

Presbyterian Banner.

PITTSBURGH, SATURDAY, FEBRUARY 22, 1862.

It is a great matter to see folks at home; and to see with one's own eyes, and to hear with one's own ears. Next to this is the having of an account from one who has seen and heard, in whose taste and judgment you can confide, and who just means to talk sober truth to you, without any thought of producing a sensation.

Our friend, now in Rome, writes under date of January 13th. By quoting a portion of his letter we will let our readers have a peep at a few things as they impressed him. He says:

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Jersey Shore.—We learn that Rev. Dr. Thompson, of Academia, is assisting Rev. Joseph Strzyzewski, at Jersey Shore, Pa., in a protracted meeting, of great interest. The Divide blessing is earnestly sought by many, and rich answers are hoped for.

Reveries.—A gentleman from Waynesburg, O., gives us information of an interesting work of grace there. Nineteen persons have been added to the church on examination. Many others are inquiring. Also in Bethlehem, associated in the same charge, eleven have been added, four of whom are heads of families. This is encouraging to the people of God, and to the minister, Rev. T. V. MILLIGAN, lately installed over these churches.

Marriage.—We invite attention to an article on this subject, on our first page. Marriage is the first social institution. God gave it to man in Eden. It was ordained for man's bliss; and he is still blessed in its due observance. Every people abounded by all the force of public sentiment, and by all the majesty of law, protect its rights to all, in all their Scriptural fullness. The poor should be protected in these rights, amply; and the rich should be confined by the wise, pure, and strong bonds.

One of the greatest objections to the American system of Slavery is its destruction of the family system, as ordained of God. But among freemen as well as slaves, among whites and blacks, at the North and South, family duties are greatly neglected. Read the article to which we refer.

Western Theological Seminary.—The Catalogue for 1861-62, is issued. The total number of Students' names is 167, viz.: Resident Graduates, 5; Senior Class, 60; Middle Class, 56; Junior Class, 48. Several members of the Senior and Middle Classes are absent. Of the names before us forty-five are alumni of Jefferson College, Pennsylvania, and thirty-seven of Washington College, Pa. Pennsylvania claims seventy-four, as hers by birth; and Ohio, 39. Twenty are from slave States, and of these there are fourteen who belong to Secessionism; several of whom belong to the "absent." The Professors are Rev. Drs. ELLIOTT, JACOBUS, PLUMER, WILSON, and PAXTON, all of whom are at the post of duty.

A Noble Sentiment.—We are pleased to notice the evidences of National virtue's ascendancy to seats of power. The straight forward honesty and whole consecration of the President, to his country's good, are admitted and appreciated. And to his irreproachable character, thus far, we add that of Secretary STANTON. On a recent occasion the Secretary said:

"I can make no more appointments from political influence or personal appeals. The appointments in the army must come from the ranks. I have the cases of a number of widows, who have lost their husbands in the army, to attend to, and, as they are most needy, and their wants pressing, they will receive my earliest attention. As for the few civil posts in my gift, I shall distribute them among the poor and meritorious soldiers who have been crippled in defence of their country's rights."

A Christian public should heartily sustain true worth in high places. Commodore Foote, and Public Worship.—Flag Officer Foote, whose name is now so prominently before his countrymen, is represented as a Christian, firm and exemplary. His religion is manifest at home, and it shines also abroad. We find the following on the authority of a correspondent of a St. Louis paper, writing from Paducah:

"Com. Foote, with his men, went to church. The preacher did not appear. The Commodore requested an elder to officiate. He refused. The Commodore then occupied the pulpit and preached from the text: 'Let not your hearts be troubled; ye believe in God, believe also in me.' The church was crowded, and the congregation was delighted. The Commodore is an earnest Christian, as well as an able commander."

"On coming down from the pulpit, the Commodore reprimanded the minister, who had arrived during the sermon, for not being more punctual." We do not doubt the partial truth of the statement; but we cannot believe that a humble, modest Christian, a private member of a Reformed Dutch Church, would so outrage his religion, and so trespass upon ordinary propriety. He likely, at the request of an Elder, read a chapter in the New Testament, and very probably made some remarks, suggested by the words quoted; but the preaching, and the reprimand, we regard as apocryphal.

Jefferson College.—This excellent institution progresses in its work of beneficence to the Church. The number of its students, the current term, is considerably less than usual. Some of its matriculates are fighting their country's battles, others are on the farm and in the shop, laboring for a period, to supply reduced means; and many youth who would have been students this year, are, by the derangement of affairs, called to other employments.

We have been kindly furnished with a copy of a report, prepared by the Brainerd Evangelical Society of the College, for similar Societies in other Colleges, and are thus enabled to make the following statement: No. of students now in attendance, 160 Professors of religion, 75 Denominations—Presbyterians, 51 United Presbyterians, 17 Catholics, 4 Baptists, 1 German Reformed, 1 Candidates for the ministry, 156

THE POPE AND HIS PRIVATE CHAPEL—MUSIC, VOCAL AND INSTRUMENTAL.

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Cardinals. The late heard, as well as unscriptural, do this expression seem to me that the Cardinals might be allowed to escape. The highest genius in the material about it; and some of the attitudes are too ludicrously grotesque to please, especially when one thinks of the stern reality and awful solemnity of what the picture professes to represent.

The attempt to picture the Almighty—the unmanifest Father—in another celebrated painting, though there was in it something truly majestic, afforded me any thing but pleasure. It is irreverent and presumptuous, as well as contrary to good taste. Doubtless many would call me hyper-critical and Puritanical; but still, I would feel that in a work of art, any representation of the Father in nature and peculiar circumstances of the subject represented, is an unpardonable defect.

Now, for the ceremonies. At about 10 o'clock A. M., the Cardinals began to make their appearance. They came in singly, or in companies of three or four, each followed by an attendant holding up his long train. In front of the altar each dropped on his knees, for a few moments; and then made his way to a long, cushioned seat by the side wall. The servants, having with much care adjusted the official robes, took their seats at the feet of the Cardinals, and proceeded to enjoy the distinguished honor of the meetings between the Cardinals were respectful, as they arrived one after another. I was amused on noticing the dingy, soiled handkerchief which every now and then a solemn looking Cardinal would draw out, and apply to his nasal extremity.

The fact is, that these gentlemen, and the Pope also, are notorious snufflers, and they wisely dispense with fair cambric, for appearance sake. As soon as the Cardinals had all entered and gotten properly arranged, the Pope's guard made their appearance, sword in hand, and occupied the principal passage. The Pope entered in a grand state, accompanied by half-a-dozen priests, holding up the pontifical robes; and after several genuflections and other performances, he was conducted to his chair. Mass was then celebrated as is common in Roman Catholic churches, but with greater pomp and more magnificent trappings.

The whole ceremony, though imposing, was so little in accordance with the spirit of the Gospel, that I was more pained than pleased. There was one thing, however, with which I was delighted, that is, the Pope's private choir. CHALMERS says that the Pope's choir is the most beautiful Italian music; and to this character you know I have no claims. But then, "delight" and "appreciate" are not synonyms. I was delighted. The music was fine, and none rapturous. No instrument was used, and none was needed. Singers with such voices, and so trained, need no instrumental aid, and in a moderate sized chapel. There were no females in the choir, but the want was supplied by the soprano voices of several eunuchs, whose names MUSTAPHA, is believed to excel any female living, as a soprano singer.

After the ceremony had a few days afterward, in the famous church San Giovanni in Laterano, otherwise called the Basilica of the Lateran. Here there were two choirs, each supported by a noble organ. The music of the Pope's choir was perfect in its kind, as adapted to the size of the choir, and in the character of the Latin in sweetness, grace, tenderness, and exquisite harmony. That of the Lateran was grand, sublime, overwhelming in its sweeping energy, and awing into silent and enraptured attention the mind's whole energies.

This might have become painful, had it not been for the occasional solo, or duet, in the character of the Pope's choir in the Sistina. I could not enjoy such music if I regarded music as worship. There is no worship in it. But I listened to it as an exhibition of genius and skill, and so enjoyed it finely.

Our friend paid a brief visit to St. Peter's. He speaks of its immense size; of the reputed tomb of the Saint; of the bronze statue; and of the affectionate kiss which he saw a female devotee impress on the great toe, and some other matters. If he should revisit this greatest and most splendid of church edifices, and lead us through it, we will share the pleasure with our readers.

GOOD NEWS FROM THE ARMY. A friend has handed us a letter from a gentleman whose home is near Pittsburgh, but who is now in the army of the Potomac. We present an extract, which must give great joy to Christians. What encouragement to furnish Chaplains and to pray for the soldiers! The letter is dated Camp Johnston, Feb. 9, 1862. The writer says:

"This is a delightful day in every respect. God, with the gracious influence of his Divine Spirit, is certainly in our midst. There has been for the last week or ten days a surprising and delightful revival of religion in our regiment—surprising, because to my surprise, was crowded, and many came who could not get seats. We have had prayer-meetings every night, and when it suited, in the morning, during the whole week, in all of which the tent was filled, and the deepest feeling and solemnity prevailed. On Tuesday night, Dr. MARKS invited any who desired special prayer on their behalf, to manifest it by rising, when two young men arose; on Thursday night he made the same request; on Friday night, and on Saturday (last) night, five gave their souls' salvation. During the entire week, Dr. MARKS went from company to company and from tent to tent, counseling the inquiring and directing the penitent to the Lamb of God. From the encouragement he received he thought it expedient to organize a church—a regimental church, regardless of sect or denomination—making the basis of connexion with the church and eligibility to the Lord's table, a belief in the fundamental doctrines of religion, viz.: total depravity, inspiration of the Scriptures, and Jesus Christ the only way of salvation.

"Now, my kind friend, you will be surprised, and no doubt will rejoice in God, when I tell you that one hundred and fifty-eight gave in their names as members of this church in the wilderness, forty-seven of whom, the first time their names were called, the first time in the Lord Jesus Christ, and of these received the ordinance of baptism. The occasion was one of the most solemn and impressive I ever enjoyed in my whole religious experience.

After church, we had a delightful meeting. Dr. MARKS told me that quite a number came to him after the morning service, and gave in their names as desiring to be connected with the church; the same also occurred after church to-night. So the work goes on—rejoice with us. I attribute this demonstration of the Spirit, in a great measure, to the prayers of Christian mothers." REJOICINGS. The expressions of joy at the success of our arms at Fort Donelson show a great depth of feeling on the part of the people, in their country's welfare. We cannot pretend to enumerate the places where the tidings were hailed with delight. In our own city the ringing of bells and the display of flags were the first resort. This was followed by a public meeting for arrangements for a formal demonstration.

new for us to say, that we are utterly opposed to balls, held in any place and by any people; or opposed also to the late hours and extravagant expenditures which, often attended large and gay parties. But we would not be harsh in our judgment. Man was made for society, and it is possible to have even large evening companies so conducted as to be a source of rational delight and real benefit.

Let us then allow the lady of the White House, as well as our own wives and daughters, the liberty of giving an occasional entertainment to their friends, urging however that they shall avoid excess. And if they should happen to transgress, by going a little beyond propriety's circumscribed bounds, let us be not censorious over-much; and especially let us avoid envy, evil surmises, slander, and jealousy.

The "late tidings" at the date of "Subscriber's" letter, was the news of the capture of Fort Henry, Roanoke Island, Elizabeth City, Edenton, &c., and of the destruction of the rebel gunboats in Pamlico Sound, and of the defeat of ZOLICOFFER'S army. Also the settlement of the Trent question, establishing peace with England; and the declaration of NAPOLEON, that he would not interfere in our affairs. Are these "gloomy tidings," causing "drooping spirits"? If so, we have a rebel at the North.

P. S.—Our correspondent seems to have suspected that there was something in the outgoings of his own soul of which he should be ashamed. He conceals his name.

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All this, as we take it, is not for gladness that an enemy has been made to suffer. It is, because victory is the preliminary of peace. A foe has raised his rebellious hand, and he must be subdued. Secession has taken the sword, and it must perish by the sword. The use of this weapon is Divinely ordained, and nothing but its use can establish law and make tranquilly secure. We then rejoice not in the terrible instrument which the magistrate is bound to bear, but in the and thereby accomplished.

The manner of the demonstration will, of course, accord with peoples' tastes and habits. Christians will take part in public acts, so far as such acts can be made to accord with Gospel proprieties; but it will be in their closets, their families, their prayer-meetings, and their churches; that God will witness the most copious outgoings of their hearts' gratitude. They will give God the praise, and will entreat him that the war may be short, and the punishment be the lightest which can be effective—that he will give our country's enemies repentance, and pardon, and loyalty, and in common with themselves, all the blessings of perfect peace and true brotherhood.

The New Virginia Convention on Slavery.—The Convention now endeavoring to construct a Constitution to be submitted to the people of Western Virginia, to be by them made a part of their fundamental law, and to be sent to Congress with a request for admission into the Union, has adopted the following article: "No slave or free person of color shall come within this State for permanent residence after this Constitution goes into operation."

Such an article will likely prove fatal to the whole scheme. It perpetuates Slavery as it is. We think that Congress will never agree to divide a State in such a way as to make of it two slave States. We would not deprive either individuals or States of their rights under the Constitution; but we would give no new power to slavery, and no extension of power; and where slaveholders have broken the bond by which they hold their fellow-men, we would, neither directly nor indirectly, help them to its renewal. Let it remain severed forever. Let New Virginia be the home of freemen.

HUMAN.—A short time ago, our Bishop dispatched ex-Gov. FISH and Bishop AMES on a mission to the Confederates to attend to the wants of our prisoners. They addressed the authorities at Richmond, but were refused all access. There was, however, transmitted to them, for our Government, a proposition to exchange all prisoners, and, as they had three hundred more of ours than we had of theirs, they would release those on parole of honor not to serve against them, till regularly exchanged. The proposition was accepted, and thereby many brave men will be relieved from confinement and hardships.

This proposition preceded our capture of the two thousand at Roanoke. That success will enable us to release our three hundred men from parole, and still have many left. It has been suggested that we should return their generosity more than five-fold, and send back all these, on similar conditions. Kindness to a fallen foe is noble, and it is wise also when duly limited.

Rev. J. B. Ripley.—This excellent minister, as we learn from the Presbyterian, died at Philadelphia on the 7th inst., in the 38th year of his age. We knew him well, as Chaplain of the Mariner's Church, where it was our own privilege often to officiate. He was sincerely devoted to the spiritual welfare of the sailors, and well adapted to the work of the pastorate, with them and their families. Mr. RIPLEY was the third pastor of that church. Its first was Father EASTBURN, who had founded it, and who left it a legacy. Rev. O. DOUGLASS was the second pastor. Mr. RIPLEY died under the cheering influence of a strong faith and a lively hope.

To State Clerks.—Copies of the proposed Revision of the Book of Discipline, were sent some weeks ago, to the State Clerks of Presbyteries. The following is the design.—The copies sent to the State Clerks are for the use of the Presbyteries, one to be retained, the other to be returned to the Committee of the Assembly, with such changes as the Presbytery may think proper to make, and note on the blank leaves at the proper places. These to be returned to me" (Dr. BRECKINRIDGE), "so as to reach me at Lexington, Kentucky, by the 1st of May, 1862."

The Committee of which Dr. BRECKINRIDGE is Chairman, thus show themselves more desirous to give their brethren information, and to collect Church sentiment, than do many Committees. The Presbyteries have a duty to perform.

Acknowledgment.—The following donations to the Board of Colportage, have been received, from January 14th up to February 14th, 1862: First Church, Allegheny City, \$32.00 Deer Creek cong., 10.00 Oakfield cong., 6.00 Franklin cong., 5.00 Johnson cong., 18.70 Mt. Taber cong., 1.00 Lawrenceville cong., to purchase books and tracts for soldiers, 11.57 Unity cong., 26.00 A Friend in Manchester, 1.00 Mrs. Jane C. Clark, Ebensburg, 5.00 Highland cong., 5.05 JOHN CULBERTSON, Librarian.

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The United Presbyterian Quarterly.—The publication of this Quarterly has been removed from Pittsburgh to Philadelphia. Mr. WILLIAM YOUNG, the well-known printer, will henceforth be its publisher, and the Rev. JOSEPH T. COOPER, D.D., its editor, aided probably by his former editor, the Rev. DAVID R. KEER, D.D.

Attention is invited to the communication of Dr. SORENSEN, on our first page. The efforts of our Board are highly commendable. Help them.

EASTERN SUMMARY. BOSTON AND NEW-ENGLAND. THE LAW SCHOOL at Harvard College, has been considerably affected by the state of the times. A considerable number of students is usually in attendance from the Southern and Western States, but their places are now vacant.

Sometimes ago the system of persecution inflicted on Freshmen in some Colleges, by the other classes, was in full and formidable operation at Harvard. But President Felton in his last report says that this inhuman practice has been almost entirely suppressed, and that the most watchful and strenuous efforts will continue to be put forth to punish in a most exemplary manner all participants in such gross outrages. This is right. No College that permits the existence of such a state of things should receive either the sons or the money of the public. We understand that this practice is slowly growing up in some Western Colleges. Let the authorities suppress it at once, if they would not lose the patronage of all Christian and intelligent people.

THE MISSIONARY CAUSE seems to be at a low point among Unitarians, and the Executive Committee of the American Unitarian Association has issued a call to the congregations, urging a greater and more general liberality in behalf of this cause. The Committee says that a church not doing its part to convert the world is like the barren fig-tree, and then makes the significant statement that the entire wealthy Unitarian denomination has contributed during the year only \$4,000 to the Mission cause. This is about \$2,000 less than the average yearly contribution of the orthodox Congregational church of which the Rev. Dr. Nehemiah Adams, of Boston, is pastor, to the American Board of Foreign Missions.

The Unitarians, with their two hundred and fifty churches, sustain only one foreign mission, and that is at Calcutta, India. The Universalists have nine hundred meeting-houses in this country, and sustain a single Foreign missionary, a colored man in Western Africa. A form of religious belief that does not constrain those who adopt it to do more for the good of their fellow-men, must certainly be possessed of very little power.

A SCHEME is on foot, which promises to be successful for the establishment of a general Theological Library in Boston, to be open to Christians of all denominations. A commencement will be made as soon as two hundred shares at twenty dollars each shall have been taken; and one hundred and fifty-four of these are already taken.

THE MINUTES of the Fifty-Ninth Annual Meeting of the Massachusetts Baptist Convention, reveal the fact that out of 196 Baptist pastors in Massachusetts, only two can date the beginning of their present settlement before 1847; while forty-three are reported as having entered their present pastorate in 1861. The contributions to all purposes, including pastor's salary, average nearly \$9 for each church member.

NEW YORK. THE DEMAND FOR MONEY is much below the supply afforded by the contraction of business, and call loans are easy at 6 per cent. The more favorable news of the progress of the war, both in camp and in the councils at Washington, strengthens the confidence of capitalists.

Specie is accumulating in bank, and now amounts to \$28,200,000, though the export of gold was larger last week, amounting to \$1,424,305. The premium on gold is 3 1/2 @ 3 3/4 per cent, which brings out a large quantity from its hiding-place.

MR. ORANGE JUDD, of the American Agriculturist, after much time, care, and expense, has given his readers a tabular statement of the arrivals of grain, flour, and live stock, by the regular channels, during the last year, together with the average price.

The sum total for flour and grain \$81,518,055, in 1861; and for fresh meat, \$29,290,075.61. Over twenty-two million dollars for the wholesale value of live beaves, hogs, sheep, and veals, at the time of delivering from the yards. The netts weight was two hundred and seventy-three million pounds—all this fresh meat in a single year, for this single city of Gotham!

A BILL is now pending in the Assembly which authorizes the Commissioners of the Central Park, to make arrangements with the New-York Historical Society for the establishment of a Museum of Antiquities and Science, and a Gallery of Art, in the old State Arsenal building near the lower end of the Park.

THE BRICK CHURCH on Murray Hill, has given a unanimous call to the Rev. Dr. Shedd, of Andover Theological Seminary, to become co-pastor with the Rev. Dr. Spring. Dr. Shedd was called to the pastorate of the church of the late Rev. J. W. Alexander, D. D., previous to the call of the Rev. Dr. Rice. Though Dr. Shedd is filling a post of great usefulness at Andover Seminary, and is connected with the Congregationalists, his preferences are said to be in favor of Presbyterianism. And in theology he is well known and has been so for many years, as adhering to the system taught at Princeton, rather than that which now prevails at Andover. The call was entirely unanimous, and at the same time a resolution was unanimously and cordially passed expressive of the greatest affection for Dr. Spring, in which it was said, we earnestly hope and pray that he may long be spared to perform his customary duties on the Sabbath, and to render such other services among us as may be convenient and agreeable to himself, and we gladly embrace this occasion to renew to him the assurance of our unabated confidence and love.

PHILADELPHIA. THE DRY GOODS STORES not brought down by Southern repudiation, are now doing a very large business. The cash sales to the interior and the West are very heavy, and increasing daily. Owing to the many suspensions and failures, from debts due in the South, the number of jobbing houses has been greatly reduced, but those that were able to stand up under the heavy blow and go through safely, are reaping a rich harvest.

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APRIL much delay, the City Commissioners have at last completed the assessment of property, real and personal, for the year 1862. The real estate in the consolidated city is assessed at \$152,410,065; whereas the real worth is nearer four hundred millions. Of course, church and other exempt property looks up to a large amount, and this would net a large revenue to the city.

THE HISTORICAL SOCIETY OF PENNSYLVANIA reports that during the past year there have been presented to the Society eighteen hundred volumes, six hundred pamphlets, eight portraits; a number of manuscripts, and coins, and of Japanese curiosities and American Indian dresses and accoutrements. Much the greater part of the volumes mentioned form "one of the most complete records extant of official documents and ephemeral pamphlets, etc., connected with the old French Revolution." The liberality to this remarkable collection of books has also provided that, in time, they shall be elegantly bound. About fifty valuable volumes on philology, also recently added, make an interesting feature in the library.

THE LATE JOHN RICHARDSON, of Philadelphia, who was for a long period, President of the Bank of North America, left \$1,000 to the Presbyterian church at Snow Hill, Md., \$1,500 to be distributed among the tellers and clerks of the bank who were in service in 1857, at the time he resigned his presidency, and \$5,000 to a lady in Wilmington, Del., whose parents rendered him kindnesses during childhood.

For the Presbyterian Banner. Presbytery of Sangamon and Last General Assembly. In your paper of December 7th, which came to hand a few days since, I find the Presbytery of Sangamon stands at the head of your editorial column in no enviable position. In another number, you make a fling at it which, in your better judgment, it is trusted you will see is not merited. Surely in this day of strife, when States by terrible acts stand in battle array against each other, to place in antagonism to the General Assembly, and to hold there a church, or Presbytery, or minister, or any individual, without cause, and in defiance, ought to be religiously judged against among friends, and is to be expected. It is not doubted that your sense of brotherly propriety will give place in one of your columns to the following:

Both the Commissioners of Sangamon Presbytery to the last General Assembly, Presbytery for what has been called the Spring Resolutions. After hearing our report of the Assembly and its acts, our Presbytery voted, nemine contradicente, an approval of our diligence and fidelity in the same. We understood well, at the time, that there action of the Assembly on the state of the country.

During our Sessions, the committee on the Assembly's Minutes brought in a resolution condemnatory of said action, by the Church. That resolution was not voted upon by Presbytery. Had it been passed we would have taken issue with it, where it would have been found in a small minority. A series of resolutions was introduced, to which you have alluded, but have not published, so far as we are aware. These resolutions were resisted, at once, by some of us, if they were aimed at the action of the Assembly. Nor did the intention was these resolutions until, even, their position on the Minutes of said Assembly, so as to avoid even the appearance of the evil of our Presbytery seeming to array itself against the General Assembly.

We think it is but due to the Presbytery, since your paper has said so much about these resolutions, that you should publish them, and let them speak for themselves to your readers. The following is a copy: "Action of the Presbytery of Sangamon, at its late sessions at Springfield, Illinois, October 9, 1861.

In view of the state of the country, and of the action of certain ecclesiastical bodies, and Presbytery adopted the following: "Resolved, 1. That political deliverances by Courts of the Church have no warrant in the teachings, and example of the Apostles, and contravene the fundamental law of our Church upon this subject, Chap. xxii, Sec. 4.

"Resolved, 2. That we deplore the unhappy condition of our beloved country, and devoutly pray that God would shorten these days of his judgment, and sanctify it to the nation.

"Resolved, 3. That we affectionately rejoin upon our people that they submit themselves to every ordinance of man, for the Lord's sake; that they pay for our their duty to the country; to understand perform it with patient courage and cheer, and that they may be fitted for citizenship in that kingdom which can never be moved.

"Resolved, 4. That the Church should preserve her spirituality and keep herself engaged with her central work—the salvation of souls; and it is the duty of her members to make her more efficient to this end by increase of prayer and diligence, and contributions to the treasury of the Lord."

Surely, no man has a right to assume that these resolutions were aimed directly against the Assembly; for, such aim was disclaimed by the introducer, and no man would violate the great law of charity to suppose such an intention to have been covertly concealed. They were passed with great unanimity and approval, and were disclaimed by the introducer, and no man would violate the great law of charity to suppose such an intention to have been covertly concealed. They were passed with great unanimity and approval, and were disclaimed by the introducer, and no man would violate the great law of charity to suppose such an intention to have been covertly concealed.

The writer of this communication having been one of the Commissioners to the Assembly, took ground in favor of the resolutions, because he is and has ever been opposed to ministers of the Gospel introducing politics in their sermons or prayers—opposed to the Church, in the sanctuary or in her ecclesiastical affairs, interfering with the political affairs of the nation—and because he believed that the action of the last General Assembly on the state of the country, did not so come within the range of politics as to be embraced in the category of political subjects condemned by said resolutions.

I had supposed, and still believe, that the introduction into the pulpit of church or of the Parish properly called political, was and is generally condemned by our denomination, both ministers and people. The position which we endeavored to maintain in the last Assembly against introducing the resolution of Dr. Spring, was on the ground of expediency. As we said it on the table. But in the state of the Church and Nation, it was one of those subjects that would not lie there.

Now, let any man examine what the Assembly did—let him take the two resolutions as they stand in the published Minutes—let him candidly and professionally weigh their import in the light of the teachings of God's Word, and of our Confession of Faith, in chap. xx, sec. 4—chap. 23, sec. 1—Larger Catechism, under the 11th Commandment, ii, 127, and of the right and power of the General Assembly to bear testimony against sin, (Form of Govt., chap. xii, sec. 6.) and then say whether the said deliverance of the Assembly comes within the class of subjects that lie outside of the province of the ministry and Church—whether said deliverance might not have justly gone further, and solemnly condemned high treason—rebellion against Government—as a heinous sin against God, and with all the more propriety, because some of our ministers and churches were engaged in it; and with all the more weight, as being done by the assembled Church.

If government be of God? if the powers that be are ordained of God? if we are commanded to "render to Caesar the things that are Caesar's;" if we are commanded to pray for our rulers, and honor them as God's ministers, who bear the sword in vain; if we are commanded to preach, and to pray, and so on—let it be said, is it transgressing law for these same ministers and members, or a delegated portion of them; to do the same thing in their assembled capacity? What supreme earthly government was the last Assembly under, or did they know, as such, or could they, or ought they to have known, other than the Federal Government?

If, then, it was wrong for us to declare, that the Federal Government ought to be supported, and that all good Christians were bound to do all that in the nature of the case they could, and which their circumstances would permit; then, it would also have been wrong to declare, that the powers that be are ordained of God; for, than the Federal Government, we know no other supreme. Then; it cannot be right for ministers to teach, in the Church, that the people should obey, honor, and support the Government; and, if they mean not the Federal Government, when they so preach and pray in our churches, to the legislatures, judiciary, and Executive Departments, what Government do they mean?

Therefore, if it was wrong for the General Assembly to make the declaration it did, I cannot see why it is not equally wrong for individual ministers to do the same thing, in their churches, Sabbath after Sabbath. But, they are bound to declare the whole counsel of God to their people, whether they will hear or forbear to hear. And such preaching is according to the Divine Oracles: To the Law and to the Testimony. Consequently, the subject on which the General Assembly delivered itself, is not so within any range of politics, as to be contrary to God's Word, and resolutions of the Assembly of God; for, they are right on the broad principles of religion and reason, and in no proper sense are arrayed against the Assembly. On the one hand, I vindicate the resolutions of the Presbytery, and on the other, I maintain the Constitutional and Bible right of the Assembly to make the deliverance it did.

OLD MAN OF THE PRAIRIE. In Memoriam. John C. Schriver, a graduate of Jefferson College, and of the Senior Class of the Western Theological Seminary, died in Pittsburgh, on the 31st of January. As a token of their high regard for the deceased, the students of the Seminary, have adopted the following tribute of respect:

WHEREAS, he has pleased Almighty God to remove from our midst, an esteemed brother, John C. Schriver, just at the time when he was ready to enter upon the active work of the ministry; just when he was girding himself to go forth to proclaim to his dying fellow-men the glad news of the Gospel;

Resolved, That we recognize in this dispensation, which has brought Father to our hearts, the hand of a kind Father who doeth all things well. We feel that for him to die was gain.

Resolved, That although God's dealings with us seem mysterious, in thus calling away our brother from the very threshold of the ministry, we have the assurance that what we know not now we shall know hereafter.

Resolved, That our Seminary has lost a member who was exemplary in his character, diligent in his studies, and one who was beloved by us all.

Resolved, That we should seek to profit from this dispensation of Providence, and to recognize the great Teacher as calling to us for greater diligence in our studies; but above all to strive for increasing holiness, higher attainments in the divine life and more yearning for the salvation of souls.

The Church, that in our brother's death, who gave fair promise to become a Christian watchman upon the walls of Zion, and a useful laborer in the vineyard of God, has lost one of its brightest ornaments.

Resolved, That we tender to the bereaved friends our warmest sympathy, point them to the consolations of the Gospel and exhort them to every ordinance of man, for the Lord's sake; that they pay for our their duty to the country; to understand perform it with patient courage and cheer, and that they may be fitted for citizenship in that kingdom which can never be moved.

Resolved, 4. That the Church should preserve her spirituality and keep herself engaged with her central work—the salvation of souls; and it is the duty of her members to make her more efficient to this end by increase of prayer and diligence, and contributions to the treasury of the Lord."

Resolved, 5. That we affectionately rejoin upon our people that they submit themselves to every ordinance of man, for the Lord's sake; that they pay for our their duty to the country; to understand perform it with patient courage and cheer, and that they may be fitted for citizenship in that kingdom which can never be moved.

Resolved, 6. That the Church should preserve her spirituality and keep herself engaged with her central work—the salvation of souls; and it is the duty