

American Presbyterian AND GENESSEE EVANGELIST.

THURSDAY, JUNE 12, 1862.

JOHN W. MEARS, Editor. MEMPHIS FALLEN!

Another of the centres of rebellion in the wicked and violent Southwest has fallen before the advance of our all-conquering navy. Memphis, that wicked city, full of rancor and venom, and despite of the lawful authority of this benign and great government; not more vehement and malignant in opposing and denouncing the right cause, than hypocritical in its boasts of inviolability; that presumptuous city, that dared to interdict the free navigation of the greatest river that God has given to civilized man, how is her boasting put to shame! How was she constrained to witness to the annihilation of her last dependence, and to crouch at the feet of the victors spreading over her once more that newly-consecrated and sublime emblem of liberty and of constitutional government—the stars and stripes!

The Mississippi is enfranchised, from the lakes past Columbus, past Island No. 10, past Fort Wright and Fort Randolph, past Memphis, past Vicksburg, past Natchez, past Baton Rouge and New Orleans, past Fort Jackson and St. Philip, out to the Gulf. My mighty current be consecrated not merely to the grand and multiplied uses of commerce, but as a highway for new ideas, traveling on the wings of free speech and a free gospel, reaching even to the pulpit of Lafayette Square Presbyterian Church, and of all the churches of the Southwest, awakening them to a sense of duties more worthy of Christians in the nineteenth century, than that of perpetrating and conserving the institution of slavery.

CORNER-STONE LAID.—On Monday afternoon the corner-stone of the NORTH BROAD STREET CHURCH was laid, in the presence of a large assemblage, with appropriate and highly interesting ceremonies. Addresses were delivered by the Pastor, (Rev. E. E. Adams), and by Rev. Messrs. Darling, March and Brainerd. The addresses were of the most inspiring character, worthy in every way of the hopeful nature of the occasion. We congratulate the North Broad street people, with their pastor and generous friends, upon the progress they have made in this enterprise, which is, in every view, the most important and most promising, undertaken in our church in this city, perhaps for the whole quarter century past.

THE JUNE MONTHLIES.

THE ATLANTIC, the CONTINENTAL and the KNOCKERBROOKER Magazines for the present month were duly laid on our Table. They are, for the most part, well-constructed periodicals. They exhibit a great degree of skill on the part of editors and writers in providing acceptable entertainment and a lighter sort of instruction for the public. The powers of invention, the range of subjects and the qualities of style which they exhibit, are highly creditable to the authors and to the literary tastes of the public, which demands and pays liberally for them. We have freely accorded our praise to these enterprises, so honorable to American literature, and have done what we could, as journalists, to promote their interests. Trifling faults we have not passed to notice amid such general excellence; and grave faults we notice with reluctance. Grave faults all exhibit in the issues of the present month. Antipathy to evangelical religion is more or less clearly revealed in each of them; and the very wariness of the expressions renders them more dangerous.

The ATLANTIC opens with an article, understood to be from the pen of the late H. D. Thoreau, on Walking. Mr. Thoreau's style of thought and writing abounds in the peculiarities, good and bad, of R. W. Emerson's. There is the contemptuous, patronizing air towards Christianity which characterizes modern pantheists, who superciliously imagine themselves the prophets of a higher order of civilization than the Christian, and who feel privileged to regard Christianity as obsolescent. By some means this class of thinkers has attained great prominence in the field of Belles Letters, and the ATLANTIC, especially at the first, seems to have been their favorite organ.

In the article on "Walking" we find the following language: "As a true patriot I should be ashamed to think that Adam in Paradise was more favorably situated, on the whole, than the backwoodsman in this country." Only he who utterly ignores the spiritual element of the Bible history, and who refuses to consider it an element of human welfare, could have penned such a flippant sentence as this. Again, in another place, "Hamlet and the Iliad, and all the Scriptures and mythologies," are strung together, as if there were no essential difference between them. And again, the outrageous immorality (of which we believe Emerson is not guiltless) is committed of "rejoicing that men themselves have wild oats to sow before they become submissive members of society." For allowing such a sentence to go upon its pages, is not the ATLANTIC MONTHLY liable to be impeached of a crime pronounced capital by a heathen community two thousand years ago—the crime of corrupting the morals of the youth of the Commonwealth? Rejoicing that men have their wild oats to sow! Listen to it, and learn what is the vaunted new gospel. Learn the moral tendency of New England pantheism. See it encouraging the young in their wild courses, tempting the pure to an acquaintance with vice, sneering at the care of parents for the morals of their children and rejoicing at their excesses and debauchery! We doubt not Thoreau and Emerson, and their sort, would have us "rejoice" at the picture of the prodigal son away from his father's house, and wasting his substance in riotous living, as "sowing his wild-oats." We care little what such men think, but the ATLANTIC MONTHLY deserves the reprobation of all the good who are now patronizing it, for defacing its columns with a sentiment which is almost too infamous to be dangerous.

Traces of an anti-Christian spirit are also to be found in the laudatory notices of heathen characters like Confucius; in quotations paraded from heathen books, as the Vishnu Parana and the Chaldean oracles, and in the allusion to Mahomet.

In the succeeding article—War and Literature—the question is argued, whether there can be such a thing as a religious war; when, with evident allusion to the wars of the Reformation, it is said, "there can be wars to transfer the tradition of infallibility from a pope to a book," and it is claimed that the present is "the first truly religious war ever waged." Now, such a sentiment is too plainly aimed at the reverence felt for the Bible as God's Word, and too plainly reveals the antipathy of these Pantheistic literati towards Evangelical religion, to pass unchallenged into general circulation.

But enough of the ATLANTIC for the present. THE CONTINENTAL, a new and an able competitor for the public favor, seems to be following in the same odious track. True, it has contained some specimens of genuine Christian poetry and articles on the Huguenots, from which we have largely borrowed into our own columns. But we have felt pretty well satisfied of late, that the track marked out for themselves by the conductors of the "Continental" involved no clear and settled recognition of Evangelical Christianity, but rather an indifference towards it, verging on contempt.

In exactly this spirit opens Mr. Kimball's new romance, "Was he Successful?" the first two chapters of which are given in this number. Of this story we were informed before-hand, by the publisher's announcement, that the chief character is a "bright and shining light" in the church. "As introduced to us, Hiram Meeker and his mother are designed to show up the deep and subtle hypocrisy of seemingly consistent church members in worldly matters, and an impression is already begun to be made most unfavorable to Christian effort and to parental training and anxieties for the conversion of children, by presenting them in the repulsive aspect of a mere mechanical effort, with nothing but worldly or formal reasons at the bottom. The minister, too has his place in the offensive recital, which no Christian can read without being shocked and feeling indignant that such a monstrous caricature should go before the world, without a hint of its utter untruthfulness, as a representation of the pious labors and anxieties of Christian parents and of the workings of true religion in the heart. Mr. Kimball is, we fear, about to show, in his inferior measure, that, like Dickens, he has lived so far, or kept himself so isolated, from true Christianity, that he has never seen it, has fallen into a melancholy unbelief of its existence; and is about to communicate this unbelief to as many readers as he can. We regret that he has found opportunity to do so in the pages of a popular monthly.

The critique of Dr. Scott's "Church in the Army" closes with an extremely coarse spear at the doctrine of eternal punishment, which in manner and matter is quite unpardonable.

We designed to add something in regard to the KNOCKERBROOKER, which, having changed hands of late, seems to be drifting under the same influence. The series of articles entitled "Sunshine in Thought," which have abounded in sneers at seriousness in religion and in worn-out infidel cant orthodoxly, has culminated, in the present number, in a eulogistic criticism of Rev. J. L. Corning's well known sermon on the "Law of Christian Amusement." To those who know Mr. Corning—who has long since ceased to be a Presbyterian minister—it is amusing to see how much stress the writer lays upon this sermon. He quotes from it largely; in fact, his article is little else than extracts from it with approving comments interspersed. Mr. Corning is a true preacher of the new Gospel of Joyousness—no seriousness in it—an exemplification of "the purest Protestantism of the present day," a Christian after the Knickerbocker's own heart. We do not know whether Mr. Corning would think it friendly in any one to congratulate him upon the reception his sermon has met with from such a quarter.

One or two things are plain. There is more or less divorce between belles lettres in the literature of the day, and piety. Our leading magazines show it. The Unitarian and pantheistic circles around Emerson and in the vicinity of Harvard and Boston are, undoubtedly, the most cultivated in aesthetics and the most polished and finished literati in the country. All the other magazine writers are affected by their influence, and all light literature takes its tone from them. Another point—the evangelical people are brought to the question whether there is not enough culture among them to furnish and sustain a magazine of high literary character, which shall exert a refining influence upon their families, be a real ornament and pleasure to their own and to all society, and be free from the vices of those already in existence. HARKEN'S MAGAZINE is, we are happy to acknowledge, guiltless of these gross blemishes, and so far, worthy of the immense patronage it enjoys. But it is not what we need. It cannot take the place of these higher literary enterprises in the hands of our cultivated young people. We need something which, a year ago, we began to hope the ATLANTIC MONTHLY itself was approaching, but which we imagine it never designs to realize—a Christian magazine, in which the highest literary forms shall be used to express the noblest and healthful sentiments, aided by the free play of a pure imagination, the whole illustrating the compatibility of culture with piety, and the serviceableness of aesthetics to the cause of true religion. The Church naturally looks to New England for such a service. If it does not render it, then shall enlargement come from another quarter; for, come we think it must, unless the Church is willing to leave the literary culture of her families to aliens and bigoted foes, like Dr. Holmes, R. W. Emerson, and (we fear we must now add) Richard Kimball and the Leland.

LANE SEMINARY.

The catalogue recently received reports 75 students. The faculty proper is reduced, by the removal of Prof. Smith, to two—Professors Allen and Day. Besides these, however, regular instruction is given by Rev. Dr. Thompson on the composition of sermons, and Rev. Llewellyn J. Evans on Church History. Rev. Dr. Smith, the former Professor, is announced as special lecturer on Sacred Rhetoric. Several other special lecturers are announced; so that the students will suffer no lack of competent instruction.

LITTLE'S LIVING AGE, for this week, contains Jesse's Memoirs of Richard 3, from the Edinburgh; Sister Anna's Probation; Chronicles of Carlingford—both continuations; Death of Dr. Bethune, from the Independent; with choice selections of poetry and short articles.

THE REV. A. CONVERSE AND HIS "CHRISTIAN OBSERVER."

It is with no pleasant feelings that we call our readers' attention once more, and we hope finally to the Rev. Dr. Converse and his Richmond Christian Observer. But though he has left us, his influence still remains in the prejudices he has excited, and the Southern principles he has advocated.

Dr. Converse, by his boldness, industry, plausibility, softness of manner, apparent piety and candor—by his skillful reiteration of partial facts and sophistical arguments—all garnished with professed reverence for the Bible and love of his country,—by his readiness to pray for peace and union in Church and State, had succeeded in perverting and prejudicing better men than himself, and combining them into cliques and parties which are not yet entirely dissolved or innocuous.

He professed to be loyal, and hung out the Stars and Stripes from his office; he was every day at the "Union prayer-meeting," surrounded by some of his own stripes, exclaiming peace and praying for peace. His paper became more pious; so that when it was suppressed by the Government, some thought it a pity that such a good loyal man should be troubled. Even after he had left, his son issued a half sheet, in which father and son moodily protested loyalty to the Government, and asked the sympathies of the world for their persecutions. No doubt some took them at their word, and greatly blamed those who questioned the candor and sincerity of such meek, pious and patriotic individuals. There are doubtless some sympathizers with Dr. Converse in Philadelphia yet, and such ought to be obliged to us for allowing them to look in on the old Doctor and his Christian Observer in Richmond, where he is allowed to lay down his mask and be himself. If lifting the curtain shows the Doctor so transformed that they cry, "If thou be est he, oh, how changed!" the fault is not ours.

A friend recently from Norfolk, has sent us a copy of the Christian Observer and Presbyterian Witness, published at Richmond, Va., May 8th, 1862, by A. Converse, editor and proprietor. T. Bartlett Converse, associate editor. It is about half the size it held in Philadelphia, and printed on thin paper. Otherwise it is in all respects like the old paper—enough like it to be a twin sister. We wish all the old friends of the Doctor could see the whole paper; but as that is impossible, we will indulge them with liberal excerpts, under "headings" which are our own. As we quote from leaded editorials, we allow Dr. Converse to speak for himself.

Why the Doctor went South.—"We came here to labor and suffer with the people, and we have had many proofs that our labors are appreciated."

Claims of the Paper.—"Up to the time of its suppression in Philadelphia, by order of the President of the United States, it was the ONLY PAPER OF ANY KIND in that city, and the ONLY RELIGIOUS PAPER, with one exception, in the United States, which opposed the unholy war which that power is now waging against the Southern Confederacy."

"It has been repeatedly commended to the confidence and patronage of the Southern Church by many Presbyteries in this Confederacy."

How the Doctor promotes peace at the South.—"These prayers must be accompanied with the most determined effort, skillfully directed, to conquer a peace. The united forces of the South have not yet entered the field. Let every man haste to the rescue, and the deadly conflict will not be long continued. We add in the words of the Southern Christian Advocate, that 'we cannot afford to fail. To lose our cause is to lose everything except our souls, and to many this loss also would be imminent. It would be to lose all on earth we hold dear. To yield nothing of the signifying of subjugation, a thought that no high-minded man can endure, even on his own side as well as every patriotic instinct revolts at the thought of failure. The patriot loses his cherished country and its independence, the Christian freedom to worship God as his conscience dictates—the father the hopes he has entertained for his children—the man of wealth his possessions—the Government funds become worthless—the banks fail—the wealth of the land is absorbed by our enemies to pay the price of our subjugation, and we all together become miserable slaves and paupers—crushed under the heel of a brutal and tyrannical mob.'"

How the Doctor comforts the rebels under defeat. His love of the Union. He says—"This is not the hour for desponding, but for earnest, unceasing prayer, and united and undaunted effort in defence of our homes and of rights dearer than life. The fall of New Orleans and the threatened attack upon our city, should dishearten no one, and create no panic among our citizens. It is time to look to God for succor, and not to distrust his Providence, or Grace."

"We can readily conceive how the material and religious interests of the South will be promoted by its independence of the North; but we will not prophesy. And if the separation shall crush the malign fanaticism which has corrupted religion extensively at the North, and silence the vaunting spirit of pride and wealth—if it shall humble the people under the mighty hand of God, it may prove a great blessing to them as well as to us."

How the Doctor instructs the rebels as to the sufferings of the North by the war. He says—"FEDERAL SACRIFICES FOR WAR.—A BILLION DOLLARS! In a year of war the United States has accumulated a national debt of a thousand million dollars. The war debt of the government alone thus far amounts to a thousand million dollars. It is not an exaggeration to estimate that at least a hundred thousand men in the Federal service have been killed or wounded, or died or are crippled for life, by wounds or disease. The value of an able bodied servant in the South is at least a thousand dollars. The labors of these men must have been worth a like sum to the community in which they lived, and the enormous loss occasioned by this war is increased from this source by the addition of a hundred thousand times a thousand dollars!"

"A few years ago a European nation shipped to New York two or three thousand of its papers and the country was in a blaze of indignation. But that people has now voluntarily assumed a burden equal to that of nearly four hundred thousand papers for life, and foolishly expended it in a war that can never yield them any return except in misery, sorrow and death!"

What the Doctor tells the rebels concerning the Federal Government. "CORRUPTION OF THE FEDERAL GOVERNMENT.—It is admitted in the

discussions on the floor of the Washington House of Representatives on the frauds of officials, that "the Federal Government has been plundered in the first year of Black Republican misrule in a greater amount than the entire annual expenditures of the Buchanan administration." The frauds have been perpetrated by government officials. Is it not time for our Northern neighbors to erect another government?"

What the Doctor thinks of the "Stars and Stripes." "Sad omens!" "THE UNITED STATES FLAG IN THE REVOLUTION OF 1861.—The beginning of this war was marked by many curious coincidences which it is pleasant to revert to at a time when the black clouds of war obscure so large a portion of the heavens. By the Greeks and Romans they would have been regarded as favorable omens. The believer in the providential interposition of an all-wise hand in the control of every event, however minute, can scarcely fail to remark the singularity of such a series of events, symbolizing the destruction of the United States and the successful establishment of the confederacy."

"We observe that since the election of Mr. Lincoln to the Presidency of the United States, there has been a remarkable fatality attending the 'Stars and Stripes' at his hands. It will be remembered that after his election, while the country was in a most critical state, instead of devoting his attention to the momentous questions which would shortly demand his decision, he made a triumphal march through the Northern States to receive the adulations and enjoy the hospitalities of his political friends and admirers. In Philadelphia he addressed a large assemblage from the steps of Independence Hall, and was requested to hoist the American Flag. Pulling off his coat, to the great admiration of the rabble, he set to work with a will to raise it. But the leader of a sectional party, subversive of the constitution of his country, was not engaged in an appropriate work when trying to raise the honored flag upon the building venerated as that in which our forefathers laid the corner-stone of the great republic in the declaration of independence of '76: and by an unfortunate, but ominous accident, the flag of the country, when it had scarcely half reached the eminence, was humiliated by falling to the dust in the presence of the assembled thousands!"

"A few days later, Mr. Lincoln had reached Washington, by his memorable hefting thither at night, and the unfulfilling of the desired stars and stripes in the presence of vast multitudes, formed a part of the imposing ceremony of his inauguration. Here the accident that had occurred in Philadelphia was repeated, and in the presence of the representatives of foreign nations and of the people of all the States the flag again fell to ground, and when after a little delay it was unfurled, it bore marks of its unfortunate defilement."

Dr. Converse's rebuke of Maj. Anderson for saluting the United States Flag at Fort Sumter.—"He says:—Sumter-Jell. Major Anderson requested permission to salute his flag before lowering it. The courtesy was accorded him. The flag was now over without bloodshed. A cannon fired to salute the stars and stripes, to pay it the last tribute of honor before its removal from South Carolina soil, never to be permanently replaced, exploded, and six men were either killed or wounded. A signal rebuke for the superstitious reverence paid to a piece of bunting!"

How Heaven frowned on the United States flag in Philadelphia.—"The Doctor says: 'In Philadelphia a magnificent piece of bunting was floated to the breeze above the custom house—but the winds, as if indignantly at the prostitution of the national flag to represent the policy of a party, snatched the flag-staff and swept it to the earth. From Independence Hall one of the largest and handsomest flags in the city was stretched across the street, and the wind seized this, too, and ran it through the middle stripe from one end to the other. Six stripes and the union were on one piece, six stripes on the other. The remaining stripe was split through the middle. And as the two fragments hung side by side on the same rope, they seemed to announce from the very spot where the Independence of the American colonies was toiled, that henceforth, there would be two nations side by side, on this continent, formed out of that one.'"

How Heaven punished the North at Great Bethel, when the lamented Greble fell.—"The Doctor says: 'The first battle fought on behalf of that doomed flag was at Bethel. God protected our men—only a single one was killed. The loss of its supporters was so great that to this day no official account of the battle was published. The first battle fought on behalf of that doomed flag was at Bethel. God protected our men—only a single one was killed. The loss of its supporters was so great that to this day no official account of the battle was published, and when called for by Congress, reply was made that its publication would be injurious to the service.'"

"Since then the war to avenge the mistreatment of the 'Star-spangled Banner' and to re-establish its way has been fiercely waged. More than a thousand million dollars, and probably a hundred thousand lives have been sacrificed by the North in the vain effort. We have suffered much and will have much still to suffer. But He who sustained the children of Israel during forty years of trial after they had thrown off the yoke of their Egyptian taskmasters, will sustain us if we place our dependence on Him."

"The above incidents may be relied upon as correct. They may afford some encouragement to those who are disposed to look on 'the dark side of the struggle we are engaged in. But if they are not to be regarded as a finger pointing to our ultimate success, they will at least be viewed as remarkable coincidences when this war shall, at no distant day, have been brought to a triumphant conclusion."

What News the Doctor selects for his Readers.—"He quotes from the Memphis Appeal, which says:—'The bogus military Governor, Andrew Johnson, has been reduced to the necessity of keeping an armed guard at his door all the time, as a protection to his person.'"

"Johnson has been attempting for more than a month to raise a full regiment as a body guard, but has so far succeeded in getting only about eighty Dutchmen to volunteer in that dirty capacity."

"Great consternation prevailed among Johnson and his minions in consequence, and the full available Federal force was kept under arms all night in anticipation of an attack. The despot himself is said to have been very much terrified, and hid his clothes packed and his papers put up preparatory to a rapid flight in case of such a necessity."

really and disastrously perverted, as it was in the days when the Puritans in both Old and New England persecuted and hung obnoxious women for witches."

Why was Col. Ellsworth's Death Just?—"The Doctor says: 'Southern soil was first invaded in the occupation of Alexandria. The first act of Colonel Ellsworth, on entering the city, was to tear down the Confederate flag upon the Marshall House—but he paid the penalty of his life. The bosom friend of Abraham Lincoln was the only man in his regiment killed at the time, and he lost his life in the first attempt to remove our flag from our soil.'"

We will make no more extracts from this Christian Observer. Can any doubt that the paper is most malignant in its wholesale, unblushing treason, and most dangerous to our religious parlance and halva. Yet the old maxim in this case holds true.

"Colum non animam mutavit, Quis trans mare curavit."

Dr. Converse here, at heart, was what he now is openly and malignantly in Richmond. We knew it to be so at the time, and were therefore prepared for his whole subsequent conduct. There are others who may profit by the exposure we have made, for we fear their love of the Union and peace would not bear transportation to Virginia. Those who cry "persecution" when a traitor is exposed, are at heart traitors.

ADDRESSES AT THE HISTORICAL SOCIETY.

(Continued from first page.) THE REV. PROFESSOR T. W. J. WYLLIE next addressed the meeting as follows: Mr. President; I beg leave to offer the following resolution:—

WHEREAS, Presbyterianism has a noble history, and its records are therefore worthy of perpetual preservation,

Resolved, That the Presbyterian Historical Society deserves and shall receive the encouragement of all who desire the welfare of the Church or of the world.

At this late hour and after the eloquent addresses to which we have been listening, it would be unparadise in me to detain this audience by any extended remarks. It is principally because I desire to manifest my cordial interest in the Presbyterian Historical Society, that I say a word.

The first question which the resolution suggests to us, is, What is Presbyterianism? Here we do not mean to refer to it in regard to the great doctrines of Evangelical Faith, which it cherishes, but as a system of Church government and order. Viewed in this aspect it is simply Administrative and ecclesiastical.

Presbyterianism implies that all ministers of the Gospel are equal in grade and authority. We have no popes, no prelates, although if there is any value or honor in the name of bishops, we possess that to the full. We consider that all ministers are Presbyters, and that all Presbyters who have charge of congregations are Bishops. You, Mr. President, are a Bishop—so am I—so is any Presbyterian pastor. This is the true New Testament Episcopacy.

Then, again, we consider ecclesiastical unity as another element of Presbyterianism. We do not regard each separate congregation as having a right to determine subjects of doctrine or discipline for itself, but we regard all the congregations of the faithful as forming one church. We maintain that the Church does not consist of isolated and disconnected fragments, but that it forms or ought to form one united, homogeneous whole. Is Christ divided? We think not, and so we consider that it is the duty of all who profess the Christian religion, to combine together under one banner, on the basis of Gospel truth as a unit.

The end of the whole Church of Christ is one great feature of true Presbyterianism. If we look at Presbyterianism then, in this form, we find it exhibits in the domain of religion these great elements of liberty for which the world has yearned, and which true patriots and philanthropists have died to defend—Equality and fraternity—no noble words, however much perverted. Presbyterianism presents them in the Church as our American system presents them in the State.

Now the resolution asserts that Presbyterianism has a noble history, and this is so because really its history is connected more or less with the struggles which man has been making for emancipation from oppression and moral and political freedom, wherever the Christian religion has prevailed. It is true that records to which we have access are but scanty. We are sorry that there were then no Presbyterian Historical societies to collect and preserve the documents which it would be so desirable to refer to. If there had been some SAMUEL AGNEW to gather up old musty books and portraits, and autographs, and relics of one kind and another, we might have known more about these matters. Then, too, what we have is generally from the hands of those unfavorable to our cause. It is something like the Bible in Zeepp of the painter and the Declaration of Independence in the hands of the man killing the man. So in the history of the Church, we would not have the friends of sound doctrine and good order represented as heretics, and schismatics, but the representation would be reversed. Yet even as it is, there is enough to show that wherever there has been in the Christian world a struggle for liberty, for mind, for man—Presbyterianism in its essential elements has been involved in the contest. We might thus review the history of the Christian Church, and we would find that those who have contended for religious and civil liberty were Presbyterians; that the Governors were Presbyterians. And when we come nearer still to our own times we find that those who achieved our own liberties were to a very considerable degree Presbyterians. My friend and brother (Rev. Dr. Baird), who has preceded me, has shown that the National Declaration of Independence may be traced to the resolutions passed more than a year before at Mecklenburg, North Carolina, from which some of the most significant and stirring Declarations of Independence are copied. In this Mecklenburg Declaration we find that Presbyterians had a prominent part. There is, however, a link which connects that Declaration with the old Covenanters which is not generally known. About one hundred years ago, the Scotch Covenanters were renewed at Oronara, in this State, under the direction of Rev. Alexander Craighead. In consequence of the suspicion of the then proprietary government of Pennsylvania, that this was an ineffectual effort to renounce the allegiance of the British Crown, Craighead was compelled to fly to North Carolina, and his influence in that section of the country where the Mecklenburg Declaration was made, had undoubtedly great effect in producing it. We have in our possession the only copy we have ever heard of or seen of the Declaration of Oronara, in this State, and as we read the account of the transaction, it comes drawn sword pointed North, South, East and West, defying all the enemies of Christ the Mediator, we feel that the principles for which our fathers contended are those which we have real reason to believe, will ultimately prevail. It is one who is a true Covenanter, outside and inside, up and down, through and through, we feel that we may glory in the struggles for liberty which

these noble men made, whom we all rejoice to claim as our common parentage. Our country is now engaged in a momentous struggle, and when the history of this contest is written, it is to be hoped that some records may be preserved which will show what part Presbyterianism has in sustaining the cause of liberty and law. The principles which our fathers have avowed are such as we have defined. One of the Westminster divines declared that "man was a sacred thing, and could never become property for man." This, after all, is the great issue at stake, and when, as the result of the struggle, it shall be found that "liberty is proclaimed throughout the land to all the inhabitants thereof," we are confident that it will be found that no department of the Church has furnished more numerous and more valiant soldiers than our Presbyterian family. Bright as are the pages of the past with deeds of glory, still brighter will be the pages which the pen of history is now recording. These noble deeds it is the aim of this society to preserve in remembrance, and certainly it should be cordially sustained. Mr. President, I offer the resolution.

The Rev. Thomas Brainerd, D. D., rose to second the resolution offered by the Rev. Dr. Wyllie. He said he knew not why he was appointed to speak last, unless it was because his denomination was the youngest child of the Presbyterian family. Though last, it was not, however, least, but he had no interest in Presbyterianism. Alluding to the lateness of the hour, he said he understood a collection was yet to be taken up, of which fact some seemed to be fully conscious, as they had already left the house.

It was hardly necessary that he should make a speech after the able and eloquent eulogies which his brethren had pronounced on Presbyterianism, and which he fully endorsed. It might be proper, however, to allude to one attribute of Presbyterianism, which his brethren had failed to notice and make prominent. He could not but regard it as a noble characteristic of Presbyterianism, that its members had pronounced on Presbyterianism, and which he fully endorsed. It might be proper, however, to allude to one attribute of Presbyterianism, which his brethren had failed to notice and make prominent. He could not but regard it as a noble characteristic of Presbyterianism, that its members had pronounced on Presbyterianism, and which he fully endorsed. It might be proper, however, to allude to one attribute of Presbyterianism, which his brethren had failed to notice and make prominent. 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