FREE CHRISTIAN COMMONWEALTH.

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For the [illegible]

Danville [illegible]

There are few [illegible] tucky who have not [illegible] love, I might say a reverence, for our Institutions in Danville. They have evinced their appreciation for them by contributing, first, of their funds to their endowment and support, and then entrusting their [illegible] their instruction [illegible] ciation co[illegible]

Cen[illegible]

[illegible] it had arisen to the [illegible] Institution in the West. As year by year we have seen its full classes leaving its halls, emerging into the duties of life and occupying the highest positions of office and trust, not only in our Commonwealth, but our country, we have had reason for pride.

We may say truly of our Theological Seminary, it won rapidly upon the affections of our people. They poured of their wealth into its treasury, until in an incredibly short period, it ranked with some of our older Seminaries in its endowment. Young men from all portions of our country flocked to this young school of the Prophets, until in the course of six years, its annual catalogue numbered more than fifty. No murmurs fell from the lips of any one, and we thanked God for its success.

When an attempt was made to establish a Female Seminary in the place, second to no other in the country, to all appearances it was a grand success, and there was an attachment springing up for it throughout the State. This is, I think, a true statement of the case in reference to these Institutions.

Let us inquire into their present condition. Our College has dwindled in the number of its students, until it is surpassed numerically by some of our country schools. It has from some cause lost its hold upon the affections of the Presbyterians of our State, and as an evidence, scores of our young men are *attending colleges of other denominations* in our own State, or have gone elsewhere to secure an education. Many more are already expressing a determination to pursue a similar course in the fall.

Our Theological Seminary has become almost vacated. A mere handful of students, numbering for some time only three, and now at the close of the session five or six. Of this little number, some are there by force of circumstances.

For the instruction of these young men the Church is paying *annually* to three Professors, $5,000; including all expenses, *over* $1,000 for each of these young men. Instead of increasing year by year in numbers, as it did for several years, it has become almost extinct, and if it progresses one year more in the same ratio, the Professors may prepare a funeral oration for its demise at the close of the present session. It has in a greater degree than the College, lost its hold upon the hearts of our people. I speak plainly—it has become a stench in their nostrils.

It is not with much more pleasure we contemplate the career of Caldwell Institute. All this is painful to contemplate, yet they are *facts* that cannot be gainsayed.

For such effects there must be a cause. Why this loss of interest upon the part of the people? Why this desertion of these halls of learning, sacred to many of our hearts by association and because of their influence? It is not because of a want of interest in educa[illegible]

[illegible] ow[illegible]

It ca[illegible] use of the wa[illegible], and scarcely a College [illegible] that has not a larger number of students than before the war began.

You may say the cause is with the people: but why does not the *same cause* affect every other Institution in a similar way. I am free to say, the cause lies in the Institutions themselves. I have heard the views of many of our people and a number of the elders and ministers of Kentucky, and *universally* the fault has been attributed *to the class of men who occupy the position of instructors.* In the political and practical strife through which we have passed, [illegible] position of [illegible] these [illegible] character of [illegible] placed in them, [illegible] ch has been the [illegible] t attempt to throw overboard their Boards of Directors and Trustees some of their oldest, worthiest and most steadfast friends, purely upon the ground of their political tenets—and the substitution of men (with a few honorable exceptions) who have been notoriously obnoxious (vide Assembly's minutes, 1866) to five-sixths, if not [illegible] of the people of our Church [illegible] rons of the schools, that a [illegible] he people have determined [illegible] patronize them until there [illegible] change.

[illegible] who will take the trou- [illegible] lists of the Board [illegible] Theological Semi- [illegible] past, mark the class [illegible] their [illegible] perceive [illegible] elevation of some of [illegible] most uninfluential and radical men in the State into the list, in preference to an opposite class. He will not need to be told "*there is a little history and mystery*" in the matter. Can it be supposed these things are always to be passed in silence, or without notice? Is it natural for men to show zeal in the welfare of institutions where they see this spirit manifested—these acts perpetrated—and those placed as instructors of our children, who are, and have been as bitter in their feelings and speeches as worm-wood and gall? Where is the man born and raised in the South who can be metamorphosed so suddenly, as to wish his sons to be educated on Southern soil, by men who are avowed abolitionists or extremest radicals? or learn Theology from a man who wished to see such men as Dr. Thornwell in heaven, but first to have the benefit of a hangmans rope. Is it natural for men to love and patronize institutions, when such men are the instructors? Reverse the position of the parties, and I ask would these same gentlemen act differently, from those they now decry?

In our last Synod, I am told, objection was made publicly, possibly in the report of the Committee on Centre College, to one, if not both of the Professors against whom objection is made so universally throughout the Synod; and in an unfortunate reply, one of the same professors attributed the whole disaffection *to secession.* This has been a grand scape-goat during the war; now that it is dead and forever buried, it is time to discern there are *other reasons* save this. If the plea was true, it only proves that the Presbyterian people of the Synod of Kentucky are nearly all of them secessionists; for the institutions are dying rapidly for want of friends and patronage, and it is clear, that what patronage the institutions may have, must come from Kentucky or the South. Such being the case, before you can revive the love for these schools in the hearts of the people, or fill Professors rooms with students, you must either change the disposition of the people, or look for new friends and patronage from another quarter.

It seems that after four years trial, these men styled Southern sympathizers will not patronize institutions they have endowed with their money or suffer men of *radical* sentiments and speeches to teach their children. Is it wise therefore, for gentlemen to cling to these positions, when by so doing, they will eventually destroy themselves as well as the institutions? Will either party be benefited by such a course?

This leads me to inquire, is there no remedy? Are other Institutions to flourish around us, and ours perish? Are our sons and daughters to be sent to schools of other denominations, or out of the State, when a remedy is at hand? I say, no. I believe the universal sentiment of those who are friends of the [illegible] is [illegible] e remedy is simple, namely, the placing of a different class [illegible] men in their Professorships. (I re- [illegible] those only, who by word or deed, [illegible] made themselves obnoxious to so [illegible] e a majority of the patrons and [illegible] iends of the schools.)

Give us *conservative men* in their views and feelings, whatever their political predelictions, and the moment it is done there will be a rallying of old friends as in days of yore, and a new zeal in their interest.

I love the Institutions of Danville, and I sorrow to see them perish, as they certainly will, unless some change takes place. This is patent even to those who have radical views.

The day has come for speaking plainly, and I ask, in view of the educational interests at stake: in view of the interests of Presbyterianism in our State; in view of the active and gigantic efforts other denominations are making to secure the training of our youth, would it not be better for these Professors to resign their positions and our Institutions to be filled with men of conservative views, with whom all classes could affiliate, and would readily support?

It would be easy to name gentlemen in our own Synod who have differed during our war upon political issues, who could fill these Professorships with honor, and yet be cordially supported by all parties.

Shall other denominations secure the education of Presbyterian children, or will the majority of Presbyterians of Kentucky be forced to secure Institutions whose Boards of Trustees and Professorships are not filled with men of such obnoxious partizan views? The time has come when all parties should be willing to shape their course according to the state of case as it really presents itself to us. Let us exercise that prudence which others are exercising so advantageously. These things are worthy of serious thought.

AN OLD FRIEND.

For the Free Christian Commonwealth.

No Compromises with Church Radicalism.

Where there is no middle ground between parties, there can be no compromise safely and honestly made. We hold that the church is a spiritual body, and the State a political body, and that any mixing and working of these together, is a deadly injury to both. Now this is so, or it is not so, and there is no middle space between the opposites, where any man or party can put the soles of their feet. Men claim the right to use the church as a great political organ, to announce to the world their own loyalty; to decide the political allegiance of parties; to dictate to cabinets to what extent of cost and blood the wars of a nation may be carried; to decide particular policies according to a particular party and administration; and then to prescribe political terms for ecclesiastical union. These, and such things as these, strike us as perfectly monstrous when done by and coming through the church of God. We have not a word to say, nor a hint to suggest against any honest, manly loyalty. But it is hard to think, or speak respectfully of a loyalty, which makes the church of God the blaring trumpet of its own glory, and the agent of its own malice.

The difference, between Church and State is so great, and in some things even antagonistic, that any attempts to unite them, or to mingle them, have never failed to generate evils of the most serious and gigantic nature. What a lesson should American statesmen and soldiers learn from the last ten or eleven centuries of European history? Especially, on this subject, they may learn from the days of Cromwell to those of the First William. The views that poisoned every thing, was the mixed and untangible conditions of law and religion, of Church and State. Law had put together what God had put asunder, and consequently where superficial thought and theology expected adhesion, they found nothing but repulsion, and where they looked for strength, they found nothing but weakness. And according to the invisible results of such things, our American civil war has brought in with it, and left behind it, all the conflicting and destructive forces of the mingled question of Church and State. But it came by no law to us. Our fathers had relieved us of that danger. Happily for us and our country, Church and State stand apart and independently. But during the wild years of the war, the rush of excitement and the fierce boilings of passion was far too powerful over many men, for the cautions of reason and the dictates of wisdom. Hence at this day, we are suffering under the profound perplexities of both Church and State.

And here we would say to our American people, and lodge it deeply in their hearts if we could, that our authorities at Washington would have a comparatively easy business to settle, if they had nothing else to settle but the purely political questions of the country. But most unhappily for our nation, the worst and most difficult of all spirits to overcome and to put down, is the spirit of ecclesiastical intrusion and fanaticism. It is this that underlies, lives in, and imparts malignant force and pertinacity to all the hostility that now opposes every humane and rational method of national reconciliation. The war began a long time ago, in and about Boston, in pleasing a wild humanitarianism instead of Christianity. In time it spread and blazed out into all the realities of actual war. But by this order of men, and by this local territory at least, the war was carried on with more of the spirit of an Attila, than of a humane Christian people. And now that the war is over, this same dark spirit, not yet satiated with blood and desolation, cries with hungry vengeance for a long period of military despotism and humiliating control over the Southern people.

This dreadful perversion of Christianity, and of all that is lofty, magnanimous, noble and generous in humanity; and of every thing that is justly and intelligently true to patriotism, and of all that is brave-hearted and true-hearted to the cause of God and man, is a sight from which true Christianity and true patriotism alike, shrink away. The shocks that we have felt in Church and State, and the shocks and shatterings we still dread as possibly, if not probably in the future, are evils which have their roots deeply sunk and widely extended in this poisoned soil.

We cannot therefore consent to hold or make any compromise with any acts or any principles that lead to such results as these. We can neither afford to do it ourselves, nor justify or apologize for those who have lifted the church out of her proper bounds and set her down amid the shocks and tempests of war. We can in no way uphold the hands of those who employ the pulpits and courts of the church as great manufactories of party politics and martial fury. Neither our conscience nor our intelligence will allow us to drag the church down from her native loftiness and purity of position into the furious floods of political and military conflicts. Nor will the true love of country, with all its concomitants of peace, prosperity and perpetuated blessings, allow us to kindle the fires and to blow the flames of war with the peaceful and sacred agencies of the church. Clear, simple, outshining honesty demands of us that we neither practice nor defend those who do practice deceits and delusions upon the country, by thrusting the vitiated and perverted agencies of the church upon the notice and acceptance of statesmen and soldiers. No deceit can be greater, and no fraud can be more manifest, when viewed in the light of great and luminous principles, but especially when seen in the light of practical results in all the ages and countries in which such things have occurred.

We are bound by all that we owe to God and man, to be faithful, and to stand with unflinching firmness for the spirituality of the church, for Christ's headship over her, and for all that promotes her free spiritual operation in the world. The church herself is not only to know this, and to stand inexorably by it, but statesmen, politicians, and all classes must come to understand that Christ's kingdom is not of this world. And just as Church and State use the true friends of all human rights and liberties, so will they stand apart and do their own work in their own way, and without any intrusion upon the grounds of each other. For this inestimable blessing and divine appointment, we must stand like walls of brass.

It is hard enough for States to settle their own proper difficulties without being perplexed, complicated, embittered and grievously delayed by the false alliance and officious intermeddlings of the church. In regard to the great question of Bible interpretation, no compromise can be held with churches which have acted and taught that slavery is the greatest of all crimes and the sum total of them all, while the Bible every where recognizes it as one of the actual and possible conditions of human society. And beyond this, it proceeds to give laws and regulations for its government; and beside this, Biblical interpretation has all the way down through the history of the church corresponded with this simple fact. And here and now we find the churches on one side and the Bible on the other. But this book still remains to be interpreted, and on which side shall we stand? Shall we stand with truth, fidelity, and the Bible on one hand, or with fanaticism and infidelity on the other. Divine truth in regard to these, as well as other things, will yet assert its power, and stand in its rights, in spite of all the noisy and bitter displays of fanatical ambition, and in spite of spurious, maudlin, infidel abolition. Men, therefore, who would be found faithful to God's truth, cannot afford to be put in a position where the church and the Bible are antagonists.

Were we not just as certain, as that the sun shines in the heavens, that the church has been dealt with most treacherously; that she has been made to speak language, and to commit acts, utterly foreign to her nature and design, and that she has been moved, within these last five years, from her native and divinely appointed position, into one more intensely of this world than any other, we would not put ourselves to the slightest trouble or care about this matter.

It is far easier to be borne along by the current than to stem it. It is an easy affair to go with the multitude, and be sustained by their number and applause. But it is not so easy for all men to face obloquy, dislike, and misrepresentation. But faithful men must be faithful to their trusts. But this they cannot be, with any compromise with the betrayal of Christ's kingdom. There are but few great truths, now shining beautifully, serenely, and steadily in the firmament of Protestant Theology, which did not gain their ascendency and perpetuated honors, by the conscientious constancy and enlightened fidelity of the few, against the malice and persecution of the many.

The church may be reformed in time, and that time may be nearer than we are apt to think. It is not to be undertaken as a momentary thing, but as a work, which time and the grace of God can accomplish. We are neither to be discouraged nor intimidated by the triumph of numbers, nor by the tempestuous fierceness of leaders. The horizon is brightening, hope is assuming her vigor, and the child may now be born who will witness the unity and harmony of all the Churches of this country on this question of such stupendous importance.

The Strength of the Southern portion of the Presbyterian Church.

The editor of the *Central Presbyterian*, by way of exhibiting the ability of the Southern Church to sustain itself, presents the following statements and statistics:

We shall confine our remarks this week to an examination of the *resources of our church.* Have we the ability, the means, if rightly brought into use, to sustain ourselves, and go forward? To this we are confident an answer can be fairly given which should completely put an end to every remnant of distrust.

What are our resources? Before answering that question, a word may not be out of place as to *what they are not.* What we refer to is this:—too many of our people, we fear, are disposed to look for sympathy and aid *outside of our own organization.* For all the kind feeling and help which have thus come to our comfort and relief, we should be deeply grateful. Blessings upon the noble hearts that have been touched with a God-like benevolence for us! But this cannot be expected as a permanent thing, and if it could, the effect upon us would be ruin. A man thrown into sudden misfortune may with benefit receive help —*charity* if you please; but if it is continued after his ability to help himself is restored, it becomes his disgrace and weakness. The case is just the same with a church. Dependence upon others would speedily kill us; self-reliance will, under God, put strength into our souls, and bring prosperity.

Now have we really within ourselves the resources of a self-sustaining and efficient Church? Let facts and figures be the answer. The following statistics may not be absolutely correct, but they are certainly enough so for our present purpose. They are made out from the latest reliable returns, and are the best at hand. We take the Synods in alphabetical order, and give the number of ministers, licentiates, candidates, communicants and churches:

ALABAMA—Ministers, 58; licentiates, 6; candidates, 3; communicants, 5,972; churches, 96.
ARKANSAS—Ministers, 33; licentiates, 5; candidates, 2, communicants, 2,546; churches, 61.
GEORGIA—Ministers, 84; licentiates, 3; candidates, 2; communicants, 6,614; churches, 140.
MEMPHIS—Ministers, 60; licentiates, 4; candidates, 8; communicants, 5,344; churches, 109.
MISSISSIPPI—Ministers, 89: licentiates, 11; candidates, 3; communicants; 6,701; churches, 131.
NASHVILLE—Ministers, 37: licentiates, 14; candidates, 11; communicants, 3,700; churches, 45.
NORTH CAROLINA—Ministers, 106; licentiates, 14; candidates, 11; communicants, 16,461; churches, 161.
SOUTH CAROLINA—Ministers, 100; licentiates, 15; condidates, 2; communicants, 11,903; churches, 130.
TEXAS—Ministers, 40; licentiates, 1; communicants, 1.898; churches, 62.
VIRGINIA—Ministers, 128; licentiates, 20; candidates, 10; communicants, 11,557; churches, 177.
TOTAL—Synods, 10; Presbyteries, 46; churches, 1,112; ministers, 646; licentiates, 85; candidates, 45; communicants, 72,696.

But to these are to be added the United Synod with which a union has been consummated recently. The main part of this body was in Virginia and Tennessee. The aggregate of this Synod was:

Synods, 3; Presbyteries, 12; churches, 165; ministers, 110; licentiates, 6; candidates, 20; communicants, 11,448.

Their Presbyteries and Synods and ours, where covering the same ground, have been united, so that the number has not been increased. The aggregate of the Church as united, is as follows:

Synods, 10; Presbyteries, 46, churches, 1,277; ministers, 811; licentiates, 91; candidates, 65; communicants, 83,821. Of these 12,473 are colored people.

Here, then, is a body larger than the whole Presbyterian church in the United States (under the care of the General Assembly) in 1822. It is considerably more than half the size of the Old School Presbyterian Church, both North and South, as late as 1846. It is larger than any other body of Presbyterians in the United States, except the Old and New School Churches. In the number of its ministers, churches and communicants it is twice as large as all the different Presbyterian bodies combined, in the British Provinces. It is considerably larger than the Free Church of Scotland, which has 790 ministers and 869 churches. It is larger than the Presbyterian Church in Ireland, which has 560 ministers.

If this church cannot go forward with vigor, in all her work, it is perfectly plain from these statistics that it is not from want of numbers. What then is the cause for apprehension?

Let not your heart be troubled, neither let it be affraid.

Horace Greeley and Universalism.

Mr. Greeley set out, we believe, as a political philosopher of the Fourierite Atheistic school. On the failure of that most miserable of socialistic humbugs, as a practical system, the philosopher modified his theory and devoted himself to the defense of labor against capital, and thus gained a vast political influence in the country. Abolitionism with Mr. Greeley and his school was not so much a religious and philanthropic question as a question of cold-blooded political economy. Slavery stood in the way of actualizing the theory of labor against capital; since in the Southern States capital had the control of labor. His theory of political economy rather than any change of religious opinions brought Mr. Greely into sympathy with the more fanatical forms of nominal Christianity, because through their agencies his theories could be propagated. And the result has been that for ten or twenty years past, Mr. Greeley rather than Christ has been their teacher and the Tribune rather than the Evangelists and Apostles their Confession of Faith. Mohammed did not go to the mountain—the mountain came to Mohammed. And thus Mr. Greeley became a pillar of the church according to Chapin. Hence we find him a principal speaker at a recent Universalist missionary meeting in New York, and opening his speech in the following strain:—

"The small attendance here to-night is a strong argument for the necessity of the call which has brought us together. I suppose there are in New York and Brooklyn ten thousand persons who would call themselves Universalists. Probably there are many times that number whose general ideas of God's providence and human destiny to a great extent assimilate to ours; but I presume I am within bounds in saying that ten thousand persons in these two cities professedly belong to our denomination. Not more than two hundred of all these thousands are here to-night, and that fact alone is a strong argument for the necessity of this movement. I can remember a time when we were not one-quarter so numerous as we now are in these two cities to-day; and yet they, if such a call had gone forth, would assemble in far greater numbers than I see here to-night. We have not been as favored of late as we have been in former years. We have not been traduced enough of late, and if we could induce some of the pulpits of New York to declaim against us as of old, we would have a larger though probably not a more fashionable congregation in our churches."

It would seem, therefore, that Mr. Greeley's success in permeating the Northern Churches with his ideas, has brought all so near together on the great fundamental question of the church creeds at the North—"Loyalty and Freedom," that nobody will favor the Universalists with an abusing, and "Othello's occupation's gone." Has not the time come for merging Universalism also into the great Christian Union with the other denominations whose chief plank in the platform is "Loyalty and Freedom. If according to our amiable Union brethren—this is the primary and the symbols of the Reformation only incidental issues, why exclude from the Union, Bellows, Chapin and Beecher and their friends? Why reject Mr. Greeley, the great apostle of their platform?

For the Free Christian Commonwealth.

Revival in Danville.

It is always refreshing to the true Christian, to hear of refreshings of the Spirit of God, upon any of His people. Such, we think, we have witnessed and felt at Danville. For two long years of much spiritual dearth, of much commotion, social, political and ecclesiastical, we have been, as it were, floating with the current, with scarcely enough vitality to retain our identity as a Christian church. But in the fullness of time the Lord has visited us. For some months past our ministry have been more earnest in appeals, and more devoted to the Master's work. At our communion in March, the services of Rev. Mr. Hays, of Frankfort, were secured, which were continued for two weeks, greatly to the edification of saints, and to the awakening, and, as we trust, the sound conversion of scores of immortal souls. The means used was the faithful preaching of the Word at night—enquiry meetings every evening at 3 o'clock, and prayer meetings at 4 o'clock.

While our meeting was at its tide, Mr. Hays was called away; but we were fortunate to secure Rev. Mr. Young of Eldorado, who preached with great acceptance and power for several days. Our meetings were noted for stillness and earnest devotion. About one hundred persons of all ages, presented themselves for the prayers of the church. About seventy professed conversion—and at a communion on last Sabbath, sixty united with the 1st and 2d Presbyterian Churches. These persons come from all ages in our midst—from the child of 12 years, to the sires of 50 years—showing that the influence of the Spirit pervaded our entire community. We confidently expect many more will yet be gathered into the fold of Christ, as the result of this meeting. Oh! for refreshing of the Spirit upon all our churches. To God be all the glory—AMEN.

Danville, April 7, 1866.

For the Free Christian Commonwealth.

The Presbytery of Nashville

Met according to appointment at Franklin, Tenn., and was opened by a sermon from the last Moderator present. The following ministers were present:

J. R. Bain, J. B. Lindsley, J. W. Hoyte, T. D. Wardlaw, H. B. Boude, W. L. Rosser, R. H. Allen, J. Huntington, R. R. Moore, E. C. Trimble, R. F. Bunting; and nine Churches were represented with Ruling Elders.

The Rev. R. F. Bunting, was chosen Moderator, and Revs. R. R. Moore and H. B. Boude, Temporary Clerks.

The Rev. Dr. R. H. Lapsley, being absent, was dismissed at his request, to Louisville Presbytery, as was Rev. J. Bardwell to Tombeckbee Presbytery. Rev. Dr. A. W. Cunningham was received from "Mississippi Presbytery." The Presbytery recorded with grief, the death, but a few days ago, of the Rev. Dr. WM. EAGLETON, of Murfreesboro, who had served that church for over a third of a century. He was an earnest, faithful and devoted man of God. Rich in experience, ripe in grace, and abundant in good works; he was, like a shock of wheat, ready for the harvest. Beloved by all the churches in his town, he was mourned as a good man who had fallen in the conflict. Our loss is his gain. A suitable memorial will be prepared for the next Presbytery. During the meeting a call was put into the hands of the Rev. W. L. Rosser, from the Franklin Church, and he was installed on the Sabbath. During the summer months, the ministers were appointed to go out by "twos" into the waste places, and hold a "three day's" meeting in each vacant church. With reference to the labors for the "Freedmen," the following resolution was adopted:

"That all the ministers of this Presbytery will devote their untiring efforts to the education and elevation of the "*Freedmen,*" in our midst. That we will establish separate preaching and Sunday Schools for them whenever practicable, and will co operate with all suitable endeavors in the same direction."

The free conversation on the State of Religion within our bounds, was instructive and encouraging. Our churches had generally been closed by the war, and their congregations scattered; but now, with the exception of a few small organizations in the country, they are all in a prosperous condition. Four had been extensively revived, whilst a quiet and earnest work had been going forward in others, until a goodly number had been brought into the kingdom all through our territory. The Sunday Schools were prosperous, the prayer meeting was encouragingly attended, whilst the Sabbath ministrations were unusually interesting both in numbers and serious attention. The Presbytery has not presented a more encouraging state of grace for years.

A committee was appointed to confer with the ministers and churches within the bounds of this Presbytery, who formerly belonged to the "United Synod of the South," and extend to them an invitation to join us on *the Plan of Union* adopted by the General Assembly of "The Presbyterian Church in the United States." The Rev. H. B. Boude presented a paper on our "Ecclesiastical Relations," which passed by 12 to 7.

[This paper has not come to hand.—EDS.]

Pending the discussions, there was earnestness, candor and firmness. The spirit of charity and brotherly love was beautifully illustrated. Some rather amusing things occurred, about the time that the three protestors—Revs. R. H. Allen, J. B. Lindsley, J. Huntington, and Ruling Elder D. D. Dickey withdrew from the Presbytery, and claimed to be the "True Presbytery of Nashville." The Second Church of Nashville, which reported ninety members, is the only one which retired with them.

The usual business over, the Presbytery adjourned, to meet in Gallatin Church, on Tuesday before the 2d Sabbath in September, at 7 o'clock, P. M.

R. F. BUNTING, Stated Clerk.

Decline of Religion in New England.

A clergyman writes to the "Independent" complaining that there are over seventy vacant pulpits in Connecticut alone, the reason being that there is so great a decline of religious interest that congregations cannot be induced to contribute enough for the support of pastors. Says the writer:

By investigation, I find that the Congregational clergymen in Connecticut are really being driven from their posts of usefulness by want. Over one-fifth of all the pastors in the State were dismissed during the past year, while only eleven young men were ordained. In regard to salaries, I learn from the minutes of the General Association that three pastors have no pay; one has $100; one $200; one $300; nine have $400; thirty-three $500; one hundred and four, $1,000; forty, $1,500; sixteen, $2,000; four, $2,500; and three, $3,000 a year. That the average sum paid to ministers in Windham county is $653. in Tolland county $728; Middlesex county, $819; New London county, $848; Litchfield county, $880; Fairfield county, $1,044; Hartford county, $1,000; New Haven county, $1,127. When we consider the present cost of living, we ask: Can our clergymen support and educate their families on these salaries? They do not. Many are in debt, in want, in distress, and feel obliged oftentimes to resign and undertake some of the many other fields of labor, whereby they can bring support to their families.

From what we hear of other States, we presume that there must be some three hundred vacant pulpits in New England, while there are probably some five hundred more where the parsons make barely enough to keep soul and body together. The same lack of interest and abstinence from church-going and church-supporting is noticeable all over the North, especially where the influence of New England thought prevails.

We need not go far to find the reason of this decay of religious interest. It dates from the time when religious bodies and clergymen generally directed their almost exclusive attention to secular matters, especially politics. At first it was rather a novelty to hear a stump speech in the pulpit, and, like all new notions, it "took" down east. But the sentiment of reverence for things sacred once outraged, people soon wearied of denunciatory political harangues, especially as that kind of thing was much better done on the stump.

Free Christian Commonwealth

Conducted by an Association of Ministers.

A. DAVIDSON, Agent and Publisher.

LOUISVILLE, KY., THURSDAY, APRIL 19, 1866.

Apostasy—Have we unjustly applied the term?

Our ecclesiastical cotemporaries unable to gainsay our statements and arguments for the truth, have much to say of our harsh and vituperative terms—and seem to think they do God service, by uttering every imaginable species of falsehood and malignity concerning us, if only softly and piously uttered or insinuated. Among other things they affect great horror at our application of the term *"apostate"* to certain doings of the last five years, and great wonder that we do not withdraw from a communion of which we affirm such a thing. We need hardly remind intelligent Christian people that all this cant is merely an attempt to take advantage of the inaccurate notions which are associated in the popular mind with the terms "apostasy," "apostate" and "apostatize," according to which notions, the use of such terms is intended to charge a total renunciation of the gospel of Christ. For neither the intrinsic meaning of the word, which denotes simply a "standing off from," or abandonment of a platform, nor the technical usage of ecclesiastical history and law, nor the authority of current usage, according to the popular standards of the English language, furnish any just ground of complaint against our applications of the term.

In the earlier ages of the Christian Church the term "apostasy" came into use in place of the more general term "fall" to describe the act of going back to heathenism on the part of any who had taken the christian vows upon them. At a later period the terms "apostate" and "apostatize" became the technical expressions for the offense of a Monk who abandoned his vows of obedience, or a priest who made defection from his ordination vows. "Apostasy from the faith" came into use also, as descriptive of the defection from the Roman Church to heathenism, Islamism or Judaism, which was a crime punishable by the civil law. Of course, in this age, these technical meanings of the term apostate are obsolete.

Our application of these terms is simply in accordance with popular usage, as may readily be seen by reference to any of the popular standards of our language. Webster, acknowledged to be unrivalled in the definition of words gives as the primary meaning of "APOSTASY," "AN ABANDONMENT OF WHAT ONE HAS PROFESSED; and the secondary meaning as "A total desertion or departure from one's faith or religion." Of "Apostate," he says—while in the original sense applied to one who has abandoned his religion, "yet it is *correctly applied also to one who has abandoned a political or other party.*" The verb "APOSTATIZE," he defines as "To abandon one's profession or church: *to forsake principle or faith which one has professed, or the party to which one has been attached.*"

Now precisely in accordance with usage as attested by this standard of the language, we have described the defection of a party in the church, and of certain acts of the General Assembly under the dictation of this party as an *apostasy* from the distinctive principles professed by Presbyterians touching the relations of the secular and ecclesiastical powers. That these acts have been a departure from those distinctive principles, has been affirmed at different times by the leading minds of the church; and by the Synod of Kentucky, and by several Presbyteries out of Kentucky. We have, therefore, described the thing thus charged, by the name appropriated to it by universal usage. We have spoken of the teachers of the Danville Seminary as having *apostatized*, both because of their departure from the distinctive principles of Presbyterianism as they heretofore have taught them, and specially because they have in their public acts and teachings departed from the principles which the funds which endowed the school were given to support and propagate. We call the journal known as the *Presbyterian*, apostate, because it has utterly abandoned the principles which it formerly professed, and the advocacy of which gave it the support and confidence of the church—to say nothing of its utter abandonment of the principles of Christian candor, truthfulness and and good sense which formerly characterized it. We do not characterize such journals as the "*Presbyter*," the New York "*Observer*," or the "*North-Western Presbyterian*," as apostates—though advocating the same principles—simply because they never professed any ecclesiastical principles that we are aware of, nor probably ever pretended to comprehend the distinctive principles of true Presbyterianism.

It will be perceived, therefore, that our vituperation in this as in other instances, has consisted simply in applying to things the terms which ordinary usage applies to such things; instead of circumlocutions and euphonisms which might conceal the real character of the things from the people. If thereby reproach has come upon religion, the responsibility must rest on the men who do the things, not on the men who characterize them by their proper title.

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The Presbytery of Louisville

Held its Stated Spring Session in Middletown from Tuesday morning until late on Friday night of last week. Mr. Duncan's sermon at the opening of Presbytery, is reputed to have been a very able and pointed review of the situation ecclesiastical. The Sessions under the Moderatorship of Mr. Saunders were pleasant and harmonious, and the course of business ran smoothly, save an occasional ripple caused by the desire apparently of three or four members not very skillful in parliamentary tactics, to get themselves before the General Asssembly as complainants against the Presbytery. Dr. Wilson, Rev. Stuart Robinson, Hon. Charles Wickliffe and Hon. Mark Hardin were appointed commissioners to the General Assembly with Dr. McPheeters, Mr. Duncan, Andrew Davidson and Joseph Gault, alternates. We were particularly struck with the unanimity of the Eldership on every vote bearing upon the issues involved in the present controversies in the church. In 1865 6, as in 1835 6 we find the Eldership the great conservative power in Presbyterianism. Out of some twenty Elders present, we noticed that every vote save two or three—and these *junior* elders—were given for the Commissioners elected, and for sustaining the reasons of Mr. Robinson for absence, upon which three or four exceedingly scrupulous brethren tried to raise an issue.

The matters that seemed to excite most interest were a petition from the Shiloh and Olivet Church, asking for the removal of Rev. Mr. McMillan, and the troubles of the Walnut street church, Louisville, which the extraordinary action of the Synod of Kentucky had greatly complicated. In regard to the first, Presbytery appointed a committee to visit the church with a view if possible to settle difficulties. With regard to the second, a carefully selected committee of five, made a unanimous report against the constitutionality and propriety of the Synod's action; and also against the conduct of the three members of the Synod's Committee—Messrs. McKee, Young and Knott, as "unwise, reckless, and revolutionary." But for want of time, Presbytery was obliged to postpone action on the report to an adjourned meeting, to be held the third Tuesday in June, in the 4th church Louisville.

A large and apearently, deeply interested audience, attended both upon the sessions of Presbytery and the preaching each evening; and the good people of Middletown extended to the Presbytery that peculiar old fashioned Kentucky hospitality, which the recent social revolution seems not to have made obsolete.

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Will our Moderator take the Missouri Anti-Christian Test Oath?

A few weeks since some of our contemporaries published a statement as given by the Attorney General, to the effect, that the Missouri test oath, as a qualification to preach the gospel, was applicable only to resident ministers of that State; and that ministers from other States would be permitted to exercise the functions of their office without any such qualification. We find, however, a sort of semi-official letter of Hon. Charles C. Whittlesey in the New York Observer, of April 12, in which he says that this "Test Oath" is equally applicable to ministers from other States, and that it will be a clear violation of the provisions of the constitution of the State of Missouri to preach the gospel without first taking that oath; and that every sermon preached by ministers from other States, who do not take this oath, subjects them to a separate indictment for every such offence. Mr. Whittelsey closes his letter thus:

"As law abiding men, it is not to be supposed that the members of the General Assemblies will violate the law, or attempt its violation. They can attend to all the regular business; but they had better avoid preaching, and thus show their respect for the laws. They must obey Cæsar, not God."

Now what will Dr. John C. Lowrie do in the premises? Will he be so disloyal as openly to violate law, or even attempt to evade law? Of course we would not be expected to take any such oath, in order to preach the gospel. But Dr. Lowrie has taken the position with the majority of ministers in the North, that to refuse to take the Rosecrans' oath as a qualification to sit as a member in Presbytery and Synod, was not on account of any conscientious scruples in regard to the nature of the church as a Kingdom not of this world, but simply as evidence of disloyalty. Nay, it was considered by such men as so near akin to "treason," not to take that oath, that those who refused to perjure themselves were counted unworthy a place in the church at all; and some of these loyal brethren would have been all the more gratified had pains and penalties been annexed to a refusal to take it.

But the question asked, as the heading of this article, is one of great interest to us all. The Mo[illegible] preaches not as Dr. John C. Lowr[illegible] representative of the whol[illegible]. Whatever may be his own pers[illegible] views as to the Missouri oath, will [illegible] at liberty, as the representative of the church to take an oath which a large portion of his brethren regard as anti Christian—and which Presbyteries and Synods have formally intimated would exclude them from an Assembly meeting in St. Louis. In case the Moderator should undertake to make them vicariously responsible for a submission to such an oath, will these Presbyteries quietly submit to it?

We shall look on with no little interest to see how Dr. Lowrie will act when brought face to face with the statutes of Missouri in regard to preaching the gospel. Will he take Counsellor Whittlesey's advice and obey Cæsar rather than God, or will he preach the gospel and suffer the penalty? Verily our "loyal" brethren are caught in their own trap? They have digged a pit into which they themselves have fallen. For it was only from the encouragement of men like Dr's. Hodge, Lowrie and others of like mind, that enabled Jacobins like Strong, Drake & Co., to perpetrate, by the aid of bayonets, such a monstrous iniquity as to ingraft such a statute as this into the constitution of the State of Missouri.

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Dr. Styles' Tribute to the Memory of Rev. A. H. Boyd, D. D. of Winchester, Virginia.

We have not yet been favored with a copy of Dr. Styles' discourse, on the life and character of our old fellow townsman, Dr. Boyd—one of the most noble and generous natures in all the circle of our acquaintance: We copy from the *Central Presbyterian*, of April 4th, the following extracts. They will be read with deep interest even by those who knew not, as we knew, Dr. Boyd.

It will grieve Dr. Boyd's friends to know that the last year of his life was a period of almost unexampled suffering. He had been subjected to the severities of prison discipline for the space of six months, and thereby contracted a disease, which not only ultimately took his life, but passed him through a protracted state of bodily anguish human nature is rarely called to endure. For ten months he never laid his head naturally upon his pillow, frequently longed for death, and would have felt it an acceptable release at any time. For a succession of months, he had to be held up, occasionally for days and nights, without one moment's relief. At one time, for two weeks consecutively, he neither inclined his body nor raised his head for an instant. The comfort of a short nap was sometimes denied him for the space of ten long days and nights. She who was nearest to his bedside never threw off her garments for one hour in six months. His breathing, at times, even bystanders could hardly endure. Under the direction of his physicians, he exhausted unknown quantities of chloroform in the attempted mitigation of his severe sufferings. Judge their intensity, when you learn of the averment of his most solemn conviction that chloroform was the very richest form of God's mercy to the agonized frame of man, and could he procure it in no other way, he felt that he could cheerfully give a *farm* for an ounce of it. He held the comforter constantly to his nostrils, repeating every day for a week, with a hopeful tone, "Well! I feel as if I shall be released to-day," until—as if overtaken by a surprise—he calmly whispered "Oh, it is *Death! Death! I can hold it no longer!*" The comforter gradually slid from his hand to the bed, and the sufferer gently fell from the arms of men into the arms of Jesus.

It will especially delight the ministerial brethren of Dr. Boyd, to learn that during the last year of his life, his *personal piety*, always substantial, uniform and reliable, was gradually mellowed into a variety of the most bland, beautiful and touching developments. In the early part of his indisposition, while his strength was measurably spared to him, he exhibited a lovely spirit of meekness, gentleness and sympathy. No outrages of the enemy, no persecutions of himself, ever roused a sentiment of indignation or vengeance in his heart; nor did he ever fail to reprove the manifestation of such a temper in his presence. He uniformly discouraged all differences in the treatment of our neighbors on account of their political sympathy or disagreement with us. As for himself, he associated with the bitterest Unionists of his church and congregation, just as readily as with those who held his sentiments; and was just as affable and sweet-tempered in his language and manners toward the one as toward the other. It is not enough to say that he cherished a spirit of charitable allowance toward all; the principle of solemn, religious forgiveness toward the chief of sinners ever swelled in his heart "You are blessed," said a friend one day, "in feeling so forgiving a temper toward your bitterest enemies. I cannot feel so." He solemnly responded, "I look at this subject from the borders of eternity." —"Whenever I have leisure for reflection upon the imprisonment of Dr. Boyd," said one who chanced to be present, "I always feel *wrathy*." "What is that?" said the Doctor, from his bed in an adjacent chamber. "We thought you were asleep." "So I was, but that word '*wrathy*' awoke me. Let me never hear that word again."

Under his severest afflictions, to the close of his life, he was perfectly patient and uncomplaining. Nay! times without number, when wading in the deepest waters, he would exclaim: "The goodness of God! oh, the goodness of God!" While all the waves and the billows of divine affliction were breaking over his own soul, the sufferings of the poor soldier in the prison or hospital often touched his heart, and he would say: "If I endure so much pain with every possible relieving appliance, what must have been the endurances of those poor men under all their severe privations and hardships? The deep toned spirituality, and the powerful and saving influence both of his walk and of his ministry, in Fort McHenry, will never, never be forgotten. He held religious services during every day of his confinement; and while he testified of his own tender sympathy with his afflicted countrymen about him, it seemed to comfort his soul to be allowed to say, that he rarely arose to address his fellow-prisoners, without hearing a groan or a sob in various parts of the congregation. To their praise be it written, that the letters of the prisoners, sinners and saints, bore delightful testimony to their high appreciation both of his kind and gentle personal deportment, and of his tender and effective gospel appeals. On his release, his solemn sympathy and earnest interviews with his unconverted neighbors; his intense longings and pathetic communions with the unregenerate of his own household, betokened how rapidly he was maturing for the great change. It is delightful to remember how passionately, during his last months, he longed for Heaven; and how often he exclaimed, "Oh, that I had wings like a dove, for then would I fly away and be at rest."

Among the other expressions to which he gave utterance in view of his approaching dissolution were such as these:—"Oh the goodness of God! how very kind to me!" "I have no hope, save in the merits of the Lord Jesus Christ." "Tell my brethren in the ministry to preach Christ more and more." He left his dying testimony that while he rejoiced in the reunion of the two Presbyterian churches of the South, he regretted no step taken by him in the separation of the Southern from the Northern, and saw no advantages promised by re-union with Northern Assemblies.

In regard to the cause of his death he said—"Northern men and their sympathisers must answer for my death, but I do most heartily forgive them." To this Dr. Stiles responds—"And so would we." He then proceeds to give a proper expression to feelings and views concerning the [illegible], abominable course pursued towards Dr. Boyd, and which it is believed resulted in his death. Let such things [illegible] their deserved reprobation wherever committed. And let Northern people know that, whenever the way may be open for an investigation of the secrets of their prisons, they will instantly find their mouths shut, which now so boldly proclaim the South to be "a sinner above all men." We have seen and conversed with too many well known to us, to have a particle of doubt on this point. Every honest, humane man in the country can say, Amen, to Dr. Stiles' solemn protest.

"But standing here by the grave of my beloved and honored brother, I deem it a sad but solemn duty to utter my profound abhorrence of the unrighteousness of that whole procedure which ultimately took his life. I arraign no man; no body of men; no government of the country. I know not whether the people amongst whom I was born, and with whom I expect to die, do not stand equally exposed to the condemnation I pronounce. I know not whether such a proceeding is recognized or forbidden by the laws of civilized war. Nor do I care to know. For, here, before High Heaven, as a man called to speak for virtue amongst men, I pronounce this proceeding, in my judgment, *an iniquity in the earth*. God gave my brother a wife, a family, and a pleasant home. An innocent man! Who had the right to tear him from the embrace of his companion, the fellowship of his children, and all the sweets of home, and consign him to a dishonored dwelling in the dismal house of the culprit? God gave him a blameless life, and honored ministry, and spotless reputation. An innocent man! Who had the right to wrench him from the honor of his neighbors, his walks of virtue and his God-like work, and confine him amidst all the vulgarities, profanities and brands of the prison? God gave him a robust constitution, the purity of the atmosphere, and the liberty of the earth. An innocent man! Who is he that claims the right to divest him of his fee-simple in these primeval blessings of nature, and subject him to dark walls and foul damps, and deadly elements that life itself could not endure? Oh, let the earth be done with such barbarous treatment of the inoffensive likeness of God

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For the Free Christian Commonwealth

It is all Right because the Fathers did it.

The editor of the *Western Presbyterian* sometime ago published the circular of "the venerable Dr. Breckinridge," and hinted that it was "*a good thing*." It would indeed have been hard for *him* to think or speak otherwise of anything coming from that source.

At present, however, he is employing all his powers (and there is not a little display of book *larnin*), in trying to persuade the Church in Kentucky to take it all quietly. It would, in his opinion, be a very great piece of folly for Presbyterians here, on any grounds, to sever their connection with the General Assembly. Doubtless it would be a crime, without sufficient cause, to favor a disruption. But all this thunder of the editor has the appearance of a diversion—throwing dust to blind somebody while there is work on hand behind the scenes. Is this *great harmonizer* in favor of the proposed convention or not? He never has said a word in opposition to it—and two weeks ago when some man wrote an article opposing it, he gave both the man and the article "the cold shoulder." That is a serious matter for the whole Church, and perhaps it would be well enough for the *Western Presbyterian* to show its hand.

He very well knows that the movement to be inaugurated by that caucus, will disturb the Church all over the land, as well as in Kentucky—and he knows too, that if it does, it will be one at least, of the bitter fruits of that political course taken by the church for the last five years, and which he is now so *ably* defending.

He said two weeks ago that *his* demonstration of the thing was so clear that, "if reason held unbiased sway we could safely rest the matter here." But a wonderful discovery seems to have just flashed upon his mind. "There are political and sectional prejudices that have a powerful influence in settling the determination of *even good people*:

He and his party never had any prejudices of a political nature, of course, but if they had it would be all right, because the old fathers had these prejudices before them.

Well, laying prejudices aside now, for truly the strife *is* over, which side will these pious, *soul fired* patriots take now in the new crusade! Will it be civil rights—amalgamation and the "Thads," or will it be the President and the veto? Which will be the government, Congress or the President, and which must ecclesiastical bodies endorse and preachers pray for, to be loyal? The issue is bound to come—aye, it is already here, and it behooves patriots to be awake, and with all the lights they have, to endeavor to follow the same paths they think *the fathers of a hundred years ago* would have taken under *similar* circumstances.

Does this editor remember, however, that the weight of a man's argument depends more on his character and the *company he keeps* than it does on his logic. Hence we would admonish him to be very careful about his statements as to "political prejudices," and take the beam out of his own eye *first*.—Feelings and opinions are very sharply drawn in such times as we have passed through for the last five years. Right or wrong, they *will stick*, all the reasoning of wise men to the contrary, notwithstanding. The party to which the Western Presbyterian belongs, has persisted more in begetting the state of things now in existence, than any other in the country; at any rate the people whom the editor exhorts think so, and they will consequently turn a *very deaf ear* to all his arguments that *his side* has been right all the time.

Many of the very preachers that he claims have walked as the fathers did, repeated the saying often, that "the gospel had never been preached in the South." Some of the same stripe, as far South as Kentucky, said that the Southern people held carnivals over the Federal slain—that "they made drinking vessels of their skulls, and whole sets of *forks and spoons of their bones*." While another gentleman of the same class, not far from the *central town* of this State, said "they are barbarians—they murdered our troops like barbarians, and we must carry on a war of extermination or we cannot succeed."

Shades of Davies, Witherspoon and Brainerd retire!

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Troubles about Church Singing—Ancient and Modern.

The General Assembly's committee, through the Board of Publication, have brought out a new book of praise—with tunes accompanying the hymns—to which they have given the somewhat affected title of "*The Hymnal*." And, as a matter of course, and in accordance with venerable usage, this new-comer in the musical world is made to run the gauntlet of innumerable lashings in the newspapers. For the comfort of our good brethren of the Assembly's committee and their musical employees, we extract the following from the "report" of "E. M." introducing to the Church of Scotland in 1635—two hundred and thirty years ago—"*The Psalmes of David in Prose and Metre, with their whole tunes in four or mo (more) parts*;" and *some Psalmes in Reports. Whereunto is added many godly prayers, and an exact calender for xxv. years to come.*"

Good and gentle Reader, This Book of Psalmes, being to bee published in so fair a letter, and so fine paper, to the intent that nothing should be lacking to the decoring thereof, there is added the sweet ornament of Musick, in foure or mo parts throughout the whole Psalmes: Besides a great many Common Tunes, some grave, some light, fitting diverse dispositions: As also some Psalmes in Reports, for the further delight of qualified persons in the said Art. If you be curious to know who hath undergone these paines for your benefite, I professe my self a Wel-willer to Musick, who in love and paines for advancement thereof will yeeld to few, though in qualification to many: I have spent too much tyme, travell and expenses on that facultie, if my skill therein come short of this present task: *sed exitus acta probet*. The motives moving mee hereunto, are chiefly God's glorie, the advancement of this Art, the saving of paines to Teachers hereof; the incitation of others to greater acts of this kind, the earnest desire of some well affected, the imployment of my poor talent; together with an abuse observed in all Churches, where sundrie Tribles, Bases, and Counters set by diverse Authors, being sung upon one, and the same Tenor, do discordingly rub each upon another, offending both Musicall, and rude ears, which never tasted of this art: which unhappie fault I thought might happily bee helped, and the Church Musick made more plausible by publishing this Booke. I acknowledge sinceerely the whole compositions of the parts to belong to the primest Musicians that ever this kingdome had, as *Deane John Angus, Blackhall,; Smith, Peebles, Sharp, Black, Buchan;* and others famous for their skill in this kind. I would bee most unwilling to wrong such Shyning-lights of this Art, by obscuring their Names, and arrogating anything to my selfe, which any wayes might derrogate from them: For (God is my witnes) I affect not popular applause, knowing how litle soliditie there is in that shadow-like seeming substance, studying to approve my self to God in a good conscience: which testimonie finding in my Soul, I contemne all worldly apprabation, or opprobation. The first copies of these parts were doubtlessly right set down by their skillfull Authors, but have been wronged and vitiat by unskilfull copiers thereof, as all things are injured by tyme; And herein consisted a part of my paines, that collecting all the sets I could find on the Psalmes, after painfull tryall thereof, I selected the best for this work, according to my simple judgement.

I know the usuall Printing-presse-plague is a malicious mouth, a scourge to all honest studies: and therefore with others I resolve for blowes: which since no man can eschew, I comfort my self with *Solamen miseris socios habuisse laboris*. But let Critick censurers remember, *Facilius est carpere quam imitari*. Such may justly be called Mouth-monsters, all tongue, no hands, reading alwayes Critick like to bark and bite, but footles and handles for putting in practice any good themselves. I do challenge to my self a

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For the Free Christian Commonwealth.

A Brief History of the Action of the Presbytery of Nashville.

Desiring that the records of the Presbytery of Nashville should go before the world in such a manner as to be understood, we offer a few facts of history, along with the action now taken.

In August, 1861, this Presbytery went with that portion of the church who were unwilling to follow the lead of those who made the church subservient to the State. The action then was without a dissenting voice. We were represented in the Assembly at Augusta. In *June*, 1864, the Presbytery met—present, J. B. Lindsley, D. D., J. Huntington, R. H. Allen, and J. R. Bain, ministers; and representatives from 1st and 2d Churches of Nashville. All the other members of Presbytery were preaching to the soldiers. That meeting rescinding the former action, broke off from the Synod. Without Synodical relation, they carried the Presbytery to the old Assembly, father Bain voting in the negative. In April, 1865, Presbytery met, present those voting in affirmative in June, 1864. Rev. R. H. Allen was elected delegate to the Assembly that met at Pittsburgh. It needs but a reference to the statistical report printed with the minutes of that Assembly, to know what disposition was then made of two-thirds of the members of Presbytery. Conscious of what they had done, the Commissioner's fund was collected from *three* churches. We all met in Presbytery last fall, and every one received and recognised us, and publicly declared us to be, members of Presbytery. The delegate to Assembly openly refusing to comply with the order of General Assembly in receiving a member from one of the Southern Presbyteries. Our meeting was harmonious, and silently agreed to take no action upon our ecclesiastical relation. But the meeting of General Assembly in Macon about to take place; also that of Synod of Nashville, all thought we ought to act. Our Synodical College was in our bounds, the President dead, and the institution very much embarrassed. Many felt it would be a privilege to assist in setting the machinery of the church to work. A meeting of Presbytery was called for the purpose, but the vote of the body said "it was *inexpedient* at this time to *consider* our ecclesiastical relation." Nobody bolted, all quietly went to work, and the Lord visited many of the churches throughout our bound

Has the church noticed which chu

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At the regular meeting of Pres

this spring, we had a full attend

Every minister was present, and

two or three churches not represented. Upon our ecclesiastical relation, the Presbytery adopted the following paper:

WHEREAS, Our Book of Government knows no Presbytery, but in connection with a Synod; and

WHEREAS, Our Presbytery, as it now stands, is not in connection with any Synod, and hence not subject to the review and control of the Synod, as contemplated by our Book; and

WHEREAS, The change which separated us from our Synod was made by a minority of the Presbytery, (three members,) at a time when the representatives of the churches generally could not be present on account of the state of the country; and

WHEREAS, Our natural connection is with the Synod of Nashville; and

WHEREAS, From the best information we can receive from our churches generally, it is their desire that we return to our former connection with the Synod of Nashville; therefore,

Resolved, 1*st* That the action of the Presbytery which separated us from the Synod of Nashville, be annulled, and the same is hereby annulled.

Resolved, 2*d*. That the sessions of the churches are directed to send the representatives to that Synod, as heretofore.

Resolved, 3*d*, That we do this for the peace of our churches, and the prosperity of the church generally, without reference to political difficulties or personal animosities.

Resolved, 4*th*, That we are opposed to schism in the Church of C

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in e to renounce the jurisdiction of the General Assembly of the Presbyterian Church in the United States of America; and by which it has assumed to transfer its ministers and churches to another denomination.

We also complain of this action to the General Assembly appointed to meet in St. Louis, in May next.

And e following facts:

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right to sit *here* *this time* as a Presbytery, but, to avoid all confusion, we notify all whom it may concern, that we shall meet as a Presbytery, at No. 52 North Cherry street, on Saturday; at 3 P. M., April 7, and we invite the ministers belonging to this Presbytery, and the ruling Elders representing the churches, to meet with us at that time and place in order to proceed to the business of the Presbytery.

We pray the General Assembly to receive this as our complaint, and to issue the same. But if it shall appear to that venerable Court that this matter would come before it in a more orderly manner by way of overture, then we ask the Assembly to entertain it in that form; and we pray them to recognize us a the true Presbytery of Nashville, and to grant us all needed relief.

REV. J. B. LINDSLEY,
REV. R. H. ALLEN,
REV. J. HUNTINGTON,
D. D. DICKEY.

This protest and complaint being referred to the following committee, Revs. J. W. Hoyte, H. B. Boude, and Ruling Elder Jackson B. White, they reported as follows:

That said "protest and complaint" cannot be received and spread upon our minutes, as it is not respectful in language.

But as there are a portion of the churches and ministers dissatisfied with the action of Presbytery in re-establishing its ecclesiastical relations, and Presbytery recognizing the right of each minister and church to choose their own ecclesiastical relations; therefore,

Resolved, That Presbytery grant to every such minister and elder, within our bounds, letters of dismission, and permission to form such relations as God, in his providence, may indicate to them; and we hereby cordially commend them to the Christian kindness and fellowship of God's people, wherever their lot may be cast.

One word, Mr. Editor, in reference to this "Protest and Complaint," and my duty is done. None of us blame these brethren much. They have done just what they have been told. Any one at all familiar with the writings of some of Kentucky's D. D.'s, will discover the pen that worded this Protest. When he wrote it he smiled; when he read it to these brethren, he smiled; when he thought what a commotion it would create, he smiled; when in Nashville, he smiled amongst these brethren; he smiled about other members of Presbytery; and wherever he is this night, he is smiling. If it is any satisfaction to him, let him know that his orders were carried out; and that he and his colleague (a D. D. also,) have succeeded in dividing our Presbytery. When the vote was taken on the first paper, the "Protest and Complaint" was drawn from its hiding place and handed to the clerk, in the hand writing of neither of the signers. Let the men who have done the work congratulate themselves if they can find any thing in it for the glory of God.

Let the two assumed "facts" of the Protest, measure the movement of 1864, and we call upon the church to say who are schismatics, and who have acted without "authority from the people of God composing *several* of our churches." Probably it is best. If these brethren think they can do better, thus, we offer them no hindrance, and do hope we will hear nothing more of a "want of ministerial courtesy," and "not being received by the people." When the signers of the Protest withdrew they claimed the minutes of Presbytery and the Presbyterial tax collected that day. The latter they received, the former they did not get. Now, the people seem relieved, and we look for more vigorous efforts for the promotion of the cause of Saviou

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g reasons:

1s t to alienate th bers of the said churches, dgment weaken their influence their prosperity.

2d. As far as the Edgefield church is concerned, this action will change the attitude of said church toward the Board of Domestic Missions of the "Presbyterian Church in the United States of America," and will cause us to act in bad faith, in receiving the aid which we asked at their hands and which they have kindly proffered to give us.

REV. E. C. TRIMBLE,
REV. R. R. MOORE,
J. B. WHITE,
WM. G. COWAN.

The Presbytery then held a fraternal conference with these bretheren, extending its hearty sympathy for their churches and proffering all the aid in its power towards their harmony and prosperity.

Peace and harmony then prevailed. We had some good preaching, and when we left, we felt that we understood each othe better than

were

upon th

"My Kingdom

Free Christian Commonwealth

IS PUBLISHED EVERY TWO WEEKS AT LOUISVILLE.

TERMS OF SUBSCRIPTION:

For One Year, or 52 Nos., in advance,..... $ 3 00
" " " " after Six Months..... 3 50

ADVERTISEMENTS

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" " one month.....	3 00
" " three months.....	6 00
" " six months.....	10 00
" " " one year.....	15 00

Advertisements exceeding one square, will be charged at a proper reduction on the above rates.

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

A. DAVIDSON, Ag't. and Publisher,
No. 95, THIRD STREET, LOUISVILLE, KY.

The Stated Clerks of the Presbyteries are requested to send the name and Post Office address of the Commisioners elected by their respective Presbyteries to the General Assembly, to DAVID KEITH, Esq., St. Louis, Mo.

Particular attention is called to this request, and prompt action urged, as it will greatly faciliate the work of the "Committee to Provide for the Entertainment of the General Assembly."

We have received a copy of the Minutes of the General Assembly of the Presbyterian Church in the United States. It is a pamphlet of 442 pages. As we have already published the proceedings of this body, we simply call the attention of our readers to the fact that these minutes can be procured by sending 50 cents to Rev. JOSEPH R. WILSON, D.D., at Augusta, Georgia.

We publish in another column, an account of the action of the Presbytery of Nashville—publishing the papers referred to in the abstract of proceedings furnished by the Stated Clerk.

The Fourth Presbyterian Church of this city, has just extended a cordial and unanimous call to the Rev. R. Carson to become pastor. Mr. C. has been preaching in this Church as stated supply for a considerable time, and his labors have been greatly blessed as is evidenced by the present prosperous condition of his charge. Some twenty persons or more have recently been added to the membership. We hope our friends of the Fourth Church will now speedily carry into execution their purpose of building a new Church in a more eligible locality than their present one.

The St. Louis Convention.

Some of our cotemporaries are a good deal exercised about the Convention which is to meet in St. Louis just before the meeting of the General Assembly, lest it shall destroy the equilibrium of that body, by proposing some radical action in regard to certain persons in the church, who earnestly protest against the unscriptural and unconstitutional acts of the last four or five Assemblies.

From the signs of the times, we shall not be surprised to find the most radical action proposed by that Convention, the *Head Center* agreeing as a condition, that he will use his influence in carryidg out other measures which may be proposed by that caucus, viz: the union with the New School, which seems of late to have become a very popular measure, and is advocated with more or less zeal by most of the journals in our church. We have an idea that our friends who have been trying to get along by the use of strategy in managing church matters will find that strategy will not answer at such a time as this, and that all their plans for *harmonizing*, will utterly fail. Standing fast to principle is the only safe course for all true men to pursue, let the consequences be what they may. It is the only course which Christ the Great Head of the Church will approve.

Assessment of Churches in the Louisville Presbytery for Contingent and Commissioners's Fund.

Owensboro Church	$12 00
Cane Run and Plum Creek	3 00
Middletown	6 00
Shelbyville	18 00
Big Spring	10 00
New Castle	5 00
Jeffersontown	3 00
Goshen	5 00
Hodgenville	2 00
First Church, Louisville	18 00
Second Church, Louisville	18 00
Chestnut Street Church, Louisville	18 00
Franklin	3 00
Westport	3 00
Shiloh and Olivet	10 00
Portland Avenue	5 00
Cloverport	2 00
Bardstown	9 00
Penn Run	4 00
Walnut Street Church, Louisville	9 00
Mulberry	12 00
Hebron	5 00
Taylorsville	6 00
Pisgah	4 50
Fourth Church, Louisville	9 00
Pleasureville	3 00
Big Bend	2 00
Elizabethtown	6 00
Lewisport	3 00

The Churches that have not already done so, will please send the above amounts as early as possible, to A. Davidson, Treasurer of Presbytery, at Louisville, Ky.

ROBERT MORRISON, Stated Clerk.

REVIEWS.

BLACKWOODS MAGAZINE—for March, has come to hand. It contains in addition to the articles continued from previous numbers, the following, viz: A Religious Novel. Reform of the Bank of England. The position of the Government and their party.

Address Leonard, Scott & Co, 38 Walker street, New York.

THE LADY'S FRIEND.—for May, has been laid upon our table. It is edited by Mrs. Henry Peterson, and published by Deacon & Peterson, Philadelphia.

THE EDINBURGH REVIEW—for January, contains eleven articles as follows: Modern Fresco Painting; The Youth of Cardinal Mazarin; Public Galleries and Irresponsible Boards; An Economist of the Fourteenth Century; Recent Changes in the Art of War; Boner's Transylvania; Was Spakspeare a Roman Catholic; Corn and Cattle; The Erckmann-Chatrian Novels; Mary Tudor, and Brandon Duke of Suffolk; Extension of the Franchise; Leonard, Scott & Co., 38 Walker street, New York.

THE PRINCETON REVIEW.—for April, has the following articles. Bushnell on Vicarious Sacrifice; The Samaritans, Ancient and Modern; The Great Schools of England; The Raising of Lazarus; Dr Spring's Remeniscesces of his Life and Times; Short Notices.

Peter Walker, 821 Chestnut street, Philadelphia, Pa.

THE AMERICAN PRESBYTERIAN AND THEOLOGICAL REVIEW.—for April, has the following table of contents, viz The Bible Idea of Truth, as inseperable from the Divine Personality, by Tayler Lewis L. L. D. The Double Sense of Scripture, by W. S. Tyler, D. D. The Ancient Catholic Liturgies, by Phillip Schaff, D. D. Quatremere, the French Oriental, by Gustave Masson. The Relation of Intuitions to Thought and Theology, by Prof. John Bascom. James iv-5, in connection with Genesis iv-7, from the German of E. Paret. The Political Situation, by George L. Prentiss, D. D. Critical Notices on Recent Books.

J. M. Sherwood, No. 5, Beekman st., New York.

A Word of encouragement from Western New York.

An eminent minister of the gospel in Western New York, in renewing his subscription to our paper, speaks in the following terms of his high appreciation of our labors for the truth:

"Each successive number of your paper deepens the conviction which I delight to express to my friends—that for the application of the principles of Scriptural Church Government to the present condition of the Presbyterian Church; and also for the thorough knowledge and ready handling of the facts of Ecclesiastical History—there is no journal which can be compared with the "Free Christian Commonwealth." The ablest Reviews would be adorned and enriched by the articles prepared for its columns."

"It is refreshing and strengthening to read the words of men profoundly believing that Christ has a kingdom on the earth which is not of this world, and of which He is the Head. It is a privilege to commune with men who know what Jesus has said in regard to the nature, laws, organization, officers, instrumentalities and functions, of that kingdom; and what He has said of its future.

"A noble, purifying, sanctifying God-honoring work is being done through your faithful labors, and those who cooperate with you, dear brother. Your pecuniary returns may be small; your toil onerous; but your reward—how sure! how transcendently precious.

Very sincerely yours."

Here is another from Tennessee:

"I desire you to appoint ——— as agent to canvass this entire district of country for your paper; I regret it was not done before. You ought to have agents in all parts of the South, who can spend time to solicit subscribers.

Your paper really deserves more patronage than any other in the South; for you have fought fanaticism in the church with ability and success, and at a time when it tried men's souls. But for your paper doubtless there would not have been any reaction for sometime to come."

Brief Abstract of the Proceedings of the Louisville Presbytery.

Presbytery met in Middletown, Tuesday, April 10, 1866, at 11 o'clock A. M., and closed its sessions at 10 o'clock on Friday night following.

Rev. W. W. Duncan, the Moderator, preached the opening sermon, from Rev. 12-17.

Rev. J. N. Saunders, was elected Moderator, and Rev. I. W. Canfield, temporary Clerk.

Twenty Ministers and nineteen ruling Elders were enrolled.

Rev. John McCrae was dismissed to the Presbytery of New Albany; Rev. H. T. Morton to the Presbytery of Memphis, and Mr A. N. Keigwin licentiate to the Presbytery of Rock River.

Rev. T. D. Lea, of the Presbytery of East Mississippi, was received as a member of Presbytery.

A call from the 4th church, Louisville, for the pastoral services of Mr. R. Carson, was presented to Presbytery, and being found in order was put into his hands, and he signified his acceptance of the same.

Rev. John C. Young tendered to Presbytery the resignation of the pastoral relation between himself and the Second church, Louisville. Mr. Hamilton Pope, on the part of the congregation, stated that they united with Mr. Young in the request. The request was accordingly granted, and Rev. S. Robinson, was directed to preach in the pulpit and declare the pastoral relation between Mr. Young and the church dissolved.

Being called upon, Rev. Dr. Robinson gave reasons for his absence from the sessions of Presbytery for the last three years and a half. On motion to sustain, the ayes and noes were called with the following result. *Ayes*—D. T. Stuart, W. W. Hill, J. N. Saunders, B. H. McCown, R. Morrison, F. Thornton, W. T. McElroy, W. W. Duncan, I. W. Canfield, W. L. Nourse, S. B. McPheeters, T. D. Lea, Joseph Robinson, W. M. Morrison, C. B. Stilwell, P. Jett, D. L. Brooks, J. G. Barret, John Watson, Wm. Robinson, S. Casseday, W. C. Hanna, T. W. Duerson, J. Irwin, J. Johnson, E. Huffman, H. C. Offutt, C. A. Wickliffe and Wm. H. Robinson, Total 29. *Noes*—R. Valentine, J. L. McKee, J. C. Young, J. H. Dinsmore, W. C. Matthews, J. P. McMillan and S. McWilliams, Total 7. J. B. Kinkead was excused from voting.

Pennsylvania Run was chosen as the place and the last Wednesday of August next, at 11 o'clock A. M., as the time of the next regular meeting of Presbytery.

The following persons were chosen Commissioners to the next General Assembly. *Ministers*: S. Robinson, principal, and S. B. McPheeters, alternate; S. R. Wilson principal, and W. W. Duncan, alternate; *Ruling Elders*, Hon. C. A. Wickliffe, principal, Joseph Gault, alternate, Mark Hardin, Esq., principal, and A. Davidson, alternate.

Rev's. S R. Wilson and S. B. McPheeters, and Elder H. C. Offutt, were appointed a Committee to report at the next meeting of Presbytery, in reference to the Religious instruction of the colored people in our bounds and to prepare a pastoral address to the churches concerning our duties to this part of those persons under our care.

All the ministers in our bounds were requested to present the cause of education to their several charges at their earliest convenience and take up a collection for that object.

Rev. Dr. Hopkins, being unable to be present at this meeting of Presbytery, was requested to deliver the historical discourse before Presbytery at its next regular meeting.

In order to endeavor to remove the difficulties existing in the Shiloh and Olivet church, Rev. W. W. Hill, D. T. Stuart and R. Valentine with Ruling Elders W. C. Hanna, and Jacob Johnson, were appointed a committee to visit said church and report to Presbytery.

Rev. J. L. McKee, offered the following motion; Whereas it appears that there are two persons claiming to be delegates to this body from the session of the Walnut Street Church, therefore

Resolved, 1. That a Committee be appointed to examine fully into the claims of these two persons and report on the same to Presbytery at their earliest convenience.

2. That the paper adopted by the Synod of Kentucky at its last meeting concerning the Walnut Street Church case, and all other papers pertinent to the case, in their reach be referred to this Committee. It was unanimously adopted, and the following persous were appointed the Committee: Rev's. S. Robinson, W. W. Hill, and D. T. Stuart and Elders Kinkead and Huffman, Mr. Kinkead desired to be excused, and W. C. Hanna was put in his place.

After this Committee presented a report which was received, so many members desiring to go home on Saturday morning that it would have been impossible to fairly try that and dispose of the remaining business properly, Presbytery determined to meet again on the third Tuesday of next June, 8 o'clock, P. M., in the Fourth church, Louisville, to examine, ordain and install Mr. R, Carson, if the way be clear, and to attend to any other business properly belonging to Presbytery.

The thanks of the Presbytery were tendered to the citizens of Middletown and vicinity, for their kind and munificent entertainment of the members of Presbytery.

Adjourned. Closed with prayer by Rev. W. C. Matthews, D. D., and the benediction by the Moderator.

ROBERT MORRISON,
Stated Clerk.

"REVIVAL."—In this connection, and to show that we are not left without a witness of Christ's gracious presence and blessing, we copy the concluding portion of a letter from one of our faithful pastors, who has not waited in vain for the consolation of Israel:—

"I cannot conclude without telling you that the Lord has been doing great things for our Church within the past week. Under the preaching of brother Smith of Greensborough, and brother Miller of Charlotte, the Spirit of God has been poured out, and a large number were led to ask what they must do to be saved. Quite a number have found peace in believing, and we all rejoice in the good work. Within the last day or two, quite an interest has been manifested in the Methodist Church, and the brethren there are very much encouraged. Exercises are still continued, and the interest in the community is widening."—*N. C. Presbyterian.*

☞In the First Presbyterian Church. Princeton, at the last communion, on the second Sabbath of April, forty-nine new members were added. Thirty-seven of these were admitted to the Lord's table for the first time, and eight to baptism and the Lord's table

The *Central Presbyterian* says:—"We learn, from excellent authority, that in the towns of Woodstock, Winchester, Martinsburg, and Charlestown, there have recently been not less than two hundred conversions."

The Missouri *Presbyterian* says:

"We are pleased to learn that, as the immediate fruit of the services which have been held daily for some time in the Central Presbyterian Church, St. Louis Missouri, 23 persons were admitted on Sabbath on profession of their faith. Six others were received at the same time by letter. The work has been proceeding very quietly, and the interest is unabated. It has been deemed judicious to resume the daily meetings—prayer meeting in the morning, and preaching at night. The tokens of Divine favor which have so signally marked the history of the Sixteenth street Church, St. Louis, ever since its organization in 1864, have again been manifested. On Sabbath last there were 27 additions to the church—15 by profession, and 12 by letter."

Union Seminary, Virginia.—The wants of the students have been remembered by friends in Kentucky, Missouri, and some of the Northern States, who, during the current session, have sent many valuable donations of money which we were forbidden to publish.—In the absence of any restriction of this sort, we feel it due to the church in Owensboro', Kentucky, of which the Rev. Dr. Hopkins is pastor, to mention their liberal remittance of two hundred dollars, lately received, which comes just in time to afford most acceptable relief to some of these young men.—*Central Presbyterian.*

Union of Papers.—The *Episcopal Recorder* of Philadelphia, and the *Christian Times* of New York, have been united, and the title of the journal which springs out of this union will be *The Episcopalian*. It will be published in Philadelphia and New York. The new paper, it is announced, will represent the great evangelical interests of the Protestant Episcopal Church,

Our Eastern exchanges announce the death, at an advanced age, of the Rev. John Burt, of the Presbytery of West Jersey. He was well known and highly esteemed in this city as one of the earlier pastors of the Fifth Presbyterian Church, and, in connection with Dr. J. L. Wilson, Editor of the Standard, thirty years ago. He was also the first Editor of the Philadelphia Presbyterian.—Mr. B. was a native of Scotland, a profound scholar and theologian, and an able minister of the New Testament.—*Presbyter.*

Foreign Missions.—It is reported that fifteen students in Princeton Theological Seminary have decided to give themselves to the Foreign Missionary work.

The Rev. Alexander McLean, Jr., of Fairfield Connecticut, has received and accepted a call to the Calvary Church, of Buffalo, New York, and is expected to enter upon his labors in that place in May next.

MARRIED,

At the residence of the bride's father, on the 12th inst., by Rev. Stuart Robinson, Mr. A. P. Farnsley and Miss Mary E. Thurman, all of this city.

In Nashville, Tenn., by the Rev. R. F. Bunting, on the 4th of April, William Boyd and Miss Fanny Hynes, all of Nashville.

On the 10th inst., at the residence of the bride's father, Dr. R. N. Barbour, of Oldham county, by Rev. Dr. S. R. Wilson, Capt. J. N. BELL and Miss MOLLIE B. BARBOUR.

In Mercer county, Ky., on the 5th inst. by the Rev. Daniel P. Young, Mr. Henry Wallis and Miss M. E. Finnell.

Also, at the same time and place, Mr. James Shy and Miss Zillah Finnell.

On the 29th ult., by Rev. J. N. Saunders, Mr. Squire Heady and Miss Annie Bemiss, both of Nelson county, Ky.

At the residence of Capt. Stewart, in Shelby county, Ky., on the 10th inst., by Rev. D. T. Stuart, Mr. W. T. OVERSTREET and Miss CASSANDRA S. WINSTANDLY.

DIED,

Of Pneumonia, in Mercer county, Ky., March 5th, 1866, Mrs. ELIZA LAPSLEY, wife of Mr. John P. Lapsley.

Another of God's saints has passed over the river and is lost from sight. She was suddenly called away, yet the summons did not find her unprepared. She died without a doubt or fear, acknowledging her only hope was in Jesus.

Naturally of a meek and gentle disposition, it was beautified and sanctified by grace from an early period of life. Grace was exhibited in her character not so much in the flower; it was in its fruit. Her pathway shone more and more unto the perfect day.

Her church has lost one of the best of its members; her husband, one of the best of wives; and her chidren, one of the best of mothers. The last degree in her Christian course has been taken; justified, sanctified, now glorified. In our tears we will think of her as such, and on the other side watching and waiting for the coming of her loved ones.

D. P. Y.

At the residence of her father, in Fayette county, Tennessee, on the 6th of March, Miss ALICE BRODNAX, in the 20th year of her age. In the life and in the death of this amiable young lady, the value of a Christian faith was beautifully illustrated. She made a public profession of religion, and was received into the communion of the Presbyterian Church at Bellemonte, when thirteen years old, and her walk was such as adorned her profession. As a daughter, sister, friend, in all the relations of society and the church, she was dutiful, gentle, exemplary, and sincere. There was in her lot everything to render life desirable, and yet, when the summons came, she met death without a murmur. The faith that had made her life so lovely disarmed death of its terrors. She was able to resign herself unreservedly to the care of that Saviour in whom she had trusted. And now her sorrowing father and mother, and her many relatives and friends, standing by her fresh grave, may exclaim, "She is not dead but sleepeth."

At a meeting of the Presbyterian Church at Shiloh, Tenn., on the 18th day of March, 1866, the following minute was unanimously adopted:

WHEREAS, within a little more than two months it has pleased the Great Head of the Church suddenly to remove by death, two of our beloved brethren, viz: A. W. CANNON, who was suddenly taken on the morning of Feb. 26th; and THOS. SANDERS, who within twenty-four hours after, was taken with congestion of the brain, and died on the 16th of March. Both of these brethren became members of this church—the former Jan. 24th, 1864, and the latter, Nov. 22d, 1863, and were made Ruling Elders April 3d, 1864. Active in their efforts for its welfare and enlargement; faithful in every duty to their brethren and to all their fellow men; exemplary in all their relations to society, to their families and to the Church of God, with whom we have often taken sweet counsel in the work committed to us, and whose prayers and labors were ever earnestly and sincerely given for its success—Therefore,

Resolved, That we bow in humble submission to this deep and dark dispensation of Divine Providence, earnestly praying that it may be sanctified to every member of this church, leading us to greater watchfulness and faithfulness in the discharge of every duty, as we know not at what hour the Master may come.

Resolved, That this expression of the high and affectionate regard entertained by this church for the elevated and Christian character of our deceased brothers, and of our deep sense of the great loss sustained by us as a church, be spread upon our Minutes, and that a copy be sent to their bereaved families, with whom we sincerely and deeply sympathise in their affliction, and earnestly commend them to Him who has promised to be the father of the fatherless, and the husband of the widow; and that a copy be also sent to the "Free Christian Commonwealth" for publication.

H. K. NORTHWAY, Clerk.

Treasurer's Acknowledgement of Contributions to the Kentucky Board of Aid.

Amount reported April 3, 1866.....	$14,277 67
RECEIVED SINCE—FROM:	
W. W. Powers, Louisville.....	25 00
Thomas Stephens, "	20 00
Rev. R. Carson, "	20 00
Wm. Dishman, Barren county, Ky....	5 00
Prairie Church, Lafayette county, Mo.	28 05
A young friend, by Rev. T. A. Bracken	1 00
Peter Jett, Franklin county, Ky	5 00
A friend in Shelby county, Ky	5 00
Grand Total.....	$14,386 72

JAMES H. HUBER,
Secretary and Treasurer.
Louisville, Ky., April 18, 1866.

DEPARTURE OF TRAINS.

Louisville and Nashville Railroad.

Nashville Passenger Train.....	7:00 A. M.
Lebanon Train.....	6:30 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.....	5:20 P. M.

Louisville, New Albany and Chicago Rail road.

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

Jeffersonville Railroad.

Cincinnati Express.....	2:30 P. M.
St. Louis Express.....	9:15 P. M.

BEAUTIFUL BUILDING LOTS
FOR SALE,
ON SIXTH STREET EXTENDED.

ON TUESDAY, MAY 1st, at 3 o'clock, P. M. the subscriber will offer for sale at public auction—the tier of Lots on Sixth Street extended, lying between Weisinger Avenue and Bayard Streets, as exhibited in the Plat of Morton's Subdivision.

These Lots, No. 22 to 35, inclusive,—are eligibly located just outside the Southern limits of the City of Louisville, and within, perhaps, one hundred rods of the terminus of the Street Railroad now being constructed on Fourth Street.

The terms of sale will be one-third in cash, and the remainder in 1 and 2 years.

April 19 STUART ROBINSON.

R. I. CRAWFORD. WM. H. SALE.

CRAWFORD & SALE,
WHOLESALE DEALERS IN
COAL OIL LAMPS
Lamp Fixtures of all Kinds, Lanterns, Chandeliers;
BURNING AND LUBRICATING OILS,
No. 280 MAIN STREET, between Seventh and Eighth, Louisville, Ky.
April 5—6m

Universal Clothes Wringer
AND
DOTY WASHER.
THESE CELEBRATED MACHINES ARE coming into general use.

Over 225,000

Of them have been sold and are now in use in the United States.

They save the Labor, Clothes, Time, Health, and Strength—will pay for themselves every year, in the saving of Clothes alone—so says Orange Judd, Proprietor of the *American Agriculturalist*, and so say thousands. None can afford to do without them.

WE WANT CANVASSERS

In every County in the Country, to sell them and make money.

Send for circulars and terms, to
C. WILLIAMS, Care of H. W. WILKES,
Corner of Main and 4th Streets, Louisville, Ky.
Where they are *Retailed* by H. W. WILKES.
R. C. BROWNING,
32 Courtland Street, N. Y.
March 22—8t

THE LAND WE LOVE.
A MONTHLY,
Devoted to Literature, Agriculture and General Intelligence, and comprising Reports of Battles, Incidents and Anecdotes of the late War, never before published.
By GENERAL D. H. HILL,
(late of the Southern Army.)
PROPRIETORS: J. P. IRWIN, D. H. HILL.

TERMS: We propose to publish a Magazine, containing from sixty to eighty pages, of the size of those of Blackwood's Magazine, for THREE DOLLARS a year in advance, or FIVE DOLLARS, if not paid till the end of the year; and to begin the issue on 1st May, provided that the subscription list will justify the undertaking. The cash subscribers not to pay till after the receipt of the first number.

☞Subscriptions will be received at this office. mar22tf.

NEW CARPETS,
OF EVERY GRADE, VIZ:
ROYAL VELVET CARPETS;
ENGLISH BRUSSELS CARPETS;
ENGLISH TAPESTRY CARPETS;
BRUSSELS STAIR CARPETS;
WOOLEN CARPETS, all grades;
3 PLY and INGRAIN, all grades.
Felt Carpets and Druggets,
Velvet and Brussels Rugs,
Axminster Rugs and Mats,
Velvet and Adalaide Mats,
India Rubber Nursery Cloths.

Floor Oil Cloths,
All Widths in New Designs.
Real Lace Embroider'd Curtains;
Nottingham Lace Curtains;
Reps English and German Damasks;
Brass Cornices, new and rich patterns;
Loops and Hooks for Curtains;
Moquets, Velvet Plushes;
And all kinds Car and Carriage Trimmings.
Together with every article used in House and Steamboat Furnishing—including
LINEN TABLE CLOTHS, TOWELS, CRASH NAPKINS, &c. &c.

MATTINGS.
Cocoa and Canton Mattings.
☞We have now in Store, and are receiving daily, a full assortment of the above named goods, to which we invite the attention of purchasers, confident we can present as large and varied a Stock as is to be found in the West, and at as low prices.
DUVALL, KETCHUM & CO.,
No. 81, 4th Street, between Main and Market, Louisville, Ky.

WALL PAPER.
All kinds, at COST—to close out the entire stock. D,, K. & CO.
mar 8-6t

A. A. GORDON. J. J. HARBISON. G. HARBISON
GORDON, HARBISON & CO.,
WHOLESALE
Foreign and Domestic
DRY GOODS,
No. 266 West Main St.,
(Between Seventh and Eighth, South Side,)
LOUISVILLE, KY.
March 8-2m.

JOHN WATSON,
Leather & Saddlery Warehouse,
No. 286 Main Street,
Between Seventh and Eighth, Louisville, Ky.

WOULD invite the trade to examine his Stock, which he will sell at the lowest prices, consisting in part of—

Sole Leather,	Pad Skins,
Upper Leather,	Enameled Leather,
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feb 8

NOTICE.
MR. JAMES M. HEATH has an interest in my business from and after January 1st, 1866. GEO. W. MORRIS.

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I address this card to you, feeling there is a sympathy existing among us, which prompts us to give each other all the aid in our power. A proscriptive constitution has driven me from a delightful home, and compelled me to sell very desirable School property at a sacrifice. I wish to remove to Kentucky or one of the Southern States. I have been a teacher for twenty years—was educated at the University of Virginia, and have been the Principal of the Glasgow Female Seminary for sixteen sessions in succession. My wife is an accomplished teacher and composer of Music. Teachers having School Property for sale, or who can give me any information as to a desirable locality for establishing a School, will confer a favor by apprising me of the fact.

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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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Which is acknowledged by all to have no superior. Also the
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Celebrated Pianos, together with my SCHOOL PIANO, the best LOW PRICED Piano in the market. All of which will be sold at manufacturers prices, OR AS LOW AS THE LOWEST, and warranted to give perfect satisfaction without limit of time. I am also wholesale and retail Agent for
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Which are far superior to any other Instrument of the kind. Illustrated Price-List Circulars sent free to any address, on application.
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Feb 8

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REV. CHAS. H. DOBBS, Principal, assisted by a corps of competent Teachers.
Situated at the celebrated Castalian Springs, Holmes County, Mississippi.
The attention of all who have in charge the education of female friends and relatives, is called to the peculiar advantages of this Institution.
The course of studies is thorough—no one will be permitted to enter a class, unless thoroughly qualified. The location, three miles from Durant Station, on the Mississippi Central Railroad. No stores nearer than this Station. Churches convenient. The health of the place is most excellent. The mineral waters are unsurpassed, and possess wonderful medicinal properties for curing indigestion and its train of evils; its external use is excellent for weak eyes, ulcers, etc.
The buildings are ample for the accommodation of a great number of students without crowding them together; the rooms are large and spacious; the grounds are beautiful. Strict attention will be paid to the morals of those entrusted to our care—free, however, from sectarian influence. The first Session will commence Jan. 10, 1866, and close the Friday previous to Christmas, allowing a vacation during the summer of about two months.

TERMS PER MONTH.

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Latin and Greek.....	2 00
French, Painting, and Drawing, each	3 00
Boarding—including washing, lights, fuel, &c.....	20 00
Incidental expenses.....	50

Students will furnish their own Bed-Linen and Towels. Clothing must be plainly marked.
☞Let Southern people help to build up home institutions. For further information apply to the Principal, Durant, Miss.

MOUNT WASHINGTON
Male and Female Academy.
REV. J. W. HEAGEN, *Principal,*
MRS. M. E. HEAGEN, *Assistant Principal,*
MISS TENA CRUM, *Teacher of Instrumental and Vocal Music.*
Having removed from Cloverport, Ky., to Mt. Washington, the subscriber will open his school for the reception of students, on the first Monday of September, 1865, to continue for a session of twenty weeks.
TERMS.

Primary, one half in advance,.....	$9 00
Junior,.....	12 00
Middle,.....	15 00
Senior,.....	18 00
Latin and Greek, Extra, ...	4 00
Lessons on Piano per session,.....	23 00
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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 A. M., for Mt. Washington arriving there for dinner. A limited number of Students can be accommodated with the Principal.
Boarding, lights, fuel and washing, in house of Principal,.....
Washing per dozen,.....
Boarding can be obtained in good families in town, at very reasonable rates.
Students will be charged from the time they enter, and no deductions, unless in case of protracted sickness.
Boarding Students will supply their own toilet soap, towels, blacking, &c. Students will be expected to maintain an orderly deportment, otherwise, they will not be retained in the School.
For further particulars, address
J. W. HEAGEN,
Aug. 15th. MT. WASHINGTON, KY.

Bellewood Female Seminary.
THE NEXT SESSION of this Institution, will open on MONDAY, the 4th of SEPTEMBER. A few additional rooms have been erected since the close of the last session, so as to accommodate all who may apply. The Principal will be assisted by six able and accomplished teachers in their respective departments. The situation is retired, being wholly in the country, and yet accessible six times a day by Railroad. The course of study is thorough—the government mild but firm, and the facilities for an education both useful and ornamental, equal to any in this region. For Catalogues containing terms, &c., apply to the undersigned, at Hobbs' Station, Jefferson county, Ky.
Aug. 10, 1865.—tf W. W. HILL.

BARDSTOWN
FEMALE ACADEMY.
THE NEXT SESSION of the BARDSTOWN FEMALE ACADEMY will open on the SECOND MONDAY of SEPTEMBER, and continue through a term of Forty Weeks.
TERMS—REGULAR COURSE.
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Pens, Pencils, Ink; and Fuel and Lights in public rooms,..... 4 00
EXTRA COURSE.
CHARGES FOR THE EXTRA COURSE—As Music, Harp, Piano, Guitar; Ancient and Modern Languages; Drawing; Painting; Embroidery, &c., are the same as are usual in Schools of equal rank.
After an absence of only four years, I have returned to take charge of the Academy which has been under my direction for about fifteen years. Hence, I do not deem it necessary to restate here its course of study, and the particular ideas by which its management is controlled. A brief statement of these points will be found in the Circular of the School for the coming session. Those desiring a Circular, or any further information, will please address me. J. V. COSBY,
August 10, 1864.—tf Bardstown, Ky.

SPRING AND SUMMER COURSE.
UNIVERSITY DISPENSARY
AND SCHOOL OF
Practical Medicine and Surgery,
Cor. 8th & Chestnut Sts.,—Louisville, Ky.
This institution is designed to afford Medical Students opportunites for prosecuting their studies in a thorough and systematic manner throughout their entire course.
Young men wishing to engage in the study of Medicine will be received as private pupils, directed in their studies and submitted to daliy examinations, accompanied by explanatord lectures, &c. They will have access throughout the year to the Medical Library, containing over five thousand volumes, and to the Museum of the Medical Department of the University, with its splendid collection of Models, Charts, and Anatomical preparations. The University Dispensary furnishes every desirable clinical advantage. Students will here witness the examination and treatment of all varieties of medical and surgical diseases, and as soon as they are sufficiently advanced, cases will be entrusted to their individual care. They will be taught the application of the bandage, afforded opportunities for catheterizing, extracting teeth, using the speculum uteri and ani, and performing many other operations in minor surgery. Especial pains will be taken to maintain an interesting obstetrical and female clinic, and one or more cases of labor will be assigned to each student during the year. As each member of the class will be called upon in turn to serve as apothecary to the institution, a thorough knowledge of Practical Pharmacy may thus be acquired.
Students will be required to furnish their own text books.
TERMS.—Regular Students, $100 a year or $12,50 per month.
All payments must be made in advance, or note with good security given.
T. P. SATTERWHITE, M.D.
July J. GOODMAN, MD.

SLAVERY,
AS RECOGNIZED IN THE

Extracts from a Sermon preached before the Presbytery of Louisville by Rev. Stuart Robinson, April 11.

II. TIMOTHY, iii: 1 16.—This know also, that in the last days perilous times shall come. * * All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Viewed simply in its aspect as Divine, nothing incidental can add solemnity and importance to any utterance of "holy men of old who spake as they were moved by the Holy Ghost." Viewed on its human side, however, this passage in the Epistle to Timothy, "his son in the gospel," has special solemnity and power, as the farewell counsel and warning of an aged martyr for Jesus, now in prison awaiting execution, and saying of himself, in this immediate connection, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me."

Such from a prison, therefore, and such a picture of the world drawn by one whom it had maligned, scorned, persecuted, imprisoned, and condemned to death, it is not in the snarling spirit of a cynic, but in the joyous spirit of a martyr, shaded, indeed, for a moment, as he recurs from the glorious prospect before him to the sad prospects of the wayward and erring church of his love that he leaves behind him. Nor is it in the spirit of an empirical enthusiast that he prescribes the scriptures as the only antidote for the anticipated perils of error, but in the profoundest convictions of his own heart's experience, and his large observation and experience in dealing with the errors and passions of men.

We should note carefully, at least the general outlines of the Apostle's picture of perilous times in the last days, as preparatory to any proper appreciation of the antidote for all those perils which he finds in the scriptures inspired of God.

You will observe, in the first place, that unbounded as is the confidence of the Apostle in the power of the gospel to regenerate society, and large as are his anticipations of its success, neither he in this place, nor the inspired writers any where else, give any countenance to the dreams so popular in these last times, of a progress of society under the gospel with its Christian reforms and philanthropies, to a golden age of universal perfection. Nor do they give any ground for the infidel scoff and cavil, so popular also in these last times, that Christianity is a failure; because, in spite of all the efforts of the church, the society, even of christendom, is still so largely corrupt, insincere, selfish, God-despising, sham-worshipping, sensual, devilish. Nay, they give no ground, either for the disappointments and despondencies of that Arcadian piety which, assuming the saintly perfection of the church, anticipated nothing but peace, purity, and love, within its sacred enclosures, and having failed to realize its ideal, falls back into censoriousness, uncharitableness, distrust and unbelief. For it is evidently within the limits of Christianized communities, and even of the church itself, that the Apostle prophetically sees these "men that shall be *lovers of their own selves covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God.*" That he anticipates the realization of this appalling list of sins within the limits of christianized communities, and among those making pretence to religion, is very manifest from the last item in the catalogue—"*Having a form of godliness, but denying the power thereof.*" The predictinns of the scriptures uniformly represent that humanity shall go on from generation to generation, until the era of millennial glory, exhibiting the same depravity and the same passions, even under all the light of the gospel; and that the gospel, parallel with the progress of humanity, shall gather out of the corrupt generations Christ's elect, by the same exercise of Divine power and grace that converts the most fierce and savage of the species. Nay, that even the visible church shall constantly be liable to corruption from the world without, and from unsanctified nature within its enclosures. And, therefore, not only shall the tares continue to grow with the wheat till the reapers come for the harvest, but not unfrequently the tares shall utterly choke out the wheat in large portions of the field.

Having drawn this general outline of the picture, the Apostle proceeds to point out the influences at work in the church to produce such corruption of faith and morals. And here he presents certain portraits of character which may well lead us to study, with special interest, both the perils and the antidote in the infallible Word of God which he sets before us.

The first of these special portraitures, in filling up the picture, is the religious pretence of the errorism of the last days. For observe, the special peril here described is not from the "scoffers," whose coming in the last days the Apostle Peter predicted, but rather from the hypocrites whom both the Apostles Peter and Jude predict and describe as "false teachers, who shall privily bring in damnable heresies, even denying the Lord that bought them," (II. Peter, ii. 1); and as "certain men crept in unawares, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, even our Lord Jesus Christ, (Jude i. 4). Yet all this is done under the guise of "a form of godliness. Nay, generally, as we see from the fulfilment, under the guise of a form of *extra* godliness. The Church of Jesus Christ, as he hath organized it, is represented by them to be a laggard and a sluggard in the great movement of philanthropy for the regeneration of humanity. So far advanced is this new and improved form of godliness, that even Jesus and His Apostles, though patronizingly smiled upon as well-meaning men, are regarded as far in the rear of the modern philanthropy. But especially are the Apostles far in the rear of the improved form of godliness whose flexibility so readily adapts itself to the tastes of men, and thereby beguiles them into the kingdom of God. It devises, now, a poetic religionism for the sentimental; now a gorgeous ceremonial for the lovers of the æsthetic; now penances for the self-righteous; now indulgences for the lovers of pleasure; now fires the zeal of bigots with "genealogies and old wives' fables;" and now assures the careless and sluggish Gallios that it is "no matter about belief if one is sincere." In short, while it quiets the craving of the human soul for a religion of some sort, it skilfully adapts itself to every phase of human self-love and human weakness. It preserves, for policy's sake, the semblance of gospel religion; but under well-feigned zeal for its outward form, it assiduously subverts its power.

A second feature in the picture is the very peculiar *propagandism* of this sham religion—"which creeps into houses and leads captive silly women—*gunaikaria*—in the neuter, and hence the word may well be taken as descriptive of the brainless of either sex. This is the remarkable characteristic of *most* mere formal religionism, that its propagandism expends itself, not in going forth to "the highways and hedges," nor to the people that sit in darkness and the shadow of death," but in creeping within the enclosures of the covenant, either to seduce off its victims or to infuse into the weak minds self-conceit, self-righteousness, dissatisfaction with the law and ordinances of Christ's house, and suspicion and distrust of those who administer them.

A third feature in the picture of this sham-religion of the last days is its *purely negative* character—*Ever learning and never able to come to the knowledge of the truth.*" How apt the description of that religionism which, while professing to accept the gospel as Christians, assures us at the same time that nothing is settled as the positive truth of God, but all things are open to dispute as mere opinions. It has no faith, but only an opinion. Its gospel is not "*credo*"—"I believe," but ever "*nego*"—"I deny." Its prayer and confession is not, "Lord, I believe, help thou mine unbelief," but "Lord, I deny, reject, eschew all creeds, *reward* Thou mine unbelief." The creed, or rather the *no-creed*, on which it founds its hopes of salvation—no, not of salvation, for it neither needs, nor would accept salvation—but on which it founds its hope of heaven, is, "I believe not God as maker of heaven and earth, since I know not whether heaven and earth were *made*, or only developed; I believe *not* Jesus Christ *the* Son of God, for all of us are in like manner sons of God. I believe *not* the Holy Ghost, in any sense of a personal spirit and sanctifier, but only as a figure of speech. I believe *not* that we are justified by faith, but every one of us will for our works be rewarded with God's favour. And as to other points, I have not been able to come to the knowledge of the truth; and even if I had, could not say I believe, since that would trammel free thought with a creed.

Another feature of the picture is the *plausibility and ingenuity* of the teachers of this sham religion; they shall be able so to counterfeit the truth as to deceive even the very elect. "As Jannes and Jambres withstood Moses'"—counterfeiting the very miracles intended to demonstrate the presence and power of Jehovah with him, and thereby destroying the effect of the miracle on Pharaoh's mind—"*so do these also resist the truth.*" They counterfeit the very seal of heaven, and so counterfeit the current coin of Christ's kingdom, that the real people of the kingdom are imposed upon by their high sounding phrases of faith and piety!

Brethren, those of you who are at all familiar with the current style of the insidious infidelity of these times—its pretended zeal for the honor of Christianity—its affected sighings after a more spiritual faith than either Moses and the Prophets, or Jesus and his Apostles teach—its noisy philanthropism—and its pretentious claims to have met the demands of science and the progress of modern thought—will readily perceive that the aged martyr here paints no ideal picture, nor a picture, either, of men and things only of the ages gone by!

Now, for such perils as these to the Church of God, the Apostle points out the remedy which, if faithfully applied, shall prove infallible. "Thou hast known, from a child, the holy scriptures which are able to make thee wise unto salvation." And they are thus able to teach the infallible way of salvation:

First, because of their intrinsic dignity and infallible authority, as the inspiration of God:

Secondly, because their inspiration gives their contents a Divine adaptation to every positive want of the mind and heart in reference to the question of religion, and to the exposure of every form of religious error. For they give Divine, and therefore infallible direction, *for doctrine—didaskalian*—the didactic teaching of the truth concerning God; "for reproof"—*elengchon*—the refutation, by proof, of error concerning God; "*for correction*"—*epanorthosan*—the setting right or rectifying the wrong principles of practical ethics; "*for instruction in righteousness—paideian ten en dikaiosune*—the positive nurture of the soul in experimental knowledge of the way in which a sinner may be accounted righteous before God.

And this, it will be perceived on a little reflection, is no mere random citation of certain uses to which the word of God may be applied, as specimens of that use simply. It is a marvellously logical classification of their uses; and it is *exhaustive*, as covering all the possible wants that man can desire to have met by a revelation. * * *

It is not consistent with the limits of a single discourse to go into the merits of the question concerning the difficulties of the theory of plenary inspiration.—There are doubtless difficulties here, as there are in all our endeavours to comprehend the things of God. It is easy to suggest difficulties; easier than to solve them. It is easy to descend to the lowest depths of unbelief; not so easy to retrace one's steps and rise out of the depths. But does scepticism on this subject relieve us of difficulties? Are they all on the side of belief? Come then, ye that find difficulties in our belief—take ye the laboring oar, and let us propound in turn our difficulties with your theory of unbelief.

Come, expound to us the curious riddle—how it is that this Bible alone of all the books in the world, attempts the bold endeavour of a calm, historic statement of the first origin of the race. How is it, that as we attempt to trace up, through other channels, the present order of things in the world to its source, we can get no further back than some three thousand years, either by aid of history or plausible legend; and there find ourselves upon a vast historic desert? But, when all other history stops, this book becomes, like its own pillar of fire that blazed across the Arabian desert, a beacon light to guide us onward and upward to the birth spot of the present generations? Nay, having brought us there to Ararat slowly emerging from a vast desert of waters, then, like its own ark, floats us over the waste of waters and up to the very birthplace of time itself?

Or solve for us the still profounder difficulty, on your sceptical theory, how these mysterious writings have so deeply rooted themselves in the world's thought, in spite of the perpetual conflict they have had with the general thought of every successive generation. And how they still have not only survived but triumphed in this perpetual war with the opinions of mankind?

Or solve for us the curious fact that this book alone, of all books in the world, instead of uttering the opinions of the successive ages that produced it, has been the antagonist of these opinions;—maintaining the unity of God amid all the darkness of the Western Polytheism; the vivid personality of God against the Eastern Pantheism; the infallible purity and holiness of God, against the obscenities of Egyptian and Canaanitish idolatry; the omnipresence of God against the theory of gods many and lords many; teaching salvation by grace without works, just when and where the great schools of the world were glorying in the perfection of their ethical schemes for human regeneration; teaching the resurrection of the body and how the "mortal must put on immortality," just when and where Socrates and Plato had theorized for man an immortality that excluded the mortal body, on the one hand, and Epicurus and his swinish herd were grunting their practical atheism of the degradation of both soul and body, on the other!

Or expound for us this mystery, how, in the modern ages, this book at war with human ideas, has stood its ground, not only, but made constant aggressions on the domain both of ignorance and learned unbelief. How now it bursts forth into new splendor to chase away the darkness, just as Papal tyranny has exiled it from Europe. How now it spreads its ideas over the enlightened world of the nineteenth century in face of the combined powers of scoffing and maligning atheism; of cavilling and witty deism; of sneering and contemptuous pantheism; of plausible and insinuating spiritualism; of a treacherous and sanctimonious rationalism!

Or expound to us the mystery that this book, while all other books evince an adaptedness to the mind of some one country and age—as Persian Zoroaster, Greek Socrates, or Roman Cicero—is the book alike of all countries and ages? Nay more, is the book that adapts itself alike to every phase of mind in every state and period of individual life, from the young dreams of the nursery, and the heart throbbings of the rudest peasant, up to the profoundest conviction of the philosopher and the sublimest inspiration of the poet?

Let those who stagger under the difficulties of belief in scripture as the inspiration of God, make the experiment of solving some of the difficulties of unbelief. Then may they find that difficulties do not always imply error.

SECOND.—Of the Divine adaptation of these inspired scriptures to the need of man as a religious creature. We have space for brief hints, merely, under the several heads of the Apostle's exhaustive fourfold classification.

1. The Scripture, God-inspired—in the sense just explained; of God the Saviour revealing to man, the sinner, a way of salvation—*is "profitable for doctrine,"* and the only reliable source of doctrine on the subject of salvation. As God the Creator, he speaks in "the heavens that tell the glory of God; and the "invisible things of God are made manifest from the things that are made." From these man may learn something of his relation to God his Creator; and this revelation in nature is that which forms his guide in establishing law and justice and government for himself and for society. Yet even when, in the highest exercise of his capacity, man thus haply feels after and finds God, that knowledge, in connection with his own moral instincts, discovers to his conscience not only a *law*, but a *law violated*. And therefore the highest stretch of his knowledge of God, through nature, is only to demonstrate the probability of an existence of disorder and misery in store for him hereafter, as well as here.

If then, standing in the relation of a Saviour to man the sinner, God makes a revelation of a method whereby he may be saved, this must be not merely a source, but the *only* source, of all such knowledge of God the Saviour. And just here lies the fallacy of all those deceptive forms of religionism, on either extreme, which suppose the scriptures to be *a* source, but not the *only* source of all doctrine concerning salvation. It is such a mockery to the powers of reason with which God has endowed man to conceive him capable of *believing truth*, as a mere act of obedience to authority, on the one hand, and such a mockery of the scriptures as God-inspired, on the other, to suggest a concurrent jurisdiction of mere human reason with God's word in the authoritative statement of the doctrine of salvation to man, that none who are capable of intelligently conceiving of the nature of religion, or who are not given over to blindness, can well be led far astray by such a theory. The chasm between a God-inspired doctrine of religion, and a doctrine of mere authority, on the one hand, or of mere human reason, on the other, is infinite and bridgeless.

2. These God-inspired scriptures are also "*profitable for reproof*,"—or as the original signifies, "for controverting and exposing errors;" contrary to the "doctrine" of salvation. So far as concerns errors of theology, to which this expression has, no doubt, reference, if we cease to stand upon the ground of the scriptures, we have no standard by which to test and expose the subtile wiles of error. If we consent to follow the errorist into the region of speculative truth, it must be an endless chase, or a combat where there are no laws of battle to determine the victory. And beside, the reason of man, to which in such case we really appeal, is a partial and corrupt judge, with a bias against the moral laws of God. Hence the unprofitableness of so much that passes for theological controversy. It appeals, on both sides to the authority of reason merely, and leaves all as uncertain as before. Hence the uncertainty of all creeds in theology that interpolate reason as a co-ordinate source of doctrine with revelation. Their source being variable and uncertain, these creeds seldom remain stationary long enough to be examined. Their theology floats loose, as some poetic isle of Delos that floated on the sea, so that no navigator could ever fix its place. Or sadly uncertain as our great American river, the Mississippi, whose channel so changes, year by year, that no pilot can fix it upon his chart. He who, this year, would run his craft by his knowledge of last year, finds himself high and dry upon a sand-bar, or a "sawyer," and is coolly informed "that *was* the channel last year," but "the progress" of the last "June rise," not satisfied therewith, has forced a new channel.

The Divine method with the gainsayers is chiefly through the ordinances of the sanctuary,—not with endless "strifes of words"—to put before the mind and heart the clear statement of "doctrine" to meet the soul-wants; that the Holy Ghost, using the doctrine,—may give effectual proof of sin, of righteousness and of judgment

3. The God-inspired scriptures are not only thus the source of doctrine, and the armory whence are drawn divine weapons against errors in theology, but also the test whereby to rectify all ethical errors. They are profitable also, for "correction" of the practical life. It would not be difficult to show, if space permitted, that, independent of the scriptures, there can be no ethical system of force enough to make its power practically felt in the conscience of man. For, with nothing more than the vague conceptions of God derived through reason, there can be no moral law, save in a loose metaphysical sense. Hence the tendency of a loose theology must ever be to generate a loose moral life; however much it may aim to exalt "works" and belittle "grace" Hence too the folly of the cant that pretends to accept the beautiful morality of the gospel, but rejects the theology of the gospel. It is "the play of Hamlet with the part of Hamlet omitted." Only as it is founded upon the gospel, has the morality of the gospel any more force than the morality of Socrates

4. As to the fourth and last point in the Apostle's classification, that the God-inspired scriptures are the great means of *Christian nurture—of "instruction in righteousness,"* there is less need of argument, since here no rival instruction pretends even to set up a claim. Whatever wisdom other schemes may claim to teach, they do not claim "to make thee wise unto salvation." It is not only a "doctrine," a "reproof" of error in theology, and a "correction" of wrong ethics, but is also a "power,"—the "power of God unto salvation." It hath a *nurture* which shall train even the most depraved for the purity of heaven. It comes not therefore to seek out exceptional cases of high moral virtue, but "to seek and to save that which is lost,"—"not to call the righteous but sinners to repentance." And so thoroughly does it confide in the power of this nurture, that it proclaims without any limits or exception, "able to save to the uttermost all that come to God by him."

For the Free Christian Commonwealth.

The Way of Salvation.

No. II.

Having previously shown the utter impossibility of self-salvation, let us test the second supposition—that is, that man *saves himself in part, while God saves him in part.* But if man saves himself in part, it can surely be shown *what part* he performs. According to this idea of a divided salvation, man goes into partnership work with his Maker, and it is our right and duty to enquire into the nature of the work, and the part which he performs in his own salvation. If we can ascertain what part he acts, and what part he does not act—what he originates and what merits he possesses, and what he does not possess, we will be able to come to a just conclusion.

Salvation is redemption carried forward to final glorification. The discovery, therefore, which we now desire to make, is *the part* which man acts in all this great work running back into the depths of eternity and extending forward into illimitable years. Let us then start at that counsel of the Eternal when he "made a covenant with his chosen and sware unto David his servant;" when Jehovah sketched the plan of salvation, and Christ stood forth as the Lamb slain, in the purposes of atoning mercy. But *what* part did man transact in that counsel of eternity which related to himself and his race? when the Father said "to-day have I set my king upon my Holy Hill of Zion, *what part* did the sinner act in that great coronation of the Great King? And where was he, and what did he do when angels celebrated the advent of the Saviour?

What part did man perform when the enemies of the Son of God begirt him round with all the machinery of mockery, insult, wrath and death? Did man participate in the mockeries and scorn, the buffetings and crucifixion of Christ? Did he mingle in sympathetic sorrow in the sufferings of that dark hour when he cried out "my soul is exceeding sorrowful, even unto death," and when he said my God, my God, why hast thou forsaken me? Did man in any way bear our sins in his own body upon the cross? Was he "wounded for our transgressions and bruised for our iniquities?" Did he partake of the overflowing cup of bitterness which Christ drank to the dregs? Silence must seal his lips as to all such questions. Christ did all, endured all, and accomplished all for man. All is gratuity, and all is pure grace. And all this was done ages before the present race of man had an existence.

But as the sinner could have no part in originating or in executing the great work of atonement, let us examine what part he performs in his regeneration and perseverance. The first step toward regeneration is *conviction of sin.* And what is the part which man performs in this? Christ said, when the Holy Ghost is come, "*He will convince the world* of sin, of righteousness, and of judgment to come." It is therefore not man but the Holy Ghost that convinces of sin. Man instead of convincing himself of sin, often resists this conviction with the utmost power and perseverance. "Ye stiff-necked and uncircumcised in heart, ye do always resist the Holy Ghost." Men often hate and bitterly resist the truth and Spirit of God. When Paul reasoned upon the august themes of righteousness, temperance, and judgment to come, Felix was convinced of sin, even to trembling. But he said to the preacher "go they way for this time." He resisted his convictions, like other men, and most likely perished in his sins. Go thy way—wait for the future is man's deceitful and destructive choice. Conviction of sin, therefore, is of God, and not of man. And if so, regeneration must be equally so.

But let us see what part man performs in this radical and all important work. Is it a thing which he does himself, or is it a work which is done for him and upon him? Christ declares that Christians "are born not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*" This language takes especial care to attribute the whole efficiency of regeneration to the pure grace of God, and to deny any of its efficiency to man. The regenerating act is a work done for man and upon him. As man cannot create his own natural life, so neither can he create his own spiritual life. "*For we are his workmanship, created* anew in Christ Jesus unto good works, which God hath ordained that we should walk in them." Christians are God's workmanship. He "creates" them anew. He forms and fashions them into shapes consistent with his will. The act of God which regenerates them, *originates* their Christian life, and all the Christ energies and activities which flow from it. The bitter fountain has had the prophet's salt cast into it, and now it sends forth its streams of refreshing water. The Ethiopian cannot change his skin, nor the Leopard his spots. Men cannot gather grapes of thorns, nor figs of thistles.

But it may be said that though man cannot create himself anew, either wholly or partially, yet he becomes willing, and asks God to do for him what he cannot do for himself. It is true that without a willing mind there can be no religion. "*My people shall be willing in the day of my power.*" A willing mind, like every thing else of spiritual life and power in the soul, is the result and effect of regeneration. The willing mind follows, and does not precede that great fountain of all good in human souls.

But it may be asked, does God *will* for man? Certainly not. But He works in him *to will and to do;* puts within him the disposition and supplies him with the motives. God *originates* Will, Faith, Hope, Love, and the whole family of Christian graces, but it is the human soul which *exercises* them all. It is clear then, that man is wholly a debtor to grace for the work of regeneration.

The third step in the process of salvation is *the pardon of sin.* What then is the part which man performs in this? In the very nature of the case no one can pardon himself for crimes committed against another. The criminal, if pardoned at all, must appeal to him who has the pardoning power. But as the sinner is the criminal and God the offended party, and at the same time the Great Ruler and Judge of all, so it is to Him, and to Him alone that the appeal for pardon can be made. No popish vicegerents can take God's place in pardoning those guilty of transgression. "I, even I, am he who blotteth out thy transgressions for mine own sake. I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." Here God claims it as his own peculiar work to pardon sin. Christ is "exalted a Prince and a Saviour, to *bestow* repentance and *pardon* of sins." Man, therefore, cannot pardon the sins of others, and much less can he pardon his own. He has, therefore, no part, except to be the recipient in this essential work of salvation. But the very idea is incongruous and the thing impossible.

For the Children.

Think on the Poor.

Though you sit in warm mansions, secure from the tempest,
Nor feel the keen storm, as it drifts on the Moor,
Yet shut not your door 'gainst the wandering stranger,
But learn from your blessing to pity the poor.

When the cold northern wind blows chilly and rudely,
And the rain patters hard at your windows and door—
When you hear the blast howl, look around on your comforts,
And plan some good thing for the indigent poor.

Oft lift up the latch of chill poverty's dwelling,
Explore the sad chamber where care sits obscure.
When you see tears of want wash the withering bosom,
Then think of your Saviour, and give to the poor.

Cold Winter presents a foreboding dark aspect,
In clusters the icicles hang at the door:
Red berries may grace the brown thorn for the songster,
But you must relieve the hard lot of the poor.

Remember that soon we must go to that dwelling
Where riches no sort of distinction procure:
For that leveller, Death, and the grave, our last mansion,
Shall mingle our dust with the dust of the poor.

From the Christian Observer.

The Rock that is Higher than I.

Upon a small island, so cheerless in its monotony of ashen sand and gray rocks, and so barren in its scarcity of vegetation that it seemed a home fit only for the sea-bird, there once stood among its meager collection of houses, a small weather-beaten hut, that notwithstanding its comfortless exterior, was the pleasant home of a fisherman, his wife and son. The room in which the good wife was busied—"upon household cares intent," was a model of the picturesque which would have pleased the fancy of a Flemish painter; its walls were black with the smoke a hundred wild winds had blown down the wide stone chimney, and served as a fine back ground for the drapery of sails, fisherman's coats, and nets that hung from it—the nets now all turned into golden meshes in the fire-light that glowed on the ample hearth. Within its genial glow sat the fisherman drying his damp garments, and talking now and then of his day's labors.

"Where is Gilbert?" he said suddenly—it grows late.

"I hope, replied his wife, that he has gone to John Lea's to see the man of God who is there preaching." I have begged him many times to go, but he always refused until this evening, when he almost promised.

"Gilbert is a hard lad," her husband said, with mingled sadness and tenderness. He is so fearless of all worldly things can do, the he seems to feel no need of Heaven, and while he spoke the door opened and Gilbert, a boy about twelve years entered.

"Well mother," he said, taking a seat near the fire. "I've been to see the preacher;" and to hear him talk one would think he was a sailor; he loves the sea as much as I do, and he says Christ loved it too, for he walked along it, and upon it, and preached on it and by it, and that His disciples were fishermen. He says, too, that wise men in all ages have drawn morals from it, and that we who live by it ought to take its lessons to heart.

"Yes," said the father, shaking his head earnestly, the sea is a great teacher. "I remember when a boy, I was a wild fellow, and often cruelly neglected my mother who was an invalid and alone in the world. One Sabbath evening she persuaded me to leave a sailing party and walk with her on the beach—and as we walked she talked of heaven and those holy things that claimed so little of my attention, and then she placed one of the gathered shells by my childish ear and asked me what it said, while she held one by her own, gazing with a far off look to the sea, that drew me toward her with a yearning I never felt before, and made me wonder if she was looking into eternity. But surely as God spoke to Job out of the whirlwind, he spoke to me in the still and small voice of the shell, and I never hear one now but I remember the councils she gave." Soon after, said the old man, pausing a moment, she left the earthly shell, and went where only the pearls are.

The next day Gilbert and his father went in their little boat over to a neighboring island. Although the latter had not been deceived in the weather as it appeared early in the morning, yet he was hardly prepared for its rapid change toward noon, and anxious to get home before the storm should come with all its fury he and Gilbert were soon embarked for home. The wind was roaring with prophetic rage, and as the boat made its fearful way the air grew heavy with the advancing storm, and the flying sea-gull's wings gleamed white against the sky, and as they neared a rocky cape of their island, where the waves were churning themselves white, and dashing foam into the pallid faces of the voyagers, a terrible roll of thunder seemed to shake the sea into greater fury, and—the boat was gone. And the wave that threw the helpless boat into oblivion and the "ancient mariner" into eternity, threw Gilbert upon the sand, where, for a while, he lay stunned and bewildered, looking through the twilight at the crested waves, until he saw them advancing upon his low retreat, and in alarm he staggered to his feet. He shrieked wildly as he saw the waters dash higher and higher—and as a wild prayer for mercy escaped his white lips, he turned and saw at a little distance from him, a tall rock—standing moveless, unshaken, when all else around it was convulsed—a majestic calmness, that gave no other invitation than its own voiceless security. But in an instant he was clinging to it, climbing its craggy sides and secure upon its summit, watched the waters gain upon and at last cover the sand, where he had lately stood.

Through the entire night the wind blew violently, and he had to cling to his rock that he might not be blown off. And loud as the voice of the gale, the neglected words of a "Surer Rock" of salvation sounded in his ears, and God saw fit through the terrible lesson, to teach the blessed Truth. The next morning early, boats came out in search of the mariners, and Gilbert was taken almost exhausted back to his home of mourning.

God does not err, said the faithful wife; He has blessed me in making both husband and son find him, though upon different shores. Gilbert supplied as well as a good son could, his father's place, and through a long life that was passed by the sea, the heaviest storm and the blackest waters, even those of the River of Death, found him safe beside the higher Rock.

FLAKE WHITE.

I'D RATHER CARRY IT.—Going from market one day, we observed a very small boy, who gave no special indication, by dress or face, of other than ordinary training in life, carrying a basket that was so heavy as nearly to bear him down beneath it. We remarked:

"My boy, you have a heavy load."

"Yes," said he, "but I'd rather carry it than that my mother should."

The remark was one of a nature we love to hear; but I did not know that we should have thought enough of it to have chronicled it, had we not seen across the street a highly accomplished young lady playing the piano, while her mother was washing the windows.