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Hon. Mr. Curtis on the Anti Christian Oath of Missouri—Are Rights of Conscience natural rights?

A friend sends us from the *Missouri Republican*, a letter to Chas. J. Whittlesey, Esq. from Hon. G. T. Curtis, of New York, arguing the nullity of the Constitutional oath of Missouri, and laying down certain principles on the civil side concerning the nature of the rights of conscience, which bear very directly on the great doctrines that we have been laboring to expound and defend from the ecclesiastical side. We begin to see, at last, why God in his mysterious Providence has permitted blindness to happen to the American Israel, so utter as to make possible the existence of such monstrosities as the Rosecrans oath, and the Drake Constitution. It was, so far as human wisdom can see, the only method whereby the public mind could be fixed once more upon those great first principles of religious liberty so essential to the life either of Church or State, In the whirl of social, commercial, and political excitement, the great ideas of the American fathers had fallen out of the popular thought, and those who sought to call public attention to them had occasion to say with the old prophet, "Ah, Lord, they say of me—Doth he not speak Parables," (riddles?) For men scoffed at them first as "abstractionists," and then denounced and persecuted them as troublers of Israel. But Providence seems to be compelling attention to these truths, by suffering such usurpations as bring the questions closely home to their interests and force an investigation, by the legal scribes and the civil tribunals of the country into those great fundamental truths which distinguish the American from all other civil governments of the past or the present age.

This letter of Mr. Curtis is, of course, very able, and, as coming from a Northern lawyer, very significant. For we do not remember ever to have read or heard from a Northern jurist before so clear and distinct a statement of some of the great truths that distinguish the American theory, while we think he misses other truths.

As every intelligent citizen must have anticipated, he regards the oath of Missouri as a sort of constitutional suicide; in that it is directly subversive of the imposing "Declaration of Rights" with which the constitution makers sought to gild their work and make it pass current with the people. In connection with this opinion, Mr. Curtis remarks:

It is strange that men cannot see how the passions engendered in the late civil war are leading them to violations of the great principles on which all our American governments were founded. It is strange, because these passions are not only leading to infractions of specific provisions of the Constitution of the United States, but because they are preparing the way for an abandonment of those deeply seated reasons for the restrictions on the powers of government, which the people of the United States have thought fit to establish, and which, as fundamental truths in the science of government, constitute the very essence of our American system. In a very narrow way, it may be no concern of others out of the limits of Missouri, that the people of that State see fit to make and live under a State Constitution which is inconsistent with any rational idea of religious liberty, or destructive of the civil rights of its inhabitants. But if the constitution of a State as it affects the principles of civil and religious liberty that are under the protection of the Constitution of the United States, is in open conflict with the latter, every citizen in this country has an interest in the subject, a right to discuss it, and a right to appeal to public or private reason in deprecation of what has been done. As you have asked my opinion on the points embraced by your argument, I owe it to you to state frankly wherein I agree or differ with you.

In the first place, I entirely concur with you in holding, that the provision in your new Constitution, which makes the exculpatory oath a condition precedent to the liberty of preaching the Gospel, is in direct conflict with the Declaration of Rights prefixed to the same Constitution. The two cannot stand together. They are as irreconcilable as it would be to make a Declaration of Rights, that all men, without distinction, are entitled to exercise the right of suffrage, and then to proceed in a subsequent article of the same Constitution, to regulate and restrict the suffrage so that all men cannot exercise it.

After an argument at some length in confirmation of this opinion, and to show that under the United States Constitution, no State can enact an *expost facto* law, even in its constitution, Mr. Curtis concludes:

I conceive that the Divine origin of Christianity and the obligations of conscience, which a conviction of that origin imposes, address themselves to the consciences of individual men, and that they impose no limitations on the civil power of the State other than those which the individual consciences of men can actually introduce into the fundamental law. If a State fails to protect the *rights* of conscience, if it secures all other liberty and refuses to secure this, it deprives itself of the most efficient and the most safe means of aiding the preservation of any religion in the world, or at least in its own borders. But I do not think it can be said that the rights of conscience exist as civil rights, unless they are so recognized; or that the State is under any obligation to respect them when it has not guaranteed them as rights, which it will respect in its capacity as a sovereign political ruler. Hence arises the necessity for special protection of the rights of conscience in the fundamental law. It is here, and not in the idea that the rights of conscience, because they connect themselves with an endless hereafter, are held of a higher than the civil power, that the friends of religious liberty must make their stand. They must make the civil power admit that the rights of conscience are things of political concern, so important to the well-being of mankind, that all other political concerns sink, in comparison, into mere insignificance. This I hold to be the true relation between constitutional law and religious liberty; and when this relation is once established, if men will be true to the principles of civil liberty, they will escape the folly and wickedness of violating the rights of conscience. The great doctrines of natural and revealed religion, the existence and government of God, and the searching obligations which He imposes on the human conscience, should all be used, and used with all the power that belongs to them, to compel a recognition of the rights of conscience as political rights. But until this is done, the rights of conscience can be said to have no basis that will afford any restraint upon the sovereign power of civil society.

Craving your pardon for this long discussion, I remain very truly and respectfully yours,

GEO. TICKNOR CURTIS.

With the main drift of this reasoning, and especially with the advice with which it concludes, we thoroughly concur. But every Southern Christian man, and especially every Southern Presbyterian, will feel, on reading it, that there is something wrong about it, somewhere, whether he can put his finger on the place or not. It may serve to enlighten all such to compare this extract, and this manner of stating the case by a Northern jurist with the utterances, on this subject, in the revolutionary era, of the minds from which sprang the "Declaration of Independence," declaring "all men endowed with certain inalienable rights."

The Old Hanover Presbytery Memorials to the Legislature of Virginia during the revolution against a religious establishment, declare:

"We would hereby represent, that *the only proper objects of Civil Government* are the happiness and protection of men *in their present state of existence!* the security of life, liberty and property of the citizens. * * * To illustrate and confirm these assertions, we beg leave to observe, that to judge for ourselves, and to engage in the exercise of religion agreeable to the dictates of our conscience, *is an unalienable right* which can never be transferred to another."

In response to such Memorials as these against a religious establishment. Mr. Jefferson, in 1775 prepared, and Mr. Madison, in 1783, procured the passage of the "Act for the establishment of Religious Freedom"—which among other things declared:

"Whereas, Almighty God hath *created the mind free;* that all attempts to influence it by temporal punishments or burthens, or by civil incorporations, tends only *to habits of hypocrisy and meanness.* * * *

"That to suffer the civil magistrate to introduce his powers into the field of opinion, and *to restrain the profession or propagation of principles,* on the supposition of their ill tendency, is a dangerous fallacy which at *once destroys all religious liberty.* * * *

"That it is time enough, for the rightful purposes of civil government, for officers to interfere, when *principles break out into overt acts* against peace and good order. * * *

"We are free to declare, and DO DECLARE, THAT THE RIGHTS HERE ASSERTED ARE OF THE NATURAL RIGHTS OF MANKIND."

It will be perceived at once, that if Mr. Curtis and these revolutionary fathers are both speaking of the same thing, in using the terms rights of conscience, and the right to hold and propagate opinions according to the dictates of conscience, then there is a radical difference of opinion between him and them on the matter in question. He holds that the rights of conscience may be conceived of as being no rights anterior to the constitutional compact which guarantees them. They hold that they are inherent, unalienable rights which can never be transferred from the individual—or as Jefferson says, "are of the natural rights of mankind."

We presume, however, from certain expressions of Mr. Curtis, that his reasoning contemplates rights of conscience in the limited sense of rights of the moral nature of man exercised under the rule of rectitude simply as revealed in the Bible—or rights of conscience in religion; whereas the revolutionary fathers are speaking in general of the rights of conscience in regard to the subject of human thought and moral action. We agree with Mr. Curtis that the obligation on the State to respect rights of conscience, does not rest on a direct order to the State as such revealed as part of Christianity. But we do not agree that these rights originate in any constitutional compact to protect them. They are, as Mr. Jefferson says, of the natural rights of mankind." They are, as the Hanover Presbytery says, "unalienable rights, that can never be transferred to another." The mind and conscience are a part of the man, and the right to exercise them is, in idea, anterior to all constitutional compacts and statutory enactments recognizing and protecting them. The argument to be used with the State against violating rights of consciences, is not, as Mr. Curtis suggests, that we are Christians on whom revealed religion has imposed obligations of conscience which we pray to be protected in the discharge of; but we are *men* and our conscience is a part of us, as much as our life, and the State subverts all the purposes of a State just as truly by denying the exercise of the conscience as by denying the exercise of the functions of life itself. So far from being a peculiar right under Christianity, if Christianity and the very memory of it were blotted out from among the American people, the conscience would still remain, and any interference with its free exercise, within the limits set by Mr. Jefferson—"*No overt act against peace and good order*"—would be simply a subversion of all government. To suppose that we hold our rights of conscience under grant of the State, is as absurd as that we hold the right to life from the State.

Nor would we urge upon the State Mr. Curtis' suggestion that, in denying rights of conscience, "it deprives itself of the most efficient, and the most safe means of aiding the preservation of any religion in the world." Since, however true in fact, the State has no special function to aid in the preservation of religion, and therefore the argument is inapplicable. God who ordained the State with its authority "for the protection and happiness of men in their present state," has ordained another government, distinct from that of the civil magistrate—even the spiritual Commonwealth; the "kingdom not of this world"—for the preservation of religion.

The obvious defect of Mr. Curtis' argument, is not in its logic, but simply that, in common with all Northern jurists, he does not seem to recognize the distinction between the two Divinely ordained powers—the secular, with the light of nature for its rule—and the spiritual, with the revealed word as its rule. This is not so much the fault of the jurists, however, as of the ecclesiastics set to represent the existence of the spiritual government. The jurists contemplating the subject from the secular side, can hardly be expected to recognize the jurisdiction of the spiritual government, while there seems to be no one to represent it—its officers having gone off to look after the civil affairs of the country. In this respect Mr. Curtis but falls into the same oversight as Judge Story and Mr. Webster before him.—Though in truth he is far in advance of either, in his views of the independence, respectively, of the Church and the State.

Let any one fix clearly in his mind that there is a State—a civil power—appointed of God to all men, Christian and not Christian alike, with the light of reason and natural ethics for its guide, exercising its functions over men that have consciences and a law of nature to govern their decisions; that there is also, distinct from this, a Church—a spiritual government—with the revealed word of God as its rule and statute book, ordained of God, the Mediator, for Christians with a conscience enlightened by his Spirit and his truth, over which this spiritual government exercises its functions—and he will perceive that Mr. Curtis' argument, modified by this view, is entirely unanswerable.—And that Mr. Curtis' suggestions touching the present tendencies of the country to run over and crush out individual rights, is as effectively working the ruin of the American Church, as the French revolutionary Atheism worked the ruin of the Church of France.

Pew System and the principle of Raising Funds for pious uses.

Since the days of the *Presbyterial Critic*, and Rev. Thos. E. Peck's paper, in the Baltimore Presbytery, we have seen nothing so admirable on the subject of the popular method of raising funds for the support of religion, as an Essay in the Presbyterian of January 6th, from a correspondent "L. C. B." on the pew system. We had been disposed to give up in despair, after witnessing the rapid return upon us of the *ad cap tandum* system of raising money in the churches; and the obviously increasing darkness upon the whole subject of the distinctive features of Christian beneficence in the church. But we are disposed to thank God and take courage at finding such views having the advantage of the circulation of the *Presbyterian;* and a correspondent of the Presbyterian, in the midst of the general darkness, expressing in so clear, pointed and common sense a manner, the great gospel doctrine, as in the following views of the pew system. We ask for the following extracts, the special attention of our readers; and we earnestly hope that "L. C. B." and those like minded with him will give us occasion to publish more such. If they are right, then obviously the question is fundamental, and should be urged upon the attention of all Protestant Churches.

Says this article:

"To my mind, it is clear that this whole matter is not put upon the right basis. We are acquiescing in methods of ministerial support that are not according to the Lord's mind. Hence his blessing is withheld.

The system common among us is, to raise the needed revenue by renting and taxing the pews.

In favor of this method it is urged,

1. It has the sanction of long and tried usage. No change could be made without violence to old associations.

2. It gives to each family its own seat in the house of God.

3. It is a convenient mode of collection; and lastly, it causes many who pay, to value more highly the privileges of Christian worship. Men appreciate more highly what they pay for.

But such arguments cannot overcome these grave and serious objections:

1. It distributes the burden of supporting the ministry unequally. How much each shall give is determined, not by the gospel precept, "as the Lord hath prospered," but by the market price of a pew.

2. The method appeals to other motives, than those which are truly Christian, such as the desire for eligible position.

3. It keeps many of the poor, and of that large class who are indifferent to eternal things, away from the house of God. The former are not willing to be considered charity hearers, and the latter do not feel enough interest to take a seat.

4. It conforms the practice of the Church to the principles by which the world regulates its affairs. It gives the arrangement between pastor and people the air of a business transaction. The high and holy mysteries he dispenses are apt to be viewed as worth so much a year. He is expected to fill up the seats, and obtain his living from the income. His success in his sacred office is apt to be rated by the demand for seats.

This works badly upon both pastor and people. It tempts ministers to strive for popularity at the expense of fidelity. It tempts them to resort to sensational and worldly expedients to fill up the Church, and thus draws them away from their only true reliance, the power of the Holy Ghost.

5. But worse than all, this system does not keep prominent before the mind *that what each Christian gives to the support of the Church is an offering to the Lord.*

In many cases, indeed, it is no offering at all. It is given by constraint. The advent of the quarter's bill is by no means welcomed. And even when cheerfully paid, the thought that it is such an offering is not uppermost. I do not say it may not be. But it must be confessed that the educational power of the system is not wholly in that direction. The light here is in fellowship with darkness. The giving of our substance to the Lord's stewards is an act of worship, a spiritual sacrifice, well pleasing in his sight. It is the thankful tribute of love to Him who has so loved us. It is our testimony to Him, and to each other, and before the world, that we are one in Christ, that we are to bear each other's burdens, and especially that the one among us, set apart from secular pursuits, to give himself wholly to the word and work of the Lord, is entitled to our affectionate confidence and support. Now, these pure and saintly motives are kept, by the pew system, much out of sight.

They are not *wholly* appealed to and relied upon, and hence their power over the heart and conscience is stifled. Let me ask, what right has the Church of Christ to rely upon any other influences? There is nothing plainer in His word than there is no concord between Christ and Belial. If we bring in Belial to help us, then the Lord steps out, and leaves us to the fruit of our own devices.

Another method of support, sometimes resorted to, is that of subscription. This is free from many objections that bear against the pew system. But it does not meet the most important objection. It does not yet give us an adequate expression to the only true and scriptural idea of this offering as an act of worship. Moreover, it is not wholly voluntary. Such a paper, handed around, carries with it constraint, and the name on the list is often put down from the fear or favor of man. The Lord does not ask for his servants, and will not accept or bless any thing that does not come from the heart.

The only true method, then, is to give up all man-devised methods and appliances, and go back to the models and precepts of apostolic times, casting ourselves therein, in simple faith, upon the Lord. Let the seats be free, and let Christians, mindful of what they owe the Lord, and of what he requires in the case, bring their offerings statedly and systematically to the house of God, as an act of worship, and a testimony of their love and obligations. We would then have something immeasurably more dignified than the penny collection.—This system will—1. Make the sanctuary free to all who will come to worship and hear the words of eternal life. More would be drawn within the sphere of its blessed influences.

2. Every ground of gainsaying that the Church is managed on money-making principles would be removed. At the same time, the innocent, and even commendable, preference for a certain seat for ourselves and families need not be given up. The spirit of Christian courtesy will arrange all that.

3. But the paramount argument in favor of this method is, it is according to the mind of the Lord, as expressed in the precepts and models of the New Testament. It has, therefore, the promise of his blessing. And hence,

4. Its educational effect would be all that is desired. Its effect upon the pastor would be good. It throws him upon the promise of the Lord—and who ever trusted the Lord in vain, or without profit to his own soul? It leads him to rely upon the right Christian sentiment of his people. If this were more trusted, it would show itself more worthy of trust.

The Progress of the Defection in the Scottish Churches—Peter Bayne.

Although we have been expressing our uneasiness for a year past at the signs of defection in the Scottish Churches from the faith of their fathers, we were wholly unprepared for so rapid a development of the fatal *rinderpest*, as seems to be now taking place. We have chronicled and commented upon the open antagonism to the received views, first, of Dr. McLeod, occupying so important a place at the head of a religious monthly with a circulation approaching 100,000. Second, of Principal Tulloch, on so significant an occasion as the opening of the chief Scottish Theological School. We now have to chronicle so important a defection from the Free Church side, as Mr. Peter Bayne, the admired Christian Essayist, formerly editor of the Free Church Organ—the *Witness*, and of late, editor of the English Presbyterian organ, the *London and Edinburgh Weekly Review*. Mr. Bayne, it seems, while still expressing great admiration for the Old Evangelicalism of Scotland, now is looking for a Broad Church Presbyterianism after the model of Neander, Arnold and Donaldson; and more liberal (latitudinarian) views of the inspiration of the Scriptures. With an honesty, however, that we would expect from Peter Bayne, he publishes the following notice:

"In publishing in these colums extracts from an article contributed by me to the *Fortnightly Review*, my object was neither to commit this paper to my individual opinions, nor to use it for their promulgation or advocacy, but to put the readers and proprietors of the *Weekly Review* in possession of my views, in order that they might decide whether I should or should not continue to be its editor. Having since learned that my sentiments respecting the limits of Scriptural inspiration are not considered to be those which the responsible editor of the *Weekly Review* should hold, I have resigned my editorial connection with the paper.

PETER BAYNE."

We confess that this fills us with alarm beyond any thing we have yet noticed. If Scotland thus gives way, what is to become of the world?

The wide difference between the Presbyterian and the Independent Puritanism.

A writer in the *New York News*, of January 20th, whose utterances that journal endorses as "meriting the earnest consideration of all thoughtful persons"—seems to have been stirred up by some indiscriminate attacks upon Presbyterianism from political writers of the conservative party at the North, to exhibit historically and theoretically the vast difference and real antagonism between the Scottish and English Puritanism. It is a distinction we fear not well understood among Presbyterians themselves in many cases. We copy, therefore, and commend to the attention of our readers, the article from the *News*, omitting the writer's extracts from the Pastoral Letter of the Macon Assembly, which we have already published, and commented upon, and also some portions containing political allusions:

TRUE VERSUS BOGUS PURITANISM.

To the Editor of the New York News:

I am aware that your columns have a heavy demand upon them; but perhaps you can allow me part of a column to call attention to an error of many of our conservative thinkers and writers at the North, which does great injustice to a large class of conservative men, and may thereby do injury to the cause of true Democracy, which you represent. I refer to the error of confounding the English Puritanism of Cromwell's age, and its legitimate offspring in the New England independent churches, with the Scottish Puritanism of the times of Knox, and Melville and Henderson, and its legitimate offspring in the American Presbyterian Churches so far as uninfected with the New England *virus*. Their only points in common, were their opposition to the ecclesiastical usurpations of the Tudors and the Stuarts, and their general agreement with the doctrinal articles of the Church of England. One fought the battle on the ground of the right of the people to fashion both church and state to their own liking, or rather to make the state a church; the other fought the battle on the ground that God had ordained two orders of government in the world—one of the civil power, common to Christian and heathen alike, with its government of force to secure the temporal interets of men—its rule being the light of nature and reason—the other a spiritual government for the eternal interests of men, fully organized, with its officers and laws, its rule being the revealed word of God. The Scottish Puritans having fought the battle with the tyrant Stuarts, thought to secure themselves against this civil usurpation of ecclesiastical power, by aiding the English Puritans in the overthrow of the Stuarts, but found themselves cajoled, used to serve a purpose, and then crushed by their treacherous allies under Cromwell.

The very same conflict has been re-enacted in the United States. The fatal error was committed by Presbyterians, at the opening of this century, of ignoring the fundamental difference and forming an alliance with New England. The result was that, in thirty years, the Presbyterian body found itself leavened so thoroughly with New Englandism that it barely had strength enough, in 1837, to "slough off" the infected part. But the *virus* still remained and extended, until, so soon as the war relieved them of the restraint of the Southern churches, which had always held them in check, the New Englandism rose and revolutionized the Church by those acts which the conservative writers now cite to the disgrace of Presbyterianism.

It should be borne in mind, however, that a minority of these men have resisted this revolution under a terrible storm of persecution. And the True Presbyterians of the Southern churches—removed from the New England influence—have, from colonial times to the present day, steadily resisted the semi-theocratic Puritanism of New England, which gives rise to all the political sermons and politico-ecclesiastical domination. With the powerful aid of Jefferson and Madison, they secured in Virginia the famous "act to establish religious freedom," whose principles of the entire separation between the secular and spiritual powers they thoroughly accepted and steadfastly maintained to this day, as will be seen from a recent remarkable case.

After citing the principles of the Macon Assembly as in precise accordance with the Scottish and antagonistic to the English Puritanism, the writer proceeds:

These, Mr. Editor, are the views of the true Puritanism, that contended for the independence of the Church against the civil power under the Stuarts, and for the distinct existence of the church, against the theocratic fanaticism of Cromwell and his puritans. These views have been steadfastly maintained by the true successors of the Scottish Puritans in the American Church, against the persistent efforts of the mongrel compound which prevails now in the North under the name of Presbyterianism.

It should be remembered that this great question has a political as well as an ecclesiastical side. Nor is the fault all on the side of the Churchmen that the truth has not been successfully maintained. The Northern jurists will be found to be under the influence of these semi-theocratic heresies of New Englandism; * * * Now that the sad lessons of the war have aroused all Protestant bodies at the South to the fundamental importance of a non-political church—complete as a spiritual government, and independent of a non-ecclesiastic state—the ecclesiastical side of the question will be well attended to. If, on the civil side, the conservative jurists will look into the matter, and endeavor to comprehend the great idea of the old Scottish Puritans concerning the complete autonomy of the State, with its rule of ethics and action, in natural religion, primarily, and the like complete autonomy of the church, with its rule of faith and action in the revealed word of God, primarily; and if they will endeavor to comprehend the ideas of Mr Jefferson and Mr. Madison on this subject, and make them a part of their platform for indoctrinating the masses, then there is reason to hope the country may yet be saved from the restless, intrusive, covenant-breaking counterfeit of Puritanism which has so nearly overwhelmed us in ruin.

For the Free Christian Commonwealth.

Arguments of Radical Churchmen.

If any party ever had cause to hang their heads with shame, when they contemplate the nature and force of their own arguments, it is the radical churchmen of the present day. They have taken the church, and prostituted her to purposes of war, politics, and pure worldly affairs. They have made her and used her in all the cross purposes, the shattering and dislocating results of martial conflicts.

For these strange, unnatural, and wicked deeds, we have asked them for their authority, and the best answer they have made out, is that in other days, the church did some things looking in the same direction, justifying one wrong by another, and proceeding upon the presumption that the church is an infallible organization. This is Danville logic.

We have called their attention to the conduct of Christ and the teachings of the New Testament, in regard to these same subjects, and their only answer is, that we are traitors. We have appealed to the constitution of our own church, which stands directly in their path, and across it, and they gently and politely answer that we are rebels. We present for their consideration, the peaceful, spiritual, and unpolitical nature of the church, but still the answer returns, you are seditionists. We point to the terrible and complicated injuries which their conduct inflicts upon the country as well as the church. We tell them that they are the worst enemies the country knows anything of—that their mingling of elements discordant and ruinous to all the true interests of the nation, puts upon them the mark of the worst of all traitors. But to this, as to the rest, they answer, you are secessionists. We point them to the distractions and embarrassments of Church and State, as brought on by themselves, and they answer, you are disloyalists. These are the weak, childish, and spiteful answers that are made to aguments which have their roots far down among the eternal truths of God.

But suppose these gratuitous falsehoods were true, what has that to do in answering an argument as plain as God's truth can make it? The man who writes against the Sabbath, calls the rest of us hypocrites and deceivers, because we oppose his moral radicalism. But who thinks there is any argument in any such malicious nonsense? All such conduct is but the miserable and desperate subterfuge, which cannot and dare not meet an adversary on the adamantine foundations of truth.

Mere power, and calling hard names, is a species of strategy, which may succeed for a time, but must ultimately fail. When an effort is made to present the sentiments and conduct of our radical churchmen systematically before the people, an attempt is made to cut us off by one fell stroke. But the guilotine was not in working order, nor of sufficient power to do its work of blood.

To use the church for worldly purposes, and to do the work of fanatical ambition, is no new thing in history. But it is not therefore the less, but the more criminal, because the world bears ancient and widely known testimony to the curse, which all such conduct inflicts upon mankind. No curse has burned wider and deeper through the church than the constant tendency and effort to make her a great worldly agent of ambitious power. And no men have suffered more than those who have endeavored to break this power over the souls and bodies of the people.

To talk about a "loyal church," is an attempt to hoodwink the people with the sheerest balderdash. It is an idea, that has not the honors of even decent nonsense about it. Free Masonry, as such, and philosophical bodies, as such, and a hundred other organizations in the country, but politically not of it, owe no political allegiance to it. Such bodies are not political in their nature, operation, or design, and to talk about their loyalty, in a political sense, is the business of ignorance or duplicity. And so it is of the church. Whenever she can be proved to be a political institution, set up in this world for political uses and intentions, and standing in legal political relations to the State, and thus fitted and ordained by either God or man, we will then, and not till then, be willing to appropriate the church to politics, to war, or to anything else for which she has any worldly fitness.

For the Free Christian Commonwealth.

Danville.—"Progressive Loyalty" overdone.

MESSRS. EDITORS: We send you for publication the following item, copied from a letter received from Danville a few days ago. It will doubtless be interesting to many, from the proof it furnishes, that Danville is still happily "progressing;" also from the pleasing evidence it affords of the commendable industry of one of the Professors in the Seminary—who, if not engaged in his appropriate business, is zealously laboring in another kind of business equally important in the view of all true advocates of progress: "On Christmas week the teachers at the Female Institute gave the negroes a Christmas Tree—when Dr. Stanton made a speech to them—and read them the Proclamation. He was answered by one of the negro men, and many say the negro made the better speech of the two. The affair caused great indignation throughout the community, and a great many persons removed their daughters from the school. Dr. Stanton was never liked here—but he is still more unpopular now."

The fact that the eloquence of the sable orator surpassed that of Dr. Stanton in the opinion of intelligent judges, is a statistic well worthy the attention of those who are seeking to demonstrate the superiority of the black over the white race.

The above extract is significant too, from the fact that its author has hitherto represented the radical loyal element in the community, and so may be considered as reflecting their present views in regard to Dr. Stanton, with others of his stripe, and the reformation (?) they are striving to accomplish. From the wide spread and growing dissatisfaction alluded to, it is evident that Dr. S., carried away by his enthusiasm, has quite overdone his work, and thereby awakened prejudices and excited a hostility which will greatly impede, if it does not altogether defeat his undertaking. "*Festina lente*," Dr. S., and his co laborers ought to have known, is the true maxim for the reformer who has to deal with time-honored customs and deeply rooted prejudices. The secretly progressive policy of the Western Presbyterian, his ally, is far more worldly wise and prudent, if it be less honest and manly than the headlong zeal he has manifested. Perhaps, however, Dr. S. was restrained by conscientious scruples from the adoption of such a course, or perchance he was led to presume too much upon the measure of success that had thus far been granted to his labors. And indeed there was much in the condition of things at Danville to encourage his heart, and stimulate his zeal. Few communities have undergone so great a transformation as that of Danville within so short a time. The Danville of to day but faintly resembles the Danville of five years ago. The barriers of good old Presbyterian conservatism have been broken through, and radical men and radical innovations have come in like a flood—relaxing the bonds of society, and introducing disorder, immorality and vice. We may infer from many doleful complainings, that many of these concomitants of advancing civilization were not universally pleasing at first—even to those who directly or indirectly are chargeable with their introduction. But whether pleased or displeased—the advocates of such progress must consider the present status of affairs at Danville as furnishing a striking illustration of the Scriptural truth "Whatsoever a man soweth that shall he also reap." For the past few years they have been busily sowing fanatical, godless radicalism—and they are now reaping an abundant harvest in fanatical professors and teachers—in Romish Priests—drinking saloons—horse racing, &c., &c.

The only hope for Danville and its schools, is to dismiss their blind guides, and return to the old paths—wherein in times past, God so abundantly blessed and prospered them.

AN OLD STUDENT.

The fear of the Lord is the beginning of wisdom.

Free Christian Commonwealth

Conducted by an Association of Ministers.

A. DAVIDSON, Agent and Publisher.

LOUISVILLE, KY., THURSDAY, FEB. 8, 1866.

Who are the True Friends—and the proper agents for the Religious instruction of the Negro?

For twenty years past—or indeed for fifty years past—while Christian people at the North and in Great Britain have been gradually imbued with the spirit of self-righteous horror that the slaveholding publicans and sinners should claim a place with them in the kingdom of God on earth—these slaveholding people were earnestly laboring to teach the poor negroes the gospel of the Son of God. And, at the time of the outbreak of the war, the Protestant Churches at the South numbered on their rolls of communicants, probably a larger proportion of the black than of the white population.

Yet during the suspension of communication, unscrupulous fanaticism made use of the calumnies, as a means of firing the Northern and British Christian heart, that their whole Southern section of the Protestant Church of Christ, held it to be the special mission of the Church to perpetuate slavery; and that the South almost universally believed that the negro was not to be taught the gospel as the white race.

It must surely bring a blush of shame to the cheek of many dogmatic and positive Scribes and Pharisees of the Northern and British churches—to find these Southern Christians, now that they can be heard from again—if such men can ever blush—in the midst of their poverty and distress, and in spite of a thousand provocations to awake every predjudice of their natures—resuming their old exhortations to each other to be faithful to the poor negro, even though not responsible for him as before.

We cite here, for the purpose of fixing special attention upon them, the resolutions on this subject, of the late Macon Assembly. We would suggest to our readers at the North to cut them out and "carry them in their hat," to every public gathering for exhibiting the rhetoric of peripatetic philanthropists, or to "raise the wind" out of the sympathies of the people for the poor negro, and their antipathies against these Southern Christians—and if possible secure the reading of them, as a sort of afterpiece to the performance:

Whereas, The colored people never stood in any other relation to the church than that of human beings, lost with us in the fall of Adam; redeemed with us through the infinitely meritorious death and sacrifice of Christ, and participants with us in all the benefits and blessings of the gospel; *and Whereas, our churches, pastors and people have always recognized this claim to Christian equality, fraternity and brotherhood, and have rejoiced to have them associated in Christian union*; and communion in the public services and precious sacraments of the sanctuary.

Resolved, 1. That the abolition of slavery by the civil and military powers, has not altered the relations as above defined, in which our church stands to the colored people; nor in any degree lessened the debt of love and service which we owe to them—nor *the interest with which we would still desire to be associated with them in all the privileges of our common Christianity.*

Resolved, 2. That whereas, experience has invariably proved the advantages of the colored people and the white being united together in the worship of God, *we see no reason why it should be otherwise now, that they are freedmen and not slaves.*

Resolved, 3. That should our colored friends think it best to separate from us and organize themselves into distinct congregations under white pastors and elders, for the present, or under colored elders and pastors as soon as God in his providence shall raise up men suitably qualified for those offices, this church will do all in its power to encourage, foster and assist them.

4. That the General Assembly solemnly admonish all our ministers, churches and people, and do enjoin upon them, *not in any wise to intermit their labors for the religious instruction of the colored people in our land. Whilst the change in the legal and domestic relations of this class does not release the church from its obligation* to seek their moral and spiritual welfare, by all the means which it is competent to the church to employ, their helpless condition and their greater exposure to temptation, and leading to vice, irreligion and ruin, both temporal and eternal, which result from that change, make strongest appeal to our Christian sympathies on their behalf, in their spiritual destitutions, and demand of us whether we are office bearers or private members of the church, redoubled diligence in supplying them with the saving ordinances of the gospel.

5. That a Committee to prepare and submit to the next General Assembly, for review and approval, a practical scheme or plan for the religious instruction of the colored people adapted to their now altered civil and social condition, and that this Committee be earnestly desired to give to this task their best attention and efforts.

We have, however, a more definite practical purpose in view in republishing these resolutions. Our General Assembly has established a Freedman's Aid Committee or Board, through which urgent appeals are made to the churches, to enlist their sympathies and call forth their contributions, for carrying the gospel to these negroes at the South. Beyond doubt, under the commission "to preach the gospel to every creature," these negroes at the South are included, as well as the millions of Africa, China, Japan and the Isles of the Sea.

But there is still a question of christian economy; and of the adaptation of means and agencies to their ends. Our church cannot even enter many of the "fields white to the harvest." Its missions to the heathen are crippled for want of support. How then can the most be made of her means? is the question. And we wish to suggest, in answer to that question, these considerations to show that it is not by sending Northern missionaries South.

In the first place, it appears from these resolutions, that these Southern Christians now, just as before the emancipation, held the "like precious faith with us," touching the common participation with us, of the negro in the gospel salvation. Even though the Southern Assembly "follow not with us," yet it seems, "they cast out devils" in precisely the same name and by the same power. There can be no doubt, therefore, that they come under the Master's injunction and rule "Forbid him not, for he that is not against us is for us."

In the second place, these Southern Christians are not making a new experiment on a strange people, as the North must do, but engaged in a work in which they have had large experience, and with God's blessing, great success. They can, therefore, do far more, with the same means, than we can toward accomplishing the very same end, of teaching the gospel according to Presbyterianism.

In the third place, these Southern Christians are already on the ground, and must live there and work there, and therefore, there must be great economy in employing them to do the work for us rather than sending in new men, at the expense of establishing new missions to divide the field, and in many cases give each only half labor to do. And what adds to the force of this suggestion, is that we have the money, while they are poor; and while we have no men that could not be employed better elsewhere, they have men who are suffering for want of employment and bread.

In the fourth place, the door must be practically shut, for the present, against Northern missionaries, in that field, by reason of the very natural predjudice that must exist and the suspicion that must be engendered by the coming in of men from a conquering to guide and advise the ignorant laboring masses of the conquered country. Conceive of missionaries from the United States going just after the war with Mexico, to labor among the ignorant masses on the haciendas! Or of missionaries from England coming on a special mission to the operatives of New England factories in 1815-20! The only possible result must be a suspicion and predjudice greatly to the hindrance of the gospel. Such hindrances indeed must be met and overcome where there is no way of avoiding it, but it is simply absurd and foolish for us not only to have but to create hindrances with other means, and better means of attaining our end.

In the fifth place, if it be objected that this is laboring for another church, not our own, the answer is—first, there may be emergencies when it is our duty to help a Methodist, or an Episcopal mission, rather than establish a distinct one for ourselves, since they may be in a position to do the Lord's work better than we. And secondly, in this case, it is a body which we think ought to be a part of our church, and doubtless will be a part of us, when the Lord shall heal our backslidings and restore us from our wanderings. And though we may think our brethren very great sinners in this schism, yet manifestly the best way of "gaining our offending brethren," is to evince our confidence in, and affection for them, in all things wherein they are worthy of trust. What will more surely and quickly restore them to us than to lay upon them the burden of brotherly gratitude and obligation? We verily believe that the movement of the Kentucky Board of Aid, has done more to awaken a yearning among our Southern brethern to be back with us again, than all the anathemas of Pittsburgh, and all the "humbling" processes of all the Yankee "school marms" in ecclesiastical high places will ever accomplish. We verily believe that the Spirit of God directed that impormptu movement, and dictated that plain layman's impromptu letter to the Macon Assembly, and sent Mr. Morrison on his mission; and through all these struck that chord of Christian sympathy from North to South. We just as verily believe that, if ever the Devil played his cunning pranks with Christian men, it was when he undertook to destroy the effect of this movement by stirring up the old Adam, with all his little meannesses, jealousies and suspicions, in some of our "celestial" brethren at Danville and elsewhere—revealing the sad fact that these "celestials" are "men subject to like passions as we are;" only the passions a little stronger, and a good deal meaner, than hitherto the Lord has allowed Satan to stir up in us.

The sum and substance, then, of what these resolutions have suggested to us is this: That instead of "preaching the gospel through "strife and contention" to the poor negroes, our efforts as a church, and the contributions and sympathies of our people, had better go directly to those whom Providence seems to have specially entrusted with the work of evangelizing the negroes, and given them a heart to do it.

Election.

God who separated me from my mother's womb and called me by his grace. God hath saved us and called us with an holy calling, *not according to our works, but according to his own purpose and grace*, which was *given us in Christ before the world was.* There is a remnant *according to the election of grace*, then it is no more of works.

Election is the sinner's hope. When he begins to enquire and reflect about eternal things, this very enquiry and reflection is an evidence that God has already begun to operate upon his heart. It is the most powerful of motives for him to press forward with all diligence. If he is in earnest, this itself is a proof that God has begun a good work in him. If he thinks it is his own work and of his own beginning, then he is likely to drop it, thinking he may begin it again whenever he may choose. But let him feel that it is God's work, and he will feel that it is dangerous to tamper with that, which, should it never return, seals his damnation.

The Rationale of Symbols and Types in Worship; and the true position and authority of the Mosaic Laws in our Christianity.

The recent alarming defection in the Church of Scotland touching the obligation of the Mosaic law, is likely to give new interest, for the timebeing, to that old controversy. Our readers will therefore be pleased to have just now the following paragraphs from the forthcoming volume of Rev. Stuart Robinson. They form the conclusion of his discourse on "*The Gospel of the Sinai Covenant; its rule of life to convict of sin; its ritual to teach the taking away of sin; and its social order moulded as a type of Christ's Spiritual Commonwealth.*"

"The argument against the Papal and Semi-Papal ritualism of modern times, which proposes, by the authority of the Church, to set up symbols in worship for teaching the truths of the gospel and giving impressiveness to the devotions of the church, runs much deeper than any mere reason of inexpediency or impolicy in matters of indifference. For the error of these modern symbols, as appendages to the ordinances of worship is, in principle, exactly the error of the Judaizers against whom Jesus first, and after him Paul contended so earnestly. It is the error of bringing back the cumbrous machinery absolutely necessary to meet the special difficulties of teaching a gospel whose great facts were yet prophetic, and of substituting this in place of that simple, direct, literal teaching which alone is necessary, and therefore alone is proper in exhibiting the great facts of the gospel now become historic. It is an attempt to force in symbols where there is no place for them, and therefore where the use of them can have no other effect than to encumber and hinder the communication of truth. Moreover the very attempt itself, and the zeal with which it is prosecuted, evinces clearly that those who make it perceive not the grand internal truths of the symbol and their significancy to the heart. That they are resting merely in the outward observance; admiring the outward shell, without penetrating to the kernel within; appealing to the imagination merely, and not to the conscience and spiritual nature of men. And besides this, the use, concurrently, of two methods of conveying truths so unlike in their nature cannot possibly result in any other effect than to blur, confuse and obscure the view of truth to the minds of the people; and, as a necessary consequence, to make them lose sight at last of the real spiritual truth altogether, and perceive only the symbol itself as appealing to the imagination. The mind having the advantage of directly contemplating a historical "Christ crucified" is, manifestly, not aided but hindered in its conceptions, by compelling it to use symbols, and thus look prophetically, and "through a glass darkly" at Christ crucified.

But far more conclusive than any considerations of philosophy and expediency, is the argument that there is no more authority in the church for constituting a symbol, than for adding to the revealed truth of God. The true symbol must be divinely framed and constituted. It is no more left to the vagaries of human fancy, or to rest upon mere human authority, than the truths it was intended to teach. "See," said Jehovah to Moses, "that thou make all things according to the pattern showed thee in the Mount." Even Moses was not left to his own taste and discretion, in fashioning a single cord, or loop, or tassel of the Tabernacle and its furniture—the symbolic palace of Jehovah, and typical at once of Christ the Prophet, Priest and King, present and ruling in his Spiritual Kingdom. The authority of God alone can constitute a gospel symbol. And the claim to set up a symbol in gospel worship, which Jehovah has not set up in his word; is really a claim to speak as the messenger of Jehovah, and to come with authority to actualize a Divine pattern revealed to him who sets it up. It is a claim analagous to that of Mohammed, Swedenborg, or of Joe Smith.

From this view of the gospel of the Sinai Covenant, and of the symbols and types through which it was obliged, by the very nature of the human mind, to find its utterance, while "Christ crucified" was yet a prophetic instead of a historic fact—you may find your minds relieved of much of that obscurity which often exists, even among earnest Christian people, concerning the relation of this Sinai Covenant to the church under the present dispensation. An obscurity which is specially unfortunate at a time when a treacherous infidelity labors to subvert the faith of Christians in the inspiration of this portion of the Scriptures. The question is continually raised as we press the obligations of God's law—"But has not this, or that enactment of the Mosaic Code been repealed by the coming in of the gospel dispensation"? And good men, laboring to run the line between the repealed and the unrepealed, have suggested the maxim—"All that is moral stands—all that is ritual, ecclesiastical or political is repealed." No doubt, the principle intended to be uttered by this maxim is true. But it is a singularly unfortunate mode of uttering the truth. If I have correctly analyzed and stated the nature and purposes of the Mosaic revelations, than—*Nothing that Moses ever enacted has been repealed, any more than the things enacted by Jesus or Paul.*—Many of the Mosaic enactments, practically applying principles expired by limitation. As the leaves fall from the tree at the change of the season, having fulfilled their office, so the gorgeous foliage of the Sinai ritual of symbols fell away, so the prophetic types of the Sinai ecclesiastical and civil ordinances fell away when their functions were fulfilled. But the Divine tree itself continued a living tree, with all its functions of life in exercise, according to the times and seasons appointed for it, and leafed out again under the warm breath of spring—even the reviving power of the Holy Ghost at the opening of the dispensation of the Spirit. All the great gospel truths and principles of the Sinai Covenant still stood, notwithstanding the fashion of uttering them changed, and the concrete ritual and typical organisms which they animated passed away. The eternal truths embodied in that typical palace of Jehovah: in that one altar of sacrifice; in that altar of incense; in the offerings appointed for them, bloody and unbloody; in that Theocratic Kingdom and its laws of naturalization, purification and excommunication—all these, like the great Author of them, are "the same, yesterday to-day and forever."

Hence we need apply no cautious limitations to the saying of Jesus, "Heaven and earth may pass away, but one jot or tittle of this law shall not pass away till all be fulfilled." Even the very jots and tittles of its ritual pass away only because they have fulfilled their end in adapting the truth to the "sundry times" of the revelation of Redemption. No one who is familiar with the reasonings of that Great Apostle, whose specialty it was to be the Jewish Iconoclast, and dash in pieces the narrow, perverted ritualism of his age—but must be filled with admiration at the heights and depths of his inspired logic, when, planting his premises upon these old covenants with Adam, and Abraham and Isaac at Sinai, and David, as the great gospel bonds in which Jehovah hath bound himself to secure the sinner's salvation, he proceeds to reason out the title of all that believe, irrespective of blood, or nation, or age, to the benefit of those covenants as being represented in them. And with what majestic transcendental generalization does he, in the epistle to the Hebrews, take the dead symbolism to which a contracted unspiritual ritualism still clings, and re-animates it with the new, fully developed gospel truths, until it swells out again to infinite proportions. As in that vision of Isaiah, the year King Uzziah died, he saw the temple and all its symbols expand infinitely, until the little throne of Jehovah on the ark of the covenant was lifted up to infinite heights and breadths; and the temple expanded to the dimensions of the universe; and the visible symbol of Jehovah on the mercy seat became the Jehovah actually filling immensity with His presence; and the mysterious emblematic creatures that with their wings overshadowed the mercy seat, rose and expanded and floated apart, veiling their faces, as one shouted "Holy!" and the other answered "Holy!" and then both in chorus sing "Holy! is Jehovah, God of hosts; the whole earth is full of his glory!" So these glorious symbols of the ancient Sinai Covenant, under the glowing logic of the inspired apostle, again are re-animated for us, and rise and swell into proportions of Infinite grandeur, and tabernacle and smoking altar and flowing blood, and floating cloud of incense become so many infinite transparencies blazing with excess of light, exhibiting to us the actual scenes transpiring in the inner temple of the spiritual universe. No! No! To the soul that has ever caught the inspiration of Paul's New Testament logic, this cold and cautious criticism that so narrowly inspects, and so sweepingly lops off the repealed from the unrepealed, till but a sightless stump is left seems irreverent and almost blasphemous!

Brethren, this is the true spirit in which to study the gospel of this Sinai Covenant. It is no curious and amazing history, merely, of how Jehovah once spake and covenanted with certain Israelites at Sinai. "Not with your fathers merely," said Moses, forty years afterward "did he make this covenant at Horeb, but *with us who are all alive here this day.*" And just as truly was it with you and me, brethren, "who are all alive *this day*," that he made that covenant. It was to you and me that he spake these "ten words" of command, to show us our sin and make us feel it, For you and me he appointed that ritual of atoning sacrifice to teach us, by its beautiful symbols, how the sin is to be taken away; for you and me those typical purifications for sin and uncleanness and those signs and the cleansings of the leprosy; for you and me those cities of refuge, and that singular typical commonwealth with its curious laws and constitution. All this is just as really and truly the word of Jehovah to us, and as really deserving of our reverence, as though we heard the voice of the thunders, and had seen the lightnings and the smoke and the shaking of the huge mountains, and nature herself half dissolved in fear, prostrating herself in reverent awe to attest the words of Maker and Lord, as the word of the Almighty to men!

Say not within yourselves, surely, if we had lived in the days of those fathers of the Church in the wilderness, and seen all these wonders, we would have believed and have been saved. Alas, they who did see it and trembled at it, could soon forget it and be as rebellious as any of you; yea utterly neglected and despised it and miserably perished! And all that for precisely the same cause that leads you to neglect it now—"the same evil heart of unbelief!" With the Apostle, therefore I quote, as a warning, the reasoning of the Holy Ghost, by David, from this very case. "To-day if ye will hear his voice, harden not your hearts, as in the provocation in the day of temptation in the wilderness. So he sware in his wrath they shall not enter into my rest."

Whom the Lord loveth he chasteneth.

Model of the Non-Vituperative.

That model of all the editorial virtues and excellencies, the *Western Presbyterian*, is pleased to suggest in an editorial that—"feeble men (!!) resort to vituperation." As a specimen, we presume, of the way strong men do the thing, the same paper parades in its columns a formal article charging the *Free Christian Commonwealth* with "sympathy with assassins and murderers," because it published with commendation, the speeches of Messrs. Wilson, Ferguson, and others, in the Synod of Ohio!!

Our readers who may remember our report of those proceedings will be able to judge from this example how much or little cause we have given for most of the calumnious vituperations of us, by our so called religious cotemporaries: and what sort of conscience, feeble or strong, must lie hid under the sanctimonious shudders at our habit of speaking of things in the vernacular.

We cannot stoop here to "answer railing with railing." Like Michael the archangel contending with the devil, we can only say, "The Lord rebuke thee." Manifestly the man whose logic can reason out sympathy with assassins and murderers from the speeches of Messrs. Wilson and Ferguson, and our paragraph about them, can reason himself into the conviction that he may do God service by being himself an assassin or a pickpocket; and is restrained from being either, simply by Providence and circumstances, and by his fears, rather than by any instinct in him, either of honor or conscience. That men high in position in the Church (for the editors were still Danville Professors) can permit themselves to be the channel of utterance to such logicians is one of the melancholy features of these disjointed times. That they should cant about "vituperation" is an equally melancholy proof of how speedily "strategy" in morals and religion brings men down to the cant and trickery of vulgar fanaticism.

Another Instalment on Southern Sentiment from the New York Observer.

From the *Observer's* kind word for the "Kentucky Board of Aid," after our elaborate notice of the spirit of him and his class at the North—which by the way we are greatly indebted to the *New York News*, for copying and giving it the benefit of its immense circulation North and South—we had entertained the hope that, by our faithfulness, "we had gained our brother." We are sorry to find, however, that in the *Observer* of January 18th, he returns to the work, which our Saviour teaches us, is the special and characteristic work of the Devil, in the following style:

"SOUTHERN SENTIMENT.—An intelligent Southern man, native of the South, with all his interests and sympathies there, writes to us of the prevalence of anti union sentiment, especially among the clergy. He says that the piety of the South was opposed to secession, but the clergy were generally in favor of it: that many of them entered the army as soldiers, and such ministers are not now acceptable. Many of this class, he says, have become immoral, and do not desire to return to the ministry.

"He thinks it is best to be very cautious about re union in the Church or the State."

We attach little importance to the editorial judgments of the *Observer;* for, above those of all the religious papers we read, they are uniformly shallow and feeble; nor indeed do we see any thing so *platitudinal* as the one quarter of his sheet on which he "does" the religion every week, to go with his other quarter of politics, and two of advertisements. But the *Observer's* Metropolitan position, and its enterprize in purchasing readers with sewing machines, makes it peculiarly effective as a channel for the calumnies of spiteful little saints of the *Observer's* type, like this "intelligent Southern gentleman"—especially so, when the calumny is too grateful to Northern ears to allow them to be inquisitive about the truth of it. While therefore, we cannot afford the space for another essay on the Observer, we feel called upon to make some suggestions touching the prostitution of the *Observer* to become the sewer for such malicious nonsense as the above.

1. Since now communication is open, and the Southern Churches have spoken, officially, openly, and freely, their sentiments—and all to the effect of their honest submission to the government—the public no longer have to depend upon the *Observer's detectives* and sewing machine pedlars for knowledge of public sentiment at the South.

2. As to the nativity of this detective,—Southern people while they freely admit that there are many noble men, who redeem the general meanness of New England, on the one hand, are equally free to confess that some of the meanest Yankees in the world—some would say outside of New York—are "natives of the South." And the nature and spirit of his statements, together with his choice of the malignant *Observer*, as the channel for their utterance evinces conclusively that this "native" is one of the worst of his class.

3. The *Observer* assumes to hector and lecture his cotemporaries for their unchristian style of speech. And yet, outside of the organs of vulgar infidels and scoffers, we defy the *Observer* to produce as anti-christian a charge as this, that "the *clergy*" are on one side and the "piety" on the other.

4. For years past the *Observer* has made "*the Union*" to be its first principle of religion—higher than all creeds, or even the Bible itself. Does he mean now that people ought "to be very cautious" about adopting his religion?

5. In view of the poverty, sorrow, distress and helplessness of those on whom the *Observer* throws the wild beast's skin to incite on the dogs, will the *Observer* for his own sake call to mind the saying of Jesus about "offending these little ones," and "the millstone about the neck of such?"

Since the above was in type, the *Southern Presbyterian* has come to hand with some criticisms upon the paragraph quoted above. We give the remarks of that paper just as we find them:

Of the above as representing Northern views of Southern sentiments, we have nothing to say. But, as the "Southern gentleman" writing thus is "intelligent," he must have known that every assertion he has made directly or by implication is untrue, except that the "clergy were generally in favor of secession," in the same proportion as the rest of "the piety of the South," however; and that "many of them entered the army as soldiers"—men like Dabney Carr Harrison, and others of the same spirit; those who have survived, being, as they deserve to be from their Christian character and ability, among the most acceptable of our ministers, and most abundantly blessed in their present labors among their people, who have welcomed them back with increased affection.

In view of the *facts*, that an "intelligent Southern gentleman" could write as the New York *Observer's* correspondent has done, would be incredible, if we did not remember that when the sons of God came to present themselves before the Lord, Satan, the accuser of the upright Job, came also among them.

For the Free Christian Commonwealth.

Danville as it was, and as it is.

MESSRS. EDITORS: You will allow me first of all to correct a mistake into which you have been led in your last issue with reference to that somewhat *noted* Professor R. L. Stanton. I say *noted*, because he seems determined if he cannot attain to honest *fame* to thrust himself into notoriety, and he seems to have great reason to be encouraged, for I assure you he has become in this central region not only unpopular, but odious.

You stated that he had been requested by the students to resign. Now while that is perhaps *constructively* true, it is not, as I am informed, *literally* true. Making liberal allowances for exagerations of current rumors, and I suppose the state of the case to be about this: Some time since the Faculty, which now consists of Drs. Landis, Yerkes and Stanton, informed the students that they had made an arrangement by which Dr. Stanton would, in addition to his own chair, fill that of Dr. Humphrey, and lecture them on Church History. The students handed back a response that they did not approve of the manner in which Dr. Stanton filled his own chair, and hoped some other arrangement could be made for filling that of Dr. Humphrey's department. This is, we think, about what passed. We might by application to some of the students have gotten an exact statement, for out of the large attendance present—some four or five—we think some one would have given the public the facts, but we did not wish to mar the peculiar harmony of the Institution.

We of this region round about here think it peculiarly unfortunate that the health of the Western Presbyterian should have demanded a change of air and scenery just at this perticular juncture; it leaves us without a medium of communication with the religious world, which we very much need just now. Danville needs an organ. There are things occurring there that the world ought to know. The new editor could have found a rich and rare supply of news—original matter, too. We could furnish him now with themes for leaders for a month to come.

There was that Christmas tree, given by the teachers of the Caldwell Institute to the negroes, at which Dr. Stanton and a big negro—Abe—made speeches, "*par nobile fratrum.*" Another might have been headed, "Our Theological School, Past and Present," and discussed on this wise:

When the editor, H. H. Allen, left it, there were Drs. R. J. Breckinridge, E. P. Humphrey, Stuart Robinson and Stephen Yerkes regularly lecturing, and about fifty young men in regular attendance. On Saturday mornings we all gathered into the lecture room for conference, and rich and never-to-be forgotten were the repasts we there enjoyed, feasting upon the wisdom and piety that fell from the lips of those noble men of God, teachers and students opening up our hearts to each other, rejoicing together over the goodness and mercy of God, weeping together over the desolations of Zion, and all going forth strengthened for the Master's service. But alas! how changed. Now, as we hear, Drs. Landis and Stanton, and six students scattered amongst the empty desks of that once crowded hall, desecrating that holy place, and God's holy Sabbath morning, in a brawl about secular things. These young men, who have come up to this famous school of the prophets to cultivate their piety and learning; are called to listen for two hours to harangues on Christmas trees and free negroes, to hear the elders of the church in which they worship branded as slanderers, &c., &c. Who can wonder that the good sense and piety of these young men should revolt at such procedure, and give exhibition of a righteous indignatiou. Now, all those who know "Father Allen" can see him rending his garments in holy horror, and pouring forth at least three columns on this theme.

We are sorry on his own account that he did not locate at Danville instead of Louisville, for it is well known that he is in the full confidence of all the radicals of this region round about. He might have published a paper here full of news. He might have dealt for weeks to come with that *Harmony church* affair, under such taking captions as these: "Startling Discovery! Contest for Church Property opened! Election of Elders Suppressed! Ballots Seized and Destroyed!' And under each of these we assure you he could, if he had chosen, have wielded his quill with telling effect. And when he had gotten through with these we could have suggested other topics that need ventilation, of which the public may have *dark* intimations, to the disquiet of certain other professors of the college.

Hoping that the new editor will profit by these hints, and give us fewer receipts and more news than his predecessors, we close for the present.

TRANSYLVANIA.

For the Free Christian Commonwealth.

Providence.

The man who plans and manages all his worldly affairs with constant reference to the will of God, does by that very fact give perpetual invitation to the controllings and interventions of Providence in all his affairs. Acknowledging God in all his ways, the Lord directs his steps. Such a man lives in a world all alive with God. In the house and in the field, in the family and among friends, in the church and in the world, during war and in peace, when prosperity shines upon him, and when adversity lowers upon all around him he is ever beholding and rejoicing in the Divine hand. To him, no great events or small come by accident. Each event has its commission from the Divine purpose. It accomplishes its object and moves onward in the flow of the Divine government to do other work and to fulfil other ends. That the Lord reigns satisfies him, however perplexing affairs may be around him He knows that all things shall work together for good to them that love God.

The church itself may, in part and for the time being, be borne away by the tide which it swells and the floods which it augments—men and people of whom he had thought far other and better things, may, under the fierce and terrible pressure of worldly things, yield to the devices of satan and think they are doing God service, while they are laying the foundations of her sorrow, and of her utter overthrow, if man or men could do so terrible a work.

Yet, he well knows that even this, however sad and deplorable to contemplate, will be used by Providence to accomplish the ends of infinite wisdom and goodness to the world. The very mistakes and errors of the church, in God's hand, have become, and will become again, the most powerful argument and most tremendous scourge to drive her back within the shadow of the Divine throne.

Let us then do God's will and not despair—let us trust in his providence and not be afraid. Our duty is to stand in our appointed lot—to bear witness against delusions and commit all to God.

The North Carolina Presbyterian, which has again been revived, at the close of an editorial notice upon the reception of the Christian Intelligencer of New York, after expressing a desire to live in peace with all Christians who hold the truth, speaks thus of the position which the Presbyterian Church in the South occupies:

"Our Church has taker her stand nobly on the great doctrines which in the days of the Apostles wrought so powerfully upon the hearts of men as to make them obedient unto the faith of Christ. These same doctrines, in the Reformation, wrested from an apostate Church many a fair domain over which she had once boasted an absolute away, and more than kingly power. These same doctrines are now advancing to the overthrow of all that is opposed to them in the false and vain philosophy of the present corrupt and wicked age, when man's reason is exalted as the touchstone whereby we may find out the Almighty to perfection. We have organized the agencies which were deemenecessary for the most effective employd ment of our energies and resources, and we have set ourselves manfully to the work. And now, who shall hinder us from entering, when Christ has set before us an open door? Who shall shut it in our faces with cruel taunts and affectation of greater holiness and fitness for the work which our Master has given us to do? To Him we must stand or fall, and to Him we appeal for his help and guidance. We shall not be cast down, nor disquieted; we shall hope in God, for we shall yet praise Him, who is the health of our countenance and our God.

Free Christian Commonwealth

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" " three months..... 6 00
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All communications touching the paper, whether business or otherwise—addressed to

A. DAVIDSON, Ag't. and Publisher,
LOUISVILLE, KY.

Some weeks ago, we sent bills of indebtedness to all our subscribers. We are glad to say that quite a number have responded promptly—but there are still a large number who have not. To all such we make the request that they forward the amounts as soon as possible. All bills were made out including payment in advance.

We have received a letter from Joseph B. Fryer, but he does not give us his address. Unless he sends the name of his Post office and State, we cannot comply with his request.

FREE CHRISTIAN COMMONWEALTH, EXTRA. We pulish this week an extra containing a narrative of the origin and history of the Kentucky Board of Aid, prepared by the Secretary and Treasurer, with a list of all monies which have been received for that object up to February 3d. It will be seen that it has struck a chord in the heart of the Christian community, and that they have responded with great liberality We hope that those who have not yet given to this object, will forward their contributions to Mr. Huber, who will promptly acknowledge the same, and forward it to the brethren in the South.

A Hymn of Praise.

"Arm of the Lord, awake, awake,
Put on thy strength," thy glory take,
And in the wonders thou shalt do,
Our hearts shall find their glory too.

Thy power we praise, thy name adore,
We'll praise thee now and evermore,
May Heaven and earth thy praises sing,
While Heaven and earth have praise to bring.

And when our days, in time shall cease,
And we ascend to climes of peace,
We'll join the ransomed host above,
In songs and psalms of endless love.

These are the songs that we would sing;
The songs of grace to Christ our king,
The songs of high resounding strains,
While everduring life remains.

To Father, Son and Holy Ghost,
Let earth and Heaven's all glorious host,
Shout the nigh anthem loud and long,
With voices rich in heavenly song.

H. H. H.

PRESBYTERIAN INDEX.—This in the title of a new paper to be published in Mobile and New Orleans. It will be under the editorial management of Rev. John H. Rice, D. D., for several years pastor of one of our churches in this city. Dr. Rice will doubtless make an interesting paper. He is a sound ecclesiastic, and can express his views in a very forcible manner. An arrangement has been effected whereby the *True Witness*, formerly published in New Orleans, shall be transferred with all its interests to the *Presbyterian Index*, and Rev. R. McInnis, its former editor render his services in securing his old subscribers to the new paper. It is expected to issue the *Presbyterian Index* early in March.—Terms, $5 a year in advance.

OGLETHORPE UNIVERSITY.—We call attention to the card of this University, in another column. It is the Synodical College for South Carolina, Georgia, Florida, and Alabama; and it has furnished a large part of the Presbyterian Ministers of the South, perhaps more than any other College.

We learn that the number of students is increasing, and considering the times, the prospects are decidedly encouraging. Why should not Presbyterians at least patronize their own Colleges?

LOUIS TRIPP'S MUSIC STORE.—We take pleasure in cailing the attention of our readers to the advertisement of Louis Tripp, who is prepared to furnish every thing in the music line. He has recently fitted up a beautiful store on Jefferson street, between 3d and 4th, in which his large stock is handsomely arranged. One room is occupied with Sheet Music, and the smaller Musical Instruments, while the other is filled with Pianos of every description, Cabinet Organs, Melodeons, Harps, &c, &c

Any of our readers who may wish to purchase such articles, would do well to look into Harmony Hall, and examine Mr. Tripp's stock.

GROCERIES.—We would call attention to the advertisement of George W. Morris, who has just removed to a large and spacious store on Main street, between 4th and 5th. Mr. Morris has been a successful merchant; having paid strict attention to his business, he has retained his customers for many years, and they still continue to buy from him, which is the best recommendation he can have. He will keep a full assortment of all articles under the name of Groceries; also foreign fruits of all kinds. Our friends in Kentucky and the South, will do well to give him a call. He will send circulars to those who desire it, with the lowest market price at which goods in his line can be furnished.

LEATHER AND SADDLERY WAREHOUSE.—Our readers will find the card of Mr. Jno. Watson in our paper this week. Mr. Watson is one of our oldest merchants, and keeps on hand a large stock of Saddlery goods. He is also largely engaged in the manufacture of Leather. He has recently removed from his old stand to No. 286, Main street, between 7th and 8th, and is prepared to supply all demands for goods in his line. Saddlers, Carriage Makers, and Farmers, would do well to call upon Mr. Watson, and examine his stock.

DEATH OF JUDGE SAMPSON.—We have to record the death of WM. SAMPSON, Chief Justice of the State of Kentucky. He died at his residence in Glasgow, Ky., and yesterday his remains were interred in the Cemetery at Cave Hill. Judge Sampson was a member of the Presbyterian Church, and for several years past a Ruling Elder in the Church at Glasgow, in this State, and of late years has occupied rather a prominent position in the courts of our Church.

THE FAMILY TREASURE.—We have not called attention to this monthly, edited by Rev. D. McKinney, D. D., upon the receipt of each number, mainly because we did not think it worthy of a monthly notice, and because it contains, generally, such matter as we care not to comment upon. We regret that Dr. McKinney should have devoted so much space in every number to the productions of writers who seem only capable of writing fiction, and that too by no means of a high order.

In the February number, however, we find an editorial, which—notwithstanding a good deal of the usual cant about secession and rebellion—is gratifying, in that it shows that Dr. McKinney has the perspicacity to see, the conscience to feel, and the manliness to express it—that the General Assembly which met at Macon, Georgia, in December last, is a body of Christians not to be spoken of slightingly—that they are a power in the country—a people not small in number, with the truth in their possession, and though poor in this world's goods, yet as a church they are fully equiped and ready to go forward in doing the Lord's work.

We do not wonder that Dr. McKinney, with all his past knowledge of these Southern Christians, should be filled with disgust at the spitefulness of such shallow-pated editors as his successors of the *Banner*, in their remarks about the Southern Christians, and that he should be filled with admiration at the dignified action of the Assembly at Macon. His words of kindness are the more noteworthy, when he says, that they are written for Northern readers. Dr. McKinney makes also a very sensible remark in noticing the reception of one of the religious papers of the South; that it would be better for the people of the North to take these papers and read them for themselves, than to trust to the extracts which are to be found in the columns of other journals.

THE PRESBYTERIAN STANDARD has ceased to be, or rather has no longer any separate existence, but is merged into the North-Western Presbyterian. Rev. F. Senour has had a very brief editorial career.

We gather from a letter from Rev. Alfred Nevin to Mr. Senour, that a part of the contract is, that Mr. Erskine as *editor* of the North Western Presbyterian, is to ignore the Assembly's action, leaving it to his correspondents to discuss that question. This is certainly the most remarkable bargain and sale which has been reported in market for some time.

A GOOD WORK OF GRACE.—It affords us great pleasure to publish the following account, from the pen of Rev. H. M. Scudder, of Elizaville, Ky., of God's blessing upon the faithful labors of His servants, in making such inroads upon the territory of Satan, and building up the kingdom of Christ:

"About seventy-three miles above Maysville, on the Ohio River, is a point called Fulton Landing. The region round about abounds in Cannel Coal. Less than two years ago there was hardly a professor of religion in that neighborhood. The Sabbath was profaned—the sound of the gospel was not heard, and even if the people had had a disposition to hear of Christ, there was no house of worship where they might assemble.

Through the liberality and enterprize of a Christian gentleman of Maysville, who was interested in the coal mines, (I refer to M. RYAN, Esq) a neat and comfortable house of worship was erected, and the ministerial services of Rev. FARIS BROWN were secured for one-fourth of his time. Religious services of some kind, however, were held every Sabbath. Mr. Ryan gathered the children together, and organized a large Sabbath School, and a prayer-meeting was held each week. The reformation in the morals of the community soon became most marked. It was evident that a foundation was being laid for a good work.

It was my privilege to assist Bro. Brown in a meeting at this point, beginning Jan. 16th. I preached a week, twice per day. At the very beginning of the meeting it was evident that a feeling of deep solemnity was prevalent. As the meeting progressed this evidence became more marked. We were encouraged by many indications of the presence of the Holy Spirit.

During the meeting *twenty-three* made a profession of their faith in Christ, and were received as members of the Church at Greenupsburg, four miles distant. Many of those received were heads of families. The meeting closed, leaving many anxious about their soul's salvation, who it is hoped, will be brought into the fold of the Good Shepherd.

Considering that this meeting was held in a region where there was not a resident member of the Presbyterian Church, it was most remarkable in its results. It was certainly a signal mark of God's favor and blessing upon the energy of Mr. Ryan, in being instrumental in building a house of worship, and upon the faithful labors of Bro. Brown.

A Church will be organized at that point, and, with the blessing which God ordinarily causes to follow the faithful use of the means of grace, there is no reason why a large and flourishing church may not be sustained.

May not this record of blessing encourage many of our laymen to devise projects for the extension of the Master's Kingdom. This was exclusively the enterprize of a layman, who prepared the way for the efficient labor of the minister.

How does it illustrate the precious truth, that when efforts for Christ's glory are put forth in faith and prayer, God will grant the seal of his approbation in bestowing the sweet savor of His blessing.

CAUSES OF THE PREVALENCE OF VICE IN CITIES.—The Columbus Crisis, of January 24th, makes the following very significant notice of a sermon recently preached in that city, and reported in the newspapers, on the general prevalence of vice and irreligion in Columbus, Ohio:

We do not propose to contradict the clergyman's statistics, nor undertake to refute his arguments, which were probably well intended. We merely wish to remark that the capital of Ohio is, in all respects, as moral and as orderly a city as any other in the Union of its size; and that, if a lesser average of people attend churches, it is owing as much to the deficiencies of those who officiate in them as to the attractions of other places. Our people, being at the centre of the political business of a great State, hear enough of politics during the week days, and when the reverend clergy devoted themselves to the propagation of abolition politics, the people, with great unanimity, betook themselves to beer-gardens, their own libraries, or other places of amusement. So long as the pulpits and the churches depend upon the success of loyal speculations and shoddy contracts, instead of the religious sentiments of the people, church congregations will be slim; but if the ministers should reverse their proceedings and devote themselves to the dissemination of the sublime teachings and loveable doctrines of the Nazarene, there will be no beggarly account of empty benches and vacant seats to be complained of.

WASHINGTON COLLEGE.—C. H. McCormick, who seems ever ready to give with such Christian liberality to every good cause, has recently given $10,000 to Washington College. We are glad to see that this institution is receiving support from other quarters. The Central Presbyterian says;

The friends of this venerable institution will be gratified to learn that Cyrus H. McCormick, Esq., of Chicago, has made a donation to it of $10,000, reserving the privilege of increasing it, if this expression of interest is met with corresponding contributions from other quarters.

Mr. McCormick has, by this, as well as other acts, manifested the interest which true hearted sons of Virginia will ever feel for the dear old Commonwealth, now dearer in her afflictions than ever.

The Rev. S. D. Stuart has secured about $9,000 in Baltimore, and the Rev. Dr. White nearly $8,000 in the Valley.

At a meeting of the Trustees on the 6th ult, it was determined to establish a professorship of "Experimental Philosophy and Practical Mechanics," bearing the name of Mr. McCormick, and to fill this Professorsip, as will as that of Mental and Moral Philosophy, on the 4th Thursday in April.

Gen. Lee is quietly performing his duty in diligent efforts for the advancement of the interests of the institution; to the admiration of the students and of all who know any thing of his exalted worth. The prospects of Washington College are very encouraging.

We see also by our exchanges, that Warren Newcomb, Esq., of New York City, has made a donation of $10,000 towards the endowment of this institution.

Presbytery of Transylvania.

At the request of a sufficient number of Ministers and Ruling Elders, I do hereby call a meeting of the Presbytery of Transylvania, to be held in Danville, FRIDAY, FEB. 23d, (twenty-third,) at 4 o'clock, in the afternoon, for the "purpose, if the way be clear, of dismissing Rev. R. L. STANTON to join the Presbytery of Chilicothe."

W. L. BRECKINRIDGE, Moderator.
Danville, Feb, 3, 1826.

A Called Meeting of Muhlenburg Presbytery.

At the request of a sufficient number of Ministers and Ruling Elders, I do hereby call a meeting of the Presbytery of Muhlenburg, to be held in the city of Henderson, Ky., on Thursday the fifteenth (15th) of March, at half past 7 o'clock, P. M., to consider the request of said ministers and Ruling Elders to change the time and place of the next regular meeting of Presbytery.

R. K. SMOOT, Moderator.
Bowling Green, Ky., Feb. 1, 1866.

Rev. T. D. Lea, recently removed from Mississippi, is engaged in teaching at Smileytown, Spencer county, Ky. We understand that he has agreed to preach part of his time at Taylorsville. His Post Office address is Smileytown. Ky.

We see by the Catalogue of Union Theological Seminary, New York, that the total number of students in this Institution is 123; as follows: Senior Class 35, Middle Class 38, Junior Class 50.

The "Presbyterian" says that recently sixty-one persons were added to the Presbyterian Church in Chester, Penn.—thirty-nine by profession of faith, and twenty two by certificate. A number of those admitted by profession of faith were baptized, and the scene, when all these stood up before the congregation and confessed Christ, was solemn and exceedingly interesting. The interest on the subject of religion in the church still continues, and the earnest hope is entertained that many others may be gathered into the fold of Christ.

MARRIED,

In the Presbyterian Church, Bowling Green, Ky., Feb. 1st, by Rev. W. G. Rice, the Pastor, Rev. R. K. Smoot and Miss Sallie Graham, daughter of Hon. A. W. Graham, of Bowling Green.

At the McGhee Church, New Orleans, Jan. 11th, by Rev. Dr. Walker, Mr. Wm. E. Shutt, of Springfield, Ill., and Miss Ella Viola Collins, niece of Mrs Sewell T. Taylor, and daughter of J. N. Collins, of Louisville, Ky.

In Versailles, Ky., on the 24th ult., by Rev. G. H. Rout, Mr. Luke W. Tewell and Miss Kate L. Poole, both of this city.

On Jan. 17th, 1866, at the residence of J. Cannon, Esq., near Oxford, by Rev. F. G. Strahan, Mr. C. L. Ford, of Lasesburg, Harrison county, and Miss Kate Juett, of Scott county, all of Kentucky.

By the same, January 25h, 1866, at B. Risques, Esq's., J. W. Acuff, Esq. and Miss Isabella R. Risque, all of Scott county, Ky.

In the Paris Presbyterian Church, by the Pastor, Rev. D. Owen Davis, Jan. 23, 1866, Mr. T. H. Mitchell, of Cincinnati, formerly of Harrodsburg, Ky. and Miss Bettie M. Carney, of Paris.

At New Albany, Ind., Feb. 6th, by Rev. J. P. Safford, D. D., Rev. R. A. Lapsley, D. D., of Nashville, Tenn. and Mrs. Richardson, of New Albany, Ind.

On Dec. 11th, 1866, at the residence of Wm. Hack, Esq., by Rev. R. R. Evans, Hon. J. W. Harris, of Somerville, Tenn. and Mrs. Julia A. Armstrong, of Shelby county, Tenn.

By the same, January 17th, 1866, at the late residence of Mrs. Maria Scruggs, Mr. Henry P. Bridges, of Bolivar county, Miss. and Miss Lettie Scruggs.

By the same, January 24th, 1866, at the residence of the bride's father, Mr. Moses Neely, Mr. N. F, Harrison and Miss Fannie E. Neely, all of Shelby county, Tenn.

DIED,

At Bates, near Springfield, Ill., Jan 13th, aged 57, Mrs. CLARISDA C. BROWN, wife of Rev. John H. Brown, D. D., formor pastor of the First Church, Springfield.

Mrs. Brown was the daughter of Rev. Thos. Clelland, D. D., of Mercer county, Ky. She was born Aug. 17, 1808. At the age of seventeen, she publicly professed her faith in Christ. She was married, in 1828, to Rev. John H. Brown, who was at that time, pastor of the Presbyterian Church, in Richmond, Ky. She resided with him in Richmond, in Lexington, Ky., in Jacksonville, Ill., and finally in Springfield; and was highly esteemed by the members of every congregation over which he has been settled.

Her character was that of a sincere, humble Christian. She was unostentatious, and often despondent, but faithful in the discharge of all her duties, public and private. She rarely took part in any public enterprises. Her sphere of Christian labor was at the bedside of the sick, where she was a constant and welcome visitor. Her happy face, her loving words, and pleasant ways, and her evidently unaffected, unselfish interest in the welfare of others, diffused sunshine wherever she went. Affectionate, gentle, frank and self-denying, she lived to do good. Every one loved her. She was the staff of her husband, the joy of her family and friends, a mother in Israel, an example to the flock of Christ.

The last sickness was protracted. For fifty-eight days she was confined to her bed by dysentery, which ultimately took the form of *gastritis*. During all these weeks not a murmur escaped her lips. She retained, throughout her presence and composure of mind. She knew her danger, and desired that the Lord's will concerning her should be done.

Before her death, at midnight, she requested her husband to leave her for a few minutes, and rest upon a sofa in the room. Bidding him farewell, she said, "Good bye, dearest, until the morning dawns," referring evidently to the morning of the resurrection. About half an hour before she died, he asked her whether she was happy. Her reply was, "All is peace; the blessed Jesus is with me." These were her last words. He continued to repeat to her some of the precious promises of God's Word. A doubt was expressed whether she understood him. He said, "My dear, if you know me and understand what I say, kiss me." She turned and kissed him several times, proving thus that she retained her consciousness until the last moment. She closed her own eyes, gasped once or twice, and expired gently as an infant.

The funeral service was held in the First Church, on Monday morning, Jan. 15th, at half past ten o'clock. The sermon was preached by Rev. Fred. H. Wines, her pastor. The day was unusually dreary. All night long it had been raining, and the rain had frozen as it fell, so that it was dangerous to set foot outside the door. The rain was still descending, at intervals, and the sky was black with clouds. But in spite of the inclemency of the weather, the church, which will seat about six hundred persons, was crowded. Members of every church in the city, of every denomination, were present, and nearly every one who was present shed tears. The coffin was exposed to view in the middle aisle, near the pulpit, and the face of the corpse left uncovered. The expression upon the face was that of perfect love and perfect repose. Her features were attenuated by her long illness, and but for the partially gray hair, she looked as she used to look in her youth. After the benediction was pronounced, an opportunity was given to her friends to take leave of the precious dust. She was buried at Oak Ridge.

We have sustained an irreparable loss; no one can ever fill her place. We shall miss her. We shall hold her in perpetual remembrance' and her memory will be blessed. It is hard to feel that we would not call her back. It is hard to feel that the beloved form lies beneath the frozen sod; that the hand which we have clasped, the lips which we have kissed, the eyes which have so often beamed lovingly upon us, are where neither the howling of the winter blast nor the voice of affection can penetrate. But we sorrow not as others who have no hope. We shall meet her again in the Kingdom of God. The body now sown in corruption shall be raised in incorruption; sown in dishonor, it shall be raised in glory; sown in weakness, it shall be raised in power—a spiritual body, transfigured as the body of Christ was transfigured on Tabor, clothed in immortal splendor, and bearing the image of the heavenly Redeemer. The redeemed soul shall re-animate it; it shall stand erect and be caught up in the clouds to meet Christ at his coming.

Till then, beloved sister, farewell! "Farewell till the morning dawns!" W.

In Calloway county, Mo., on the 12th of Sept., 1865, Mrs. ANN E. WASHINGTON, wife of Edward S. Washington, Esq, in the 54th year of her age.

Mrs. Washington was born in Loudoun county, Virginia, in the year 1811. After her marriage she removed to Kentucky—thence to Missouri, where she lived some seventeen years. It is however her life and death as a Christian that now claims our notice.

There was a peculiar gentleness inherent in her character, which, sanctified by the grace of God, attracted to her the warmest friendship and esteem of those among whom she mingled.

In early life she gave heed to the call of the Saviour, "Come unto me," and to the close of her life faithfully sought to obey that command which He lays upon all who come, "Take up thy cross and follow me." Hers was an example of the transforming and controlling power of the religion of Jesus, to which the unbeliever might be pointed, and against which he could find nothing to say.

In her life, great prosperity and sore adversity were mingled; but in either condition she was ever the same, an humble disciple of the Savior. Like the flow of a river was her life of piety and trust—its current was unfailing, calm and deep.

As in life, so was she in the hour of her death. The peaceful departure of the Christian to the land of rest was not a sight new to our eyes, but we have seen none more calm, more peaceful, nor characterized by more implicit confidence in the Savior than was that of Mrs. Washington. Her own repeated expression was that not a cloud intervened between the Savior and her soul. The language of the Psalmist may without qualification be applied to her case, "Mark the perfect man and behold the upright, for the end of that man is peace."

The death of Mrs. Washington, viewed as to her experience and testimony in that hour, is a rich spiritual legacy to the church. It is a new and fresh confirmation of Christs' precious promise to his people that He will never leave, nor forsake them.

A polished stone has been added to the beautiful and glorious spiritual temple which Christ is rearing in the Heavens.

Let a devoted husband and family so live that they may attain to the same infinite honor—the same everlasting reward.

DEPARTURE OF TRAINS.

Louisville and Nashville Railroad.

Nashville Passenger Train..... 7:00 A. M.
Lebanon Train..... 6:30 A. M.
Bardstown Train..... 3:00 P. M.

Louisville and Frankfort and Lexington and Frankfort Railroad.

Express Train..... 6:00 A. M.
" " ..... 2:20 P. M.
Accommodation Train..... 4:50 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.

FOR SALE,

I OFFER FOR SALE THE ACADEMY PROPERTY, in ASHLAND, Ky., consisting of the Academy Building, Brick Dwelling, and other improvements, on 3¾ Acres of Land. The School is now in successful operation. Fine opportunity for a professional Teacher.

Address, as above,

JOHN C. BAYLESS.
Feb. 10—2t

HARMONY HALL
MUSIC HOUSE.

THE GREAT

Musical Emporium

OF THE SOUTH-WEST.

LOUIS TRIPP,

(Late Tripp & Cragg)

Wholesale and Retail Dealer in the Best

Pianos

Manufactured in this country, among which may be found the

New Scale 7 1-4 Oct. Pianos of

HAINES BRO'S.,

Which have been pronounced by competent judges the best square Piano made. And the great

WEBER PIANO,

Which is acknowledged by all to have no superior. Also the

Wm. Knabe & Co's.

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

Mason & Hamlin's Celebrated

CABINET ORGANS,

Which are far superior to any other Instrument of the kind. Illustrated Price-List Circulars sent free to any address, on application.

I have the largest stock of **Sheet Music,** INSTRUCTION BOOKS, STRINGS, and all kinds of MUSICAL MERCHANDIZE, which will be furnished to DEALERS, TEACHERS, and SCHOOLS at the usual discounts.

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

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

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Carriage Makers' Materials, &c.	

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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Ogelthorpe University

BY ORDER of the Board of Trustees; the exercises of this Institution will be resumed on the 16th of January, 1866.

Prof. R. C. SMITH, Sec'y.

In addition to the regular Collegiate course, an Academical and Preparatory Department will so be conducted by the Faculty in which will be afforded instruction in Book-keeping, French and all the other branches of a thorough business education.

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Instruction will also be giving in Military Tactics.

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Boarding, washing and Room rent per month,.....	25 00

Those who prefer it, can have everything furnished (except Tuition) for $150 per term, *half in advance.*

Original owners of Scholarships, pay no Tuition fees in the Collegiate Department.

Of wounded soldiers and of the sons of soldiers wounded or killed in the war, no payment for Tuition will be required:

The Instructors in the several Departments will be,

Rev. R. C. SMITH, of Alabama.
Prof PAUL C. MORTON, of Virginia.
Prof. R. H. RAMSEY,
Late Rector of Midway Academy.

For further particulars, address Prof. R. C. SMITH, Milledgeville, Ga.
Feb. 8th—2t,

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By the Author of the Schonberg-Cotta-Family.

Winifred Bertram and the World she lived in,.....	$1 75
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ALSO, BY THE SAME AUTHOR,

Chronicles of the Schonberg-Cotta-Family,.....	1 50
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OF THE
CHURCH OF GOD
DURING THE
PERIOD OF REVELATION.

The Lord is great in Zion.—Ps 99:2.

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Augusta, Ga., or to
COL. C. C. JONES, New York, or to
REV. R. Q. MALLARD, Atlanta, Ga.
Jan. 25—

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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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Let Southern people help to build up home institutions. For further information apply to the Principal, Durant, Miss.

ECLECTIC MAGAZINE.

LITERATURE, SCIENCE, AND ART.

New Volume begins January, 1866.

THE ECLECTIC MAGAZINE is, as its name indicates, a *selection* from other magazines and periodicals. These selections are carefully made each month, from the entire range of foreign Periodicals. In this respect it is *entirely unlike other monthlies*, and has no rival.

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Volumes commence in January and July of each year; subscriptions can commence with any month.

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Aug. 10 1865 —tf W. W. HILL.

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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 farther information, will please address me. J. V. CONBY,

August 10, 1864.—tf Bardstown, Ky.

SPRING AND SUMMER COURSE.

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REVIEWS.

WINIFRED BERTRAM AND THE WORLD SHE LIVED IN.—By the Author of "The Schonberg-Cotta Family." 12mo. pp. 479. New York: M. W. Dodd.

It is quite unnecessary for us to say that this is an interesting book. Those who have read the previous productions of this author, will be prepared to expect more than this. "Winifred Bertram" differs somewhat from the other works by this writer, in that it is more after the fashion of the modern story or novel. It is, however, a good book, and discusses important subjects. The author is evidently very familiar with the various phases of religious thought which is to be found in the different denominations of Christians, and is hostile to, and very sharp in her rebukes of what she considers sectarianism, especially those who claim exclusively to be *the* church.

Mr. Davidson has the book for sale.

JESUS THE SAVIOUR OF MEN: or Mr. Myrtle's Talks with his Boys, Bobby and Benny. By W. M. J. 18mo. pp 105. Louisville: Waller, Sherrill & Co.

This is the third volume of the "Myrtle Series," and is, we think, an improvement upon the two first volumes. We have no doubt, that when completed they will make a nice series for Sabbath School and fireside libraries.

HOW TO BE SAVED; or the Sinner directed to the Saviour. By J. H. B. *Fortieth Thousand.* St. Louis: J. W. McIntyre.

This is a little book upon a most important subject. It is an earnest and evangelical presentation of the great truths of the Gospel, and is a very suitable book to put into the hands of those who are inquiring the way of salvation. Mr. Davidson has it for sale.

MARIAN ROOK; or the Quest for Fortune. *A Tale of the Younger World.* By Henry Sedley. 12mo. pp. 475. New York. Sheldon & Co.

This is a modern novel—no doubt full of interest to those who have time to read it—which we have not.

THE WESTERN PULPIT; a Monthly Theological Miscellany, devoted to the Purity and Power of the Spiritual Improvement and Harmony of all Christian Believers. Chicago: Rev. R. F. Shinn, Publisher.

This is the first No. of "The Western Pulpit," which comes to us with a request that we "notice it liberally." What that means, we are too much of a novice to understand fully. We would say, however, that this periodical is edited by five ministers from various denominations, who inform us in the Prospectus that it is to be thoroughly loyal, not less to the country than to Christ. The Sermons found in this volume, generally, are on the Broad Church platform. The idea is that to promote harmony, stern old terms of belief are to be relaxed. This is advocated by a Methodist, but it is becoming a popular idea in our own Church, which is a sure sign of a falling away from the truth.

We see that one of the editors, W. W. Everts, D.D., is to furnish a sermon for the next number, entitled, "God in the War of Rebellion." This Dr. Everts was for several years Pastor of the Walnut Street Baptist Church in this city, but failed to promote harmony amongst that people. From accounts, he has been one of the noisiest war preachers in the country. The price of "The Western Pulpit" is $1 25 a year. We do not know whether this is a "liberal notice" or not, but it is all we have time or space to say about "The Western Pulpit" at present.

BLACKWOOD'S MAGAZINE—for January, 1866—has been received. It contains the following articles: Sir Brook Fossbrooke, part viii.; J. S. Mill on our Belief in the External World; Switzerland in Summer and Autumn, part iii.; Cornelius O'Dowd on Men and Women and other Things in General; Memoirs of the Confederate War for Independence, part v.; Life and Letters of Frederick W. Robertson, M. A.; The Parliament of Salisbury Plain; The late King of the Belgians.

Leonard Scott & Co., publishers, 38 Walker street, New York. Terms $4 per year.

THE ECLECTIC MAGAZINE—for February, 1866—has come to hand. This number contains the address of the Hon. Mr. Gladstone to the Edinburgh University, with a likeness of that gentleman, and a sketch of his life, by the editor. It also, contains several articles well worth reading.

Address, W. H. Bidwell, No. 5, Beekman street, New York. Terms, $5 a year.

From the Southern Presbyterian.

MR. EDITOR: In common, I suppose with all the patrons of the *Southern Presbyterian*, I read with deep interest your article two weeks ago on the 'Slanders of Dr. Thornwell," including the eloquent defence of that man of God in the Assembly at Pittsburgh, by the Rev. Dr. S. R. Wilson, of Louisville. That brother is personally unknown to me, but my heart goes out in warmest love to him for the just tribute which he there paid to our beloved and honored friend.

But my object in addressing you at this time is to utter my dissent from one expression which you employ in reference to the publisher of the *Presbyterian Historical Almanac*, Joseph M. Wilson, of Philadelphia. Speaking of his admission of Henry Ward Beecher's remarks concerning Dr. Thornwell into his Almanac, you say that you "acquit Mr. Wilson of all intention to insult the memory of the dead," that you "feel sure he had no such design." I have read Mr. Wilson's article upon Dr. Thornwell, and read it with grief and pain, not only that part which he got from Henry Ward Beecher, but also what he takes from the *New York Observer*, and likewise some remarks of his own. Of his "intention" or "design" in preparing and publishing such an article, I must judge from the character of the article, and from that alone. I assert that no friend of Dr. Thornwell's could read this notice of him without the liveliest sense of injury done to his memory; and I venture to say that if you could with any decency spread before your readers for them to know all its meanness and baseness, this account which Mr. Wilson has put on record of the man whom the Southern Church so loved and honored, not one of them would suffer Wilson's Almanac to be brought into his house. I know that Mr. Wilson once counted himself a friend of Dr. Thornwell's and courted his patronage, and he perhaps will plead that it could not be his intention or design to insult the memory of his friend. But Dr. John C. Lord, in the Pittsburg Assembly, also called himself Dr. Thornwell's "friend." I consider Mr. Wilson to be just such a "friend" of Dr. Thornwell's as John C. Lord showed himself to be. And this, I am sure, will be the verdict of all who shall read Mr. Wilson's notice, unless they are favored, as I suspect, Mr. Editor, you have been, with some private explanations and disclaimers, making them as charitable towards this outrage as you are. The truth is, Mr. Wilson has been carried away with the tide of radicalism, which has swept over the church at the North. His Almanac, for the last two or three years, has shown this very plainly in every part. When he inserted this notice of Dr. Thornwell, he was too intent on gaining favor with the dominant faction to do justice to the memory of any Southern man. A.

For the Free Christian Commonwealth.

The Philosophy of Conservatism.

"Let him that thinketh he standeth take heed lest he fall."—*Paul.*

The tendency of human nature is ever to extremes. Hence, even truth in its hands is a dangerous weapon. The worst advocates of error recognize the power of truth and claim to be directed by it; and a man's heresies are more frequently to be gathered from his statement of principles true in themselves, but misapplied or unduly extended in his practical judgments, than from the annunciation of downright falsehood.

As in case of some bodily deformity, by extra ornament we carefully conceal the unsightly part, or divert attention by rendering prominent some other that is more attractive, or less liable to criticism, so when from any sufficiently operative motion the soul finds itself fully committed to some error in practice, it immediately sets to work to give the apparent sanction of truth to such erroneous action, either by making permanent display of admitted principles which have no logical bearing on the censurable conduct in question, and thus operating a diversion; or by making unwarrnted application of admitted truths, and thus hiding the unsightliness of its misdeeds behind the Scriptural glare of perverted truisms.

From the operation of the same susceptibility we easily drift into the denial of a man's philosophy, because we are assured his practice is wrong, and not unfrequently are astonished to find ourselves combatting principles we had ever before consented to as true, and which may be true, in spite of their violent mal-appropriation to the support of a practice we regard as unquestionably wrong.

The severe necessity is therefore laid upon him who would preserve truth in his principles, and correctness in his practice, to beware of extremes on all hands; and with no less jealousy to watch the positions of his friends than he scrutinizes the defenses of his opponents.

When we avoid one extreme position, we must be careful of its opposite, which may be no less extreme, and genuine conservatism, while the only true and safe position, is of all likely to be taken the most difficult to occupy.

It is so much easier to make a sweeping denial embracing the premises and the conclusion, the principles and the practice of opponents, than to discriminate, accepting what is true, discarding what is false.

So with our friends—we are sure their aims are just, their practice right;—therefore we lend a careless attention to the process of argumentation they may employ to sustain the right.

But let the stern logician remember that life is practical—and no one may occupy simply a negative position, that of a universal faultfinder, effecting nothing, while objecting complacently to everything any one else proposes.

Life is a restless sea—all is motion—and he who thinks to enjoy the serenity of perpetual calm, only practises illusion upon himself—a thousand currents move around him, and unconscious he is borne with one or another—liable to be drifted on the shoals of error, nor broke to pieces on the rocks that await the mariner that sleeps at his post, alike with him who madly drives against the breakers.

And when thy pathway lies between the dangerous rocks and the foaming cavern, sleep not at thy post—be not content merely to see danger on the one hand or on the other, but rouse thee and to thine oar—with truth thy guiding star beaming brightly before thee, drive with thy might right on till thou hast gained the goal, having escaped the yawning whirlpool of Charybdis, as well as the frowning rocks of Scylla. W.

There is nothing precious to that soul which has not found Jesus a precious Saviour. Those who are without God and without hope in Christ, are miserable in this life, and will be miserable forever.

A Pastoral Letter

FROM THE GENERAL ASSEMBLY TO THE CHURCHES UNDER THEIR CARE.

Beloved Brethren in the Lord:—Such were the convulsions of the country and interruptions of travel last spring, that a meeting of the General Assembly of our church at the time appointed was impracticable. It has been now convened under circumstances of peculiar interest, involving the gravest responsibility. From this fact arises the special duty of addressing a pastoral letter to the churches under our care, by which they may be the more comfortably re assured concerning various points of great importance connected with our position, and be counselled in faithful love concerning the solemn obligations resting upon them.

That these weighty matters may be the more distinctly set in order before you, let the following points, concisely presented, be brought under your prayerful consideration:

I. *Our Relation to the Civil Government of the Country.*—The storm of war has, during the four years past, swept over nearly every part of our land; a war so vast in its proportions, so bitter in its animosities, so desolating in its effects, as to make it an astonishment to the nations. Its sacrifices in treasure and in blood, its public losses and private griefs, swell beyond all calculation. As to its particular causes, or upon which party rests the blame chiefly or wholly—these are questions which the Church of Christ has no commission to decide. Beyond a doubt, however, its great root is to be found in those lusts which war in the members. Of these it becomes us to own our full share, and because of them, to humble ourselves under the mighty hand of God.

During the prevalence of this war, the "higher powers" actually bearing rule over most of our bounds, and to which under the word of God we were required to be "subject" were the Government of the Confederate States, and those of the several States constituting it. By the event of the war the first has been overthrown, and the second, as constituents thereof, are changed. The "higher powers" now bearing rule over us are confessedly the Government of the United States, and those existing in the States where we reside. The rightfulness of these several authorities, or to which of them the allegiance of our people as citizens, was, or is primarily due, are matters upon which a judicatory of the Church has no right to pronounce judgment. The relation of the Church of Christ to civil governments, is not one *de jure*, but *de facto*." As right and good, or wrong and wicked, they rise and fall by the agency or permission of God's providence. In either case the attitude of the Church towards them is essentially the same. As long as they stand and are acknowledged, obedience is to be enjoined as a duty, factious resistance condemned as a sin. But in regard to conflicts between existing governments, or as to movements in society, peaceful or otherwise, to effect political changes, the Church, as such, has no more control over them, than it has over the polls of the country. If it has authority to uphold on the one side, it has equal power to condemn on the other; if to suppress a political movement, then also to instigate it. In truth it has neither; and to assert the contrary is to corrupt the Church in its principles, forever embroil it with the strifes of the world, and plunge it headiong into ruin.

Under these views, and considering the extraordinary conflict through which the country has passed, as well as the extraordinary circumstances in which it is now placed, it is incumbent upon us to exhort you, brethren, to "obey them that have the rule over you, and submit yourselves." Fulfil with scrupulous fidelity all your obligations to the governments of the land; remembering the duty of this compliance, "not only for wrath, but also for conscience sake." "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."

II. *Our relation to the Church.*—It is not necessary we should here minutely define the nature of the Church. It is enough to say that it is a kingdom, though in the world yet not of it; that it is a body, of which Christ is the sole Head; purchased by His blood, to the exclusion of all other merit, and renewed by His Spirit, to the exclusion of all other power; and that it is united to Him by the bond of faith. From this living Head the members receive all their vitality, control and protection. It is therefore a spiritual body Its sole commission is to preach the gospel to every creature, and it is called to that holy living which the gospel enforces.

It follows from this, according to the admirable statement of our Confession of Faith, chap. 31, sec. 4, that—"Synods and Councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs, which concern the Commonwealth, unless by way of humble petition in cases extraordinary, or by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate."

It is equally clear from this and what was before observed, that the civil magistrate, or military ruler, has not the shadow of a right to restrain the freedom of the Church, by excluding its own chosen pastors, and imposing others, or closing its houses of worship, or visiting pains and penalties upon its ministers or members for using the privilege of worship.

How often both of these great principles have been trampled into the dust within a few years past, melancholy facts most fully attest. Of all such utter confusion of the things of Cæsar with the things of God, it becomes our people to beware, and against it faithfully to bear witness.

The events passing before us, bring up with fresh power the importance of keeping in mind this very point, this vital truth, that the Church of Christ is indeed a *spiritual* kingdom, and is *therefore* like Mount Zion, that abideth forever. The Church is safe through the deluge, but only in her own ark, not in the ark of the State. It is owing to this fact, and to this only, that she can ride out the storms that leave the shores of this world strewn with the wreck of every thing which the hand of man has constructed.

But it is our desire, brethren, to counsel you at present concerning the special relation you sustain to this part of the Church with which you are more immediately connected. Four years ago we were constrained to organize a separate General Assembly. This was done because of an attempt by a part of the Church to impose a yoke upon our consciences, "which neither we nor our fathers were able to bear." Our testimony upon this and other points of great interest, is before the Christian Churches of the world, in the address made to them by the General Assembly of 1861; and if any schism exists, we are willing the impartial judgment of men should be passed upon the question, as to where the sin of it lies. This organization was formed out of elements among the oldest in the history of the Presbyterian Church in this country. It carries with it nearly one third of the whole original Church. It includes a territory of twelve States. It embraces ten Synods, forty-six Presbyteries, one thousand ministers, and about seventy thousand church members, and has been continued with a unanimity which has hardly a parallel in the history of such movements. It was not made to subserve any political or secular interest whatsoever. The reasons for its continuance not only remain as conclusive as at first, but have been exceedingly strengthened by events of public notoriety, occurring each succeeding year.

It may be proper at this point to declare concerning other churches in the most explicit manner, that, in the true idea of the "communion of Saints," we would willingly hold fellowship with all who love our Lord Jesus Christ in sincerity; and especially do we signify to all bodies, ministers and people of the Presbyterian Church struggling to maintain the true principles of the same time-honored Confession, our desire to establish the most intimate relations with them which may be found mutually edifying and for the glory of God."

But whilst earnestly exhorting you to walk in love towards all your fellow Christians, peculiar circumstances, well known, make it our plain duty to put you on your guard against attempts to disturb and divide your congregations We are a branch of the Church as complete in our organization, as thoroughly distinct and harmonious, and as secure in our prospects as any in the land Appreciating this fact, we are sure common self-respect, to say nothing of a jealous care for the honor of your Church will repel all unworthy attempts of men who may lie in wait to deceive, and to cause you to fall from your own steadfastness

III. *Our Relation to the Negro Population.*—The extraordinary circumstances in which, by recent events, this people are now placed; and our relation to them, is a subject too immense to be passed over in silence: The former relation between our citizens, and most of this population, was that of master and servant. The address of our General Assembly before referred to, contains the only full, unambiguous, and deliberate, and authoritative exposition of our views in regard to this matter. We here re-affirm its whole doctrine to be that of Scripture and reason. It is the old doctrine of the Church, and the only one which keeps its foundations secure.

That address contains, among other statements, the following:

"We would have it distinctly understood that in our ecclesiastical capacity, we are neither the friends nor the foes of slavery; that is to say, we have no commission either to propagate or abolish it The policy of its existence, or non-existence, is a question which exclusively belongs to the State. We have no right, as a Church, to enjoin it as a duty or condemn it as a sin. Our business is with the duties which spring from the relation; the duties of the masters on the one hand, and of their slaves on the other. These duties we are to proclaim and enforce with spiritual sanctions. The social, civil, political problems connected with this great subject transcend our sphere, as God has not entrusted to His Church the organization of society, the construction of government, nor the allotment of individuals to their various stations. The Church has as much right to preach to the monarchies of Europe, and the despotisms of Asia, the doctrines of republican equality, as to preach to the governments of the South the extirpation of slavery."

This relation is now overthrown, suddenly, violently; whether justly or unjustly, in wrath or in mercy, for weal or for woe, let history and the Judge of all the earth decide. But there are two considerations of vital interest which still remain.

One is, that while the existence of slavery may, in its civil aspects, be regarded as a settled question, an issue now gone, yet the lawfulness of the relation as a question of social morality, and of Scriptural truth, has lost nothing of its importance. When we solemnly declare to you brethren, that the dogma which asserts the inherent sinfulness of this relation, is unscriptural and fanatical; that it is condemned not only by the word of God, but by the voice of the Church in all ages; that it is one of the most pernicious heresies of modern times; that its countenance by any Church is a just cause of separation from it, (1 Tim. 6: 1-5.) we have surely said enough to warn you away from this insidious error, as from a fatal shore.

Whatever, therefore, we have to lament before God, either for neglect of duty or for actual wrong towards our servants, while the relation lasted, we are not called now that it has been abolished, to bow the head in humiliation before men, or admit that the memory of many of our dear kindred is to be covered with shame because, like Abraham, Isaac and Jacob, they had bond servants born in their house, or bought with their money; and who, now redeemed by the same precious blood, sit down together in the kingdom of God.

The other consideration connected with this subject is *the present condition of this people.* We may righteously protest that with their wretchedness, already incalculably great; that with their prospects, to human view dismal as the grave, our Church is not chargeable; that it may hold up its hands before heaven and earth, washed of the tremendous responsibility involved in this change in the condition of nearly four millions of bondservants, and for which it has hitherto been generally conceded they were unprepared.

But in this dispensation of Providence which has befallen the negroes of the Southern States, and mainly without their agency, your obligations to promote their welfare, though diminished, have not ceased. Debtors before to them when bound, you are still debtors to them free. You are bound to them not only by the ties of a common nature, a common sin, but a common redemption also. They have grown up around and in your households, have toiled for your benefit, ministered to your comfort and wants, and have often tenderly, faithfully nursed you in sickness. They are still around your doors, in the bosom of your community. Many of them are your fellow heirs of salvation. Together with you they all need it; greatly need it for time, for eternity. We are persuaded you will not turn away from them in this day of their imagined millennium—we fear of terrible calamity. Do all you can for their best welfare, and do it quickly, for already they begin to pass rapidly away. "By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report," let it be shown to all men that nothing shall withdraw the sympathy of your heart or the labor of your hand from a work which must of necessity and ever rest chiefly upon those who dwell in the land, not upon the strangers who visit it. If their condition is made better, if souls are plucked as brands from the burning, you will have the comfort of knowing that you were, under God, instrumental in such happy results. Should our worst fears be realized, and their doom be sealed, you will have a pure conscience at the bar of the final Judge.

We have thought it important to restate the general principles here presented, not because your faithful devotion to them is doubted, but because, as those who watch for your souls, we "would not be negligent, putting you always in remembrance of these things, though ye know them, and be established in the present truth," and because, to the reproach of religion, in many places they have sunk out of view, and brought the Church into perilous times.

Bear with us now, while we would, in faithful love, counsel you concerning the solemn responsibilities resting upon you.

Think, first, of the magnitude of the work thrown upon your hands.

We find ourselves with our two theological seminaries much shattered in their resources. Most of our colleges are financially disabled, many almost ruined. Many of our houses of worship are despoiled or laid in ashes, our people impoverished, our ministers scantily supported. We are indeed deeply afflicted. But shall we therefore draw back, sink down into despair, leave our beloved Church to sit in sackcloth, and gross darkness to cover the people? Every heart cries out—"This must never be!" On the contrary, our Church must invigorate and extend all her present schemes of action, as well as embrace new ones as they offer themselves. If so, then she must address herself to this work with an energy she has never yet known. But how shall she be strengthened for it? Allow us, in a few words, to remind you of old, well-tried principles; for our rules and plans need keeping rather than mending, and there is ample room prepared within the scope of our cherished schemes, for bringing out of the grave an untold treasure of *buried talent*, and making it useful in the Master's cause. To effect this—

We must have a supreme consecration to God. "Ye are not your own, ye are bought with a price," must be engraven more deeply upon our hearts. The great practical drawback in the Church is, not that the consecration of its members is insincere, but that it is not habitually supreme. It does not subordinate every thing else to the cause of Christ. Is it any wonder, then, that the aim of life is so earthly, and the work of life so feebly grasped? If ever our Zion shall arise and shine, it will be under the light of a people intensely, constantly devoted to doing the will of God. "Wherefore, we beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Remember that there is a work for all.—One infallible sign of a redeemed heart is a desire to know and obey God. Its very birth cry is "Lord, what wilt thou have me to do?" When you became members of the Church, from the very nature of the transaction, some of its interest was transferred to your keeping; you assumed a part of its responsibility. In your profession you identified yourself with the Lord Jesus, with his cause and kingdom.

Is this, however, a deep, or a very general impression? Is it not manifest that multitudes come into the Church with the feeblest conviction of duty in view? They seem hardly to know or to care whether the Master has done such a thing as to give to "every man his own work." We entreat you to remember that he has omitted none of His servants in the great command, "occupy till I come." And it is only when in Him the "whole body is fitly framed together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, that it maketh increase to the edifying of itself in love."

If, then, contemplating the magnitude of our work, we shall consecrate ourselves supremely to Him who gave himself for us, and then remember that there is a work for all to do, what will be the result?

The treasury of the Lord will be full.—There will be such an outpouring by our people as has never been known in our history. "All experience shows that the Church has never been replenished in her operations by the ample bounty of a few men, so much as by the collected mites of her innumerable poor disciples." In this, as in other respects, the history of the Free Church of Scotland is full of instruction for us. Are we poor? So were they. But nobly did they bear out with them, not only their grand testimony to the supreme Headship of Christ as King in Zion, but the burden also of sustaining every scheme of benevolence necessary to the complete equipment of their organization. Are we afflicted as well as poor? So were the churches in Macedonia; yet, "in the great trial of their affliction, their deep poverty abounded unto the riches of their liberality." Let but this spirit thoroughly pervade our people, and what shall we soon witness? You will educate your ministry, and then amply support them; and to do this you will give a generous support to your Colleges and Theological Seminaries. You will supply your people with the printed truth in every proper form of it, and therefore you will give them the Bible, the tract, and the religious volume. You will plant churches where they are needed; you will push church-enterprize into every accessible part of the land. The Holy Spirit will be poured out from on high. Our desolations shall be repaired, until "streams shall break out in the desert, and the wilderness shall blossom as the rose."

And now, brethren, "whatsoever things are true, whatsoever things are honest,, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things." "Consider what we say, and the Lord give you understanding in all things." Strive to "stand complete in all the will of God." Strive to be "living epistles known and read of all men" Serve the Lord in cheerfulness. Refrain from murmuring; pray for a meek and submissive spirit. Desire more that your trials should be sanctified than removed. So forgive your enemies that you may be able to "lift up holy hands without wrath or doubting." Be humble, watchful, prayerful and useful. Do all in your power to minister to the comfort of those who minister to you in holy things. Try to do good in a Saviour's church and a world of sin. Let piety be shown at home; let the Holy Sabbath be, indeed, a day for God, and let your children be trained up in the nurture and admonition of the Lord. Live daily near to the Cross of the Saviour, and then will all these fruits of righteousness abound through Jesus Christ, to the praise of the glory of his grace.

You have been called to pass through deep waters; you have had sorrow upon sorrow. It was the path your Saviour trod, and He will grant you in it the comfort of his love, and the fellowship of his Spirit. Some of our dear brethren in Christ, and some of them in the ministry, have had cruel mockings and scourgings, have suffered stripes and imprisonments, and the loss of all things. Our prayer has been with you in your calamity. Cast your burden on the Lord, and He will sustain you. Remember that the Church of God has often passed through the heated furnace, but the form of the Son of God has been seen with her, and she is still unconsumed.. "The bush," said Rutherford, that great light of the Church of Scotland;—"The bush has been burning these four thousand years, but no man hath seen the ashes of that fire to this day." Be faithful unto death. Very soon will all these troubles end, and your home be reached, into which no enemy shall ever enter, and from which no friend shall ever depart.

We desire to tell you, dear brethren, and with thankful, joyful hearts, how good we have felt it to be here. We have taken sweet counsel together, and gone to the house of God in company. We are in peace and love one with another. No strife distracts our beloved Zion. We depart to our homes thanking God and taking courage, resolved to stand in our lot and labor with a more unreserved devotion for the upbuilding of that only Kingdom which cannot be moved.

Receive the words of instruction and exhortation, which in the fullness of our hearts we send to you, greeting.

"And now, brethren, we commend you to God, and to the word of his grace which is able to build you up, and to give you an inheritance among all them that are sanctified.'

"The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."

"The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. Amen.

GEORGE HOWE, Moderator.

Macon, Ga., Dec. 19th, 1865.

For the Children.

The Foundling.

When the Israelites were bondmen in Egypt, and the time of their deliverance approached, the wicked king, Pharaoh, was much troubled at their rapid increase, fearing lest they should become too strong for him, by reason of their great numbers. So the cruel tyrant gave command, that every man-child born among them should be cast into the river—the great river Nile—and drowned.

Now, there was a Hebrew woman, named Jochebed, married to Amram, of the family of Levi, and she bore a son, a most lovely babe indeed, "exceeding fair," as the Scripture says: and you may suppose that it was a grievous thing to know that the cruel and unjust Pharaoh would cause this helpless little creature to be thrown into the water. His mother could not do so horrid a thing; so she contrived to hide him for three months, and, no doubt, the danger that her poor baby was in, endeared him the more to her fond heart Paul says that it was by the faith of the parents that this child was hid so long; they must have prayed much over him, and felt assured that the prayer would be answered.

But the wicked king had his spies about: and when Jochebed found that she could no longer conceal her son, she resolved to cast him even upon the waters of that river, which had swallowed up so many of her infant kindred. But she would do it in a way that left it in the Lord's hand to preserve him without asking a miracle.

We ought always to use lawful means, even where those means seem to us to tally useless without a special blessing from the Lord; which we must ask in faith, and leave the matter to him.

Well, upon the banks of the Nile, there grew a great many bulrushes; and of these did Jochebed make a little ark or cradle: remembering, no doubt, how in the great flood of waters, God preserved Noah and his family, and birds, and beasts, and creeping things, in a great ark that took a long while to build. But a small one served Jochebed for her poor baby; she wreathed it of bulrushes, and daubed it over with slime and with pitch, that it might the longer float upon the water. And then, poor mother! she took her beautiful baby and laid him in that strange cradle; and Oh, if ever mother's heart was wrung with agony, hers must have been nigh bursting as she printed the last kiss upon his innocent face. Perhaps he smiled—and a baby's smile is so full of love and confidence. Perhaps he wept—and then, the mother's heart teaches her to take the baby to her bosom, not to put her from it. Perhaps he slept—Oh, peaceful sleep of infancy! and he might awake in such cruel torments too; for the river was full of terrible creatures, alligators, watching to crush and mangle, and devour the bodies of all who came within their reach. It would have seemed more merciful to whelm the child at once beneath the suffocating flood; but Jochebel had prayed, she had committed him to the Lord, and she was strengthened to wait the Lord's time, and to taste and see how gracious he is.

Behold now the poor baby in his tiny ark, set afloat on the great river. His mother could not bear that sight: she had placed him among the flags, which grew close by the land: and so hoped to prevent his being carried out by the stream, to perish alone, but I dare say she dreaded to hear him cry for nourishment; and so she went home to pray to her God, and left her daughter Miriam to watch what should become of the little desolate.

The daughter of cruel Pharaoh went down to the river, as was the custom in that country, to wash herself; and she and her maidens walked along the cool banks. At a little distance she saw something among the flags, and sent one of her maidens to fetch it. The ark of bulrushes was opened: and roughly awakened perhaps, from his deep quiet sleep, "Behold, the babe wept," and God gave such power to the baby's tears that they proved too strong for the decree of the mighty king of Egypt. The princess knew that decree, and said, "This is one of the Hebrew children."

While she looked with compassion upon the weeping infant, and no doubt was greatly perplexed what to do, Miriam stepped forward, and asked, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" The princess said, "Go:" and Oh how fleetly must young Miriam have run to call the best of nurses, the prayerful, faithful mother! and how *could* Jochebed conceal the overpowering joy of her heart, when her own, her lovely, her deserted babe was given into her hands by Pharaoh's daughter, with the charge, "Take this child and nurse it for me, and I will give thee thy wages." That must have been a night of thanksgiving in the house of Amram.

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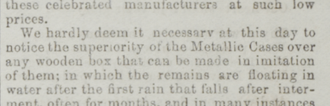

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EXTRA.

LOUISVILLE, KY., THURSDAY FEBUARY 8, 1866.

NARRATIVE OF THE KENTUCKY BOARD OF AID.

The following narrative was prepared originally for the eye alone of Mr. Garvin, the President of the Board of Aid, (he having been absent from the city at the time of and for some weeks after the organization was effected,) in order to give him in a tangible form, information which he could not well procure in any other way. He has requested us to publish it, believing that the facts it presents will prove interesting to the friends of the Board, and promote its objects; and we accordingly lay it before our readers, commending it to their attention.

WM. GARVIN, ESQ., President.

Respected and Dear Sir: I cheerfully comply with the request conveyed in your esteemed letter of the 5th instant, to give you a narrative of the important steps which attended the organization of the Kentucky Board of Aid, with information concerning certain documents of an official character, &c.

If my reply has seemed somewhat tardy, I know that your goodness will excuse it, when I tell you that my hands have been so filled with the blessed work of receiving the generous contributions of the friends of this enterprize, and forwarding them to our beloved brethren, that I felt reluctant to turn aside from that to attend to this, but now that the plans and hopes of this Board are in the hearts of thousands of the people of God all over this land, and their hands are daily bestowing of their means to promote its objects, I willingly address myself to the duty which your letter calls me to discharge.

If in doing this I give minute details, please to consider that it is a necessity laid upon me, in order to indicate the spirit and motive that prompted the work, and which I feel sure have accompanied it all along its brief but prosperous career.

Towards the close of November, 1865, I became much interested in the movement of the Episcopal Church in this city, which, in obedience to their General Convention at Philadelphia in October last, enjoining upon all their Dioceses in the States not devastated by the war, to take immediate action in supporting the "*Bureau of Relief*" organized for their Southern Clergy, &c., came before the public appealing for contributions to an enterprize, which they stated was in behalf of the "Clergymen of the South."

I soon discovered that our own people and the public generally, supposed it was a movement in behalf of *all* the ministers of the gospel in the South, without reference to denominational connection, and I quickly perceived that this misconception would make them exhaust their contributions designed for *all* of this class, upon the ministry of only *one*, and that one the very smallest of the leading branches of the Protestant Church in the South, so that the Episcopal Church in that section would be nourished and enriched by us, while those of our own "household of faith" would be struggling with "hunger and cold."

To prevent such a result, on the 24th of November, 1865, a brief communication appeared in one of our daily papers inquiring "who were meant in the advertisements of this enterprize by the Clergy of the South," &c. From the managers came a prompt answer, which relieved the public mind of all misapprehension, by showing that it was a movement designed for the sole benefit of the Episcopal clergy. Another writer, in an article (not touching upon the aforesaid inquiry, but evidently having it in his mind,) alluded to the "beneficent action" of the convention of his church, in framing measures of relief for their suffering brethren, and closed with this sentence, viz:

"*When other great Christian bodies shall exhibit a like spirit of fraternal union, and move in the same direction, the community will no doubt generously respond to iheir appeals.*" This coming from a member of another denomination, conveyed a rebuke; a deep reproach. It seemed to ask, aye it really did ask me the pertinent questions: "*Sir, has your church exhibited anything of a spirit of fraternal union? Has it taken a single step in this direction? Did your General Assembly, which met last May, hold out to the brethren of your faith in the South the olive branch?* Grief filled my breast and shame mantled my cheek, as I answered each of these questions, no, *no*, NO. This whole matter now became the absorbing interest of my heart, and I pondered over it continually. I felt that quick relief should be extended to our brethren in the South, but how it was to be done I saw not.

I planned a concert which I thought might raise a few hundred dollars, but at the very first step in this undertaking I learned that the Episcopalians designed closing their enterprize with such an entertainment, and as I was unwilling to place before the public a rival scheme which might conflict with theirs, I immediately gave up the idea. From the thwarting of this plan sprang the "Kentucky Board of Aid" in the following way, viz: On Monday night, November 27th, I wrote a few words which, through the kindness of the publisher of the Free Christian Commonwealth, appeared the following Thursday in that paper, under the head of "Aid for our Southern Pastors." In opening the subject, I referred to the suffering and privation known to exist among these brethren, and farther on I asked the question, "How shall food and raiment be given them?" Up to this moment I had not thought for an instant of an answer to this practical question. I had held no consultation with any one concerning the means to be used for accomplishing the work, outside of my own house. But in the twinkling of an eye the answer flashed across my mind, as if sent by a messenger from the skies, "Let every one of our congregations throughout the State immediately organize its Committee of Aid for our Southern Pastors, suggesting that they act as auxiliaries to a Central Committee to be organized in this city, &c.

It was an after-thought of my own to call it the "Kentucky Board of Aid." I liked the name. It was short, expressive, and I believed that our people in Kentucky would be pleased with it. My next step was to endeavor to enlist the sympathies of the ministers of our church in this city in the work, and as my own pastor was absent, I could not communicate with him. I therefore, on Tuesday evening, November 28th, waited upon the Rev. Jno. L. McKee, and brought the object before him. He cordially approved it, and assured me of his hearty co-operation. I took the liberty of proposing your name to him as President of the Board, to which he unhesitatingly assented. The next day, (November 29th,) I laid it before the Rev. Jno. C. Young, and he most kindly joined hands with me in the enterprize. Together we called on Mr. McKee the same evening, and there the organization was perfected, in the selection of officers representing our city churches. At this juncture I announced to them (Mr. Young and Mr. McKee,) that I sought no prominence in the work, that I was content to have been the humble instrument in God's hand, I trusted, of having conceived the plan, and that now I was perfectly willing to leave it with them, and retire to the position of a private friend and well-wisher. They both requested me to act as Secretary and Treasurer, and willing to do anything in my power to aid it, I accepted the position. It was at this conference that Mr. Young recommended a meeting of our United Congregations, to be held at the Second Church, on the evening of Thanksgiving day, which was immediately adopted. The enterprize was now brought before the public through advertisements in the daily papers, and friends sprang up for it on every hand, without distinction of parties.

Active preparations for our great meeting were also begun, and at the request of Rev. Messrs. McKee and Young, I wrote to the Rev. E. P. Humphrey, D. D., Rev. Robt. G. Brank, Rev. R. F. Bunting, Rev. Jno. M. Worrall, asking their attendance and participation in the exercises. I may here state that I was much gratified by the desire expressed by the persons who were co-operating with me, that our own pastor, Dr. Wilson, might be present on this occasion. I replied that he was still absent, and I feared he would not return in time for the meeting. From each of the brethren written to I received answers, warmly commending the enterprize, but owing to engagements incident to the day, they could not be present. The meeting took place at the appointed time, and was certainly a most interesting occasion. With its details you are no doubt familiar, and I need not here recount them.

A history of certain documents prepared by myself alone, in the service of the Board will conclude this letter.

The Rev. John C. Young supported the suggestion of a friend in New York, that our ministers here, address an appeal to the same class in New York city and elsewhere, in order to stir up co-operation, and in pursuance of this the appeal was issued, which you have seen in the form of a printed circular, signed by our city pastors.

In the composition of this paper, several facts and desires were equally prominent in my mind and heart, viz: there was the fact that suffering existed among these brethren, and that not confined to themselves alone, but it bore perhaps with greater weight upon delicate women and tender little children, their wives and offspring. Thence came the desire to relieve this condition—a desire which should be spontaneously awakened in the hearts of all men, under the dictates of common humanity; and which in the hearts of Christians professing to be constrained by the love of Christ, should manifest itself with a power and an enthusiasm, combining the attributes of the noblest humanity and the warmest Christianity. I stopped not to consider that these brethren were organized as a distinct branch of the Presbyterian Church. What mattered this? If the Presbyterians of Scotland, France, Holland, or any country in the wide world were suffering, would we not feel it alike our privilege and our duty to succor them? There was the fact that the people of the South were in the same condition as their pastors, and therefore could not support them; and that they were hungering for the "bread of life." How natural the desire that these pastors and people should resume their former relations, and all commence anew the work of the Master, that "His name might be glorified;" the saints built up in "the most holy faith," and sinners converted and added to the church of such as shall be saved.

Again, there was the fact that during the war MANY OF THE TEMPLES OF THE LORD GOD OF HOSTS, WERE BURNED TO THE GROUND. Others were occupied as Barracks or Hospitals, and despoiled of their furniture and appointments. In some cases even the vessels hallowed by the use of the people of God, in commemorating the Savior's dying love, and in the administration of the Holy Sacrament of Baptism were seized by ruthless and sacrilegious hands and borne away.

The questions came up, Will our Board of Domestic Misssions help these suffering brethren? Will our Board of Church Extension "repair these waste places of Zion?" I could not answer these questions affirmatively, and time was too precious, winter being at hand, to delay action.

From this point of consideration of the subject, it became plainly manifest that for the particular condition of affairs among our Southern brethren, there must be a particular effort made; first, to relieve them from hunger and cold; second, to help them rebuild, refurnish, and re-occupy their Houses of Worship. And I hoped that this effort would continue just as long as there was work of this kind to be done, and the Presbyterians of Kentucky and the Northern States would choose to aid in doing so, by giving of their abundance, according to the promptings God might put into their hearts. By this means there could be no collision with the Boards of our church; they would go on in the discharge of their regular and defined duties, while this organization would apply its efforts to the special work which called it into existence. The final fact was, that the attitude of our church before the world was peculiarly unhappy. The world reproached us and said: "The Presbyterian Church has forgotten the injunction of the Bible," "let brotherly love continue." Thus our influence for good was weakened and at variance with ourselves, we had become a "strife unto our neighbors," other denominations plucking from us members here and there, while "our enemies laughed at us among themselves." Hence the final desire that the Presbyterians of Kentucky and the Northern States might take hold of this work with such spontaneity of action, and newly awakened zeal for God and love to man, that the unhappy attitude of the church before the world might thereby be changed, and instead of being reproached by men, they would be compelled to bear witness of us, saying: "see how these Christians love one another." And I hoped God would use this instrumentality, so that strife would be hushed, wounds be healed, breaches be closed, and at length the Presbyterian Church, purified and reunited, would stand forth to her members—"FAIR AS THE MOON"—to other Christians "CLEAR AS THE SUN," and to the enemies of the great Captain of our salvation, "TERRIBLE AS AN ARMY WITH BANNERS."

The second official document of importance was the letter to the Southern General Assembly. The circumstances which called it forth, and attended its delivery, were as follows, viz: after the meeting of the 7th of December, in one of my conferences with the Rev's. Jno. L. McKee, and John C. Young, I mentioned that the Southern General Assembly would meet in Macon, Ga., on the 14th of December, and that it seemed to be an opportunity providentially afforded of disbursing promptly the monies already raised and to be raised. They both unhesitatingly assented to this, and requested me as the official organ of correspondence of the Board to write to the Assembly, inform them of what we had done, and ask them to co-operate with us in the work, so far as to receive our offering, and indicate some prompt way of disbursement.

I observed before that I wrote to the Rev. R. F. Bunting, of Nashville, inviting him to be present with us at our meeting. In his reply, he recommended that we send an agent to Macon, to obtain the assistance of the Commissioners present from each Presbytery, in the work of distribution." In pursuance of this suggestion, I waited upon the Rev. Jno. C. Young on Friday evening, December the 8th, and conferred with him concerning it, when we both agreed that the amount of money it would cost to send a messenger would be so great, that it of itself would go far towards supporting through the winter one of our Southern brethren; and as we should consult economy in all our transactions; and as we could probably secure our object by sending the letter by mail, it would be best to adopt the latter plan. I request you here to note that this conclusion presupposed an item of considerable expense in sending a messenger, and also the reliability of the mails. I must at this point, introduce the fact, that on the following evening, Saturday, December the 9th, my pastor the Rev. Dr. Wilson, got home from his journey to New York. You know as well as I of the bereavement he had experienced, and which was yet bowing him before the hand, which in love had afflicted him.

I can assure you, respected sir, that I would not have intruded upon such sorrow so soon after his return, while yet his heart was sore-wounded as any Father's would be, albeit Heaven had gained what he had lost; and while still his body was wearied with watching by the sick-bed and long journeyings, with any matter merely personal to myself. Reluctantly then I approached him, even with this cause, trying to encourage myself to do so, with the hope that God might bless it to him, in turning his mind through its instrumentality in some measure from his great sorrow. I need hardly tell you after this that our interview was not protracted. In less than thirty minutes I had rapidly told him what had been done, received his kind wishes for the enterprize and took my leave, almost upbraiding myself for what I feared had been an intrusion. The only other occasion when I waited upon him again was upon the following Sabbath night—Dec 18th, after service—when having learned that he would leave the city on the next day, I called upon him to submit the Pastor's Circular for his approval and signature. I obtained both, he signing it precisely as I had written it not one word being changed, added or subtracted. I then brought up the suggestion of Rev. Mr. Bunting before mentioned and his opinion concurred exactly with that of the Rev. John C. Young as above written. This completed my final conference with him and I returned immediately to my home to commence the work of preparing the letter to the General Assembly. Knowing well that this body of "Christ's Ambassadors" were the peers of any in this land or in the world, for piety and learning I deeply felt my disqualifications for the composition of a letter which would come before them as an official document and I wished fervently that the work had been committed to other hands; but with my Bible before me and a heart, I humbly trust, constrained by the love of Christ and the brethren, I addressed myself to the duty. Precisely as it was read to the Assembly, precisely did I write it. In the privacy of my own chamber while other men were sleeping I got several of the Apostles to help me (you will observe that out of its 28 lines 19 of them are Holy Writ) and I hope that they were not ashamed of my own lines for I think they helped me to write them as well as the others. Having secured their help I sought no other and if the work is not satisfactory you must blame them, not me. In four days from this date (Dec. 10) the General Assembly was to meet and I therefore had to use despatch. Monday evening (Dec. 11) I waited on the Rev. John L. McKee and had the pleasure of meeting, not only himself, but also the Rev. Dr. R A Lapsley of Alabama, an honored and beloved servant of God. In his presence I twice read to Mr. McKee the Pastors Circular which he approved and signed. I then read the manuscript of the letter to the General Assembly which both he and Dr. Lapsley were pleased to approve. In a pleasant conversation that then ensued embracing this whole subject Dr. Lapsley suggested the idea that such a letter concerning such a subject should be borne by a living messenger and remarked that he had been trying to get Mr. McKee to go to the Assembly and if he would consent to do so he could be its bearer. I caught eagerly at this suggestion and expressed my hope that he might find it in his power to go but heard from him with regret that it could not be.

An engagement calling Mr. McKee away I was left alone with Dr. Lapsley and in further conversation with him was so much impressed with the importance of his suggestion, especially as he was identified with the body to whom this letter was addressed, and also because he informed me that mail communications were not yet re-established and were very unreliable; and that this letter sent by mail might not reach the Assembly in time, that upon learning from him that he designed leaving for Nashville the next morning (Tuesday) and would probably go on to Macon, I arranged with him that I would have it prepared on the morrow and send it to him at Nashville, by express, whence he would bear it to Macon; or if he did not go, which was possible, he would forward it by some means to its destination. You will correctly infer from all this that I was now earnestly intent upon securing the sure transmission of the letter to the Assembly, and I took leave of the Doctor at an early hour to take prompt steps in carrying out my duty in the premises.

On reaching home I found a note from the Rev. Robert Morrison telling me that he would leave the next day (Tuesday) for Macon and that if he could serve the Board in any way it would afford him pleasure to do so. In this kind offer it seemed to me was a most happy removal of all the difficulties that attended the delivery of the letter. Brother Morrison was most pleasantly identified with this movement in having been the Secretary of the meeting on the 7th of December and rendered it a truly invaluable service in preparing for the press a detailed and highly interesting account of its proceedings from his own "short-hand" notes; and indeed in conjunction with the Rev's. McKee and Young and myself at the residence of the former on the afternoon of the day of the meeting helped to frame the order of its exercises. His going would not cost the Board a cent, was to be direct to Macon, and involved none of the contingencies which might arise in the case of Dr. Lapsley who possibly might not go on from Nashville and would then have to transmit the letter some other way, perhaps by mail, which has already been shown was a very uncertain means of communication. I therefore thankfully accepted it as a providential indication of the path of duty, immediately sought him out and asked him to bear the letter to the Assembly. His engagements made it desirable for him to leave by the morning train of Tuesday but at my solicitation he postponed his departure twelve hours and at 6 o'clock P. M. Dec., 12, 1865, he left on the Nashville cars with the letter printed on parchment in beautiful style officially signed and sealed. Mr. Morrison's connection with it was precisely the same, as would have been Dr. Lapsley's, Mr. McKee's or that of any other gentleman to whose hands it might have been committed. The third official document of a public character was a report published in the "Free Christian Commonwealth," Dec., 28, 1865, based upon the reception of the letter by the Assembly and their graceful acceptance of our offer. It is usual to publish such a report and I prepared it with the two-fold purpose of discharging an official duty and stimulating a prompt action on the part of such persons and churches as had up to that date delayed. Some no doubt were waiting to learn the result of the overture to the Assembly before taking any steps in the work. Of this I feel quite sure as it seems to have taken a fresh start from that time.

The answer of the Assembly through the Moderator and the letter of the Rev. J. Leighton Wilson, D. D., Secretary of the Domestic Missions and the Sustentation Committee and the effect produced upon the members of the Assembly at the introduction of the letter by Bro. Morrison, furnish altogether the best evidence of the fact that they received our offer of aid, as prompted alone by the love of the brethren in the Lord.

There are other official papers, such as letters which I wrote to ministers of our church, and to editors of Presbyterian journals.

Copies of all these and the manuscripts of all the official documents above referred to are on file among the papers of the Board and open to your inspection.

As this letter has already exceeded greatly the limits I supposed it would reach I desire in drawing it to a close to state that in the whole movement I hope I have been prompted only by love to God and man. In the conduct of my department of its business I have known no "party names."

With truth I can say that in its inception I "sowed in tears," for if any lover of the church will for days and nights, allow himself to think of the suffering of these brethren and the unhappy distracted condition of our Zion, he will experience somewhat the feelings of the Psalmist; when crying to God for Israel in distress he says, "Thou feedest them with the bread of tears, and givest them tears to drink in great measure." But thanks be to God, with equal truth can I say that I have "reaped in joy" for most heartily has this effort thus far been supported by the generous offerings of many of His children.

May it please Him to bless this work in making it in some measure a balm for the healing of wounds that fratricidal war has made and a means of upbuilding His cause.

Shall we not pray for the beloved brethren of the South, that He will "make them to hear joy and gladness that the bones He has broken may rejoice?" Also for our whole church in this stricken land?

"Return O Lord how long and let it repent thee concerning thy servants."

"O satisfy us early with thy mercy that we may rejoice and be glad all our days."

"Make us glad according to the days wherein though hast afflicted us and the years wherein we have seen evil."

"Let thy work appear unto thy servants and thy glory unto their children."

"And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us, yea, the work of our hands establish thou it."

Respected and dear Sir, as the work of human hands is never perfect, let us look to God for His divine guidance, that so we may be directed into His own right way; and as all good works His people have set their hands unto from even the beginning have encountered oftimes the opposition of men and continually the wiles of the Devil, so may we expect to meet with one or other, or both of these obstacles, but let us not thereby be discouraged, leaning upon God, "let us not be weary in well-doing: for in due season we shall reap if we faint not."

Praying that your useful life may yet be spared long to serve the church and your fellow-men, I remain your servant and brother in the bonds of our common faith.

JAMES H. HUBER.
Secretary and Treasurer.

LOUISVILLE, KY., January 26, 1866.

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

LOUISVILLE, KY., FEBRUARY 3d, 1866.

FIRST PRESBYTERIAN CHURCH.

A barrel of Salt from Col. Henry Dent,	$ 3 00
Dr. Samuel R. Wilson, by members of his Church	100 00
Andrew Graham	100 00
James M. Duncan	100 00
Chas. Miller	100 00
James H. Huber	100 00
R. K. White	100 00
W. F. Barret	100 00
Thos. H. Crawford	100 00
J. W. Kalfus	100 00
J. V. Escott	100 00

COLLECTIONS BY MRS. JOHN BELL.

Mrs. Patrick Pope	100 00
Geo. L. Douglas	100 00
Estate of James Garvin, dec'd	700 00
Wm. Garvin	100 00
Mrs. Jesse K. Bell	50 00
John B. Smith	50 00
Jos. T. Tompkins	50 00
Mrs. Anna Eliza Bell	50 00
Mrs. Sarah Garvin	50 00
Mrs. John Bell	25 00
Mrs. John Bell's Children	3 00
Mrs. Frank Bell	10 00
Mrs. Rowzee	10 00
Mrs. W. J. Anderson	10 00
Dr. Henry Miller	25 00
W. L. Breckinridge, Jr	25 00
Dr. Chas. M. Way	20 00
Mrs. Dr. Way	10 00
Mr. Russell	10 00
Dr. John Way	5 00
Mrs. D. S. Benedict	5 00
Mrs. Willett Owen	5 00
Mrs. John T. S. Brown	5 00
Mrs. Jno. Benedict	5 00
Mrs. Judge Oldham	5 00
Mrs. Dr. Thruston	5 00
Mrs. Dr. Galt	5 00
Mrs. Geo. Nicholas	8 00
Miss Lydia Meriwether	5 00
G. V. Raymond	5 00
H. S. Julian	5 00
John Sherley	5 00
Mr. Cochran	2 00
Mrs. W. J. Graves	5 00
J. & J. Stewart & Co., N. Y.	100 00
Thos Eakin, N. Y.	50 00
David Graham, Phila.	100 00
G. Spratt	50 00
Edward Wilder	25 00
Three friends in Indianapolis, Ind.	50 00
John W. Barr	25 00
Mrs. Maria Preston Pope	10 00
J. V. Harbison, Shelby Co., Ky.	20 00

COLLECTED BY MRS. W. H. FOX.

Waters & Fox	100 00
Mrs. W. H. Fox	50 00
Samuel Casseday	50 00
Jno. Faulds	25 00
Patrick Joyes	25 00
T. H. Crawford	5 00
Miss Rose Marshall	5 00
Mrs. Patrick Joyes	5 00
Chas. H. Bridges	10 00

COLLECTED BY ANDREW GRAHAM.

Watts, Crane & Co., N. Y.	100 00
W. H. Briarly	10 00
Eben Milton	10 00

COLLECTED BY JAMES M. DUNCAN.

O. K. King & Co., N. Y	100 00
Norton, Slaughter & Co., N. Y	100 00
Third National Bank, N. Y.	100 00
Bacon, Clardy & Co., N. Y	50 00
J. W. Mitchell	25 00
F. Leib	25 00
P. B. Atwood	25 00

COLLECTED BY J. H. HUBER.

Gilman, Son & Co, N. Y.	200 00
Calvin Ford, London, C. W.	10 00
W. Begg, London, C. W	2 80
Hall & Long	50 00
J. Mason	25 00
G. Forman, 10 cords wood, cash value	40 00
W. T. Hamilton " " "	40 00
Wm. H. Dix	10 00
Robert Ernst	10 00
Ben. Figg	2 00
F. L. Hall	5 00
W. P. Ledwich	5 00
Chas. D. Jacob	10 00
J. H. McCampbell, Jeffersonville	5 00
Walter M. Brown	5 00
Adams Express Co	27 50
Lady friend, Princeton, N. J	20 00
J. C. King	50 00
Dr. T. P. Satterwhite	50 00
A friend	50 00
W. J. Wilson	25 00
Alex. A. Casseday	25 00
Dr. Samuel R. Wilson	25 00
Mrs. Samuel R. Wilson	5 00
Miss Davies	5 00
Mrs. Dr. D. W Yandell	5 00
Mrs. Lee Buckner	25 00
	$4,458 30

SECOND PRESBYTERIAN CHURCH.

COLLECTED BY MRS. OWSLEY & MRS. WATTS.

Mrs. E. Fulton	$ 10 00
Mrs. Judge Nicholas	5 00
Mrs. Leggett	5 00
Mrs. Brigham	10 00
Miss Belle Quigley	10 00
Miss H. Quigley	10 00
Miss E. Quigley	10 00
Mrs. North	5 00
Mrs. Dr. Green	5 00
Mrs. Wat Wilson	10 00
Mrs. Parkhill	10 00
T. Walston	5 00
Mrs. Thos. Tracy	5 00
Mrs. J. P. Curtis	20 00
Mrs. L. Johnston	5 00
Mrs. J. W. Cooper	5 00
Anonymous	2 00
E. B. Owsley	50 00

COLLECTED BY W. W. MORRIS, D. C. HEISKELL, AND DR. W. H. GATES.

Dr. N. Green	50 00
W. W. Morris	25 00
Anderson, McCampbell & Co	25 00
Dr. Thos. E. Wilson	25 00
R. A. Watts	25 00
J. I Lemon & Co	20 00
J. F. Griffin	20 00
J. H. Cannon	20 00
S. S. Mark	10 00
J. H. Thomas	10 00
J. McCullough	5 00
J. W. Aldrich	5 00
J. W. Prather	100 00
Jonathan Ogden, N. Y.	10 00
Mrs. Tyler	10 00
Mrs. Curran Pope	10 00
G. W. Morris	100 00
Roland Whitney	50 00
Wm. Prather	25 00
Geo. H. Cary	25 00
Rev. Jno. C. Young	25 00
Hamilton Pope	100 00
W. B. Hamilton	100 00
J. F. Stone	20 00
Member of Dental profession, services	100 00
D. C. Heiskell, clothing—cash value	50 00
Jno. Homire	25 00
Jos. B. Kinkhead and Mrs. Dr. Short	100 00
Rev. S. Robinson, D. D., by members of his Church	100 00
Jno. R. Thompson	25 00
Dr. Jos. A. Moore	25 00
E. D. Kennedy, Capt. U. S. A.	25 00
	$1,447 00

CHESTNUT STREET CHURCH.

COLLECTED BY MRS. A. B. SEMPLE.

W. A. Richardson	$500 00
Kean, Steele & Co	50 00
R. F. Cook	50 00
Mrs. A. B. Semple	25 00
Mrs. E. W. Benedict	25 00
Brandeis & Crawford	25 00
Robert Atwood	25 00
Moore, Bremaker & Co	25 00
Scott, Davison & Co	25 00
Spratt & Co	25 00
T. & R. Slevin & Cain	25 00
A. V. Dupont & Co	25 00
Green & Green	25 00
Woodruff & Kean	25 00
S Barker & Co	50 00
Mrs. Prof. E. A. Grant	20 00
W. H. McKnight	10 00
E. W. Kennedy	10 00
D. L. McCampbell	10 00
J. L. Weller	10 00
J. Reamer	10 00
R. Usher	10 00
Mrs. W. M. Price	10 00
Mrs. G. W. Meriwether	15 00
H. Beckhurts	10 00
Mrs. Marks	5 00
Mrs. Jno. Milton	5 00
Mrs. Dr. Green	5 00
George Blanchard	5 00
J. C. Warner	3 00
Jno. Simm	5 00
Joseph Monks	5 00
D. B. Hutchings	5 00
R. Ronald	5 00
E. B. Nugent	5 00
John Cawein	3 00
Mrs. John B. McIlvaine	5 00
H. Fletcher	5 00
W. H. Dulaney	5 00
Cash, Anonymous	6 00

BY GEORGE HARBISON, JAS. TODD AND JOHN G. BARRET.

L. L. Warren	100 00
L. Richardson	100 00
James Todd	100 00
R. H. Woolfolk	100 00
General J. T. Boyle	100 00
J. G. Barret	100 00
Rev. J. L. McKee, by four members of his Church	100 00
A. B. Dean	50 00
Jacob Parsons	50 00
George Harbison	50 00
J. J. Harbison	25 00
W. Richardson	25 00
W. Ranney	25 00
H. W. Coed	20 00
S. P. Dick	25 00
Capt J. B. Bowles	20 00
T. B. Overton	25 00
Jacob Harbison	10 00
Joseph Werne	15 00
Robt H. Montgomery	10 00
H. Burkhardt	5 00
Anonymous	5 00
J. A. Miller	10 00
W. Murr	5 00
H. W. Wilkes	5 00
R. S. White	10 00
R. S. Miller	5 00
Dr. J. J. Speed	2 00
E. Needham	20 00
W. McCarrell	25 00
R. C. Armstrong	25 00
A. B. Semple & Sons	100 00
Otto Verheeff	50 00
	$2,429 00

WALNUT STREET PRESBYTERIAN CHURCH.

Jos Galt	50 00
Jos Galt, jr	1 00
Geo Galt	1 00
Dr. E. T. Polk	20 00
Jno Watson	10 00
D. McNaughton	25 00
Mrs. Holt	5 00
J. W. Heeter	10 00
Corrine Hoit	5 00
Mrs. Forree	2 50
Mrs. Long	1 00
B. F. Avery	100 00
Total	$230 50

PORTLAND AVENUE PRESBYTERIAN CHURCH.

D. McCulloch	$ 25 00
W. H. Troxell	25 00
Dav Duckwall	25 00
Rev. W. W. Duncan	10 00
Mrs. Jane McCulloch	5 00
Miss Hectorine McCulloch	5 00
Total	$95 00

MISCELLANEOUS.

Presbyterian S. S. Flemingsburg, Ky.	$ 13 12
Rev. E. Hart	5 00
Rev. Wm. Crome, West Pt. Iowa	1 00
David A. Day, Winchester, Ky.	7 00
Rev. E. Wurts	25 00
Frankfort Church	88 50
Flemingsburg Church	92 00
Taylorsville Church	75 00
Stanford Church	75 00
First Church, Lexington	41 50
Second Church, Lexington	557 70
Mt. Horeb Church	101 00
Nicholasville Church	116 00
Midway Church, in part	182 45
McAfee Church, Mercer co	147 25
Elizabethtown Church	30 00
Springfield Church, in part	91 95
Pleasant Grove Church	72 40
Mulberry Church	126 40
Richmond Church	100 00
Clear Creek Church, in part	12 00
Mayslick Church	70 00
Lebanon Churches	31 80
Goshen Church	85 55
Pisgah Church	121 00
Shelbyville Church	346 80
Big Spring Church	70 00
Hebron Church	40 00
Mt. Pleasant Church	10 00
Paducah Church	304 50
Bethel Church	50 00
Greensburg Church	30 00
Belmont Church	14 00
Lewisport Church	13 00
Bardstown Church, in part	163 15
Jeffersonville Church, Illinois	50 00
James M. Preston Burlington	30 00
Old Zed, Sleepy Hollow	20 00
B. F. Wells, Upper Aquebuque, N. Y.	10 00
Dr. J. W. Smelzer, Indianapolis	5 00
Rev. W. H. Woods, Indianapolis	5 00
Master Willie H. Woods, Indianapolis	1 00
Master Joe L. Woods, Indianapolis	25
Master Cortlandt B. Woods	80
Tilden & Co, New Lebanon, N. Y.	25 00
Rev. J. M. Farris, Chicago, Illinois	5 00
H. B. Mitchell, Mason, Illinois	2 00
First Presbyterian Church, Hartford Conn	10
Henry L. Young, Pough keepsie N. Y.	25 00
R. H. Beattie, Salisbury Mills, N. Y. (Family Contribution)	12 00
R. H. Collins, Cincinnati	25 00
Mrs S. S. Preston,	25 00
Lady (Anonymous) Cincinnati	10 00
A. Sympathizer, Ludlow, Ohio	5 00
Another Sympathizer, Ludlow, Ohio	3 00
Mrs. J. Frank Bell. Cedar Bray, Scott County, Ky.	4 00
Miss S. E. Bodinger, Forest Home, Boone County Ky.	20 00
Rev. Moses G. Knight.	10 00
Miss Fanny C. Desha, Cynthiana Ky.	5 00
Mrs. Hogue, Lebanon, Ky	5 00
Rev. T. H. Urmston	10 00
Thos D. Urmston	15 00
Mrs. W. T. Hughes, Lexington—cloth	25 00
A Friend in Columbia, Ky, clothing	40 00
U. S. Hotel—clothing	10 00
A WIDOWS MITE	1 00
Total	$3,729 12

RECAPITULATION.

First Presbyterian Church	$ 4,458 30
Second Presbyterian Church	1,447 00
Chesthut Street Church	2,429 00
Walnut Street Church	230 50
Portland Avenue	95 00
Miscellaneous	3,729 12
Grand Total	$12,388 92

The Treasurer adopts this method of accounting for the funds which have been received by the Board, as an established custom, and not as a mere display of the bounty of its friends. The "*Widow's Mite*" which closes the report, may be the most liberal offering of them all.

Of the above amount, $12,000 have been sent to our brethren, and if the givers could see the letters which have been forwarded, acknowledging this act of brotherly love, they would be truly thankful that God ever put it into their hearts to offer it. And they would stimulate others who have not yet cast in their portion to do it quickly and cheerfully. While the sum realized thus far is in itself considered, large and gratifying, yet when we remember that there are several hundred Pastors of our faith in the South, who with their families are suffering, and that many of their houses of worship cannot be occupied until repaired and refurnished, it will readily be seen that it falls very far short of what is needed. Read in this connection Matthew xxv chapter, verses 31–40.

He would take this opportunity of making thankful mention of Mr. Boyle and Mr. Heenan, Superintendants of the Telegraph Companies; Mr. Tyler, Agent of the New York Associated Press, and Adams' Express Company, for kindness extended to him in behalf of this Board. Also the Editors of the New York World, New York Observer, Cincinnati Enquirer, Free Christian Commonwealth, Louisville Democrat, Courier, Journal, and Union Press for kind notices of this work.

JAMES H. HUBER,
Sec'y and Treas'r.

Contributions received since February 3. will be acknowledged in next report.

If e'er to bless thy sons
My voice or hands deny,
These hands let useful skill forsake,
This voice in silence die.

We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear.

EXTRA.

FREE CHRISTIAN COMMONWEALTH.