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Margaret Murray

Our Letter from Ireland.

LONDONDERRY, Oct. 12, 1867.

Oftentimes events remarkable only for their insignificance, are the pivots upon which the destinies both of individuals and nations turn. Such, 179 years ago, was the closing of the gates of Londonderry. When 13 (thirteen) hot-headed apprentice boys, set aside the commands of the city council and in defiance of their order, bid the soldiers of King James begone, as they stood before the walls demanding an entrance in his name and by his authority.

It would be unnecessary to plead any excuse for describing this town. Its history has become one of the brighest memories in the annals of Protestantism, and a mention of its heroic defence brings a blush of pride to the Anglo-Saxon race wherever found. Many trace to its successful resistance, the permanence of William III, on the throne of England, from whom religious and political freedom was at last for the time being secured, and who founded on a secure basis, those institutions and principles which have so largely contributed to the glory and renown of the British Empire.

The town is situated on the river Foyle, just where it enters the Lough, of the same name. Destroyed in the struggles during the reign of James I, the site of the ancient city, together with several thousand acres, was granted to the various corporated companies of London, who still hold the land and by liberal terms with their tenants have not only become popular landlords, but have succeded in bringing their possessions into the highest state of cultivation. The city has not increased greatly in the number of its inhabitants, for it has hardly doubled since the siege. Long since, the narrow circuit contained by the ancient walls has been ignored and the houses spread out on the surrounding eminence; but the tenderness and attachment for the older portion of the city has not in the least decreased, and now, every year, loyal speeches and civic processions commemorate the anniversary of the closing of the gates.

Although nearly two centuries have passed since the ravages of war devastated the city of Londonderry, there are not wanting reminders of the terrible scenes once witnessed beneath her walls. With a pious care the ramparts have been preserved, "nor would any plea of health or convenience be held by the inhabitants, sufficient to justify the demolition of that sacred inclosure, which in the evil time, gave shelter to their race and their religion."

The wall is more than a mile in length, and it has been graded and filled up in such a manner as to become a favorite promenade. "The bastions have been turned into little gardens," and here and there among the flowers, will be seen the venerable pieces of artillery which sent leaden-coated bricks on their murderous errands of destruction. The gates are still in repair, and less than 50 years ago were partially rebuilt. One, a triumphal arch to William III, is exceedingly beautiful. But all five stand as they were in 1689, and serve as the places of egress and ingress to the antique part of the town.

The inhabitants of Derry (as it is here called) are by no means remiss in paying honor to their departed heroes. On a part of the wall which stood the heaviest fire during the siege, rises a pillar of great height. The summit is crowned with a statue of the Rev. George Walker. In one hand he holds a Bible, and with the other points toward the ocean, from which he had so often promised succor. Upon the base is a lauditory inscription, and far up the sides, the names of those who bore a conspicuous part in the glorious struggle; while their graves have been sought and marked in a manner worthy of the cause in which they died.

The Cathedral is still the principal attraction. Its broad tower, upon which was planted the guns of the garrison, and which bore the brunt of many severe cannonading, has given place to a graceful steeple. Within these walls the eloquent minister of the famishing townspeople, during the 105 days of the terrible struggle, pointed their thoughts toward the God of battles; and more to the religious enthusiasm engendered here than to physical bravery, is to be attributed the determination and indomitable courage which brought them through so many difficulties. It was from the tower of the Cathedral that the English fleet was first descried; and, as if in answer to prayer, it was as they came from evening worship.

The Cathedral yard contains the graves of those who fell in the contest, and the building itself is filled with relics of former glory. In the entrance, is a large shell, one of the many fired into the town, and two flag staffs hang over the alter, which were taken from the French troops engaged on the side of King James. The banners have crumbled to dust, but have been replaced by others, the work of the ladies of Ulster.

Not far from Londonderry, situated on a commanding eminence, is Magee College, an Institution under the control of the General Assembly of Ireland. The money for the building was left by a widow lady of Dublin, and amounted to more than one hundred thousand dollars. The location of the College was productive of a good deal of acrimonious discussion. Belfast, as the center of Presbyterianism, demanded it; and besides, the Theological Seminary was already there, and the division would require the services of two sets of Professors, when the whole work could be done by one faculty. The College yearly turns out about twenty ministers, and has in addition other facilities for young men pursuing the Arts course, necessary to a commencement of the Divinity one. Most of the students however, seek a Degree in some of the Universities, and then return to take up the Theological Curriculum.

The country around Derry, as all Northern Ireland, is largely Presbyterian. A Scotchman and his descendants seem naturally to incline to Church government by Presbytery. Certainly it accords with his love of freedom, and gives him that liberty and participancy in ecclesiastical matters necessary to his happiness in and enjoyment of spiritual concerns; and, although more than two hundred years have elapsed since the planting of Scotch colonies, the religion of the fathers is that of the children.

Here in Ireland we have religious animosity in a greater degree than any other land. It is one race and religion against another. Whenever the dominant party celebrate their past victories, it reminds the native that his is a conquered race, that another rules in the land of his fathers, and that a stranger with a different faith has usurped his place in this fair isle. Mankind instinctively pay honor to the valor of their ancestors; but here its tendencies to awaken slumbering animosity are so great that a wise legislation forbids it. Nowhere in the world are laws enforced with more rigor than in Northern Ireland; and we will venture to assert that among Anglo-Saxons there are nowhere laws which so violently trench upon the domain of reserved liberty.

To allay the strife and hate incidental to the proximity of antagonistic nations, the English Parliament have enacted laws which not only forbid processions with certain concomitants (fife and drums), but they go farther, and forbid the use of party expressions. If a Catholic damns an Orangeman, he is fined or imprisoned; or if a Protestant damns the Pope or the emblems of Catholicism, he pays a like penalty.

So far does religious bias enter into all the relations of life, that employers avoid servants of a belief different from their own. The two parties rarely if ever forego even in marriage (the most sacred of all relations) their ecclesiastical prejudices. Magistrates must be appointed of both parties; and even this does not prevent the most glaring perjury. Each side accuses the other of favoring its partisans; and from frequent revelations, the charge must sometimes be well founded.

After three hundred years of this wrangling, 'tis useless to add that the numbers relatively adhering to both religions show no change, although yearly more than a quarter of a million Irishmen, despairing of righting their real and imaginary wrongs, leave their native land, and seek a home on the shores of our famous Western world.

Irishmen and Scotchmen have each many noble and exalted characteristics, but they were never made to live together in a pent-up land such as this. Although they are descended from a common origin, their hopes, aspirations, and characters are too widely different for them to live amicably as neighbors. The individuals who carry on this strife are no worse than others of the same species, but circumstances have so placed them as to develop qualities which, in others, are rarely called forth. The experiment fully demonstrates that different men require different institutions, and that the peculiar laws of one people can never be effective when introduced among another.

All this is painful to the heart of Christians. There's very little "good will to men" here, unless they profess the same form of Christianity. Perhaps it may be asked when will a better state of feeling pervade this people? Never, we fear, until the ceaseless tide of emigration leaves only one faith, or until men cease to differ in matters of religion. The tendency of legislation is now toward the disendowment of the Established Church. Some declare this will prove a panacea for the nation's woes. If so, right-thinking men will rejoice at the measure. Great as the wrong of taxing nine-tenths of a people to support the religion of the other tenth may appear, we fear it will not eradicate the evil. It lies deeper than that. It's a war, as we said before, of one race and religion against another race and religion, and the evil will continue so long as such elements of discord exist.

It is better to lose this world's goods by speaking the truth, than to gain them by speaking against it.

Longing after heavenly things prevents lingering after earthly things. Heavenly longing prevents earthly lingering.

For the Free Christian Commonwealth.

The Doctrine of Christ.

I find distinctly, decidedly, unmistakably recorded in my Bible these words: "Whosoever transgresseth and abideth not in the doctrine of Christ, *hath not God*. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

There is nothing said here about abiding in the doctrine of Christ until the nineteenth century; though it is customary for the stupendous intelligences of these latter days to assert that the human race has passed the immature period, and have outgrown the need of biblical precepts and doctrines. They cannot, with dignity, carry burdensome doctrines which they cannot understand. "The Bible says so," is child's talk to them. "It is unreasonable." "We stultify our own powers if we blindly accept these doctrines."

And hence the fatal, terrible delusion of "human ability"—a starvation doctrine, withering, scorching, desolating, consuming to gauntness, and yet fatally fascinating to men, because they would rather be saved in any way under the heavens but that one way, which would shear them of all self sufficiency. There is something illimitably false in the notion that men and measures are to work out the redemption of man; that the rapidity with which mighty events and changes hurl themselves upon the race demands a radical change in *theology*. Yet the idea prevails.

Liberalism and Pelagianism proclaim the absurdity of the orthodox faith, and invite men "to a reasonable religious life, where no such frightful doctrines as hell and endless punishment find a place." In public assemblies; in hundreds of so-called evangelical churches, we find the doctrine of Christ (which strips the raggy righteousness from our wretched, sinful selves) either entirely ignored, or treated with ridicule and contempt. If you announce that you are a true Old School Presbyterian in general society, you will be looked upon as a theological curiosity, or as a Rip Van Winkle when he found his way to the smart, garish, Yankee village which had supplanted his ancient town. Indeed, you hear frequently, and hear from the lips of friends whose counsels you value and respect, the expression, "Old School Presbyterianism is dying out." They might as well say that the doctrine of Christ is dying out. This wavering and wandering is looked upon with unrestrained joy by the Universalists and Unitarians. They assert that the orthodox do not believe their own creeds; an opinion which, in the present moral status of orthodox churches, is somewhat justifiable.

Blessed be God! there are many, very many yet, who believe that, as the glorious work of creation and the laws which govern created things cannot be improved by human progress or wisdom, so the Word of God, its precepts and doctrines cannot be improved one iota by the faulty reasoning of earth's philosophical religionists and reformers. Again and again have these subtle enemies, particularly the advocates of human ability, arisen in solid phalanxes to make war on the Lamb. St. Augustine, Peter Waldo, Luther, Zuingle, all fought this lying spirit, armed with tests of the doctrine of Christ.

That holy doctrine plainly teaches, that we are poor, guilty, lost creatures. We are saved by the infinite mercy of our God, abounding through the Son. That Christ's righteousness is imputed to us, and our sin-stained souls are washed white in the blood of the Lamb, who was 'wounded for our trangressions."

He presents us to the Father, "holy and unblamable and unreprovable in his sight." "It is of grace, *not of works*." That we are totally depraved by nature, and the neglect of the great salvation exposes us to the "fiery indignation" and the "everlasting contempt." That the Holy Spirit is the Regenerator, the Sanctifier. The foundation of these truths is laid in the eternal heavens. Nothing can shake them. They have saved millions of souls; they will continue to save poor, wandering sinners, and bring them back to a Father's house, till time shall be no more.

Now we can bless God that we have a sure test wherewith to try the spirits, whether they be of God. If in any way the improved religion, the Broad-church theory, conflicts with the statements above made, we must not only shun it, but *make vigorous war upon it*. If Cox or Beecher or Beman or James tell us they have an easier way, a more reasonable way, it is false. If they tell us that "Christ did not suffer the curse of the law, nor any part of it;" that "imputed righteousness is imputed nonsense;" that "faith is reckoned to us as our righteousness;" that "God proposes, man accepts, and this is the whole of it;" that "man has innate ability to keep the law without divine aid;" that "our obligations are limited by our ability;" that "regeneration is neither a miracle nor a mystery, but the simple persuasion of a man to correct his mistakes and live a reformed life;" when they tell us these things, as James, Duffield, and others have, in sermons and commentaries, we must take up our test and try them "whether they be of God."

They will be found antipodal to truth. They will be found to have been uttered by erring men, who are trying to bolster up this weak, corrupt, and vile human nature, and, in spite of itself, make something good out of it. They are enemies of our King.

Calvinism and Pelagianism will ever be apart. The New School doctrines will not bear the test of the New Testament theology. The truest progress is the progress of *retraceal*—a retraceal which leads the wanderer back as a little child to the clearly-defined doctrine of Christ. Old School Presbyterians! do not dream of union on any other basis than a hearty agreement on this same doctrine of Christ. Calvin drew his theology from the ancient Piedmont churches, which were founded by Paul on his journey to Spain. The Paulician theology is precious with Christ—it is the "doctrine of Christ." What a glorious antiquity! What a line of martyrs and confessors, reaching even to the Cross of Christ!

"He that *abideth*—hath."

May the God of our fathers help us, in these days of wavering and conflict with error, to be so "rooted and grounded in the love of Christ," so constrained by the love of Christ, that we may be impregnable, and boldly avow our undying attachment to the living truths which have come gloriously down to us from our God. G. C. C.

The Statutory Church History of Scotland.

No. 3.

The Church of Scotland, under the Confession of Faith enacted by Parliament, Aug. 17, 1560, and under the form of government set forth by the Church in 1580, in the Second Book of Discipline, and substantially enacted by Parliament in 1592, existed for the half century immediately following the enactment of 1592, without any lawful meeting of its Church courts, until the change of political affairs and the great revival of 1638. Then began the arrangements for the union of the Scottish Presbyterians and the English Puritans, with a view to uniformity of religion in the two countries. And this under the semi-political alliance under the solemn League and Covenant. The result was the Westminster Assembly of 1643, and the Confession of Faith proposed by that Assembly, which was laid before the General Assembly of Scotland in 1647, and, with certain reservations and explanations, adopted. So far as the *Church* of Scotland was concerned, this became thenceforth the Confession in place of the *State* Confession of 1560; although this Westminster Confession was not formally recognized by the act of Parliament until after the Revolution in 1690.

It is important to compare the ratification of the Westminster Confession by the General Assembly of the Church of Scotland with the ratification by Parliament, near half a century afterwards; since the difference between the two ratifications became subsequently the issue involved in the struggle between the Free Church and the State. It will be perceived that the General Assembly of 1647 made two reservations. First, that the acceptance of the Creed should not commit them to any other form of Church government than that already established in Scotland. Secondly, that the Assembly did not accept, so far as it militated with the Church's independence or in any sense contrary thereto, the following clause in the 31st chapter of the original Westminster Confession—"*Of Synods and Councils*"—the same which the American churches have also modified, to-wit:

"As magistrates may lawfully call a Synod of ministers and other fit persons, to consult and advise with about matters of religion; so if magistrates be open enemies to the Church, the ministers of Christ, of themselves, by virture of their office, or they, with other fit persons upon delegation from their churches, may meet together in such assemblies," &c.

With these explanations, we present, first, the act of the General Assembly of 1647, ratifying the Westminster Confession; second, the subsequent ratification by act of Parliament in 1690; third, some very curious notes of minutes of Parliament, and also of King William, on the subject of establishing the Presbyterian faith and order in Scotland, as found in the notes of Innes' Law of Creeds, in which may be discovered the germ of the subsequent difficulties in and secessions from the Church of Scotland, down to the disruption in 1843:

Act of the General Assembly approving the Confession of Faith, 27th August, 1647.

A Confession of Faith for the Kirks of God in the three kingdoms, being the chiefest part of that uniformity in religion, which, by the Solemn League and Covenant, we are bound to endeavor: And there being accordingly a Confession of Faith agreed upon by the Assembly of Divines sitting at Westminster, with the assistance of Commissioners from the Kirk of Scotland; which Confession was sent from our Commissioners at London to the Commissioners of the Kirk met at Edinburgh in January last, and hath been in this Assembly twice publicly read over, examined, and considered; copies thereof being also printed, that it might be particularly perused by all the members of this Assembly, unto whom frequent intimation was publicly made, to put in their doubts and objections, if they had any: And the said Confession being, upon due examination thereof, found by the Assembly to be most agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk: And, lastly, It being so necessary, and so much longed for, that the said Confession be, with all possible diligence and expedition, approved and established in both kingdoms, as a principal part of the intended uniformity in religion, and as a special means for the more effectual suppressing of the many dangerous errors and heresies of these times; the General Assembly doth, therefore, after mature deliberation, agree unto and approve the said Confession, as to the truth of the matter (judging it to be most orthodox, and grounded upon the Word of God); and also, as to the point of uniformity, agreeing for our part, that it be a common Confession of Faith for the three kingdoms. The Assembly doth also bless the Lord, and thankfully acknowledge His great mercy, in that so excellent a Confession of Faith is prepared, and thus far agreed upon in both kingdoms; which we look upon as a great strengthening of the true Reformed religion against the common enemies thereof. But, lest our intention and meaning be in some particulars misunderstood, it is hereby expressly declared and provided, That the not mentioning in this Confession the several sorts of ecclesiastical officers and assemblies, shall be no prejudice to the truth of Christ in these particulars, to be expressed fully in the Directory of Government. It is further declared, That the Assembly understandeth some parts of the second article of the thirty-one chapter only of kirks not settled, or constituted in point of government: And that although, in such kirks, a Synod of ministers, and other fit persons, may be called by the magistrate's authority and nomination, without any other call, to consult and advise with about matters of religion; and although, likewise, the ministers of Christ, without delegation from their churches, may of themselves, and by virtue of their office, meet together synodically in such kirks not yet constituted, yet neither of these ought to be done in kirks constituted and settled; it being always free to the magistrate to advise with Synods of ministers and ruling elders, meeting upon delegation from their churches, either ordinarily, or, being indicted by his authority, occasionally, and *pro re nata*; it being also free to assemble together synodically, as well *pro re nata* as at the ordinary times, upon delegation from the churches, by the intrinsical power received from Christ, as often as it is necessary for the good of the Church so to assemble, in case the magistrate, to the detriment of the Church, withhold or deny his consent; the necessity of occasional assemblies being first remonstrate unto him by humble supplication.

Act ratifying the Confession of Faith, and Settling the Presbyterian Church Government (*Act* 1690, *c.* 5).

Our sovereign lord and lady, the king and queen's majesties, and three Estates of Parliament, conceiving it to be their bound duty, after the great deliverance that God hath lately wrought for this Church and kingdom, in the first place to settle and secure therein the true Protestant religion, according to the truth of God's Word, as it hath of a long time been professed within this land; as also, the government of Christ's Church within this nation, agreeable to the Word of God, and most conducive to the advancement of true piety and godliness, and the establishing of peace and tranquillity within this realm; and that by an article of the Claim of Right it is declared that Prelacy, and the superiority of any office in the Church above presbyters, is, and hath been a great and insupportable grievance and trouble to this nation, and contrary to the inclination of the generality of the people ever since the Reformation, they having reformed from Popery by presbyters, and therefore ought to be abolished. Likeas, by an Act of the last session of this Parliament, Prelacy is abolished; Therefore, their majesties, with advice and consent of the saids three Estates, do hereby revive, ratifie, and perpetually confirm all laws, statutes, and Acts of Parliament made against Popery and Papists, and for the maintenance and preservation of the true Reformed Protestant religion, and for the true Church of Christ within this kingdom, in so far as they confirm the same, or are made in favours thereof. Likeas, they by these presents ratifie and establish the Confession of Faith, now read in their presence, and voted and approven by them, as the public and avowed Confession of this Church, containing the sum and substance of the doctrine of the Reformed Churches (which Confession of Faith is subjoyned to this present Act.) As also they do establish, ratifie, 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, ratified and established by the 114 Act, Ja. 6, parl. 12, *anno* 1592, entitled, Ratification of the Liberty of the true Kirk, &c., and thereafter received by the general consent of this nation to be the only government of Christ's Church within this kingdom: Reviving, renewing, and confirming the foresaid Act of Parliament in the whole heads thereof, except that part of it relating to patronages, which is hereafter to be taken into consideration-

1. *Extracts from the Minutes of the First Parliament of William and Mary* (*Second Session, May* 1690).

23 *Maii* 1690.

The Act concerning Church Government twice read. The narrative of the Act being again read, moved, that the religion and the Church might be joined in one clause, or that the clause "as it was established of a long time" may be left out; for, by the law lately, Episcopacy was joined with the religion, and in practice many of the ministers preached erroneous doctrine.

Answered, that there was a necessity of a standart, the Confession of Faith; and though there have been attempts against the religion or erroneous practices of some preachers, yet there was never general profession, practice, or establishment against the doctrinal part now ordered to be left out.

Moved, that the Act of Succession be nominatim excinded, and that all Acts be rescinded in so far as they are inconsistent with the religion and Church government.—Agreed to. And that there be a particular Act concerning the Act of Succession brought in.

And that the Confession of Faith of Westminster be engrossed and subjoined to the Act.—Agreed to. The Act of Parliament 1592, anent Church government, read.

Moved, that it might be cleared that the king's commissioner be present at the Assemblies, and that the Assembly be prohibite to make any Act contraire to the standing laws of the kingdom—the questions to be, whether the Act 1592 be approven as to all points, except the patronages, which are to be further considered.

Ane other draught of ane Act brought in and read.

26 *Maii* 1690.

After calling the rolls, the Confession of Faith read. The Act for Settling the Church Government read. Agreed, that mention of the Larger and Shorter Catechisms be left out of the Act.

The approbation of the foresaid Confession of Faith being put to the vote, it was approven.

Moved, that the approbation of the Confession of Faith may be as it was approven by the General Assembly 1647.

Answered, that this were contrair to the vote approving the Confession as read—the Confession as appoven by the Assembly containing some differences. The clause relative to the Assembly 1647 left out.

28 *Maii* 1690.

Questioned, that in the draught of the Act read there is no mention of the Act of the General Assembly 1647. Answered, that last diet that clause was ordered to be left out. Which amendment was again owned. Ordered that it be read, "the only government."

2. *Letter of the King to the Earl of Melville, transmitting the King's Remarks on the Church Government.*

WILLIAM R.

Right trusty and right entirely beloved cosin and councellour, wee greet you well. Wee having considered the Act anent Church Government, have returned the same, and the alterations wee have thought proper should be made in it. However, wee leave you some latitude, which wee wish you may use with as much caution as you can, and in the way will tend most for our service.

Given under our royall hand at our court att Kinsington, the 22d of May 1690, and of our reign the second year.

W. R.

3. *His Matie.'s Remarques upon the Act of Settling Church Government in Scotland, which, together with some Reasons designed for the clearing of it, and Answering those Objectons that might be made against it, was sent to him by my Lord Commissioner.*

WILLIAM R.

1st, Whereas it is said that the Church of Scotland was reformed from Poperie *by presbyters without Prelacy*, his maty. thinks that tho' this matter of fact may be true, which he doth not contradict, yett it being denyed by some who discourse much of a power that superintendents had in the beginning of the Reformation, which was like to that which bishops afterwards had, it were better it were otherwise expressed.

2d, Whereas it is said that their maties. doe ratify the Presbyteriall Church government *to be the only government of Christ's Church in this kingdom;* his maty. desires it may be expressed thus,—to be the government of the Church in that kingdom established by law.

3d, Whereas it is said that the government is to be exercised by sound Presbyterians, and such as for hereafter shall be owned by Presbyterian Church judicatories, *as such;* his maty. thinks that the rule is too generall, depending as to its application upon the opinions of particular men; and therefore he desires that what is said to be the meaning of the rule in the reasons sent to him, may be expressed in the Act—viz., that such as shall subscribe to the Confession of Faith and Catechisms, and are willing to submit to the government of the Church as established by law, being sober in their lives, sound in their doctrine, and qualifyed with gifts for the ministry, shall be admitted to the government, and his maty. doth judge that the following declaration might be a good test:

I, A. B., do sincerely declare and promise that I will own and submit to the present government of the Church, as it is now by law established in this kingdom, and that I will heartily concur with and under it for the suppressing of sin and wickedness, the promoting of piety, and the purging of the Church of all erroneous and scandalous ministers; and I doe also assent and consent to the Confession of Faith and the Larger and Shorter Catechisms, now confirmed by Act of Parliament, as the standard of the Protestant religion in this kingdom.

4th, Whereas it is desired to be enacted that the generall meeting of the ministers doe appoint visitors for purging the Church, etc., his maty. thinks fitt that, for answering even those objections, which the reasons sent to him with the Act doe suggest may made against this method, that what in the mentioned reasons is expressed by a *may be*, as to the concern of his Privy Councill in that matter, and the presenting of the visitors to the commissioner, that he may see they are moderate men, be plainly and particularly enacted.

5th, As to what concerns the meeting of synods and generall assemblyes, his maty. is willing that it should be enacted, that they meet at such and such times of the year, and as often as shall be judged necessary, provided always that they apply to him or his Privy Councill to know if there be any inconveniency as to publick affairs in their meeting at such times, and have his allowance accordingly; and that in all their generall assemblies, a commissioner in the name of his maty. be there present, to the end that nothing may be proposed but what merely concerns the Church; and in case anything relating to the civill government, or that is prejudiciall to it, should be there proposed or debated, the said commissioner may give a stop to it till he has acquainted the Privy Councill, and received their direction in it.

6th, Whereas it is desired to be enacted, that the parishes of those thrust out by the people in the beginning of this revolution be declared vacant upon this reason, *because they were put upon congregations without their consent*, his maty. desires it may be so expressed, as may be consistent with the right of patrons, which he thinks he hath the more reason to desire, because in the reasons sent up with the Act, it seems to be acknowledged that this procedure is extraordinary and not to be drawn into consequence.

7th, The king thinks fitt, that the clause from line 30 to 54 be absolutely left out as unnecessary, being merely narrative, and the Act concerning supremacy being now repealed.

His matie.'s resolution to be candid and above board in what he does; and his desire, that what is now granted by him to the Church may not be uneasie to him afterwards, do incline him to have the above-mentioned amendments in the Act.

It is his matie.'s desire, that such as are of the Episcopall persuasion in Scotland have the same indulgence that Dissenters have in England, provided they give security to live peaceably under the government, and take the oath of allegiance

W. R.

It will be perceived that the Parliament expressly refused to ratify the Confession as ratified by the General Assembly of 1647; and that King William from the first maneuvered to put the Scottish Episcopalians back into the Presbyterian Establishment.

We shall next present the final Act of Settlement—the great "Act of Security" at the union of Scotland with England in one Parliament in 1707.

For the Free Christian Commonwealth.

Theological Seminaries.

Have Theological Seminaries ever been of any essential value to the Church? This may appear to be a singular question to ask at this time of day; but singular or not, it is one which is worthy of some consideration. But to answer this question we may inquire, 1. Whether the Seminaries have reared a greater and better class of ministers than existed before they came into existence? We think that whoever will read "Sprague's Annals of the American Pulpit," will come to the conclusion that we have had no greater men nor better, since the Seminaries came into use than before.

2. Have the Seminary men been any more learned or any more pious? This may be hard to answer, and hardly allowable to ask, save as to the *learning*.

As to this the Seminary men have the advantage in the greater space over which they pass, but probably they lose in depth what they gain in space. The filling up in either case, and the ample attainments in learning depend wholly upon the man himself.

Great libraries are of great value to scholars and to men of life-long studentship, but not of much value to theological students. A few able works, on each subject, is all they can master, and beyond this, a wilderness of books, run lightly over, breeds confusion of ideas rather than largeness of attainment.

3. Do Seminaries make more theological students than the old plan? We have never been able to see that they do. Young men who ultimately turn their attention toward the ministry, get their first ideas of it at home, under their own pastor's charge, at College, at the Academy, or somewhere else, but never, so far as we know, in a Theological Seminary.

4. What therefore is the advantage of Seminaries over the old plan of private tuition?

1. It gratifies the American idea of having a College or Seminary in each man's neighborhood.

2. It imparts greater eclat to teaching, and a little more of the garnishments of learning to the taught.

3. It takes a very large per cent of the ministry out of the pulpit and puts it where four or five men could just as easily teach the students of four or five Seminaries, as those of one, if they were all together. All this is a waste of men, a waste of money, a waste of libraries, if not a waste of human souls.

Of all the folly which we have seen within the last few years, as to church matters, the greatest has been an effort to get up a Theological Seminary for the South-west. If nothing else struck a man of sense as unfriendly to a project so wild, it would be the financial condition of the country.

We hope our friends of the South will gather up their odds and ends and put the two Seminaries they have already, *into one*. One that will stand firmly upon its own legs, strong kneed, strong thighed, and strong altogether.

Let every dollar be doubled and not divided.

The absence of godly sorrow is a bad sign—a sign of spiritual death; those who are alive to God feel a continued need to deplore their deadness, their leanness.

The chief and primary effect of heavenly wisdom is deep humility of heart before God; but worldly wisdom, in general, tends to make a man proud.

There is no form of false religion under heaven in which men do not exalt themselves, that is to say, set up their own righteousness in opposition to the righteousness of Christ.

Free Christian Commonwealth

LOUISVILLE, KY., THURSDAY, NOVEMBER 7, 1867.

Rev. STUART ROBINSON, Editor.
Rev. GEO. O. BARNES, Cor. Editor.

DAVIDSON & ROBINSON, Publishers.

The Presbyterian's Feeble Attempt at the old Dodge of Hereslarchs.

When Drs. Morse and Worcester first exposed the apostasy from the faith of New England Unitarianism, more than half a century since, the whole American world resounded with the protestations of their orthodoxy from the Boston "Liberals;" and with their assurances that they were but finding new and more acceptable forms for the expression of the same old truths. So when Drs. Wilson, Green, and Junkin began to expose the semi-Pelagian apostasies of Beecher, Barnes, & Co., the country again rung with the indignant protestations of these philosophic theologians that they were the very orthodox of the orthodox in the Calvinistic Faith; that they were but teaching the old Calvinism of the Confession of Faith a more genteel way of expressing itself; and that these narrow-minded, bigoted, and vituperative assailants were slanderers of the truly enlightened piety and enterprise of the Presbyterian Church. In all ages of the Church the favorite strategy of error and usurpation has been to win its way to power, at first, by utter denial of itself.

We confidently expected, therefore, that the recent solemn and earnest testimony of the Synod of Kentucky against the doctrinal apostasies and the ecclesiastical usurpations of that unscrupulous faction which treacherously stole its way into power, then subjugated the timid men of honesty and conscience, until at last it attained to a thoroughly Papal supremacy, would neither be easy of answer, nor lie easy unanswered, on the stomachs of the usurpers and their subjugated victims. This is no "Declaration and Testimony" uttered by a few honest men in the midst of a reign of terror, whose effect may be neutralized by the vilification and abuse of the mob; by the application of ecclesiastical "Lynch law;" and by bullying and threatening the more timid friends of truth from rallying to the support of. This is the solemn official utterance of confessedly one of the most orthodox Synods of the Church. It is the calm, well considered statement of the facts after the conflict is over, and from the standpoint of the Scriptures as interpreted in our Confession; the statement of men who feel that "a decent respect for the opinions of mankind" demands of them a clear declaration of the reasons for which they have maintained so costly a war, ending in their separation from the usurping faction in the Church. It therefore imposes the necessity of a notice of some sort, either a denial of facts or a refutation of its reasonings of a more solid character than can easily be given by men long unaccustomed to feel the need of any other answer than petty sneers and scoffs and clap-trap hurrahs for "Loyalty and Freedom," and imbecile curses of "rebels" and "Southern sympathizers."

And we anticipated, therefore, the possibility that, conscious of their inability to gainsay this statement and argument of the Synod of Kentucky, our adversaries might resort to the old trick of suddenly discovering that the Synod had expressed their mind exactly; and again put in practice the old strategy of pretending to be orthodox of the orthodox, and affect surprise that the Synod had so utterly mistaken their views and should thus defame them.

The *Presbyterian* of Nov. 2d volunteers to be first spokesman in answer to the Synod's high indictment, and not greatly to our surprise adopts the trite old strategy. But low as was our estimate of the *Presbyterian's* sense, and large as was our estimate of the *Presbyterian's* effrontery, we confess we are taken a little by surprise at the imbecility of its practice of the old strategy and the shamelessness of its attempts to keep back the real facts from the Christian world. Lest we be suspected of exaggeration we cite the chief part of his response to the elaborate paper. Beginning with the manifold untruth that "Drs. Robinson and Wilson led *out* of the Church the Synod," and ending with the silly untruth that "other than ecclesiastical sympathies determine the Synod Southward," the *Presbyterian* is pleased to say:

> Much of this paper consists of a statement of principles which no Presbyterian ever doubted, and which our church now most cordially receives and adopts. The quotations from the Confession of Faith and Catechism, which abound in the paper, are particularly sound and orthodox, and the Synod was doubtless edified by a repersual of them. When the Synod further asserted that it never meant to deny that "the church may not properly enjoin obedience, in the discharge of their duties as citizens and subjects, to the civil government within its sphere," it simply proclaimed its adherence to the principle which our Assembly has repeatedly set forth, and upon which it has acted for the past few years.
>
> Temporary aberrations are never to be confounded with final and obsolute abandonment of fundamental principles. Doubtless, there are sentences to be found in the various deliverances of the Assemblies which during the past troublous years, many of the ministers and members of our church, reviewing calmly, would most promptly dissent from. We have at various times, in this journal, expressed our decided opposition to some of the deliverances of these Assemblies. We think that we see their entire erroneousness more fully than ever, in the light of their evil and embarrasing consequences. But it must be remembered that most of the papers adopted by the Assemblies were long—too long—that some of them were written hurriedly—that they were submitted to bodies who were impatient of debate and regarded with suspicion any attempts at amendment as endeavours to abate their force—and when all these things are remembered, candid men will say, we think that the wonder is that the errors of these Assemblies were so few, and that they so well preserved, in times of great agitation, their hold on the great principles which the church has asserted in its standards. Admitting that errors have been made, it is so plain that the Declaration and Testimony men and the adherents of the General Assemblies stand on the same general platform of principle, that we marvel where the place for schism has been found, or how it is to be justified, now that it is accomplished.
>
> In regard to the powers of the General Assembly, and the relation of the subordinate courts of the church to the supreme court, the utterances of the Synod are also of a character which will not excite any serious opposition in the minds of the adherents of the Assembly.

The *Presbyterian* evidently counts largely upon the utter ignorance of his readers concerning the tenor and substance of the Synod's paper. It is simply impossible that he should have read the paper himself far enough to perceive its drift. For the very reading must have prevented even the most stolid Radical of the Radicals from making such an answer, if any answer at all. To say nothing of the logical stupidity of asserting that the Synod's negation of the falsehood so persistently uttered by the *Presbyterian* and its compeers, is "simply *proclaiming its adherence* to the principle which our Assembly has repeatedly set forth." We beg special attention to the *Presbyterian's* humble but very lame apology for the Assembly's "temporary aberrations" and unfortunate "sentences" in "long papers" adopted by a body "impatient of debate."

Now it happens, unfortunately for this apology, that the indictment drawn by the Synod of Kentucky in no instance gathers its count from casual acts of "temporary aberration," or from "long papers;" but the special point made by the Synod is that these aberrations begun in 1861, and though protested against, first by Dr. Hodge and some sixty others, as "usurpations of the prerogatives of the Divine Master;" second, by the Synod of Kentucky, under the lead of Drs. Breckinridge and Humphrey, "as repugnant to the word of God;" and, thirdly, when the aberration had been persisted in and greatly aggravated, annually, for three years, by the Synods of Philadelphia, New Jersey, and New York;—that these aberrations, after years of constantly increasing departure, were recklessly insisted upon and enforced as part of the doctrine and law of the Church.

And, as to the "sentences," in "long paper," it so happens that the Synod's indictment confines itself mostly to *acts* of the Assembly. It recites some twenty-one acts of apostasy and outrage, extending over a period of seven years, all logical outworkings of the same bad principle, and these, too, the very acts whose discussion occupied, perhaps, three fourths of all the time spent in session. Most people will think that "temporary aberration" of seven years, with, all the while, "*a marvellous method in its madness*," amounts to hopeless and incurable insanity. To that conclusion the Synod of Kentucky was unwillingly forced; and only renounced the apostates when patience ceased to be a virtue. The patience of God waited an hundred and twenty years with a "temporary aberration" of this sort, in the days of Noah. But it must be remembered that one hundred and twenty years was no larger a fraction of a lifetime then, when men lived to be near a thousand years old, than seven years is now of the average of man's life.

It never seems to occur to the *Presbyterian* and others who have plead so lavishly in apology for the Assembly, the "excitement," the "impatience," and the "prejudices" of that body on all occasions, that they are really, thereby damaging the character of a supreme court of Christ far more than the "Declaration and Testimony," so fiercely denounced officially as a "slander," in holding the Assembly to grave responsibility for its acts of outrage in the name of Christ. From the apologies of such as the *Presbyterian*, constantly uttered for seven years past, a stranger to our system might naturally be led to conclude that the General Assembly was an annual gathering of a mob of fish-women, and manageable only by the arts of demagogues who have become adepts in playing upon the baser passions of mankind.

Nor can we regard with less contempt the miserable twaddle which of late has become so fashionable with a certain class in the Church, prefaced with—"we have expressed our decided opposition to these deliverances of these Assemblies."—And, pray, what merit in expressing your "decided opposition" to thievery and robbery while sheltering the robbers and receiving the stolen goods? When Christ set you to be pastors and teachers in the Church—was it to sit there as "old grannies" to mumble out your senile vatticinations, or with toothless lisp and nasal twang, to whine forth your claims to prophetic wisdom in the unceasing "I told you so?" "Opposition"—*ob-pono*—we understand to mean placing something, that is relatively something, or somebody, that is relatively somebody, in the way of, over against, something or somebody else, to hinder and stop its progress; not to recede before the thing opposed, for fear of over pressure; not back awhile then turn and lend a shoulder to the thing opposed, awhile; then turn again and perhaps trip at the firm set heel of a fellow opposer.

"Oppono," we understand in case of error and usurpation to be equivalent to "*resisto;*" and even a stronger term than "*resisto*. And what conception more ludicrous than the opplication of the term "opposition"—above all, "decided opposition" to anything said or done by the *Presbyterian* and its whole class of ecclesiastics during the late conflicts in Church and State? It is just the "decided opposition" that we see the leaves now making to the breeze that forces them from their frost-nipped stems on the lofty poplars; their resistance serving simply to lengthen the inclined plain which slides them into the puddle yonder! When will these wordy opposers of the Assembly learn that in such professions, they but write themselves contemptible cowards, faithless to the truth?

But the most original and surprising part of the Presbyterian's performance here, is the discovery that "*it is so plain that the Declaration and Testimony men and the adherents of the General Assembly's stand on the same general platform of principle, that we marvel where the place for schism has been found or how it is to be justified*, &c."

It seems never to have occurred to the stolid mind of the *Presbyterian*, that this flippant declaration, if there were a shadow of truth in it, is a most terrible back-handed stroke at the reputation of the General Assemblies, which solemnly and officially declared the Declaration and Testimony to be a *slander* of the Church; which ordered its signers to appear as criminals at their bar; which decreed the death of any Presbytery that would allow one of them to sit in it; and which actually enforced the decree of ecclesiastical murder against the twelfth part, and that the purest and best part of the remnant of the Old School church! What an outrage, and reckless wickedness in the Assembly to behave in such a manner toward men who it is plead, stand on the same platform with it!" Sure enough, "how is it to be justified?" The *Presbyterian* pleads for it the pretence of counsel in all hopeless cases of murder—"temporary aberration." But mankind have come to regard that plea with little favor.

It would be a useless waste of time, however, to hold the *Presbyterian* responsible to the laws of logical consistency. It is far more important to nip in the bud its untruthful insinuation that the Synod of Kentucky and the Assemblies which have sought to destroy it, are "standing on the same general platform of principle," and therefore there is no need of the Synod's testimony. This we may do most expeditiously, by brief citations of a specimen of the Synod's testimony, under each of its several heads:

1. Of the doctrine of the Kingship of Christ in His Church.

The obligation to present truly the doctrines of Christ's kingly office in the government and discipline of the church to the faith of his people, is of like force with the obligation to present truly the doctrine of his prophetic and priestly offices in the word and sacraments.

That, therefore, the avoidance of all admixture of human maxims, policies and expediences in the administration of the government and discipline of the church is a duty of the same obligation as to avoid the admixture of human philosophies and theories with the dispensation of the word, or of human fancies with the dispensation of the sacraments.

That it is therefore not only incompetent to the church courts, but positively a perversion of the truth, that they shall assume to consider and determine any other questions than those which relate to the government, order and discipline of Christ's visible kingdom, or to determine those on grounds aside from the word of God; or to speak in Christ's name and by his authority, otherwise than to the faith and conscience of his people concerning things to be obeyed as enjoined by the law of Christ.

2. Of the functions and sphere of Church and State respectively:

That the laws and ordinances of the church deal with the wrong actions of men as *sins* against God; whereas the laws and ordinances of the State deal with the wrong actions of men as misdemeanors and crimes against men.

Hence, this Synod and its Presbyteries have steadfastly protested against and resisted the assumption of authority by the church courts, to advise, direct and assist the civil government in its policy by the exercise of their spiritual authority, or to interpose the power of the spiritual sword for enforcing any theories of social organization, or theories of labor, or political theories, or to direct men as citizens in the choice of their civil policy.

And, on the other hand, they have protested against and resisted every invitation by the church courts to the State to assume, and every assumption by the State to direct the ordinances of worship in God's house, or to interfere with the conscientions convictions of men, so long as those convictions did not develop themselves in overt acts. For our civil "act establishing religious freedom," nobly declares, as defining the limits of the civil power: "It is time enough for the rightful purposes of civil government for its officers to interfere, when principles break out into *overt acts* against peace and good order."

3. Of the powers and relations of the several courts of the Church:

Any acts and deliverances of the Assembly concerning questions in the national or other civil policy,—these being questions in the natural order which "God the Supreme Ruler" hath appointed to be determined by the civil magistrate, and questions which the Lord Christ, as king and prophet of the church, hath not determined in his word, except as questions of sin and of duty that concern the conscience—all such acts and deliverances are not only, in themselves, errors as transcending the powers of the Assembly and the sphere of the church, but also as tending to obscure the great doctrine of the kingly and prophetic offices of Christ, as still executed in his visible church.

That, therefore, while it is a duty to receive with reverence and submission all such decrees as are consonant to the Word, yet such dangerous errrors are not only to be silently disregarded as mere "commandments of men, to obey which would be to betray liberty of conscience," but are to be testified against; and all claims of authority resting upon them is to be resisted; and this for the following considerations, to-wit:

That it is expressly enjoined upon the Presbyteries, in the constitution itself, thus to bear witness for the truth; being required to "resolve questions of doctrine and discipline and to *condemn erroneous opinions*." Nor is their any limitation to the requirement, excluding from consideration any erroneous opinions because uttered by the General Assembly. On the contrary they must for that very reason condemn the errors, since errors of the General Assembly more directly affect the purity and peace of their churches than the errors of any other.

4. Concerning the interpretation of our constitution, as to the mutual relations of the courts:

That neither does the constitution assign to the Assembly any authority to consider and determine—as in the deliverances of 1861, 1862, 1863 and 1864, on the "State of the Country," the Assembly appears, and is understood, to have considered and determined—either:

Questions of the policy of the State touching its citizens, or of the duties of citizens, as such, in respect of the policy of the State.

Or: Questions between different interpretations of the Federal Constitution;

Or: Questions, not of duties towards the recognized Cæsars, but of deciding between rival Cæsars.

Or: Questions as between different theories of allegiance to the civil Government;

Or: Questions concerning the social structure of different political communities and their systems of labor;

Or: Questions touching the military duties and policy of the National Government, and the duties of citizens to uphold the Government in its policy.

Second. They have maintained that the General Assembly committed direct acts of ursurpation, more particularly in its enactments of 1865, 1866, and 1867.

In ordaining additional tests of ministerial and Christian communion in the acts of 1865; the more monstrous in that the test to be applied relate to the sinfulness of certain political opinions; and still more monstrous, again, in that they are to be applied to ministers and church members of one geographical section of church and not to those of like opinions in another;

In ordaining tests of Ministerial qualification to Missionaries not set forth in the constitution, or in the Word of God; and conferring inquisitorial powers for the application of the test upon a body unknown to the constitution;

In assuming to order certain men to be recognized as ruling elders in a congregation not only, indirectly, in contempt of the congregation, but directly in contempt of the Presbytery and the Synod before which courts their cases were pending and under careful consideration;

In assuming first to pronounce sentence upon a protest as a slander and then to so summon its signers individually to the bar of the next Assembly for trial without form or citation or charges, in form, brought against them. In assuming to annex to the sentence thus pronounced without hearing a penalty unknown to the constitution, and directly at variance with the fundamental conception of the ministerial office in our church, as a double office of teaching and ruling in the Church Courts, by ordering them to be stripped of a part of the inherent functions of their office by excluding them from Presbytery and Synod, and thus creating a nondescript semi-officebearer in the church, a Presbyter disqualified to sit in a Presbytery, and yet a teacher and ruler of the congregation.

We have selected these passages as specimens from the several portions of the Synod's paper, with a view to as fair a representation of its whole tenor and spirit as possible. We submit them just as they stand, for comparison; first, in contrast with the well known acts of Assembly for seven years past, and next, with this insinuation of the *Presbyterian*, that this statement and the Assembly's acts stand upon the same platform; and this miserable pretence that there was no other reason why the separation should have taken place than the Synod's political sympathies.

We venture to promise that if a constable with a search-warrant can find a live man of ordinary intelligence who, on comparing the two, believes with the *Presbyterian* in their identity, we will procure from any court and jury in the country, on fair trial, a verdict that such man is laboring under one of the *Presbyterian's* "temporary aberrations!"

The Synod of New York, Prof. Eaton and Re-union.

As some of our excellent brethren have been led to indulge the comfortable hope that "the revolution has begun," from the recent proceedings of the Synod of New York touching Prof. Eaton's case, and also touching re union, we think it worth while to publish precisely what was done, as officially reported in the *Presbyterian* of Nov. 2d.

The Rev. William Sprole, D. D., of Newberg was chosen Moderator, and the Rev. C. W. Baird, Temporary Clerk.

Before the roll was completed on the second day, ruling elder D. G. Eaton presented himself as delegate from the session of the First church Brooklyn, and requested that his name might be enrolled as a member of the Synod. Having been a signer of the "Declaration and Testimony," his name had not been placed upon the roll by the clerks. The motion was made and seconded that Professor Eaton be enrolled as a member of Synod. Pending the discussion upon this motion, a point of order was raised, to wit, that the directions of the General Assembly with reference to the signers of the "Declaration and Testimony," are not applicable in this case.

The Moderator decided against the point of order, and ruled that the direction of the General Assembly in this case was applicable to the Synod, and that the Clerks had been right in declining to enroll the name of Professor Eaton. Appeal was taken from this decision, and the ruling of the Moderator was sustained by Synod. Professor Eaton then made a statement of his reasons for refusing to sign the declaration required from him by the General Assembly, and the vote being taken by ayes and nays upon the motion for his admission, it was defeated by a vote of 32 to 108. In subsequent review of the records of the Presbytery of Nassau, exception was taken by Synod to the minute admitting to a seat in Presbytery Professor D. G. Eaton, who, as it appears from the minutes, is a signer of the "Declaration and Testimony," without requiring him first to subscribe the disavowal which the Assembly has required, on page 337 of its *Minutes*.

A protest of certain members was offered against the action of Synod in excluding Professor Eaton from a seat, and an answer to the protest was adopted by Synod.

A series of resolutions, offered upon the subject of re-union between the two branches of the Presbyterian Church, were freely discussed, and the following paper was finally adopted:

Resolved, That the Synod of New York hereby express our earnest desire for a re-union between the two organizations of the Presbyterian church in the United States of America, not intending hereby to express any opinion upon the proposed Basis of Re union, but leaving that, or any other basis, to be adjusted by the Presbyteries and General Assemblies.

The following overture was adopted, and ordered to be sent to the next General Assembly:

In view of the difficulties ari sing in the execution of the Assembly's decree of 1867 relating to the signers of the Declaration and Testimony, the Synod of New York respectfully overture the General Assembly of 1868 to review the same, and repeal or modify it.

A notice of complaint to the General Assembly, previously offered with reference to the action of Synod in Professor Eaton's case, was then withdrawn.

Our own judgment in the case, even without making allowance for the natural tendency of a reporter who had been intensely interested in the struggle at Synod, to give the "*coleur de rose*" tinge to the picture—was that the action of the Synod of New York was as fully in accordance with the apostate tendencies of the General Assembly as any Synodical action we had yet seen. There being no sanction of penalty to the order of 1866 in reference to Synods, it was perfectly within the power of any Synod to ignore the Assembly's order in the case of one just recognized as a Ruling Elder in good standing from one of its Presbyteries, without a breach with the General Assembly. The rejection of Prof. Eaton, therefore, by vote of 108 to 32, indicated on the part of the Synod either a full concurrence in the Assembly's acts of usurpation, or a most shameful and cowardly submission to usurpation, which in our Confession of Faith is declared to be that sort of "absolute and blind obedience which destroys liberty of conscience and reason also." (Con. 20: 2.)

But now with the official account of the proceedings of the Synod of New York, before us, we can come to no other conclusion than that our noble friend, Dr. Vandyke, must have estimated the force of what was done rather by contrast with his anticipations of something far worse which the Synod might do, than by the standard of what reason and justice should prompt it to do. We used to read, among our old-field school lessons, in that compend of all wisdom, "Murray's English Reader," or the "Sequel to the English Reader," of a pious Dutchman who, falling from the mast to the deck *broke his leg*, and thereupon began immediately to thank God that *it was not his neck*. Dr. Van Dyke's estimate of his Synod is manifestly grounded upon the same philosophy—-bad enough, but such a Synod might have done worse.

It is an ungracious task, seemingly, to throw cold water upon anything that appears to be the glow of brotherly affection returning again. But even at the risk of shocking our more amiable brethren at our want of piety and charity, we feel bound to say that we have no desire for the fraternal embrace of a brother—particularly a brother who has just been trying to murder us—while he still keeps the butcher-knife in his hand. Let him throw away the knife first; and then, we think, we would be as ready as the readiest to "let by-gones be by-gones." The only indications, worth anything, "that a revolution has begun" must be looked for, not among the soft words—often treacherous as soft—of individual men, in Synodical speeches, but in manly, bold, *official action*, in rebuke and determined resistance of usurpation.

The Synods of New Jersey and Philadelphia, and, perhaps, of New York also, overtured the General Assembly very earnestly against the outrageous orders of 1865. But the equally outrageous orders of 1866 were the only answer to their overtures; and they cringed like whipped spaniels, before Montfort, Stanton & Co. And what evidence there is in the above resolution of the Synod of New York touching re-union, that this body will not be equally obsequious in reference to the re-union question, or that the Synod's overture touching the orders of 1866 will avail more than that touching the orders of 1865, we confess we cannot see. The truth is we cannot see why men who can ignore all the great doctrinal issues, and all the usurpations of the last seven years, should not as readily ignore all the doctrinal issues of 1833-38. And therefore we cannot understand why the party represented by the majority of the General Assembly, should stickle at doctrinal points with the New School, seeing that so large a part of them seem to know nothing about the doctrinal issues involved, and perhaps a still larger part of them care nothing about it. Doubtless the New School body is yet unsound in doctrine; but we do not see that those who themselves care so little for the fundamental doctrines of Presbyterianism are the parties to make much ado about it. Aside from the doctrines of Original Sin, Imputation and Regeneration, we cannot see that the Presbyterianism even of Princeton, has anything to boast of over New School Presbyterianism; while in what is now regarded by the great mass of the Northern Assembly as the fundamental platform of Christian communion——the Assembly's platform "of doctrine, loyalty and freedom"—the New School body must be admitted to be as much in advance as it is in the rear on the subject of Original Sin &c. What wonder, therefore, that Theologians of the Monfort-Stanton school, and of the strategy-and-expediency schools of all phases, should be glad to swap off what they conceive to be the barren abstraction of Princeton theology, for the practical orthodoxy of "doctrine, loyalty and freedom ?"

We are far from being persuaded therefore, either that the re-union movement has culminated, or that there are "signs of a revolution," backwards toward truth and Christian liberty in the Northern Old School body. There will be an abundance not only of *signs*, but of the revolutions themselves; just as there are revolutions in Mexico and South America, but all looking toward greater apostasy from constitutional liberty.

Since the Synod of Kentucky has taken a stand so nobly vindicating its previous seven years struggle, as a contest for great fundamental truths, and not merely for petty partisan triumphs, we feel like resting from our labors and care not to re-open the issues; nor to quarrel with the brethren who stood so bravely by us in testimony for the truth, because they may not see, as we see, the importance of at once securing their victory. We say what is here said because we are jealous with a Godly jealousy over such friends as Dr. Van Dyke and the Synod of Missouri. And we honestly believe—comparing their recent utterances with the Declaration and Testimony, in which they substantially concurred, and of which there were more signers in Missouri than in Kentucky—that they are in great danger of bringing discredit upon their own testimony for the truth of Christ, by listening to the treacherous lullaby which would put them to sleep, dreaming still of a return to the embrace of those who are as hostile to the truth now as in 1865.

For the Free Christian Commonwealth.

Letter of Rev. T. B. Maury.

Stony Creek Depot, Sussex Co., Va., Oct. 19, 1867.

EDITORS OF THE SOUTHERN CHURCHMAN,
Alexandria, Va.,

REV. AND DEAR BRETHREN:—I have just read your comments, in the *Churchman* of the 17th inst., upon a published letter, giving some of my reasons for abandoning the Episcopal Church. Two of my statements you attempt to refute by a flat assertion, that they are false. I hope, I feel very far above any desire or any disposition whatever, to endeavor to vindicate my veracity from any personal assault or aspersion, come whence it may; even from my brethren in the Lord Jesus, or my fellow laborers in his blessed gospel. At the cost of my own feelings and, perhaps, of many friendly and fraternal ties, it seems, however, my duty to the Church, in substantiation of disputed facts, to say this much:

1. You charge me with a reckless statement about the grave of our beloved and venerable Bishop Meade, and, you strive to apologize for the neglect of his mortal remains, by the current plea of the poverty of the Diocese.

This plea may be good or bad, I do not gainsay it. But, surely you did not notice the drift of my remarks. It was not the neglect of Bishop Meade's body of which I spoke. What, though his body were burned and its ashes sprinkled on the river that rolls by him, and, borne away, should be lost in the ocean! Thus fared, if I remember aright, the dust of the imperishable Reformer Wiclif. But, I spoke of what this venerable saint, now resting from his labors, for Virginia, prized more than his own dead or living body——*the cause of Gospel Truth*. This cause, I said and proved, the Diocese of Virginia has "abandoned." If a few true and gallant spirits still linger on the field, *the Church* of Virginia has left it. As the Church now moves, a Mausoleum over its dead Bishop would be only a splendid mockery of his memory. If this sounds strangely to you, I beg you to take a single glimpse of the mournful past. But yesterday, it seems, when Bishop Meade was in the ripeness of his age and in the midst of his great struggle with the enemies of the gospel. You were then fighting close beside him, shoulder to shoulder and hand to hand. Then, your columns were thundering out upon Bishop Whittingham, of Maryland, and his whole school of High Churchmen, proving and branding them, before the world, both out of the Scriptures and out of the writings of the English fathers of the Episcopal Church, (in the memorable language, you employed, of old Bishop Latimer,) as "*fire-brands in the Church of God.*" May I, with all possible respect, inquire is it so now? Or, must it alas! be said with sorrow—*tempora mutantur et nos mutamur in illis.*

2. When, in illustrating the extreme to which the Arminian or rationalistic theology had been pushed, *even in Virginia*, and *even by some of its Low Church divines*, I stated that it had led some of the latter to deny the doctrine of an eternal punishment, I spoke not only what I supposed many Virginia clergymen and laymen who might read my letter would understand, but what I had long ago orally received from several ministers of the Episcopal Church in Virginia, and they from among its "evangelical" portion. Of course, for obvious reasons, I cannot now expect them to come forward and publicly corroborate these facts by their outspoken testimony. Happily, however, for the truth's sake, this is unnecessary. It requires no learned exegesis, no profound or nice insight into the Scriptures of God to see at a glance that this charge, which was preferred only in a few special cases, with all scriptural appropriateness and accuracy, lies at the door of the general, the prevailing (Arminian) pulpit teaching of the Episcopal clergy of Virginia. For, if (as the Arminian teaches us) men are saved without the imputation of the righteousness of God to them; in other words, if God does not require of the sinner a divinely *perfect obedience* (either personal or imputed) to His law, then one of two things must necessarily and plainly follow: He only requires a *partial obedience*, or else He requires *no obedience at all*. But the Bible constantly tells us that a partial obedience is no obedience whatever in God's sight. "Whosoever shall keep the whole law and yet offend in *one* point, he is guilty of *all*."—James II., 10. I repeat it, a *partial obedience* is therefore *no obedience at all*. If, then, God (as the Arminian teaching sets forth) exacts of the sinner, in order to his salvation, less than a divine righteousness, *a perfect obedience*, He exacts only a partial obedience, or, what is the same, no obedience at all. This leaves all men on the same footing, and launches us at once on the open sea of a *universal* salvation, which knows no eternal punishment; nay! which knows nothing of any hell whatever Here I would gladly stop if I dared to do so. Painful as it is to speak out, there are not a few who know, "if they would testify," that, among the most eminent and distinguished Low Church divines of Virginia, the profound, philosophical, and erudite Chairman of the Faculty, and Professor of Systematic Divinity at the Theological Seminary of Virginia, at Alexandria, the Rev. William Sparrow, D. D., has long exposed himself to the chage of Arminian and Rationalistic teaching, which has had the effect to undermine if not to "overthrow the faith of some." I could mention other names, dear (as is this) alike to myself and to hundreds of God's people in Virginia, but I forbear, with the announcement of one, who, these many years, has been in the place to wield and has wielded the powers of his mighty mind to shape the theology of the Church of Virginia; and, who has been the quiet master-spirit, giving the impulse, and furnishing the mental resources for a theological movement, which, in less than a quarter of a century, has silently but, I believe, successfully corrupted the Church from the simplicity that is in Christ, and dislodged it from its venerable Protestant moorings. To this I respectfully defy an answer.

3. Regarding the sermon, preached at Alexandria, which my letter alleged was an open assault, upon the doctrine of a vicarious atonement, I will only say, it was by one of the most brilliant pulpit representatives of this same Arminian or neological school in Virginia. I think it was preached on the Saturday night of the session of the Council, from James I 13, in St. Paul's Church. If this be further gainsayed, I respectfully challenge the production of the sermon. Lastly, you say, before the Re-union of the Diocese of Virginia with the Northern Church, I made a "special visit" to Maryland to obtain a parish there, and hence, am cut of from the privilege of objecting to this Re-union. This argument seems strange, even when made *ad hominen*. I cannot see how the act of a private minister should affect the adjustment of a great ecclesiastical revolution. Had I made such a "special visit," with the personal motive you impute to me, it was at a time, when my own Diocese was so ruined by war and its vacant parishes left incapable of supporting a pastor, that it seemed necessary for every young clergyman, without employment (as I then was) to choose one of two things only, either to leave Virginia for a field of labor or to cease the exercise of the Gospel ministry. To this alternative the Council at Alexandria (which re-united the Church) was certainly never driven. But (your informer has misled you) I never made a

"special visit" to Maryland with the design charged. When without a home in the world, it is true, I accepted a kind invitation of a brother-minister, an old friend of my family, to visit him in Maryland. But, while there, so far from seeking to obtain the parish, I presume you have in mind, I did not hesitate freely to declare my views and doctrines, which were diametrically opposed to these of the vestry of this parish; both on the subject of re-union and on other subjects and, when invited to occupy their pulpit, my preaching was in the very teeth of their most cherished church dogmas. May I not add, with the apostle, under like circumstances, "no man shall stop me of this boasting," in the regions of Virginia. Very respectfully and truly,

Yours, in the truth of Christ,

T. B. MAURY.

Free Christian Commonwealth

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

DAVIDSON & ROBINSON, Publishers,
No. 72, Fourth Street, Louisville, Ky.

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

The Office of the *Free Christian Commonwealth* has been removed from 95 Third street to 72 Fourth street, between Main and Market, almost directly opposite the National Hotel.

A Chance for Everybody.—Being desirous of so increasing the circulation of the *Free Christian Commonwealth*, as to make it not only self sustaining, but enable us to enlarge it, and greatly improve it every way, we offer to any one who will procure for us *five* new subscribers, remitting us $15, to furnish a copy gratis for one year, or if they are already subscribers and are paid in advance, they may remit $12 retaining $3.

The senior proprietor of the *Free Christian Commonwealth* expects to be in Nashville during the meeting of the General Assembly, which will afford a good opportunity to our friends in the South, who may be at the Assembly, to subscribe for our paper themselves, and also to furnish him with the names of other subscribers whom they may secure between this time and the meeting of the Assembly.

As the *Free Christian Commonwealth* will contain the proceedings of the Assembly, it will be a good time for our Southern friends to subscribe for the paper.

Ministers and Ruling Elders will also have a good opportunity of ordering such books as they may desire to have, through Mr. Davidson, which we will sell at the same rates as though purchased in our store at Louisville, and send to Nashville freight paid to that point.

DAVIDSON & ROBINSON.

We hope our friends everywhere will aid us in an effort to increase the circulation of our paper. A thousand new subscribers would enable us to publish it, leaving a margin, after paying all the expenses of publication, wherewith to pay a small salary to our editors without loss on our part.

If our friends will promptly aid us by remitting what they owe, and if those who can do so will send us one or more new subscribers we will make improvements in the paper which we have long desired to make.

We would like to add to our list 1,000 new subscribers before the first of January, 1868. Our Methodist brethren would accomplish such a thing as this in one month, and consider it a very small matter.

COMMISSIONERS TO THE GENERAL ASSEMBLY.—We are requested to say that the Commissioners from Kentucky and Missouri to the General Assembly at Nashville will, on their arrival there, go at once to the St. Cloud Hotel, where the committee of arrangements will assign them places.

We are requested to say that the Nashville "Union & Dispatch" will publish the proceedings of the General Assembly in the daily issue of that paper, during the meeting of the Assembly, and that they will furnish the paper containing these proceedings to any one who will send their name, address and 50 cents.

Don't overlook this "Item."

The publishers of the *Free Christian Commonwealth* would earnestly urge all who know that they are in arrears to the paper to forward at once the amount of their indebtedness. We are compelled to pay cash to printers and paper-makers, while many of our subscribers are taking very long credits.

Although much is due us, yet for some weeks past we have not received money enough to pay our weekly bills. Do not wait for any further hints, but send us the amounts due; and so enable us to is sue the paper without being compelled to draw money from other sources in order to pay our printers. We have not generally insisted upon the payment of $3 50 if not paid in advance, but we will be compelled in future to adhere rigidly to our printed terms.

DEATH OF REV. W. G. ALLEN.—We sincerely regret to see that Rev. W. G. Allen, a member of the Presbytery of Muhlenburg, while riding near Morganfield Ky, on last Sabbath, was killed by his horse falling with him.

Sad News from Baltimore—Death of Mrs. Bullock.

We have just received a letter from a friend in Baltimore conveying the following intelligence, which will fill many hearts in Kentucky with sorrow:

"Baltimore, Nov 4, 1867.

REV. AND DEAR SIR:—It becomes my sad duty to announce to you the death of our estimable friend Mrs. Caroline Bullock.

She passed away quietly and calmly at 7 o'clock this morning. She was able to converse until within a few hours of her death, and sent messages of love to all her friends. The funeral will take place at 12 o'clock on Wednesday.

In these times of defection, the loss of such a friend is a calamity indeed. But while we mourn, how should we rejoice that God was so merciful to her during all her sickness, and that she was enabled to witness so good a confession. May our last end be like hers."

We have no heart to comment upon this sad intelligence, though not unanticipated, aware as we have been of Mrs. Bullock's very precarious condition for a year past. God grant his supporting grace to our good friend Dr. Bullock and his children in this to them so deep affliction, but to her the entrance upon the fullness of joy eternal. They have the comfort, though it be the sad comfort, of knowing that they have the heartfelt sympathy of the hundreds of friends who so loved, nay idolized, this noble-spirited, model, Christian woman, and with their tears will mingle the tears of the grateful thousands whose sufferings she was the means of alleviating, and with whom ner name is as the name of the angel of mercy.

The death of this last of his four sisters, leaves Gen. John C. Breckinridge the sole representative of Cabell Breckinridge; who, as he was one of the most remarkably gifted men of Kentucky, so he left what has proved to be one of the most remarkably gifted and accomplished of the families of Kentucky.

At the request of those, who, like ourselves, have read the Brief of Mr. Thos. W. Bullitt; Messrs. Davidson & Robinson. 72 Fourth street, have just published this able argument before the Court of Appeals now in session at Frankfort. Discussing as he does in so masterly a manner the law points in the case—and especially the constitutional question involved in this church property controversy, the pamphlet is will worth reading and preserving. We hope all who feel desirious of posting themselves on this subject will order the pamphlet. It will be sent to any address for 25 cents, postage prepaid, or 5 copies for $1 00

Rev. T. B. Maury's Letter in Tract form.

Rev. Mr. Maury's letter with notes and an appendix will be issued by Davidson & Robinson immediately, for the benefit of those persons who will desire to have it for circulation in a convenient, suitable form. Orders will be supplied, postage paid at 75 cents per. doz., and $5. per. hundred.

Commissioners to General Assembly.

Commissioners to the General Assembly will confer a special favor by forwarding at once their names to the Rev. R. F. Bunting, D. D., and on arriving at Nashville by coming direct to the "St. Cloud Hotel." They will be near the First Church, where they will be assigned to families for the sessions.

Through the kindness of the Nashville and Decatur, and the Nashville and Chattanooga railroads, we are able to say to Commissioners to the General Assembly, that the following roads have agreed to grant the usual favor, viz: paying *full* fare coming will secure *free* return tickets over the same routes, (with some roads hal-fare each way,) viz:

Nashvile and Decatur, Nashville and Chattanooga, North Western, Edgefield and Kentucky, Memphis and Charleston, New Orleans, Jackson and Great Northern, Southern railroad, Mississippi Central, Mobile and Ohio, Selma and Meridan, Western and Atlantic, Georgia railroad, Macon and Western, Georgia Central, East Tennessee, and Georgia, East Tennessee and Virginia, Virginia and Tennessee, South Side, Orange and Alexandria, Richmond and Petersburg, Wilmington and Manchester, South Carolina (Charleston to Augusta), Muscogee, Atlanta and West Point, Opelousas.

Arrangements have been made with *all* the railroads and steamboats in Texas, and also with the Gulf steamers to carry Commissioners to the General Assembly at half fare.

J. D. CROSS,
W. H. SMITH,
BRADFORD NICHOL,
Committee.

Nashville, Tenn., Oct. 2, 1867.

Arrangements have been made with the Louisville and Lexington and Louisville and Nashville Railroads by which all commissioners and other ministers going to attend the Assembly can have free return tickets, if such will forward their names forthwith to Davidson & Robinson. This last arrangement is suggested to avoid trouble and delay at Louisville.

LOUISVILLE, KY., Nov. 7.

Blackwood's Magazine, for October, has come to hand. Its contents are as follows: 1. Linda Tressel—Part I. 2. Inroads upon English. 3. At the Alps Again. 4. Monetary Reform. 5. A City of the Palace. 6. Brownlows—Part X. 7. Work and Murder. 8. The American Debt and the Financial Prospect of the Union. Address the Leonard Scott Publishing Company, 140 Fulton street, New York.

The Westminster Review, for October, has been laid upon our table, containing the following articles, viz: 1. Polygamy and Monogamy in Turkey. 2. The Apostles' Creed. 3. M. Louis Blanc's Letters on England. 4. Lloyd's Sweden and its Game Birds. 5. Dualism in Austria. 6. La Bruyere—his Life and Works. 7. Democracy. 8. Russia. 9. Contemporary Literature. Address the Leonard Scott Publishing Company, 140 Fulton street, New York.

The Richmond Eclectic, for November, has been laid upon our table. From a glance over its table of contents we should take it to be an interesting number. Davidson & Robinson are agents for Kentucky, and keep it for sale. Terms $4 a year. Single numbers 50 cents.

We are glad to see that our friend, Mr. Baxter, has succeeded in obtaining a more eligible stand for his business of gentlemen's boot and shoe making on the south side of Jefferson street, near Third (basement). We have tried his shoes and found them as sound and as neatly put together as his metaphysical philosophy. We hope our friends who can appreciate a most laborious and honest mechanic, who spends his leisure moments in company with Locke, Reid, and Sir William Hamilton, which so many other mechanics spend in saloons and other places of dissipation, will not forget our friend Baxter.

A Model Presbyterial Record for the Benefit of Little Presbyteries.

We find in a Nashville paper the following account:

PROCEEDINGS OF THE PRESBYTERY OF NASHVILLE.

Nashville, Tenn., Oct. 25, 1867.

The Presbytery of Nashville held its stated fall meeting in the 2d Presbyterian Church at Nashville.

The conduct of the Commissioners to the late General Assembly was approved.

Rev. J. B. Lindsley, D. D., chairman of the committee on the minutes of the General Assembly, made a report in part. Those items which the committee were unable to embrace in their report, were reserved for consideration at the spring meeting.

Presbytery approved cordially the proposition for a convention of those who are favorable to a union of all the branches of the Presbyterian Church, and directed the stated clerk to send a letter to this effect, to the brethren who shall meet in Philadelphia on the first Wednesday of November next.

The Hymnal was approved, and both the larger and smaller editions were earnestly commended to the favor and general use of our churches. The stated clerk was directed to correspond with the stated clerk of the Presbyteries of Holston and Catawba, with reference to the organization of a Synod, to be composed of the Presbyteries of Nashville, Holston and Catawba.

Rev. Dr. Lindsley was directed to correspond with Rev. Dr. Janeway, of the Board of Domestic Missions, with reference to the employment of a suitable missionary to labor in the bounds of this Presbytery.

Rev. W. W. Campbell was received from the Presbytery of Potomac, after the usual examination. Presbytery adjourned to meet in the 2d Church in Nashville on the Thursday, before the 2d Sabbath in April next, at 9 A. M.

On the subject of the *Reunion* of the O. S. and N. S. branches of the church, Presbytery adopted unanimously the following paper.

Then follows a very elaborate disquisition upon all the points raised on the reunion question closing with No. 6, which we publish for the information of our readers:

VI. We add to the foregoing—

1. Our belief that there are many differences of opinion among the members of both branches of the church, respecting doctrines taught in our Confession of Faith; members in each branch holding dissimilar views.

2. That the erroneous element in either branch does not preponderate nor give the prevailing characteristics.

3. That if this latter statement is true concerning the bodies separately, we do not fear that it would be less true if the two branches were united, but rather,

4. If the two bodies would coalesce, the combined force of that which is sound and pure in both, would more successfully oppose and overcome any errors that may or do exist in either; and, therefore,

Finally—Since we are unwilling to be indifferent to the significant indications of Divine Providence which seem to summon the people of God to unity, and trusting to the sure promises and powerful preserving care of the Head of the Church, and firmly believing that the union proposed will greatly augment the power and efficiency of the Church, we do not hesitate to declare that we are unanimously in favor of the reunion of the O. S. and N. S. branches of our Presbyterian Zion, at the earliest practicable period.

W. W. CAMPBELL,
Stated Clerk.

Such is the account as presented in the newspapers to the great world. But a correspondent at Nashville, who mischievously looked behind the scenes to see how all this thunder was manufactured, sends us the following *inside* view of this plucky little Presbytery, which seems like its great exemplar the "Bobtail" Presbytery of West Lexington, with difficulty keeps itself in existence under the quorum law.

Nashville, Nov. 1, 1867.

MESSRS EDITOR:—As you are well posted in the regular and constitutional organization of ecclesiastical courts, Presbyterian—"Old School and Loyal," I send you a "specimen brick" to be worked into the historical record of these constructive and reconstructive times.

The proceedings of the "so-called" Presbytery of Nashville "in the Second Presbyterian Church of Nashville," on the 25th ult., will be read as a curiosity. Three names only appear in all of these "proceedings," and one of those, the name of the very Catholic and large-hearted Secretary of the Church War Department in Philadelphia, ycleped "Janeway of the Board of Domestic Missions."

But you must not infer that he was present as a member of this Nashville Presbytery: O! no—but this Presbytery *alias* Rev. J. B. Lindsley, calls upon this Jupiter Tonans to send a trumpeter to help this marvelous proper little body.

But consider how and by whom this Presbytery was constituted. Rev. J. B. Lindsley, D. D., "late Commissioner to the late General Assembly," was certainly present, though called "the late J. B." He "approves his own conduct as Commissioner"—he reports and approves "items," "propositions," "the Hymnal!" He receives Rev. W. W. Campbell from the Presbytery of Potomac, —adopts mum-animously Reunion of O. S. and N. S. as of his way of thinking. And the Rev. W. W. Campbell, just received from Potomac, is in some unexplained way made "Stated Clerk," and so signs the proceedings of this marvelous Presbytery. Other persons do not appear to have been present than Revs. Lindsley and Campbell, and it is understood that but one other, "The inevitable and foregone conclusion, Huntington," may have been present, and with him an Elder of said Second Church, though the minutes of proceedings do not say so.

"CORRESPONDENT."

Rev. Thomas Rambaut, D. D., of this city, has been elected President of William Jewell College, Missouri, and will enter upon his duties there during the present month.

Presbyterianism in West Virginia.—A writer in the *Presbyterian* says, there are only six ministers of this denomination in forty-nine counties of the new State, in which there are 300,000 souls.

THE CASE OF MR. TYNG.—The Rev. S. H. Tyng, Jr., delivered a second discourse on Sunday morning week, upon the "Liberty of Preaching." The charges and specifications against Mr. Tyng by the Rev. Drs. Stubbs and Boggs, of New Brunswick, New Jersey, for preaching in their parish limits without permission, in violation of the canon, having been served on him, the public curiosity filled the church of the Holy Trinity with a large congregation. The rector declared that the liberty of preaching was coterminous with the world wide responsibility of every believer, the restricting or yielding of which was disloyalty to our divine Lord. No voice, he said, could be silenced till Christ changed the method of salvation. The right is inalienable. Thought must be free. The limitation of parochial limits robbed the divine commission of its universal responsibilities and of its sanctity; and when the liberty of preaching is restricted by fallible authority the church must hear the voice from Heaven ringing out its rebukes:—"This day is poison poured into the church."

Faith is a simple act of the mind whereby we, as it were, lay hold on the promises of God; it differs from a simple belief only, inasmuch as it relates entirely to spiritual things as the gift of God.

No preaching is truly profitable but that which is applicable to the hearts of the hearers.

When believers are united to Jesus and to each other, this is a three-fold cord that cannot be easily broken.

Until men are displeased with their own wisdom, they will never seek the wisdom that cometh from above.

MARRIED,

At the residence of the bride's father, Col. Wm. Burr, Thursday morning Oct. 31, by Rev. D. Owen Davies, Mr. HENRY T. PATON and MISS ELLEN CHAUNCY BURR, all of Paris, Kentucky.

Thursday Evening, Oct. 31, at the residence of the brides' father, Mr. Samuel Brooks, by Rev. D. Owen Davies, MISS BETAIE BROOKS to Mr. JOSEPH MITCHEL, and MISS MOLLIE BROOKS to Mr. CHRISTOPHER F. CLAY, all of Bourbon county, Kentucky.

DIED,

Departed this life at Lexington, on Sunday, September 29th, 1867, MRS. CATHARINE BARBOUR, wife of Col. JOHN WESLEY VICK, of Vicksburg, Miss., and daughter of the Late Major JAMES BARBOUR, of Danville, where she was born, on February 18th, 1819.

It is one of the most difficult offices of friendship to speak aught of them we love, when they are gone from us to the other world—especially in the early days of our bereavement, the grave having just hidden them from our sight, and the sorrowfulness of our mourning for them still fresh in our hearts. Death already adorns their virtues with new beauty and sweetness, and begins to hallow even their frailties, so that we cannot trust ourselves to say of them all that we feel,

In the strictness of such reserve we record the name of this servant of our Lord among our honored dead, and are sure that none, who knew her well, will hesitate to count her among the "excellent women" and unite in this tribute of respect and love.

Born of truly Christian parents, brought up by them with faithful care in the fear of God, possessed of an amiable disposition and a clear strong mind well improved, early brought by grace to the Saviour, happily united in marriage to a husband worthy of such a wife, and rightly estimating the priceless value of this divine gift, moving through her whole life in the best society. She stood in her highly favored and yet difficult lot with admirable consistency, and fulfilled the duties of her position with beautiful propriety and abundant success. As the wife of a foremost citizen who dispensed a wide and cordial hospitality, the mother of a large family of children, the mistress of many servants, allied by blood and friendship to a great number of people within and beyond the circle of her home society, a loving, devout and active servant of Christ in the Church, she made it plain that God was pleased to give her wisdom and grace to meet the obligations of this multiform station, and to adorn it as became a Christian in deed. It was a fine example, recalling the wise man's picture of a "virtuous woman, whose price is far above rubies—the heart of her husband doth safely trust in—her children arise up and call her blessed—a woman that feareth the Lord, she should be praised."

It was to be expected that such a life---a life of faith and hope and charity---would be closed in a peaceful and happy death, and thus it came out. The many tedious discomforts of failing health, the sufferings of severe illness at the last; the parting from all on earth she loved so well, could not discompose her trust in Jesus; and so, with a serene and tranquil spirit she resigned herself to the will of God, having nothing left for her to do except to die. She went to join the redeemed above,

Her body was taken to the home of her childhood to rest in the grave beside her parents and other near kindred, who had gone before her, and when a large company of her friends and brethren came to lay it away with tender care, they joined the minister with many tears, and yet rejoicing in hope of her glorious resurrection, in applying to her the precious Scriptures, "Blessed are the dead who die in the Lord, from henceforth yea saith the Spirit, that they may rest from their labors, and their works do follow them."

W. L. B.

At Navasota, Texas, on the 26th ultimo, of conjestive chills, at the residence of her husband, Daniel D. Atchison, Esq., MRS LUCY ATCHISON, in the meridian of life. She was for a many years a pious, and devoted Christian, having her membership in the Presbyterian Church, of which her husband was, an earnest and influential elder. She has left a kind husband and two lovely boys, and many friends to mourn her loss.

S. A. A.

DEPARTURE OF TRAINS.

Louisville and Nashville Railroad.

Nashville Mail, daily..... 1:00 A. M.
Nashville Express, daily..... 3:00 P. M.
Memphis Mail..... 1:00 A. M.
Memphis Express..... 3:00 P. M.
Bardstown Accom'dat'n, daily except Sunday 4:30 P. M.
Crab Orchard Express, daily except Sundays.. 8:05 A. M.

Louisville and Frankfort and Lexington and Frankfort Railroad.

Morning Express..... 6:00 A. M.
Evening Express..... 2:30 P. M.
Accommodation Train..... 4:15 P. M.

Louisville, New Albany and Chicago Rail road.

Morning Express..... 9:15 A. M.

Jeffersonville Railroad.

Morning Express..... 6:50 A. M
Evening Express..... 2:00 P. M.
Night Express..... 11:00 P. M.

JUST PUBLISHED
BY
DAVIDSON & ROBINSON,
NO. 72 FOURTH STREET,

ROBINSON'S
Discourses of Redemption.
Second American Edition; pp. 500; octavo. Price $3.

THE importance of this volume as a contribution to religious literature, and its value to students and to non-professional readers, may be estimated from the following expressions of opinion by critics and journalists of various ecclesiastical parties and denominations. They are selected out of many, as representative of different parties and sections:

[*From the American Presbyterian and Theological Review, New York (New School Quarterly), October*, 1866.]

This volume embodies the results of real scholarship and patient labor. The author has given no little time and attention to this form of Bible teaching, and has succeeded in it in a remarkable degree. He has chosen such topics for discussion, and so arranged the volume as to secure a logical development of the gospel in the order of its communication.

The execution of the work is able and learned. The cardinal doctrines of the Christian system are set forth with clearness of statement and defended with vigor of thought and logic. The author is familiar with the current phases of error and unbelief, and deals them some very heavy blows. The volume abounds with apt illustrations and striking appeals. We commend it especially to theological students and the younger portion of the ministry, as a useful and suggestive work.

[*From the Southern Presbyterian Review, Columbia, S. C., Dec.*, 1866.]

If any man is qualified to pronounce upon the best method of reaching the popular ear, that man is certainly the author of these "Discourses of Redemption." He has been preaching for twenty years to congregations variously composed in four different cities—to professional and public men in the Capital of Kentucky—to business men in Louisville and Baltimore—to students and professors of law, medicine, and the arts in Toronto, and everywhere with large crowds hanging upon his lips.

He is a preacher who stands before the people with a conviction that he is the anointed ambassador of the King of kings, commissioned to deal with his rebellious subjects upon questions no less awful than the majesty of His throne and their own eternal destiny; authoritatively setting forth the divine terms of reconciliation, and praying men, *in Christ's stead*, to be reconciled to God. Wonderfully gifted, indeed, and capable of interesting men in anything, yet, as a preacher and ambassador, confining himself to his *written instructions*, he has demonstrated that the people need no other attraction to draw them to the house of God than a simple, rational, and practical exposition and illustration of the Bible.

It is a matter of wonder to many, that a man of war like Mr. Robinson, incessantly battling for the truth against overwhelming odds; an exile from his country, and the object of a venomous and unrelenting persecution from men who, having no conscience themselves, cannot conceive of a life governed by a high conviction of duty, should be able to write a book like this. To us there is no wonder in the case, any more than there is in Bunyan's writing the Pilgrim's Progress in Bedford jail, or in Luther's translating the Bible in the Wartburg, or in Rutherford dictating his "Letters" in prison-bounds at Aberdeen.

We know of no finer example of popular *gospel* preaching than the discourse on "the Covenant of the Church's Redemption," unless it be the discourse on the "Divine Tragedy of Heaven, Earth, and Hell," in another part of the volume. The only objection that an ordinary preacher can have to it is, that it makes him feel as if he could never preach again.

We have now given our readers some idea of the discussions of the work of Mr. Robinson. It is a book of principles, of *semina rerum*, which, if lodged in the mind, will germinate and bring forth fruit; a book which shows the author to be one of the leading thinkers, as well as one of the most popular preachers of the times; a book which none of our young men who are in training for the Christian ministry, can afford to be without; which every plain Christian, who would have the word dwell in him richly, can study with profit and delight.

We wish we had the space to quote entire the sermon on "The Official Authority, Nature, Limits, and Purposes of Gospel Preaching." It deserves to be written in letters of gold.

[*From the Central Presbyterian.*]

We have taken time to read this solid volume, and it is not one to be disposed of at a few glances.

We do not hesitate to express the opinion that these are the most important contributions from the pulpit that our religious literature has received for a long time. In sturdy common sense strongly expressed, in the broad views taken, in their thorough adherence to the landmarks of Scripture and sound philosophy, they are the very opposite of the productions of Frederick Robertson, so greatly applauded by many, and altogether likely to beguile unstable souls instead of setting them, as Stuart Robinson does at every step, firmly upon the Rock of Ages.

They may not have so much of refined, delicate and perhaps subtle thought as Archer Butler, but they have more that is substantial, more that we need to carry about with us as safeguards against error, and as guiding principles to be incorporated into our life.

The sermons of Dr. Addison Alexander show at every page—and all the more beautifully because incidentally—how deeply his spirit was imbued with classical literature. Mr. Robinson writings though enriched in this particular, cannot claim such golden stores. Nor do they reveal—who would expect it?—so masterly a hand in exegesis, though they have much of this to excite our admiration. Neither do they equal them, in splendor of rhetoric, or in wealth of imagination, though they are adorned with passages of great beauty and power. But they are, we venture to think, superior in robustness of thought, and in real idiomatic English. They have great directness of purpose, and march straight to the point, never turning to the right hand or to the left.

But these are comparatively very small matters. The book we believe to be a great and good book, full of profound and important thought, remarkably suggestive, abounding in passages of a most striking character, and as refreshing as a June morning. While the conduct of the sermons is remarkably argumentative, and full of matter, we are delighted with the practical appeals to the conscience with which they abound. One of the many excellencies so strongly recommending the volume is, that it is constantly meeting cavillers and demolishing them, often with a single blow. We have been surprised and delighted to see how scepticism, especially in its present prevalent phases, finds the bottom suddenly knocked out of its tub, and itself unexpectedly flat in the mire.

We earnestly advise all our Theological students and brethren in the ministry to procure and read this capital production. Scarce as money is, they will find in it so much food for thought, that they will feel more than repaid.

[*From Dr. Cunningham, of Georgia, in the Southern Presbyterian.*]

Indeed, I have not met with a volume that has so interested and instructed both my head and my heart, since I read Young's "Christ of History," of which this work constantly reminded me by the freshness of its thoughts and the conclusiveness with which it establishes the divine origin and character of the Church.

As we follow the author in the unfoldings of the successive covenants, we feel that *new light* is being thrown upon the sacred word, and we read the Bible with far more interest, because with far better understanding of its teachings than we had before.

The history of the Church as thus sketched, embraces its doctrines and ordinances; and I know not any book that presents a more scriptural and satisfactory exposition of these, or a more masterly refutation of the prevailing errors of the times. In both of these aspects, it is emphatically *the book for the times*. If it were but generally and carefully studied, I cannot but believe that it would make and mark a new and happy era in the annals of the now divided and distracted Church.

These Discourses present us with fine specimens of the union of the *lecture* and the *sermon*, of the expository and the didactic with the practical and the pungent. They have all that logical exactness of statement and argument that belongs to the theological chair, and yet all that flowing, burning eloquence that is so popular and powerful in the pulpit. On every page there is a freshness and force of thought that arouses the intellect, and a fervor of piety that warms the heart.

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Free Christian Commonwealth

The Debate, or Stratgegy versus Open Assault, in the Infernal Parliament.

Some very ingenious Scotch wag, who, we are sorry to say, seems himself to sympathize with some of the latitudinarian tendencies in Scotland—publishes reports of proceedings at the opening of the last Infernal Parliament. After the speech from the throne, and the debate on the Address in the House of Lords, comes the following stirring debate in the Infernal House of Commons:

The House resumed at four, when the Chancellor of the Exchequer gave notice of a bill to open negotiations for purchasing the Pope and transferring him to England.

Various other notices having been given, His Satanic Majesty's Speech was read from the chair.

Lord Crafty moved the Address in reply. It was seconded by Mr. Gloater, who descanted at great length on the success in England and Scotland which was attending the policy of circumvention introduced by the Old Serpent. The new application of that subtle policy to Christian Churches and Christian people, soaking the life out of them, and giving rise to jealousies and sectarian feuds, marked a new and promising era in the spread of Vice and Infidelity.

The Roaring Lion (whose rising was the signal for loud cheers from the Opposition benches) was sorry to interrupt these expressions of congratulation, but he considered the subtle policy referred to by the honourable fiend on the other side of the House as utterly unworthy of a great power. (Hear, hear.) He was for going up and down the earth in the grand old style, devouring people whenever and wherever they could be found. This present fashion of dodging about under cover, and luring people into the woods, like hyenas, by sham cries, was as contemptible as it was unnecessary. ("No, no," and cheers.) He maintained that it was. Of course, if the Old Serpent found it more convenient, for reasons personal to himself, to sneak about in the present style, by all means let him do it; but he protested against the Infernal Powers generally being required to adopt it. He did not know how it was with others, but it was destroying his own self-respect. He had been compelled, in obedience to His Majesty's commands, not only to take orders in the Church of England, but to shave off his whiskers, and dress himself up in frocks and colored vestments, with his tail tied carefully up underneath, to keep it from being seen. In this fashion he had been required to say prayers for people that were dead—people that perhaps he had himself devoured; and to go about and get silly women to confess their sins to him. And all this by way of trying to get them lured down by the Roman Road into the Old Serpent's ambuscades.

Sir Avowed Atheism seconded the amendment. This new fashion of working in disguise prevented them from giving their best friends the encouragement and help they were entitled to. He could himself testify to the valuable aid he had got from the Oxford Essayists. The House was aware of the assistance they were receiving also from the Ritualists and Romanizers in England, from the enemies of Presbyterianism and the Sabbath in Scotland, and from bigots, hypocrites, money-graspers, and immoral men in the Church everywhere. (Interruption.) Was it denied? (Cries of "No, no.") Why was it, then, that these men who were doing the Devil's work so well were not openly recognized and abetted as his allies? It was a mistake to suppose that people would turn if they saw where they were going to. It was the fashion in some circles to laugh at earnest religion; it was the fashion in other circles to put faith in genuflections and wax candles; and it was the fashion in all circles to be gay and worldly, and to worship the Golden Calf. That being the case, there was nothing to fear. People would rather follow the fashion to hell than go with vulgar people to heaven.

Mr. Blueboard supported the amendment. This new policy of carrying on their operations gradually and stealthily, under the mask of respectability and refinement, was making Britain unfit to live in. He had long since found it necessary to leave that country and retire to Africa.

Remarks to a similar effect having been made by Mr. Rowdy, Sir R. Turpin, Mr. Dueller, and Mr. Cut-throat,

Mr. Almighty Dollar rose and said that he must be pardoned if he used unparliamentary language; but really he could not help laughing at the nonsense talked by some of the lugubrious gentlemen on the other side of the House. Christendom was never in a better state for corruption and conquest than now. (Hear, hear.) Talk about the Church! He represented landed property and capital, and half the ministers in England and Scotland were his nominees. Talk about the British Parliament! He could buy up Parliamentary electors like so many flocks of sheep. Three-fourths of the men in Parliament held their seats at his discretion. He had put them in, and he could turn them out. He considered the policy of the Old Serpent a most successful policy, though he himself was independent of any special policy and could do almost what he liked. He had, for the sake of carrying on the Devil's work, connected himself with all the Churches.

After the House had been addressed, to the same effect, by Lord Cockatrice and Mr. Lusty, who called upon the Government to throw off its disguise on Earth and wage open war upon the souls of men.

The Old Serpent rose, amidst loud cheers, to reply. He said that it was with considerable diffidence that he ventured to dissent from the honourable gentlemen on the other side of the House, and especially from the illustrious fiend who had moved the amendment, and whose name and services in the cause of human degradation and ruin must always be held in the highest esteem by every member of that House. (Cheers.) It was impossible not to sympathize with them in their anxiety to get rid of disguise, and to set about the work of human demoralization and ruin in their own way. But he was satisfied that the moment they were convinced that his (the Old Serpent's) policy was the one best fitted to attain the object they all equally desired, they would throw themselves into it with enthusiasm. (Cheers.)

It was quite true, as the honourable gentlemen who seconded the amendment had said, that many of the people would rather follow the fashion to hell than go with the vulgar to heaven. But how had the road to hell come to be considered the fashionable road? (Hear, hear.) Was it by calling it the road to hell? How had he (the Old Serpent) got it to be the fashion with so many people to laugh at the Bible and applaud heretical ideas? Was it not by the same policy of subtlety? (hear, hear)—making evil seem good, and giving it a respectable and attractive name—calling new ideas "progressive," if they were false; calling all departures from the faith "liberal views," and getting people to think it a proof of emancipated thought to hold that the Bible was untrue, and that their original ancestor was an oyster. (Hear, hear, and cries of "That's so.") How had he succeeded in making it the fashion for men to worship money, and go seeking and craving for it everywhere? Was it by telling them that the love of money was the root of all evil? (Hear, hear, and laughter.) Was it by saying, "How hardly shall a rich man enter into the kingdom of Heaven?" On the contrary, it was by making men fancy that wealth meant happiness, and that they could make sure of getting into Heaven after a life of worldliness and sin, by putting gold into the church-plate or leaving a few thousand pounds to the Church when they died and could keep it no longer to themselves. That was how he had succeeded in getting millions in Christian countries to sell their souls for money. (Hear, hear.

When his illustrious friend, the Roaring Lion, was misleading the Church of England in his character of sham priest, why had he found it necessary to conceal his tail so carefully under his ecclesiastical millinery? He would put a question to him, and ask for an honest answer—Did he think that his victims would continue to follow him if they had the least idea where he wanted to lead them to, or had the remotest suspicion of his true character? (Hear, hear.) And yet, what was it that the amendment called upon the House to do? To recognize publicly their indebtedness to parties who never meant to serve the Devil at all, and who, in the services they actually rendered, thought all the time they were serving the Truth! What would be the effect of such a step? (Hear, hear.) What would be the effect of sending the Venerable Nick to Dr. Pusey to thank him for his services in leading the High Church party back intro idolatry, and offering him, in recognition of his services, the mark of the Beast? What would be the effect of publicly recognizing the unintended services of Strauss, or Colenso, or Renan, or of the narrow-minded but Christian men who were exciting dissension in the Church in Scotland?

But the honourable fiends on the other side of the House not only wanted the recognition of unconscious friends—they wanted open and undisguised war with the enemy. Now, what had been the effect of such policy in past times? Look at the persecution of the Covenanters in Scotland. It was pleasant devil's work at the time, but it only burned Presbyterianism deeper than ever into the hearts of the people. See, on the other hand, what triumphs were resulting both in that country and in England from the present policy of sapping and mining, and setting Christians by the ears. Loose and skeptical views were spreading, the Church and the world were getting mixed up together, the trumpets were giving all sorts of uncertain and queer sounds, and the confusion of tongues was coming back. (Cheers, and cries of "That's so." The churches were being agitated by internal feuds. In England, Ritualism was pulling one way, and Rationalism another, giving hope that the Church would split, and one part fall back into Scylla and the other into Charybdis. The Scottish Establishment was griped with an annual colic of Dr. Robert Lee and his innovations; the Free Church was distracted over the case of Walter C. Smith; the U. P. Church was laboring under a chronic apprehension of organs; and the Reformed Presbyterian Church had already burst asunder in the middle. And these were the very Churches which had been unified and roused to more determined resistance by the policy of open war and persecution. (Hear, hear). But let it not be supposed that he (the Old Serpent) overlooked the value of that open policy in its own place. On the contrary, it was the very mode of action for which the present policy of the Government was busy preparing the way. (Hear, hear). There was a time for undermining the enemy's works, and there was a time for explosion. (Hear, Hear). That time was coming (hear, hear), when the Roaring Lion would be called on to throw off his disguise, and make his roar heard again in the very heart of England. (Hear, hear, and cheers). If he (the Old Serpent) was not mistaken in his view of the present state of things in England, that day was not far distant. In the meantime, till the moment for throwing off their disguise had come, it was the interest of every loyal fiend to aid the Government in preparing for this diabolical consummation.

The Old Serpent resumed his seat amidst loud and prolonged applause. The House then divided, when there voted—

For the Roaring Lion's amendment . . .	10
Against	676
Majority against .	—666

The amendment was accordingly rejected, and the address in reply to His Majesty's speech agreed to.

It is the peculiar privilege of the children of God that they can view all events, whether adverse or prosperous, as working together for their good.

[From the Memphis Bulletin.]

The Death of Rev. Dr. Davis.

The religious community were profoundly impressed yesterday by the announcement of the death of Rev. Dr. C. A. Davis, the beloved and regretted pastor of the Cumberland Presbyterian Church. At twenty minutes past four o'clock yesterday afternoon, full of faith, and with a hope of a glorious resurrection, his spotless spirit passed away from earth. Only a few days ago he was laid on a bed of sickness, which ultimately proved a bed of death. His death bed was, however, one of triumph, and made ready to exclaim, "O that I may die like the righteous, and that my last end may be like his!" During his last illness, Dr. Davis had full possession of his mental faculties, and had, for each one who approached his bedside, a kind and cheering word. He frequently talked of all that the Saviour had done for him, and few that visited him in his last sickness, will ever forget the angelic-like words which he uttered. Each day he lay languishing on the bed from which he was never more to rise alive, produced it series of sermons, so to speak; for he was ever full of good counsel, and spoke to his clerical and lay brethren almost like one inspired. He was perfectly calm and of tranquil mind on the morning of his death. He felt that his end was approaching; that he had fought the good fight, that he had completed his Master's work on earth, and was about to be called to receive his reward in those bright realms beyond the grave, and to hear the Master he had served so faithfully on earth, say to him, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Death had no terrors for him, for he frequently expressed himself satisfied with the will of God in thus taking him away so early from his field of labor, and in the fervency of joy he exclaimed shortly before his spirit passed away, "O, is it possible, that in a short time I will be with Christ and his apostles?" He then called his beloved wife and children around his bedside, and delivered to them a brief parting address, in which he told them to be of good cheer; that although he was about to be taken from them, still the parting was only brief, and that in a short time they would all be reunited in heaven, where there was no sin or sorrow, and where they would meet to part no more. As the heaven-like words passed from his lips, he gently closed his eyes and fell asleep in Jesus. Thus died a truly Christian minister; one who was not only honored and respected by the clergy and laity of his own denomination, but also, by his many Christian virtues, had endeared himself to many of the citizens of Memphis. He leaves a widow and family to lament the loss of him who was the kindest of husbands and the tenderest of fathers.

During his last illness the deceased was daily attended by Rev. Dr. Steadman, Rev. Mr. Graves, Rev. Mr. McPherson, Rev. Mr. Johnson, Rev. T. D. Witherspoon, and other clergymen, with many of the members of his congregation, both male and female.

The funeral services took place yesterday forenoon at eleven o'clock, in the Cumberland Presbyterian Church, and were very largely attended, the sacred edifice being crowded to its utmost capacity.

On the pulpit platform were the following clergymen: Rev. Dr. Steadman, Rev. Dr. Ford, Dr. Guilford Jones, Rev. Mr. Graves, Rev. Mr. Sample, and Rev. Mr. McPherson.

REMARKS OF DR. STEADMAN.

The services were opened with praise and a most impressive prayer by the Rev. Mr. McPherson, after which, Rev. Dr. Steadman read selections of the Holy Scriptures appropriate to the occasion. He then said the delicate task had devolved on him to conduct the solemn services in commemoration of the death of their dear departed brother and friend, and in testimony of their respect for him who had now passed away from their midst. In the discharge of the duty, he might say that they had been bound together by a common faith, and by a common Christian fellowship.

It was not his purpose, neither was it the purpose of any of the brethren seated around him, to enter at length on the virtues of the deceased at the present time. Under the circumstances, he did not think that it was the proper occasion to do so, as sufficient time had not been given for proper preparation. This, however, would be done on some future occasion, when allusion would be made fully to the solemn event, and when attention could be properly drawn relative to the uncertainty of human life, and a proper lesson and warning given to prepare for that death which was sooner or latter to fall upon all. He had been solicited to conduct these solemn services from the fact that he was the oldest pastor in this city, and had been longer acquainted with the deceased than any of his brethren present. He, however, did not think that, under the present circumstances, it was either proper or necessary to speak in eulogistic terms of him whose death they were that day mourning, as all present were aware of his virtues. They knew of his dear and tender family ties, and also of his faithful ministrations in this church. These things had bound them together in bonds of love, and the presence of this large congregation showed the respect in which Dr. Davis had been held as a man, a Christian, and a minister of the gospel. And if this whole city were to speak in one voice, they would speak of the high respect in which he had been held by all classes in the community, and in the death of their dear brother, he felt the entire community had sustained, he might say, an irreparable loss.

When they thought of the death of their brother, they became confused, and when they looked at the coffin, they seemed as if walking in darkness, and were apt to exclaim, "Why has he who was so endeared to us, who was leading so useful a life in the Church, and who loved the Saviour so well, been taken from us?" Why had Brother Davis been taken and he (Dr. Steadman left? He was much older than the deceased; and he would ask, Why had Brother Davis been taken, and Brother Ford, Brother Graves, Brother Jones, Brother McPherson, and Brother Sample been left. (Audible sobbing.) Brother Davis had gone to his account, and he (Dr. Steadman) could not tell why he had been taken first, for the ways of God are unsearchable and past finding out. God had done so in his own infinite wisdom, and so far as their dear brother was concerned, it was a blessing to him. He recognized the hand of Almighty God in taking their dear brother away, and they ought all to bow humbly before the Divine will, and he was ready to say. "Not my will, O Lord, but thine be done; the Lord giveth and the Lord taketh away; blessed be the name of the Lord."

The congregation must reflect that they had been deprived of the arm of flesh, and they must put their trust in the God of Israel; and now, that their earthly shepherd had been removed, they must put all their dependence in the Great Shepherd above. Last Sunday morning their dear brother had stood in the same spot where he (Dr. Steadman) was now standing, and had preached from the text, "Be careful for nothing, but in all things, with prayer and supplication, make your requests known unto God." He could see him, as it were, bending over the pulpit, as was his custom, and preaching with that earnestness with which they were all so familiar. He had now gone to spend his Sabbaths in heaven, but he hoped that all who had heard that last sermon of Brother Davis would never forget it.

He thought he had told them enough, and he could only say that their dear brother had died with no fear of death. In his death he had borne testimony to the doctrines he had ever preached. His life had been one of consistency, and in his walk and conversation he was a true Christian. His death conformed with his life, and among his last words to him (Dr. Steadman) were, that the doctrines he had preached were now, in the hour of his death, his only salvation. Dr. Steadman then repeated severel interrogatories which he had put to Dr. Davis on the last day of his illness, which showed plainly that he died in the hope of a glorious resurrection.

For the Children.

Alice and the Blacksmith.

It was growing late on a dreary December day. The village blacksmith, leaving his work, came to the door just as a little girl of ten years was passing. Her dress though neat, was very thin, and as the wind whistled around her, driving the snow into her face, it seemed to the blacksmith that she must perish with the cold. He was a kind-hearted man, and as he thought of his own little child at home, warmly clad and happy, he spoke pleasantly to the child.

"What brought you out on such a night as this?" he kindly asked.

"I was sent out on an errand and lost my way. Now night has come, I don't know what to do."

"That is bad, and you look so cold. But don't stay out shivering in this wind. Come in and get warm."

She did not need a second bidding, he was so kind, and her hands and feet had almost lost all feeling.

"I do not know what is to be done with you to-night," he said. "It is too late to turn you off, and you would never find your way. Your mother will be frightened, won't she?"

"I have no mother." The lips trembled, and the eyes filled with tears.

"With whom do you live then?"

"Some one that I work for, to pay my board."

"Oh well, I guess it will do no harm to keep you over night. I will soon be ready. I can find room for you for one night, I know. Think," he said to himself, "if it was my own little May, and it may happen to her some day, who can tell."

It was such a pleasant home they went to that night. It reminded the little girl so much of the one she once had. The welcome the blacksmith received was so like the one her dear father in times past received, that the tears rolled down her cheeks. They were quickly dried, however, for little May had caught sight of them, and they seemed to worry her. Alice was not willing to trouble one who had been so kind. As they were sitting that night before the fire, Alice and May together, May asked suddenly,

"Where did you say your mother was, Alice, "She is in heaven. God took her up there to live with him. I hope he will take me too, some day."

"What do you want to go for?"

"Because I love him."

"I wouldn't like him, if he took away my mother. I wouldn't think he was good.'

"Oh May, please don't say so. He is good, don't you love him?"

"No, I don't know anything about him." Alice drew away involuntarily, there was something so dreadful to her in the thought of not loving God. But she soon threw her arms tenderly around May, and said,

"I will tell you about him, and then you can't help loving him."

In childish language she repeated to her eager listener the story of Christ's love, and she was satisfied when she saw the tears come to May's eyes and heard her sob forth,

"I won't say those naughty words again."

The blacksmith heard it all, and Alice's simple words moved him.

"I have often heard of him," he said to himself, "and yet I have never loved him. But it shall be so no longer. I will seek him earnestly until I find him."

He did find him, a very precious Saviour. The old neglected Bible was taken down from the closet, and was no longer a closed book. The blacksmith's home was made doubly happy now, since the Lord of peace had taken up his dwelling there. Never, after the next morning, was Alice seen by any of that household. She probably left the village, for all efforts to discover her were vain. She disappeared, as she had come, suddenly, but she was never forgotten. One of the blacksmith's favorite texts afterwards, in referring to her was, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

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