Presbyterian Banner.

PITTSBURGH, SATURDAY, DECEMBER 15, 1860.

☞ Having purchased for our office the "Right" to use Dick's Accountant and Dispatch Patent, all, or nearly all, of our subscribers now have their papers addressed to them regularly by a singularly unique machine, which fastens on the white margin a small colored "address stamp," or label, whereon appears their name plainly printed, followed by the date up to which they have paid for their papers—this being authorized by an Act of Congress. The date will always be advanced on the receipt of subscription money, in exact accordance with the amount so received, and thus be an ever-ready and valid receipt; securing to every one, and at all times, a perfect knowledge of his newspaper account, so that if any error is made he can immediately detect it and have it corrected—a boon alike valuable to the publisher and subscriber, as it must terminate all painful misunderstandings between them respecting accounts, and thus tend to perpetuate their important relationship.

**** Those in arrears will please remit.*

The State of the Country, concerns every Christian. Knowledge is indispensable to prayer, as well as to wise action. Read the Message, the letter to a Member of the Cabinet, and the letter of J. R. W.

Western Theological Seminary.—The students of this Institution have invited the Rev. CHARLES WADSWORTH, D.D., pastor of the Arch Street Presbyterian church, Philadelphia, to deliver the Annual Address at the close of the session.

Concert of Prayer.—We invite attention to the request which we this week publish, of the Pastors and Seminary Professors in Pittsburgh and Allegheny. God is the hearer of prayer. And great promises are given to united prayer, and to earnestness and importunity. In this day of need, let ministers and people pray.

The Mails.—Never has it been our fortune to have so many complaints made about the arrival of our paper at its places of destination. We can only say, *the fault is not ours.* The *Banner* is placed in the Pittsburgh post office with the utmost regularity, and at the same time as formerly. And our Postmaster, Mr. DUNN, has been uniformly so obliging, that we cannot believe the fault is in him; but that there is gross negligence or inefficiency somewhere, cannot be doubted.

SYNOD OF SOUTH CAROLINA.

This Synod met in Charleston, November 28th. The condition of the country would, of course, be a topic of consideration; for however much our brethren in that region may oppose an ecclesiastical notice of State affairs, the present crisis, with them, affects interests too important to be ignored.

Rev. W. B. YATES, seconded by Rev. STATES LEE, offered a paper stating that the action of 1818 relative to slavery, remained unrepealed by the General Assembly, and that the North had shown its fanaticism in the election of ABRAHAM LINCOLN to the Presidency, and that fidelity to the South required a separation from the Northern churches. It recommended as follows:

Believing, as we do, that fidelity to the South requires us to dissolve the connexion with the Northern portion of the Presbyterian Church, therefore be it

Resolved, That the period has arrived when it becomes the duty of every minister and elder South to let his position be known.

Resolved, That fidelity to the South requires us to sever all connexion with the Northern portion of the General Assembly.

Resolved, That we recommend to all Presbyteries connected with this Synod to take steps to dissolve their connexion with the General Assembly.

Resolved, That a Committee be appointed to correspond with Synods and Presbyteries South, with the view of forming a Southern General Assembly.

This paper was, on motion of Rev. Dr. ADGER, laid on the table, by a vote of seventy-seven to twenty-one; and the subject was referred to a Committee of nine. The report of this committee was adopted unanimously, as follows:

"This Synod is one of thirty-three, which compose the Old School Presbyterian Church in this country. From our brethren of the whole Church, annually assembled, we have received nothing but justice and courtesy. The act of 1818 was adopted by the South of that day as well as by the North, and has since been virtually rescinded.

"Our General Assembly in 1845, in Cincinnati, took action with almost entire unanimity, which has been acceptable to the South, inasmuch as it declared that they had no authority to make any laws on the subject of Slavery, not found in the Word of God, and which has resulted in a harmony of our whole Church on this subject, unbroken in the least degree to the present time.

"It is not for us, then, to inaugurate as a Synod, any movement toward a separation from the Northern branch of our Church. This is not the time for such a movement, which would be in advance of the action of the State. Nor are we the proper body to take such a step. It can only begin in the Church Sessions, where Presbyterian sovereignty lies, and must issue forth through the Presbyteries.

"With regard to the political duties of our churches as composed of citizens of this Commonwealth, the Synod of South Carolina is not called upon as a Synod, even in the present extremity, to give advice or instruction. Political intermeddling by professed ministers of the Gospel, and especially of bodies of professed ministers, has been fraught with evil for many years to our country, and has contributed, perhaps, more than any other cause to bring the country to its present condition. This Synod, composed of ministers and ruling elders, would not now be found imitating the bad example so often set us by ecclesiastical bodies at the North. But there is now a grave and solemn question before the people of this State, affecting its very life and being as a State, and that question, of course, has its religious aspects and relations, upon which this body is perfectly competent to speak, and if its deliverance therefore should have a political bearing, that is a result for which we cannot be held responsible.

"There is involved, at this immediate juncture, a duty to God who gave us our rights—a duty to our ancestors, whose blood and sufferings procured them for us—a duty to our children, whose precious inheritance we may not waste nor defile—and a duty to our very slaves, whom men that know them not, nor care for them as we do, would take from our protection. The Synod has no hesitation, therefore, in expressing the belief that the people of South Carolina are now solemnly called on to imitate their Revolutionary forefathers, and stand up for their rights. We have an humble and abiding confidence, that that God, whose truth we represent in this conflict, will be with us, and exhorting our Churches and people to put their trust in God, and go forward in the solemn path of duty which his Providence opens before them, we, Ministers and Elders of the Presbyterian Church in South Carolina Synod assembled, would give them our benediction, and the assurance that we shall fervently and unceasingly implore for them the care and protection of Almighty God."

This action of the Synod will be noted with deep interest. We rejoice that they were not precipitated into divisive measures. If they feel it necessary to leave us, let the separation be deliberate and fraternal. On one reason given for not separating from us, the brethren will find that there is a difference of sentiment. They may regard the action of 1845 as "virtually rescinding" that of 1818. Others may think differently. The Assembly of 1846, regarded the two acts as consistent and harmonious. That Assembly adopted without a division, the following:

Resolved, That in the judgment of this House, the action of the General Assembly of 1845 was not intended to deny or rescind the testimony often uttered by the General Assemblies previous to that date.

This, we believe, is still the opinion of the great body of the Northern churches.

REV. FRANCIS HERRON, D.D.

Some three weeks ago we announced the return of this venerable and beloved servant of the Lord Jesus Christ, from his Summer residence with a daughter at Tarrytown, New-York, to his well-known home in this city, in excellent health and spirits. Warmly was he welcomed; old and young repaired to his house to take again the aged patriarch by the hand. But scarcely had that number of our paper reached its readers before disease seized upon him, which at once prostrated him beyond the reach of recovery. The most careful nursing, the most considerate attention, and all the skill of the physicians were in vain. He gradually sunk until the evening of Friday the 6th instant, when he calmly fell asleep in Jesus, having accomplished an honored pilgrimage of more than eighty-six years on earth.

The Rev. FRANCIS HERRON, D.D., was born in Shippensburg, Cumberland County, Pennsylvania, June 28th, 1774; graduated at Dickinson College, Pa., 1794; pursued his theological studies under the care of the Rev. ROBERT COOPER, D.D.; was licensed to preach the Gospel by the Presbytery of Carlisle in the year 1800, and shortly afterwards accepted a call to Rocky Spring church, Franklin Co., Pa. In April, 1811, he received a call from the First Presbyterian church of Pittsburgh; removed to this city in May of that year; and on the 18th of the next month he was received by the Presbytery of Redstone, and formally accepted the call.

The site for the First Presbyterian church was given by the descendants of WM. PENN. The first Presbyterian preaching in Pittsburgh, of which any account is given was by the Rev. Messrs. BEATTY and DUFFIELD, in 1766, under the appointment of the Synod of New-York and Philadelphia. The late Rev. JOHN MCMILLAN, D.D., during his first visit to the West in 1775, preached here on the Second Sabbath of September. The Rev. Mr. SMITH was sent by the Presbytery of Redstone, to preach here, on the Fourth Sabbath of August, 1784. In the following year, or about that time, the First church was organized, and the Rev. SAMUEL BARR was recognized as pastor without any regular installation, and he continued in this relation till June, 1789. For a number of years the congregation was supplied with preaching by appointments of Presbytery and by licentiates. In June, 1799, the Rev. ROBERT STEELE, who had been a pastor in Ireland, commenced his labors; in 1802 he was formally recognized as pastor, and continued to be such until his death on the 22d of March, 1810. The late Rev. JOSEPH STOCKTON then acted as Stated Supply until the arrival of the Rev. Mr. HERRON, in May, 1811.

Up to this time this church had not been distinguished for either temporal or spiritual prosperity. But immediately after the arrival of Mr. HERRON, a new era opened. Principally through his exertions the church was soon extricated from its financial difficulties, and the house of worship greatly enlarged. The attendance upon the ministry of the Word increased constantly; the Lord poured out his Spirit; soon new life appeared among the membership, and many were converted. And very precious revivals were frequently enjoyed by this people during the long pastorate of this father whom the Lord has just taken from us to the General Assembly and Church of the First-born on high. Dr. HERRON continued pastor until June, 1850, when, at his own request, the relation was dissolved, and the congregation with a liberality creditable to themselves, as well as to him who had ministered to them so long, and worthy of being imitated by other congregations, granted him an annuity of $1,000 for life.

In his day, Dr. HERRON was a man of note, unbounded in his hospitalities, abundant in labors, and wielding an influence such as no other man exerted in this community, among all denominations of Christians, and all classes of citizens. His public spirit, and the wisdom of his counsels, was acknowledged by all. His integrity of character and purity of motive were doubted by none. As a preacher, he was Scriptural, doctrinal, practical, and pungent. His sermons were uniformly well prepared, full of the marrow of the Gospel, and delivered with convincing earnestness. As a pastor he was deeply interested in the welfare of his flock. He trained a most effective eldership, and taught his people both from the pulpit and by his own example, the pressing claims of Christian benevolence, so that this church ranks with the most liberal in the land. Missionary operations in the West found in him a warm friend, and an earnest advocate. And the Western Foreign Missionary Society, from which our Foreign Missionary Board sprang, and from the beginning of which the Board should date its origin, received his hearty and effective coöperation. Foreign Missions and missionaries had a prominent place in his large and princely heart.

For many years he was an active Trustee of Jefferson College. And the Western Theological Seminary, with its Professors and students, was from its origin, a subject of heart-felt and prayerful solicitude. In the darkest hour he never yielded to despair, but always spoke the cheering word, opened the liberal hand, and rallied his own people to the rescue. And in the day of its final success, none rejoiced more heartily than he. He loved young men—especially candidates for the holy ministry. No worthy student of theology ever went to him for advice or assistance, without receiving it.

It is not strange, then, that the death of such a man, at such a ripe old age, even after being for years withdrawn from active life, should have made a profound impression in this community. On the following day, on motion of the venerable and distinguished Judge SHALER, himself an Episcopalian, the following order was made in the District Court and Court of Common Pleas:

It having been announced in open Court that the Rev. FRANCIS HERRON, D.D., had departed this life, and that the funeral obsequies were about to be performed on the forenoon of Saturday, the 8th inst., it is ordered that, as a token of the high veneration and respect this Court entertains for that distinguished theologian, venerable citizen, and eminent and apostolic servant of God, and in deference to the public sentiment entertained in reference to this irreparable loss, the Court will adjourn to Monday next.

Such an order, we believe, was never before made, upon the death of any minister in this city.

On Saturday morning, private religious exercises were held at the house of the deceased, after which the body was conveyed to the First church, followed by the family, various ministers, and the theological students. The elders of this church acted as pall-bearers, assisted by elders from some of the neighboring churches. The coffin was carried up the middle aisle, and placed before the pulpit in a somewhat elevated position. By this time the choir then sang

Sweet is the scene when Christians die,
When holy souls retire to rest;
How mildly beams the closing eye,
How gently heaves the expiring breast.

So fades the Summer cloud away,
So sinks the gale when storms are o'er;
So gently shuts shuts the eye-of day,
So dies a wave along the shore.

A solemn and appropriate prayer was then offered by the Rev. ALLAN CAMPBELL, D.D. This was followed by the singing of a part of the 513th Hymn, commencing

Why should our tears in sorrow flow,
When God recalls his own;
And bids them leave a world of woe,
For an immortal crown.

The Rev. ELISHA P. SWIFT, D.D., who has already passed his three-score years and ten, revered for his age, piety, and ability, then delivered a most eloquent and feeling address of about twenty minutes, parts of which were very solemn and affecting, most of the large audience being moved even to tears.

He was followed by the Rev. Mr. LEA, of Lawrenceville, and the Rev. Dr. BEATTY, of Steubenville, with remarks illustrative and reminiscent of the character of the deceased, which were listened to with the greatest attention. The venerable Dr. ELLIOTT, Senior Professor in the Western Theological Seminary, to whose wisdom and firmness the Presbyterian Church is so largely indebted, and whose praise is in all our churches, then closed by a brief but impressive address, stating that he had known the Doctor for fifty years, and that no person outside of his own family had been more intimate with him. They had studied in the same College, prosecuted their studies for the ministry under the same teacher, were licensed to preach by the same Presbytery, and had lived near each other for fifty years. He said he would love to dwell at length upon the life and virtues of the lamented dead, were it not that Dr. PAXTON, the successor of Dr. HERRON, contemplated preaching a discourse at an early day, commemorative of his life and character, of which due notice would be given.

A part of the 666th hymn was then sung by the choir, commencing:

Our journey is a thorny maze,
But we march upward still;
Forget these troubles of the way,
And meet at Zion's hill.

The immense assembly then passed in front of the pulpit, and gazed for the last time upon the lifeless body of the venerated man. After this he was taken to his resting place in the beautiful Allegheny Cemetery. Long will his memory live; long will the remembrance of his virtues be cherished.

THE PRESIDENT'S MESSAGE.

We, this week, present to our readers, the President's Message, in full. The circumstances in which it is sent to the country, render it one of the most important State papers issued by Mr. BUCHANAN. It may rank also among his ablest papers. It is drawn up with caution—perhaps with too much caution to be thoroughly consistent, or to meet the emergency. There are in it things which, if not the production of different minds, were evidently meant to conciliate men of diverse sentiments. The parts are not harmonious. It is not univocal. It utters some very important truths, very distinctly; and it puts in some pleas for non-action which, to many, seem very erroneous, and are very unsatisfactory. The President, however, may be prudent in his purpose not to put down State secession promptly and by force. The end may be better accomplished by taking time and using mild means. But we cannot regard him as either just or wise in his very strong sectional proclivities. He, in strong terms, condemns the North as the cause of all agitation and trouble, while he is silent relative to the many and grievous aggressions of the South. Such one-sidedness injures his influence for good. A Chief Magistrate presides over the whole country. He should know no sectionalism. When he enters the Chair of State, he should leave the partisan behind, regarding the public honor and seeking the weal of all.

The slavery question, is the hard question. It is the root of bitterness. It ought to be settled. It has seemed to be settled several times; but it wont stay settled. Fanatics, ambitious men, self-interested men, and sensitive men, stir it up. It is in a fair way now, as seems to us, to be more effectually disposed of. There is a growing concentration of sentiment, that slavery is not national, but sectional, and that the nation should let it alone, *except to prevent its spreading.* Such was the idea of WASHINGTON, JEFFERSON, MADISON and others, the fathers of the general government. It exists by State laws. Let the States manage it. Let there be no interference. Return *the fugitives from labor*, in good faith, as provided by constitutional compact. This in an imperious duty. But *come under no new bonds.*

We thank the President cordially for his able argument against the right of a State to secede from the Union; and for the assertion of his own official duty to enforce the laws. We trust that he will discharge this duty, promptly, wisely, effectually; that he will not tamper with sedition; nor be *unprepared* to meet an emergency where danger is threatened; nor leave exposed fortifications (say the three forts at Charleston harbor, where there are now but ninety men) vulnerable; thereby inviting an attack, causing bloodshed, and precipitating domestic war. To man those forts well, in this day of phrensy, would be mercy, as well as prudence. A sufficient force in the forts and in the harbor, to protect, beyond the hope of all assailants, the public property, the revenue, and the clearances, would entirely preserve the peace.

The most lame part of the Message is that wherein it disclaims authority in the Government to enforce the United States laws in the hour of a seceding State. But such is the President's manner of speaking on this subject that, possibly he may be misapprehended. He may be right, as he would understand his own words. The Government has no power beyond what is granted. There is no *direct* grant of power to make war against a *State.* The power is over *individuals.* And no State law can relieve the individuals from their responsibility to the United States. Hence, if one man, or many men, refuse to pay revenue, attack United States property, stop or rob the mails, resist the decrees of the United States Courts, levy war against the United States, it is the transgressors who are guilty. And if they do these things under State enactments, still, the wrong-doers, being subjects of the United States are personally responsible. And if all the people of a State engage in the wrong, the nature of the case is still the same—they are still in the eye of the Constitution, individuals, a mob, culprits, rebels, traitors, and are to be dealt with, not in a State capacity, but as individuals. The President's language will bear this construction; and thus, after all he has said, the way is open for him, with the whole power of the Army, the Navy, and the Militia, to enforce every law of the United States against every and all transgressors, in every place, and under whatsoever seeming sanction they may pretend to take shelter.

Our foreign relations, as presented in the Message, are highly favorable. Commerce flourishes, and the land has yielded a rich increase. The present is blissful, and the only drawback upon our prospects for the future, is the unhappy spirit manifested, South, by the defeated party at the late election. And the difficulties there will, we trust, by the fidelity of the Courts, and by the wisdom of Congress, and by the prudent energy of the Executive, and by the good sense of the people, and over all, by the blessing of God, soon be removed.

SOUTHERN FEELING.

We have a letter from a highly intelligent and respected gentleman in the South, which merits attention. Our readers, we are sure, wish to know all facts relative to public sentiment at the South. We or this region, we are sure, who gave such a large majority for LINCOLN, are disposed to do all justice toward our Southern brethren. And, more yet, we are willing to yield much. But we wish to live under a *government.* The compact of the Constitution we will keep inviolate. To the laws of the United States we submit peacefully. If power, *under the Constitution*, passes from the South to the North—if the *majority*, after long yielding, choose to use their rights, *fully respecting and preserving the rights of the minority*, there should be no complaint. There may be more feeling at the South than we apprehended. But we trust that it will yet subside so far as to listen to reason, and then we are sure there will be peace. The letter is as follows:

AUGUSTA, GA., Dec. 5th, 1860.

MESSRS EDITORS:—One fruitful source of the present misunderstanding between the North and the South, is found in their ignorance of each other's political views. Had the voters of those States which will cast their electoral suffrages for Lincoln, been better informed of the real state of public sentiment in the several slave States, many of them would doubtless have hesitated before yielding to "Republican" clamors. They were taught to believe that the election of a sectional President, in a Constitutional manner, would have the double effect of placing a strong Northern party in power, and of quieting, by a final blow given to Southern hopes, the agitations which have so long convulsed the country. But their leaders have misled them. The popular candidate has been chosen; but the likelihood is, that he will never go into power as the President of an unbroken Union, and the agitations of the country are increased a hundred fold. This would have been distinctly foreseen by the more sober mind of the North, had it informed itself of the condition of public affairs in the South, through media of information other than the newspapers of New York, and Cincinnati, and Chicago.

But the election is over, and no time need now be wasted in useless recriminations. I simply wish to address you and your readers with reference to the existing probabilities of disunion, as the fearful consequence of that election; and to beg that you all will not misconceive the state of things here, three weeks *after* the election, as many of you did three weeks *before* that memorable event. The junior editor of the *Banner* knows me well, and he has reason to believe that I would be the last man to overstate an important fact relating to a momentous subject. It is, indeed, difficult to be calm amid such a turmoil as that which exists around me. But yet it is possible for any sober-minded thinker to discover the true state of public feeling even amid the confusions of disorganizing political elements. I state to you, therefore, my great amazement at the misinformation conveyed, unwittingly, to your readers in the following paragraph taken from one of your editorials, in the *Banner* of December 1:

"The great body of the people in all the Southern States, with the exception of South Carolina, is strongly opposed to the present excitement, and even in South Carolina there are many, as there were in 1832, who have no sympathy with the present course of things in that quarter."

You are altogether misinformed. Never were a united people more immovably resolved to alter their political relations, than are the people of South Carolina. The city of my residence is immediately upon the borders of that Commonwealth, and my information is indubitable. Scarcely a man or woman, or child, from one end of it to the other, does not cry *disunion.* To say that the same universality of this sentiment does not exist in Georgia, is only to say that the population of Georgia is much greater than that of South Carolina, and cannot, therefore, be penetrated by like influences in the same length of time. But I do know, that absolutely a larger number of people in this State are determined to seek refuge from national evils in independency, than can be found in her neighbor across the Savannah River. I know, furthermore, that the feeling here is as *intense* as there. And I believe that before the New Year shall dawn, Georgia will, throughout her population, be as *unanimous* as her sister is throughout hers. The same seems to be true of the other great Cotton States. It is certainly true of Florida. Why, there is almost no man who does not look forward to ultimate secession. The sole ground of disagreement is upon the question of *time.* Mr. Stephens, himself, the leader of the conservative party, is resolved to head the elements of resistance whenever he shall find that the hope of getting the North to make certain concessions to the South, will appear futile. There are two parties only—(if you leave out those scattered few, who may possibly adhere to the Union until the last moment before separation, out of an abiding attachment to it as the earth's chief glory)—the one declaring for immediate action, and the other pleading for delay. These two parties are one in principle, divided merely in policy.

These are my convictions, not lightly stated. I do not purpose to argue the question, Have these States just grounds for secession? My own views are clear upon this, but I need not now publish them. My sole object is to warn those who compose the circle of your readers, not to be deceived into the hope that these agitations will soon experience a reaction and cease. Not so. I assure them that secession is the sentiment of the *people*, not alone of the politicians. It will certainly be consummated at any cost, unless those Northern States which have nullified the Constitution by enforcing "Personal Liberty" bills, will immediately repeal them, and add to their repeal certain other guarantees of a better feeling toward the South, which they will never consent to offer. J.R.W.

MR. CHINIQUY'S COLONY.

A correspondent of the *American Presbyterian* says that the Episcopalian clergyman from New-York, who has made such zealous efforts to induce the people of Mr. CHINIQUY'S colony to desert Presbyterianism and adopt Episcopacy, and who has succeded in creating so much division among them, is the Rev. STEPHEN H. TYNG, D.D., of New-York, of whose freedom from sectarianism so much is said, and who when it serves his purpose on the platform, boasts so much of it himself. The same writer states that a young Frenchman of this colony licensed by the Presbytery of Chicago made a visit to Canada, and returned a full grown Episcopalian, setting up the Episcopal form of worship at once. And the same correspondent gives a report which says that Mr. CHINIQUY, who is now *lionizing* in Europe, has written home, giving up his house and pulpit to the Episcopal Church!

That Convention.—A brother, who has long and successfully served the cause of Christ, writes concerning the approaching meeting for prayer, consultation and exhortation: "I was made truly happy, on the receipt of your letter, by the good news it contained. I regard your contemplated Convention as the most important event in our Church during the year. Do make your arrangements to *honor the blessed Spirit.* Our Church is the last one on earth to get along well, or rather to get along at all without the Holy Spirit. I feel a sweet assurance, that if all who shall assemble, will go from their proper dwelling place *the dust*, to the Convention, and under a deep sense of want, it will receive the blessing from the Lord. * * I fully intend to be there."

We trust that this brother utters the true feelings of our pastors and elders.

An Excellent Sermon, preached on Thanksgiving day, by Dr. JACOBUS, has been published by his hearers. We may possibly give some extracts next week. But it is well worthy a perusal, entire. It may be had at the Presbyterian Book Rooms, St. Clair Street.

PRAYER FOR A REVIVAL.
CALL FOR A CONVENTION.

PITTSBURGH, Dec. 7, 1860.

To the Ministers and Ruling Elders of the Presbyterian Church, in Central and Western Pennsylvania, North Western Virginia, and the State of Ohio.

DEAR BRETHREN:—The Church in all her history has witnessed the value of concerted prayer. She is called *"Israel"* on the presumption that she is a praying body—and, blessed be God, the name carries in it the gracious presumption that she shall *prevail* in prayer. The history of our Zion has strikingly illustrated this truth. The calling of a solemn assembly has, more than once, brought together in supplication, the Ministers and Ruling Elders of our churches, and has roused the united petitions of God's people, with most signal success. The Convention in this city, three years ago, from four Synods, is fresh in the memory of our Western Church, and its blessed results in the conversion of multitudes among us, as the first fruits of a glorious Revival in our land, are known to all.

We live, moreover, in a day which God has pleased to signalize as a day of answered prayer. He has multiplied of late, in every land, the testimonies to his faithfulness—so that now, we are specially challenged to come to God, believing that HE IS, *and that he is a rewarder of all them that diligently seek him.*

But "there is none that calleth upon thy name that stirreth up himself to take hold of thee." "The ways of Zion do mourn, because few come to her solemn feasts." We get no tidings from the churches in our bounds, that, along with the plenteous ingathering of the harvests there has been a gracious ingathering of souls. There must come sad defection of our membership—departure of our children from the faith—barrenness of all the ordinances—serious decline in all the operations of beneficence—decrease of candidates for the ministry—and all the woeful results of apostacy from God, if we be not speedily visited from on High. The one great, immediate, pressing need of our Church and people is this, A REVIVAL OF TRUE RELIGION.

The General Assembly of our Church, in concert with other leading churches of Christendom, has recommended the second week in January, (7th to 13th inst.,) as a week of united prayer for the conversion of the world to Jesus Christ. After prayer and conference of brethren here, it has been decided to issue this our earnest invitation to the Ministers and Ruling Elders, in Central and Western Pennsylvania, Ohio, and North Western Virginia, to convene in the First Presbyterian church of Pittsburgh, on Tuesday, the 15th of January, to pray for a REVIVAL OF GOD'S WORK among us. "O Lord, revive thy work in the midst of the years."

The Rev. Dr. CREIGH, of Central Pennsylvania, has been requested to open the Convention with a sermon, on Tuesday evening, at 7 o'clock, and the Rev. JOSIAH D. SMITH, of Ohio, is invited to preach on the following evening.

Ample arrangements will be made for entertaining all who may assemble.

Let us *take with us words, and turn unto the Lord. Let us say unto him, take away all iniquity, and receive us graciously.* Already we hear him saying, "I will heal their backslidings. I will love them freely, for mine anger is turned away from him. I will be as the dew unto Israel. He shall grow as the lily, and cast forth his roots as Lebanon."

E. P. SWIFT,
DAVID ELLIOTT,
SAML. FULTON,
W. M. PAXTON,
W. D. HOWARD,
W. S. PLUMER,
M. W. JACOBUS,
SAML. FINLEY,
S. J. WILSON.

For the Presbyterian Banner.

Letter to a Cabinet Minister.

HONORED SIR:—In the *Evening Chronicle* of December 5, I find your letter, addressed, as we are informed by the editor, to a prominent clergyman of Pittsburgh. With the spirit of the introductory remarks of the editor, I fully sympathize, while, at the same time, I claim a freeman's privilege to dissent from some of your views.

I agree with you as to the probability that South Carolina will soon lead the way in a revolution in which she may be joined by some, perhaps, by all the slave holding States. But I do not agree with you as to the causes of this threatened revolution. You say, "conservative men have now no ground to stand upon—no weapon to battle with. All has been swept from them by the guilty agitations and infamous legislation of the North." You add, "I do not anticipate with any confidence that the North will act up to the solemn responsibilities of the crisis, by retracing those fatal steps which have conducted us to the very brink of perdition, politically, morally, and financially.

It would seem to be your opinion that the sole cause of the present state of things is wrong doing on the part of the North. That such should be your opinion strikes me with surprise. That the masses at the South should believe that the trouble is owing to the aggressions of the North, I can easily understand; for it has been the policy of unprincipled politicians to inflame them against the North; but that a Cabinet officer, a gentleman of the high culture indicated by your letter, should agree with the masses in that opinion, is certainly surprising. You, honored sir, are acquainted with the history of this Government. You know that it has been entirely under the control of the South for more than half a century. You know that it has been for the South to say who should be President, and who should fill the high offices of trust and profit. You know that the South dictated the annexation of Texas, with its provisions for additional slave States, the Mexican war, and the Repeal of the Missouri Compromise. You know that by means of an united South and divided North, the Executive, Legislative, and Judicial Departments, have been under the control of the South. Now if the South has any thing to complain of in regard to the action of the National Government, they have *themselves* only to complain of. The North have never been able to defeat a single act of Southern policy—previous to the election of Mr. Lincoln.

Now, with all the power of the National Government, the army, the navy, the treasury, at the command of the South, can a few hundred or even a few thousand Northern abolitionists, not fifty of whom ever set foot on slave Territory, inflict on the South an injury so grievous as to justify a resort to revolution? There have been, we admit, irritating and fanatical utterances at the North, and so there have been at the South. The former have not dictated the policy of the North; the latter should not be allowed to dictate the policy of the South.

You speak of the "infamous legislation of the North." What are the facts? Some of the Free States have passed laws conflicting more or less with the provisions of the Fugitive Slave Law. That law, being Constitutionally passed, became, "the supreme law of the land," and has been so regarded by the great majority of the North. Its unwise provisions, designed to humiliate the North, caused the enactment of the "Personal Liberty Bills." Had the Fugitive Slave Law been designed solely to carry out the provisions of the Constitution—had all its requirements however stringent, been directed solely to that end—no such laws as are now complained of would have been found or placed among the Statutes of a single State. They ought never to have been enacted. They should be repealed. They will be repealed unless revolutionary action at the South should render the repeal unnecessary. While I admit that they are a just ground of complaint, I have yet to learn that they have ever prevented the return of a single fugitive. Said laws are a just cause of complaint, but not an adequate cause for revolution.

That these laws are not the cause of the present trouble, appears from the fact that so little is known respecting them at the South. The ignorance manifested by a Southern Governor respecting them, shows that they are not the cause of the present trouble.

Does not the real cause lie in the departure of the sceptre of power from the South? For the first time for half a century, an Executive has been chosen who is not pledged to be subservient to the interests of the South. Before he can perform a single executive act, before there is the slightest evidence that he will not administer the government according to the Constitution, the signal for revolution is given.

I am reluctantly compelled to believe, as you say, that "the Southern mind glows as a furnace in its hatred of the North," but I believe that hatred to be without cause. It has arisen from making the whole North responsible for the fanatical acts of a few. The North has not held the whole South responsible for those who would reöpen the African Slave Trade.

An overwhelming majority at the North have no feelings of hatred toward the South. They do not, it is true, believe that one man can be the chattel of another. They do not believe that God made men and women to be bought and sold in the market. They do not believe that it is right to take the daughter from the mother, or the wife from the husband, and sell them to strangers. They do not believe that it is right to withhold the Word or God from souls for whom Christ died. They believe that the system of American slavery is wrong—that every one who buys and holds and sells his fellow man for purposes of gain, is a great sinner before God.

At the same time they believe that one may without sin, sustain the legal relation of a master, provided it be for the good of the slave, and until such a time as freedom would be a blessing. For those Christian slaveholders who recognize manhood in the slave, and who strive to do their duty to him, the great majority of Northern Christians have the deepest sympathy. They would gladly leave the solution of the problem of slavery in their hands. They would give them all the aid in their power.

An overwhelming majority of all classes at the North, have no disposition to interfere with slavery as it exists in the States. They believe that the responsibility rests with the States, and are prepared to abide by the provisions of the Constitution. They were prepared to stand by the Missouri Compromise, but since that has been repealed by Southern influence, they will not be accessory to the extension of a system which they believe to be wrong.

I admit that there is a growing "feeling in the Free States, which says, *Let the South go,*" but it is not a feeling of hostility. But if the South is resolved to break down the protecting barriers of the Constitution, if she is determined that the North shall say that slavery is right and ought to be extended, if she insists that we shall regard human beings as property, if she insists that she shall be permitted to bring her slaves to the free homes of the North, if she insists that Northern freemen shall give utterance to no opinions which differ from those of the slaveholder—if concessions like these must be the price of her remaining in the Union, then will the voice of the North, like the voice of many waters, be heard saying, "Let the South go;" but even that voice will be lifted up in sorrow, not in anger.

The North is aware of the fact that the agitation "has reached the minds of the slave population of the South, and rendered every home in that distracted land insecure." How did this come to pass? Not by means of Abolitionist emissaries, for they have not been in communication with one slave in ten thousand. Their masters have declared in their hearing that it was the purpose of the North to free the slaves. The unfounded assertions of the master have "reached the minds of the slave." This is said in sorrow—not in exultation. We sympathize with "the consternation which reigns in the homes of the South." We are ready to fulfil our Constitutional obligations to protect those homes. Thousands would march at the call of the Executive to put down servile insurrections. What stronger proof that "madness rules the hour," than the idea that safety depends upon the dissolution of the Union! What will be your security, when the protection of the Constitution is ruthlessly cast away?

The people of the North do not delude themselves into the belief that the revolution which shall destroy the Constitution will be a bloodless one. They will be careful that no act of theirs shall commence a revolution whose results no human sagacity can foresee. That fearful responsibility will be left to the South.

We should rejoice in any wise, and "prompt action" on the part of the North that will deliver us from the dangers that threaten us. The State laws complained of will doubtless be repealed or declared null and void. A convention may be called, but I do not see what guarantees it could give that are not given by the Constitution. The feeling of the majority at the North, a far greater majority than Lincoln's—was never stronger against interference with the constitutional rights of the South than at this moment. But if you demand more than the Constitution requires, if you demand that we shall believe in slavery as a righteous institution, if you demand that we shall annihilate freedom of speech—if, in short, you demand that we shall nationalize slavery, be assured that your demands will not be yielded to. The decision as to the course the North shall persue is in the hands of the millions who earn their bread by the sweat of their brow, and no perils or sufferings will ever convince them that man was not made to be free. Very respectfully yours,

A FREEMAN.

EUROPEAN CORRESPONDENCE.

LORD PALMERSTON ON THE AMERICAN RECEPTION OF THE PRINCE—THE HIGH CHURCH BISHOP AND THE UNITED STATES—ANXIETY ABOUT THE PRINCE OF WALES—ABSENCE ON HIS BIRTH-DAY—HIS BROTHER—HIS ARRIVAL—LORD MAYOR'S DAY—DEATH OF AN EX-LORD MAYOR—HIS CHARACTER—BURIAL OF LORD DUNDONALD—SIR H. EDWARDES AT EXETER HALL—INDIA AND ITS CLAIMS—THE GOVERNMENT YIELDING—MISSIONARY PROGRESS—THE ALLIES MARCHING ON PEKIN—COLLISION WITH THE TAI-PINGS AT SHANGHAI—THE MISSIONARY'S TESTIMONY—PERILS OF OUR POLICY—THE OPIUM QUESTION—VICTOR EMMANUEL KING OF ITALY—GARIBALDI'S RETIREMENT—HIS APPEAL TO THE VOLUNTEERS—PERILS FOR AUSTRIA.

LONDON, November 16, 1860.

LORD PALMERSTON has expressed himself in warm terms, of grateful recognition of the manner in which the Prince of Wales was received in the United States. The occasion was a public dinner of one of the City Companies. After referring to the Prince's reception in Canada, he spoke as follows: "I must say it has been most gratifying to witness the cordiality, the heartfelt kindness, the generous hospitality and I may say the enthusiastic delight, with which that illustrious Prince was received by our cousins in the United States. They have shown themselves, indeed, to be a noble and generous people; they have shown that they have not forgotten the common stock from which we have sprung; and in spite of events, which, if not buried in oblivion, might have produced some alienation, they have received our future Sovereign, not as if he were a stranger belonging to another land, but as if he had been born in their own country, and had been a citizen of their own Republic. I trust, gentlemen, that the remembrance of the generous kindness thus exhibited by the people of the United States will ever be cherished by the people of these kingdoms. I believe the memory of the Prince's visit will long survive in the breasts of the American nation, and that these mutual recollections will tend more closely than ever, to knit together those two great branches of the same noble and illustrious stock."

A contrast to the Statesman's sense and good feeling, is presented by that High Church and semi-Papal Bishop, the true representative of Laud and the school of oppressors who drove the Puritans as "Pilgrim Fathers," to leave their country and

"Seek beneath the forest pines,
Freedom to worship God."

The Bishop of Oxford, at a Missionary meeting, said that we are a boastful race, but that the American is the exaggeration of the Englishman in that respect—"an Englishman under a magnifying glass." And then, he adds, "If we had been true to our duty, and when we colonized North America, had made it England across the Atlantic, as we ought to have done—if we had planted the English Church there, and had not refused the English Episcopate to the people in the cradle of their life—if we had not forced slavery upon them in all its horrors—the American man might in every respect have been the reproduction of the old Briton. * * Our insular character is, as regards the rest of the world, what the American feeling is, that they can *whip* us."

This "feebleness of national character" is to be counteracted, says the Bishop, in our new colonies, by planting the English Church there! Alackaday, how is it that "the feebleness" is our own, with a National Establishment, with revenues of £8,000,000 sterling annually! The second evil (says the Bishop,) of all boastfulness of spirit, is "Christian love" for the heathen, and especially that which finds its expression in establishing everywhere the English Episcopate! Dearly do these Churchmen prize the Episcopate as such, and inasmuch as many in most of the Colonial Bishoprics are salaried from the treasury, whatever may be said as to the real affection in which this nation of ours regards them, yet of every one of them in a sense that Goldsmith did not intend, it may be said truly,

"A man he is to all the country *dear.*"

THE NON ARRIVAL of the Prince of Wales, after a lapse of more than three weeks after his departure from the United States, awakened considerable anxiety both in the Royal Palace and throughout the country. There had been explanations offered tending to quiet the rising feeling, to the effect that the long-continued Easterly winds—which an officer of the American Navy just arrived in England, describes as very strong in the mid-Atlantic Ocean—had necessarily rendered it impossible for a ship like the *Hero*, with only an auxiliary screw, and not able to carry coals sufficient to steam more than half the voyage, to make a speedy trip. Nevertheless there was an undercurrent of apprehension that something might have gone wrong, and powerful war steamers were sent out from Portsmouth and Plymouth, to meet, if possible, the Royal Squadron.

The Prince was expected home on Friday last, the 9th of November, which was his nineteenth birth-day. On the day previous had come back his sailor-brother, Prince Alfred. He