

T. S. BELL, M. D., Professor Emeritus of the Science and Practice of Medicine and Public Hygiene.
H. MILLER, M. D., Professor of the Medical and Surgical Diseases of Women.
L. POWELL, M. D., Professor of Obstetrics.
L. ROGERS, M. D., Professor of Materia Medica and Therapeutics.
G. W. BAYLESS, M. D., Professor of Surgery.
H. M. BULLITT, M. D., Professor of Physiology and General Pathology.
C. W. WRIGHT, M. D., Professor of Chemistry.
D. W. YANDELL, M. D., Professor of the Science and Practice of Medicine.
J. M. BODINE, M. D., Professor of Anatomy and Dean of the Faculty.
T. P. SATTERWHITE, M. D., Demonstrator of Anatomy.

THE next regular session will commence on the second Monday in October, and continue until the 1st of March. The dissecting rooms will be opened on the 1st of October, and preliminary lectures will be delivered daily at the College, with clinical instruction at the City Hospital until the regular lectures begin.

FEES—Professors' tickets in full, $120; Demonstrator's ticket, $10; Matriculation fee, $5; Graduation fee, $25.

For information, address

J. M. BODINE, M. D.,
aug15 10t Dean of the Faculty.

CALDWELL FEMALE INSTITUTE,

DANVILLE, KY.

THE next session will begin on Monday, September 9th. Accommodations far superior to those of any other school in Kentucky have been furnished at an original cost of about $85,000. Number of pupils last year, 165. Location in the suburbs of Danville, high, airy, and remarkably healthy. Usually only two, and never more than three pupils in a room. Chambers, dining and recitation rooms, parlor and halls, all lit with gas and heated by steam, in a manner approved by the highest medical authorities.

For catalogues, etc., address
aug15 3m REV. L. G. BARBOUR.

Missouri Medical College,

ST. LOUIS.

ANNOUNCEMENT FOR SESSION OF 1867-'8.

FACULTY.

Jos. N. McDOWELL, M. D.,
Professor of Surgery and Surgical Anatomy
JOHN S. MOORE, M. D.,
Professor of Theory and Practice of Medicine.
W. M. McPHEETERS, M. D.,
Professor of Materia Medica and Therapeutics.
J. H. WATTERS, M. D.,
Professor of Physiology, Pathology and Clinical Medicine.
CHARLES O. CURTMAN, M. D.,
Professor of Chemistry and Pharmacy.
B. F. SHUMARD, M. D.,
Professor of Obstetrics and Diseases of Women and Children.
DRAKE McDOWELL, M. D.,
Professor of General and Descriptive Anatomy.
JAMES C. NIDELET, M. D.,
Demonstrator of Anatomy.

The lectures of the session 1867-8 will begin on the FIRST OF OCTOBER, and close on the FIRST OF MARCH.

The Faculty was thoroughly reorganized after the close of the war, and the success of the College during the past winter was equal to the most sanguine expectation of its friends.

The Faculty design giving a thorough course on all the branches usually taught in the medical institutions in this country, having supplied themselves with all the appliances required for illustration. Prominence will be given to Clinical Medicine and Surgery, for which purpose the various large and well-regulated hospitals of the city will be resorted to.

Anatomical material in St. Louis is both cheap and abundant, and every opportunity will be afforded the students to make themselves thorough anatomists.

St. Louis is accessible to all parts of the South and West, by river and railroad.

Board can be had at reasonable rates.

Fees for the Lectures (each Professor $15).....	$105 00
Matriculation Fee (paid only once).....	5 00
Demonstrator's Ticket.....	10 00
Graduation Fee.....	20 00

Students, on arriving in the city, will call at the College, or at the office of the Dean, southwest corner of Fifth and Market streets.

JOS. N. McDOWELL, M. D., Dean.

FOREST ACADEMY,

A PRIVATE BOARDING SCHOOL FOR BOYS.

B. H. McCown, Principal.

THE next annual session will begin the 2nd of September next, and close the 20th of June, 1868. For particulars address

B. H. McCOWN,
Hobbs' Station, Lou. & Lex. R. R.
Jy25. Jefferson county, Ky.

SOUTHERN HOME SCHOOL

FOR YOUNG LADIES.

[Established in 1842.]

NOS. 197 & 199 ST. CHARLES ST., BALTIMORE, MD.

MR. & MRS. WILSON M. CARY, } Principals.
MRS. GEN. JOHN PEGRAM, }
Assisted by a full corps of able instructors.

DUTIES resumed on the 20th of September. French is the language of the school.

No pains are spared to render this Institution deserving of the encouragement it has always liberally received from the Southern people. Upon these friends alone it now depends for patronage.

For circulars containing full information, address either of the Principals as above. s5 tf

Kentucky School of Medicine,

(WEISIGER BLOCK).

Fourth street between Green and Walnut.

FACULTY.

BENJ. W. DUDLEY, M. D.,
Emeritus Professor of Surgery.
J. A. IRELAND, M. D.,
Professor of Obstetrics and Diseases of Women and Children.
A. B. COOK, M. D.,
Professor of Principles and Practice of Surgery.
L. J. FRAZEE, M. D.,
Professor of Materia Medica and Therapeutics.
J. W. BENSON, M. D.,
Professor of Anatomy and Clinical Surgery.
JAMES M. HOLLOWAY, M. D.,
Professor of Physiology and Medical Jurisprudence.
J. W. MAXWELL, M. D.,
Professor of Chemistry.
J. S. MOREL, M. D.,
Professor of Principles and Practice of Medicine.
W. TALBOT OWEN, M. D.,
Lecturer on General Pathology.
F. A. SEYMOUR, M. D.,
Lecturer on "The Fluids of the Body."
GEO. J. COOK, M. D.,
Demonstrator of Anatomy.

THE FIFTEENTH SESSION of this Institution will commence on the FIRST MONDAY IN OCTOBER, 1867, and continue until the last of February, 1868.

FEES:

Matriculation.....	$5 00
Lectures.....	65 00
Hospital.....	5 00
Demonstrators.....	10 00
Graduation.....	25 00

For further particulars, address

PROF. L. J. FRAZEE,
Dean of Kentucky School of Medicine.
Aug. 22 6t.

THEOLOGICAL SEMINARY.

COLUMBIA, S. C.

THE session of this Seminary for 1867-'68 commences on the third Monday, (the 15th) of September next.

FACULTY.

GEORGE HOWE, D. D., Professor of Biblical Literature.
A. W. LELAND, D. D., Professor EMERITUS.
J. B. ADGER, D. D., Professor of Ecclesiastical History and Church Polity.
JAMES WOODROW, Ph. D., M. D., Perkins Professor of Natural Science in connection with Revealed Religion.
WILLIAM S. PLUMER, D. D., L. L. D., Professor of Didactic and Polemic Theology.

THE SEMINARY is under the immediate care and supervision of the General Assembly of the Presbyterian Church in the United States. Though specially founded for the education of ministers for the Presbyterian Church, it is open to students who are members in good standing of any other Church of Christ, and are possessed of the requisite attainments in learning. The Library contains 18,000 volumes of choice and valuable works. The buildings are pleasant and commodious, and capable of accommodating from 90 to 100 students. It is located in a pleasant and healthy town, in a portion of it which escaped destruction during the war, and is of easy access by railway from all parts of the land. Students preparing for the ministery of the Presbyterian Church, needing pecuniary aid, have always been provided for. No charge is made for Tuition, Room Rent, or use of the Library. The course of study extends over a term of three years, and full instruction is given to each class in every department. The Seminary is rapidly rising from the state of depression in which it was left by the ravages of war. July 18 tf

HAMPDEN SIDNEY COLLEGE, VA.

The eighty-third annual session of this College will commence on Thursday, the 5th of September next, and close on Thursday, the 12th of June.

FACULTY.

Rev. J. M. P. Atkinson, D. D., President and Professor of Moral Science and Political Economy.
Charles Martin, A. M., Professor of Greek Language and Literature.
Lewis L. Holladay, A. M , Professor of Physical Science.
Walter Blair, A. M., Professor of Latin Language and Literature.
Delaware Kemper, Professor of Mathematics.

All necessary expenses (including board, tuition, fuel, and washing) to students not entering on scholarships, about $300. To those entering on scholarships, about $250.

For further information, apply to the undersigned at Hampden Sidney College, Va.

N. B. Private instruction in Modern Languages will be given by a member of the Faculty long resident on the continent of Europe. Arrangements have been made to afford instruction in Civil Engineering to any who may desire it. J. M. P. ATKINSON.

**SILVER TIPS FOR CHILDREN'S S

[Continued from first page.]

so altogether extrinsic to each other as to leave without excuse the almost universal propensity to confound them together.

The world kingdom, or State, is *mediately*, only, of Divine origin. It grows out of the social constitution, Divinely appointed to man, and is framed and fashioned, as to its form of organization, by the natural intelligence of man, inspired by the pressure of his wants, necessities, and occasions. But the spiritual kingdom, or Church, is *immediately* of Divine origin, and all its laws and agencies have been directly revealed from heaven.

The State is a *natural institute*, for the protection of man's interests, of life, liberty and property, during his temporary existence here. The Church is a *supernatural institute*, for the benefit of man's interests as an immortal creature here and hereafter.

The State, even as to its Divine authority, which lies back of its immediate authority from the will of the people, is from Christ Jesus as God the Creator, and contemplates man as simply *man the creature*. The Church, as to its Divine authority, is from Christ Jesus, God the Saviour, and contemplates man as man the sinner. The State has for its rule of action, primarily, the great ethical law of nature as reason interprets the record of it, written by the Creator, in the physical, intellectual, and moral constitution of man. The Church has for its rule of action, primarily, the great law of God the Saviour, as revealed directly and supernaturally by Him to the Church through the first four thousand years of her history.

The head of the State is the man Cæsar—such ruler or rulers as the people may select and clothe with authority to represent and rule over them. The Head of the Church is the Lord Jesus Christ, who calls, qualifies and commissions men to act in His name, upon the call of the people for the exercise of this ministry among them.

The efficient power of the State is the power of the sword to enforce a compulsory obedience, and having special reference to the lawless as "a terror to evil doers." The efficient power of the Church is the power of the word to persuade men and to be the instrument through which the spirit "shall make them willing in the day of his power."

The subjects of the State are the masses of the families as citizens whom it aims to protect in their rights by restraining the lawless and wicked. The subjects of the Church are the "families that call on the name of the Lord," even God's elect, whom it seeks to train as citizens of an eternal kingdom.

The laws of the State are in their nature *vindicatory*, for the suppression of wickedness by an appeal to fear; and their spirit is that of the judge and executioner avenging justice. The laws of the Church are in their nature *disciplinary*, a means of grace for the correction and spiritual restoration of the erring brother. A society educated only under the eye and up to the standard of the law of the State, which can take cognizance of overt acts, would be a community of knaves and sharpers and determined villains. A society educated under and perfectly up to the law of the Church, appealing to the conscience and "reaching to the thoughts and intents of the heart," would be a society already in the enjoyment of millenial peace and love. Hence the blasphemous effrontery of the pretence to legislate by the State for the sympathies of a man's soul which rises independent of their bolts and bars as Gabriel on the walls of heaven; to say nothing of its violation of the great "act establishing religious freedom" which confines the jurisdiction of the magistrate to overt acts. In short, while the State is a society for the mutual protection of men, and their comfortable enjoyment of life, liberty and property in the present temporal estate, the Church is the society of the elect of God, the manifestation of the eternal purpose to redeem the mediatorial body of Christ, and a means of calling, training and edifying the willing subjects of redeeming grace.

It would appear therefore that, while both the kingdoms are of God one *mediately*, the other *immediately*; while both have to do with men—the same men it may be—as the subjects of their government; and while both have as an ultimate end the glory of God; yet these two kingdoms are so extrinsic to each other in their nature and functions, and have really so little relation to each other when intelligently comprehended, that the difficulty really is to see how they can have any relation of mutual connection, rather than how to prevent a confounding of the functions of the two. For being constituted for action in spheres radically different, they can no more discharge one the functions of the other, or one assist the other in the discharge of its offices, than the "creeping thing" of the earth, or the fish adapted to move in the waters, can assist the fowls of the air in the discharge of their functions to fly.

Not only has the Church no commission to discharge the functions of the State, but the Church has no light in regard to the affairs of State—though she be a witness for the truth and a teacher—which the State already has not. The authority of the Church being spiritual, and resting wholly upon moral suasion to secure voluntary obedience, has no adaptation to the sphere of the State as a government of force, and cannot possibly be of use except remotely and indirectly. And even though undertaking only indirectly to manage or assist in managing the affairs of the State, the Church at once loses her power to secure obedience to her own authority, and thus fails to accomplish either her own spiritual ends or the secular ends of the State. Nor can the State any more have a commission to discharge the functions of the Church or to assist the Church in the discharge of her functions; nor has it the *ability* so to do, even independent of the question of the *commission* to do so. For what if it be a Christian State, as men would call it, having the light of revelation? Yet the State has not, as such, that illumination of the Holy Spirit which alone can rightly interpret the gospel. That gospel Jesus declares is "hid from the wise and prudent and revealed unto babes." The unconverted statesman, even with the truths of the Bible accepted intellectually, is not thereby any the more competent to legislate for the Church than if he were an enlightened Pagan. Sad experience should have taught the world long ago that the worldly man, hardened by the process of perceiving the truth and yet searing the conscience against it, is not the man to be, in his official character as a statesman, a "nursing father" to the Church. That Atheists, Deists, despisers, haters, and determined antagonists of the truth as it is in Jesus, are the peculiar product of Christian lands. The only form of Christianity that such men will, as statesmen, be disposed to patronize is the gospel of Formalism, Rationalism, or Latitudinarianism; those who affect to walk in gospel ways, while the true apostles weep over them as "enemies of the Cross of Christ."

And aside from considerations of this sort, the authority which the State exercises, and its agencies for accomplishing its purposes are, as has been shown, utterly repugnant to the nature of the Church's agencies and work, being a power of compulsion and not a power of moral suasion. It cannot therefore really aid the Church in the discharge of her functions any more than the terrapin could aid the hawk in flying.

Such are the inferences we draw as to the origin, nature, and the functions of the Church and State respectively, from Christ's summary declaration of them. And if we examine now the inspired history of the Church, under any and every dispensation, we shall find these inferences sustained by the historic teachings of the word as to the relations of the Church to the State.

[*Remainder next week.*]

Good Sense of the Freeman's Journal.

We commend the following very sensible remarks of a Roman Catholic journal to the special attention of a certain class of Christian or semi-Christian people, who deem it an evidence of their praiseworthy liberality of feeling to turn over the education of their daughters to Roman Catholic teachers.

We happen to know incidentally something of the facts concerning the location of Mr. Davis's children at school, from having met his family at the Falls in the summer of '65. The children were placed in school at Montreal merely as a temporary arrangement, and rather against the wishes of their excellent grandmother—an earnest, thorough-going, evangelical, Episcopal lady, who, as Mr. McMaster rightly supposes, entertains the good old-fashioned notions of the education of children.

But our object was simply to call attention to the very sensible and suggestive remarks of the *Freeman's Journal:*

MR. JEFFERSON DAVIS'S FAMILY AFFAIRS.

A gossip of the *New York Herald*, some time ago, had a paragraph about how some young Canadian girl had said she had been the school-mate of the daughter of Mr. Davis in Montreal, and how Mr. Davis had taken his daughter, of very tender years, away for fear she would become a Catholic. The idle babble of these daily papers is not fit to be seriously noticed; but the *Catholic Telegraph*, of Cincinnati, comments on the fable, and suggests that there was a show of bigotry in Mr. Davis doing as he was, falsely, charged. On this we take issue. Mr. Davis is reputed to be a member of the Protestant Episcopal Church. As such, if he thinks that the only true religion, he would be bound to bring up, in it, his children. There would be no "*bigotry*," only *conscientiousness*, in the case. Mr. Davis would have acted in a manner perfectly correct, on such a supposition of his sentiments, in removing his child from a school where she was likely to imbibe a belief her father did not approve.

Just reverse the picture. Suppose some *Protestant* Academy had given kindly shelter, for a time, to a daughter of Beauregard's, or of the gallant General Pat. Cleburne's, had the latter hero survived the war. What *Catholic* would doubt the course the father should take in either of these cases, especially were there any danger of a daughter—a mere child—being turned from the religion of her parents by the influences of a boarding-school.

But, as it happens, and as we know from near family connections of Mr. Davis, *there is not one word of truth* in the story. Mr. Davis, however, entertains some of our own old-fashioned notions. He believes in children—especially girls—being brought up *inside of the families they belong to*—when there are circumstances that permit this home education. More than a year ago, some of Mr. Davis' family connections established a family home in Montreal. *He*, by an unspeakable outrage, was still a prisoner of State, under orders of Andrew Johnson.

But so soon as there was a *home*, even temporary, for his children to resort to, it was the natural impulse of the heart of the illustrious prisoner that his children should not be left to the care of *strangers*, however kind or good. Prison-life intensifies the regard for home, in noble natures. The infant daughter of Mr. Davis was, therefore, more than a year ago, taken to her grandmother's house, as her *natural home*, while her illustrious father was in the prison of his political persecutors. There was no question at all about her religion. Her infancy was too inchoate to admit such a suggestion. The good Ladies of the Sacred Heart, near Montreal, were sincerely thanked for their loving care of the little one, in a moment of terrible misfortune. But the *natural* place for such a little one was with *her own family*. It was *cruel* to wound the affections of the heart by newspaper paragraphs.

Why cannot the distinguished exile and his interesting young family be permitted to have the *quiet* and the silence from idle gossip that they crave?

Rev. S. J. P. Anderson, of St. Louis, Mo., who has been in Virginia some weeks for his health, writes from the Healing Springs: "I have just completed a month at these unrivaled Springs, and with a grateful heart record that their efficacy has been most wonderful—making me feel as if I had a new lease of life, and causing me to long to buckle on the armor for another campaign in the service of Him who is dealing so mercifully with me. Indeed, it is difficult to see how any one would fail to improve here."

Happy and not Happy.

These words were spoken *by* a young man, about a month before he died of consumption.

I found him sitting near the fire, and I asked him, had he peace in his soul through faith in the Lord Jesus.

He gave me no answer.

I spoke to him for some time, in a general way, about the great love which God has manifested in giving His only Son to die for us, that we might not perish, but have everlasting life. He listened very attentively, and I asked him, was he a believer in Jesus the Son of God?

No answer.

I continued my conversation, dwelling on the finished work of Jesus on Cavalry, and asked him the third time, Are you happy?

"I am happy, and I am not happy," he said despondingly; "but, alas! it is not the right sort of happiness."

"I have been one of the most wicked-living young men in Liverpool. I have endeavored to make as many infidels and blasphemers as I could, although I always knew that there is a God, a just God. I believe the Bible to be true, though in public I said it was a lie; and, in the face of a condemning conscience, I labored to make people blaspheme the name of Jesus."

"And what do you mean when you say you are happy?" I asked.

"I mean this, that as I lived for the devil and served him here, I am going to be with him now! for I know I am dying, and it is perfectly just in God to send me to hell forever. He not only gave me warnings from His word, but he gave me two warnings by sickness. In each I promised that if He lifted me up I would renounce my evil ways, and serve Him; but I only became worse than ever I had been before. This is the third and last time. God is taking me away now, and I am going to hell! I am lost!"

"Ah!" he said, with much emotion and emphasis, "I know there is a just God, and a hell for those who disobey Him. I knew it all my life, and they all know it, though they deny it as I did" (meaning his infidel companions).

"You said that you were lost."

"Yes," he said, "and I believe it."

"But you look only on the dark side, when, blessed be God, there is a bright side too."

"That holy God, against whom you have rebelled all your life, so loved poor, lost, condemned sinners, that He gave His own beloved Son to die on Calvary, that they might not perish, but have everlasting life. (John iii: 16.) Jesus left the bosom of his Father in glory, stripped Himself of his robes of majesty, laid by his regal crown, took upon him the form of a servant, humbled Himself even to suffer the shameful, ignominious death of the Cross. For whom did He do this? For lost, condemned sinners."

"Thou art lost and condemned; therefore He did it for thee; for He came to seek and to save the lost. (Luke xix: 10.) He came to seek and to save you. He is speaking to you to-day. Are you willing to be saved by Him? He is willing, if you are. He is able to save even to the uttermost, the vilest sinner under heaven, who comes to Him and believes the precious news which He proclaims to sinners.

"His blood can make the foulest clean,
His blood availed for me."

"He came not to call the righteous, but sinners to repentance."

"When can a poor condemned culprit best learn the love and compassion of his sovereign? Is it not when the officer is reading the reprieve at the cell door, when he reads the full and free pardon for all his transgressions?"

"Yes," he replied.

"Well, here I am, one of his Majesty's servants, reading the reprieve for *you*; a full and free pardon for all your sins, though they be many, and aggravating to God. (Isa. i: 18.) If you believe it and receive the Lord Jesus Christ as your Lord and Saviour, you will be free, you will be saved (1 Tim. i: 15.)

"It is *not* for all your past transgressions that you will be damned. It is for the rejection of Jesus as your Saviour and Substitute, as the One who bore your condemnation in his own body on the tree. It is for rejecting the good news, the reprieve which He now offers you.

"When the Lord Jesus hung suspended on the Cross, with his dying breath He said, 'IT IS FINISHED,' the work of salvation completed. He that believes for himself shall be saved, is saved, and shall not come into condemnation, but is passed from death unto life."

When I was leaving him he said: "What you have said to me seems to cast a ray of hope into my soul."

I called two days afterwards, and asked him, "Have you been thinking of those sweet and precious words of Jesus, 'It is finished?'"

"Yes," he said; "I have scarcely thought of anything else since you were here."

I dwelt more fully on the same words, and said: "Suppose you owed a debt, and the sentence of the court was, 'Cast him into prison till he pays it.' You had no means to pay it. But a friend comes in and offers to pay it for you. Now, if you believe your friend, and accept his offer, you would have joy and peace in your mind; because you would know that there was no prison for you, no condemnation for you.

So it is in regard to the eternal debt you owe. Jesus, the great friend of sinners, comes in to you to-day and says, 'IT IS FINISHED!' I have paid it with my own life-blood. I have borne your sentence and condemnation in my body on the Cross. He that believes in Me shall be saved.

"God raised Him from the dead, to show that the work was once and forever finished.

"If you believe this good news now, and look to Jesus for pardon, you *will be saved*. Then there will be no prison—no hell—no condemnation for *you!* but, believing in Jesus Christ, heaven will be your home, Jesus your Saviour and friend, and God your Father!

"Your authority for believing this is the word of Jesus. Jesus says it, you believe it, and you are happy."

He looked up to me with such a meaning, happy countenance, that I shall never forget, and said, "Oh, my God! hast Thou loved *me* thus, who cursed thy blessed name so often? Yes, Thou hast. I see it now. I do believe it. I am saved. I am happy."

This unexpected declaration caused his wife to weep audibly.

He looked at her and said, "Weep not for *me now*; but rather rejoice; I cannot weep except for joy, for I would not for a thousand worlds be left here. I am going to Jesus, which is far better—He who loved me, and gave Himself for me."

A few days after I asked him, "Do you find Satan tempting you to doubt your safety and security in Jesus?"

"No," he replied; "I feel strong in faith, so much so that if all the devils in hell were in my room, I could laugh at them, and tell them to do their worst."

"Why are you able to say that?"

"Well," he said, "because Jesus says to every one who believes in Him, 'I will never leave thee nor forsake thee;" and He has power over the whole of them. HE is my Saviour, and I am his."

And thus he passed away, a noble conqueror, bearing from earth's dark battle-field the palm of victory and crown of glory, all through Jesus, who loved him, and gave Himself for him.

Dear reader, are *you* unsaved? this is all for you. Are *you* a great sinner? Like this poor man, you may receive a full and free forgiveness through the blood of Jesus. Oh fly to Him, and then you will be safe indeed.

P. J. G.

For the Children.

The Heathen Mother.

"Thy kingdom come."

"Next Sabbath is missionary day." So spoke Mr. Monroe to a class of boys before him. "I hope you will not forget to bring something, but come prepared to do whatever you are able, only let it be your own money, and no one else's,"

"What do you mean, Mr. Monroe?" asked one of the boys. "We would not give what does not belong to us."

"No, Walter; I should be very sorry indeed to think any of my boys would do that. I mean simply this: if you give, let it be of your own money. Do not go to your parents and ask them for it."

"I always do that, Mr. Monroe." said Louis Harvey.

"Then, Louis, you never really give anything."

"Why, Mr. Monroe, father is always willing to give it to me, and has done it ever since I was a little boy. I don't see but that that does as much good as if I took my own money, and I want that for other things.,'

"I did not mean to say, Louis, that the money of your father's that you sent would not work the same for the heathen as if you sent your own, although I have my doubts as to whether God would bless what was given in that way as much as if there had been self-denial in the giving; but apart from that, it does not do the same good to yourselves."

"I do not see that it does us any good anyhow."

"No, of course not, if every time a collection is taken up you simply ask your father for the money and drop it into the box. If you were willing to deny yourself a little, I think you would soon begin to be more interested in the heathen, and you would wish to know the result of your self-denial."

"I never think about what becomes of the money, the heathen seem so very far off."

"Yes I suppose so; but they would not, if you knew more of their condition, and really desired the hastening of the day when God's kingdom should come over all the earth."

The bell rang, and the teacher was stopped from further conversation with his pupils. He went from them that day with the inward prayer that they might first be led to the Saviour themselves, and then taught to long for the coming of his kingdom in less favoured lands.

The week passed by, and with the Sabbath the boys were again collected, together with their teacher. As he held out his hand to receive the money which each had brought, he looked into his eyes to see if he had followed his advice and been mindful of his wishes. Each looked down, sensible that he had not acted according to his teacher's desires' until he came to the last two.

"I have none to-day, Mr. Monroe."

"None, Walter? I am sorry for that,"

"So am I, and I did not intend it should be so. I had some of my own that I had been keeping all the week to bring———." He hesitated, and Mr. Monroe said,

"And you forgot it this morning?"

"No, sir, I did not forget it; but yesterday, as I was passing a store, I saw something that I wanted very much. I thought over it a long time, and at last I concluded that I would buy it, and get the money from father once more. Next month I would certainly save some of my own."

"Why did you not get it from your father, as you had determined?"

"I was thinking it over last night, and concluded it would be showing more respect for you to come without it, than to bring some of father's, after you had said as much as you did against our doing so."

"You are right, Walter. I thank you that you had so much regard for my wishes. Next month I hope you will not be too strongly tempted."

"I hope not, I am sure."

Next came Louis Harvey, He looked up with a smile as he placed in Mr. Monroe's hand a bright silver quarter.

"I am glad that two among you have profited by last Sabbath's lesson, one in the intention to do right, the other in carrying that intention into practice. And more than usual, too, Louis. How is that?" Louis looked down, and said, softly,

"You said, Mr. Monroe, when once we wished God's kingdom to come, we would be interested in the heathen, and be willing to give our own money to send Bibles and missionaries te them. I have learned the truth of what you said this week."

"What has made you feel so, Louis? May I ask?"

"There was a missionary from India who came to see father last Wednesday night, and told us some things that made me feel how badly off they were in that land, and how much in need of the Bible. I wish I might do more for them. I will try this month to see if I canont save more for our next collection."

"I wish we could hear the missionary too," said one.

"Can't Louis tell us all that he said, Mr. Monroe?" asked Walter.

"Yes, if he pleases; I should be glad to hear him too. What do you think about it, Louis?"

"I think perhaps I can tell the story which most interested me. It is like what has often been told before, but somehow what you said last Sabbath made me think more about it, and then this gentleman was a friend of the woman's, and that brought it nearer home. It seemed more like truth." The substance of the story was the following:

There was a young woman, who, with her husband, lived very happily in the northern part of India. They had one child, a baby not quite a year old. It was of an age to make itself particularly dear to its parents, and they watched with joy its laugh of recognition when they came near it, and its many other baby ways to attract notice to itself. At length, over the happiness of their home there fell a shadow. Sickness visited the husband in a severe form, and all efforts to heal him seemed of no avail. His wife came to him one morning, saying she had found a remedy. The cause of his long sickness was known, and it should soon be removed. Her face bore strong evidence of weeping, and her manner betrayed great agitation. In alarm he inquired of her the cause. She replied that the god of the river Ganges was angry that they had so long withheld their offspring, their only one, from him, and his anger would not be appeased until they had offered the sacrifice. The priest had told her this.

Her husband started as if from the shock of a thunderbolt, and tried to believe it otherwise; but the authority was too high to be denied. The demands of their god must be respected. For the next few days they watched with tearful eyes their babe, and held it fondly to their bosoms, as if naught could tear it away. At length the end came, the day that had been fixed upon, and she was to take the babe and offer it up to the river Ganges. She arose early in the morning, without her husband's knowledge, dreading the parting from him, and fearing lest he might detain her and her own weak resolution give way. She had to walk many miles to accomplish her object, with the heavy load about her heart almost bearing her to the earth. She arrived at the brink of the river, stood for a few moments looking into the face of the babe, as she pressed it more closely to her breast, kissed it for the last time, and then threw it into the river, An irresistible impulse held her there, and she saw her child stretch out its hands as if in mute supplication for help; then it sank beneath the water, never to rise again.

With a broken heart she returned to her now desolate home. Life had lost its attraction to both father and mother, but still they lived on with this heavy sorrow upon their hearts. Time did not seem to soften their grief. The babe had so closely entwined itself around their hearts, that it could not thus rudely be torn from them without causing deep pain and agony. There was nothing to reconcile them to it; they only bowed to an irresistible fate. At length the missionary went to the place where they lived. He saw them amidst the crowd who had gathered together to celebrate one of their feasts. He noticed the sadness of their countenance, though they were surrounded by gayety and festivity, and although he did not know the nature of their sorrow, he longed to pour into their bleeding hearts the balm of Christian consolation. He watched his opportunity for speaking with them; but when he asked the cause of their sorrow, expressing his hope of offering comfort. they shook their heads mournfully, as if that could never be their portion again. He, however, drew from them their story, and spoke to them some of the plainest of the Bible truths. By degrees their eyes were opened; the Holy Spirit removed their prejudices. In time the missionary had the happiness of administering to them the rite of Christian baptism in acknowledgement of their turning from their heathen gods, and of their faith in the one Jehovah. One of the mother's first exclamations after the truth began to dawn in her mind, was, "Oh, sir, that you had come sooner, then I might have had my darling with me now! But I must not complain for now I have hope of seeing her in heaven, and then we shall never be parted."

The story seemed to have had its effect on all their minds, and for a while the boys were all silent. Mr. Monroe was the first to speak.

"And so, Louis, this was what made you wish to do good to the heathen and send aid to them."

"Yes, sir; and his tones became too low for any but his teacher's ears; "I knew how badly mother felt when little sister died, although she knew that God had taken her to himself, and I thought how terrible it must be for a mother to have to throw her only child into a river."

"I do not wonder at its effect. I only hope it may influence all the others in the same way. What do you think boys? Will you be more willing to give your own money now, that such customs may be done away among them?"

"Yes, sir.,'

"I hope so."

"Indeed we will."

"In that case, this morning will not have been thrown away, although your regular lessons have been neglected. Let the remembrance, my dear pupils, of God's goodness to you in placing you in this highly favoured land and blessing you with Christian parents, lead you to give yourselves to Christ in these your youthful days. Ask him to reign in your own hearts, and then there will be far more earnestness in your prayer, 'Thy kingdom come.'"

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