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Historical Illustrations of the Effects of "Confounding what God hath sundered" in the Church of Scotland.

The Presbyterian Church Government, as set forth in the "Second Book of Discipline" was fully established by act of Parliament in 1592. For a century after, as is well known it had to keep up a struggle for existence, against the persistent endeavors now of Prelacy backed by the despotic Stuarts, now of Independency backed by the despotic Cromwell, to overthrow it; now triumphing in some general revival of religion and restoration of the truth among the people, now apparently extinct under the wasting and persecution of its bitter foes.

At length, seduced by "middle men" of political expediences—the Church of Scotland compromised in part the great principles which it had been asserting as *jure divino*, and developing more fully some seeds of error which lay hid in its original Constitution touching the sphere of the Civil Magistrate—was re-established by act of William and Mary in 1690, declaring "They do establish ratify and confirm the Presbyterian Church Government and Discipline; that is to say the government of the Church by Kirk-Sessions, Presbyteries, Provincial Synods and General Assemblies." And seventeen years after (1707) the act of Queen Anne "establishes and confirms the said true Protestant religion, and the worship, Discipline and Government of the Church, to continue without any alteration to the people of the land, in all succeeding generations. And more especially with advice and consent aforesaid, ratifies, approves, and forever confirms the fifth act of William and Mary, entitled an act ratifying the Confession of Faith and settling Presbyterian Church Government &c."

As illustrating the practical working of this establishment, we may cite the facts that the expenses incident to the meeting of the General Assembly are defrayed from a grant of \$2000 annually from the Exchequer, and \$7500 is allowed for the expenses incident to the attendance of the King or Queen's Commissioner. The repairing of churches and the erection of new churches are provided for by the landholders and inhabitants of a parish, the courts of law determining all questions of disagreement. The salary of the minister is paid in large part out of the "tithes" or titular right to the tithes from property originally stolen by avaricious Barons and court favorites from the confiscated property of the ancient monasteries &c., which at the period of the Reformation amounted to about one half the property of the Kingdom. The application of these "tithes" to present church purposes is under control of the Lords of

cite this Assembly of 1729. "It was a great deviation from constitutional law" said its apologist Sir Henry Moncrief, "but the times were difficult, and the scruples of many of the most popular clergy were as sincere as they were obstinate."

Of course having taken one departure from the Constitution, another still wider departure may rapidly follow. In 1732 the Assembly, directly in face of the Barrier Act of 1692, without asking the Presbyteries, enacted orders for the settlement of ministers when the nomination falls to the Presbyteries.

The result of this series of invasions of the first principles of Presbyterianism was a secession from the established Church, embracing ultimately one-fourth of the Scotch people, and a much larger proportion of the orthodoxy and living piety of Scotland, leaving that dead carcass of moderation and semi-Deism which later in the century became a stench in the nostrils of all true earnest Presbyterian people.

We have space only to cite from the records of the times the official history of this great secession so humble in its beginnings with four earnest ministers.

Says Sir Henry Moncrief, the apologist of moderation:

"The Assembly was no sooner dissolved than Mr. Ebenezer Erskine, minister of Stirling, began to sound the alarm against their enactment, as a gross encroachment on the rights of the people, on the constitution of the church, and, (what was much more serious,) on the laws and authority of Christ. On the 4th of June, 1732, a few days after the date of the act, he preached a sermon in the church in Stirling, full of inflammatory declamations; in which, after laying down in broad and unqualified terms, the *divine* right of the people at large to elect their own pastors, he roundly asserted, 'that those professed Presbyterians, who thrust men upon congregations without and contrary to the free choice their great King had allowed them, were guilty of an attempt to jostle Christ out of his government, and to take it on their own shoulders.' In the preface to this sermon, which he immediately published, he expressly applied these assertions to the act of Assembly in question."

"In October following, Mr. Ebenezer Erskine preached another sermon before the Synod of Perth and Stirling, in which he affirmed the same doctrine, in terms equally unqualified, and of equal keenness and asperity."

It would appear that Ebenezer Erskine was one of that unfortunate "vituperative" class of men, who being in earnest himself, tried, in the shortest method, to convey to the people the real questions at issue and the real nature of the Assembly's acts. The result was that a committee of Synod was appointed, similar to the McLean abortion in the last Assembly, to inquire into the "slanders" of Erskine:

"The committee, therefore, brought in their report to the Synod at its next session. The first remark on the sermon was, 'that he did not scruple to compare the ministers of the Church of Scotland to the priests and teachers of the Jewish Church, who crucified our blessed Savior.'"

2. "That those who have their call from heritors, and

reasons, protest, that we are obliged to make a *secession* from them, and that we can have no ministerial communion with them, till they see their sins and mistakes and amend them. And, in like manner, we protest, that it shall be lawful and warrantable for us to exercise the key of doctrine, discipline, and government, according to the word of God, and the Confession of Faith, and the principles and constitution of the covenanted church of Scotland, as if no such censure had passed upon us. Upon all which we take instruments, and appeal unto the first free, faithful, and reforming General Assembly of the Church of Scotland.

(Signed.) EBENEZER ERSKINE, WM. WILSON, ALEX. MONCRIEF, JAMES FISHER.

Thus was accomplished the first great secession from the Church of Scotland, driven out by the impossibility of preserving pure the Presbyterian system of their fathers, under such a subjection to the civil government. Unfortunately this great secession itself afterward was broken up into several fragments. But as against the theory of an established Presbyterian Church it is none the less powerful a testimony, as representing a secession of one-fourth of the body within twenty-five years of the final act of union with the State. Just a century afterward it will be remembered one half the remainder of the body was forced out as a testimony against the same un-Presbyterian principle which drove out Erskine and his friends.

For the Free Christian Commonwealth. The Bible supplies the Basis of Legal and Political Justice.

The noblest and strongest of all government is moral government. But it is the Bible that supports all the intelligent reverence for law and justice which constitute the foundation of such government. And just as this sacred book deposits its principles of truth, justice, and power in the hearts of men, so do they become the great bulwarks of national honor, strength, and prosperity. Contempt for justice and where this exists, it becomes a deadly poison floating in the veins of the Commonwealth and that the outworkings of this should be the most active villainies and most reckless indifference to all the great interests of communities is but the natural result of infidelity. Right laws, well supported, are the true safeguards of all States and nations. But all laws, however good are but mere mockeries when unsustained by public moral sentiment. Such laws stand or fall in the strength or feebleness of the popular mind. If that be invigorated with Bible strength, then law will have its proper reverence and execute its proper office. The Bible alone gives awe and sanction to an oath. It instills a sacred regard for legal rights and common honesty. It is the strongest defence of judge and jury against corruption, and imparts the highest respect and authority to all judicial proceedings.

they will as sure as God is just. All such agreements are of the nature of a national oath, and carry with them all the solemnities and penalties of such heights and depths of national guilt; and just so far as any party attempts to trample upon such compacts, either by direct force and violence, or by contrary and nullifying laws, or by refusing to execute the laws of the land, they commit national perjury and infidelity to the most sacred trusts committed to any people. This was Saul's crime, who then administered the government of Israel. Nor does it make the slightest difference whether the compact was made one year or a thousand years ago. National obligations are measured by the lifetime of a nation, just as the moral and political of a person here are measured by his lifetime here.

God employs nations to carry out his great, wise, and good designs to the world; and the great principle of their stability and prosperity is steady and abiding adherence to their own laws, treaties and agreements. If this be not so, then there is an end to all hopes of perpetuity in any nation. If parties may, at any time and under the aillatus of fierce passion and fanaticism, enstature themselves the judges of their own political and legal institutions, ignoring them at pleasure, and dashing the framework of government in pieces as a potter's vessel, then the nations of the earth will be tempest tost as in the riftings of an endless storm. And this is especially true in a nation like ours, with written constitutions, State and National; and if there be anything over which the providence of God may be presumed to preside with an especial care, it is surely in case of such instruments as these. And if that providence watched over a compact made by Joshua, with an insignificant tribe of Canaanites, and punished its violation so terribly so many centuries afterwards, how much more may we expect that God will fearfully punish this nation whose dishonest factions North and South are reading Constitutions to atoms and treating them as the most worthless and contemptible of things.

But when men ignore the wisdom and authority of Bible principles and examples, they have no guide and are in wandering mazes lost. They lose all sense and knowledge of national life, and national fidelity to national agreements and constitutions, and hence they forget or deny all national accountability to providential justice. If slavery was not too bad to have been put, by our great political fathers, into the Constitution of the United States, then it was not too bad for their sons to have kept it there until it should die out slowly and surely as Christ left it to die out in the Roman empire. But as the

ment and philanthropy of the New Testament, upon forcible now em- confessors, who doms have he vinitie

be crushed out. The people must put their foot upon those fires that are kindled in pulpits and blown into conflagrations by church courts. This country must learn to compare these men and their deeds with Christ and his apostles and their deeds. Let all men look at, and search deeply into the spirit and examples of the New Testament and see how many examples and how much of the spirit of our political and belligerent preachers are found there; no man will find even the shadow of such a thing there. Let them learn that Christ's kingdom is not of this world, and instead of its being a great war power on earth it is designed to bring all wars to an end; that Christ its head, is the Prince of Peace, and just as soon as this essential truth takes up its abode in the human heart, pulpit warriors and political preachers will no longer be tolerated.

Of all things on earth there is nothing so thoroughly of this world as war. Nothing can be more foreign to Christ's kingdom than it. Nor can anything be more directly or absolutely opposed to the nature and work of the ministry; and there is no more deplorable sight on earth than a wide raging war which has been blown into existence by them. If war exists at any time, it should exist in spite of the ministry and the Church and not by their origination, their aiding or abetting. The Church is put in this world to do such things and to publish and promote such principles of peace on earth and good will to men as will not only be safe, but the true interest of all men and all governments to follow. And to see a minister enter the pulpit, for which position he has no commission, except to preach the gospel, yet even there, on that forbidden ground, rousing the fires of war and rejoicing in its bloodthirstiness, is a shocking exhibition of human weakness infatuation and ministerial desecration. Nor do we speak of such things as limited to any time, place or people. It is all alike the work of satan, whensoever, wheresoever, or by whomsoever done. Its unseemly guilt and incongruous perversion of the word of God are the same in all ages and places; and taking human nature as it is, is it any wonder that such a course of things should breed scorn and infidelity on every hand?

AMICUS.

For the Free Christian Commonwealth. The Cry for Peace.

The position of affairs in the Church is extremely peculiar. There are large masses of the Presbyterian population, in thorough sympathy with the system of Ecclesiology contained in the Scriptures, and advocated by us, who to give their testimony for

true Presbyterians of the land. No quarter has been shown; no truce permitted; no compromise entertained for an instant. The white flag of peace has, under the pretext of fidelity to God, been trodden in the mire. Irresistible as the march of fate, and as remorseless, the Northern Presbyterians have gone onward to the achievement of their purpose. Who broke the peace? Who inaugurated war? Who have declined into error? Who, Assembly after Assembly, and Synod after Synod, maintain and renew the conflict? Shall no defence be made for God's truth, by those who are constrained by the love of Christ? Is he guilty of a breach of the peace who resists an invasion of the rights of Christians, based upon the Scriptures, to enjoy in the Free Christian Commonwealth of God, immunity from the intrusion of secularities and politics, either patriotic, so-called, or partizan, into her worship or government? There can be no peace until every man elects to go to his own proper place. The elimination must occur. Rest will visit our churches, when the people have the christian manhood to cease the effeminate cry for peace, irrespective of truth, when it is impossible to find it, and, in the fear of God unite with those of similar sentiments with themselves, and thus secure all the comfort and rest which sympathy and mutual confidence impart. Ephraim is, beyond all question, joined to his idols. It is absurd to suppose that the Church North will retract a jot or tittle of the papers she has boldly adopted by overwhelming majorities. Do Monfort or Stanton or their ally Robert J. Breckinridge, mean to retreat before Humphrey and W. L. Breckinridge? Will the "great North-West" surrender at discretion to Kentucky and Missouri? Or will Krebs and McLean and Schenck and Gurley (the oracular metropolitan) confess the error of their way to Smith and Baekus? Where is the sign of coming reformation? Where the prophet of repentance to whom these ecclesiastics are flocking to acknowledge their sins, and be baptized into the doctrine of the exclusive spirituality of Christ's kingdom? Will the coming Assembly rebuke its predecessors? On the contrary, in the present and abiding temper of the Church three things will unquestionably be done. (1.) Dire punishment will be visited upon those who have been ipso-factored; by self-adjusting, self-expanding, self-invented by Gurley, and chased by the political

For the Free Christian Commonwealth. The Sin of following and supporting Errorists.

In these times of trial, which search men's hearts and show what manner of material they are made of, it is essential to an honest conscience that each one examine himself thoroughly in the light of God's word, and it is essential to discriminate between a true and a false conscience. A conscience enlightened and resting on the word of God is one thing, while a conscience of mere feeling is altogether another. The one resting on divine principle, is permanent and safe, but the other is brief, mutable and false. Multitudes are ruined, and do vast mischief in the world, by what they call their conscience. They are for Paul, Apollos and Cephas, but not for Christ. These are good men, and they think well of them, and that is their conscience.

But the simple question is, what does the bible teach, and where does the example of Christ and his apostles lead? If all these are wholly and absolutely against the Church mingling and joining in quarrels of State, or in any way making herself a party to State affairs, then who has the right to overturn and to reverse this divine order of things? It can be done by no power on earth without great crime. There can be no denial of Christ more direct or absolute, than to reverse his teaching, and to ignore his example on this subject. We deny Christ whenever we deny his example and his doctrine. And whenever men take the Church out of his hands, and from being a kingdom not of this world, convert it into a military and political power, then no denial of Christ can be greater, more open, or more flagrant.

This conduct denies first the wisdom of Christ in making his kingdom an exclusively spiritual power on earth. It denies his power to hold his church in his own hands, and to conduct it upon his own divine principles. It exalts the State over the Church, by inviting it and giving it an opportunity to intrude upon, and to oppress the kingdom of Christ. It puts contempt upon Christ and his Apostles, as setting the Church and State wholly apart from him. It indoctrinates

Free Christian Commonwealth

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Advertisements: Not exceeding the character of the paper, will be admitted on the following rates:

Mr. Joseph V. Morton, of Shelbyville, Ky., has kindly offered his services in behalf of the Free Christian Commonwealth, in Shelby Co., and he is hereby authorized to accept for any money paid to him for the paper.

The Muhlenberg burlesque on the "Ipsos fact" order.

We publish in another column an account of the dissolution of the Muhlenberg Presbytery, by the pronouncement of a single member—and he a little stripling, recently advanced by his Presbytery as an evangelist!

The Synod of Kentucky adjourned on Tuesday, at 1 o'clock, to meet again, if needful, at the call of the Moderator.

A Letter from Synod. HENDERSON, Ky., Oct. 11, 1866.

I presume the readers of the Free Christian Commonwealth will expect to find a full and detailed account of the proceedings of Synod, and presuming that the editor will not be able, from the many duties he has to perform in Synod, to give a complete narrative of all that occurred, I will supplement his report with a running account of what transpired at and since the organization of the body.

Temporary Clerk: A motion was then made and carried, that Synod adjourn to meet Thursday morning at 9 o'clock.

At this point Dr. J. L. McKee called out that the Synod of Kentucky would come to order and proceed to the election of a Moderator.

The most difficult point to settle with this new Synod was where they should meet,—the Synod of Kentucky having just adjourned to meet in the Church on Thursday morning, at 9 o'clock.

The services were conducted by the Rev. H. Caldwell who supplies the church this year, and who had the assistance of Rev. James Naylor, of Middleburg, Mississippi.

The Pastoral Relation existing between Rev. C. P. Jennings, and the Church at Lafayette, Ind., was at the request of the pastor, and with the concurrence of the people dissolved.

Defeat of the French Rationalistic Liberals before the Council of State.—The result of the Presbyterian Elections of the Reformed Church of Paris was very damaging to the Liberals of the Ultra-Rationalist party.

The Immaculate Conception.—The pastoral literature of the French Episcopacy is being narrowly watched by the Journal des Debats.

PROSPERITY. THE FREE CHRISTIAN COMMONWEALTH, published weekly at Louisville, Kentucky, under the editorial management of Rev. STUART ROBINSON.

THE REV. A. C. HOPKINS reached here yesterday to enter upon his duties as pastor of the Church of the Christian, made vacant by the resignation of Rev. Dr. Dutton, on account of ill health.

UNION OF BAPTISTS AND INDEPENDENTS.—This subject continues to be much discussed in our English contemporaries.

Rev. R. Happersett, D. D., a member of the Presbytery of Stockton, California, died on the second of October, after a week's illness.

The number of students now enrolled at Union Theological Seminary, Virginia, is about twenty-five.

Rev. Robert McCoy has removed from Humboldt, to Pinson Tenn. Correspondents will please take notice.

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The Rev. John W. Pinkerton has accepted a call to the Presbyterian Church at Chillicothe, Mo.

A Baptist Chief.—By the death of John Ross, Col. Lewis Downing, one of the earliest converts of the Baptist Cherokee Mission, and for twenty years an ordained minister, becomes Chief of the Nation.

Among the strangers in the city last Sabbath, was the notable Rev. Dr. Palmer of New Orleans, who preached in Rev. Dr. Van Dyke's Church, Brooklyn.

A very singular and noteworthy omission, doubtless, in the lives of the Methodist and his friends.

There are only 216 Protestant Churches in this city, only 330 Sabbath Schools, of which only 285 are Protestant; only 64,000 communicants in our Protestant churches.

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In this book is contained the mature thoughts of the Author in his exposition of the Development of the scheme of Redemption, as revealed through the successive eras of Revelation.

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General Assembly Record, 1866. NOW IN PRESS.

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Wm. Knabe & Co's. Celebrated Pianos, together with my SCHOOL PIANO, the best low priced Piano in the market.

Mason & Hamlin's Celebrated CABINET ORGANS.

Bardston Female Academy. THE NEXT SESSION of this long established Institution will open on the SECOND MONDAY OF SEPTEMBER.

School Books! School Books!! The undersigned keeps on hand a full supply of SCHOOL BOOKS, and will be glad to receive the patronage of his friends in Kentucky and the South-West.

SHELBYVILLE FEMALE COLLEGE. THIS institution is located at Shelbyville, one of the most quiet, healthy, moral, and trade towns in the beautiful Bluegrass region of Kentucky.

BELLEWOOD FEMALE SEMINARY. THIS institution will be opened for the reception of Students on Thursday the 5th of SEPTEMBER.

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

SCHOOL FOR GIRLS. At Walnut Hill, Near Lexington, Ky. THE next Session of this school will commence on Monday, September 3d.

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

CALDWELL INSTITUTE, FOR YOUNG LADIES, DANVILLE, KY. THIS magnificent School Property, formerly in the care of Mr. Sloan, has been purchased by the Trustees of the Caldwell Institute for a term of years.

REMOVAL. DUVALL, KETCHUM & CO'S CARPET HOUSE. THE Carpet House of DUVALL, KETCHUM & CO., has been removed from No. 81, Fourth Street to

STEAMBOAT, HOTEL AND HOUSE-FURNISHING GOODS. With a complete stock of Rail, Passenger, and Sleeping Car Furnishings, which will be made and finished to order.

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Free Christian Commonwealth

BALTIMORE CORRESPONDENCE.

BALTIMORE, Oct. 14, 1866.

Dear Commonwealth: We have had an election in our city, which passed off peaceably, as about three-fourths of the voters are disfranchised. But I am not a politician and really care very little about the results of these contests. It occurred to me to-day that your correspondents from this part of the world, had not done justice to our Rev. Dr. Dickson, as none of them have thought it worth while to mention him. I should perhaps have passed him by also, if he had not manifested his zeal the other day in Presbytery. When the vote was taken upon the motion to accept the resignations or withdrawals of Dr. Bullock and Dr. Lefevre, the body seemed disposed to let them slip without breaking their bones. But Dr. Dickson objected. He thought Presbytery was "letting those gentlemen off too easily," and hinted at "grave charges" that were standing against them somewhere. He was quickly snubbed, and subsided. His zeal went out.

Now if my friend the Doctor, would like to have his memory refreshed, I will undertake to give him extracts from two of his own discourses; the first preached early in the war; and the other delivered when the Southern cause was expiring. If he will indicate his desire for chapter, verse and exposition, through your columns, I think I can accommodate him. The first sermon, allowing for difference of style, might have been delivered by either Bullock or Lefevre, and the second might have come from either Brother Cross or Brother Hays. In the latter case also due allowance must be made for style.

By the by, speaking of style, Brother Cross has a very winning kind of eloquence, peculiar to himself. The Methodist brethren are sometimes charged with taking a word, and using it up, finally consigning it to the subsoil. Such a word as "ignore" for example, gets riddled into fragments, in the course of a year. But Brother Cross has a penchant for the word "that." I counted eleven repetitions, each one emphasized, in one sentence. I was reminded of the plaintive speech of the woodsawyer, when he complained of the defects in the implement of his craft. "Of all the saws, that I ever saw saw, I never saw a saw saw, as this saw saw!"

Some ill-natured persons also object to a habit Brother Cross has, of buttoning his coat over his ample chest, with his left hand, during the delivery of his discourses. Doctor R. J. Breckinridge is the only other known man who has this peculiar mannerism, though he does it naturally and unaffectedly. As Brother Cross cannot be accused of preaching the same kind of sermons, he might be allowed this harmless imitation.

Brother Hays has a very impressive delivery also. As the great bulk of hearers are more impressed by manner, than by matter, he would be a very useful man if he could once deliver himself from Radicalism. If he likes to walk up street arm-in-arm with a sable brother, and enjoy the contact, he ought to do it at night, when thin skinned white people would not be scandalized. I don't know whether he ever allowed himself this particular enjoyment or not; I heard it asserted a year or two ago. He is conservative too, and desires to preserve peace in his church. For at a late election for Elders, he gave notice that if any should be elected who did not hold his peculiar political views, they would be expected to resign.

If you don't happen to like our particular type of Presbyterianism, it is because you have not lived in a progressive neighborhood.

When the military autocrat who governed Baltimore two or three years ago, was applied to and requested to send Messrs. Bullock and Lefevre "beyond the lines," he sent for one of these gentlemen, and told him that his ministerial brethren had preferred the modest request. Do you know whether any of those I have mentioned were engaged in that enterprise? Yours,

MONUMENTAL.

For the Free Christian Commonwealth, Presbytery of Muhlenburg. The Presbytery of Muhlenburg met at Ridgewood Church, in Henderson county, on the 6th inst., at 11 o'clock, and was opened with a sermon from Acts xx. 24, by Rev. R. K. Smeot.

The stated clerk being absent, and the roll not present, J. Woodbridge was designated temporary clerk, and proceeded to call the roll from the printed minutes of the General Assembly.

Every pastor was present except one, and all the stated supplies during the sittings of Presbytery. The attendance of elders was the largest for six years—nearly every church was represented. When the clerk reached the name of Rev. Alex. Rankin, Mr. R. arose and said, in substance, "I cannot answer to my name, as I do not consider this the Muhlenburg Presbytery, as you have called the name of a Declaration and Testimony man, and another one is on the ground. While I consider the action of the Assembly was wrong and

harsh, I must obey its order, and hence do not consider this a Presbytery. I make these remarks in the kindest spirit, and with no hard feelings against any one. There being no other ministers here to organize the Muhlenburg Presbytery with me, I must consider it dissolved, and withdraw from the house."

Be it remembered that the "Declaration and Testimony" man, whose name had been called, was not present, and it was supposed he would not be; and the one on the ground (J. W. McPherson) had agreed, for the sake of peace and harmony, to remain out of Presbytery for the time, and did not claim his seat until Mr. Rankin withdrew. The Presbytery proceeded immediately to business, and its session up to this time, Oct. 8th, has been one of unusual harmony and good feeling.

A kinder and more hospitable community, more sumptuous fare, and a warmer welcome, we could not have found anywhere. As you will be furnished with the minutes in a few days, I will close.

AN OBSERVER.

A very hard fact to digest. In a mild but very keen response to Dr. Backus' last letter, Dr. Adger among other things makes the following statement. We commend it to the consciences of the celestial brethren at the North:

"Let me state to you a fact. When General Sherman's army passed through Winooski a Captain Fuller and six others of that army robbed one of the elders of the Scotch Presbyterian Church there of an elegant silver communion set, the gift of a dying female member of the same, costing \$250 in New York, and having the noble name and the donor's name engraved upon each article. You will say this was a sacrilegious act of robbery. Now, concerning this fact a question would it make this case better, or would it make it worse, if I could go on and tell you that certain congregation of your body were that silver or communion set which Captain Fuller presented to them, and are now using it for their communion purposes, with those names of Scotch church and its dying sister staring them continually in the face as they eat the bread and drink the wine which set forth the body and blood of our Lord Jesus? Would not the receiving of this plate by a church be, in fact, a worse deed than was the taking of it by a rough soldier? And would not the holding of it, after the Winooski Church had asked for its restoration, be still worse than the receiving of it? Another question, if you are a member of a church that took that communion service, it had been one of your Church's missionaries, and he had held and used it in your Assembly's service; would that make it any better a case? Or, let me state another case. Suppose one of your missionaries in some heathen land were to possess himself of a dwelling house, and use it in your service—keeping a missionary school, say, in the basement of it—and suppose he should do this, forcibly, by the recourse to the power and authority of the government of the city, but against the will of its owner, and suppose the case should come before your Assembly, what course do you think that body would pursue with respect to the injustice so done by their missionary to that heathen man? How would you like to hear of your Assembly's withholding all censure of the missionary and the committee which supported him, while saying, 'It was the act of the government, not ours; or, 'Our missionary did it, not we?' Nay, how would you like to have them pass a vote commending the zeal, fidelity and efficiency of their agents in this business?"

Controversy between a Journalist and a Priest.

A curious controversy has recently taken place between a well known political writer, M. Gueroult, chief editor of the journal entitled *L'Opinion Nationale*, and a priest who has not disclosed his name. M. Gueroult had said that Protestantism renders nations more strong, more prosperous, more capable of expansion; whilst Romanism is to them a source of weakness, of humiliation, of ruin; and he quoted as an argument and illustration in favor of his position, the brilliant triumph of Prussia over Austria.

Our anonymous priest was outraged at this proposition; and, in a letter addressed to M. Gueroult, he inquired if differences of doctrinal opinions could produce such effects. "Is the doctrinal system of Oxford," he asked, "better adapted to form good soldiers, or skillful manufacturers, or intelligent agriculturalists, than are the articles of faith taught by the Roman Catholic Church?" M. Gueroult has easily replied to this objection. He has, with as much force as sagacity, established the point that what especially produces the superiority of Protestants over Romanists, is the exercise of the right of private judgment; which develops individuality, strengthens and augments the mental faculties, favors personal exertion, opens the way for progress, and consequently gives to any people a power of expansion which the Romanists can never equal. A man who does not think for himself, who commits to a priest the direction of his understanding, his conscience, his will, his whole soul, is he not, from that circumstance, liable to fall into a state of complete inertia? whilst the man who enjoys and uses his religious liberty possesses the elements best adapted for every kind of work, and for its improvement to perfection, in such sort that he becomes very superior to the Romanist, not only in domestic and social matters, but even upon the field of battle.

The anonymous priest has not again essayed to refute the reasoning of M. Gueroult. In fact, it is easy to prove, in France itself, in every district in which a Protestant population exists side by side with Roman Catholics, that the followers of the Reformation are, in general, more enlightened, more industrious, more persevering in their undertakings, and better circumstanced in a pecuniary point of view. I could instance a hundred towns and cities in France in which the Protestant minority possesses much more influence and wealth than the Romanist majority.—*Evan. Christendom.*

No man can avoid his own company, so he had best make it as good as possible.

Words in Season.

The gospel is held forth as a witness, record, or testimony concerning this great truth, that Jesus is the Christ, the Son of God, and that God hath given eternal life in Him to all who believe. Those who were sent to testify the gospel of the grace of God are termed witnesses: John Baptist came for a witness, to bear witness of the Light. The apostles were "chosen witnesses" to testify this truth unto the world. Not only so, but the Father, the Word, and the Holy Spirit are represented as three concurring witnesses to the same important truth; and hence it is termed the witness or testimony of God. The immediate design of all testimony or witness-bearing is to produce a belief of the truth of what is testified. This is the declared design of testifying the gospel. John came to bear witness of the Light, that all who through Him might believe.

Faith is described to be a belief corresponding to that which is spoken, testified, or preached. Abraham, whose faith is set before us as an example, "believed according to that which was spoken." Such also was the faith of the Thessalonians: "Our testimony among you was believed,"—and of the Corinthians: "So we preached, and so ye believed." We all know what it is to receive or believe the witness of men in the most important affairs of human life; and by this the Apostle John gives us an idea of that faith which the gospel requires, without making any difference whatever in the nature of believing, but only substituting the testimony of God in place of men's: "If we receive the witness of men, the witness of God is greater." We receive men's testimony by believing that they are true in what they declare; so he that receiveth his testimony, hath set to his seal that God is true. In the former case we believe men, in the latter God; but this difference respects only the object, the nature of belief being the same in both cases. The witness of God is greater than that of men; but this does not alter the nature of belief, but only increaseth the degree of it, by giving us greater assurance; for men are fallible, and may be deceived themselves, or wish to deceive us; but neither of these is possible with God, to whom omniscience and faithfulness are absolutely essential.

This knowledge and belief of the truth as it is in Jesus, though a duty incumbent on all who hear the gospel, is nevertheless the special gift of God, being the effect of divine teaching by means of the word, and peculiar to the elect; so that, whatever appearances there may be of it in false professors, they have not at bottom the same perception of the truth, nor that persuasion of it, upon its proper evidence, which real believers have. But, as we cannot discern the difference by the confession of the mouth, when that confession accords with the form of sound words, it is therefore necessary that true faith should be distinguished by its genuine effects upon the heart and life. As to its effects upon the heart, such is the important, interesting, and salutary nature of the saving truth testified in the gospel, for the chief of sinners, that it takes possession of the soul and affections, and becomes in the will the ground of its hope, trust, and reliance; the object of its desire, acceptance, esteem, and joy; and the principle of every holy, active, and gracious disposition of heart.

Unless we carefully distinguish faith from its effects, particularly on the point of a sinner's acceptance with God, the important doctrine of free justification by faith alone will be materially affected. The Scriptures pointedly declare that God justifies sinners "freely by his grace, through the redemption that is in Jesus Christ," and that this justification is received "through faith in Christ's blood." Faith in this case is always distinguished from, and opposed to the works of the law; not merely to the ceremonial law which was peculiar to the Jews, but of that law by which the knowledge of sin, which says, "Thou shalt not covet," and which requires not only outward good actions, but love, to every good disposition of heart both to God and our neighbor; so that the works of this law respect the heart as well as life. The distinction, therefore, between faith and works, on this subject, is not that which is between inward and outward conformity to the law; for if faith is not in this case distinguished from, and opposed to our conformity to the law, both outwardly and inwardly, it cannot be said that we are justified by faith without the deeds of the law; or that God justifieth the ungodly. Faith indeed, as a principle of action, worketh by love; but it is not as thus working that it is imputed for righteousness; for it is expressly declared that righteousness is imputed to him that worketh not, but believeth on Him that justifieth the ungodly. "It is of faith, that it might be by grace; and grace and works are represented as incompatible with each other; for to him that worketh is the reward not reckoned of grace, but of debt." Now, when men include, in the very nature of justifying faith, such good dispositions, holy affections, and pious exercises of heart as the moral law requires, and so make them necessary (no matter under what consideration) to a sinner's acceptance with God, it perverts the apostle's doctrine upon this important subject, and makes justification to be at least "as it were by the works of the law."—*Christian Treasury.*

Critical Position of the Roman Sec.

In the midst of the grave events which have recently taken place upon the European Continent, the Franco-Italian treaty of the 15th Sept. has been almost entirely forgotten. Nevertheless, that has resolved faithfully, to execute this convention, and that the General-in-Chief, M. de Montebello, and the officers placed under his command, are making their preparations for departure.

If this information is correct, Pius IX. will very soon find himself face to face with the greatest dangers. It is obvious, on the one hand, that the army of the Pontifical States, composed of ill-disciplined adventurers, cannot oppose any serious resistance to the will of the population. On the other hand, Austria is beaten, and the Papacy cannot expect any assistance from the Government of Vienna, which has much difficulty in preserving itself from utter ruin. Lastly, the Italians, animated at this moment with strong passions, and swayed by the revolutionary influence of Garibaldi, are probably not disposed to be very forbearing in relation to the Papal See.

Pius IX. and the cardinals are consequently very uneasy, and a singular piece of news is being circulated in the French press. Some correspondents from Rome affirm that, at a solemn meeting of his most devoted counsellors, the Pope proposed to address to all the Roman Catholic States of Europe an Encyclical, half religious, half political, upon the situation of the Papacy; and, at the same time, to offer to Napoleon III. a sort of protectorate or temporal supremacy over Rome, as in the time of Charlemagne, a thousand years ago! Thus the Emperor of the French would become, in some sort, King of Rome; and the Sovereign Pontiff, desiring, above all things, to be protected against Italian democracy, would abdicate, or remit into the hands of the ruler of France a great portion of his power.

I relate this story without guaranteeing its truth, but it has found some credit with our journals; and, in any case, it proves that, in the eyes of devotees themselves, the Papacy is reduced to the last extremity. Even should the news be true, it is very doubtful if the Emperor would consent to accept such a proposal. It would greatly irritate the Italians; it would displease the other Roman Catholic Powers; and what would he gain by this pretended temporal sovereignty over the Pontifical City? We are no longer in the times of Charlemagne. The ideas, the customs, the institutions of the mediæval age can never return. In spite of his new title of Protector of the King, Napoleon III. would experience constant difficulties, and be involved in ever recurring contests with the ecclesiastical authority. Should he yield to the requirements of the Pope, he would be despised. Should he resist them, the priests would regard him as a tyrant. In either alternative, he would run the risk of losing much, and would gain nothing.

Mr. Selwyn turned to the little girl, who had colored up at her brother's praise. "And are you Annie? I am glad to hear you are a good girl, and manage so well when your mother is away. Your father says you've done what you could; that's high praise, Annie. Think you that one day the like words will be addressed to you by one far greater than any earthly father? Are you doing, little Annie, what you can for Him who died for you? He does not require of you more than you can give, or expect of you more than you can do; but He does want you to love Him, and then, constrained by that love, to do what you can for Him. Should not you like to hear Him, on the last great day, say of you, as He did of Mary, 'She hath done what she could?'"

The child raised her eyes to the kindly face before her. "Yes, sir; indeed I would like to hear Jesus say that of me." "Then, Annie, begin now to work for Him; serve Him while it is called to-day; 'the night cometh, when no man can work,'"—and so saying, Mr. Selwyn slowly retraced his steps homeward.

The world said the Hon. Mr. Selwyn was a strange man, unlike other people, holding peculiar views, and if by peculiar it meant Christian views, and if by unlike other people it meant immensely superior to the generality of them, then it formed Mr. Selwyn, for a more earnest, kind-hearted Christian gentleman never lived. He had resided a great deal abroad; but, succeeding to a great estate on the death of his father, he settled there shortly before the time we write of.

Some wonder there was, no doubt, when it was known that the new owner was a man not ashamed to confess his Master in heaven, nay, loving Him so much himself, that he could not but speak of Him, and commend his service to all around him, whether young or old. Alas! alas! that so many professed servants of that great Master serve Him so coldly, as to make any who are zealous in his service objects of wonder!

Long and thoughtfully did little Annie ponder over the words Mr. Selwyn had spoken; and over and over again she seemed to hear the words, Are you doing what you can for Him who died for you? The next evening the children crowded with joy round their mother, and welcomed her return; and Annie heard her father tell how pleased he had been with her in her mother's absence; and her commendation with the words, 'She hath done what she could.' Very happy she felt as she saw her mother's look of pleasure. All the little troubles were forgotten now. The approbation of those she loved had more than made amends for all; but amidst all, Annie kept wondering if, in the day, the great day that Mr. Selwyn had spoken of,—the Lord Jesus would say of her, before his Father and the holy angels, 'She hath done what she could,' and ere she slept that night, when all in the small house were quiet, she sent up to heaven an earnest prayer, that from henceforth the Lord would give her grace to live and work for Him.

"A word in season, how good it is!" Never on earth may Mr. Selwyn know the effect of his conversation with the little girl in the wood, but at the last day he will know; and, we doubt not, the Saviour he so faithfully serves will declare, before an assembled world, that he "hath done what she could."

Readers, are you doing what you can? Annie Ross's motive, in all she did for an earthly parent, was love. Let it be also your motive for doing all you can for your Father in heaven.

The Rev. Mr. McChyne, whose meat and drink it was to work for his Master all the day, gives, amongst other reasons why Christians should do all they can for their Master, this one, that Satan does all he can against Him.

All can do something; and, if they love Christ, will love to tell others of Him, to speak of Him, and strive in all things to please Him,—honoring Him before all men, even as Mary did, when she broke the box of costly ointment and anointed Him, amidst the sneers of some who loved Him not.

"We all must speak for Jesus, The aged and the young, With manhood's fearless accents, With childhood's trusting tongue. We all must speak for Jesus, His people far and near; The rich and poor, on land and wave, The peasant and the peer."

able to help the mother she loved so dearly, and let her get a few days' rest. As the day wore on, Annie found she had enough to do. Troubles would arise, the boys quarreled now and then, and little Mary fretted for her mother; and then there was supper to get ready, and by that time little Annie was tired; but still she did not give way. The mother would have managed things better, no doubt; but certainly Annie had done what she could.

The time passed quickly, and it was wonderful how well all got on. The days were bright, and the children spent many hours in the wood gathering wild flowers, and never wearied listening to the gentle cooing of the wild pigeons, or watching the beautiful pheasants with which the wood abounded. Rabbits were there also in numbers, and many a merry squirrel peeped down at the children as they played below the trees.

The day before her mother's return, Annie was seated in the wood close by the cottage, knitting, with the children playing beside her, when she saw a gentleman coming along, with a gun in his hand. The children recognised him at once as their father's master, Mr. Selwyn. He was walking alone, apparently engrossed in thought; but, on seeing the children, accented them kindly, and, addressing Annie, asked if her mother was at home. On making out, from her reply, she had been away for some days, and would not be home till to-morrow, he was turning away, when a sudden thought seemed to enter his mind.

"Who takes care of you all, and manages the house for your father, in your mother's absence?" he asked.

A couple of little voices answered him: "Oh! Annie does, sir; she does everything, and famously too. Father says so,—not so well as mother, of course; but he says 'she has done what she could.'"

Mr. Selwyn turned to the little girl, who had colored up at her brother's praise. "And are you Annie? I am glad to hear you are a good girl, and manage so well when your mother is away. Your father says you've done what you could; that's high praise, Annie. Think you that one day the like words will be addressed to you by one far greater than any earthly father? Are you doing, little Annie, what you can for Him who died for you? He does not require of you more than you can give, or expect of you more than you can do; but He does want you to love Him, and then, constrained by that love, to do what you can for Him. Should not you like to hear Him, on the last great day, say of you, as He did of Mary, 'She hath done what she could?'"

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RICHMOND ECLECTIC MAGAZINE, RELIGIOUS AND LITERARY.

To be published monthly, the first number in October. This Periodical will contain the choicest selections from the British Quarterly, Monthly, and other periodicals of standard merit; thus presenting in a cheap, convenient and attractive form whatever is most worthy of perusal and preservation in the entire field of foreign literature. Nothing sectarian will find a place in the Religious department, and while articles of a sectional character will be excluded, at the same time nothing shall be introduced which is out of harmony with the convictions and sentiments of Southern readers, with reference to the interests, rights, and institutions of the States they inhabit. Each number will contain about 100 octavo pages, double columns, printed in clear type, on fine paper, with bull covers; the 6th and 12th numbers furnished with index and title page. Terms: \$4 a year—in advance; \$5 if payment is deferred for six months; \$6 if for a longer period. Subscribers sending their names may remit the money by mail at the time, or on the receipt of the first number, as they may prefer. Orders are solicited promptly and without waiting for agents.

We offer to any one who will act as agents the following terms: For every five subscribers sent to us, the agent shall be entitled to a sixth copy for one year. Any person sending names, and transmitting payment for the same, either before or when the first number is received, may retain \$1 for each subscriber. When it is remembered that the field for the Eclectic Magazine embraces all classes and Christian denominations, and is almost wholly unoccupied in the Southern country, these terms present very liberal offers of remuneration to well qualified agents.

MOSES D. HOGUE, WILLIAM BROWN, Address—"Richmond Eclectic Magazine," Box 452, Richmond, Va. The following gentlemen have kindly united in recommending the proposed publication: W. S. BRIDGES, Editor of the Exchange Magazine, which is neither sectional or sectarian, but which will be a repository of what is best in foreign periodicals, such as is subscribed in the Prospects of the Editors, in whose taste and judgment we have the highest confidence, will supply a manifest want, and furnish our people with a healthful and instructive literature. We trust that the proposed undertaking will meet with a general appreciation and patronage.

JAMES A. DUNCAN, Editor of Richmond Christian Advocate. D. S. DOGGETT, Editor of Methodist Episcopal Church. J. J. FLETCHER, Editor of the Standard. A. B. DICKINSON, Editor of Religious Herald. J. L. BURROWS, Editor of the Baptist, Richmond, Va. GEORGE WOODBRIDGE, Editor of Monumental Church, Richmond, Va. C. MINNIGRODE, Editor of St. Paul's Church, Richmond, Va. W. H. MCGIFFEY, Professor of Moral Philosophy University of Va. R. E. LEE, Editor of Washington College. B. S. EWELL, President William and Mary College. W. M. SMITH, President Randolph Macon College. J. M. P. ATKINSON, President Hampden Sidney College.

Missouri Medical College, ST. LOUIS. REORGANIZATION.

THE REGULAR LECTURES IN THIS INSTITUTION will commence the first of October, and continue until the first of March. Faculty: JOSEPH N. McDOWELL, M. D., Professor of Surgery. JOHN S. MOORE, M. D., Prof. of Theory and Practice of Medicine. JOSEPH N. McDOWELL, M. D., Prof. of General Descriptive Surgical Anatomy. W. M. McPHERSON, M. D., Prof. of Materia Medica and Therapeutics. J. H. WATERS, M. D., Prof. of Physiology Pathology, and Clinical Medicine. JAMES C. CRYSTIAN, M. D., Prof. of Chemistry and Pharmacy. B. F. SHUMARD, M. D., Prof. of Obstetrics and diseases of women and children. JAMES C. NIDDELL, M. D., Demonstrator of Anatomy. Fees for the lectures (each Professor \$15). \$105, Matriculation fee \$5, Demonstrator's Ticket \$10. Graduation fee \$20. JOSEPH N. McDOWELL, M. D., Dean, Office No. 25 North Fifth Street, and at the College, cor. of Eighth and Gratiot, July 12.

Hampden Sidney College, VIRGINIA.

THE EIGHTH SECOND SESSION OF THIS COLLEGE will commence on Thursday, the 6th of September, and close on Thursday, the 15th of June. Hampden Sidney is situated in Prince Edward county, Virginia, 7 miles from Farmville, on the South Side Railroad, and within a few hundred yards of Union Theological Seminary. Faculty: Rev. J. M. P. ATKINSON, D. D., President, and Professor of Moral Science and Political Economy. CHARLES MARTIN, A. M., Professor of Greek Language and Literature. LEWIS L. HOLLADAY, Professor of Physical Science. WALLER BLAIR, A. M., Professor of Latin Language and Literature. COL. BELLAHAW KEMPER, Professor of Mathematics. All necessary expenses, (including Board, Tuition, Fuel, Washing, &c.) to Students not having use of Scholarships, amount \$300.—to those entering on the 1st of September, for only \$250. For further information, address the undersigned, at Hampden Sidney, Prince Edward county, Virginia. J. M. P. ATKINSON, N. B.—Private instruction in Modern Languages will be given by one of the Faculty, long resident on the Continent of Europe. Aug. 16-100.

The Southern Presbyterian Review

CONDUCTED BY an Association of Ministers in Columbia, South Carolina. Just issued, VOLUME XVII, NO. 1. Contents:—Buckle's History of Civilization; The Beautiful Life and Times of Dr. Spring; The General Assembly; Critical Notices. TERMS.—THREE DOLLARS per volume—Single Numbers, ONE DOLLAR. Postage paid by the publishers when subscriptions are paid in advance. Ministers of the Gospel, and others, who shall obtain five new subscribers, and remit the regular price (\$5 each), will be entitled to a copy of the Review for one year, and if they so prefer, fifty cents for each new subscriber. Money sent at Publisher's risk. All communications should be addressed to REV. JAMES WOODROW, COLUMBIA, S. C. Sept. 4. Aug. 16.—31

J. V. ESCOTT, 68 Main Street, between Second and Third, Louisville, Ky.

MANUFACTURER OF PIER AND MANTEL MIRRORS, PORTRAIT AND OTHER FRAMES In Gilt, Rosewood, Oiled Walnut, &c. IMPORTER OF

French and American PAPER HANGINGS, FRENCH AND AMERICAN WINDOW GLASS, LOOKING GLASS PLATES; PHOTOGRAPHIC GOODS, in all its branches; SPLENDID OIL PAINTINGS; CHROMO ENGRAVINGS AND LITHOGRAPHS; ARTISTS MATERIALS, &c., &c. Schools furnished at wholesale prices. Goods entirely new. May 24th.

Two New Books, By the Author of the Schonberg-Cotta Family.

Winifred Bertram and the World she lived in,..... \$1 75 Mary the Handmaid of the Lord,..... 1 25 ALSO, BY THE SAME AUTHOR, Chronicles of the Schonberg-Cotta Family,..... 1 50 Diary of Mrs. Kitty Trevelyan,..... 1 50 The early Dawn,..... 1 50 Sunday School Edition of the above three, each,..... 1 00 The Song without Words,..... 1 00 Cripple of Antioch,..... 1 25 Martyrs of Spain,..... 1 25 The Two Vocations,..... 1 25 Tales and Sketches,..... 1 25 Voice of Christian Life in Song,..... 1 50 The Three Warnings,..... 1 25 The Black Ship and other Allegories,..... 1 25 Wanderings over Bible Lands and Seas, 1 25 Any of the above, sent by mail, postage paid, on receipt of the price.

A. DAVIDSON, 95, Third street, near Market, Louisville, Ky. West Troy, N. Y. Sept. 7, 1865.

SLAVERY, AS RECOGNIZED IN THE MOSAIC CIVIL LAW.

Recognized also, and Allowed in the Abrahamic, Mosaic and Christian Church, Being one of a Series of Sabbath Evening Discourses on the Laws of Moses, BY REV. STUART ROBINSON. For sale by A. Davidson, 303 Third street, Louisville—Price 50 Cts. It will be sent by mail pre-paid, on receipt of the price.

D. C. HEISKELL, MERCHANT TAILOR, NO. 40 MAIN STREET.

HAS on hand a very large stock of Cloths, Cassimers and Vestings, which he is selling at greatly reduced prices, and to which Strangers visiting the city will find it to their interest to give him a call. May 10-11.

GEO. W. MORRIS, J. M. HEATH.

GEO. W. MORRIS, WHOLESALE GROCER, AND DEALER IN Foreign Fruits.

113 Main Street, North side, between 3d and 4th, LOUISVILLE, KENTUCKY. Where can be found at all times a large and well assorted Stock of choice goods, embracing a greater variety than is usually kept in houses in this line of business here or elsewhere. City and country merchants are invited to call and examine for themselves before making their purchases. Feb 8

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

WOULD invite the trade to examine his Stock, which he will sell at the lowest prices, consisting in part of—Sole Leather, Pad Skins, Upper Leather, Embossed Leather, Bridle Leather, Saddlery, Bits, Buckles, Harness Leather, Saddles, Bridles, Skirting Leather, Harness, Trunks, Carriage Makers' Materials, &c. Feb 8

CRAWFORD & SALE, WHOLESALE DEALERS IN COAL OIL LAMPS.

Lamp Fixtures of all kinds, Lanterns, Chandeliers, BURNING AND LUBRICATING OILS, No. 280 Main Street, between Seventh and Eighth, Louisville, Ky. Aug. 5—6m

THEOLOGICAL SEMINARY, COLUMBIA, S. C.

THE regular session of this institution will commence on the third Monday (the 17th day) of September next. Students desiring to enter the Seminary are requested to communicate with the Faculty as early as practicable. GEO. H. HOWE, Chairman of Faculty. July 26, 1866.

Union Theological Seminary, PRINCE EDWARD COUNTY, VA.

THE SESSION OF 1866-7, begins Sept. 10th, 1866, and continues eight months. THE FACULTY NOW CONSISTS OF: Rev. SAMUEL B. WILSON, D. D., President, and Professor of Pastoral Theology and Evidence. Rev. B. M. SMITH, D. D., Oriental and Biblical Department. Rev. R. L. DABNEY, D. D., Professor of Systematic and Polemic Theology and Sacred Rhetoric. Rev. THOMAS E. PECK, Professor of Church History and Government. This Seminary belongs to the General Assembly of the Presbyterian Church in the United States (South) and is under the care of the Synods of Va. and N. C. It proposes to give a gratuitous, but thorough course of Theological Education to all young men having the ministry in view, who are Protestants, and who provided they bring sound evidence of Christian character and capacity. The buildings are handsome and commodious, affording suitable rooms for charge, for forty students, and are placed in a healthy climate and neighborhood, accessible by South Danville Railroads. The necessary expenses are about \$140—Fees \$18—Washing \$10—Contingent Expenses for the ministry of our country, whose pecuniary means are not adequate to such a course, are needed in their studies. Post Office address is 113 North Second Street, Louisville, Ky. Faculty to be elected the first Monday of August in all times by sole headship of Jesus Christ, and the exclusively spirit filled, and the entire independence of Church and State, and the maintenance of holding the things apart from the political and political concerns, that the advantages of learning can be secured, true Christians, in every opinion touching such opposed by candor, that which we are convinced will find neither sympathy or opposition. Aug. 16.—31

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CASH paid for orders attention given to orders. June 25—3m.