FREE CHRISTIAN COMMONWEALTH.

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For the Free Christian Commonwealth.

The right of Private Judgment. Hodge vs. Humphrey.

It is a favorite argument with the adherents of the Assembly, that its orders are binding on all the inferior courts and all the people, no matter how glaringly unconstitutional and impolitic they may be. The Assembly, they argue, having legislative, judicial and executive authority, of course it is the only power that can decide respecting the constitutionality of its own acts. To allow the other courts or the people to disregard what they may consider unconstitutional orders, is "nullification," is to turn our system "upside down". We must passively submit, or at most protest and agitate the matter until a repeal is obtained, or else leave the Church. If any court is firmly persuaded that an order is clearly "repugnant to the word of God as that word is interpreted in the Confession of Faith," still it must submit to it and help enforce it—especially if there be a *penalty annexed*. This is to make the Assembly "lord over God's heritage." It looks too much toward Papal despotism to find acceptance with true Presbyterians. It takes away utterly the rights of conscience—the right of private judgment. "God alone is Lord of the conscience," and hath left it free from the doctrines and commandments of men, which are in anything contrary to his word or beside it in matters of faith or worship." "All church power whether exercised by the body in general, or in way of representation by delegated authority is only *ministerial and declarative;* and no church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority, and all their decisions should be founded upon the revealed will of God." (Form of Gov. ch. I. sec. 7) Will Dr. Humphrey or his friends call this a "new doctrine"? Surely it must be "nullifiication"! But read again: "Now though it will easily be admitted that all Synods and councils may err, through the frailty inseparable from humanity; yet there is much greater danger from the usurped claim of making laws, than from the right of judging upon laws already made, and common to all who profess the gospel." Of course this means that the Assembly has legislative authority! We always thought that the word of God is the Statute Book of the kingdom; but the times have changed.

The General Assembly of 1837 declares: 1. "That the Constitution of the Presbyterian Church, like that of our National Union, is a constitution of specific powers, granted by the Presbyteries, the fountains of power, to the Synods and the General Assembly. 2. No powers, not specifically granted, can lawfully be inferred and assumed by the General Assembly, but only such as are indispensably necessary to carry into effect those which are specifically granted." (Digest page 722) The Assembly has not plenary power to do whatever is not forbidden, but power to do only what is commanded, and it must leave undone what is not commanded. The moment it steps beyond the written law, it transcends its power; and its ordinances then enacted are simply *null and void*, and are not to be obeyed. For we are commanded to obey God rather than man. This great doctrine of civil and religious liberty seems to be ignored by Dr. Humphrey, and indeed treated with contempt. He asks "who is to judge of what is unconstitutional? By the very terms of our Constitution, to the General Assembly itself 'belongs the power of deciding in all controversies respecting doctrine and discipline.'" He appeals to his audience to say if this doctrine—that every Presbytery and every Presbyterian man is the final judge of what is constitutional—be not nullification—the exploded dogma of South Carolina politics, &c. [Louisville Address.] Let Dr. Hodge answer—"An unconstitutional law is void *ab initio*. It is no law. It is not obligatory on any person, or upon any organization." "This is an important safeguard in Church and State." It was said on the floor of the Assembly in the warmth of debate, that the deliverances, acts or injunctions, of that body are to be assumed to be within the sphere of church power, to be constitutional, and consistent with the word of God, and obeyed as such, until by competent authority the contrary is officially declared. This is the denial of the first principles of christian liberty, whether civil or religious. *Every man has not only the right to judge for himself on all these points, but is bound by his allegiance to God to claim and exercise it.* The Bible teaches, and all Protestants believe, that the spirit is promised and given as a teacher, not exclusively to the clergy, but to all the people of God. Therefore, every Christian is bound to search the Scriptures, and to judge for himself what the things decreed or commanded are consistent with that standard." "There had been no Reformation, had not God taught and enabled his people to assert this right of private judgment. Episcopacy would have been established in Scotland, and despotism in Europe, had not our Presbyterian and Puritan ancestors *been men enough* to claim and exercise the right to think for themselves, and to obey God rather than man. This right is recognized in the State." "Dr. Thomas and other leaders of the majority in the late Assembly, repeatedly and expressly stated that former Assemblies had frequently made deliverances which they deemed to be contrary to the word of God. Of course they did not and could not adopt them; nor could they require others to approve them without demanding that men should approve what they believed God condemned. The deliverances of the Assembly therefore, by common consent, bind the people and lower courts only when they are consistent with the Constitution and the Scriptures, and *of that consistency every man may and must judge, as he has to render an account to God.*" (Art. on Assembly, Princeton Review.)

The Assembly party have fallen violently in love with Dr. Hodge, of late. We hope therefore they will receive his teachings on this point. Especially do we hope that Dr. Humphrey will revise his "statement of the case" on this point and bring it into accordance with the Constitution, which embodies the teachings of Scripture, and which the fathers held as one of their inalienable rights, and fearlessly asserted, too, in the face of usurped authority of the constituted authorities, even when there was a *penalty annexed* to their decrees.

ALPHA.

For the Free Christian Commonwealth.

Strange Frenzy of Extravagant Loyalty.

At the restoration of Charles II, to the throne of his ancestors, Hetherington the historian says, "a strange frenzy of extravagant loyalty seized upon the whole kingdom, like some uncontrollable epidemic.."

The history of the church of God in Scotland during the time referred to, is a history of treachery, persecution and blood. History is wont to repeat itself; and the past four or five years in this country have presented us with a class of transactions, having their origin in the same kind of frenzy. As in the time referred to, the true principles of Christ's kingdom were looked upon with jealousy, and their advocates with malignant hatred. It was the prerogative of the crown to fix the standard of doctrine and polity. The State was supreme. Loyalty to Cæsar, was the cry. Homage to God was subordinate to homage of the Prince and his courtiers. Those who boldly maintained the supremacy of Jesus Christ over the things of his kingdom, were pronounced traitors, and rebels against the Realm; and thousands were put to death with fiendish cruelty; while none dare dispute the fact that these defenders of a pure faith and worship, were the genuine friends of the lawful sovereign. The friends of God and his truth, should never be disheartened by the shout of the multitude, "We have no king but Cæsar;" Or by the Ephesian argument "great is Diana of the Ephesians." But let them "quit themselves like men valiant for the truth." When this *frenzy* has once taken hold of the mind, it seems to produce a paralysis of the judgment and moral sensibilities. Argument has little or no avail; entreaty is powerless. Even the fountains of sympathy are dried up, and their "tender mercies are cruel." To throw one's self into the arms of their compassion, is all the verdict they ask, to justify their immediate execution. This was true in the time of the Charleses and it is true now.

This mental state, is worthy of the most profound thinkers. The analysis of this moral phenomenon even Hetherington does not undertake. Its proper solution is a *desideratum*. Are there no casuists amongst us, competant to the task? Or is it one of those subjects, the solution of which, passes beyond the limits of human thought? Might not a clear and discriminating presentation of this state of mind, serve a useful purpose in relieving or at least preventing this disorder, in minds of a more philosophic mold?

It cannot be considered the offspring of pure reason. It doubtless has its origin in the feelings. It is not simple passion, for passion is more temporary in its operation. True there are states of feeling which we are accustomed to denominate passions, such as malice, revenge &c, which are often of long continuance, but these are not simple passions but complex. The spirit of these passions produces an effect upon the understanding, as well as upon the conscience in its discernment of right and wrong, and bringing the individual within the class of those against whom the fearful woe is pronounced by Jehovah "who call evil good, and good evil: that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" The very mind and conscience become defiled. Perverted truth in the mind is a greater evil, than mere ignorance. For says the Saviour "if the light that is in thee be darkness, how great is that darkness." This frenzied state of mind, was fully exemplified in the speeches and acts of the majority of the last General Assembly as is believed by intelligent men of various denominations. No one was or could be benefited by those extreme measures, and the evil, in these parts, resulting from them, to the Old School cause, is very great, and a cause of deep grief to many of the faithful advocates of her time honored principles.

R.

For the Free Christian Commonwealth.

The Ipso facto-ing of the West Lexington Presbytery.

For the benefit of such as do not understand, and that true history may be preserved, I desire as an eye and ear witness, to give a short account of the process of the ipso facto-ing of the West Lexington Presbytery. Does any one desire to know how this *new process* may be performed, let him read and learn. The West Lexington Presbytery had a stated clerk—Rev. J. S. Hays—of most profound discrimination and logical perception. His whole conduct on the occasion referred to, was peculiar and unusual, but was—as is now manifest—only the out-working of a mind possessing extraordinary ability, and a most remarkable perception of the *moral fitness* of things.

Mr. Hays—as was understood—purposely forgot the records of Presbytery roll, &c., but was ordered to get the necessary papers and to call the roll, marking the absentees, according to custom, and in accordance with the rules of Presbytery. All this the clerk did.

Now one interesting question to determine--and the determination of which is peculiarly important in its ecclesiastical bearings, is the *particular point* at which the ipso facto-ing took place—the particular point at which the body ceased to be a Presbytery, and became simply a meeting of ministers and Ruling Elders. As yet, this change could not have taken place, for the Stated Clerk himself, in the exercise of his superior wisdom, expressed himself—unsolicited—as not believing that the calling of the roll constituted any violation of the Assembly's order. Dr. R. J. Breckinridge had also so expressed himself privately, and any person of common sense will agree with them, that calling a roll of Presbytery and marking the absentees, does not violate an order which says that Declaration and Testimony men "shall not be *permitted to sit as members* of any church court higher than a Session.

But it was observed by the writer, that the clerk in his wisdom, called the roll *very slowly*. Instead of calling the old roll of ministers and churches, as had been his custom, *he chose* the slow process of writing each name upon a new paper. He was not ordered to do so, nor was any notice taken of the fact—nor is it probable that his improved mode was observed except by a few.

This however, it occurs to the writer, must have been the ipso facto-ing point. The Stated Clerk—profoundly discerning--must have so understood it, at least must have so *designed* it. This must have been the moment when a Presbytery breathed its last, and ceased to be. How calmly did its life go out! There were no terrible convulsions, no painful death-throes, no alarming fears, no conciousness—except on the part of the Stated Clerk—of dissolution.

West Lexington Presbytery—present between thirty and forty members—was, so we are told, ipso facto dissolved, and knew it not. There is one feature in this case which requires explanation, and I presume Mr. Hays alone is competent to the task. After the roll had been called, and officers chosen, Mr. H. *insisted earnestly and eloquently*, that *reasons* should be entered upon the record, why a new Stated Clerk had been elected. In doing so, he addressed the Moderator by his *official title*, and seemed himself to be ignorant, that already by a masterly stroke of the pen, he had dissolved the body; leaving neither Moderator, nor Clerk nor Presbytery, nor any such thing.

Mr. H. could no doubt explain all, but of the reasons which prompted to such a course, this writer is as yet profoundly ignorant.

The next morning over thirty *men, ministers and Ruling Elders*, again met and undertook to transact Presbyterial business. Poor ignorant office-bearers of the church! They had not yet learned that they were ipso facto-ed. They did not yet dream of such a thing. Mr. Hays had not *informed* them. His heart was, I presume, too tender for the task; so he privately communicated with Dr. Breckinridge, and certain sick brethren at the Hotel, and it was then and there decided that Dr. B. was a suitable person to make known the fact to the ministers and Ruling Elders, who still supposed themselves to be the West Lexington Presbytery.

The "thirty-three ministers and Ruling Elders" were surprised, and assured the Dr. that no wicked Declaration and Testimony man was in the house, or had been—that they had not decided, or even discussed the question, whether or no any such person, should he unexpectedly appear, should be regarded as entitled to a seat. In short, they let the Dr know—Mr. Hays being present, but the sick ones being at the Hotel—that they were entirely ignorant that any dissolving process had taken place. They did not believe that they had died, unless it was during sleep—indeed they did not believe that they were dead at all; and it did not seem to be clear to them that they were in the new ipso facto-ed state. The Dr. remarked that he based his action solely upon the statements of Mr. Hays, as to what had transpired the evening before, and Mr. H. sat dumb, and opened not his mouth—neither affirming nor denying the statements of the "thirty-three ministers and Ruling Elders," as to what had been said and done the night before.

That his "statements" to the Dr., and the statements of the "thirty-three" made also to the Doctor, and in his presence, were not in harmony, was manifest; but the former Clerk of the West Lexington Presbytery could not condescend to speak before an irresponsible body, a dissolved Presbytery, even in vindication of the correctness of his own statements–distinctly challenged. There was a beautiful chance for a speech—a beautiful chance to say something—to explain—to understand–but it is gone; and no such an opportunity will the former Clerk of West Lexington Presbytery ever have again.

Such is the history of the ipso facto-dissolving process of West Lexington Presbytery–a dissolving process of which the "thirty-three" seem to be scarcely conscious yet.

Four ministers and two Ruling Elders met in a Hotel in Cynthiana and adjourned to Lexington, calling themselves the West Lexington Presbytery. The names of the ministers are known. There were with them two Ruling Elders; one the representative of the Frankfort church, the other was quite a *stranger*, from the N. Middletown church, which church is reported in the minutes of the General Assembly as having *five members*, none of whom could be found by the supply last appointed by Presbytery to visit that *vacancy*.

OBSERVER.

For the Free Christian Commonwealth.

Predestination.

This is a hard word to many, but it is because it stands in their minds in a perverted attitude. No theological idea was ever more thoroughly, more extensively, or more perseveringly misrepresented than this. If it is a doctrine so full of all that is dreadful and terrible, why is it that multitudes of the best, the wisest, the ablest, and most learned of theological scholars, to say nothing of common Christians, have believed it, and do still believe it, and rejoice in it?

1. To say nothing of Scripture here, reason teaches that an infinitely wise God must predetermine and prearrange an infinitely wise government. To think of such a being, letting a government of infinite extent, variety, and intelligent moral agents, run at hap-hazard, revolts all proper ideas of an infinitely perfect God.

2. This pre-ordering, or predetermining, must in the nature of things, extend to the minutia of human affairs. If God rules the winds, the seas, the tempests, the earthquakes and the seasons, then manifestly he rules all the secret causes and every particle of every thing employed in these great agencies. "If God so clothe the *grass*," he must put every particle in its right place, as to substance, color, and nutrition. With this *grass* he feeds the cattle upon a thousand hills. These cattle feed the soil and feed mankind, and thus put and keep in process a great system of prosperity for man, the whole of which has its foundation upon the divine ordering and pre-ordering of atoms. A general providence logically necessitates a particular providence.

3. All men, just as they are wise and perspicacious, predestinate their own affairs. And why should we condemn in God the infinite wisdom and foresight, whose mere shadow, and greatly defective imitation, we so highly applaud in man?

4. The Scriptures teach this doctrine in a great variety of forms. It is the basis upon which all promise and prophesy rest. If there can be no prescience extending to all things that ever have, or ever can occur, then prophesy is impossible. And if there be no predestination extending to ages upon ages, then there can be no prophesy extending to ages upon ages. Prophesy is but the map of predestinated things; and so it is in regard to the divine promises. No predestination, no promises. The one is the foundation, the other the superstructure.

5. But as this doctrine is charged with making God the author of sin, let us examine and see how it is stated in our own Confession of Faith. It is a very serious charge against any doctrine, that it makes God the author of sin. And it is a still more serious charge against any denomination, that it holds a doctrine so false and so dishonorable to God.

Presbyterians hold that "God, from all eternity, did by the most wise, and holy counsel of his own will freely and unchangeably ordain *whatsoever comes to pass; yet so as, neither is God the author of sin*, nor is violence offered to the will of the creatures, nor is the liberty of second causes taken away, but rather established." (C. F. 3d ch. 1st. sec.)

1. We notice here, that God "ordains all things whatsoever comes to pass." But 2d, he does it *so as*, or *in such a way*, that God is not the author of sin. The ordination of all things whatsover comes to pass, might seem to justify the charge, but in immediate connection with this, and in language the most select and definite, it is denied publicly and by authority, that God is the author of sin. Our Confession of Faith takes great pains to put this matter in its proper light, and to assert the sinlessness of God and the entire freedom of the human mind.

But what is comprehended in the *all things whatsoever comes to pass*? 1st, There are those things which God does by his own personal agency. Such as creating the world and man upon it. 2d, Those things which he does through men and angels. 3d, Those things which he *permits*, that is, *does not hinder*. Such was the sin of Adam, and such are the sins of the world. These come within the *all things whatsoever comes to pass*. The *object* of the ordination, was not the sin of Adam, but the *permission*, or *non hindrance of it*.

Here we can clearly see how God, from all eternity, by his most wise and holy counsel, could ordain all things whatsoever comes to pass, yet *so as* not to make him the author of sin. God's decree had no forceful power compelling Adam to sin, but it had an existence and an object in the non hindrance of that sin; and if there be anything terribly revolting in this, we are willing to bear the odium of it. And just here is the gist of the Presbyterian's creed, in regard to this matter. 1st. He does believe and teach, that God ordains whatsover comes to pass. But 2d. He does neither believe nor teach that this makes God the author of sin. God ordained that Adam should be left to the freedom of his own will, and so has he ordained in regard to his posterity.

These three great facts which we have stated, comprehend the all things whatsoever comes to pass. But we would like to know how, when, or where, anything odiously revolting can be found among them. If to believe, that Adam was left to the freedom of his own will, and that God had so ordained, be false, absurd, or wicked, then we are guilty. Can there be any harm in God's ordering, from all eternity, to do just what we see he does do? If he left Adam to the freedom of his own will, and if he has done the same as to his posterity, could there be any sin in predetermining to do these same things?

From what has been said, it is clear, that Jehovah may ordain all things whatsover comes to pass, and yet not a single stain be put upon his eternal perfections. On the contrary, this high and awe-inspiring view of the Divine Being, establishes the eternal and changeless perfections of his nature as no other system can. It not only stands upon the fortified foundations of revealed truth, but it stands in the very intrenchments of logical power and consistency. It generates and sustains the necessary idea of *certainty* in the divine government. Without this, that government falls to pieces, or fails like all human devices. But as long as Jehovah has an infinitely comprehensive plan, and as long as not one thing can fail of all He has either spoken or purposed, so long must the heart be joyful and established, while resting upon the changeless foundations of divine certainty as to grace, providence, and heaven.

BALTIMORE CORRESPONDENCE.

Baltimore Benevolence.

BALTIMORE, Sept. 17th, 1866.

Dear Commonwealth: We have to record one or two examples of Christian benevolence for your instruction, and with the hope of stirring you up to emulate the Apostolic, High Church, spontaneous combustion virtues that abound in this longitude. Our poor, little, half starved Broadway Church is the victim of this benevolence.

First. There is an enterprising brother here from Ohio—who supplies Broadway, "with a view to becoming its Pastor." I cannot say under whose auspices he comes. This church has been supplied for some time past by Rev. W. H. Cooke, and so far as I can ascertain the sentiments of the congregation, he has been particularly acceptable to them. There was an agreement, somewhere, when he began his labors, that certain uptown pastors would supplement the efforts of Broadway to pay a moderate salary, but the uptown pastors backed down when pay time arrived. They don't like Brother Cooke, who preaches the gospel. It is said that the Ohio Brother don't bother himself about gospel. It is very benevolent in him, however, to seize the opportunity, and throw himself into the breach. Presbytery sent Brother Andrew Boyd Cross a few weeks ago—and he preached two or three times—and then the congregation pronounced the church vacant by staying at home. Brother Cooke was their choice, and they had not enough grace to take up the Cross. In fact, it requires special, abounding grace to do it.

The other specimen of benevolence, and disinterested Christian charity, was put forth by dear Brother Hays, of the Second Church. He offered to pay two year's salary, and to keep the poor, little Broadway going that long, "*if he might select the man!*" Now, we all know that the Second Church don't pay enough to keep two churches going—so it is supposed that Brother Hays has had some share in a Government contract, or else that the kind-hearted First Church has backed him up. Poor Broadway! It is a regular old wave of the sea, and will ertainly break the backs of these dear brethren up town, who are trying to carry it. It is known that some of them are *very* weak in the back.

Would you blieve that dear Brother Andrew Boyd Cross opposed the Hays programme? He did. He said he was opposed to Presbyterian *Curacies!*—Please to remember that Brother Hays is Rector. John Brown's soul is marching on.

Not long ago, I modestly requested a gentleman who has influence with one of our daily papers, to get me a half column space, as I wished to enligh ten the Baltimore public a little on Theological topics. His reply was, that the proprietors of that paper had concluded to advocate the importation of some decent form of heathenism into Baltimore, and therefore could not consistently grant my request.

I wish you would send some enterprising Kentucky preacher to try for Broadway. We should get along better with two candidates. Anyhow, I am prejudiced against Ohio. Mr. Vallandigham, and *several other men* hail from that locality. In haste, yours,

PRESBYTERIAN.

For the Free Christian Commonwealth.

Pleasureville Church—Its recent Action.

Pursuant to a regular call, a Congregational meeting of the Pleasureville Church, was held in the Presbyterian Church in Pleasureville, Henry county, Ky., at 2½ o'clock, P. M., Saturday, September 15, 1866.

Both the old and venerable elders were present and took part in the proceedings. John Voris and John M. Demaree were chosen by ballot, as additional Ruling Elders.

Elder George Bergen read a report concerning his attendance upon the sessions of the Louisville Presbytery, which met in Louisville, June 19, 1866. The paper was received, and his conduct approved. The document is as follows:

To the Members and Congregation of the Pleasureville Presbyterian Church.

It has fallen to my lot to be present as representative of this church to some three or four of the last meetings of the Synod of Kentucky; and also, of as many meetings of the Presbytery of Louisville, at which meetings of both those bodies there were questions brought before us which I considered of vital interest to the church, such as the different deliverances of the General Assembly from 1861 to 1866.

I think it my duty as the elder representing this church in the Louisville Presbytery, to lay before you, in writing, my action in that body, that you may approve it or not as you judge proper. Presbytery held an adjourned meeting in Louisville, June 19th. During recess of the regular spring meeting of Presbytery and the adjourned meeting, the General Assembly met in St. Louis. You already know its action in regard to Louisville Presbytery. How, without citation or trial, or hearing, our Presbytery was denied its right of representation, by a vote of 201 to 50. You know too, that the Assembly referred the whole matter of Louisville Presbytery to the next General Assembly, and then passing over Synod and Presbytery and Church Sessions, proceeded against ministers and ruling elders, as individuals, citing all who signed or voted for the document known as the Declaration and Testimony, to appear and answer at the next General Assembly, and prohibiting those persons from sitting in any church court higher than a Session until the matter was decided. The unconstitutionality and revolutionary character of this whole course of the General Assembly, you will find fully discussed and plainly presented in the action taken by Presbytery.

I had hoped that the action of the General Assembly would not come up in a way that would compel Presbytery to take final steps at the meeting in Louisville. It could have been avoided, if those who were determined to sustain the Assembly had not forced the crisis upon Presbytery. The official publication of the Minutes of the Assembly was not made. We knew nothing of the action, except by newspaper reports, which of course we were not bound to consider. Our Commissioners had been turned out, and could bring us no official statement after their ejection. The whole thing, therefore, might have been avoided at that meeting, had not certain individuals taken pains to write for a certified copy of the Assembly's acts, and forced the matter on our attention.

Dr. McKee, after Presbytery had organized, got up and read the action of the Assembly, and moved to exclude the signers of the Declaration and Testimony from the Presbytery. The body resolved to lay the motion on the table, upon which according to a plan already arranged, Dr. McKee and Rev. R. Vallentine, and four other ministers, and about as many ruling elders, left the Presbytery and proceeded to organize another Presbytery to carry out the orders of the Assembly in relation to their brethren. I was therefore compelled to determine what I would do, as the representative of this church. I had signed the Declaration and Testimony, and I believed that its doctrines were sound, and its principles substantially correct. I believed too, that the action of the Assembly was grossly unconstitutional—and not only this, but I felt that the denying Louisville Presbytery its right of representation without trial or form of trial, was such a high handed act of arbitrary power, and such a revolutionary setting aside of the plainest provisions of the constitution of the church, as to render the act of the Assembly null and void. I could not, therefore, act with the Assembly. I could not lend my influence, as I felt I would be doing in upholding its deliverances on political questions, and enforcing its orders on *loyalty and freedom*. I believed that the Presbytery of Louisville were standing on the old doctrines of our church, from which the Assembly was departing. I believed that the time had come when I had either to part from the church or from the Assembly, that was year by year going further from its spirit and standards, and I determined to stand by what I believed to be the truth and the principles of the Presbyterian Church; and forced to choose between these rival Presbyteries, I held to the one I believed adhered nearest to the truth, and held closest to those principles. If I have judged wrong and acted wrong, I hope you will believe me, that I have acted from principle. Already the Presbytery that has gone with the Assembly, has begun to imitate that body. Without trial or citation, the Presbytery of which my preacher is clerk, has declared me deposed from the eldership, and cast out of the church. This would be to me a crushing blow, did I not humbly, but confidently believe that the Great Head of the Church will not sanction such an act, and that his people among whom I have so long lived, will not ratify it.

GEORGE BERGEN.

After the close of the business of the Congregational meeting, Dr. I. W. Underwood rose and asked permission, on behalf of the outsiders, to present a resolution. Leave was granted by the house. The Doctor then read his resolution, which was seconded by Mr. Jacob Demaree, and adopted by a heavy rising vote. It is as follows:

Resolved, That we, persons attending upon the worship held in this church, though not members, desire to express our cordial approval of the conduct of Elder George Bergen, in his efforts to keep the church entirely separated from the politics of the country, and therefore fully endorse his course in the Louisville Presbytery.

After prayer by Rev. Robert Morrison, the Moderator, the meeting adjourned.

SELF DEVELOPMENT.—John Newton once said that if two angels were commanded to govern a city and sweep its streets, there would be no strife between them as to which should be governor or street-sweeper. A similar spirit would lead all Christians to find their duty and their development in doing the work to which the providence of God called them. Dr. Brainard, in his life of John Brainard, relates the following incident:

"We once introduced a young minister to a missionary congregation in the suburbs of a great city. The people were highly pleased with him, and invited him to settle among them. He came to consult me on the subject. As he was an unmarried man, he regarded the salary as adequate. He had no fault to find with the number, the attendance, the attention, and interest of the congregation. I urged him to give an affirmative answer. He hesitated. 'I am afraid,' said he, 'it is not a place for me to develope myself"—alluding to the plainness of the people.

"I replied, 'It is an excellent place to develope the gospel of the Lord Jesus Christ, but I know not whether it is the place for you to develope *yourself*.

"He left the field, and has since 'developed himself' by giving up the ministry. 'He that exalteth himself shall be abased."

"The little congregation, under the labors of purer and better men has also 'developed' itself into one of the most numerous, intelligent, affluent churches in the land. Are there not other young ministers corroding in idleness, rejecting difficult fields, and waiting for a place to 'develope themselves.'"

Free Christian Commonwealth

Rev. STUART ROBINSON, Editor.

A. DAVIDSON & Co., Publishers.

LOUISVILLE, KY., THURSDAY, SEPTEMBER 27, 1866.

The Close of our Present Volume—A Word to our Friends.

This number closes Vol. 1st, and the next issue will open Vol. 2d, of the *Free Christian Commonwealth*, or Vol. 4th of the *True Presbyterian*, (including the Vol. of the latter broken by suspensions and suppressions during a few months.)

With some natural pride, yet with humble gratitude to God, we record the fact that, during four such years of present trouble, of threatning poverty hanging in prospect before us, of fierce and unscrupulous hostility on the part of ecclesiastical and military tyrants, and of the strategy of malignant celestialism in the Church, we have been able to keep open this channel, (for a long time the only channel) of utterance to those who had the courage and the faith in God to testify against the corruptions of the truth and the encroachments upon the religious liberties of the people.

It is by no means an insignificant proof of the strength of conservatism in the Northern Church, that our journal has lived from first to last, except the small capital which we invested in starting the enterprize, on the ordinary patronage of subscriptions from its readers. And this too, in spite of what we have reason to believe was a large "corruption fund" of many thousands, raised from without as well as within the State of Kentucky to destroy our patronage by the circulation of an opposition paper in the interest of the Jacobinism against which we have been protesting. Men in the Kentucky Church, but *of* it, only in the sense in which Judas was of the Master's household, have wrought diligently in the service of "the Chief Priests and Elders," and as the "fig-tree shed-deth her untimely leaves," have scattered their "cheap literature"—cheap in every sense—over the Border States, "*free, gratis, for nothing*," in search of readers, which their agents with that singular impertinence and effrontery which characterizes the Apostles of "Yankee Theology," have come up into the houses of the people like the frogs of Egypt, "to compel them to come in." And yet the people continue to prefer the *Free Christian Commonwealth*,—though unsolicited, and with the disadvantage of the three dollars to pay! And we have reason to believe that no paper in the land has more readers in proportion to its subscribers.

We commence Vol. 2d with perhaps fairer prospects than ever, and would have no serious appehensions of financial embarrassments if those who are indebted to us would forward the amounts due us. Still we must repeat our protest urged so often privately, against the present needless multiplication of journals in the interests of true Presbyterianism. We are satisfied that the people should cast aside their local prejudices and concentrate their patronage on one or two well supported papers, combining the labor and energy now divided upon so many. As to ourselves, we have from the first till now engaged in this sort of service for the Church, only because necessity was laid upon us. We have "gone to warfare at our own charges," not only, but against our own taste, as well. Still, if no one will take our place we shall work on and wait patiently. But the friends of truth must remember that we cannot pay for the privilege of working unwillingly. They must at least furnish by their patronage the means to live.

The duty of the Conservative Presbyterians in the Border and Northern States to aid their Suffering Brethren in the Southern Churches.

We have received recently a letter from that noble representative of the Missionary work of the Southern churches, Dr. J. Leighton Wilson, appealing to us and our congregation for special aid in the support of a Foreign Missionary, on the ground that by reason of a failure of the crops in addition to all the previous misfortunes of the people in South Carolina and Georgia, it is impossible for them to raise funds for objects other than their own congregational wants. The statement is made incidentally in this letter, that a large part of even the old and heretofore self-sustaining churches in those States will find it difficult for the present year to sustain their pastors. From this we may readily infer that the Missionaries who labor in feeble churches, among the blacks, and in the "highways and hedges" must be reduced to great straits.

The Second Church, Louisville, has responded very promptly and liberally to the special appeal of Dr. Wilson. But we feel impelled by the painful facts incidentally stated in his letter, to suggest to our conservative brethren throughout the Border and Northern States, that they should see to it that their afflicted brethren of the Southern churches should not suffer nor be driven from the Master's work while we have means to succor them. Large numbers of conservative Presbyterians and churches are restrained from contributing to the Missionary work through the channels heretofore used by them, by reason of the new policy of the General Assembly, and the perversion of its Missionary agencies to partizan purposes. Such Presbyterians should not, however, in any degree restrict their privilege of aiding in the Lord's work and thereby hinder their own spiritual growth. Here, in this Southern field, are Christ's suffering people of like precious faith with themselves, to whose wants they may minister without any fear that their gifts shall be perverted.

We would earnestly urge upon our friends every where to act immediately in this matter. Do not wait for agencies to be devised or appeals to be made. Let conservative churches take up collections, or individuals send their offerings as their hearts prompt them. Funds can be sent directly to the address of Rev. James Woodrow, Columbia S. C. Or if sent to Mr. A. Davidson, office of the *Free Christian Commonwealth*, Louisville, they will be forwarded.

Louisville Presbytery and the Approaching Synod.

As the result of the Presbyterial meetings in Kentucky, it appears that the Presbytery of Louisville will stand before the Synod in a position different from that of any other of the Presbyteries in some important respects. It has occurred to us that it was an oversight at the last stated meeting of Louisville Presbytery that arrangements should not have been made for bringing the peculiar case of this Presbytery before the Synod by overture or otherwise. Would it not be well, particularly in view of the present phase of the conflict with the Assembly, resulting from the recent meetings of other Presbyteries, that advantage be taken of the adjourned meeting of Presbytery next week either to have as full a meeting as possible here in Louisville for conference with a view to harmony of action in Synod? Or if our brethren, many of them teachers, find themselves unable conveniently to be absent next week at Presbytery, and also the week following at Synod, then let such as can conveniently meet next week, after comparing views, appoint a committee, with the best instruction that can be given at present, to prepare an overture to be reported at another adjourned meeting at Henderson.

We have heretofore felt somewhat indifferent about attendance from this Presbytery at Synod; feeling disposed after our own conflict with the Assembly was closed to let the brethren of the other Presbyteries manage the case as they thought most wise. But the recent very rapid development of events in two other Presbyteries of the Synod has materially changed the face of things. The Agents of the Assembly instead of their previous treacherous cry of wait! wait! are pushing the matter to a crisis in hot haste. This is not to be regretted if only the friends of truth and Christian liberty be not found sleeping. Manifestly the sooner our churches are settled in their position the better for every interest. In this view of the case we are persuaded that any member of the Presbytery, minister or Elder, who absents himself from Synod without some reason amounting to absolute necessity, will have cause to repent of it at his leisure. We should regard it as a special favor of God that he has hastened the time for a final settlement of these distracting questions in Kentucky; and should, one and all, go into that settlement earnestly.

The Previous Question Iniquity in the last Assembly.

By reason of the great number of the outrages of the last General Assembly upon the Presbytery of Louisville, and the innumerable special pleadings and side issues which have been devised in defence of them, the Christian public has been allowed to lose sight of the first great iniquity of all—the demand of the "previous question" by the majority, thereby applying the *gag* to the Louisville Commissioners to prevent their even exposing the falsehoods upon which the resolution excluding them was founded.

The use of the "previous question" as a means to silence discussion, has now been acquiesced in so long that nobody seems to think it worth while to dispute the principle, even though the remarkable frequency of its application of late days in both political and ecclesiastical assemblies, has rendered the right of free discussion almost a mockery. In the better days of the Republic it was not so. Nor has this rule of the "previous question" as cutting off discussion, that prescriptive authority from venerable antiquity which many seem to imagine.

Having recently met with Judge Gaston's great speech on the Previous Question in 1815, we have been particularly struck with the marvellous appropriateness of his argument as against the use of the "previous question" in the last General Assembly, and indeed as against the entire spirit of the body and the principles on which its acts on the whole subject of the Declaration and Testimony proceeded. We have therefore culled from Judge Gaston's argument such paragraphs as in the briefest form set forth the origin, history and unrighteous perversions of the Previous Question:

"From the moment, sir, I have been able to comprehend, what from that chair, and on this floor, has been expounded to be the "previous question," I have believed it hostile to every principle of our government, inconsistent with all notions of correct legislation, and without a precedent in the annals of any free deliberative assembly.

Our "previous question can only be admitted when demanded by a majority of the members present." It is a question "whether the question under debate shall now be put."—On the previous question "there shall be no debate." "Until it is decided, it shall preclude all amendment and debate of the main question." If it be decided negatively, viz: that the main question shall not now be put, the main question is of course superseded—but if it be decided, affirmatively, that the main question shall now be put, the main question is to be put instantaneously, and no member can be allowed to amend or discuss it. The previous question is entitled to precedence over motions to amend, commit or postpone the main question, and therefore when admitted puts these entirely aside. This, according to the latest improvement, is now our rule of the previous question—and certainly in your patent office, there is no model of a machine better fitted for its purposes, than this instrument for the ends of tyranny. It is a power vested in the majority to forbid at their sovereign will and pleasure, every member not of that majority, from making known either his own sentiments, or the wishes or complaints of his constituents, in relation to any subject under consideration, or from attempting to amend what is proposed as a law for the government of the whole nation.

Our English ancestors, considered those tenures free, which were independent of another's will. To hold by the will of another, was the tenure of a "villain"—a slave. And has a constitutional right of a representative of the people in the freest of all free countries become nothing more than a species of privileged villanage; of splendid servitude? Instead of the legislator being independent of all, but God and his country, in the exercise of his functions, is he to receive as a favor, the permission of his fellows to take a part in legislation? The degradation is not the less because those on whom he depends are equally degraded with himself. Each may be regarded as a slave in an association of slaves, of which the majority are tyrants.

I believe, sir, that some confusion has been thrown on the subject of the previous question, (a confusion from which, even the luminous mind of the compiler of our manual, Mr. Jefferson, was not thoroughly free.) by supposing it designed to suppress unpleasant discussions, instead of unpleasant decisions.

The previous question, in the English House of Commons, deprived no member of the right to amend the main question. It has indeed been made a doubt, whether an amendment could be received, if offered after the previous question had been moved and seconded and proposed from the chair.

However this doubt may be decided, all concur in declaring that in the English House of Commons, the previous question cannot preclude the exercise of the undoubted right "in all instances of amending and altering any question proposed to them;" nor can it supersede that "priority for amendments," which "common sense" requires. No, sir—it was reserved for us, in this age of illumination, and in this freest of all free governments, to adopt a rule which sets common sense at defiance, and prohibits the exercise of undoubted parliamentary right. It was reserved for us to declare that the previous question shall have priority of a motion to amend.

If we can find no sanction for our rule, in the previous question of the British Parliament, let us examine how far it is founded on American precedents.

If we will examine the journals of the Continental Congress, we shall perceive their practice to have been to regard the previous question as a motion to set aside the main question, which was of course a distinct proposition, and open like all others for free debate. To this proposition the debate was confined. If the main question was set aside, the debate proceeded no further. If the motion to set aside the main question did not prevail, it was then before the house unaffected by this motion, and necessarily in a situation to receive such a disposition as the house thought proper to give it. Postponement, amendment, debate, were then as completely in order as before the unsuccessful motion had been made. This was truly an improvement of the old rule; an American graft upon the British stock.

The first attempt that was ever made to destroy the freedom of debate by a perversion of the previous question was resisted as it should be. I speak it to the honor of this house—was resisted by a solemn and almost unanimous protest. It was on the 15th December, 1807—when the speaker's chair was occupied by a gentleman from Massachusetts, (Mr. Varnum,) who perhaps on that account claimed to be regarded as the lineal successor of Sir Henry Vane, and therefore the best expositor of his invention.

Thus sir, it continued the more firm for the impotent attempts which had been made to pervert it; and the better understood from the blunders which its examination had exposed. Such was the state of things when on the memorable night of the 27th February, 1811, the monster which we now call the previous question was ushered into existence; and utterly supplanted the harmless, useful being whose name it usurped.

It is perfectly apparent that this night session was holden for the purpose of carrying this supplemental non-intercourse bill through all its stages. This was the holy end that was to sanctify the requisite means. "Debate arising," on agreeing to an amendment reported by the committee, "the previous question was called for by Mr. Gohlson." Now, sir, it is a settled principle in parliamentary practice, that the previous question cannot be put on an amendment.

By what argument is this innovation, this outrage on parliamentary law, thus hostile to the spirit, if not the letter of our constitution, to the rights of the people, to the independence of their representatives, to the very purpose for which law is needed—by what arguments is its justification attempted? They may be all comprised in one word, "Necessity." Necessity! the excuse for every folly; the pretext for every crime. Necessity! which the miserable culprit, who steals a loaf to feed a starving family, pleads in vain at the bar of your criminal courts, but which successful tyrants in every age, have made the apology of their usurpations on freedom. Necessity requires this previous question. I deny it, sir. Centuries have rolled away in England, since the forms of free debate belonged to their Parliament, yet the necessity of a resort to this instrument of coercion, never has been there discovered. Our Continental Congress managed the momentous affairs of this nation, during years of war and revolution, and they found not this necessity. Twenty-two years had passed under our present form of government, before the necessity was pretended.

But "the majority have a right to govern. It is for them to say when discussion shall end and action begin." If by right, sir, be meant power, the assertion is correct. Or, if by government, be meant only regulation within the compact of association, it is equally correct. But that a numerical majority of any society has a perfect right to do as it pleases, is the most impious of political heresies—and a majority acting on such an assumption, is the most dreadful of all despotisms.

Sir, a majority uncontrolled by rule, unlimited in power, unembarrassed by impediments to action, find it where you may—in a nation, in a village, in a deliberative body—is misrule, tyranny, oppression, caprice, cruelty, and confusion; anything but free government."

It is very manifest from the whole tenor of this argument—whether it demonstrates the iniquity of the Previous Question, as now used, or not—that the men of that generation had far different notions of what constitutes liberty of speech from those which are now in the ascendency among us, particularly in the General Assembly of the Presbyterian Church. And if Judge Gaston's views are correct, nothing in the way of tyranny could be more iniquitous than the acts of 1866.

Arguments of the "Middle Men" against separation from the New School thirty years ago.—Dr. Hodge against Dr. Breckinridge and the Act and Testimony.

We extracted very largely, in our issue of last week from Dr. Hodge's reply to Dr. Breckinridge and others in the Repertory of January 1835. But for the comfort of our brethren of the Declaration and Testimony of 1865, we think it worth while to cite now from his first argument against the Act and Testimony in October 1834. It will illustrate very remarkably how the "Middle Men" of that day attempted to defeat the Testimony against error, by giving the friends of truth the benefit of their convictions, and then by way of compensation to give their adversaries the benefit of their logical strategy and the influence of their name. The method of assault on the witnesses for the truth then, it will be perceived is wonderfully parallel to that which has been pursued by our Middle Men of '61–'66. Nor can any body doubt that had some disruption of the country in '34-'37 separated the conservative section of the Church from the Northern, the Act and Testimony would have had the same treatment both from the fanatics and the Middle Men which the Declaration and Testimony is now receiving.

Note how similar the strain of Dr. Hodge's argument then, and that of the *agree-with-you but* reasoning of our time:—

"Though we are of the number of those who disapprove the plan of constituting Presbyteries on the principle complained of, and think that it was, at least, never contemplated by the constitution, yet we are unable to discover so much evil in the measure as to justify the dissolution of the Church, or the disregarding of the obligation we are all under to obedience. The plan recommended in this document necessitates a schism of the Church, and perhaps was designed so to do. The Assembly have passed an act which these signers refuse to recognize. Either the Assembly must retract, or the signers must secede. One or the other of these results must take place, unless we are to have the confusion of two Churches, with two sets of ministers and members, not recognizing each others acts or ecclesiastical standing, all included in the same body. How can such a state of things exist?"

"This result, indeed, seems to have been distinctly in view when the act was prepared. The signers say, 'If the majority of our Church are against us, they will, we suppose, in the end, either see the infatuation of their course and retrace their steps, or they will, at last, attempt to cut us off.' That is to say, 'we have assumed such a position that things cannot remain as they are; the Assembly must either retrace their steps, or the Church be divided.' Division, then, is the end to which this enterprise leads, and at which, we doubt not it aims; and division for what? As far as this document is concerned, it is division which is to result from not recognizing the existence and acts of certain Presbyteries and Synods."

"We can hardly persuade ourselves that reflecting men can consider this matter viewed as an abstract constitutional point, of sufficient importance to justify schism. Yet this is really the issue made and presented in the Act and Testimony. Refusal to retract on this point was the great offence of the last Assembly. As soon as this refusal was known, preparation was made for issuing this manifesto. We do not doubt, as already said, that the real ground of offence, the true cause of the present excitement, is not this insignificant question, but the impression as to the motive which governed the decision of the Assembly. Still this is the question as here presented. It is not pretended that the Assembly formally sanctioned the errors enumerated in this document. It countenanced and sustained them, by the erection of the Second Presbytery of Philadelphia, and by the refusal to consent to its dissolution. These are the acts, therefore, which are the grounds of complaint, and which the Churches are called upon to disregard. The issue therefore is on a constitutional point of very minor importance.

"Our second specific objection, then, to this Act and Testimony is, that it recommends a disregard of the regular authority of the Church which we are bound to obey; and that the ground of this recommendation is, in our opinion, altogether insufficient. The consequence of adopting the proposed course, must be either to divide the Church on a constitutional question of little comparative moment, or to produce a state of the greatest confusion and difficulty. A third objection, and the only other of this kind we shall mention, is founded on the eighth and last recommendation, viz. 'We do earnestly recommend, that on the second Thursday of May, 1835, a convention be held in the city of Pittsburg, to be composed of two delegates, a minister and ruling elder from each Presbytery, or from the minority of any Presbytery, who may concur in the sentiments of this Act and Testimony, to deliberate and consult on the present state of our Church, and to adopt such measures as may be best suited to restore her prostrated standards.' The objections to this recommendation are nearly the same urged against the one already considered. It is essentially a revolutionary proceeding. It is an appeal from the constitutional government, to the people in their primary bodies. When this is done, merely for the expression or formation of a public sentiment, which may exert its legitimate influence upon the regular authorities, there is no ground of complaint. Analogy is to be found to such a course in the public meetings and conventions under our civil government, which are perfectly consistent, both with the theory and regular action of our institutions. But the case before us is very different: A large meeting first declare certain acts unconstitutional and resolve not to submit to them. They invite others to join in this refusal and to send delegates to meet in general convention to adopt ulterior measures. They first take a step which brings them necessarily into collision with the government, and then call on all of like mind to unite with them. The analogy is so complete between this case and that which recently convulsed our whole country, and threatened the existence of our political institutions, that none can fail to perceive it. There can, therefore, be no invidiousness in making the allusion. An act of the general government was pronounced, by the people of one of the States, to be unconstitutional and consequently void. They deliberately resolved to refuse to submit to it. Whether this was right or wrong, it was regarded by the country as creating a necessity for one of two things; either that the act should be repealed, or the Union should be dissolved by secession or war. It was indeed, in itself, a conditional dissolution of the Union. The condition was the repeal of the offensive act. If this was refused, the Union was at an end. When under these circumstances, the State in question proposed to call a convention of all who agreed with her in opinion as to the grievance complained of, did not every one regard the proposal as a step in advance, as a measure designed and adapted to make the breach more certain and serious. Of this there can be no doubt. Public sentiment was overwhelmingly against the wisdom and lawfulness of the course of this aggrieved member of our Union. The remedy, as extra constitutional and revolutionary, was deemed disproportionate to the malady. Yet it was on all hands admitted that there might be evils, which, being intolerable would justify this dissolution of political society, and the disruption of all existing bonds of political duty and allegiance. So in the case before us, if the evils complained of are such as justify the dissolution of the Church, and the disregard of the solemn obligations by which we have bound ourselves together, then the case is made out. The propriety of the Act and Testimony is vindicated. The point now before us, however, is, the true nature of its recommendations. We say they are extra constitutional and revolutionary, and should be opposed by all those who do not believe that the crisis demands the dissolution of the Church. If such a crisis be made out, or assumed, then all the rest is a mere question of the ways and means.

"We do not believe that any such crisis exists. That there has been much disorder of various kinds within our bounds, that there has been a good deal of erroneous doctrine preached and published, and that many judicatories have been criminally remiss in matters of discipline, we do not doubt. These are evils with regard to which the churches should be instructed and warned, and every constitutional means be employed for their correction. But what we maintain is, that there has been no such corruption of doctrine or remissness in discipline as to justify the division of the Church; and consequently all measures having that design and tendency are wrong and ought to be avoided.

"To exhibit fully the grounds of this opinion, would require us to review the origin and progress of the present difficulties, and consequently render it necessary for us to enter into historical details too extensive for our limits, and inconsistent with our present object. We must therefore be contented with the remark, that the burden of proof rests on those who assert that such a crisis does exist. The proof has not yet been exhibited. Until it is, we can only say, that we do not believe there is any call for the extreme measures proposed in the Act and Testimony.

"We believe, indeed, that there are a number of men in our church, who hold doctrinal opinions, which ought to have precluded their admission, and who should now be visited by regular ecclesiastical process. But we believe this number to be comparatively small. We have never doubted that there was serious ground of apprehension for the purity of our Church. Considering the ease with which men are introduced into our communion, who, not being brought up among us, know nothing, and care nothing about Presbyterianism, it is very evident that we must have a constant accession of unsound, and even hostile men, if our judicatories are not faithful to their vows. We have often wondered, indeed, at the facility with which decided Congregationalists, so born and educated, become Presbyterians. We rejoice to see that there is a general Congregational Association formed in the State of New York. Those brethren who really prefer the Congregational system, may now indulge that preference, instead of being forced to submit to the painful necessity of joining a Church, with whose distinctive organization they are unacquainted, or to which they are unfriendly. This is the main evil, which it requires nothing but honesty on the part of the Presbyteries effectually to prevent. We are happy in knowing that at least one case has occurred, in which a Presbytery, where there is not to our knowledge, a single adherent of the *old school*, has deliberately, and almost unanimously refused to ordain a candidate who held the popular errors on depravity and regeneration. There are not wanting other decisive and cheering intimations that the portentous union between the New Divinity and the New Measures, which threatened to desolate the Church, has, at least for the present, done its worst. The latter, but scarcely the lesser, of this firm of evils is, to all appearance, dead. Its course doubtless will be marked by melancholy memorials for generations. But as the great mass of the wisdom and piety of the country (we are speaking of the North and East) were found decidedly arrayed against it, we trust the Church will be spared such another visitation. And even as to the other member of the firm, we hope the shout of victory from its advocates was rather a mistake. If we may credit what we hear, the novelty being over, the wonder is on the decline. It is said, that out of the immediate sphere of the origin of the theory, its friends are very few and very far between.

"But let it be supposed that in all this we are mistaken, that the corruption in doctrine, and remissness in discipline, are far more extensive than we imagine. Let it even be admitted, that the General Assembly, after having long connived at alarming errors, has at length countenanced and sustained them. Let every thing be admitted which we have endeavored to disprove. Still, the case of the Act and Testimony is not made out. The necessity or propriety of schism does not appear.

"What then constitutes a necessity of schism, and makes that crime a virtue? We venture to answer, that no man is at liberty to labour for a division of the Church to which he belongs, *unless he and others are called upon either to profess what they think erroneous, or to do what they think wrong.* As the duty of preserving the unity of the Church is obvious and admitted, the seceders must make out that they are free from this solemn obligation. But what can free them from the obligation of duty, but the interference of some stronger obligation? So long as the standards of any Church remain unaltered, its members profess the same faith which they avowed when they joined it. I do not profess to hold or to teach what A. B. or C. may be known to believe, but I profess to believe the confession of faith of the Church to which I belong. It matters not, therefore, so far as this point is concerned, how corrupt a portion, or even the majority, of the Church may be, provided I am not called upon to profess their errors. Instead of any mere ecclesiastical connexion with them being a countenancing of their errors, it may give me the best opportunity of constantly testifying against them."

"We cannot see, then, how any thing is to be gained, for the cause of truth, by secession; but we see how much will be lost. We shall gain no advantage in opposing error; but only loose our facilities for promoting truth. Instead of manifesting fidelity to the cause of the Redeemer, we shall deliver up the post committed to our keeping. Until, therefore, the standards of the Church are altered, or its members are in some way called upon to profess error, or to do wrong, their motto should be, "STAND FAST; HAVING ON THE WHOLE ARMOUR OF GOD.'"

"We have now performed a painful, though, as we think, an imperative duty. We have come out openly against brethren in whose doctrinal views we coincide, whose persons we love, whose characters and motives we respect, with whom we have ever been associated, and fondly hope ever to continue united."

For the Free Christian Commonwealth.

Presbytery of St. Louis Ipso Facto-ed.

This Presbytery met at Des Peres Church, near Kirkwood, St. Louis county, on the 20th inst., at 7, P. M. Rev. Mr. Madeira, Moderator of its last session, preached the opening sermon, and constituted it by prayer. Rev. Mr. Smith, stated clerk, called the roll, and seventeen ministers and fifteen elders were found to be present. Rev. Mr. McCook asked to have the missionary church that he has lately commenced, enrolled, so that its elder might participate in the proceeings. Rev. Mr. Niccolls reported that the committee had organized the Chalmers Church of St. Louis. His report was received, and the parties interested informed by the Moderator that at the proper time the motion to enroll this church would be entertained. Rev. Mr. Niccolls, after informing Presbytery that elder Watson claimed to be entitled to represent the St. Charles Church, moved that elder Johns name be stricken from the roll. On motion of elder Gill, this was referred to a committee of three, with the understanding that elder Johns should continue to vote on all matters in which he was not personally interested, until this matter was examined into and decided. At this stage, the Rev. Mr. Paige asked permission to read a paper, which was accorded to him as far as was necessary to impart information of its purport. Before the reading was completed he was called to order by members and the Moderator. He paid no attention to this, however. The paper read by Mr. Paige was of the following import:

Whereas, the General Assembly resolved that if any Presbytery at any meeting should enroll as entitled to a seat or seats in its body, one or more persons who have signed the Declaration and Testimony, then that Presbytery shall *ipso facto*, be dissolved; and whereas, certain ministers, Revs. Madeira, Smith and Farris, with elder Gill, signers of the Declaration and Testimony, have been enrolled as members of this court, and have participated in its proceedings; therefore, resolved that their names be stricken from the roll. When Mr. Paige subsided, Presbytery, in strict conformity to rule, proceeded, on motion, to elect a Moderator. In the midst of which, Rev. Mr. Niccolls moved the adoption of the paper read by Mr. Paige. Rev. Mr. Wilson seconded the motion. The Moderator declared the motion out of order, and refused to put it. Rev. Mr. Sneed appealed from his decision. The Moderator remarked that in a matter so manifestly irregular and contrary to order, he did not feel called upon to put the appeal. Whereupon, the Rev. Mr. Wilson cried out—In the name of the General Assembly of the Presbyterian Church in these United States of America, I declare this Presbytery dissolved!!

Now, if those sustaining this view of the position of affairs had quietly withdrawn, it would, in our opinion, have been creditable to them. Certainly it would have removed the occasion of further indecorum in the house of God, and given no cause for remarks on the part of those who were mere spectators. Unfortunately, as we think, a different course was pursued. They thought proper to remain, and while Presbytery charitably paid no attention to what had been disorderly said, but was proceeding with the business before it, Rev. Mr. Paige moved that Rev. Mr. Niccolls open Presbytery with prayer, and in the midst of the motions and suggestions of various members, Mr. Niccolls commenced and completed the most rapid prayer we ever remember to have heard, either concluding with, or immediately followed by the nomination of Rev. Mr. Wilson for Moderator, and McCook for Clerk. This was followed by an adjournment to Kirkwood. The following ministers and elders then seceded, or withdrew, if that be the most acceptable term, from the Presbytery of St. Louis: Revs. Messrs. Wilson, McCook, Niccolls, Paige, Sneed, Vanderlippe, and Shide; and Messrs. Sage, Webster, Mermod, Lucking, Krutt and Brannell, the whole of them representing a numerically small portion of the communicants of Presbytery, the Second Church being the only one of any size and strength among them, while the rest are missionary, and chiefly German. Rev. Mr. McCook returned and demanded the records of Rev. Mr. Smith, who of course refused to give them up.

Order being restored, Presbytery proceeded to elect Rev. Mr. Gilbreath as Moderator—the following ministers and elders remaining and participating in the proceedings: Revs. Messrs. Madeira, Smith, Farris, Gilbreath, Parks, Booth, Barks, Barret, Wiley and Albright.—Elders Gill, Clayton, Brown, Conway, Johns, Parker, Woods, Barron and Gibson.

Such is a plain statement of the facts transpiring in Presbytery. We desire to make no extended comment. We do not care to give public expression to the feelings excited in us by the thrusting of a disorderly prayer upon a Presbytery and congregation assembled in the house of God, or to comment upon the glaring impropriety of embarking in the organization of a new Presbytery before allowing the old one to decide by vote in an orderly manner, after the election of a Moderator, whether the names of the signers of the Declaration and Testimony should be stricken from the roll; but we may be pardoned for calling attention to the fact that there was not the slightest necessity for further interruption after the party sustaining the Assembly determined to withdraw.—Their disorderly conduct can gain them no new admirers, and they did but make an exhibition of their tastes, for which they alone are responsible.

For the Free Christian Commonwealth.

Who will attend Synod?

The meeting of the Synod of Kentucky, in Henderson, is just at hand. The results of that meeting no one can now tell. Never have questions of such vital importance been before that body for decision, as will be before it at its next meeting.

The times are peculiar. In Church and in State, a great conflict is now being waged—a conflict between conservatism and fanaticism. In the Church, this conflict is between old-fashioned christianity, and modern christianity imbued with party politics.

Are the old landmarks to be preserved or abandoned? Is order to be maintained, or is anarchy to triumph? Is constitutional authority to be maintained, or is the will of casual and reckless majorities to govern, in defiance of all constitutions, and of all constitutional laws? In our Church, is Christ to be honored as sole King and Lawgiver, or is he to be assigned a subordinate position? Will we transmit to posterity a pure system of doctrines—a pure form of government—a pure church, such as we received, and for the preservation of which, God will hold us responsible; or will we fail to do so—and fail from inexcusable neglect?

These are questions which the action of our next Synod will greatly tend to decide. Then let every faithful minister be in his place at the opening of that body, and let every church see that it is represented, and that it is represented by the *right sort of a man*. Would it not be a lasting shame for any church to fail to be represented at such a time? Would it not be a greater shame for any church to be *misrepresented* at such a time? It will require some degree of self-sacrifice to attend Synod. It will take time, and it will cost money. But surely no one—no church officer will stay at home from such considerations. We should not expect the service of Christ to cost us nothing. It may cost us much, but in the end it will yield a rich reward. Let every office-bearer then in Christ's house, strive to do his whole duty in these trying times. Let no one act in such a way that he may hereafter have occasion to reproach himself. Opportunity lost, may be lost forever. Duty neglected may cause life-time sorrow. What are a few days, and what a few dollars, to the great interests of the Church, now so alarmingly threatened?

Let the conservative Presbyterian masses of Kentucky be fairly represented in our next Synod—let our *conservative Ruling Elders* be faithful to their solemn trust—faithful to the cause of truth—faithful to the Divine Master; and our Church may yet be saved from the long night of darkness that now threatens her—her influence may again be as in former years, and our children safely gathered into the great Shepherd's fold, and worshipping God after the manner of their fathers, may rise up and call us blessed.

CONSERVATIVE.

The Ladies' Home.—This is the title of a weekly paper published at Atlanta Georgia—edited by Mrs. L. Virginia French, a writer of no ordinary ability. The South seems determined to furnish its own literature, and for which it deserves all praise. The ladies of Kentucky will find this quite an interesting paper. Terms $5 a year.

Free Christian Commonwealth

IS PUBLISHED EVERY WEEK AT LOUISVILLE.

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" " three months..... 6 00
" " six months..... 10 00
" " one year..... 15 00

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

A. DAVIDSON & Co., Publishers,
No. 95, THIRD STREET, LOUISVILLE, KY.

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

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

TO MEMBERS OF SYNOD.—To the members of Synod, who go to Henderson via Louisville, we would say that the steamboat "Tarascon" will leave Louisville at 5 o'clock on Tuesday evening, October 9, and will reach Henderson on Wednesday evening about the same hour.

Those who prefer traveling by Rail-Road, can leave here on Tuesday evening at 8 o'clock and reach Evansville Indiana on Wednesday morning at 9 o'clock.

Fare by the Boat is $6. return tickets free. By the cars $7,50. We have not been able to see the superintendents of these Railroads, and cannot say whether they will make any deduction in the fare.

WHAT DOES IT MEAN?—Just as we go to press, a brother writes us that some of the Ipso facto-ers have been in his congregation trying to prevail upon them not to send an elder to Synod. What does it mean? They are afraid a conservative man will be sent, and in such a case they would advise that no one be sent! We hope none of our conservative people will be caught by such a trap as this. It becomes every conservative man to be in his place at Synod. We need no other evidence than that already given to show what these men are capable of doing after what has been done in Louisville, West Lexington, and Transylvania Presbyteries, and by those "like minded" in Missouri.

Discourses of Redemption.

BRO. DAVIDSON: I wish I could write something that would induce Pastors of churches to aid actively in the circulation of this glorious book among their people. I have felt so much pleasure, and received such benefit and instruction from its perusal, that I would like every one who loves the Church and the Church's Master, to possess a copy.

Last Sabbath I brought the book to the notice of my congregation—urging them to procure it for three reasons:

1. I wished them to become acquainted with Dr. Robinson as a preacher of the blessed gospel. To many of us he was only known as the keen and skillful controversialist, whose scathing leaders in the *True Presbyterian and Free Christian Commonwealth*, had in these latter days done so much to arouse a sleeping church to a sense of present impending peril, and had by the blessing of God, proved to be truth-pointed "arrows, sharp in the hearts of the King's enemies." But I felt persuaded that his home was in the pulpit, and his chief power—his *forte* was preaching the gospel of the Blessed Jesus—the "glad tidings," the "good news," as distinguished from the "gospel of controversy," if I might make such a distinction. In this latter and truest character—as a preacher of the gospel, I wished my people to know him.

2. I wished them to pay their tribute of gratitude to one who, when other men's hearts were "failing them for fear," stood forth the bold, uncompromising champion of right against cruel wrong. The Church in Kentucky, especially, owed him a debt not easily paid, and there could be no more graceful way of showing a sense of this, than by a large demand for his latest and maturest work from the press. And this entirely aside from the consideration that in a simple, business point of view, they would receive far more than the worth of their money in the purchase of the book.

3. A weightier consideration than either of the others, and the real inducing reason for calling their attention to this matter on the Sabbath day was, that as their Pastor, I ardently desired their "growth in grace and knowelege," and I hardly knew any single, uninspired volume that would conduce more to this desired and desirable object than these "Discourses of Redemption." The grand Appendix to Discourse IV of the book in question, is worth the price of the volume ten times over, to any thoughtful Christian who will take the trouble to study it. Thus far my appendix to the usual Sab[illegible]ning services, and I am rather [illegible] if all who bought the [illegible]d inwardly digest" it, [illegible]e good than from the [illegible]3dly of the sermon I [illegible]ay.

[illegible] (somehow or other this [illegible] has got into sermon form, [illegible]eg you will not hold me re[illegible] would seriously propose to [illegible]rs who may read these lines, [illegible] how many names they can get for [illegible] noble book by bringing the subject [illegible]efore their people on—say the first Sabbath in October. They may smile at me as an enthusiast, but I am quite sure they would be in better business than taking up a collection to be disbursed by Pope Janeway or his Cardinals.

Yours in the gospel,
ONE OF THE DISEMBODIED DISSOLUTIONS CALLED IPSO FACTOS.

[Having so slight a pecuniary interest in the sale of the book we may, perhaps, without indelicacy at the request of our Louisville publisher give place to the foregoing. The public will make due allowance for the over estimate of our services by the ardor and enthusiasm of a highly esteemed personal friend. The testimony of our Master's servant to the practical usefulness of our book is far more grateful to us than the highest commendations of learned literary critics. That even an Ecclesiastical antagonist so intelligent as the *New York Evangelist*, together with some palpable mistakes as to the statements of the preface, should have made the mistake of supposing that the book must have been composed in an era of peace anterior to our ecclesiastical strifes, is a gratifying testimony to our success in setting forth the gospel in the midst of strife and confusion—seeing that the plan was conceived and the work composed between November and February last.—ED.]

Appeal from Newburn North Carolina.

Will not some of our wealthy friends lend a helping hand in response to the following call from Rev. L. C. Vass, one of our students at Danville Seminary. We know the man well, as one of the most enterprising, faithful and laborious young ministers, and not one of the kind to ask for help until reduced to the last extremity. If friends who see this will remit each even a small amount, this earnest little Church will be relieved from its long trials.

Address Rev. L. C. Vass, Box 90, Newbern, North Carolina.

Upon the fall of Newbern our Church and its extensive grounds, and the parsonage and its grounds, were taken possession of, and hospital wards were erected in numbers. The Church building was used a part of the time as a hospital. The occupation commenced over four years ago, and only *a few days ago* were we able to get the last of the hospital buildings removed. Our gas fixtures and stoves were taken off, fences swept away, &c., &c. In connection with injuries from entire lack of any care of the premises for so many years, repairs, amounting to over $2000, were demanded. A large part of the former congregation has been lost by death and removal, and only a small body is left with greatly shattered means. We have about thirty communicants present, and about a dozen members of sister Churches, who have not yet joined us. The whole congregation have succeeded in raising about $1300 which has been spent, chiefly on the interior of the main audience chamber. They have contributed most nobly and self sacrificingly of their worldly substance. Now *they are completely exhausted;* and need at LEAST $800 to complete the *necessary* repairs, We have no way provided to *warm our Church* for the fast approaching *winter*, and not a dollar towards providing a furnace. To heat it probably will cost some $300.

I feel that after such exertion as has been made at home—under all the pressure of the times in the South, I am justified in trying to raise our needed $800 abroad: and have written to some of my own friends an appeal for some help. Every where this cry is doubtless heard, and you have been pressed in Louisville perhaps. Still, Churches and christian people are giving from time to time as their funds come in; and regular collections are taken up for Church extension. We can never *stop* giving to God, as He adds to us. My present object is to ask you as my former preceptor, my friend, and my brother laborer for Christ's cause, to aid me in my stress. While every dollar of $800 is necessary to put our property in order, our crying need is some preparation to warm our building for winter. Do you not know some generous persons in your midst, who wish to help Southern churches, and would send their contributions to relieve such a practical want?

For the Free Christian Commonwealth.

West Lexington Presbytery.

The Presbytery of West Lexington met Sept. 18th 1866, pursuant to adjournment, in the Presbyterian Church, Cynthiana, and was opened with a sermon by the Moderator, Rev. W. George—Text Col. 1: 18—"And he is the head of the body, the Church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence."

After which it was constituted with prayer by the Moderator.

The Stated Clerk having failed to produce the records of Presbytery and call the roll recording to the invariable custom of Presbytery, was directed by Presbytery to produce the records and call the roll in the usual way, which he did, stating that there was no principle involved in it. Rev. G. H. Rout was chosen Moderator, Elder B. T. Milton Temporary Clerk, and Rev. W. George, Stated Clerk. Rev. W. C. Young and Rev. J. D. McClintock of Ebenezer Presbytery, were invited to sit as corresponding members.

The Committee on Minutes of General Assembly reported that "they cordially and emphatically approve of the diligence and faithfulness of their Commissioners, and heartily join them in their action—their votes and protests as members of that court."

Rev. R. J. Breckinridge, D. D. appeared in Presbytery and after giving his reasons for tardiness, stated that he did not recognize this as the true Presbytery of West Lexington, and gave notice in his own behalf and in behalf of Rev. S. Yerkes D. D., and Rev. J. K. Lyle, that they renounced its jurisdiction, and that they would at the Hotel, that day, organize another Presbytery and immediately adjourn to meet in Lexington soon afterwards.

The report of the Committee on the action of Rev. R. J. Breckinridge D. D. in behalf of himself and others, was received and adopted and is as follows:

Whereas, Rev. R. J. Breckinridge D. D., did in his own behalf and in behalf of Rev. S. Yerkes D. D and Rev. J. K. Lyle, notify Presbytery that they renounce its jurisdiction; and whereas Dr. Breckinridge stated as a reason for so doing, that the Presbytery has violated the order of the late General Assembly, (see Minutes of Assembly page 61) which reads as follows: "That if any Presbytery shall disregard this action of the General Assembly, and at any meeting shall enroll as entitled to a seat or seats in the body one or more of the persons designated in the preceeding resolution and summoned to appear before next General Assembly, then that Presbytery shall *ipso facto* be dissolved." therefore

Resolved, That without expressing any opinion upon the wisdom or constitutionality of the above order of the Assembly, this Presbytery declares that it has done nothing that was in fact or designed to be a violation of said order. This will clearly appear from the language of the order itself, which is as follows: "That until their case (*i e.* that of the signers of the Declaration and Testimony) is decided that they shall not be permitted to sit as members of any church court higher than the Session." Now this Presbytery has not done what is here forbidden—but the Stated Clerk was simply required to call the roll in the customary manner. Nor did the Stated Clerk refuse to do so, but distinctly stated that such a course would not, in his judgment, be a violation of the Assembly's order; and furthermore declared that he had been so advised by one now renouncing the jurisdiction of the Presbytery. No signer of the Declaration and Testimony was present—nor was anything said as to whether any such was or was not entitled to be enrolled as a member of Presbytery. And finally, it was a fact well known to the members of Presbytery, that the only member who is supposed to be a signer of the Declaration and Testimony was out of the State.

A call from the First Church, Lexington, for the Pastoral services of the Rev. J. D. Matthews D. D., was placed in his hands and upon his acceptance of the same, it was on motion,

Resolved, That Presbytery adjourn to meet in the First Church, Lexington, on the last Thursday of September, at 11 o'clock A. M., to install him if the way be clear, and to attend to any other business that may come before it; and that the Moderator, Rev. G. W. Rout, preside and propose the usual questions—Rev. R. G. Brank preach the sermon—Rev. W. George deliver the charge to the Pastor, and Rev. R. Douglass deliver the charge to the congregation.

The following churches are to be supplied:

Williamstown—Van Lear & Brown.
Clear Creek—Bracken & Rout.
Macedonia—Simrall & Douglass.
North Middletown—Cheney & Hendrick.
Station—Matthews & Scott.
Green Creek—Cheney & Simrall.
Harmony—Brank & George.
Warsaw—Forsyth & Brank.

Georgetown was selected as the place for next stated meeting of Presbytery, and on Tuesday after the second Sabbath of April, at 7 o'clock P. M., in the Presbyterian Church.

The thanks of the Presbytery were tendered to the citizens of Cynthiana for their hospitality.

The minutes were read and corrected, and the Stated Clerk directed to have a synopsis of the proceedings published in the *Free Christian Commonwealth.*

Presbytery adjourned to meet in the First Presbyterian Church, Lexington, on the last Thursday of September, at 11 o'clock A. M. Closed with prayer and the Apostolic bendiction.

W. GEORGE, Stated Clerk.

SOUTHERN PRESBYTERIAN REVIEW.—We are pleased to see such a kindly notice of this able Review from the *Christian Intelligencer*, of New York, the organ of the Reformed Dutch Church. This journal like most of its contemporaries during the war, had a great fervor of loyalty, and was to all appearance, much more interested in the success of the Federal arms than of the gospel of the grace of God. It is now returning to its former conservative character, and hence gives utterance to the following just and kindly remarks touching this able Quarterly.

"The July issue of this Quarterly has been laid upon our table. In externals it is a great credit to the publishers, being better in type, paper, and press work than any Review that we see. Some of our Northern periodicals are gotten up in a style disgracefully poor. It would do their conductors good to look upon the very white paper and fair face of this quarterly coming all the way from Columbia, South Carolina.

"The contents are worthy of the outward dress. Buckle, The Beautiful, Dr. Spring's Autobiography, on which the critic is severe, but hardly unjust, and the last General Assembly of the South, are treated of in a thoughtful and scholarly way. Then come eight critical notices, most of them candid and sensible. Our Southern Presbyterian brethren owe it to themselves to give this review a full and prompt support. It will do more for them than they can possibly do for it. In the plans for growth and extension which they are now so earnestly discussing and trying, let them look well to their higher literature."

The Rev. Dr. Henry J. Van Dyke.—It affords us great pleasure to state that the Board of Directors of the Theological Seminary in this place, at their meeting last week, resolved unanimously to suggest to the General Assembly at Memphis, the name of this distinguished gentleman as a suitable person to fill the chair of Didactic and Polemic Theology, rendered vacant by the death of the Rev. Dr. Thornwell.

From the favor with which this nomination has been received as far as it has become known, we have no doubt it will be found that the resolution of the Board of Directors will meet with the cordial approbation of the entire Church.—*Southern Presbyterian.*

At a meeting of the session of the First Presbyterian Church in the city of Lexington, held on the 17th inst., the following minutes were adopted:

A request being made by F. Bush and F. Montmollin for permission to use this Church as a place for holding the sessions of the Presbytery constituted at the Rankin House, Cynthiana, Ky., on the 12th instant by Rev. Drs. Breckinridge and Yerkes, Rev. Messrs. Lyle and Hays, ministers, and H. Allen and W. T. Allen, elders, at their adjourned meeting, to be held at this city on the fifth of October next, on motion said request is granted; this session not thereby expressing any opinion as to whether said body is the West Lexington Presbytery or not.

B. T. MILTON,
Clerk of the Session.

Things in Kentucky.—In a private letter received at this office, from an eminent minister in Kentucky, after stating that in the Presbytery of Transylvania, on the question, shall the signers of the Declartion and Testimony be admitted, the vote stood fifteen ayes to twenty-six noes, it is added, Ebenezer, it is supposed, will be about equally divided, and West Lexington, it is feared, is hopelessly committed to the Declaration and Testimony party. The prospect before us in Kentucky is not hopeful as to numbers. But our church will be perpetuated in the persons of a few faithful men and women. —[*Northwestern Presbyterian.*

MARRIED,

In Fayette county, on the 18th inst., by the Rev. J. V. Cosby, Mr. JOHN L. GARETT and Miss SALLIE B. PETTIT.

By the same, on Tuesday, 2d inst., at the residence of the bride's parent, Mr. ALFRED R. CAROTHERS, of Mount Washington and Miss E. ELLEN CRUM, of Oldham county, Ky.

Hon. Asher W. Graham.

This Christian gentleman died at his house in Bowling Green, Ky., on the morning of the 2d of September, in the 68th year of his age.

Judge GRAHAM was born in Harrisonburg, Rockingham county, Va., on the 17th day of May, in the year 1799. His father moved to Kentucky when he was but seven years old, settling first at Versailles, and two years later at Bowling Green. Here he was reared to manhood, and lived and died among a people who learned to love him, and in whose hearts his memory will long be cherished as a good, great and useful man. He received his early training at the school taught by that venerable man of God, Rev. John Howe, at Greensburg, Ky., and studied law under S. P. Sharp; was admitted to the bar in 1820, and entered the contest for legal distinction with the most flattering prospects for success. In 1831 he was appointed by Gov. Metcalfe, Circuit Judge, being the youngest man by several years who had been thus honored. This position he held till 1837, in which year every Judge resigned his position, and in the re-organization of the Courts, Gov. Clarke appointed him to fill the vacancy occasioned by his own resignation. He was the only Judge in the whole State honored with re-appointment by the Governor. This position he held until 1849, when by the resignation of Chief Justice Breck, Gov. Crittenden appointed Judge Graham to that potition on the Appellate Bench.

By the adoption of the new Constitution the Judges were elected by the people instead of being appointed by the Governor. Although Judge Graham had strongly opposed the new and favored the old Constitution, he stood for the office of Judge in his own circuit, and was elected without opposition, which position he held from that time till the day of his death, a period of nearly eighteen years. He was three times appointed Judge, and three times elected without opposition. He held the position for thirty-six years, more than a third of a century. With a ripe knowledge of the law, he discharged the duties of his office with honor unstained.

He was a good man and a just Judge. His character and standing as a Free Mason, was among the very first in the State; ripe in his knowledge of the degrees, and strongly attached to the order, his name will long be cherished by the members of that ancient and honorable order, with feelings of profound respect and admiration. As a Christian gentleman, his light was felt and seen to shine more and more as his life advanced until he entered into the light of perfect day. He made a profession of religion in early manhood, and united with the Presbyterian Church—the Church of his fathers, and the Church of his choice. He was soon elected to the office of Ruling Elder, and served the Bowling Green Church in that capacity till his death. During the seven weeks of his sickness, he bore his afflictions with a calmness and resignation that showed how perfectly he was resigned to his Master's will. He was a great sufferer, but did not murmur. He gave his friends and family very many assurances that he would soon be at rest with his Lord and Saviour. He fell asleep in Jesus, and his spirit returned to God who gave it. He leaves two children to mourn his loss, Mr. L. A. Graham, and Mrs. R. K. Smoot, both of whom had the privilege of smoothing his dying pillow and receiving the benediction of the venerable father. Three grand children sorrow with them in their sad bereavement. One, who knew him well, and had for many years been his Pastor, thus speaks of him: "We deem it needless to say much of one whose character has been so long, so widely, and so favorably known—a man of pre-eminent piety, strictly conscientious in his whole conduct, and one of the most uniformly consistent men we have ever known.

"His death was that of the righteous, calm, peaceful and happy. Death had no terrors for him, for he enjoyed the Christian's hope, which maketh not ashamed. In his death our country has lost one of her most valued and useful citizens—the poor, one of the kindest of benefactors, and the church one of her brightest lights—one of her firmest pillars. How unspeakably attractive appears the religion of the Bible, as illustrated in the life and death of such a man." L.

The Presbytery of Louisville

Stands adjourned to meet in the Second Church, Louisville, on Tuesday, October 2d, a 7 o'clock, P. M. ROBERT MORRISON, S. C.

The Synod of Kentucky

Stands adjourned to meet in Henderson on the second Wednesday, 10th of October, at 7½ o'clock, P. M.

Presbytery of Tuscumbia.

The Presbytery of Tuscumbia will hold its next stated meeting at Florence, on the 16th of October next, at 7 o'clock, P. M.

☞Clerks of Sessions are requested to forward Statistical Reports.

WM. H. MITCHELL, Stated Clk.
Florence, Aug. 28, 1866.

Muhlenburg Presbytery.

The regular fall meeting of Muhlenburg Presbytery is appointed to be held at the Ridgewood Church, Henderson county, Ky., to commence on Saturday immediately preceding meeting of Synod, at 11 o'clock, A. M.

S. Y. GARRISON, S. C.

Sept. 6, 1866.

DEPARTURE OF TRAINS.

Louisville and Nashville Railroad.

Nashville Passenger Train..... 5:00 A. M.
" " ..... 7:00 P. M.
Lebanon Train..... 7:35 A. M.
Bardstown Train..... 4:20 P. M.

Louisville and Frankfort and Lexington and Frankfort Railroad.

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

Louisville, New Albany and Chicago Railroad.

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

Jeffersonville Railroad.

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

REV. STUART ROBINSON'S
NEW BOOK.

Discourses of Redemption,

As Revealed at "Sundry Times and in Divers Manners," Designed both as Biblical Expositions for the people, and hints to Theological Students of a popular method of exhibiting the Divers Revelations: Through Patriarchs Prophets, Jesus and His Apostles.

In this Book is contained the mature thoughts of the Author in his expositions of the Development of the scheme of Redemption, as revealed through the successive eras of Revelation. These Discourses are very suggestive and cannot fail to interest and instruct the reader.

The undersigned, is prepared to supply all demands for the book; and from the well known ability of the Author as a preacher of the Gospel, he anticipates a great demand for it in the West and South. It will be sent by mail, prepaid, upon receipt of the price $3.

He has also on hand a Large Stock of Theological, Religious, Miscellaneous and Sabbath School Books, which he will sell at low prices for Cash; and he solicits the patronage of those who wish to purchase books, especially in the South West.

He also keeps on hand a full supply of School Books and Stationary.

A. DAVIDSON,
95 Third Street, Louisville, Ky.
Sept. 13, 1866.

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BY THE
Presbyterian Committee of Publication
MAIN STREET, RICHMOND, VA.

THE Presbyterian Committee of Publication announces the following additional 18mo. volumes just issued from the press viz:

THE SHEPHERD OF SALISBURY PLAIN. 38 pages. Price 25 cents.
THE LITTLE ORANGE SELLERS. 76 pages. Price 35 cents.
THE YOUNG HOP PICKERS. By Sarah M. Fry. 98 pages. Price 35 cents.
THE THREE MARTYRS; Romanus, Ignatius, and Polycarp. 96 pages. Price 35 cents.
JULIANA OAKLEY. By author of Henry and his Bearer. 96 pages. Price 35 cents.
THE HAPPY RESOLVE. A tale from real Life. 78 pages. Price 30 cents.
FAITHFUL BRIDGET. The story of a poor woman who worked for the Lord. 57 pages. Price 30 cents.
LIFE and CONVERSION OF MOHAMMED ALI BEY. 95 pages. Price 35 cents.
THE LITTLE WATERCRESS SELLERS. 80 pages. Price 35 cents.
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THE INQUISITION IN SPAIN and OTHER COUNTRIES. 217 pages. Price 55 cents.
AN APOLOGY FOR THE BIBLE. Letters addressed to Thomas Paine, by R. Watson, D. D. 87 pages. Price 50 cents.
POOR NELLY; or, the Golden Mushroom. 244 pages. Price 60 cents.
KENNETH FORBES; or, Fourteen Ways of of Studying the Bible. 298 pages. Price 65 cents.

Any of the above volumes sent, post paid, on receipt of price. E. T. BAIRD,
Sep 27tf Secretary of Publication.

General Assembly Record, 1866.

NOW IN PRESS,
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A CONCISE RECORD OF THE
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The Pamphlet will also contain the
"Declaration and Testimony."

THIS Pamphlet, very valuable for future reference, will contain the principal proceedings of the recent General Assembly, arranged in consecutive order. Beginning, for instance, with the case of the *Louisville Presbytery*, Dr. McLean's paper, excluding the Louisville Commissioners from the Assembly, will be followed all the way through, without interruption, to the final decision. The substitutes, offered by Mr. Day, Dr. Humphrey and others, the protests and anwers; the Speeches of Dr. Thomas, Mr. Galloway, Drs. Boardman, Van Dyke, &c., will be inserted in their proper order. Next, will be given, all that was said in reference to the New School Church, together with selections from the doings of the New School Assembly. Then, all in regard to Domestic Missions, the Freedmen, the Southern Church, the expulsion of Mr. Ferguson, &c.. &c.

The pamphlet will include the "Declaration and Testimony," and will be furnished for 50 cents a copy.

Address orders to
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☞Schools supplied on liberal terms.

A. DAVIDSON,
Aug. 16. No. 95, Third st., near Market.

UNIVERSITY OF LOUISVILLE.
Medical Department,
THIRTIETH ANNUAL SESSION.

THE Kentucky School of Medicine and the Medical Department of the University of Louisville having united, the regular Annual Session will commence on the first Monday in OCTOBER, and continue four months.

FACULTY.

THEODORE S. BELL, M. D., Emeritus Professor of the Science and Practice of Medicine and Public Hygiene.
LEWIS ROGERS, M. D., Emeritus Professor of Materia Medica and Clinical Medicine.
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JAMES M. HOLLOWAY, M. D., Professor of Physiology.
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J. M. BODINE, M. D., Professor of Anatomy.
A. B. COOK, M. D. Professor of the Surgical Diseases of the Genito Urinary Organs and Rectum.
J. A. IRELAND, M. D., Professor of Clinical Medicine.
J. W. BENSON, M. D., Professor of Clinical Surgery and Dean of the Faculty.

From the foregoing announcement it will be perceived that the late faculty of the Kentucky School of Medicine have accepted Professorships in the Medical Department of the University of Louisville, and that the two Medical Schools of this city are now united. Embraced in this arrangement was an understanding that the graduates of the Kentucky School of Medicine shall be entitled to the ad eundem degree of the University, and shall receive the diploma thereof free of charge to them, at any regular commencement.

The fee for the full Course of Lectures is $105; Matriculation 5; Demonstrator's $10; Graduation Fee $25.

For any information which may be desired, address PROF. J. W. BENSON,
Dean of the Faculty.
Sept. 6-tf

UNIVERSITY DISPENSARY,
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Corner of 8th and Chestnut Streets,
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C. E. DUNN, D. D. S., Dental Surgery.
August 25--3m.

BELLEWOOD FEMALE SEMINARY.

THIS Institution will be opened for the reception of Students on THURSDAY the 6th of SEPTEMBER, and continue in session forty weeks. The undersigned, Principal, is aided by five competent and accomplished assistants in the solid and ornamental branches. The location is entirely in the country, away from the temptations to neglect study incident to towns and cities, and yet accessible six times a day by Railroad, so as to enjoy most of the advantages of the city without its evils.

For further particulars—address
REV. W. W. HILL,
Hobbs' Station, Jefferson county, Ky.
Aug. 2.

High School for Boys & Girls.
AT HORSE CAVE,
Under the Care of REV. W. H. WOODS,

WILL be opened on the 10th September, and continue forty weeks, consecutively. A few Boys can be accommodated with Board in the family of the Principal, whose habits will be carefully guarded, and parental care exercised every way, to promote their best interestf.

Boys will be prepared for entering the classes of our first class Colleges.

For terms, address the undersigned,
W. H. WOODS.
Sept. 6.—4t

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☞Call and see them; or send for at Circular.

WM. SUMNER & CO.,
NO. 1, Masonic Temple,
Feb. 3.—1y. LOUISVILLE, KY.

Washington College,
LEXINGTON, VIRGINIA.

FACULTY:

GEN. ROBERT E. LEE, President.
CARTER J. HARRIS, Prof. of Latin.
JAMES J. WHITE, Prof. of Greek.
ED. S. JOYNES, A. M., Prof. Modern Languages and English.
(To be appointed,) Prof. Moral Philosophy.
A. L. NELSON, A. M., Prof. of Mathematics.
WM. ALLAN, A. M., Prof. Applied Mathematics.
R. S. MCCULLOH, A. M., Prof. Nat. Philosophy.
JOHN L. CAMPBELL, A. M., Prof. Chemistry.
JOHN W. BROCKENBROUGH, L. L. D., Prof. Law.
HARRY ESTILL, A. M., Ass't. Prof. Mathematics.
C. POWELL GRADY, A. M., Ass't. Prof. Latin.
(To be appointed,) Ass't. Prof. Greek.

A PREPARATORY COURSE has been instituted, in which Students unprepared for the Regular Classes may receive instruction in necessary branches.—The Session begins 2d Thursday (13th) Sept., and ends last Thursday in June.

TERMS—Tuition, and all other *College* fees $100.

All other expenses, including Board, Fuel, Lights, &c., need not exceed $250.

For further information or for Catalogue, address the Faculty of Washington College, Lexington, Virginia.
July 12, 1866.

HARMONY HALL
MUSIC HOUSE.
THE GREAT
Musical Emporium
OF THE SOUTH-WEST.
LOUIS TRIPP,
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Wholesale and Retail Dealer in the Best
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Manufactured in this country, among which may be found the

New Scale 7 1-4 Oct. Pianos of
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Which have been pronounced by competent judges the best square Piano made. And the great

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LOUIS TRIPP,
Nos. 92 and 94 Jefferson St., between Third and Fourth, south side, Louisville, Ky.
Feb 8

Bardstown Female Academy.

THE NEXT SESSION of this long established Institution will open on the SECOND MONDAY of SEPTEMBER, and continue through a term of Forty Weeks.

Charges—Regular Course.

Tuition and Board, including washing, lights and fuel, in private rooms..... $240 00
Pens, Pencils, Ink, Fuel, &c., in public rooms..... 4 00

EXTRA COURSE.

Music on Harp, Piano and Guitar; Ancient and Modern Languages; Drawing and Painting; Embroidery, &c., the same as in other Schools of equal rank.

The Academy is a chartered and permanent School. It is well provided with Aapparatus, Cabinets, &c., for practical illustration in the several sciences. The discipline is conformed, as nearly as possible, to the regulations of a refined Home Circle. Those desiring a Circular, or any furt her information, will please address the undersigned.

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

SHELBYVILLE
FEMALE COLLEGE.

THIS institution is located at Shelbyville, one of the most quiet, healthly, moral, attractive towns in the beautiful bluegrass region of Kentucky, accessible from all directions by good turnpike roads, and by railroad through Christiansburg. The College building is a handsome commodious structure, built expressly for a boarding school, well adapted to promote the comfort and health of its inmates. The school has been in successful operation for the last fifteen years under the care of the present Principal, and has been an agreeable home, and the means of improvement to a large number of accomplished ladies now scattered over the southwest.

The next collegiate year will open on the first Monday of September and continue for forty weeks. Three hundred dollars will pay the expenses of one pupil for board and tuition in collegiate branches and music for one year. Persons seeking a boarding school for young ladies can address, at Shelbyville Kentucky,

REV. D. T. STUART.
July 12th 1866—3mo.

G. J. MOORE,
DEALER IN
HATS, CAPS, TRUNKS,
Valises, Carpet Bags, Umbrellas and Canes.
NATIONAL HOTEL BUILDING,
Fourth Street, near Main, Louisville, Ky.
Sept. 13.—4t

LOST WILL.

THE relatives of the late Mrs. SARAH LEGGET, have reason to believe that in her last illness, she, by mistake, destroyed a will made by her within the last year or eighteen months. The will was in all probability, written for her by some member of the Presbyterian Church, to which she belonged, or under the advisement of some such friend. Should this notice come under the eye of any friend acquainted with the contents of that will, he will confer a great favor by communicating the information to NEVILLE BULLITT, Esq., or to DR. THOS. E. WILSON.
Louisville, Ky., Sept. 20, 1866 —4t

SCHOOL FOR GIRLS,
AT
At Walnut Hill, Near Lexington, Ky.

THE next Session of this School will commence on MONDAY, SEPTEMBER 3d. Teachers of eminent ability in the Departments of Modern Languages, Painting, Drawing, and Music on the Piano, Organ, Melodeon and Guitar, have been secured for the next year.

Those wishing Circulars, may address
E. FORMAN,
Aug. 2-2m Lexington, Ky.

MOUNT WASHINGTON
Male and Female Academy.

THIS institution, under the care of Rev. J. W. Heagen and Mrs. M. E. Heagen, will be opened for the reception of students on the 1st Monday of September, 1866.

Mt. Washington is a pleasant, healthy town, situated on the Bardstown pike, twenty miles from the City of Louisville. The stage leaves Louisville every Tuesday, Thursday and Saturday morning at 9 o'clock for Mt. Washington arriving there in time for dinner.

Board, lights, fuel and washing, in family of Principal, per session of 20 weeks..... $55
Tuition, from $9 to $20.

Boarding can also be obtained in good families in town, at very reasonable rates.

For further particulars, address
Rev. J. W. HEAGEN,
July 19th. 3m. MT. WASHINGTON, KY.

CALDWELL INSTITUTE,
FOR
YOUNG LADIES,
DANVILLE, KY.

THIS magnificent School Property, formerly under the care of Mr. Sloan, has been leased by the Trustees to Rev. L. G. BARBOUR for a term of years. The next session will commence on Wednesday, Sept. 5th. No institution in the West or South can compare with this in the comfort and convenience of its appointments. Apartments lit with gas, supplied with hot and cold water, furnished with single and double spring mattrasses, carpets, bureaus, wardrobes, and closets; a capacious coach to convey boarding pupils to and from Church on Sabbath, and on frequent Saturday excursions; spacious grounds, an elevated and very healthful site, all conspire to give the combined advantages of the city and the country.

Above all, we shall aim to impart a thorough education, and to inculcate the fear of the Lord, which is the beginning of wisdom.

For circulars, apply to
July 19.-tf Rev. L. G. BARBOUR,
Danville, Ky.

REMOVAL.

DUVALL, KETCHUM & CO.'S
CARPET HOUSE.

THE Carpet House of DUVALL, KETCHUM & CO., has been removed from No. 81, Fourth street to

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LOUISVILLE, KENTUCKY,

Which has been refitted up and arranged in the most elegant style, with all the modern improvements that taste could suggest, and every facility to accommodate the rapidly increasing trade of our city and surrounding country.

We invite our old customers in the country and city, and the public generally, to examine our varied stock, which will be found complete in every department, embracing, in great variety,

Carpets,
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Cornices, Bands,
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And every article in the UPHOLSTERY line, with a full assortment of

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With a complete stock of Rail, Passenger, and Sleeping Car Furnishings, which will be made and finished to order.

By importing Carpets and other Goods embraced in our stock, direct from Europe, we are prepared to meet any competition in our line, East or West, and with the determination to use our best endeavors to give entire satisfaction to our patrons, we ask for a continuance of the liberal patronage extended to us for the last twenty-three years in our old location to which we have just removed.

Free Christian Commonwealth

REV. STUART ROBINSON'S ADDRESS.

Outline of an Address at Danville, Sept. 20th, 1866, by Rev. Stuart Robinson, on the call of 127 citizens of Boyle county, Ky.

MEN AND BRETHREN: In the call with which you have honored Dr. Wilson and myself to address you on this occasion, you intimate that you are somewhat distracted, not only by the strange political agitations that surround you, but equally by the strange ecclesiastical agitations in which you are compelled to take an interest. And in reference to the latter you desire us, as being supposed to have some acquaintance with the subject, to furnish you with the light needful to a right judgment and a wise course of action.

Though myself little versed in the political questions of the day, I can readily imagine that you are amazed somewhat at recent dispatches from Philadelphia, announcing the communion there together of men claiming to be leaders of the political thought of Kentucky, with the leaders of the political "advanced thought" of the decayed and effete New England Puritanism. I wonder not that you are puzzled at such a phenomenon as Kentucky in political council with Beast Butler, Brownlow, Fred. Douglass and Anna Dickinson! For aside from the ritualism of the thing, men's instinctive regard for the congruity and eternal fitness of things accepts the propriety of that old law of Moses—"Thou shalt not plow with an ox and an ass together!"

Nor is it at all surprising that plain Christian men and women in Kentucky should be puzzled at the strange events now going on in the church around them, and ask light on the subject from such as they suppose ought to know something of the matter. For scarcely less incongruous than the recent junction of antagonism at Philadelphia is the spectacle of leaders of the church in Kentucky, mad with zeal to offer their own spiritual children upon the altar of the bloody Ecclesiastical Moloch; or driving their children through the fire amid hideous shouts of loyalty to the humbug god, and incessant beatings of the drum Ecclesiastic to drown from the people the cries of the victims.

I must premise in the outset that the subject on which you request us to address you is by far too vast to be discussed within the limits of one discourse, even had I the voice to speak, and you the patience to listen for hours together. The only method by which you can obtain the information needful to a correct judgment, is by careful reading and study of the documents issued from the press in exposition of these questions. Referring you for the details of the subject, to the *Declaration and Testimony*, the *Address to the Presbyterian people of God*, the *Assembly's Platform of Doctrine, Loyalty and Freedom*, the *Statement* of the recent Conference at St. Louis; and also to the speeches of Drs. Wilson, Bullock, Brookes and Van Dyke, and to the discussions in the *Free Christian Commonwealth*, all of which may be had of Mr. A. Davidson, Louisville. I shall undertake to present simply some general views of the present ecclesiastical phenomena in Kentucky, and the origin and causes of them.

Let us first examine, and endeavor to get distinctly in mind the phenomena—second, the various unsatisfactory explanations of them which have been proposed—third, the true origin and cause of them—and then, if time permit, the duty of Kentucky Presbyterians in regard to them.

THE PHENOMENA AS THEY NEARLY CONCERN US.

The facts that concern you and me most especially are these: Here is the Synod of Kentucky with 108 ministers, 163 churches, (62 of them vacant) and 11,250 communicants. Also, the Synod of Missouri, with 90 ministers, 161 churches, (some 70 of them vacant,) and 7,977 communicants. The two Synods constitute about one eleventh part of the Old School Presbyterian Church. Each Synod has a College—that of Kentucky endowed to the extent of 125,000 to 150,000 dollars—and in the Synod of Kentucky is located a Theological Seminary, to whose endowment the people of the State have contributed perhaps one hundred thousand dollars. So far as the people know, up to within a year past there was a general agreement among the great mass of the ministers and people in these Synods on all great questions of doctrine and order. Any differences that existed, were supposed to grow out of personal or local controversies; and a general desire was expressed that the Synod of Kentucky should stand together as a unit amid the troubles of the country, and against the encroachments of the ruling faction suddenly risen in power in the General Assembly. Indeed, up to its last meeting the profound doctors thereof had not found in the Declaration and Testimony itself, any thing worse than some imprudent forms of speech.

Suddenly, however, during the last three months, a singular strife has arisen, and a war of ecclesiastical life and death has been inaugurated. So far the facts are these: In one Presbytery, (Louisville,) consisting of some thirty ministers and as many churches, six of the ministers have ecclesiastically murdered the other twenty-four. One of the six representing the great body of a large congregation; a second, a minority of a large congregation; the third, a bare majority of a small congregation; a fourth, some fraction, greater or less, of the *shadow* of a congregation; the fifth, representing a Connecticut Life Insurance Company; and the sixth representing nobody. These six, with six elders, all but two grossly *misrepresenting* congregations, rise and declare the other twenty-four ministers and churches *dissolved*—their pulpits all vacant, their congregations *elderless* and disorganized, and their church property ecclesiastically confiscated! And here are Wilson and Robinson, disembodied spirits, like Banquo's Ghost, haunting the murderers.

In the second, (Transylvania,) Presbytery, nearly as large as the other, by a combination of ministers, who in the main represented nobody; for of the twenty-seven ministers only five are pastors, with elders, many of whom *misrepresented* their congregations—two of the most amiable and efficient young pastors in the body—two out of only five, and they among the first fruits of our own Theological School—were brought to the ecclesiastical Moloch altar, and bedecked with all sorts of pious rhetorical garlands, and offered as victims, together with two or three ruling elders.

In a third large central Presbytery, (West Lexington,) *four* ministers—one actual, and one nominal pastor—neither of them probably representing much more than themselves, and two representing nobody, rise and declare the whole Presbytery dissolved, and themselves arisen from the ashes, the young ecclesiastical Phœnix, to claim all the dignities, franchises and properties of the whole body.

In certain Presbyteries of Missouri also, similar proceedings have taken place, and the prospect now is, that both the Synods will be called as Synods, to go through the same process. Of the result, as to the numbers of the dissolved and undissolved, I have no opinion to express. It is a remarkable feature of the case, that in each Synod the minority is about equally divided into the three classes of—pastors, stated supplies, (temporary pastors) and what have recently been styled "Dead-heads"—ministers that have no connection with congregations. I judge that of the first class, pastors, the vast majority will fall among the *dissolved*—of the second class, a smaller majority, because more of these look to the Board for support; of the third class, perhaps, since they more largely representthe place-seekers, perhaps a majority will stand *undissolved*, and the surviving ecclesiastical body will be a Synod of "Dead heads"—a sort, of ecclesiastical hierarchy; an abstract idea of a Synod; an ecclsiastical body with the *ecclesia* left out—a "Dead-head" Synod, with a dead Seminary and a dying College, haunted by the ghosts of dissolved men.

FALSE REASONS ASSIGNED FOR THESE PHENOMENA.

2. When you come now to inquire as to the causes and reasons for this singular procedure, you hear from some of those in whom you have heretofore trusted, a variety of reasons indeed, but all of them very inadequate and unsatisfactory. They tell you that it all comes from the desire to punish the bad spirit and uncourtly rhetoric of certain men in Louisville Presbytery. Kentucky Presbyterians, one would suppose, had never been accustomed to sharp words; their leading man and Professor of Theology had spoiled them by his gentle, soft way of speaking! But to say nothing of the absurdity of so tremendous a visitation upon the whole church in Kentucky for the bad spirit and rough rhetoric of two or three men in it—why should the amiable and courtly young Barnes and Saunders, men void of offence—be selected as the victims? Yes, but they signed the Declaration and Testimony, and that compelled their execution in spite of their inoffensiveness! Yet, there is Lexington Presbytery dissolved, though there was no subscriber of the Declaration present. And, so far as I know, the only ground for pronouncing the fatal sentence, was the signing of Messrs. Breck and Rout's remarkably melifluous and cautious paper, even though it condemned the Declaration and Testimony! Surely we have not yet reached the true causes of the trouble in these childish pretenses.

Pressed back to the search for some more substantial apology, the architects of ruin, plead the Assembly's order, and the duty of obedience to orders of the supreme court. This might do for Drs. Thomas, Monfort, and Stanton, who have asserted all along the propriety and justice of the Assembly's order! But the men, in Kentucky, who plead the duty of obedience, are the very same men who have asserted over and over the unconstitutionality and unrighteousness of the Assembly's order. They judged the Declaration and Testimony worthy of a word of gentle admonition at the last Assembly. And therefore, divested of all its flimsy disguises, their argument is but the old argument of "passive obedience." "Obey men rather than God!" The most distressing and humiliating feature of this whole business, is to hear Presbyterians—the children of the martyrs, repeating the very aphorisms and arguments used by the sycophantic and subservient tools of prerogative against their own martyr fathers. Think of men claiming to love Presbyterianism—that system born and cradled, and reared in the midst of revolutions—uttering homilies of passive obedience!

The evils of the recent doings of our General Assemblies do not terminate upon the present condition of the church. Over and above all the direct work of ruin, is the evil that comes from the false principles which men are compelled to adopt and teach by way of defence and justification of their own cowardice and wrong-doing.

Here we have Dr. Hodge promulging the monstrous dogma, that the General Assembly has power to *do all that it is not forbidden to do by the constitution!* Why, is not that the very doctrine which Laud lost his head for maintaining? Says the Puritan Neal, "Of three capital mistakes in Laud's defence, the first is the supposition that *when the law is silent then the prerogative takes place, and that in all such cases a proclamation, or an order in councilor a decree of the Star Chamber, &c., is binding on the subject*, and that disobedience to such proclamation should be puished at discretion. *This gave rise to most of the unwarrantable orders under which the subject was insufferably oppressed.*" (Vol. 1, p. 501.)

Here we have the omnipotence of the Assembly asserted—and the provision of our Constitution requiring the sanction of Presbyteries to general laws is scoffed at, or explained away as some mere matter of ecclesiastical punctilio! And yet, even the Latitudinarian, Dr. Cunningham, admits that this great principle has been the protection of the Church of Scotland for a hundred and seventy years against the follies of its General Assembly. For, so far from being a novelty in our constitution, it was evidently adopted from the memorable "Barrier Act" of 1697, among the first acts of the Scottish Assembly after its freedom was recognized by the crown. Its provision is:

"Before any act be passed *which is to be binding upon the whole Church*, it shall first be proposed as an overture to the Assembly, and being approved by it, *receive afterward the sanction of a majority of the Presbyteries.*" (Acts of Ass. p. 260.) "This," says Dr. Cunningham, "prevents a body *so multitudinous and fluctuating and so untrained to legislative duties from hasty legislation.*"

And yet this same provision when made a part of our constitution, is set aside as a "dead letter," that a revolutionary Assembly, in times of fierce passion may without obstruction ordain self-executing edicts, impose new terms of communion, and destroy Presbyteries and Synods!

And, worse than all, the men who claim these high prerogatives for the Assembly are the men who have taught the people to regard the edicts themselves as unrighteous and repugnant to the word of God; while they are swift to enforce them, because the Assembly has enacted them! But I need not attempt to follow these apologists into the details of their learned, legal disquisitions and construction of the language of the Book. Every plain man and woman who knows anything of Presbyterianism, though he cannot answer the learned argument, feels that this is not Presbyterianism; and falling back upon his common sense and instinctive impressions of right and propriety, must say if that is Presbyterianism I am not a Presbyterian and do not want to be. As the man Pete of Johnny Hawkin's temperance illustration—those unlearned can answer to all the subtle tricks spun spun out of logical hypotheses—saying "*I warnt dar.*" When Dr. Hodge attempts to whitewash the logical sepulchre of the exclusion of part of the Church from its inalienable rights, by supposing Louisville Presbytery had become Arian, or had blasphemed—I answer with Pete, when he was supposed for sake of illustration, to have been at the groggery, "*we warnt dar*"! And what adds to the peculiarity of this new Presbyterianism is its bitterness toward us who venture to struggle against the execution of its murderous decrees. Like the fish-woman who curses the eel that wriggles while she skins it, they anathematize us who will not hold still while they cut our ecclesiastical throats.

THE TRUE SOURCES OF THE PRESENT TROUBLES LIE FAR DEEPER

3. But it is mere waste of time to be searching for the causes of the present revolutionary movements among us in the temporary and incidental occurrences of the day. They lie far deeper than all this; and in the conflict of great fundamental ideas of the Church of God through the past three hundred years. As when we see all the branches of a tree shrivel and its leaves wither and its fruit drops off before the time, we infer something is wrong at the root. As when we see all the streams from a hidden fountain impure and poisonous, we infer something is wrong in the fountain. As when we see a building disintegrating, rending and tottering to its fall, we infer something wrong in the foundation. So when we see this shrivelling of the Church's fruit—the impurity of its streams—the disintegration of the structure—something is wrong in the foundation. This conflict is but the repetition of the war which has arrayed in hostility two great sections of the English-speaking Protestants ever since the origin of our Church in the British Reformation. I beg your attention while I refer you briefly to certain historic facts, as the best method of communicating to you the true causes of the present troubles. For I take it that the propensity to confound together as one and the same thing two totally different and antagonistic theories of the Church as developed in British and American history, is the chief cause of the confusion in men's minds on this whole subject.

The German Schenkel has well said—"The church theories of Protestantism are its heel of Achilles." It is eminently so of church theories of Presbyterianism—men have been set to teach it, who ignore its first principles.

It is a distinctive and fundamental principle of our Church polity, as enunciated by the fathers of Presbyterianism, that the power ecclesiasticaly vested, through Jesus Christ, the Mediator, in the courts of the Church, to be exercised according to the positive law of Christ's revealed Word, for the calling and edifying of his elect, is intrinsically distinct from that civil power, (see Second Book of Discipline, Introduction,) which also, as the Author of nature, he hath vested in the civil governments, set up among men for the conservation of their temporal interests, to be exercised under those moral laws which reason and the light of nature teach. And this ordinance of civil power pertains to all governments alike, whether Christian, heathen or infidel; since, as our Confession of Faith declares, "infidelity or difference in religion doth not make void the magistrates just and legal authority." (Chap. 23.) And these powers, ecclesiastical and civil, differing thus intrinsically in the source of their authority and in the law or rule of faith which is to guide their exercise, differ also in this, that the one contemplates the subjects only as *Christians*, nominal or real, the other only as *citizens*. They differ, moreover, in their end and purpose, "the magistrate handling external things only," while the ecclesiastical power doth determine nothing concerning men's bodies, goods, dignities, and *civil rights*, but is employed only about the inward man, or the soul." (See 2d Book of Discipline, A. D. 1578, and Gillespie's One Hundred and Eleven Propositions, 1647.)

Intelligent *American* Christians need not be told that, under our civil Constitution, in which for the first time in history, the independence of the Church or her right to self-government and perfect liberty of religion is formally recognized by the State, the American Churches are especially called, in the providence of God, to bear witness for, and to propagate these great truths which our fathers, failing to realize their ideal under the oppression of their civil tyrants, hesitated not to testify for, sealing their testimony with their blood. And therefore any apostasy from these truths by the American Church is a sin of double aggravation, being committed against both the law which Christ hath ordained as King and Lawgiver of his Church, and the law which in his providence he caused to be ordained for us in this peculiar civil Constitution.

Now this doctrine of two distinct governments ordained of God—each independent of the other, was the grand distinguishing feature of the Scottish, as distinct from both the Puritan, and the Prelatic English Reformation. It embodied itself in this rallying cry for "Christ's crown and covenant." The English Reformation was Erastian in principle—and confounded the two governments. The State and Church as Hooker declares it, are but the same, though contemplated in different positions. In one the base is a side, in the other this side a base. The English Prelatic Erastianism led to a revulsion among the masses and developed English Puritanism—whose fundamental idea is the rights of the individual man, and all power both in Church and State as vested of God in the individual man. He saw no distinct and complete spiritual kingdom. The Scotch Puritan and the English alike, battled against the Prerogative theory of the Tudors and Stuarts. But the one because it infringed upon the rights of man—his own rights as an Englishman. The other because it infringed on the crown rights of Jesus Christ—in this separate spiritual kingdom of his.

At the era of the English revolution—English Puritanism, reduced to extremities—proposed alliance with Scotch Puritans against a common foe, and held out to Scotch Presbyterianism the allurement of overthrowing Prelacy, and by very slight concessions, establishing uniformity in both kingdoms. A commission was sent to the Scotch Assembly in 1643. The result was the Solemn League and Covenant, and the admission of the Scotch commission to the Westminster Assembly. But they found English Puritanism the same treacherous ally it has ever proved wherever trusted, since—while they readily agreed in Theological creed—they began to debate and hinder at every step as soon as it was proposed to set up Presbytery in place of Prelacy. The Presbyterians seemed the largest of the three parties—Presbytery had a majority of the Assembly—the Erastians of the Parliament. But the Independents controlled the army which controlled both the Assembly and Parliament. The Presbyterians held that Christ is King, and the Church a separate spiritual kingdom—the Erastians that Cæsar only is King—that the State is the Church. The Independents held that the Church is a separate society, but not a separate spiritual government. And as between Christ as King and Cæsar, they as they have done alwas ever since, legged for Cæsar in any struggle for power.

(To be continued next week.)

Words in Season.

1. THE gospel *testimony* is all summed up in this: That Jesus is the Christ, the Son of God; and that He was delivered for the offences, and raised again for the justification of sinners. The gospel also contains a *promise*—that whosoever believeth this testimony shall be saved. This promise is an essential branch of the gospel, and so we find it included in the commission to preach it. 'He that believeth, and is baptized, shall be saved.' I shall just add a few others passages so the same purpose: 'He that believeth on the Son hath everlasting life.' 'This is the will of Him that sent me, that every one that seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day. Verily verily, I say unto you, He that believeth on me hath everlasting life.'

2. These and such like passages clearly show, that the same faithful God who testifieth that Jesus is the Christ, his beloved Son, *promiseth*, with equal certainty, that whosoever believeth this shall be saved; for 'this is the promise that He hath promised us' (viz. who believe), 'even eternal life.' If men believe not this promise they can have no true faith in Jesus as the Christ, the Son of God. The revelation of his Godhead is to show Him mighty to save. He is called *Jesus*, because He saves his people from their sins,—the *Christ*, because He is anointed to, and invested with, all saving offices. To believe that He is the Christ, is to believe not only that He is *able* to save (which is a truth, though He should never save any); but also, that whosoever believeth on Him shall *certainly be saved* by Him. Salvation is the end of his incarnation, death, and resurrection from the dead. The design of declaring Him the Christ, the Son of God, is, that men might believe it; and why believe it? 'That believing, they might have life through his name.' Without this, their believing could answer no end. 'We have believed in Jesus' (says the apostle), 'that we might be justified by the faith of Him.' Our Lord declares the gospel thus: 'God so loved the world, that He gave his only-begotten Son,'—for what end? —'that whosoever believeth on Him might not perish, but have everlasting life.' Without this, where would be the love? or how could the gift of his Son be such an amazing expression of it? In short, salvation is both the import and end of all that the gospel testifies concerning the person, mission, and work of Christ; and therefore there is no believing the gospel *testimony* without admitting the *promise*, that whosoever believeth it shall be saved: for God hath declared the one as well as the other, nay, hath declared the latter as the end and import of the former.

3. The gospel *testimony* and *promise* cannot be separated without destroying both. Take away the *testimony*, and you remove the foundation of the promise; for if Jesus is not the Christ, the Son of God, who hath finished the work of redemption, there can be no salvation to the believer in Him. Take away the *promise*, and testimony will be no longer glad tidings; for unless he that believeth shall be saved, it is of little consequence to the guilty whether Jesus be the Christ or not.

4. Everybody knows that faith or belief, in the ordinary sense of the word, is that *credit* which we give to the truth of anything which is made known to us by report or testimony, and is grounded either on the veracity of the speaker, or on the evidence by which his words are confirmed. But many are of opinion that justifiing faith must be something more than this. They do not think that *mere belief*, be its object what it may, contains in it any real virtue or moral excellence, that may rationally account for a sinner's being justified, and therefore include, in its very nature, the exercise of love, and other holy dispositions of heart. Yet they would not be understood to mean that sinners are justified by the exercise of holy dispositions, or (as they speak) by faith considered *as a work*—a caution which intimates an apprehension that their idea of faith is very liable to such a misconstruction, and, indeed, if faith be a *work* at all, it is not easy to conceive how sinners are justified by faith *without works*. The Apostle Paul, however, never gave any such caution, because he did not look upon faith as a work; but on the contrary opposeth it, both in its own nature and in point of justification, to all works of every kind, and makes it to correspond with pure grace.

5. The word *faith, or belief*, is evidently used by the inspired writers in the same sense in which it is commonly used and understood among men in ordinary cases. They never gave the least hint that they had any uncommon idea annexed to that term, nor did they give any directions *how* to believe or act faith, though they insist much upon *what* men are to believe, and upon the divine *evidence* of its truth. It is also remarkable, that we do not find any of the first converts inquiring what faith is, or in what manner they were to believe. Hence we may reasonably infer that the apostles used the word faith in its ordinary sense, which required no explanation, and that their hearers did in fact so understand them. The writer of the Epistle to the Hebrews defines faith in this manner: 'Now faith is the *confidence* of things hoped for, the *conviction* of things not seen' (Heb. xi. 1). Faith is here expressed by the two words *confidence* and *conviction*, and its objects are *things hoped for, things not seen*. Things hoped for must be future good things revealed and promised; and *confidence* in relation to such things must be a *confidence of persuasion*, founded on God's faithfulness and power, that what He hath promised He will undoubtedly perform; for it is explained thus: A being *persuaded* of the promises; a *judging Him faithful* who hath promised; a being *fully persuaded* that what God hath promised He is able also to perform. This confidence of faith in divine promises is inseparable from *hope*; for it is the confidence of things hoped for, and so is said to be a *believing in hope*—viz., of obtaining the good things promised; Again, faith is here defined more generally, the *conviction of things not seen*. Things not seen include not only things promised, but things testified; not only good things to be hoped for, but evil things to be dreaded; not merely things future, but things past and present. All of them, however, so far as they are the objects of faith, must be *things not seen*; for faith is opposed to sight,—it being a conviction of the truth and reality of things made known by revelation, and is grounded on the authority of the revelation, considered as the word of God.

For the Children.

A Good Mother's Influence.

There lived, about thirty-five years ago, a plain but pious family, in a beautiful farming country, along the headwaters of the Yadkin river, in Central North Carolina. The family altar was erected when the happy parents first began to keep house; and before there oldest son was born, his mother gave him to the Lord, with the prayer, that he might become a preacher.

The father was left a widower in a few years, with all the care of a family of little children. His oldest son who had seen more of his mother and felt her holy influences longer than the other children, helped his father to cultivate his fields until he was about sixteen years old. He went to school very little during this time, and knew very little beyond what his good mother had taught him. She early taught him his "Bible questions, and Catechism," and often corrected him with the rod, and as often took him with her into her closet and there, on her bended knees, supplicated the blessing of God on her dear little boy. God bless such mothers! Would there were more of them, who seeing the proneness of their children to do wrong, would ask God to *help them* to train their children. His father then sent him to school; and the boy did not want to go, because he had grown up to be almost a man, and he knew so little and was so far behind other boys of his age, that he felt ashamed. But parents generally know best how to manage their children. The father kept his son at one of the best academies in the State, and his son soon overtook his school-mates and was in a few years ready for college. His father, being much pressed for means, could not determine to send him to college immediately; but in the course of a year he made arrangments, and sent his son to college. The son had now become a member of the church, and from the day he entered college until he graduated with distinction, he never missed a single recitation, or neglected any college duty, and never wrote one excuse to the faculty: he always *hated an excuse*.

After returning to the old homestead and spending a few months with old friends—all which time his mind was much disturbed about a profession—the young man said to his father, "Pa, I have made up my mind to go to the Theological Seminary." His father then, for the first time, told him of his mother's wishes and vow. After three years spent in the study of divinity he was licensed to preach the gospel his mother loved so dearly; and in a few months received calls, and was ordained to the full work of the ministry, and installed the pastor of two congregations, and is still pastor of those congregations. His early lessons in agriculture enabled him to support his family when all the Confederate money his people paid him would not buy corn enough to feed the horse he rode to visit the sick, &c. And although "the war" left him without an acre of land or a roof over the heads of his wife and children, he is still preaching the gospel to his people, humbly relying on divine grace to make it the wisdom and power of God unto the salvation of all that hear it, and in the confident hope, that he, who "hath filled the hungry with good things," will never forsake the righteous, nor suffer his children to beg bread.

Little boys and girls, this story may teach you—

1st. That God will answer prayer.

2d, Your mothers often pray for you and take you with them into the closet, to ask God to bless you.

3d. Children are a great deal of trouble and care to their parents.

4th. Your parents know what is best for you, always obey them; and remember, too, that it is no disgrace to work on the farm. Industry lives close by the home of Godliness,

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GEO. HOWE, Chairman of Faculty.
July 26, 1866.

Union Theological Seminary,
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