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FOUR DOLLARS
FOR ONE YEAR.

[For the Central Presbyterian.]

"I Love Thy Kingdom, Lord."

Patriots all over the land are deeply concerned for the future of the country. They desire its tranquillity, its prosperity, the development of its resources, intellectual, material and moral. They earnestly long for the reign of universal order, for the blessings of wisely framed and justly administered law, for the refinement of manners and the cultivation of taste, resulting from the revival of literature and the re-opening of our schools, colleges and universities. All this solicitude is both justifiable and becoming, for these are the elements which constitute the true greatness and glory of a State.

But there is a Church as well as a country to be cared for. If the patriot citizen acts wisely and well in planning and toiling for the good of the commonwealth, in guarding against the dangers which threaten its safety, and in aiding to set in operation all the agencies which are calculated to promote its prosperity, so too the citizen of Zion is under an obligation equally imperative to pray for the peace of Jerusalem—to labor to repair her waste places, and personally to identify himself with every enterprise designed to promote her strength, beauty and enlargement. This is so, because if a true and loyal subject of Zion's King, he loves the Church saved by the precious blood of the Redeemer; he can never forget either "her welfare or her woe;" but prizing her interests above all those which are personal and selfish, his tears will fall in the memory of that woe, his prayers will ascend for that welfare, and to the promotion of her glory will his "cares and toils be given," as long as he has a heart to feel and a hand to work.

All this intensity of interest—all this consuming zeal and diligence, is implied in the Christian's creed—to all this he is pledged by his profession—to all this he is solemnly bound by every strong and tender obligation due to the Saviour who loved him and gave Himself for him.

But now the question arises, are Church members practically exhibiting this devotion to the cause of Christ? Do they give evidence of as much concern for the future of the Church as for that of the country? They are constantly discussing the great political movements of the day. They rival the inquisitive Athenian in his eagerness "to hear some new thing." They closely canvass every fresh act, whether legislative, executive or judicial. They critically analyze every public measure to ascertain, if possible, how it will affect their own interests and the interests of the community. And we do not condemn this curiosity, or censure these eager speculations as unreasonable or wrong. Existing circumstances warrant and explain this popular excitement. But what we wish to say, and do say, is this: that existing circumstances also require a similar interest and eagerness on the part of Christians. The Church of Christ is menaced with dangers greater than any which have threatened its peace in our time. These will be considered hereafter in other communications. The object of this is to remind Christians that new and peculiar responsibilities now rest upon them, to be on the alert—to shake off torpor and gird themselves for unwonted activity—to entertain them not to become so absorbed by secular concerns, as to forget and disregard those which are spiritual. At this very time, when the temptation is strongest to neglect meditation, prayer, self-examination, family religion, the catechetical instruction of the young, the quiet, old-fashioned observance of the Sabbath, and personal effort for the extension of the Redeemer's kingdom, there is the greatest need for all these things, in order to maintain the life of God in the souls of individual Christians, and the spirituality and efficiency of the Church at large.

Events startling and momentous press upon each other in such rapid succession, that the pen of the most diligent observer can scarcely chronicle them. Hereafter a breathing time may come when men may find leisure to collect, collate and review the incidents which make the years, nay, the months through which we are now passing, the most memorable in our annals. "All the world is a stage," not for the display of idle scenic representations, but for the stern and solemn tragedies of actual life. And while there is so much which crowds upon us and absorbs our interest, it is difficult indeed to withdraw our attention from the realm of the seen and temporal, so as to fix it with due engagedness on the unseen and eternal. And yet it must be done. There are topics even more important than those which daily agitate us—there are interests more transcendent than those which hourly absorb us. Difficult as it is to grasp the truth, nevertheless it is the truth that the unseen is the real, and the invisible the enduring. "The fashion of the world passeth away;" its policies, its discoveries, its forms of government, the ebb and flow of its mighty tides of emigration, its kingdoms with their shifting boundaries, now darkened and now illumined by successive disasters and glories, like flitting clouds obscuring and then revealing the sun—all, all, are evanescent as those clouds, while the kingdom of God, like that sun, alone endures—the great

source of light and heat, and the central power around which all else revolves.

To this kingdom every disciple of Jesus belongs. He has sworn allegiance to its exalted head. He has deliberately, voluntarily, irrevocably, consecrated himself to the great work of extending it through the world. A thousand times in private prayer, at the family altar, in the sanctuary, and at the communion table has he said:

"Thee, my new Master now I call,
And consecrate to Thee my all."

Let not these vows be forgotten; and while due regard is paid to secular things and temporal duties, let the followers of the crucified One "SEEK FIRST THE KINGDOM OF GOD," and permit nothing, however absorbing in its nature, to deprive the Church of those personal services which constitute the paramount obligation of all Christians.

W. W. W.

[For the Central Presbyterian.]

Pleasant Words.

"Pleasant words are as a honey comb, sweet to the soul and health to the bones."—PROVERBS 16: 24.

We depend upon each other for much of our happiness. Man was not made to dwell alone. He loves the society of his fellows, and he needs it. If pleasant words produce these happy effects which Solomon describes, they have a wide field. They should be ever on the wing, for the world is full of souls who need their cheering influence. It has thousands that sigh and cry for the health and pleasure which they bring. He must be a happy man who has a heart full of such words, to bestow upon his fellow-citizens in this vale of tears.

I say a heart full, because pleasant words have no healing power unless they come from the heart. If they are studied, empty, spoken without feeling, they are to him who craves kindness and sympathy, a mere mockery of his distress. The sooner they are said the better, because every sound is a burden, every affected look and tone that accompanies them, a weariness to the weary spirit.

The grimaces of fashion, the cold attentions of that politeness which is copied from books, or learned from the models of social formality, do not belong to the "pleasant words" of our preacher. They have no mission but to lead their false professors of feeling on a silly round of selfish display. Happy is he that expects from them nothing, for he shall not be disappointed. They console nobody, for they are not intended to do it. They lighten no burden, because they have no strength. They touch no heart, for they come from none. They serve not the soul, because they belong to lip-service. They discourse of sympathy, but they never feel it. They theorize upon human happiness, but cannot produce a ray of it. They are often used to conceal real feelings, than to express them; reversing the uses of language which grammarians claim for it. Their professions are forgotten as soon as uttered.

"Just like a snow flake on the river,
A moment here, then gone forever."

The precepts of the Bible all inculcate sincerity. They all refer to the heart, so that whether we address our Maker or his creatures, we may feel all that we speak.—There is to be an awful judgment pronounced hereafter upon "idle words;" a very particular account of them is to be taken at the last day. Pleasant words which are intended to deceive the hearer as to our feelings, certainly belong to this class; while the word that is well-meant and spoken to promote social happiness, though it be not witty, nor brilliant, nor learned, nor openly pious, is not an idle word. The intention redeems many a common observation of life. So intimately is our theme interwoven with the feelings of our hearts, it inquires whether we are qualified to bear kind messages by possessing kind affections.

W. W. W.

[For the Central Presbyterian.]

Rising from the Ashes.

Dear Brother Brown:—If we lived in the classic days of Queen Anne, I think your paper would fairly deserve the title of the Phoenix of the Capital. One or two papers have resumed their publication, because their offices escaped the fire that prostrated so much of the city; and a number of new papers have started, but yours is one of the very few, if not the only one that has risen from the ashes and renewed its old life. I trust it may have some of the rejuvenescence of the Phoenix, and some of its longevity, and that your old patrons may manifest their approval of your energy by renewing their support.

The religious newspaper has beyond question become one of the absolute necessities of the Church in these times. It gathers into itself every working element of the Church, and extends the efficient action of every one. It is our most unwearied itinerant, penetrating where the most courageous circuit rider cannot go, and requiring neither bed nor board to enable it to do its work. It is our most untiring bishop, taking a superintendence of the widest kind, and bringing that superintendence to bear weekly on thousands who will never hear the voice or see the face of a living missionary. It is your wisest-voiced preacher; for whilst your most eloquent pastor can only reach a few hundreds weekly, it can reach as many thousands. It is your most extensive Sunday-School teacher, as it utters the lesson of simple truth to many a child that is too remote from any school to obtain oral instruction. It is your efficient family educator, entering the home weekly with its things

new and old, giving a freshness of interest to the old by mingling it with the new, and thus beguiling men into receiving it. It is very difficult to know the extent to which a good religious newspaper educates a family, increases their intelligence, and cultivates their faculties, and thus fits them for the work of life. If two families are selected, equal in every other respect, but one of which regularly reads a religious newspaper, while the other does not, it will be found, that in general intelligence, even in regard to worldly affairs, the first family will be palpably in advance of the other. This arises, not only from the fact that the culture of the religious faculties gives breadth and accuracy to the other mental powers, but also from the fact that the religious newspaper embraces a wider range of topics than any other. It has not only its religious articles, but those of a literary, scientific and historical character, and a condensed summary of news, that makes it the epitomized history of the world for a week. This variety is not found in the political and secular papers, whose object and range are narrower, and hence the regular perusal of a good religious paper by a person of retentive memory, will accumulate in his mind, in the course of a year, a vast amount of valuable information, besides cultivating the mental faculties to accurate judging.

Every Church, and every considerable section of country, needs its own religious paper, for the same reasons that each neighborhood needs its own mill, store and postoffice. The large Northern cities may furnish large papers, just as they contain large stores and manufactories, but these papers can no more do the work needed by the Virginia Synod, for example, than Stewart's dry-goods palace can take the place of the local stores, or the Atlantic Works supplant the cross-roads blacksmith shop. There are local interests to be looked after and cultured here, that these papers know nothing about, and care nothing about; and they have other interests filling their columns about which the people of these localities know and care just as little. Your paper, exchanging, as it will, with all these papers, can select from them all that will be of interest to the people here, and omit the rest, and thus present a sheet which will be vastly more suitable to them, more interesting and more valuable, than the most ponderous double sheet that comes lumbering from the New York press. Hence, on any showing of the case, we need our local paper and cannot do without it, if we know and pursue our true interests.

But there are special reasons of great importance creating a yet more imperative demand for it. Virginia is passing through a transition, the most deep-reaching that has ever occurred in its history, or in any other history, involving changes that must affect every relation of society. In many respects there is no precedent to guide us, and we need the counsel of those in whom we can confide. New questions must be continually arising, that will demand the most careful and judicious consideration, and in which the people will desire to have the collected and winnowed judgments of as many minds as possible. The paper furnishes the mode of doing this, and there is absolutely no other. It is an organ of communication and a medium of intelligence, such as cannot be dispensed with now, unless people will act blindly and move in the dark concerning many of the most important interests that can claim their attention. New York or any other agency can no more do the newspaper work in Virginia, than Governor Fenton can do the thinking for Governor Pierpont, or the Legislature of Albany enact the laws needful to be discussed and passed by that which will sit in Richmond. Hence we cannot do without our Virginia paper.

There are other reasons arising from our peculiar relations to the Northern ministers and churches, which you will lay before your readers from time to time, and which will, no doubt, be of a most vitally important character. If these churches attempt to carry out their intentions, as declared in various ways, we shall need every organ of utterance to enable our people to comprehend the magnitude of the struggle. It is one of the saddest facts of the present condition of things, that the secular and sacred seem to have changed places. The government and the military are actuated apparently by a far more kindly, tolerant and Christian spirit, than the churches and clergy. The civil and military authorities seem to be trying to conserve and conciliate, as far as they can, with their views of duty, but there is hardly a trace of this spirit in the ecclesiastical organizations. Extermination and destruction of every religious organization, and a spirit of scornful hostility, seem to be the prevalent spirit with them. These are mournful facts, but facts the evidence of which will no doubt be amply exhibited in your columns.

Now, to deal wisely with this state of facts, your paper is needed, and all that can be done to give it efficiency ought to be done. We have many earnest struggles before us ere we can reach the stable equilibrium that is necessary for permanent quiet in religious affairs. I therefore wish you a hearty God-speed in your new work; and could I reach our Virginia people, I would give them a condensed sermon on the paper, of which there should be four heads:

1. Subscribe for your paper.
2. PAY for your paper.
3. Read your paper.
4. Get others to go and do likewise.

I emphasize the second head, because although we preachers can live on spiritual diet, superior to the carnal claims of eating and dressing, (at least the people seem to think so,) the printers will not. They are a stubbornly matter-of-fact set, that say the butcher and baker make them pay, and to do that they must be paid, and they obstinately refuse to listen to our reasonings about the freeness of the gospel, &c., &c., but say sturdily, the laborer is worthy of his hire. And as you can't have a paper without the aid of the printer, the people can't have it without paying for it. Were I then to do as we preachers sometimes do, keep on preaching after we are done, I would go back to "secondly," and conclude by exhorting your people to "pay for their paper" as the cheapest luxury of the year. CECILIUS.

Old School General Assembly, 1865.

We publish for the information of our brethren and Christians in the South, some important papers throwing light upon the path of our duty connected with these subjects. On the fourth day of their session, a memorial was presented, which is understood to have been drawn up by Rev. Dr. Stanton, of Danville Theological Seminary, and which was signed by a very large number of ministers and others, many of them members of the Assembly. It recites at some length the fact that synods, presbyteries and churches formerly in their connection had withdrawn, and were guilty of "schism, rebellion," &c., and asks of the Assembly the following action:

I. An order to all the Presbyteries and Church Sessions under its care, requiring them to examine every minister and member, (and take testimony if need be,) who may apply for reception into any Presbytery or Church from any Presbytery or Church in any of the said "Confederate States," or which may have been claimed as such by the so-called "Confederate authorities," on the following points:

1. Whether he has in any way, directly or indirectly, of his own free will and consent, and without external constraint, been concerned at any time in aiding or countenancing the authority claimed by the said "Confederate States," or in aiding or countenancing the war which they have waged against the government of the United States; and if it be found from his own confession, or from sufficient testimony that he has been so concerned in one or both of these respects, that he be required to acknowledge and forsake his sin in this regard before he shall be received.

2. Whether he holds that the system of negro slavery in the South is a "divine institution" and an "ordinance of God," as taught and practised in the said "Confederate States;" or holds to the doctrine of the Southern General Assembly, "that it is the peculiar mission of the Southern Church to conserve the institution of slavery," as there maintained; and if it be found that he holds either of these doctrines, that he be not received without renouncing and forsaking these errors, or either of them, as the case may be.

II. An order to all Synods under the care of the General Assembly, that, upon the application of any Presbytery to be received into any Synod, where such Presbytery is or has been connected with the Southern General Assembly, or where it or any of its members may have willingly countenanced the usurped authority or aided the said "Confederate States," in their war against the United States, such Synod shall examine all the members of such Presbytery, and take testimony, if need be, upon the points before mentioned relating to the application of individual ministers and members, and the reception of such Presbytery, or any of the ministers thereof, by such Synod, shall depend upon compliance with the conditions before mentioned relating to individual ministers and members who may apply to be received into any Presbytery or Church.

And, furthermore, whereas, There are certain ministers who are still members of some of our Presbyteries, and who, from sympathy with the rebellion, or from disloyal acts, have voluntarily left some of the loyal States, or have been sent out of them, or from their places of residence therein by the civil or military authorities of the United States, some of whom have joined the armies of the rebellion, or have otherwise aided that cause; and others of whom are exerting a baneful influence through the press, and in other ways, against the peace and harmony of the country, and against the purity, peace and unity of the Church, while some of whom, in consequence of the acts of the General Assembly during the last four years upon slavery and the rebellion, have pronounced the Assembly "corrupt," "apostate," and "dissolved," as a bond of union among the ministers, members, and lower judicatories of the Church "absolved from their allegiance to the General Assembly"—and denounced the said Assembly as having "covered itself with eternal infamy." And whereas, There are ministers now holding pastoral relations and other positions of influence in some of our Presbyteries, who countenance, defend, support and propagate the afore-mentioned teachings concerning the General Assembly, thus openly violating their ordination vows in promoting insubordination to the most solemn decisions of the highest court of the Church, and tending to bring its judicial authority into contempt in the eyes of the people of God, and to the great scandal of religion before the world, and thus disturbing the peace, and threatening the unity of the churches, especially in some of the Border States:

And whereas, Since the recent disbanding of the rebel armies, many of their officers and soldiers have returned to their homes in the Border States, some of whom are officers and members in some of our churches, and who still, so far as any action of their Church Sessions is known, remain in good and regular standing therein, to the great scandal of religion, in consequence of their unrebuked public sins of treason, rebellion, and war against lawful civil authority, and to the great detriment of the purity, peace, and unity of the Church:

And whereas, Some of our Church Sessions and Presbyteries, perhaps by reason of doubt of their authority in the premises, or from fear of giving offence, or from other causes, are apparently delinquent in duty, and in danger of failing to meet their manifest obligations to the truth and to the adorable Head of the Church;

Therefore, In order to strengthen the hands of all judicatories that may have occasion to act in such cases, and to secure the ends of justice, truth, and purity, the General Assembly is further respectfully requested to issue—

III. An order to all Church Sessions, Presbyteries, and Synods where such irregularities and offences may now or hereafter exist, requiring them—

1. To bring all such offenders to justice, whether individuals or judicatories, before the proper Church courts, in order that they may acknowledge, repent of, and forsake their sins, and discharge their manifest du-

ties; or failing to do so, may be admonished, suspended, excommunicated, or deposed, as their offences or delinquencies may demand.

2. That where such notorious offenders are beyond the reach of any church judicatory to which they are amenable, either by having fled, or having been sent beyond the jurisdiction of the United States, by any of its civil or military authorities; or who may be within any of the said Confederate States, and in sympathy with, or aiding and abetting them in their rebellion and war against the United States; or who may heretofore have been so concerned, such judicatory shall take action, and declare upon its records that the functions and privileges of such persons are suspended, as church members and ministers, until their cases can be regularly issued; and if, after two years, they shall still remain beyond the reach of such judicatory, the names of all such persons shall be erased from its roll, and they shall thereupon no longer be deemed ministers or members of the Presbyterian Church under the care of, or in connection with the General Assembly.

IV. An order requiring that, where any judicatory shall neglect or refuse to take action as herein directed, upon any of the offences heretofore mentioned, where such offences are brought to or may be within its knowledge and jurisdiction, or within the knowledge of any of its members; or where it shall neglect or refuse to make the examination herein required, when application is made for membership, as before stated; the judicatory next above shall require the delinquent judicatory to show cause for such neglect or disobedience to the injunctions of the General Assembly, and to take such action as the case may require; and, if deemed advisable, may report the case directly to the General Assembly.

V. An order requiring that a full record of all proceedings by any judicatory under any of these several orders of the General Assembly shall be kept, and a full report thereof shall be made each year to the judicatories having the power of review and control, directly to the General Assembly.

RESPONSE OF THE ASSEMBLY TO THE MEMORIAL.
The memorial was signed by about one hundred persons, and was referred to the Committee on Bills and Overtures, which in due time reported it back to the Assembly, with a recommendation that it should be adopted. Subsequently it was recommended, and in its place they reported the following paper, which was adopted almost unanimously:

Whereas, During the existence of the great rebellion which has disturbed the peace and threatened the life of the nation, a large number of Presbyteries and Synods, in the Southern States, whose names are on the roll of the General Assembly as constituent parts of this body, have organized an Assembly, denominated "The General Assembly of the Confederate States of America," in order to render their aid in the attempt to establish by means of the rebellion, a separate national existence, and to conserve and perpetuate the system of slavery; therefore,

Resolved, That this Assembly regards the civil rebellion for the perpetuation of negro slavery as a great wrong, both against our National Government and against God, and the secession of those Presbyteries and Synods from the Presbyterian Church, under such circumstances and for such reasons, as being unwarranted and schismatical, and unconstitutional.

2. That [in recognizing this schism as being de facto accomplished, and in dropping the names of those Presbyteries and Synods from the roll of the General Assembly, as it is hereby resolved to do], the Assembly do not intend to abandon the territory in which [this schism has occurred], these churches are found, or to compromise the rights of any of the church courts or ministers, ruling elders and private members belonging to them, who are loyal to the Government of the United States and to the Presbyterian Church. On the contrary, this Assembly will recognize such loyal persons as constituting the Churches, Presbyteries and Synods in all the bounds of the schism, and will use earnest endeavors to restore and revive all such churches and church courts.

3. The Assembly hereby declares that it will recognize as the church, the members of any church within the bounds of the schism, who are loyal to the Government of the United States of America, and whose views are in harmony with the doctrines of the Confession of Faith, and the several testimonies of the Presbyterian Church on the subject of domestic slavery. And where any three ministers, who entertain the views above mentioned, belong to the same Presbytery, such ministers are hereby authorized and directed to continue their organization as a Presbytery, or any two such ministers are authorized to receive any minister of the same views, regularly dismissed to them, and thus continue their organization with the churches above described in the same bounds, in connection with this Assembly. But if a sufficient number are not found in one Presbytery, they are authorized to unite with the loyal ministers and churches of one or more adjacent Presbyteries, retaining the name of one or both such united Presbyteries, as shall be deemed expedient. A similar course is also authorized with regard to Synods. And it is further ordered that due care be taken where this is practicable, to secure the houses of worship and other church property belonging to Presbyterians in those States to the use of loyal churches.

4. In cases where there is not a sufficient number of loyal ministers and churches, within a convenient district to form a Presbytery, such ministers are directed to supply those churches and other places around them, as God may open the way, with the preaching of the gospel; and such churches are exhorted to use all diligence to secure the stated means of grace, and both ministers and churches are directed to report to the next General Assembly what has been done in these respects, that further order may be taken by the Assembly in the premises, as the interests of Christ's cause may require.

5. The General Assembly furthermore gives counsel to the Presbyteries and churches, which may be revived and restored under the provision of the above action, to treat with kindness ministers and churches, or parts of churches, who are disloyal, or who are not in sympathy with the former deliv-

ances of the General Assembly on the subject of slavery, and to inform such persons of their readiness to receive them into ecclesiastical fellowship, when they properly acknowledge and renounce their errors.

6. The Board of Domestic Missions are hereby authorized and requested to give special attention to the Southern field in providing missionaries, and appropriating pecuniary aid, in order to carry into effect the measures contemplated in this minute. And the Board is also authorized to employ any loyal minister whose residence may be in the South as a missionary, provided he shall furnish satisfactory evidence of his fitness for the work, though circumstances may render it impracticable for him to obtain a Presbyterial recommendation.

[NOTE.—The words included in brackets were stricken out; those in italics were inserted by the Assembly before adoption.]

ANOTHER PAPER.
The action of the Assembly in response to the Memorial was designed chiefly to settle their relation to our Southern Presbyterian Church. But they adopted also another paper defining their course towards our ministers and Church members applying to be received into their connection. The three papers here published give a full view of the whole matter.

In answer to the Overture from the Presbytery of California, inquiring what course they ought to take in admitting to this body ministers who are suspected of disloyalty to the Government of the United States, whether they may examine them, &c., and also to the memorial referred to them on the same subject, the Committee recommend the adoption of the following minute:

I. The right of every Presbytery to examine ministers asking admission into their body, as to their soundness in the faith which has been long acknowledged and practiced by our Presbyteries, implies their right, by parity of reasoning, to examine them on all subjects which seriously affect the peace, purity, and unity of the Church.

II. The exercise of this right becomes an imperative duty, in the present circumstances of our country, when, after the crushing, by military force, of an atrocious rebellion against the Government of the United States, for the perpetuation of slavery, many ministers who have aided and abetted this revolt may seek admission into Presbyteries located in the loyal States; therefore,

III. It is hereby ordered that all our Presbyteries examine every minister applying for admission from any Presbytery or other ecclesiastical body in the Southern States on the following points:

1. Whether he has in any way, directly or indirectly, of his own free will and consent, or without external constraint, been concerned at any time in aiding or countenancing the rebellion and the war which has been waged against the United States; and if it be found by his own confession, or from sufficient testimony, that he has been so concerned, that he be required to confess and forsake his sin in this regard before he shall be received.

2. Whether he holds that the system of negro slavery in the South is a Divine institution, and that it is "the peculiar mission of the Southern Church to conserve the institution of slavery as there maintained," and if it be found that he holds either of these doctrines, that he be not received without renouncing and forsaking these errors.

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

V. Church Sessions are also ordered to examine all applicants for church membership by persons from the Southern States, or who have been living in the South since the rebellion, concerning their conduct and principles on the points above specified; and if it be found of their own free will they have taken up arms against the United States, or that they hold slavery to be an ordinance of God, as above stated, such persons shall not be admitted to the communion of the Church till they give evidence of repentance for their sin, and repudiate their error.

VI. The General Assembly give counsel to the several church courts specified in these orders, that in discharging the duties enjoined therein, due regard be paid to the circumstances of the case, and that justice be tempered with mercy. Especially is this counsel given to churches in Border States, where many impulsive and ardent young men, without due consideration, have been led away by their erroneous interpretation of the doctrine of State rights. Such persons, though highly criminal, are far less so than their unprincipled and ambitious leaders. While in the treatment even of these, the honor of religion ought to be fully vindicated, more tenderness may be properly exercised than duty requires or admits in dealing with their guides and deceivers. By kind and faithful instruction and admonition, and by the presence of the Holy Spirit, most of them, it is hoped, will be reclaimed from the error of their ways, and become loyal citizens and valuable church members.

VII. It is further ordered that if any minister or ministers belonging to any Presbytery or Presbyteries under the care of the General Assembly, have fled, or been sent by civil or military authority beyond the jurisdiction of the United States, on account of their disloyalty, or who may have gone for the same reason to any of the Southern States, and have aided in this rebellion, such Presbytery or Presbyteries shall take action on the subject, and unless they obtain satisfactory evidence of the repentance of such ministers, they shall declare and enter upon their records that they are thenceforth suspended from the functions of the gospel ministry until their cases can be regularly issued. And if, after two years, they shall still remain beyond the reach of such Presbytery or Presbyteries, the names of such ministers shall be erased from the roll, and they shall thereupon no longer be deemed ministers of the Presbyterian Church.