Margaret Murray.

FREE CHRISTIAN COMMONWEALTH

Volume III. LOUISVILLE, KY., THURSDAY, OCTOBER 31, 1867. Number 5.

The Cry of Distress from Dr. Janeway and his Executive Committee.

We find in our exchanges, a Circular from Dr. Janeway in behalf of the Executive Committee of Domestic Missions, at Philadelphia, which, in view of the facts concerning the use made of money for Missions, revealed in the last Annual Report and noted in our *Scholia* on the Minutes of the Assembly of 1867, is very significant.

We said, in our last Report to the General Assembly. "If the measure of the Church's liberality be the same during the year, on which we have just entered, our treasury will be exhausted, balance and reserved fund, by the beginning of October next." *The collections for the six months past have not increased*, they are slightly below the amount of the corresponding months of last year. In the meanwhile, we have to carry the *enormous load of the last year's appropriations*, and are now at the mercy of God's people. Great pressure was laid on us last year—strangely exaggerated reports of our supposed large means were put in circulation, and if we sought to repress these demands, *intimations were sometimes given that the Presbyteries would manage independently of the Board*. The Committee on Freedmen, unable to collect funds to carry on, as they wished, their work, applied to us for aid to the amount of $9,000. Willing as all were to aid them, prudence seemed to require that the Board should not issue promises to pay, which they might not be able to fulfil,—aid was, however, granted.—This hastened to embarrass us, and it will be *impossible* to continue this aid, unless we receive the means from the churches. Our receipts for six months, to September 1st, were $33,099,—not enough by one half to meet the obligations which matured. Thus our Reserved Fund has melted away, and our present embarrassment has occurred. The Board of Publication can find no field opening for their volumes, except through us. The board of Church Extension need erect no churches, unless we send out men to gather the congregations; and the Board of Education will find it useless to urge men into the ministry only to starve, or turn to secular pursuits. And yet, relatively, this Board, so essential to all church success, *is the most poorly supported of them all*, —we have urged leading brethren in the Presbyteries and Synods to present our claims, and strive to arouse a slumbering church; with what success we know not yet. The crisis is upon us, and the question of our future will soon be determined. If the Church wills contraction and the arrest of all advance, the Board has only to obey—our measure can only be with the ability conferred. We can only expend what, as your almoners, you permit. *We implore you, brethren, to consider the case as presented—cast not aside this circular.* The collections of last year are inadequate—they must be largely increased, or we must fall back. Give facts to your people.—Spread the vast proportions of this work before them,—the twenty millions of our native population,—the inflowing immigrants cast upon our sympathy, *the four millions of emancipated slaves, whose future must soon be determined*—spread them out and ask them for the love of Christ to give to this magnificent cause as God has prospered them.

By order of Executive Committee.

THOMAS L. JANEWAY,
Cor. Secretary.

Far be it from us to feel any pleasure in the contemplation of the embarrassments of the real Domestic Missionary work of the true Presbyterian Church. But candor compels us to say that if we feel no pleasure, we feel no particular emotion of sorrow in observing the signs of a loss of confidence among the churches in the Board of Missions at Philadelphia, since the Assembly of 1865 constituted it a Holy Inquisition to sit in judgment upon the political soundness of the men to be sent forth by the money of Christian people to preach the gospel to the poor. We feel persuaded that at least one-half of the contributors to the Domestic Mission funds since 1865—at all events the contributors of one-half the funds—had they really understood that these funds were applied solely to support emissaries of the "doctrine-loyalty-and freedom"-gospel of the Assembly, would as soon have put their greenbacks into the fire as into the hands of the junto at Philadelphia.

And who will wonder that we should even feel a sort of pleasure in finding the churches stopping the rations of men who as revealed in their Annual Report and noted in our *Scholia*, had last year deliberately perverted a large portion of the Church's missionary money into a *corruption* fund for carrying on the work of distraction and division in the churches of Kentucky and Missouri? Our readers will recall the statement in the Annual Report to the effect that chief among the causes of the large disbursements last year, was the necessity of sustaining men in Kentucky and Missouri whose treachery had lost them the confidence of the people who used not only to sustain them, but to contribute largely also to the Missionary funds.

Only the other day we noticed among the proceedings of a meeting, called a Synodical meeting, at Covington, Ky., to call on Dr. Janeway and his Inquisitorial junto at Philadelphia for $1,500 a year toward the support of the unscrupulous emissary who had been employed last year to do the dirty work of McKee, Humphrey & Co. in distracting, befooling, and seducing into the Northern apostasy, little fragments of the "silly women" of both sexes in the feeble little churches of Kentucky. Now how many of the Christian people of the Northern churches, if they really understood the nature of the work done by this Kentucky emissary, would be willing to contribute a dollar of this $1,500, or of the $15,000 probably spent for similar purposes in Missouri and elsewhere?

We are free to say that we are not sorry to find the "secret service fund" and the "corruption fund" melting away, as Dr. Janeway so pathetically describes it. But having said this much, we will do Dr. Janeway the justice of allowing him to tell all the essential parts of his own story, and give him the comfort of knowing that we, at least, have "*cast not aside this Circular!*" If we have any readers of the "Southern celestial" type—those whose sympathies are so warm for the poor suffering brethren, and whose influence and money are always ready for the support of their persecutors direct or indirect—to make the South suffer more, we suppose, that they may enjoy sympathizing with them more, we give them a chance to be moved by Dr. Janeway's appeal.

The Statutory Church History of Scotland.

No. 2.

It has been shown in No. 1 of this series that the Scotch Parliament formally enacted the old Confession of Faith in August, 1860, even before the meeting of the so-called "first General Assembly," which occurred in December, 1560, and January, 1561. Nor after this Assembly of the Church adopted the "First Book of Discipline," would even the Privy Council, as such, authorize it as sanctioned by the civil government. The Presbyterian Church, therefore, was only the Presbyterian Church in Scotland, not the Church of Scotland, for the first seven years of its existence, until recognized by the following act of Parliament in 1567. It will be observed that even this act does not enact the First Book of Discipline, but recognizes a Church as existing:

ACTS DECLARING THE TRUE CHURCH, AND AS TO THE KING'S OATH.

1. *Concerning the True and Holy Kirk, and of them that are declared not to be of the same* (*Act* 1567, c. 6).

Item, Forasmuch as the ministers of the blessed Evangel of Jesus Christ, whom God of His mercy has now raised up amongst us, or hereafter shall raise, agreeing with them that now live in doctrine and administration of the sacraments, and the people of this realm that profess Christ as He now is offered in His Evangel, and do communicate with the holy sacraments (as in the reformed kirks of this realm they are publicly administered) according to the Confession of the Faith: Our sovereign lord, with advice of my lord regent and three Estates of this present Parliament, has declared and declares the aforesaid Kirk to be the only true and holy Kirk of Jesus Christ within this realm. And judges and declares that all and sundry, who either gainsay the word of the Evangel received and approved, as the heads of the Confession of Faith professed in Parliament of before, in the year of God 1560 years, as also specified in the Acts of this Parliament more particularly does express, and now ratified and approved in this present Parliament, or that refuse the participation of the holy sacraments as they are now administered, to be no members of the said Kirk within this realm now presently professed, so long as they keep themselves so divided from the society of Christ's body.

2. *Concerning the King's Oath, to be given at his Coronation* (*Act* 1567, c. 8).

Item, Because that the increase of virtue and suppressing of idolatry craves that the prince and the people be of one perfect religion, which of God's mercy is now presently professed within this realm, therefore it is statute and ordained by our sovereign lord, my lord regent, and three Estates of this present Parliament, that all kings and princes, or magistrates whatsoever holding their place, which hereafter in any time shall happen to reign and bear rule over this realm, at the time of their coronation and receipt of their princely authority, make their faithful promise by oath, in presence of the Eternal God, that during the whole course of their life they shall serve the same Eternal God to the uttermost of their power, according as He has required in His most holy Word, revealed and contained in the New and Old Testaments. And according to the same Word shall maintain the true religion of Jesus Christ, the preaching of His holy Word, and due and right administration of the sacraments now received and preached within this realm; and shall abolish and oppose all false religion contrary to the same; and shall rule the people committed to their charge according to the will and command of God, revealed in His aforesaid Word, and according to the lovable laws and constitutions received in this realm no wise repugnant to the said Word of the Eternal God; and shall procure to the uttermost of their power, to the Kirk of God and whole Christian people, true and perfect peace in all time coming.

Thus the matter stood until, in 1578, Andrew Melville commenced his labors for the organization of a constitutional Presbyterianism, and procured the adoption of the Second Book of Discipline, finally, by the Assembly of 1581. Thus the Church stood under a formal constitution, appointing Presbyteries, Synods, and General Assembly, until 1592, when by act of Parliament, though the Second Book of Discipline was not by title sanctioned, yet its provisions touching the tribunals were cited and enacted by Parliament as part of the law of the land. This act of 1592 is commonly called the great charter of the Church of Scotland; and so far as relates to the recognition of the Church is as follows:

ACT RATIFYING THE PRESBYTERIAN ORDER OF THE CHURCH, 1592.

Ratification of the Liberty of the True Kirk; of General and Synodical Assemblies; of Presbyteries; of Discipline; all Laws of Idolatry are Abrogated; of Presentation to Benefices (*Act* 1592, *c.* 116).*

Our sovereign lord and Estates of this present Parliament, following the lovable and good example of their predecessors, has ratified and approved, and by the tenor of this present Act ratifies and approves, all liberties, privileges, immunities, and freedoms whatsoever, given and granted by his highness, his regents in his name, or any of his predecessors, to the true and holy Kirk, presently established within this realm, and declared in the first Act of his highness' Parliament, the twentieth day of October, the year of God one thousand five hundred threescore and nineteen years; and all and whatsoever Acts of Parliament and statutes made before by his highness and his regents, concerning the liberty and freedom of the said Kirk; and especially the first act of the Parliament holden at Edinburgh the twenty-fourth day of October, the year of God one thousand five hundred fourscore and one years, with the whole particular Acts there mentioned, which shall be as sufficient as if the same were here expressed; and all other Acts of Parliament made since in favor of the true Kirk; and like wise ratifies and appproves the General Assemblies appointed by the said Kirk; and declares that it shall be lawful for the Kirk and ministers, every year at the least, and oftener *pro re nata* as occasion and necessity shall require, to hold and keep General Assemblies, providing that the King's Majesty, or his commissioners with them to be appointed by his highness, be present at each General Assembly before the dissolving thereof, nominate and appoint time and place when and where the next General Assembly shall be holden. And in case neither his Majesty nor his said commissioner be present for the time in that town where the said General Assembly be holden, then and in that case it shall be left to the said General Assembly, by themselves, to nominate and appoint time and place where the next General Assembly of the Kirk shall be kept and holden, as they have been in use to do in times past. And also ratifies and approves the synodical and provincial assemblies to be h[illegible] by the said Kirk and ministers twice each year, as they have been and are presently in use to do, within every province of this realm. And ratifies and approves the Presbyteries and particular sessions appointed by the said Kirk, with the whole jurisdiction and discipline of the same Kirk, agreed upon by his Majesty in conference had by his highness with certain of the ministry convened to that effect, of the which articles the tenor follows: Matters to be treated in Provincial Assemblies.—These Assemblies are constituted for weighty matters, necessary to be treated by mutual consent and assistance of brethren within the province, as need requires. This Assembly has power to handle, order, and redress all things omitted or done amiss in the particular Assemblies. It has power to depose the office-bearers of that province for good and just cause deserving deprivation; and generally, these Assemblies have the whole power of the particular elderships whereof they are collected. Matters to be treated in the Presbyteries.—The power of the Presbyteries is to give diligent labors in the bounds committed to their charge; that the kirks be kept in good order; to inquire diligently of naughty and ungodly persons, and to labor to bring them in the way again by admonition, or threatening of God's judgments, or by correction. It appertains to the eldership to take heed that the Word of God be purely preached within their bounds, the sacraments rightly administered, the discipline maintained, and ecclesiastical goods uncorruptly distributed. It belongs to this kind of assemblies to cause the ordinances made by the Assemblies, Provincial, National, and General, to be kept and put in execution, to make constitutions, which concern *to prepon* in the Kirk, for decent order in the particular kirk where they govern, providing that they alter no rules made by the Provincial or General Assemblies, and that they make the Provincial Assemblies aforesaid privy of the rules that they shall make; and to abolish constitutions tending to the hurt of the same. It has power to excommunicate the obstinate, formal process being laid and due interval of time observed. Concerning particular kirks, if they be lawfully ruled by sufficient Ministers and Session.—They have power and jurisdiction in their own congregation in matters ecclesiastical. And judge and declare the said Assemblies, Presbyteries, and Sessions, jurisdiction and discipline thereof aforesaid, to be in all times coming most just, good, and godly in itself; notwithstanding of whatsoever statutes, acts, canons, civil or municipal laws made to the contrary. To the which and every one of them, these presentees shall make express derogation. And because there are divers Acts of Parliament made in favor of the Papistical Kirk, tending to the prejudice of the liberty of the true Kirk of God at present professed within this realm, jurisdiction and discipline thereof, which stand yet in the books of the Acts of Parliament not abrogated nor annulled, therefore his highness and Estates afore said have abrogated, cassed, and annulled, and by the tenor hereof abrogates, cases, and annuls, all Acts of Parliament made by any of his highness' predecessors for maintenance of superstition and idolatry, with all and whatsoever acts, laws, and statutes made at any time before the day and date hereof against the liberty of the true Kirk, jurisdiction and discipline thereof, as the same is used and exercised within this realm.

*In the Acts of the Parliament (Thomson, iii, 541) this Act is entitled, "Act for abolishing of the Acts contrary to the True Religion."

For the Free Christian Commonwealth.

Rev. C. A. Davis, D. D.

The death of this able, pious, and devoted minister of the Cumberland Presbyterian Church, in Memphis, Tenn., has made a vacuum in the pulpit of that city, which it will be exceedingly difficult to fill; and, as one who knew him well and loved him dearly, though a minister of another denomination, and pastor of a church in the same city, I cannot allow the opportunity to pass without making a brief tribute to his memory, and of my high appreciation of his worth both as a man and as a Christian minister. He was a man of superior order of intellect, a bold and independent thinker, an able and earnest speaker, and he was eminently successful as a preacher. He had been in Memphis several years, and had gathered around him a very large circle of friends and admirers, who were warmly attached to him, and would have been willing to make almost any sacrifice for him or the cause he served. He had succeeded in building a large and elegant church, which was completed within the past year. But he has gone from the labors of the earthly temple to the enjoyments of the "house not made with hands, eternal and in the heavens." A great and good man is gone; a dear family and a large church are bereaved. The Lord bless and comfort them. In all the relations of life, Dr. Davis was an earnest, faithful, and devoted man, and his influence in Memphis was not surpassed by that of any other man. And it may be added, that not his family and church alone, but the whole community has suffered a sad bereavement. He was a power for good in the city, that could not well be spared. But the Master had need for him, and has called him home. He rests from his labors, and his works follow him. Peace to his memory.

A BAPTIST MINISTER.

"Spring Dell," Ky., Oct. 25, 1867.

For the Free Christian Commonwealth.

Davidson College, Mecklenburg Co., N. C., Oct. 21, 1767.

BRO. DAVIDSON: "A most excellent sermon," says one. "Capital," replies another. "Who preached?" inquired a third who had been providentially kept at home yesterday. A fourth replied, "Dr. Robinson." To the raised eyebrow, No. 5 added, "the *Rev. Dr. Stuart Robinson*, of Louisville, Ky." Such have been the colloquies here, yesterday, (Sabbath) and to-day. He of course will plead innocent of any such charge, and yet it is most true. In the absence of all the clergy, Ruling Elder Richardson, himself a Kentuckian, read one of his most enjoyable "Redemption Discourses" to a profoundly attentive and appreciative congregation. His name is much revered in these parts.

This whole region of country between the Catawba and the Yadkin, sometimes called Mesopotamia, has a very homogeneous population, the great majority being of Scotch-Irish descent.

This College, founded thirty years ago in the prayers of the children of the covenant, many of whom are now gone to their rest, has been much blessed by the great Head of the Church. It is under the care of one South Carolina and two North Carolina Presbyteries. It has saved from the wreck of war its magnificent building, erected some years since at a cost of $100,000 and about $175,000 of its endowment fund. It has a full corps of able Professors, presided over by the Rev. Dr. G. W. McPhail, of Norfolk, Virginia, late President of Lafayette College, at Easton, Pennsylvania, and one of the most learned and pious of the Presbyterian ministry.

OBSERVER.

Report of Commissioners to the General Assembly of 1867, to the Stated Clerk of West Lexington Presbytery.

At the request of the Presbytery of West Lexington, met at Walnut Hill, Sept. 1867, I have reduced to writing my Report to them, as Commissioner to the General Assembly, at Cincinnati, May, 1867, and send it to you for record, &c.

Your Commissioner would report, that with the other Commissioner of Presbytery, Mr. Taliafero—Elder from Winchester church—they attended the meeting of the Assembly at Cincinnati. That Drs. McGill and Schenck, the permanent and stated Clerks of the Assembly, and committee on enrollment, had given notice through the press that they would meet in the basement of the Central Presbyterian Church, at 8½ o'clock, the night preceding the meeting of the Assembly, for the purpose of receiving commissions and enrolling members. That at the time and place appointed, your Commissioners—with Rev. R. Breck, Commissioner from Transylvania Presbytery—attended. That they found Dr. Schenck there, but Dr. McGill was at his room, being unwell. They then laid their commissions before Dr. Schenck, together with a certified copy of the Minutes of Presbytery, as to what transpired at the organization of our Presbytery at Cynthiana, September 1866, and also the next day—when an effort was made by Dr. R. J. Breckinridge to *ipso facto* us. Dr. Schenck informed us that our seats in the General Assembly were contested by Dr. Breckinridge and Allen—claiming to be Commissioners from another body, called the Presbytery of West Lexington; that their commissions and all their papers relating to the matter had been laid before the Committee. That as Dr. McGill was not present, he would take all the documents to Dr. McGill's room; that they would thoroughly examine them, and report their decision the next day at 10 o'clock, A. M., as the Committee would meet again at that hour, in the session room of the church.

The next day we met the Committee at the time and place appointed—both members being then present—that after waiting a short time until they got through with some other business before them, Dr. McGill informed us that they had thoroughly examined the matters appertaining to West Lexington Presbytery and all the papers before them, and had decided that ours was the true Presbytery of West Lexington; that we were entitled to seats in the General Assembly; and that they had entered our names on the roll. We told him we were satisfied, their decision was just and right; and that in no sense, could the other body be the true and legal Presbytery of West Lexington. We then left the Committee, as they had other business to attend to, and went into the church to attend the religious services, previous to the organizing of the Assembly. After the opening sermon by Dr. Stanton, the previous Moderator, and the opening prayer, we were greatly amazed to find on the calling of the roll that our names had been erased from the roll of the Assembly and Dr. Breckinridge and Allen substituted in our place. This was done after we left the Committee, without giving us the least notice or intimation of the change. Indeed I suppose it was done just before the organizing of the body, as the services commenced just after we entered the church. When the Assembly took a recess for the evening session, I went up to Dr. Schenck's table, and asked him how it happened that he had erased our names and substituted Breckinridge and Allen's in our places. He said they had obtained new light on the subject—(that new light, I suppose, was the arrival of Dr. Breckinridge, on the 11 o'clock train from Lexington.) I then asked him why they had not given us notice of the intended change; that we might have been present to know the grounds of it and lay before them our objections. To this no reply was given.

I should here also state, that after the calling of the roll, and before recess, Dr. McGill arose and said that there were a number of cases of contested seats, both from Kentucky and Missouri, and that the Committee recommended to the Assembly that all the parties be fully heard before the body.

During the afternoon session a committee of seven was appointed; of which Dr. Stanton was made chairman, and directed to report on the cases of these contested seats, by 10 o'clock the next day, to which Committee all the papers were refered. Just before the adjournment, that evening, the chairman gave notice that the committee would meet that night at 8 o'clock, in the session room of the church, and requested all the contestants for seats to be present at that hour. We attended the meeting of the Committee that night, with the other Commissioners whose seats were contested, except Dr. Breckinridge. During the meeting of the Committee, all the Commissioners present made full statements in reference to the grounds of their claims to seats in the Assembly. The next day, the Committee instead of reporting on the contested seats at the hour appointed by the Assembly, asked for more time and the addition of three more members to the Committee, which was done. This Committee did not report until Tuesday of the next week. Their report was very long, and embraced in it not only the cases of the contested seats, but also the signers of the Declaration and Testimony, who had been cited to appear before the Assembly for trial, (two of whom were present.) The Remonstrance and Protest of the Louisville Presbytery, and the Manifesto issued by a number of the ministers of the Synod of Missouri in reference to this whole controversy. The part of this report, in which we as a Presbytery are particularly interested, is that portion of it in reference to our Synod and Presbyteries. It declared the old Synod of Kentucky with all its Presbyteries, except one, (Ebenezer,) to be no Synod and Presbyteries, but an unlawful body of ministers arrayed in opposition to the Assembly. It also declared another set of ministers and Elders, (who without cause had withdrawn from us, and produced division and schism in our Synod and Presbyteries,) to be the true and legal Synod and Presbyteries of Kentucky in connection with the General Assembly; and directed us to appear before these bodies which we did not recognize as Presbyteries at all, but schismatics, and troublers in Israel,) and have our names enrolled on certain conditions, &c.

In the conclusion of the report, the Committee recommended that all the parties be heard on the floor of the Assembly, on any part of their report.

The next day, after the report was made, the discussion on it commenced. In that discussion, I took the ground that the true interpretation of the Gurley order meant that there should be a signer of the Declaration and Testimony present, and his name enrolled as entitled to sit and vote with the Presbytery—in order to a violation of the order—and as there was no signer of the Declaration and Testimony present, to answer to his name, or take his seat in the body when it was organized, we did not at our organization at Cynthiana, in September 1866, violate that order either in letter or spirit. And that therefore the attempt of Dr. Breckinridge to *ipso facto* or dissolve us, under the Gurley order, was disorderly and schismatical. That we were in every sense the true and legal Presbytery of West Lexington; embracing without these schismatics, 15 ministers and 33 or more churches—while the other body contained only three restless, disorderly ministers—and not more than five or six fractions of churches.

Without expressing any opinion as to the constitutionality or unconstitutionality of the Assembly's orders in the Gurley paper, these points your Commissioner presented in several variety of ways before the Assembly, and argued them at length to the best of his ability. At the conclusion of the whole debate by all the Commissioners whose seats were contested, and the two signers of the Declaration and Testimony who were present—which was on Friday night, before the final vote was taken—your Commissioner, although he knew he was not entitled to make a motion in the house, nevertheless arose, and asked through the Moderator that the Assembly would divide the paper, and vote upon each case separately, and upon its own merits, and not upon the whole paper at once, which embraced such a variety of subjects, which had no connection with each other—that any other course would be manifestly unjust to the various parties interested in the matter. Dr. Breckinridge immediately arose, and moved that the rule giving to two members the right to have any subject under debate containing several parts, divided, and a vote taken on each part, be suspended for the present, and that the vote be taken on the whole paper. This motion was carried, and the vote shortly after was taken, without debate, upon the whole paper by yeas and nays, and carried by 204 yeas, 4 nays.

I have thus given a brief and correct statement of the important facts as they transpired in the Assembly and before the committees—bearing upon the case of this Presbytery.

And now, is there any one in our midst, or is there any Presbyterian anywhere with a fair and unprejudiced mind, who, in view of this whole case, does not say that the course of the Assembly to this Presbytery was most unrighteous and unjust, and a violation of the most important teachings of the constitution of our Church and sound Presbyterianism? Look at a few facts: 1st. The Committee on Commissions and Enrollment, after having all the papers and facts bearing on the case from both sides before them, and carefully, as they say, examining the whole matter during the night, decided that we were the true and lawful Presbytery of West Lexington; that we were entitled, as Commissioners, to our seats in the General Assembly, and enrolled our names. And yet this same committee, in a very short time after we left their room, and just before the Assembly was organized, erased our names, and substituted Dr. Breckinridge and Allen in our stead—and this without giving us any notice, or having any new light or facts before them that we ever heard of. This was a most extraordinary procedure, unprecedented and unrighteous, and not to be accounted for except upon one supposition, namely, that the pressure of party—radicalism—was so great, that, in order to carry out their plans, the committee were induced to make the change, though contrary to truth and justice in the case.

2. While the matter was before the Committee of Ten, they also knew that we were not *ipso factoed* under the order of the Assembly, as we had in no sense violated that order, there being no Declaration and Testimony man present to be enrolled as entitled to a seat; and therefore to pronounce us dissolved under the order of the Assembly was simply absurd; and yet in their report they pronounce us no Presbytery, but a body of ministers and elders in unlawful opposition to the authority of the Assembly, at the same time recognizing the other small body of schismatics as the true Presbytery. And all this was done when that committee knew that the Presbytery of Potosi (Missouri) had their Commissioners sitting in the Assembly, elected when two signers of the Declaration and Testimony were sitting in the Presbytery, and voting for them; and that this fact was duly brought to their notice by the remonstrance of two elders sent up to Assembly, and which remonstrance was then before them. They also knew that the Presbytery of Lewes (Maryland) had a member sitting in the Assembly, elected in the same way. Now does it not seem passing strange that this committee would pronounce us dissolved, when no Declaration and Testimony man was present, and at the same time permit the Commissioners of two Presbyteries to sit in the Assembly, when these Commissioners were elected by Declaration and Testimony men, sitting and voting in the Presbytery? Truly the object they had to accomplish required strange work, and means more unrighteous than strange to carry it out.

3. The proposition made to us by the Assembly in the report, to appear before the new body which they recognized as the Presbytery of West Lexington, and have our names enrolled, &c., &c., is humiliating to think of, especially to those living on the ground, familiar with all the facts, and acquainted with the elements composing this new-born Presbytery, to which we were to repair to have our standing in the Presbyterian Church restored. Did the Assembly suppose that this Presbytery, organized during the last century, composed at that time—without the schismatics who had left us—of 15 ministers and upwards of 30 churches, would accept any such proposition? How could they? They knew that, according to our constitution, they were the true and legal Presbytery of West Lexington, and there could be no other. They knew they had never, by any of their acts, forfeited any of their rights as a Presbytery. They knew and publicly and by their recorded votes had said again and again, that the schismatics claiming to be their Presbytery were not that Presbytery in a legal and constitutional sense, but schismatics. Knowing all these things, how was it to be supposed that they would so stultify themselves as to disown the Presbytery of which they were members, the only true Presbytery of West Lexington, and recognize as that Presbytery a few schismatics, organized into a body claiming to be a Presbytery, and apply to them for admission, that thereby they might be restored, they would say, to their standing in the Presbyterian Church? Is not the whole thing from beginning to end, of a piece, revolutionary, unrighteous, unconstitutional, presumptuous, dictated not by a regard to the good of the Church and sound Presbyterianism, but by the lowest of all motives—pure party radicalism, under the cloak of ecclesiastical authority? And does not the short history and acts of this new-fledged body since the meeting of the Assembly show that we were correct in our views from the beginning in regard to this whole movement?

And now, brethren, let us bear in mind that this controversy and schism has not been of our seeking. As honorable and Christian men and Presbyters, we have tried to avoid it. It has been forced upon us. We defy the General Assembly or any other body of men to take the records of West Lexington Presbytery, and point out any of its acts or deliverances not legitimate or constitutional. We have stood by the order and doctrines of our Church, and we intend by the help of God to stand by them to the end. This schism, then, is not our act, but the act of those who have certain purposes to accomplish in the Church, and which they say can be accomplished in no other way. They have attempted to drive the plowshare through the churches in our Presbytery. Let them drive ahead. The mask is fast being removed, and soon they will be seen in all their deformity. In the mean time, accepting the position in which the Assembly, by its own acts, has placed us, let us labor with increased diligence to promote the glory of God, the spread of His truth, pure and unadulterated, and the highest and best interests of the Church of which we are members and office-bearers.

JOHN G. SIMRALL.

Salutation.

Salute no man by the way.—[Luke x 4.

The mode of salutation between natives in Sindh is peculiar to the country, and indicates a very simple-minded people. It consists in inquiries, first, after the health of the parties; then follows a string of questions after that of the family, succeeded by others as to the state of the house and property. The first of this is not the simple question usually proposed; but it is repeated and varied with a tone of intense doubt and anxiety, which becomes quite amusing. It may be translated thus—Are you well?" *quite* well? Comfortable? *quite* comfortable? Happy? *exceedingly* happy? Are you sure you are well?" These being asked by one party, and being answered satisfactorily, are in their turn taken up by the other; and thus an ordinary salutation between friends occupies a considerable time. However large the assembly may be in which a man enters, he must go through this form to the whole of the persons present, as each is introduced to him; the senior or highest in rank making the first advance. A Sindhian never passes a stranger on a road or river without the whole of these questions, into which he throws a deep interest; the effect, however, being sometimes much damped by the latter demanding, after the termination of the ceremony, "and who are you?"—[*Postan's Pers. Obs.*

Stand Firm.—When the battle of Waterloo was being fought, courier after courier came hurrying up to the Duke of Wellington, who commanded the English, saying, that unless one brigade, which held a very important position, was immediately relieved or withdrawn, they must soon be overcome, or else cut to pieces, and all killed. Wellington sent each one back with the order, "Stand firm." Another one came, and receive the same message.

"But we shall perish," said the officer.

"Stand firm," said Wellington.

"You'll find us there," replied the officer.

And when the victory was gained, every man of that brigade was there, but DEAD.

We are fighting against sin, and for God and the right; shall we be less faithful in doing our duty? Teachers and children, let us stand firm in duty and in the right, and when we fall, we will stand higher.

It is stated that Rev. Dr. Spring assisted Rev. Dr. Tyng in the services of St. George's P. E. Church, on Sabbath, 29. Dr spring appeared in the church with a black gown, and said the closing prayers at the request of the rector.

Free Christian Commonwealth

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

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Some farther consideration of the Principles of Law touching Church Property.

In the last issue of the *Free Christian Commonwealth*, citations of the judgments of eminent British jurists were made in regard, particularly, to the point that church constitutions, like any other charters under which trust funds are held, must be considered by the civil courts in determining controversies touching church property arising under them. The great space needful to such a purpose obliges us to give up our intention to present, in another essay, similar citations of the opinions of eminent British jurists touching the extent to which the civil courts *may be obliged to consider questions of doctrinal creed*, as well as questions of constitutional order, in determining controversies concerning church property. For, as it was shown, beyond all question, that the courts must and will treat the constitutional rules and forms of discipline of the Church, as they treat the by-laws and constitutions of all corporations under charters; and will enforce the observance of them so far as relates to rights of property, so it would have been shown that the civil courts must and will go even into the question of creed and doctrine; not to determine, indeed, which is true but to ascertain which party in the controversy about church property is carrying out the purpose of the original donors of the property to support, by their gift, certain views of theological doctrine. The doctrinal view of the case has been the controlling one with us in the controversies of the past three years, and has been the chief difference between us and the large number of our brethren, who have treated the controversies with the Assembly as though the issues involved related chiefly to the question of constitution and discipline. We have felt all the while that the true justification of the Synod of Kentucky and Missouri, in refusing to submit to the decrees, and to accept the deliverances of the General Assembly lies in the doctrinal apostasies of the Assembly, particularly concerning the kingly office of Christ in His Church and the doctrines flowing from it. And, while therefore maintaining that the question of church property should not be allowed to control the friends of the truth and to embarrass their testimony for great doctrines of the gospel, we have been persuaded that, even before the civil courts, the doctrinal apostasy of the Assembly would prove a stronger plea even than the plea of the Assembly's faithlessness to the constitutional covenants between it and the Synods, Presbyteries and churches.

If we had space sufficient to cite at length the celebrated opinion of Lord Elden, in the British House of Lords, in 1813, with the applications of the principles of that opinion by Lord Hope, Lord Meadowbank, and others, as they may be found in "Innes' Law of Creeds," it could be shown that the civil courts must consider the question of fidelity to doctrinal creed in controversies touching property; and that too even still more conclusively than was shown last week, that they must consider the question of fidelity to constitutional covenants. We must be content, however, to present in the most summary form the points established.

As preliminary to this statement, however, and explanatory of the citation of British rather than American jurists, it should be stated, that, in the first place, the American courts have had little opportunity for developing the great principles of law as they apply to the Presbyterian Church; the chief decisions being on issues raised among denominations of the semi-Presbyterian, the Independent and Congregational order. In the second place, the laws of the several States under which church property is held vary exceedingly—from those which refuse any incorporation of religious bodies, to those which, like New York, fill the Commonwealth with civil corporations who may control the teaching in the several "societies," independent of any spiritual courts, creeds and constitutions. For, according to the New York courts, (Robertson v. Bullion, 11th N. Y. Rep. p. 243:)

"The corporators of a religious society may not only elect their own officers and thus control their own property, but *may change their faith* and form of worship at pleasure, and there is no legal power to prevent it. They may pass from a Congregational church to an organization in connection with the Presbyterian body, and *vice versa*." So (Parish, of Bellport, vs. Tooker, 29th Barb., 256:) "It was the intention of the Legislature to place the control of the temporal affairs of these societies in the hands of a majority of the corporators, independent of Priest, Bishop, Presbytery or Synod, or other ecclesiastical judicatory." (And yet even these jurists declare, "it is nevertheless the duty of the trustees to see that the temporalities are fairly and fully devoted to the purposes which *the founders had in view* when they organized the same;" and "should the trustees of a religious society attempt to divert the funds and property of the society from the purposes for which they were contributed by the original donors, a court of equity would interfere to prevent it;" and "if the funds are attempted to be diverted to the support of different doctrines, it is the duty of a Court of Equity, under its general jurisdiction over trusts, to interpose for the purpose of carrying the trust into execution.")

But on the contrary, in the third place, the British decisions, on Scottish Presbyterian cases, especially cases from the non-established churches, have the advantage of being founded upon facts all arising under one uniform law concerning the well known principles of Presbyterianism in its original seat. It appears that anterior to 1813 the decisions of the Scottish courts in controversies pertaining to church property among non established denominations, all looked in the same direction as the legislation of Kentucky, on the same subject heretofore—the control of a majority of members in the congregation. But this for a very different reason from that controlling the Kentucky legislation. It grew out of the theory that it is contrary to public policy to acknowledge any sort of power of perpetuity in these dissenting bodies; the same theory which prevents the dissenting churches in Scotland from having corporations, and compels them to hold all their property through individuals, who hold in trust for the Church. Besides, until the time of the Free Church and the revolution which it effected in title deeds to church property, (putting all under the control of their General Assembly) the tendencies of the Scotch churches had ever been toward parochial and local rights of property as against all centralization. For these several reasons the courts, down to 1813, practically abandoned the decision of all questions of church property to the Church itself, either to the majority of the congregation, or to the majority of the whole body with which it stood connected. Hence they declined to investigate any doctrinal questions existing between dissenters, whose existence, in a country with an established church, it was the policy of the State to ignore.

But this state of feeling gradually passed away, at least so far as concerned the objection to recognize a dissenting body, "as a permanent religious establishment." And a case made between parties of the Associate Synod, (singularly enough on the question of the independence of Christ's spiritual kingdom and the power of the civil magistrate in the Church,) was selected by the Judges with a view of settling a general question. The Scotch court, by interlocutor, decided in 1803 on the old principle that a "majority in interest" of the Associate Congregation of Perth should control the property; a decision says Lord Hope, "as irreconcilable with the law of toleration as with the law of trusts." And indeed it could decide nothing until the court defined what majority here meant, whether of the local congregation or of the Synod with which it associated. Thus the question returned upon the court in 1804, and, some of the judges having meantime been changed, the court in a second interlocutor found that the property is held "in trust for the society who contributed the funds forming a congregation in communion with, and subject to the ecclesiastical discipline of a body of dissenting Protestants calling themselves the Associate Presbytery and Synod of Burgher Seceders." This was a change from the old principle in recognizing the necessity of connection with the Synod. But both decisions are still in the old spirit of dismissing the case without going into the question of which party adhered to their original principles—very much the same decision as that of Judge Pirtle in the Walnut street Church case. Of this decision, also, Lord Hope says, "It was manifestly against the leading principle of the law of trusts," and that the mistake consisted in taking as decision, what was only one element, (adherence to the judicatories) and *it might be an element of no importance, in the inquiry* what was the *original trust*."

Both these interlocutors of the Scottish Court of Sessions went up to the House of Lords for its judgment, and by general consent was selected upon which to try "more deliberately" the general principles involved; and so deliberately, that twenty years elapsed between the original inception of the suit and the great speech of Lord Elden, June 18th, 1813, which finally settled the general principles applying to all such cases. The germinal principle of the opinion of Lord Elden is:

"If it leaves an estate in trustees to be used for the purposes of religious worship, the courts of this country, acting upon the principles of toleration, will enforce those persons to permit the property to be used for the purposes of *that religious worship to which it was devoted.*"

"I have not found a case which authorizes me to say that if that society should separate from each other in point of religious opinion (and I particularly beg my noble friend's attention to this), a court in this country would enforce the trust for the benefit of those, not who have adhered to what was originally the religious principles upon which they founded the church, but for the benefit of those who appear to be a mere majority (if they were a majority), not adhering to the principles upon which the society was formed, but departing from them; and that, in point of pecuniary interest, those who adhered to their original principles should forfeit all their property, and those who departed from their original principles, should, notwithstanding that departure, not only have their own property in the meeting-house, but the property of the other original subscribers."

"I do apprehend there is no case that we have had that would authorize me to say, that if persons had subscribed to the building of a meeting-house for religious worship, and if those persons afterwards disagreed in opinion, you would compel the execution of the trust for the purpose of carrying on the religious worship of those who had changed their opinion, instead of executing that trust for the benefit of those who had adhered to their religious opinions. I know of no case which has gone that length. When I speak of religious opinions in such a case, I would state that the court here would examine what were the religious opinions merely as a matter of fact, not for the purpose of stating which of them contained more and which less of sound doctrine, but as mere matter of fact, in order to get at the intent and purpose with which the property was purchased and the building erected; and when it got at that intent and purpose, it would either effectuate that intent and purpose, or say that it had failed altogether."

Under this settlement of great principles in 1813, were settled subsequently the leading Scotch cases of Campbelltown in 1837; of Kirkintelloch in 1850; and of Thurso in 1859. In the first, as in the Perth case in 1813, it was found to be not proven that, the Synod from which the congregation had separated, had not apostatised from its original principles, as in the Perth case; and the principle seems to have been adopted that the burden of proof lies on the separating congregation to show that there has been apostasy in the higher judicatories. In the second, (Kirkintelloch) case, it was held that the question is, "what were the original principles, not of the body, *but of the congregation* and adherence to the judicatories held to be by no means one of these principles. The third case, (Thurso,) raised chiefly the point of the right of the Associate Synod to unite with the Free Church.

These cases all concur in settling the following principles:

1. That in ordinary cases the trust of church property is a trust for the congregation.

2. That therefore the destination and use of the property must be regulated by the principles of the congregation—not of the ecclesiastical body with which it is connected.

3. That when the Church or general ecclesiastical body, changes its principles it cannot compel the congregation to go along with it.

4. That not only the majority, but a minority of the congregation has a right to vindicate the church property in case of a departure of the general body from its principles.

5. But unless the minority take action without undue delay, the majority will be presumed to be right.

We shall recur to the subject again and discuss the other point relating to common funds of the body, such as the Centre College fund.

The True Ground of Encouragement to Christian Activity.

None of the critics save Calvin, so far as we have noticed, seem to lay stress upon the "*therefore*," in 1st. Cor. 15: 58. The illative "therefore" obviously appends, as one great practical inference to the Apostle's "high argument" in proof that "this mortal shall put on immortality," the encouragement to be "always abounding in the work of the Lord," *forasmuch* as you know that your labor is not in vain in the Lord." The tenor of the reasoning seems to be that the true estimate of the real success of labor in the Lord is not to be made by any measurement of the present life, but only by the standard of the mortal after it shall have put on immortality. The results of a life of labor may seem very discouraging; the efforts of a life-time apparently fruitless. But it is "not in vain" for all that. The minister, as was prophesied of his Master, may complain. In dying, "Lord who hath believed our report," and die without having seen any result from all his preaching, prayers and tears. And yet he may rest in the assured conviction that his labor hath not been in vain in the Lord.

It is not in human nature to labor earnestly and energetically when all hope of success is taken away. Hence the ground of encouragement ever suggested to stimulate the activity of the natural man, is the appeal to success already attained by use of the like means. This is enough in matters pertaining to this life which run with the general current. But, in regard to the work of the Lord which must struggle perpetually against the current, if there be no other ground or hope than success already attained, the case is utterly hopeless. Therefore we find the Scriptures constantly referring the Lord's people to His promise and assurance for encouragement rather than to any great results which they may see from their past labors. Nay, Jesus represents that one of the elements of the joy of the righteous will be the surprise with which they hear of those works which they thought so little of. They ask—"Lord when saw we thee an hungered, &c." The two great instructions of the Scripture in reference to doing the work of the Lord are—First, make faith in the Divine assurance the ground of encouragement. Second, be not discouraged at apparent failure. We make reference to the principle with a view to call attention to certain current errors from overlooking it. We perceive that the principle on which a large part of the efforts of Christians are stimulated—the principle of gathering together in conventions, or filling the journals with accounts of great results as the chief encouragement to further exertion in the work of the Lord—is an erroneous principle. It is apt to draw Christian faith away from the real foundation—"*you know that your labor is not in vain in the Lord*"—to an insecure foundation that may be swept away by the fitful surges of current events. And therefore so soon as a change comes in the fickle and moody popular feelings, and success no longer seems to follow, their faith breaks down, and exertion loses all its energy or ceases altogether.

Moreover, the very wonders of success which are cited as the encouragements, may be no true work of the Lord, but works of the Devil. For as Jannes and Jambres withstood Moses, by counterfeiting his mighty works, so in all ages of the Church, when the passion for sensations has been nourished as a means of quickening zeal in the service of God, Satan through his emissaries is sure to devise counterfeit wonders of grace, of the sensational sort; and this for the very purpose of destroying the faith and unnerving the zeal of Christians by the subsequent discovery that all that was held up to glitter before them was no true gold, but some garish, brazen imitation. Hence the very solemn warning of Jesus against the self deceptions which may arise from this quarter—"Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name and in thy name cast out Devils and in thy name done many wonderful works; to whom I will say, depart from me, for I never knew you."

And perhaps at no period in the history of Christian effort, has there been more need to make note of this solemn caution than now, when society seems to be permeated with a passion for sensations and excitements; and Christian activity, not guided by the solid truths of Christian principle, seems strongly inclined to enter the lists and compete for the popular favor with the charlatans who pander to the appetite of the crowd for sensation in order, while diverting their attention, to rifle their pockets.

There is sad reason to fear that the spirit of the age in this respect is gradually encroaching upon the Church itself; and that Christian activity, instead of founding itself upon the assurance of the Master, "Your labor is not in vain in the Lord," is evincing a disposition to lay another foundation upon which to erect its calls to action. Or if not to lay another foundation, then to construct a *float* whereby to keep to the surface its enterprises, ever gravitating toward the bottom. Hence the neglect of Christ's own appointed agencies for the Christian's work in His Church, and the resort to every fashion of human machinery to "make the cause go," as the popular phrase is. Hence the propensity to desert the humble walks of retired but active Christian enterprise, and the apparent loss of the modest, shrinking Christian spirit in doing the work of the Lord. And, on the other hand, the growing tendency to *talk about* doing, rather than doing the Lord's work; the passion for human associations, outside of Christ's, for united action, or rather for talk of action; the exposure of the cause of Christ to the keen shafts of such worldly wits as Dickens, with his journals of "the mutual admiration society;" the propensity to overlook the Saviour's caution, "Let not thy left hand know what thy right hand doeth"—except it be by those who obey it in not allowing the right hand to do anything lest the left hand may find it out, and to have names figure in the journals. It seems to be forgotten that in the great day, as the Saviour hints to us, there will come up many, saying, "Lord! Lord! have we not prophesied in thy name—even to the filling of the journals with our speeches, and in thy name cast out the devils of poverty and sensuality, and in thy name done those wonderful works that figured as sensations in all the newspapers?" to whom he will say, "Laboring to be seen of men and get into the newspapers, you have had your reward. Depart from me; I never knew you."

The evil effects of departure from this great foundation—"Forasmuch as ye know that your labor shall not be in vain in the Lord"—in favor of merely human motives to Christian activity, do not stop with their direct influence upon those that make the departures. They tend to corrupt the practical teachings of the gospel in the minds of the people at large, and generate a spirit which excludes them practically from the influences of gospel truth. Thus indulged with merely sensational views of the encouragements to Christian activity for a little while, no wonder that the more solid and less attractive encouragements, founded upon faith in God's promise, become tame and powerless. To this cause, no doubt, must be traced, in large measure, the present low state of scriptural knowledge and scriptural views of Christian duty in the Church. The people, especially of the younger generation, by way of quickening their languishing zeal, have been *humbugged* by sensation appeals, until it seems to be becoming more difficult, year by year, to reach the conscience and the springs of Christian principle by the great arguments drawn from the doctrines and the appeals of the gospel. The very ordinances of Christ have lost their native power to charm the soul, unless arrayed in the garb of humanly devised theatrical ornaments for stage effect. They want not to be taught the truth—solidly taught the truth as it is in Jesus—in its simplicity; they want to be amused, excited, humbugged with religious sensation of some sort; and of course some one will find a supply equal to the demand, and according to the various tastes of the market, whether ritualistic, æsthetic, or evangelistic.

But far deeper reaches this error of departing from the gospel ground of Christian activity, even to the whole view of the duty of self-consecration to the Master's service. Accustomed to doing the Christian work from motives other than those furnished by simple Christian faith, the work of the Lord soon begins to be regarded as a work of supererogation, whose demands are only incidental and to be met only out of the surplusage, after all the personal and family demands for self-indulgence and the service of "the world, the flesh, and the devil" have been fully met. In many cases, so thoroughly has this view of Christian obligation taken possession of those claiming to be Christ's people, that we seem to them as one that mocks when we suggest that the service of Christ may require personal self-denial and household self-denial. That worldly indulgences of fashion and luxury, if lawful to Christians at all, can be lawful only after "the work of the Lord" has been provided for. That Christians should not serve God merely with that which costs them naught, but, when the "work of the Lord" calls for it, be ready to make sacrifices, at least of the luxuries of fashion and vanity, to put that work forward. Is it not, therefore, an unfavorable symptom when we find that work languishing, and enterprises that all admit to be essential to the highest success of the Lord's work, abandoned, while Christian families are yet indulging all the pomps and vanities of the world; and the world, as if determined that the Church shall not keep up with it, outstripping all the worlds of past times in every sort of silly and selfish extravagance, until not only the religious, but the moral and intellectual tone of society is lowered, and society corrupted by a miserable, brainless, garish sensualism, that dares to nickname its vulgarities, "*the refinements of life*"?

Rapid Apostasy of the Northern Puritanico-Methodism.

We have ever had a warm side toward Methodism of the genuine, whole-souled type. For with all its faults—and not the least among these its propensity to abuse that imaginary monster Calvinism—its earnest evangelical zeal for justification by faith in Jesus, the Lord our righteousness, and for heart religion, as against cold orthodoxy and cold formalism alike, has ever won our admiration. Besides, the Southern Methodist ministry, as far as our acquaintance goes, have generally been gentlemen whether very learned or not; and that goes a great way in this age of clerical charlatanism.

But when it comes to that hybrid sort of thing produced by a cross of the genuine, tricky, canting Puritan with the vulgar, ranting Methodist, the compound is perhaps the meanest specimen of religious sham that can afflict a country. And the only protection mankind has against the thing is the rapidity with which it runs out into irreligion and apostasy. That very sagacious philosoper Josh Billings, in "His Book," in the opening disquisition "on the mule" observes, first of all, that "the mule is half hoss and half jackass, and then comes to a full stop, natur discovering her mistake." Though grace never mistakes, yet in some respects grace seems to adopt the wise, restrictive principles of nature. And particularly does this seem to be the case with that specimen of the varieties of the works of grace known as the Puritanico-Methodist. At the very first remove from the cross of the canting Puritan and the ranting Methodist, like nature in the case of the mule, grace seems to determine to go no further in that direction by combining the species, lest all the religious instincts of mankind should break out into open revolt.

These reflections have been suggested by reading the proceedings of two or three Northern Methodist Conferences, at their recent annual sessions. We took occasion in a former issue, to call attention to the doings of the Cincinnati Conference, of August last. That bloodthirsty and monstrous pronunciamento "on the state of the country" we supposed to be rather exceptional, even to the general spirit of Northern Methodism. We were not prepared—bad as we know Northern Methodism to be—to consider that in any other light than as the ebullition of ignorance imposed upon by some leader of the Rev. Col. Moody pattern, who had managed to get the more decent and honorable men into a position to whip them into the service of the political demagogues, in view of the approaching election. But it turns out that this was but the opening ball of the ecclesiastical campaign of Methodism for the year of grace 1867. Every other Conference seems to follow suit. Thus the Rock River Conference of the M. E. Church (North,) at its late annual session, adopted the following report "on the state of the country:"

(The Northern and Northwestern parts of Illinois, embracing Chicago, &c., are in the territory of that Conference:

THE STATE OF THE COUNTRY.

At the outset of the great struggle of our country, this Conference took its position openly for the Government. It was among the first to advocate advanced measures, and has repeated from year to year its unfaltering loyalty and urged the Government to meet the demands of the hour, to extend justice to all, and ignore race and color in recognizing and defining the rights of all loyal people in these States. It does not abandon its ground nor retract from its positions.

We regret that we cannot report the establishment of entire harmony throughout the land. The work of reconstruction goes forward slowly, and the breach between the executive and legislative departments of the nation is rather widened than narrowed. We regret that there is still a rebellious spirit in Southern society, and an animosity to loyal citizens of the North, and a deadly hostility toward loayl citizens of the South, both white and black. We can not hope for quiet while this continues. Re-affirming our previous action, we offer the following resolutions.

Resolved, That we urge the American Congress to proceed carefully, wisely and firmly in the work of reconstruction, removing it necessary, by constitutional means, every obstruction, of whatever character or position.

Resolved, That we deeply regret that the acting President has seen fit to remove from his Cabinet that eminent statesman, the Hon Edwin M. Stanton, Secretary of War through the darkest period of the rebellion; and the removal from his recent command of the gallant Major-General Sheridan, and respectfully call upon our Senators in Congress to consider carefully and promptly these removals, and the question of restoring these gentlemen to the positions recently held by them respectively.

This is the style in which men, assembled as a court of Christ and pretending to speak in His name to the consciences of men, discharge the high functions of their office. Nor is this any new thing—any sudden outburst of excitement, but one of the institutions of Northern Methodism now-a-days. Last year at its annual session, commencing September 26, 1866, the Ohio Conference of the Northern Methodist Church, adopted the following resolution, among others of its political platform:

Resolved, That we deplore the recent and strange conflict of authority between the executive and legislative departments of our Government, and its consequences, even in their present and partial measure, awaken fear of their further and future mischief, We are glad the approaching elections allow an appeal to the people, and to that tribunal we would calmly commit this question.

And the North Ohio Conference sought to inspire its people with holy zeal for Christ, and to promote their growth in grace with the following spiritual instruction:

WHEREAS, There has been, and still exists, a deep laid scheme to betray the Government into the possession and management of political charlatans, and Southern rebels, who have had hardly time to wash from their hands the stains of Union blood: and

WHEREAS, The frightful massacre of helpless negroes and white men in New Orleans and Memphis, indicates that the reconstructed rebels, encouraged by some high in authority, intend to revive and re-enact the old barbarous laws and usages by which slavery, with all its horrors, will be practically re-established. Be it therefore

Resolved, That it is the imperative duty of all Christian patriots to strain every nerve, to bend every energy, and to work unceasingly to vindicate the policy and principles of the National Government, as interpreted and enforced by the late war.

Resolved, That the effort now being made to proscribe Union men, and to galvanize into a ghastly existence the detested party of disunion, is a fearful violation of the most solemn vows, made to the loyal masses of the country on the steps of the Capitol at Washington and elsewhere, that treason must be made odious, and traitors must be punished.

Resolved, That we heartily endorse the bold and patriotic action of Congress in passing the amendment to the Constitution, the Civil Rights bill, and in recommending a modification of the neutrality laws. These measures are a liberal, safe, and proper adjustment of our national difficulties, at home and abroad.

We are not politicians and seldom concern ourselves with election news. But we confess to high gratification at the recent news from Ohio; and what more than anything else in the recent election gratifies us is the indication it furnishes that the day of these blaspheming clerical charlatans is probably over in Ohio. Nothing has surprised us more than the sinful toleration which the better and more sensible class of Methodists (for there are some such in Ohio,) have extended to this sort of low demagoguery in their minority. Do they not see that by quietly submitting to such insolent effrontery they are betraying Christian liberty? Does it need any argument to show that every man, either in the church or out of it, who gives a dollar to the support of such men, are playing false with the gospel of Christ?

One would suppose that in sheer disgust, Northern Presbyterian church courts would give up their miserable demagoguery after seeing how far their Methodist allies can outstrip them in the business of "firing the Northern heart." But nothing will break the spell of infatuating fanaticism, till a general revolt of the common sense and instinct of Christian decency shall rise in revolt, and drive out or starve out of the temples of God these miserable impostors.

Thoughts for Christian Households in View of the Unfavorable Prospects of the Coming Winter.

We have called attention under another caption to the gospel ground of encouragement to Christian activity, and shown that it is such as not to be affected by unfavorable signs of the times; and also that it implies a consecration to the service of God of labor and means, even to the sacrifice of the luxuries of life, if necessary, and especially a bold and independent refusal to conform to the extravagances of worldly fashion and sensualism. The subject has a very special application to the present general complaint of hard times, present and prospective.

God forbid, that, on the back of all the trouble and losses which so many have endured in time past, or in the front of the prospective losses of unfavorable times before us, we should be found reproaching the earnest, sincere Christian men and Christian households, who sincerely desire to carry on the work of the Lord as perhaps they were able to do in times past. No reproach is intended for any save those who can see the Lord's work languish, and plead the hardness of the times so complacently, while yet indulging themselves and their households not only in every proper comfort, but every species of self-indulgence and selfish extravagance. Is it a sign of Christian progress and advancement when, from the embarrassments of the times, the Protestant work of the Lord languishes—the Protestant ministry half supported — Protestant schools abandoned, Protestant missions broken down, the Protestant widows and orphan poor turned out to fall a prey to the arts of the "man of sin," or to the depravity of the streets, or to starve, among those with whom Christ has left them in charge—saying, "The poor have ye always with you"—while yet in our social gatherings and public assemblies are paraded by Christian households every sort of extravagance in dress, from the cradle to faded and wrinkled old age—more than sufficient to supply the poor with the gospel, and the houseless orphans with homes, and the hungry with bread for a month, out of the extravagances of a single night?

Say not now this is fanatical war upon the refinements and elegances of life. On the contrary, it is really a plea for true taste and refinement, as against the mere glittering vulgarity of taste that in our social life has supplanted the noble, quiet, unostentatious refinement of the days of our fathers. What would have been thought of our style of life by the men who laid so broad and deep the foundations of our Christian social structure, and so Titanic in its proportions that their Lilliputian descendants are hardly able even to pull it down? True refinement never yet grew out of selfish indulgence. Its germinal principle in the soul is ambition to add to the general comfort and elevation. True Christian refinement still less can grow out of any root of selfishness. Its first principle is, "Ye know the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor;" and the exortation which inspires its purposes is, "Let the same mind be in you which was also in Christ Jesus, who, being in the form of God, took upon him the form of a servant. Wherefore God hath *highly exalted* him, that at the name of Jesus every knee should bow." A high-spirited, noble, unselfish benevolence must be a prime characteristic of all who follow Christ Jesus.

These reflections have special appropriateness to the season and our present circumstances. We are approaching a winter that bids fair to be one of trial to those in humbler circumstances, and of much suffering to the poor and destitute. The times are indeed growing hard; but that only calls upon all Christian people to nerve themselves for self-denial and sacrifice. If the suffering must come; if the laborers in the field must face the trial of actual want to their households; if the widows and orphans must nerve themselves to endure the winter blasts with scanty shelter and food; if the miserable destitute of the streets must exhibit still more misery, then, at least, let not Christians and Christian households add to the suffering, and bring reproach on Christ's name, by rolling in their chariots, arrayed in purple and fine linen, while Christ's poor, like Lazarus, lie uncared for at their gates.

Free Christian Commonwealth

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DAVIDSON & ROBINSON, Publishers, No. 72, Fourth Street, Louisville, Ky.

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The Executive Committee of Missions of the Synod of Kentucky.

Samuel Casseday, *President.*
Rev. Stuart Robinson, *Cor. Secretary.*
A. Davidson, *Treasurer.*
Rev. S. R. Wilson,
A. A. Gordon,
Jas. H. Huber,
Geo. W. Morris,
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.

Don't overlook this "Item."

The publishers of the *Free Christian Commonwealth* would earnestly urge all who know that they are in arrears to the paper to forward at once the amount of their indebtedness. We are compelled to pay cash to printers and paper-makers, while many of our subscribers are taking very long credits.

Although much is due us, yet for some weeks past we have not received money enough to pay our weekly bills. Do not wait for any further hints, but send us the amounts due; and so enable us to issue the paper without being compelled to draw money from other sources in order to pay our printers. We have not generally insisted upon the payment of $3 50 if not paid in advance, but we will be compelled in future to adhere rigidly to our printed terms.

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 those persons 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.

A Precious work of Grace in Bloomfield.

In a business letter under date of Oct. 28, from Bro. Saunders; he adds the following account of a precious work of grace in the Big Spring Church, of which he is pastor. Our sacramental meeting, the first Sabbath of this month, was by far the most interesting we have had for a long time. Thirty-one persons were added to the Church, and twenty-eight of these on examination. Nearly one-third of the latter are heads of families. The services in connection with our communion, continued a little more than two weeks, and have been greatly blessed to the Church, as well as those who were added to it. My Brother, Miles Saunders, did nearly all the preaching, as he was the only assistance I had during the meeting.

The Southern Pulpit and Pen.—This is the title of a monthly which it is proposed to issue in Columbia, Tennessee, in January 1868. Each number will contain one sermon from some eminent Southern divine, essays from Southern authors on religious, literary and scientific topics. It is the design of those who have charge of the matter to make the magazine an undenominational affair.

The terms are, one copy $1,50 a year, Ten copies $13,50. Twenty copies $25,00. Address Rev. J. M. P. Otts, Columbia, Tenn.

A Great German Professor.

A correspondent of the *Christian Advocate* has furnished that journal with the following description of the learned professor:

The first eminent professor whom I went to see and hear was Hengstenberg, known to me, as to many others, by his truly learned and valuable commentaries, and especially by his Christology of the Old Testament. I was curious to see and hear him in the lecture-room. I went early, and found about fifty students in attendence on his teaching. He comes in just at the proper minute, walks straight and quick to his desk, pulls forth his manuscript, cries out *Meine Herren* and falls to reading without more ado. He is five feet ten, perhaps, a solid, well rounded man, has a soft fine eye, with many a flash of quick fire in it, set in a flabby, florid face; hair long and once black, getting thin and grissly now, with a dash of silver in places; dress plain black, and hat shocking; age, apparently about fifty.

While I am taking notes on these things he reads slowly a lecture on methodology. To day he is giving a list of authorities in New Testament philology, not a matter of any great interest to the chance visitor, though now and then a hint worth retaining is dropped. At the close of his lecture he said this: "To know what any book is worth, you must learn when the author lived, what he was, what he knew, for whom he wrote, why he wrote." As such remarks were rare, I had the more time to observe the lecturer's manner. If I am accused of exaggeration I shall not wonder, and yet I shall keep within bounds.

He begins sitting squarely in his chair, leaning forward somewhat toward his desk; but presently not his eyes, but his chin, darts at his papers. The chin lifts and withdraws a little, when the nose protrudes suddenly forward. The nose is prudent, however, and shuns actual contact with the desk—barely shuns it. He rolls his head slowly over to the right side of the desk, lifts it up again, pitches it forward afresh, and gradually swings it far to the left. Now he sees something of interest through the window, for he turns square to it and looks forth in meditative earnestness. In a moment his attention relaxes, and he sinks into his chair, but not to stay, for he springs up, as though he had crushed a hornet's nest. All this time the reading goes on. His tone is slow, varried, and pleasant. When he executes the hornet-nest movement, however, his voice pipes out sharp and shrill. You think he must be in pain, but in a moment he is on the old track again. For an hour he performed in this style. In private he is said to be affable, kind, and agreeable in his bearing. He must be a hard worker, for he lectures three and four hours daily, sees visitors when they will, and prints a great deal.

Suspended from the Ministry.

Whereas, The Rev. Geo. W. Butler, having been duly cited three several times to appear before the Presbytery of East Alabama to answer the charges in the case of Common Fame *vs.* Rev. G. W. Butler, has failed to appear and answer, and is thus guilty of contumacy, and

Whereas, The charges in said case have been, by discision of this Presbytery, sustained in full, therefore,

Resolved, That the Rev. G. W. Butler be, and hereby is, deposed from the office of the ministry of the Gospel, and also that he be, and hereby is, suspended from the communion of the church, until he shall give satisfactory evidence of repentance.

By order of Presbytery.

G. R. Foster,
Oct. 12, 1867. Stated Clerk.

The Rev. R. Carson, formerly of this city, has received a unanimous call to the Presbyterian Church at Richmond Mo. Correspondents will address him accordingly.

Prof. Eaton, a ruling elder in Dr. Van Dyke's Church, Brooklyn, N. Y., and a signer of the Declaration and Testimony, was refused a seat in the synod of New York by a vote of 108 to 35.

Rev. Joseph R. Mann, D. D., has received and accepted a call to the church at Kingston, N. J.

The pastoral relation between Rev. M. R. Miller and the church of Senecaville, has been dissolved by the Presbytery of Zanesville, at its recent meeting.

Rev. M. L. P. Thompson, formerly pastor of the second Presbyterian Church (N. S.) Cincinnati, some time since deposed from the ministry, and recently restored, has accepted a call to the Church at Jamestown, N. Y.

Rev. Thomas K. Davis' Post office is changed from Mansfield to Haysville, Ohio—he having accepted a Professorship in Vermillion Institute at that place.

Rev. Albert Barnes, of Philadelphia, has been compelled to abandon all work and study, in order to save himself from total blindness.

Rev. B. B. Blair.—The Rev. Mr. Blair has received a unanimous call to become the pastor of the Presbyterian Church at Point Pleasant, West Virginia.

Columbia Church, S. C.—The *Southern Presbyterian* states that fourteen whites and one colored person were recently received to the communion of the church in this place on examination; and one white and one colored person from other churches; an addition of seventeen in all.

Besides the Sabbath school for white children, under the superintendence of Gen. McMaster, there is also a flourishing Sabbath school for colored children. During the summer this has been attended by between two and three hundred scholars. At present, it is under the superintendence of Mr. W.W. Mills, a member of the senior class in the Theological Seminary.

Arrival of Dr. Hall.—The Rev. Dr. Hall, pastor elect of the Fifth Avenue and Nineteenth Street Presbyterian church, New York city, arrived on Tuesday, the 22d inst, by the steamer Aleppo, He was met at the wharf in New York by some of the gentlemen of his church, and borne immediately to a manse, handsomely furnished, and abundantly supplied, where many of the ladies of the congregation were waiting to receive him.

Marrying a Deceased Wife's Sister.—At the late meeting of the Old School Presbytery of Cincinnati, at Glendale, the following overture was presented:

If a Presbyterian minister should be asked to solemnize a marriage, where the bride is the sister of the bridegroom's deceased wife, ought he to be solemnize such a marriage?

To this the Presbytery adopted the answer:

That the marriage of a man with his deceased wife's sister is clearly condemned by our standards and our General Assembly, yet that this teaching of our book is not so connected with the system of doctrine contained in the confession as to forbid a diversity of views concerning it, on the part of those who sincerely receive and adopt the confession. Still, while this teaching of the confession remains, a minister ought so respect it as to refuse to solemnize the sort of marriage specified, whatever may be his private views concerning its lawfulness.

Richmond Church, Mo.—As one of the results of the glorious revival there, twelve persons have been added to the church, and over 4,000 raised to build their house of worship. Only about a thousand more will be needed; and in a short time these faithful people of God hope to have a flourishing congregation

Rev. T. Niven of Virginia, has united with the Second Presbytery of New York, and having received and accepted a call from the Church at Dobbs' Ferry, was installed pastor, on the 14th ultimo.

The Dutch Reformed Church is taking a vote on the question of dropping the word "Dutch" from their name. The ayes seem to have it, thus far.

Don't Approve his Vote.—The Presbytery of Iowa, at its recent stated meeting, in reference to one of the four men who dared to vote no on Dr. Stanton's omnibus bill last May,

"*Resolved,* That this Presbytery, in approving the diligence and fidelity of their Commissioner, Rev. W. G. Craig, do not intend to express an agreement with his vote against the Report of the Committee of Ten."

'Classic Baptism."—A second edition of the well known work entitled 'Classic Baptism," by the Rev. Dr. Dale, of Media, Pennsylvania, has been called for, and has just been issued. This is a work which no one wishing to be thoroughly posted upon this subject should omit to procure. We are pleased to find a second edition called for. We hope Dr. Dale will thus be encouraged to favor the Christian public with the volumes on Judaic and Christian Baptism.—*N. W. Presbyterian.*

Reformed Protestant Dutch Church.—The General Synod of this body sent down to the several Classes the question—Shall the title of the Church be amended by the omission of the word "Dutch?" The classes, which are equivalent to Presbyteries in our Church, have made their returns, and it has been found that the Classes approved the amendment by a large majority—twenty five voting for, and six against, while the majority of members in the Classes is largely in favour of an amended style and title.

Rev. C. B. Davidson D. D., formerly a minister in the Methodist Church, then in the Presbyterian Church, and now in the Episcopal Church, has been called to the Rectorship of Grace Church Indianapolis, Ind.

Endowments.—Thirty one colleges received endowments during the past year to the amount of $3,041,000. Harward received $400,000; Tufts, $300,000; Yale, $206,000; and Cornell University, $700,000.

The Rev. Eli Henkle, of the Protestant Methodist Church, and the first President of the Maryland Conference of that Church, died August 24, aged eighty years. He was ordained by Bishop Asbury in the Laight street church, Baltimore, about sixty years ago.

A new church, Trinity, has been organized in Richmond, Va., in the Episcopal branch.

In 1836, Nast began to preach Methodism to Germans. In 1867 there are 334 preachers and 30,000 German members of the Methodist Episcopal branch.

At the opening of the Southern Baptist Theological Seminary, on the 12th inst., there was 21 students present twice as many as at the same time last year.

Rothes-Open-air Services at Ardilly.—These meetings took place on Tuesday and Wednesday of last week, and were presided over by the Earl of Cavan and a number of ministers from various parts of the country. The weather was favorable on both days. On the former there were 1000 present, and on the latter it is calculated over 2000.

Length of Missionary Service.—A tabular statement in the *Missionary Herald* shows that the average length of time which the missionaries of the American Board have spent in their work abroad is more than eighteen years, while those at the Hawiian Islands have been in the field an average of 20½ years each. This statement embraces all the living missionaries of the Board except those who have gone out since January 1st, 1866.

Catholicism in Philadelphia.—The *Universe* (Roman Catholic) makes the following boast:

"Philadelphia is the leading Catholic city in the United States. This is true of it in the number of its Catholic citizens, in their intelligence, in their means, and in their concurrence in the undertaking of important works with the Rt. Rev. Ordinary. And new signs of magnificent growth here are visible as the sun itself. Before two years have passed, Philadelphia will be wearing Archepiscopal honours; and in ten years it will have twenty-five new churches beyond the large number it has now."

Ministerial.—Mr. Dodd having preached against the profanation of the Sabbath which prevailed among the more wealthy of his parish, was told by a servant of a nobleman, "Sir, you have offended my lord to-day." Mr. Dodd replied, "I should not have offended your lord, except that he had been conscious that he had offended my Lord; and if your lord will offend my Lord, let him be offended.

Geneal Lee writes that there are 600 students at his college, against 400 last year.

The yellow fever has made sad havoc with the clergymen in Texas. The Catholics lost two priests with the epidemic in Corpus Christi, and Father Rennoux died at Lavaca. The Presbyterian church lost the Rev. Mr. Mitchell at Corpus Christi, and Rev. Geo. C. Moore at Victoria. The following Methodist preachers have died of the yellow fever: At Corpus Christi, Messrs. J. C. Pernham and W.C. McPhail; at Taxana, Thos. F. Cook; at Lavaca, Wm. T. Harris; at Lagrange, Quinn M. Meneice; at Houston, Wm. Rees.

Six of the New school Presbyterian churches of Philadelphia are now vacant, to wit—The First, Calvary, North Broad, Western, Logan Square, and German Street.

Death in the Ministry.—Died, on the 18th inst., in Philadelphia, at the residence of his son, James Otterson, Jr., the Rev. James Otterson, in the 76th year of his age. He was born October 11th, 1791, in the city of New York.

If the privates of an army left the battle to be fought by the officers, they would imitate the example of those church members who leave the conversion of the world to ministers of the gospel. Every Christian is a "royal priest," and to the whole body was it said, "Go ye" "Preach the gospel." As the flagship of Nelson was bearing down on the enemy at Trafalgar, the signal which floated from the mast-head said: "England expects every man this day to do his duty." So Christ expects each member of his church to do his duty.

Sanctification.

It is quite reasonable to presume that those who, through grace, have been made Christians, will endeavor to become as pure as possible in the present life; and such is the fact; for we read, "Every one that hath this hope in him, purifieth himself even as He is pure." Their chosen teacher, master, model, and Saviour, is the Lord Jesus Christ, and they aim to be assimilated to Him, to be perfect as he is perfect. A hope in Christ is the hope of dwelling eternally with Him in a holy heaven; and what but an earnest desire for moral purity could be expected from such a hope?

Certainly those cherishing it will loathe sin in all its forms, watch, pray, and struggle against it; will put off the works of darkness, set their affections on things above, and long, through the sanctifying power of divine truth and grace, to become "meet for the inheritance of the saints in light." The professed Christian, whose religious hope does not improve his character, is disconnected with any purifying process within him, and does not move him to aspire after holiness, may well question the genuineness of his hope, may well consider whether it will not prove "as the spider's web when God taketh away the soul." If Christ is properly formed in us, the light of life, the hope of glory, we shall by a spiritual law, by a holy force transmitted from him, have some of his lineaments drawn upon us, and be satisfied with nothing short of a temper celestial.—*Religious Herald.*

MARRIED,

At the residence of Mr. Shannon Reid, in Shelby Co, Ky., on Thursday, Oct. 24, by Rev. Dr. Wilson, assisted by Rev. J. S. Grasty, George W. Logan and Josie N. Bell, daughter of the late Joseph Bell, of Woodford Co., Ky.

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	3:00 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.

JUST PUBLISHED,

THE BIBLICAL REPERTORY AND PRINCETON REVIEW FOR 1867.

Contents of January Number.

Art. I.—The Culdee Monasteries.
Art. II.—Drs. Hedge and Woolsey on College Studies and Government.
Art. III.—The Training and Distribution of Missionaries.
Art. IV.—Gregory the Theologian.
Art. V.—The Oriental Churches.
Art. VI.—Malthusianism.
Art. VII.—The Rejection of Christ by the Jewish Rulers and People.
Short Notices.
Literary Intelligence.

Contents of April Number.

Art. I.—Western Presbyterianism.
Art. II.—The Epicurian Philosophy.
Art. III.—Emanual Swedenborg.
Art. IV.—The position of the Book of Psalms in the Plan of the Old Testament.
Art. V.—The Philosophy of Mathematics.
Short Notices.

Contents of July Number.

Art. I.—The Hebrew Word Yashabh.
Art. II.—The Aim of Christianity, for Those who Accept it.
Art. III.—Schaff's History of the Christian Church.
Art. IV.—A Philosophical Confession of Faith.
Art. V.—The General Assembly.
Short Notices.

Contents of October Number.

Art. I.—Sanctification.
Art. II.—The Queen's English *vs.* The Dean's English.
Art. III.—Recent Discussions Concerning Liberal Education.
Art. IV.—Preaching to Sinners.
Art. V.—The British Churches under Cromwell.
Art. VI.—Dr. George Duffield on the Doctrines of New School Presbyterians.
Short Notices.

The Volume will be sent, free of postage, to any person who will remit $3 for it, or $5 for it and the Volume to be published in 1868, to PETER WALKER,

o31 tf 821 Chestnut st., Philadelphia.

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Oct. 24 1y.

PSALMS & HYMNS.

THE SYNOD OF KENTUCKY at its recent meeting having recommended the use of the PSALMS AND HYMNS of the Publication Committee at Richmond, Va.—We beg leave to say that we are prepared to supply all orders from the churches for these books upon the same terms as the Publication Committee, at the same time churches ordering direct from us will save considerable in the difference of freight.

We also keep on hand a full supply of all the Sabbath-school Books published by the Committee of Publication.

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NEW EDITION OF THE "HYMNAL," 18MO.

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.

JUST PUBLISHED BY DAVIDSON & ROBINSON, NO. 72 FOURTH STREET,

ROBINSON'S

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 Toronto Evening Telegraph.*]

With that taste which education alone can impart he refrains from clothing great truths in flaunting verbiage, and makes no effort to destroy their effect by disguising them in pompous and unwieldy phrases. To one thus inclined to self-glorification we can recommend the persual of the above work; and those who appreciate a bold stand in this day of religious vacillation may here find firm convictions powerfully expressed.

[*From the Hamilton (Canada) Evening Times.*]

During his temporary exile he took up his residence in Toronto, where he also re-assumed the duties of the ministry. In this capacity he won many and ardent admirers from the ranks of those whose approval is most valued by the teacher, the speaker or the writer—we mean the student-class; and especially those whose studies were in the subjects in which he excelled. The admiration of such as these is a sure evidence of mental power on the part of the recipient for they are not only good judges of ability, but their praise is honest, and but rarely the result of interested motives.

We recommend the book to those who feel an interest in such subjects, and can assure them that they will rise from its perusal with a clearer knowledge of the subjects discussed, than they could obtain from ninety-nine out of a hundred of sermon books in general.

[*From the Toronto Methodist Organ.*]

We find in these sermons much to admire. Of course the author is in a few places quite Calvinistic—and we like to hear any preacher boldly avow the doctrine of his Church; and he, in one or two places, shows his Southern prejudices. But on the whole the sermons are eminently original, intellectual, evangelical, eloquent, and practical. He resists with refreshing earnestness and power the spirit of the rationalism of the day; he is never afraid to speak out, boldly declaring the great fundamental truths of the gospel; he is peculiarly happy and animated in his figurative illustrations and analogies; and his appeals to the hearts of saints and sinners shows him to possess the rare and noble gift of a powerful exhorter. The volume is creditable, also, to Messrs. Rollo & Adam, the publishers, and we shall be glad to learn that it obtains a wide circulation.

[*From the Presbyterian Index.*]

We congratulate Mr. Davidson on his debut as a publisher with this magnificent work. We trust that he will yet give to the world other volumes of similar character, from the same highly gifted mind wielding the powerful yet graceful pen.

The tone of the Discourses is solemn and elevated, as though the writer were conscious of the observation of the "great cloud of witnesses," and of the immediate presence of the Redeemer himself.

The conception of the grand scope of the scheme of Redemption is sublimely true.

This is Dr. Robinson's strong point, and is the highest proof of his genius. As a great painter, he sometimes fails in the minute details of coloring and shading, yet even here he makes the impression that he could easily give his works the most elaborate finish if he were not too much occupied and engrossed with the grand conception and drawing of the picture. In bold, free, and masterly touches, with which he limns out the great historic painting, he has, in our opinion, no superior among the preachers of any age. He is the Rubens of the pulpit.

[*From the New York Evangelist.*]

The discourses are designed to discuss the history and doctrines of Redemption, as well as the progressive steps by which it is revealed. Eschewing the forms and methods of systematic theology, the author adopts a method of his own which he regards as more natural as well as more spiritual. Some of his views are presented with much force and no little originality. There is very little in them from which we should be disposed to dissent. They are moreover, as a general thing, clearly defined, especially in their relation to errors current at the present day. Some of his descriptions are finely wrought out, and he is not wanting in striking illustrations.

[*From the Central Presbyterian.*]

We have taken time to read this solid volume, and it is not one to be disposed of at a few glances.

We do not hesitate to express the opinion that these are the most important contributions from the pulpit that our religious literature has received for a long time. In sturdy common sense strongly expressed, in the broad views taken, in their thorough adherence to the landmarks of Scripture and sound philosophy, they are the very opposite of the productions of Frederick Robertson, so greatly applauded by many. And altogether likely to beguile unstable souls instead of setting them, as Stuart Robinson does at every step, firmly upon the Rock of Ages.

They may not have so much of refined, delicate and perhaps subtle thought as Archer Butler, but they have more that is substantial, more that we need to carry about with us as safeguards against error, and as guiding principles to be incorporated into our life.

The sermons of Dr. Addison Alexander show at every page—and all the more beautifully because incidentally—how deeply his spirit was imbued with classical literature. Mr. Robinson's writings though enriched in this particular, cannot claim such golden stores. Nor do they reveal—who would expect it?—so masterly a hand in exegesis, though they have much of this to excite our admiration. Neither do they equal them, in splendor of rhetoric, or in wealth of imagination, though they are adorned with passages of great beauty and power. But they are, we venture to think, superior in robustness of thought, and in real idiomatic English. They have great directness of purpose, and march straight to the point, never turning to the right hand or to the left.

But there are comparatively very small matters. The book we believe to be a great and good book, full of profound and important thought, remarkably suggestive, abounding in passages of a most striking character, and as refreshing as a June morning. While the conduct of the sermons is remarkably argumentative, and full of matter, we are delighted with the practical appeals to the conscience with which they abound. One of the many excellencies so strongly recommending the volume is, that it is constantly meeting cavillers and demolishing them often with a single blow. We have been surprised and delighted to see how skeptical opinions, the present prevalent phases, finds the bottom suddenly knocked out of its tub, and itself unexpectedly flat in the mire.

We earnestly advise all our Theological students and brethren in the ministry to procure and read this capital production. Scarce as money is, they will find in it so much food for thought, that they will feel more than repaid.

[*From Dr. Cunningham, of Georgia, in the Southern Presbyterian.*]

Indeed, I have not met with a volume that has so interested and instructed both my head and my heart, since I read Young's "Christ of History," of which this work constantly reminded me by the freshness of its thoughts and the conclusiveness with which it establishes the divine origin and character of the Church.

As we follow the author in the unfoldings of the successive covenants, we feel that *new light* is being thrown upon the sacred word, and we read the Bible with far more interest, because with far better understanding of its teachings than we had before.

The history of the Church as thus sketched, embraces its doctrines and ordinances; and I know not any book that presents a more scriptural and satisfactory exposition of these, or a more masterly refutation of the prevailing errors of the times. In both of these aspects, it is emphatically *the book for the times.* If it were but generally and carefully studied, I cannot but believe that it would make and mark a new and happy era in the annals of the now divided and distracted Church.

These Discourses present us with fine specimens of the union of the *lecture* and the *sermon*, of the expository and the didactic with the practical and the pungent. They have all that logical exactness of statement and argument that belongs to the theological chair, and yet all that flowing, burning eloquence that is so popular and powerful in the pulpit. On every page there is a freshness and force of thought that arouses the intellect, and a fervor of piety that warms the heart.

[*From Rev. Dr. Hopkins, in the Owensboro Monitor.*]

The book contains twenty discourses, unfolding the progress and great fact of redemption. These Discourses very fully and fairly display the characteristics of the author. They are everywhere marked by great breadth, depth, clearness, and strength. They manifest comprehensive study and enlightened knowledge of the matter in hand. The style is fresh, sufficiently smooth, and has the sensible and rare merit of being always adapted to the subject. The book is scholarly and tasteful, yet level to all. There is no labored grandiloquence on pinpoints, nor scream of the eagle where the voice of the tom-tit is appropriate.

By the study of this volume, the young theologian will find himself greatly instructed and greatly aided to wide and just views of great scripture subjects, while older ones will find their faith confirmed, their knowledge reilluminated, and probably enlarged and better defined.

[*From Rev. R. A. Holland (Methodist), in the Louisville Democrat.*]

This is Dr. Robinson's plan. He bids us hear the Great Teacher; he interprets, according to their own rules, the oracles of God to men.

There is nothing more attractive about these discourses than their beautiful simplicity. However metaphysical, however denunciatory, however imaginative, however pathetic, however learned, they are always natural, always unaffected—no far-fetched figures, no "ex-cathedra" paradoxes, no pitching the tune to the sensational ear, but that calm dignity, both of repose and action, which is the chief charm of the Greek masters. In the limits of a newspaper article, we cannot, of course, quote to a satisfactory extent. As an illustration, however, of this remark, we refer the reader especially to page 32 under the head "Second," to a most exquisitely chaste passage, and to the whole of discourses VIII., XIII., XVIII. There are few specimens in our language of eloquence, not emotional, but meditative eloquence, of description, not fanciful but imaginative description, superior to those two sermons on Elijah and Lazarus. The argument on the immortality of the soul as peculiarly a doctrine of the Gospel, incapable of proof by mere philosophy, and only a conjecture of the heathen sages, is worthy of close and serious investigation. It is able and *successful.* It presents a view of the question which is novel because rare; general consent having heretofore credited the classics with the demonstration of what, indeed, was only brought to light by the rising of "the Son of Righteousness."

THE CHILDREN'S FRIEND FOR 1868.

The Presbyterian Committee of Publication have resolved, from and after the first of January 1868, to reduce the price as follows:

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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
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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.

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—For 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.

REV. C. C. BEATTY, D. D., LL. D., Sup't.
REV. A. M. REID, A. M., Principal.
PROF. J. W. R. WYCKOFF, A. M.
sep. 26 4 ts.

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

For information, address

J. M. BODINE, M. D.,
aug15 16t Dean of the Faculty.

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I AM now selling the best PITTSBURG COAL at LOWEST MARKET PRICES. Office—No 117 Third Street, (Old Post Office.) Orders promptly filled either in the city or country.

Nov. 22. J. N. COLLINS.

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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

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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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6m LOUISVILLE, KY. sep12

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

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Juvenile Library, No. 1	"	75 vols.	$ 8 00.
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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.

WASHINGTON COLLEGE,

LEXINGTON, VIRGINIA.

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

Free Christian Commonwealth

REVIEWS.

Bible Jewels. By Rev. Richard Newton, D. D. New York: Carter & Bros. 1867.

We have before called attention to the "Great Pilot," by the same author. This is a book for boys and girls, of a very high order. The author's fund of anecdotes, illustrations, and analogies seems inexhaustible. Any one may form a conception of this "Bible Jewels" by imagining one of the best Sunday-school speech-makers he ever heard, *phonographed* while in one of his very best moods. The spiritual jewels here described are: The Pearl of Great Price—Jesus. The Diamond—the true Christian. The Ruby, flashing red—the Christian's love. The Emerald, green—the hope of heaven ever living in the soul. The purple Amethyst, the temperance jewel. The sky-blue Sapphire, faith strong to suffer. The many-hued Opal, symbolizing prayer. The yellow Opaz, true honesty. The Agate, the conqueror's jewel—the grace of God. And more remarkably than any preacher we have met with, does Dr. Newton find "sermons in stones." We commend his sermons to all the boys and girls.

The Work of Christ; or Atonement considered in its influence upon the intelligent universe. By Enoch Marvin, D. D., one of the Bishops of the Methodist Episcopal Church South. St. Louis: P. M. Pinckard. 1867.

Twelve years ago, ere we were through sowing our metaphysical wild oats, we remember to have had occasion, in the *Presbyterian Critic* (January and September, 1855), to examine and compare the Theodicies of Prof. Bledsoe, Dr. Ed. Beecher, and one Mr. James, who, in a letter to Beecher of 340 pages, complains that "against the *stony udders of the old theology, my own infantile gums, equally with yours, have long been pressed, only to be withdrawn again, lacerated and bleeding;*" who found "*his powers of intellectual digestion* inadequate to the solution of the facts of knowledge, and leaving us, meanwhile, to *suffer the horrors of spiritual water-brash and acidity;*" who thought that the then recent Papal definition of the dogma of the immaculate conception, "*snapped the thin umbilical which still bound that ecclesiasticism to the long-suffering maternal heavens;*" and who held that "personal righteousness is essential after imputed righteousness, like castor oil after calomel, to give it efficacy."

At that time, we distinctly remember, we had a very poor opinion of the value of Prof. Bledsoe's contribution toward the solution of that perpetual-motion problem, the origin of evil, notwithstanding our good opinion of his abilities. Dr. Ed. Beecher's disquisition affected our nerves singularly, like the braying of an ass; and as to his sympathizing philosophic friend, Mr. James, respect for the lowest and most loathsome of the lower order of creation, forbids us to compare him with any of them as to the impression made upon us.

Since that time we do not remember ever to have thought of this question of the origin of evil and its puzzles. Nor have we the least disposition to reopen the subject. Hence, perhaps we are not in a state of mind to do Bishop Marvin justice. But a glance over his little book impresses us very strongly with the fact, that, setting out on the assumption of the general correctness of Prof. Bledsoe's speculations, he has wasted his time in the attempt to expound the mysteries of God's truth by the application to them of a "philosophy falsely so-called." Nor can we regard it as a favorable omen that Southern Methodism should evince something of the tendencies of the "*New England mind*" to be forever tinkering at God's moral universe, as though it were some old wooden clock out of repair.

We have hoped that the tastes of the Bishops of the Methodist Church South, and the clergy also, would now run in the direction of grounding deeply the faith of Christians in the truth of Christ's justifying righteousness, as against the speculative theologies and ethical gospels of New England.

Tilman Loring; or the Minister or Merchant. By Rev. J. K. Nutting. 18 mo; pp. 291. Philadelphia: J. C. Garrigues & Co.

As the title indicates, the object of this book is to show the struggle which often occurs in the minds of pious young men in deciding whether they shall obey the call to preach the gospel, and thus submit to a life of almost certain poverty, or choose the life of a merchant, which to the young is generally associated with ultimate wealth and ease.

The story is one of more than ordinary interest and merit, and is well adapted for a Sabbath-school library. It is, however, what may be called a "Yankee" book. The characters are "Yankee," and the author is also "Yankee." Still, it is a good book, and having read it, we hesitate not to commend it to our boy readers.

The Southern Presbyterian Review, for October, 1867, has come to hand. Its contents are as follows: 1. Right or Wrong; a Check to Atheism; by Rev. F. A. Ross, D. D. 2. The Value of the Christian Pulpit, by Rev. R. Q. Mallard. 3. The Church and Politics (concluded), by B. T. W. 4. The Tishbite and the Baptist. 5. What is Conscience, by Rev. Henry M. Smith. 6. Critical Notices of Books.

This is a valuable Quarterly, and we would like to see it taken by all our ministers. Messrs. Davidson & Robinson will forward any names which may be sent them as subscribers, or if preferred they can send $3 direct to Rev. James Woodrow, D. D., Columbia, S. C.

The Princeton Review, for October, 1867, has been laid upon our table. Its contents are as follows, viz: 1. Sanctification. 2. The Queen's English *vs.* the Dean's English. 3. Recent Discussions concerning Liberal Education. 4. Preaching to Sinners. 5. The British Churches under Cromwell. 6. Dr. George Duffield on the Doctrine of New School Presbyterians. Short notices.

We would call the attention of our readers to the advertisement of *The Princeton Review*, in this week's paper, for terms, &c.

Memorial of the American Colonization Society. Jan. 15, 1867.—We have received the above pamphlet of near 200 pages, containing various addresses made at Washington, D. C., on the semi-centennial anniversary of the Society. It is a document containing much to interest the friends of colonization.

Godey's Lady's Book, for November, has come to hand. It is a very interesting number, and full of much useful and instructive reading matter. Though we have not time to read it ourself, yet it is probably the most thoroughly read magazine that comes to our fireside. Davidson & Robinson have it for sale.

The Riverside Magazine.—for Young People, for November, has been laid upon our table. It has more attractions about it for young people than any magazine which we get hold of, and doubtless must have a large circulation. It is beautifully illustrated. Terms $2 50 a year. Davidson & Robinson will forward any names to the publishers, upon the receipt of the subscription price.

Le Bon Ton, *Journal de Modes of Paris Fashions*, for November. This elegant and popular Monthly has just been received. Davidson & Robinson are agents for it in Louisville.

The Southern Journal of Music, Vol. I, No. I., Louisville, Ky., Oct. 1867.

A new Monthly venture on the world of music and musical criticism; neatly printed and covering sixteen pages. Monthly, and for sale by Wm. McCarrel at ten cents per copy or one dollar a year

Never Alone.—A pious cottager residing in the center of a long and dreary heath, being asked by a visitor, "Are you not sometimes afraid in your lonely situation, especially in the winter?" replied, "Oh! no, for Faith shuts the door at night, and Mercy opens it in the morning."

Reaching the Mark.

Rev. D. King (of London, late of Glasgow,) has recently given to the world a small work on the "*Power of Zeal.*" It is an admirable little volume. We make the following extract:

"At a time when efforts were made to elevate the standard of Christian beneficence in Glasgow, I preached a sermon on the subject one Sunday afternoon. It was my hope that I had not vainly fulfilled the requirement, 'Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come:'—Next day I was called on by an elderly woman in plain attire, and of humble aspect. She had an expression of imperfect health, and the natural inference was, though there was nothing of the beggar in her looks, that she was come to ask counsel, or be otherwise be friended in some case of difficulty. She recalled to me, what I did not at the first moment remember, that she was a communicant in my church. As she was not very prompt in announcing the object of her visit, I began to inquire delicately how she was situated. She told me that she had been long in service, but was not in service now; that her health had failed her, and she had saved something in former years, she was now in a small hired room, and living on her savings.—'But that,' she said, 'brings me to the business I have on hand. Under the descriptions you gave yesterday of the obligation resting on me to extend the Gospel, and make the salvation of Christ known to poor perishing sinners, my heart smote me because I had hoarded up gains for myself, and done nothing for the heathen. Sad things may have come through my neglect, and be lying at my door; and now I have brought a small sum for the objects you mentioned.' She then handed me five pounds.

I immediately evinced pain and impatience in having such an offering presented to me. 'My appeal,' I said, 'was to the rich, and none of them had as yet responded; and here she was tendering a large amount of money which she had most commendably stored up by frugality to make some provision for infirmity and old age. 'The arrow,' I said, 'has gone aside, and I have missed my mark.' 'No she replied, 'the arrow was for me, and it has pierced me, and I came with a wounded conscience because of my neglect. I have been rich enough to do good that I have not done, and there's my guilt.' But if I took such sums,' I said, 'from such persons, I should bring scandal on charitable subscriptions—they would be denounced as extortion.—Therefore you must reduce the amount to a few shillings.' Her face then flushed emotion, and she said fervently, 'I have considered the case; I am sure I am doing no more than my duty, or not so much; and if my minister become my tempter, I will resist the temptation by laying down ten pounds.' So assailed and baffled, I said I would surrender to her wishes on one stipulation, that she would promise me never to be in difficulties without making them known to me. This pledge she at first refused to give, saying it made her gift nothing; for what generosity was there in doing kindly by others, if she did it on the stipulation of taking good care of herself? But as I persisted in declaring that I could accept the benefaction on no other terms, she finally acquiesced.

Week succeeded week, and I had no other visit in relation to the same subject. After about three weeks had elapsed, the retired servant died of a sudden illness. Then I mentioned publicly the circumstances just related; and what the sermon had failed to do, seemed to be achieved by her example. She being dead, still spake to the affluent as well as to the indigent. and without pretending to trace too certainly all the concatenation of providential influences, I may safely affirm, from all I witnessed, that the zeal of that contributor provoked many, and that her gift of five pounds was worth many hundreds of pounds to the cause of missions."

"The Inner Calm."

Calm me, my God, and keep me calm,
While these hot breezes blow;
Be like the night dew's cooling balm,
Upon earth's fevered brow.

Calm me, my God, and keep me calm,
Soft resting on Thy breast;
Sooth me with holy hymn and psalm,
And bid my spirit rest.

Calm me, my God, and keep me calm,
Let Thine outstretching wing
Be like the shade of Elim's palm
Beside her desert spring.

Yes, keep me calm, though loud and rude
The sounds my ear that greet;
Calm in the closet's solitude,
Calm in the bustling street—

Calm in the hour of buoyant health,
Calm in the hour of pain,
Calm in my poverty or wealth,
Calm in my loss or gain—

Calm in the sufferance of wrong,
Like Him who bore my shame,
Calm, 'mid the threat'ning, taunting throng,
Who hate Thy holy name—

Calm when the great world's news with power
My listening spirit stir;
Let not the tidings of the hour
E'er find too fond an ear.

Calm as the ray of sun or star,
Which storms assail in vain,
Moving unruffled through earth's war,
The eternal calm to gain.

H. Bonar.

For the Children.

Freddie's Triumph.

Everybody knows how easy a thing it sometimes is to lose the control of one's temper, and how hard a thing it generally is not to be angry or irritated when others treat us unkindly. The Bible informs us that "he that ruleth his spirit is better than he that taketh a city," and the wise man that wrote these words knew full well how much more difficult a matter in this same ruling of the spirit than is the braving of toil, and suffering and danger to the soldier who goes forth fearlessly to meet the foe. But we all have some hard lessons to learn in this world; and one which every man, woman, and child needs to learn in this lesson of guarding temper and tongue, although in the face of provocation, and of bearing calmly and patiently whatever of sorrow it may please our Father who is in heaven to send upon us, even when the trouble comes from the hands of sinners like ourselves.—And to learn this we need look to no earthly teacher. If we do we shall fail to obtain that which we seek. It is written of Moses that he was very meek. above all the men upon the face of the earth; yet, when at Meribah, the people murmured for water, after having received many proofs of God's care for them, even Moses for once grew angry, for once forgot his meekness, and because of that one sin he could not enter the promised land. And if we fail to find in him a perfect example of this "fruit of the Spirit," to whom else can we look for it but unto Him who says to every one that is weary of struggling with sin: "Learn of me, for I am meek and lowly in heart." He has help for the humblest and feeblest. All who trust in Him shall be made conquerers.

"Good afternoon Fred. Be sure you're at school early to-morrow morning. We'll have rare fun"

"O yes! I wouldn't miss it for anything. Good afternoon."

The first speaker, Nat Taylor, was a tall, manly boy of about fifteen years of age. Perfect health betrayed itself in every movement of his frame, and good humor and intelligence shone out from his sparkling eyes. Only, as we shall see hereafter, his love of mirth sometimes led him to be rude, even at the expense of his friends. The other boy, Freddie, though of the same age, was much smaller in size; so much smaller that a stranger would have supposed him to be several years younger than his companion. He was not thinking of it then—no emotion but that of gladness lighted up his countenance as he anticipated the sport of helping to complete the snow palace which his comrades and himself had begun in the school-house yard—but the one great trouble of his life had been, and was, that while he had seen his playmates, one by one, grow to be first a little taller than himself, and then continue rising higher, until he had to look up to them, almost as much, it seemed to him, as he did to his father, his own height still remained the same; he always was "Little Freddie." Not for the world would he have revealed to his companions the annoyance which this fact occasioned him, yet they could not have failed to notice how his face became grave at any allusion, even the faintest, to his small, childish form, and how it brightened if one happened to express the opinion that "Fred was growing taller." And his mother knew full well how great was the effort which it cost her child when he said to her, in a confidential twilight talk, "I am willing to be small if it is better for me to be so, but I do wish that no one would speak of it before me."

"I know it is unpleasant, Freddie," she replied, "but if any one is thoughtless enough to ridicule your misfortune, remember these words, which you will find in the thirteenth chapter of the first epistle to the Corinthians: 'Charity (you know that means love) is not easily provoked.' And try to think of the example of Him who 'when he was reviled, reviled not again.' If you ask Him He will help you to overcome your angry passions, which, if uncontrolled, will injure you more than a few thoughtless words ever can or will."

Freddie had need of all the assistance which this advice could render him on the morning of which we are speaking. He was just in the act of strapping up his books preparatory to leaving home about an hour before school-time, when his grandmother said to him:

"Freddie, your mother purchased the yarn for your socks yesterday. If you will hold it for me before you go to school, I will be able to knit considerable to-day."

Freddie knew that it would be undutiful, as well as ungrateful, to refuse so small an act of kindness to his grandmother, so he drew of his cap, laid down his books reluctantly and said:

"Well, grandma," as cheerfull as could have been expected under such circumstances. It seemed to him as though that particular pair of socks was destined to contain more wool than any other pair which fingers and knitting needles had ever fashioned, and as though each skein of the yarn had lengthened out its slow length, until the completion of the work, instead of being nearer, appeared farther and farther off as the winding proceeded. He perserved, in his matyrdom without disclosing impatience, and finally there came an end of the task, as there does, sooner or later, to all earthly things. It did not require many minutes for Freddie to snatch up his cap and books, and be off to the school-house. But what was his disappointment to find, upon reaching the spot, that instead of being able, as he had hoped, to participate in the sport of building, he was just in time to witness the completion of the highest turret. Nat Taylor, who was the tallest boy in the school, was standing on tiptoe vainly trying to "finish off" the tower in an artisic fashion. The top was just a little too high for his reach, and the small "brick" of snow which he was endeavoring to place in a particular position, would persist in slipping down again and again, to the great merriment of the surrounding crowd of boys. He was just turning about in despair when he saw Fred approaching, all out of breath in his eagerness to reach the scene of interest.

"Halloa," shouted Nat, "here comes a regular Goliath. He can reach the top, if I can't. Come on, Fred, you're the tallest boy here; come and finish this turret."

The other two boys were foolish enough to laugh at this very amusing piece of pleasantry, and the laugh only added to the sting which Nat's careless words brought to Freddie's heart. Was it not too unkind in Nat thus to expose him to the ridicule of the assembled school? Had he not already that morning wrestled sufficiently with his temper, without having it so sorely tried just at that time when he expected nothing but delight? It was really too bad! he would make Nat repent for that speech; and Freddie hastily began to form a small, compact ball of snow. If he had not the stature of Goliath, he had something of the skill of David, not a boy in Montville could aim straighter than he, and had not David killed Goliath? At first, these thoughts, as they came rushing into his mind in rapid succession, stimulated him to madness. But the last one brought him to himself again. Yes, David had killed Goliath with only a few pebbles, and he might—but he could not bear to think of it—he would not injure Nat for anything in the world. What had become now of that meekness of which his mother had spoken? What of that charity which is not easily provoked? Freddie's anger was all gone. Instead of it had come the desire to prove to Nat that he was really not offended by the thoughtless ridicule. Dropping the ball which he had till then held firmly clutched in his hand, he replied in tones which betrayed nothing but the utmost good humor:

"No, Nat, I'm not so tall as you are, but perhaps it will be just as well for the turret that I am not. If you will let me stand on your shoulders, I can do the work in a moment."

Nat, surprised and ashamed, accepted Freddie's offer, and when his novel effort had been crowned with success, the boys shouted without a single dissenting voice: "Hurrah for Fred! He shall be a king in our palace."

Freddie's royalty lasted only until the melting of the snow, but we know that they shall reign as kings forever and ever who, like him, overcome in the struggle with self and sin. "The fruit of the Spirit is meekness."

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