M'KINNEY.....S. LITTLE
DAVID M'KINNEY & CO.
Editors and Proprietors.

TERMS IN ADVANCE.
SINGLE SUBSCRIPTIONS.....$1.50
IN CLUBS.....1.25
DELIVERED IN EITHER OF THE CITIES.....2.00

For Two Dollars, we will send by mail seventy number and for One Dollar, thirty-three numbers.
Editors sending us TWENTY subscribers and upwards, will thereby entitled to a paper without charge.
Remittances should be prompt, a little before the year expires
Send payments by safe hands, or by mail.
Direct all letters to DAVID M'KINNEY & CO., Pittsburgh, Pa.

Presbyterian Banner.

VOL. X., NO. 38. PITTSBURGH, SATURDAY, JUNE 7, 1862. WHOLE NO. 506.

THE PRESBYTERIAN BANNER
Publication Office:
GAZETTE BUILDINGS, 84 FIFTH ST., PITTSBURGH, PA.
PHILADELPHIA, SOUTH-WEST COR. OF 7TH AND CHESTNUT

ADVERTISEMENTS.
TERMS IN ADVANCE.
A Square, (8 lines or less,) one insertion, 60 cents; each subsequent insertion, 40 cents; each line beyond eight, 5 cts
A Square per quarter, $4.00; each line additional, 33 cents
A REDUCTION made to advertisers by the year.
BUSINESS NOTICES of TEN lines or less, $1.00 each additional line, 10 cents.
DAVID M'KINNEY & CO.,
PROPRIETORS AND PUBLISHERS

EUROPEAN CORRESPONDENCE.

The Italian Question and its Probable Solution—The International Exhibition and its Visitors—The Public Moralist's Remarks—Death and Change—Illness of King Leopold—The Archbishop of Canterbury Ailing—Who is his Probable Successor?—The Bicentenary Commemoration—Dr. Miller and a False Step—Canon Stowell—His Letter and Speech—The May Meetings—The Wesleyan Missionary Society—Dr. Cairnes' Sermon and Speech—Evangelical Arminianism and Calvinism—Church Missionary and Bible Societies—Lord Palmerston and the Bible Cause—Tory and High-Church Hostility.

LONDON, May 9, 1862.

THE ITALIAN QUESTION seems at last to approach its solution. At Paris the Empress and the Pro-Papal and Ultramontane party have made Napoleon III. pause and "palter in a double sense," until at last the British Parliament, and Lord Palmerston, above all cried aloud and made it impossible for the Emperor to preserve his prestige unless a decided step was taken. Pamphlets then began to appear, preparing the way. Cotemporaneously with this, M. Lavalette, who had been over and over again baffled at Rome by General Goyan, the Empress's spokesman and the Pope's lacquey, won the day at the Tuilleries, and now goes to Rome, while Goyan is politically snuffed out, i.e. recalled as ambassador, and shelved for life by being created a French Senator. Then just at the right time the "Honest man," Victor Emmanuel, goes Southward, and his appearance at Naples not only elicits the most frantic popular joy, but brings out unmistakeably before the world that even the Southern Italians will not accept either a Murat or a Bourbon, and that "they will have *pure* and none but *pure*." Four French ships of war appear in the bay of Naples, alongside of British ships, to do honor to the King of Italy on his arrival; and more than this, Victor Emmanuel publicly declares that France is as anxious as he is, that the French garrison were withdrawn from Rome, and that the Italian question will be settled this year, and that by and by Venicia shall be free. "The result" of Victor Emmanuel's visit to Naples ii is declared, "goes to show how this pliable people may be governed. The King is evidently pleased with his Neapolitans, and they are boiling over with enthusiastic loyalty."

THE INTERNATIONAL EXHIBITION has its daily visitors, and these include strangers from afar. The price of admission for this week and the next, will be five shillings; then will come half crown days, and after the first of June a shilling will secure entrance for the first four days of the week. The novelty of feeling is not so great as it was to those who remember and who visited the Exhibition in Hyde Park, eleven years ago. And one of the journals gives eloquent utterance to the feelings suggested by this fact in the following language:

"The world has had its wish, and the 'day dream' of the first of May is over. The Persian conqueror surveying the hosts that followed his standard, wept to think, that within one hundred years not one of those warriors would be found alive. The Jews wept when they beheld the second Temple, all splendid as it was, for they remembered the glories of the first. We dreamed a dream yesterday and it is over.

"In 1872 we may have another pageant, and in 1882, another in 1982, the hundredth perchance of its race. But not one of them can ever be like the one that preceded it, any more than yesterday's meeting was like the fairy meeting of 1851. Dreams die as well as men, and these are of them."

These thoughts were suggested by the line in the Laureate's Ode:

"Let's have our dream to-day."

But it is not to be forgotten that to multitudes there will be a fresh and "fairy meeting" now. Those who were boys and girls in 1851, are now young men and women, and free from the nursery and school. They will now come in troops to see this wondrous collection of earth's products, and of the achievements of Science and Art. Besides these, myriads will come to London who never visited the metropolis before, and to all these the Exhibition will be a cynosure and charm.

Change and death go on without check, even in the midst of this pleasurable excitement, and very soon the ranks of those who thronged the great building at Kensington, nine days ago, will be decimated. I referred in my last to the presence in the procession on the opening day, of the Archbishop of Canterbury. Dr. Sumner took no audible part in the ceremony, and the prayers agreed on for the occasion were read by the Bishop of London. The Primate is in his 82d year. He was a few days ago seized with paralysis (a second shock, I believe,) from which he has partially recovered. But he is reported as "very weak," and at his great age he may pass away any hour, suddenly. He is a true saint of God, and of a thoroughly catholic spirit. When the Rev. James Sherman—long known and honored as the successor of Rowland Hill at Surrey Chapel, and afterwards pastor at Blackheath, Kent—was dying, the Archbishop sent a most tender and sympathetic message to him. Dr. Sumner was, as Bishop of Chester, an incalculable blessing to the manufacturing districts. He encouraged not only Evangelical clergymen, but he joyfully welcomed some of the best and ablest of the Irish clergy—men who to national fervor and eloquence, added the crowning gifts of fervent piety, and Christ-like zeal for the salvation of men, and who are *par excellence* preachers to the poor, and faithful visitors from house to house, in a way that Oxford and Cambridge men rarely or ever have rivalled. Here in the Metropolitan See, the Archbishop has behaved with great wisdom and discretion. A Laud was once at Lambeth; his very opposite is there now.

But if he die, *who* will be his successor? That question is beginning to be asked, and, no doubt, also among the occupants of the Episcopal Bench itself it is being pondered. Lord John Russel it was, who was the means of translating Dr. Sumner from Chester to Canterbury. Had Lord Derby been then in power, another, and a High Churchmen, yet as moderate and mild as could have been found, would doubtless have received the metropolitan mitre. *Now* we have a Liberal Ministry in power, and if the Archbishop is called away, we can predict that his successor will not be Samuel of Oxford, at all events. No doubt *he* would be "nothing loath," and with "bated breath," and whispering humblness, would promise to be very *quiet and tolerant*—as that is the *role* prescribed by modern Canterbury Archbishops. But Palmerston will take care *not* to ask him to "go up higher." Of other Bishops on the Bench, the Bishop of London seems the most eligible, as respects peace and quietness. Dr. Tait is prudent to a degree, is a "compromise" Bishop to an extent which startles us outsiders, while in heart and life he is a true Christian man; so that if we are to have the continuation of an Establishment, by all means let us have him at Lambeth. It is greatly to his honor that he takes a deep and practical interest in the foreign Protestants—thus reviving the memories of the Reformation in its best days. His health is not by any means robust; he had a serious attack of illness a few weeks ago, and his aspect is that of a man whose physical vigor has been somewhat marred by labor and great responsibilities. His face is "sicklied o'er with the pale cast of thought," and while only about forty-four years of age, or rather less, he looks considerably older. The Archbishop to-day is reported as rapidly recovering, and he is so universally beloved and revered, that his life is precious to the nation.

THE BICENTENARY COMMEMORATION is still kept steadily before the mind of the Nonconformist Churches of the land, and awakens considerable interest, if not anxiety and anger, in the breasts of the *Evangelical* clergy. Some of them have appeared on platforms; one at Norwich, where he made the strange declaration that, basing his faith on the language in John's Gospel, "Except a man be born of water and the Spirit," he held fast the doctrine of regeneration in baptism, while he "could yet subscribe to the blessed and holy doctrines that are called Evangelical." Dr. Miller, of Birmingham, has affirmed that the Prayer Book does not teach, on the question of baptism, opinions different from the Westminster Confession and Catechism! This excellent clergyman seemed on the high road to promotion, and people expected some years ago that he would be soon numbered among "the Shaftsbury Bishops." But he has injured both his prospects and usefulness, by getting into a violent passion because *some* Nonconformists at Birmingham spoke—arguing from premises to conclusions which to *them* were self-evident, and not making allowance for unconscious mistake and wrong impressions—as if the Evangelical clergy were hypocritical and insincere. Dr. Miller thereupon resigned the presidency of the local auxiliary to the British and Foreign Bible Society, and went so far as to say, and publicly through the *Record* to demand, that the Nonconformists, *as a body*, should disown the charge made by some of their number! On the other hand, Canon Stowell, of Manchester, published his opinions to the effect that he could coöperate, and was resolved still to coöperate with Dissenters on the Bible platform. On that avowal he has acted nobly this very week; for yesterday I heard him deliver a temperate, loving, and catholic speech at the great Bible Anniversary in Exeter Hall, while Dr. Miller (who spoke the day before at the Church Missionary meeting,) was, to his own great injury as a public man, "conspicuous by his absence."

THE WESLEYAN MISSIONARY SOCIETY was foremost, this week, among the lists of the May Meetings. On Saturday last it held its Annual Breakfast in connexion with its Mission to China, which has proved a great disappointment from the false confidence placed in the Taepings. On the Lord's day, anniversary sermons were preached—one by the Rev. Dr. Cairns, of Berwick, on the words of Mal. iii: 12, "A delightsome land"—a very impressive discourse. Next day the Anniversary Meeting—very numerous—was held in Exeter Hall, and the income of the Society was announced as upwards of £137,000 for the year. Among the speakers was Dr. Cairns, who was received with great enthusiasm. He said he felt it to be a high honor to have been invoked to preach in Wesley's pulpit, and to have sat in his chair. He was a Calvinist, and between the Scotch Presbyterians and the Wesleyans "there *had* been mutual horror and suspicion," but now it was not so. His Calvinism was decided, and it was greatly confirmed by the fact that God had raised up such a man as Wesley. He added that his Calvinism consisted in believing two things: "first, that all good in man was from God, all evil from himself and Satan." This was warmly cheered. He further added, that in *all* matters pertaining to the way of a sinner's justification and sanctification, Calvinists and Wesleyans were cordially agreed. It has been often remarked in my correspondence, how the Arminianism of English Methodism is *not* Pelagianism; how it would be almost impossible to get up a controversy such as was waged between Toplady and Flecher of Madcley; and how the Atonement and True Sacrifice of Christ, apprehended by faith, and the Regenerating Work of the Spirit, are the safeguards and salt which make Wesleyanism a mighty bulwark against error, and a blessing to the people of England.

THE CHURCH MISSIONARY SOCIETY has held its anniversary. The Earl of Chichester occupied the chair. Four Bishops, one Dean, seven Canons, a large body of clergy, with noblemen, honorables, generals, and other gentlemen, occupied the platform. The chairman, among other opening remarks, expressed a fear that European nations were too prone to regard the present war in America as a grand military spectacle, rather than to appreciate the direful effects which that war would produce, by retarding the spread of the Gospel upon that Continent, and the withdrawal of the Americans from missionary operations.

The income for the year was £136,898. The country auxiliaries had been more liberal than ever before, and even distressed Lancashire had contributed its full share of the increase. This liberality, I may remark, is, to *all* Catholic-hearted Christians, delightful and cheering; because that the Church Missionary Society is theologically sound to the core, and is *very* careful not to employ any clergyman who does not preach, in its fullness, the glorious Gospel of Christ. Its Committee are among the best men in and around London—men, whom to know is to love and honor.

The Treasurer Mr. John Thornton, has died during the year. He was the son of the excellent city merchant who was John Newton's friend, and whose benefactions were almost unbounded. Even when *losses* of ships at sea, &c., fell upon him, that, with him, was argument not to *refuse* applications, but to give *quickly*.

There is connected with this great Society, a Missionary College. It is situated in the parish of Islington. Among its forty-two students are young men of color from Africa and elsewhere. It has furnished *many* excellent and able men for the foreign field.

It was very gratifying to find that the Sierra Leone Mission is now self-supporting, and a "Pastoral Aid" Society has been spontaneously formed by the native churches there. It was pleasant also to hear the Bishop of Sierra—who had just returned, after running safely the gauntlet of those pestilential fevers under which two or three of his successors perished very speedily after their occupation of the field—tell, not only of numerous and intelligent converts, but also of a *native ministry* being raised up. He distinctly declared that there was the amplest evidence furnished from among the African native Christians, that intellect and heart went largely together; and he said that if he mentioned *one* clergyman at whose feet he should like, when in Africa, to sit for his own spiritual edification, it was Mr. Jones, a black clergyman. Certainly it is worthy of remembrance, that Augustine and Cyprian, and many more of the early champions of Christianity, were of the African race, and that if Slavery has degraded it, and Mohammedanism in Africa long ago robbed it of pure Christianity, the day must yet come when the sons of Africa shall be ennobled and elevated, intellectually as well as spiritually.

The vernacular schools in India, sustained by the Church Missionary Society, are important and valuable institutions. The religious mind of Western India is in a state of unsettledness, which, it is urged, should be taken advantage of by the Church of Christ.

THE BRITISH AND FOREIGN BIBLE SOCIETY yesterday presented a noble array of friends and supporters. Lord Shaftsbury, the President occupied the chair, and announced, amid loud applause, that Lord Palmerston had given £50 donation, and along with it had said, "I am most happy to do any thing in my power, for so admirable a Society." I presume that Lord Palmerston never appeared before among the prominent supporters of the Society, unless that he has been a subscriber to the local auxiliary at Romsey, his country residence. But his public identification with the Society is likely to influence many others in high places. Lord Derby, I am afraid, and D'Israeli, as well, with the Tory party generally—some in Ireland, where they are zealous friends of *Evangelical* and anti-Papal views—do *not* support the Bible Society. What they help is the Bible and Prayer-Book and Homily Society—the former being sent out with a safe interpreter. The High-Church party, the Tractarians and of course the Broad-Church men, all keep aloof from a Society which admits the coöperation of Dissenters, and which puts the Bible *first*, and sends it forth unfettered, and without note or comment. In a country town where High-Church reigns at the Rectory, a few church *laity*, with the Wesleyans and Dissenters, are the sole supporters of the Bible Society.

The receipts this year are larger than ever before, amounting to nearly £168,000; the issues, from home depot, 998,955; from foreign depots abroad, 595,291 copies; being a total of 1,598,248 copies. The total issues of the Society from the beginning, amount to 40,910,474 copies.

J. W.

P. S.—The visit of M. Mercier to Richmond has excited considerable speculation here and at Paris. The *Times* deprecates any attempt at mediation by England between the North and the South, and it speaks the sentiments of the Cabinet and country, notwithstanding the distress caused to trade. An officious Commoner is to ask questions to-night, with a view of obtaining from Lord Palmerston some assurance that he will offer the mediation of England. "These Northerners," says the *Times*, "do not yet want peace upon the basis of separation, and these Southerners are not prepared to go back into unconditional subjection. If any such desire existed on either side, they would not require a diplomatist from Europe to give it a voice. When it comes to the treating point, we shall be very much mistaken, if these Americans do not show themselves quite capable of making their own conditions without reference to any foreigner. At this moment both sides have much stronger arguments for peace than any Lord Palmerston could urge. Does Mr. Stanley imagine that what we are suffering in Lancashire can compare with the distress which is endured in every State of the Union which is the scene of war? Can he not think that the paralysis of industry, the stagnation of trade, the suspension of credit, the looming crash of bankruptcy, are all monitors, which counsel peace at Washington and Richmond, quite as forcibly as any dispatches from London or Paris could do?"

The correspondent of the *Times* at Paris says, that "it is reasonable to suppose that M. Mercier's expedition is with a view to an armistice, and that an armistice which precedes a serious arrangement must necessarily be of some length. The Emperor believes, *too*—and this belief is shared by a majority of his ministers—that the reestablishment of the Union is hopeless. He thinks that the military honor of the North has been saved, or redeemed, and that further carnage is without an object, as regards either glory or interest." The Emperor is largely influenced "by the discontent which accompanies suffering among the working people and commercial classes in France, and which, in most part, are attributes to the civil war in America."

"Manhattan," the wild Abolitionist correspondent of the London *Standard*, accuses General McClellan of pro-slavery and treacherous designs; and other Generals are, like him, accused of pandering to the South, and not fighting in earnest, because each has an eye to the Presidency in 1864.

For the Presbyterian Banner.

KITTANNING, PA., *May* 22, 1862.

Having noticed some weeks since in the *Banner*, quite a compliment paid to some of the Presbyterian clergymen, in Pittsburgh and vicinity, for their patriotism and self-sacrificing disposition for the protection and defence of the legitimate Government of our country, and the honor of the flag of our Union—by devoting their sons to the service of their bleeding country, to share in the dangers and the glory of the camp and the field, some sending one, and some two into the field—I send you this communication in reference to one of my old friends and acquaintances, Rev. E. D. Barrett, whom I know to be behind *no one* in his devotion to the welfare of his country; and although not noticed in the article referred to, has excelled them all. He has sent *three* sons, or rather they inheriting the spirit of their father, (who, by the way, is of Bunker Hill memory,) have voluntarily *gone* to peril their lives in the field of battle. One of them, Henry Kirk White Barrett, is in the army of the Potomac, in Eastern Virginia, and was in the battle of Williamsburgh; another, Adolphus G. Barrett, was in Missouri, under Gen. Seigle, and had a hard race after the rebel Price, and was in the hottest of the fight at Pea Ridge, Arkansas; twenty-eight of his company were killed, and every officer either killed or wounded. He and his surviving comrades, nothing daunted, stood up to the work like veterans, and fought on until the enemy was routed. The third son, Theodore Barrett, was in the three months' service, and is now under Gen. Buell, and has gone through hard service, in Kentucky and Tennessee, and, in all probability, will have a share in the conflict soon expected at, or near Corinth, in Mississippi. While others are thus brought favorably to the notice of the public, by adding the name of my friend to the list already presented, you will oblige your friend,

WM. MCCLELLAND.

P. S. The subject of the foregoing has just returned from his mission, on a visit to his family. He is missionary to the Yankton Soux Indians, Greenwood Station, Dacota Territory, is much pleased with his position, and speaks well of the progress the Tribe are making toward civilization. He is seventy-two years of age, stout, and active as one of forty-five. Was it not for his age, there is no doubt but that he would be with his sons to battle for his country.

WM. MCC.

For the Presbyterian Banner.

OHLTOWN, TRUMBULL CO., OHIO, May 26, 1862.

DR. MCKINNEY—*Dear Sir*:—Please to give space, in the columns of your excellent paper, to an acknowledgment for kindness received from the people of my charge, hoping it may serve as a stimulus to others to do likewise.

On the 6th inst., the people of my congregation came to my residence in large numbers—carriage after carriage, and buggy after buggy—to give me a "*donation* visit," according to annual custom. The good ladies soon furnished a well spread table with ample refreshments, which were duly appreciated by all the guests present; and having eaten of the good things provided, to their satisfaction, the table was removed, and social converse was engaged in for some time. The sun in the *Western* horizon gently suggested that our happy fellowship must be broken up, which was done accordingly, after a brief acknowledgment by the pastor to his people.

Praise and prayer formed the conclusion to this visit; then all separated, not without leaving behind many tokens of their continued esteem, both in money and valuables equivalent to cash. May their liberal hearts be replenished from the inexhaustible storehouse of Divine grace, is my sincere prayer.

T. P. SPEER.

From Our Own Correspondent.

COLUMBUS, Monday Evening, May 26, 1862.

I am located, after tea, in a quiet room, in a pleasant house, bearing the name of the *Goodale House*. I will vouch for the rooms and the food, and the attendance being good, and I presume the felicitous name indicates the excellence of the ale. The establishment is in the keeping of Mr. W. Failing, formerly of the *Neal House*, which he is soon to open again in an entirely new and elegant building, on the site of the old one. Now for the letter.

To start from Allegheny city at one A. M., to travel two hundred miles to Columbus, to meet scores of old friends, to "look in" at the Assembly, and to start a letter back at eight in the evening, and all that under the shade of an umbrageous headache is, I reckon, a pretty fair day's work—as to quantity. I should not blame one, if he wrote some nonsense, under such circumstances. Indeed, I have nearly decided to do it myself, rather than fall into it inadvertently. Writing amidst such confusion and hurry, is like winding yarn off a skein in a hurry; it is very apt to get into tangles and snarls; and besides, in writing, one is in danger of finding himself without the yarn to wind. Or, it is like the attempted exaction, often referred to by writers, of bricks without giving straw; and in both cases the quantity is in danger of falling short, or the product of becoming just loose lumps of mud. The usual topics of travellers are scenery, persons and actions. Now to transfer a gentleman—I had almost said an elderly gentleman—from his soft, quiet bed, to a railroad car, at the hour of dark midnight, and then expect scenery, is hyper-Egyptian. The scanty area and enclosure to which observation was necessarily restricted, showed little else than a very handsomely finished and comfortably furnished car of the Cleveland & Pittsburgh road, and a number of humans, in all degrees of inclination and curvature, in order to favor an imaginary sleep. Outside, there was beautiful scenery, but it was modestly veiled in darkness. I could describe it, with great confidence in the correctness of the details. I could name the villages from Sewickley down to the city of Steubenville. I know that the river flowed between banks covered with the fresh foliage and flowers of Spring, as well as if I had seen them! The Ohio rolled nobly along over its ancient pathway. The banks of the grand and beautiful river stood guard over the valuable deposit, and only opened here and there to receive a tributary offering.

Speaking of tributaries reminds me of a strange and comical little one, near Sewickley. It comes down from somewhere—its fountains, I presume, and when it comes in sight of the Ohio, what does the little, self-willed thing do, but start right up the Ohio valley, and run so for two miles, parallel with the great river, before it condescends to give in. It is funny to see it twisting and turning, hanging back here and pitching forward when it gets the least chance, maintaining its independence for two miles, and two hours at its sluggish pace, before it will abnegate itself and join the beautiful Ohio. It seems to say, at every turn, as it staggers along, Well, we must bear hardships for independence; and if I aspire to run up stream, it is tyrannical to control me by the laws of fluids and gravitation; what are those laws to me? And why am I obliged to lose myself in the great Ohio? Let the Ohio go its way, and I'll go mine. So much for the Little Sewickley. It reminds me of the chivalrous boasts of Secessiondom, and the puffing and swelling of the frog, to equal the size of the ox. Secession demands that the majority shall yield to the minority—that laws and governments should be controlled by caprice and passion, and that fixed and benign arrangements should be abandoned for the dubious provisions which an impudent and impotent usurpation can promise. It will be like the snaky Little Sewickley—it will spoil some good land, and gather a few sticks and a nasty scum upon itself, but it will not change the Ohio.

The Assembly is a business body, of which I will say more hereafter. We get along exceedingly well, without the Palmers and the Thornwells who used to figure so largely in the speech-making way.

I saw a lot of quite respectable looking Secession prisoners to-day, as I came up from the cars. There is a large number at Camp Chase, which I shall visit.

J. F. M.

The New-School Assembly on the State of the Country.

At the session of the General Assembly (New-School) at Cincinnati, the following resolutions, presented by the Special Committee on the State of the Country, through the Rev. Dr. Beeman, of Troy, together with the accompanying communication to the President of the United States, were read and passed by a vote entirely unanimous.

WHEREAS, This General Assembly is called, in the Providence of God, to hold its deliberations at a time when a wicked and fearful rebellion threatened to destroy the fair fabric of our Government, to lay waste our beloved country, and to blight and ruin, so far as the present life is concerned, all that is dear to us as Christians; and,

Whereas, As a branch of the Christian Church, Presbyterians have ever been found loyal and the friends of good order, believing, as they do, that civil government is ordained of God; that the magistrate is the minister of God for good; that he "beareth not the sword in vain," and they are, therefore, subject to this ordinance of God, "not only for wrath," or under the influence of fear, "but also for conscience' sake," or under the influence of moral and Christian principle; and,

Whereas, The particular Church whose representatives we are, and in whose behalf we are now and here called to act, have inscribed on our banner, "The Constitutional Presbyterian Church," having never favored secession or nullification, either in Church or State, deem it quite becoming and proper in us to express ourselves with great Christian sincerity and frankness on those matters which now agitate our country.

Resolved, That we deem the Government of these United States the most benign that has ever blessed our imperfect world, and should it be destroyed, after its brief career of good, another such, in the ordinary course of human events, can hardly be anticipated for a long time to come, and for these reasons we revere and love it as one of the great sources of hope under God for a lost world, and it is doubly dear to our hearts because it was procured and established by the toil, sacrifice and blood of our fathers.

Resolved, That rebellion against such a Government as ours, and especially by those who have ever enjoyed their full share of its protection, honors, rich blessings of every name, can have no excuse or palliation, and can be inspired by no other motives than those of ambition and avarice, and can find no parallel except in the first two great rebellions—that which upbraided the Throne of Heaven directly, and that which peopled our world with miserable apostates.

Resolved, That whatever diversity of sentiment may exist among us respecting international wars, or the appeal to the sword for the settlement of points of honor or interest between independent nations, we are all of one mind on the subject of rebellion, and especially against the best Government which God has yet given to the world; that our vast army now in the field is to be looked upon as only a great police force, organized to carry into effect the Constitution and laws, which insurgents, in common with other citizens, have ordained by their own voluntary acts, and which they are bound by honor, and oath, and conscience, to respect and obey, so that the strictest advocates of peace may bear a part in this deadly struggle for the life of the Government.

Resolved, That while we have been utterly shocked at the deep depravity of the men who have framed and matured this rebellion, and who are now clad in arms, manifested in words and deeds, there is another class found in the loyal States who have excited a still deeper loathing, some in Congress, some in high civil life, and some in the ordinary walks of business, who never utter a manly thought or opinion in favor of the Government; but they follow it, by way of comment, by two or three smooth apologies for Southern insurrectionists, presenting the difference between an open and avowed enemy in the field and a secret and invidious foe in the bosom of our own family.

Resolved, That in our opinion, this whole insurrectionary movement can be traced to one primordial root, and one only, African Slavery, the love of it, and a determination to make it perpetual; and while we look upon this war as having one grand end in view, the restoration of the Union, by crushing out the last living and manifested fibre of rebellion, we hold that everything, the institution of Slavery, if need be, must be made to bend to this purpose; and while under the influence of humanity and Christian benevolence, we may commisserate the condition of the ruined rebels, once in fraternity with ourselves, but now—should the case occur—despoiled of all that makes the world dear to them, we must be, at the same time, constrained to feel that the retributions has been self-inflicted, and must add—*Fiat justitia ruat cœlum*.

Resolved, That we have great confidence in Abraham Lincoln, President of the United States, and his Cabinet; and in the Commanders of our armies, and our navy, and the valiant men of this Republic, prosecuting a holy warfare under their banner; and we bless God that he has stood by them and cheered them on in what we trust will ever stand as the darkest days of our country's humiliation, and crowned them with many signal victories. Knowing that ultimate success is with God alone, we will ever pray that the last sad note of anarchy and misrule may soon die away, and the *old flag of our country*, radiant with stripes and brilliant with stars, may again wave over a great, undivided and happy people.

Resolved, That we here, in deep humility for our sins and the sins of the nation, and in heartfelt devotion, lay ourselves with all we are and have on the altar of God and our country, and we hesitate not to pledge the churches and Christian people under our care, as ready to join with us in the same fervent sympathies and united prayers that our rulers in the Cabinet, and our Commanders in the field and on the waters, and the brave men under their leadership, may take courage, under the assurance that the Presbyterian Church of the United States are with them, in heart and hand—in life and effort—in this fearful, existing conflict.

Resolved, Finally—That a copy of these resolutions, signed by the officers of the General Assembly, be forwarded to His Excellency, Abraham Lincoln, President of the United States, accompanied by the following respectful letter:

To the President of the United States:

The General Assembly of the Presbyterian Church, holding its annual session in the city of Cincinnati, Ohio, in transmitting the foregoing resolutions, beg leave most respectfully to express in a more personal manner the sentiments of our Church in reference to yourself and the great issues with which you are called to deal. It is with no desire to bring a mere tribute of flattery, when we assure you, Honorable Sir, of the affection and confidence of our Church. Since the day of your inauguration, the thousands of our membership have followed you with unceasing prayer, beseeching the throne of heaven on your behalf. In our great Church Courts, in our lesser judicatories, in our weekly assemblages, in the house of God, at our family altars, in the inner place of prayer, you have been the burden of our petitions; and when we look at the history of your Administration hitherto, and at the wonderful way in which this people have been led under your guidance, we glorify God on your behalf. We give praise not to man, but to God. In your firmness, your integrity, challenging the admiration of even our enemies, your moderation, your wisdom, the timeliness of your acts exhibited at critical junctures, your paternal words, so eminently fitting the chosen head of a great people, we recognize the hand and power of God. We devoutly and humbly accept it, from him, as an answer to the innumerable prayers which have gone up from our hearts. We desire, as a Church, to express to you our reverence, our love, our deep sympathy with you in the greatness of your trust, the depth of your personal bereavements, and to pledge to you, as in all the future, our perpetual remembrance of you before God, and all the support that loyal hearts can offer. We have given our sons, and some of our ministers, to the army and navy. Many of our church members have died in hospital and field. We are glad that we have given them, and we exult in that they were true to death. We gladly pledge as many more as the cause of our country may demand. We believe that there is but one path before this people—this gigantic and inexpressibly wicked rebellion must be destroyed; the interests of humanity, the cause of God and his Church demand it at our hands. May God give to you his great support, preserve you, impart to you more than human wisdom, and permit you, ere long, to rejoice in the deliverance of our beloved country in peace and unity.

(Signed)
GEO. DUFFIELD, D.D., Moderator.
EDWIN F. HATFIELD, D.D., Stated Cl'k.
WM. STERLING, Per. Clerk, pro. tem.
WILLIAM H. BROWN, FRANK F. ELLINWOOD, } Tem. Cl'ks.

PROCEEDINGS OF THE GENERAL ASSEMBLY.

COLUMBUS, OHIO, May, 1862.

Tenth Day.

MONDAY MORNING—May 26.

Prayer by the Moderator.

The accurate count of the vote taken on the adoption of the paper on the State of the Church, presented by Dr. Breckinridge, was announced by the Moderator, as 206, for its adoption, and 20 against.

The ballot for election of Professor in the Danville Seminary, was had, which resulted—188 votes cast, Dr. R. L. Stanton, 135; Dr. Davidson, 53.

The subject of the institution of an Endowment Fund for the Relief of Disabled Ministers, was resumed upon the Reports of the Committee, which elicited considerable discussion. Dr. Breckinridge dissented from the proposition of endowing a permanent fund. He said that the Presbyterian Church had the least number of needy ministers of any Church in the world.

Dr. MUSGRAVE argued in favor of Judge Leavitt's resolution for investment of such surplus as may accrue from year to year; and at the same time invite legacies, &c.

Dr. LOWRIE moved to refer to a committee of three Elders and and one minister, to report at the next session of the Assembly. Carried.

Judge Linn, Pa., Dr. Jones, Pa., Judge Leavitt, Ohio, and E. F. Maurice, New-York, were appointed.

Judge LEAVITT moved a resolution of thanks to Dr. Jones, for services as Secretary of the Fund for Disabled Ministers; he having served without any charge upon the fund. Adopted. (Dr. Jones is sustained by special contributions.)

Members of the Boards of Education, of Publication, of Foreign Missions, of Domestic Missions, and Directors of Theological Seminaries, were then announced, as the result of the election of yesterday.

Dr. DUMONT filed the following dissenting Minute in relation to Dr. Breckinridge's paper:

IN GENERAL ASSEMBLY, *Columbus*, *May* 26, 1862.

The undersigned request respectfully that the following Dissent be entered upon the records of this Assembly, *viz.*:

1st. That while they substantially assent to all the principles asserted in the paper of Dr. Breckinridge, presented to the Assembly, and by them adopted as their solemn deliverance, they yet dissent to the form and manner of its introduction and adoption.

2d. They further dissent that no circumstances, as they believe, calling for such deliverance, at the present time, surround our Church, but rather that the present condition of some of the churches will be damaged by its utterance.

3d. They further dissent, for that, in this deliverance, the Assembly has contravened the 31st Art. 4th Sec. of the Constitution of the Presbyterian Church, in its spirit and in its words.

Signed A. H. DUMONT, B. R. ALLEN.

Pending the discussion on the two Reports of the Committee on the difficulty between Dr. Breckinridge and Dr. Robinson, the Assembly adjourned.

AFTERNOON SESSION.—2½ P. M.

Prayer by Rev. Mr. WOODWARD.

The first thing in order was the reception of Reports of Committees on Synodical Records. The various committees reported upon the records referred to them, which were generally approved.

Dr. ROBINSON made an explanation in reference to the matter in contest between himself and Dr. Breckinridge, when the latter followed in a *counter-explanation*.

Several delegates who were absent from the Assembly when the vote was taken yesterday on Dr. Breckinridge's paper, were allowed to record their votes, and all voted *Aye!*

The unfinished business being taken up, Dr. MCDONALD continued his remarks, in relation to Dr. Breckinridge's resignation, and offered a substitute for the Report of the Committee, which he called a "compromise paper!" He thought the Assembly had nothing to do with personal matters between brethren. He objected to the third and fourth resolutions, and thought their adoption would tend to sow discord.

The vote was then taken on Dr. McDonald's substitute, which was lost—yeas 49, nays 95.

The minority report was also lost.

Dr. CHRISTIAN moved that the Assembly have a recess from 4½ to 8½ o'clock, and to close at 9½, which was agreed to.

EVENING SESSION.

The resolutions in relation to Dr. Breckinridge's resignation of the Professorship at Danville, were all adopted, after some amendments. The discussion was altogether of a friendly and amicable character; and the result will be that Dr. B. will retain his position in the Seminary.

The Colonization Society was recommended to the favorable consideration of the churches.

The Committee on Foreign Correspondence recommended that a proposal be addressed to the New-School General Assembly, and also to the General Assembly of the United Presbyterian Church, to interchange delegates at the annual meetings of each; a minister and a Ruling Elder to be the delegates, which was adopted. Adjourned.

Eleventh Day.

TUESDAY MORNING—May 27.

The Moderator being ill, Dr. Junkin was called to the Chair.

The Committee on Bills and Overtures submitted a Report, accompanied by the following resolution:

Resolved, That the General Assembly regrets to see the spirit which seems to be manifested in the resolution of the Synod of Missouri, believing it calculated to encourage insubordination to ecclesiastical authority, and to manifest a want of proper respect to the deliverances of this body.

The Assembly having already, in reviewing the Minutes of the Synod, expressed its disapprobation of the Synod's action alluded to, this resolution was laid on the table.

The Order of the Day was taken up, being the Committee's Report on Systematic Benevolence. The report was adopted by an almost unanimous vote, and three thousand copies of it were ordered to be printed and distributed among the churches.

Rev. Dr. TUSTIN offered the following resolutions:

Resolved, unanimously, That the thanks of this Assembly be and they are hereby tendered to the editors and proprietors of the *Daily Ohio State Journal*, the *Daily Ohio Statesman*, the *Presbyterian*, the New-York *Observer*, the *Presbyterian Banner*, and the *Standard*, for the very satisfactory manner in which they have reported the proceedings of this body.

Resolved, unanimously, That the gratitude of this Assembly is due and is hereby tendered to the citizens of Columbus, O., of various religious denominations, for the generous and cheerful hospitality which they have manifested toward the members of this Assembly during the present session.

Messrs. Mitchell and and Stevenson offered additional resolutions, thanking the Governor, Dr. Awl, and the Moderator.

The whole subject was recommitted to Dr. Tustin.

Dr. ROBINSON's Protest against the action of the Assembly on the paper presented by Dr. Breckinridge, was then read by the Doctor, on behalf of himself and other signers, when it was ordered to be put on the Minutes.

Dr. HOGE, from the Committee to revise the Book of Discipline, submitted a report, suggesting that said said committee be directed to meet in the First Presbyterian church, of Pittsburgh, on the 22d of July next, and that Dr. C. C. Beatty, of Steubenville, be substituted for Dr. Peck, and Elder R. R. Reed, of Washington, Pa., for Mr. T. C. Perrine, on the Committee.

This report was adopted.

The Assembly ordered, that three thousand copies of the Revised Book of Discipline, be printed by the Board of Publication, for distribution among the churches, immediately after the Committee on Revision finish their work.

The Comprehensive Church Commentary question was taken up, and the whole matter referred to the next General Assembly.

Dr. HOGE offered a resolution, that the Stated Clerk in having the Minutes printed, be instructed to leave out the Southern Synods and Presbyteries.

Dr. DUMONT said he was not prepared to thus recognize the independence of the Southern Churches, and could not, therefore, vote for the resolution.

Dr. MCDONALD also opposed the resolution.

Dr. STEVENSON did not want the Southern Presbyteries and Synods left out; but wanted them named, with the remark that they had sent up no report, so as not to occupy so much space.

Rev. Mr. COX moved to lay Dr. Hoge's resolution on the table, which motion was carried.

Dr. TUSTIN remarked that the Committee were in favor of thanking the *Daily Journal* and the *Daily Statesman* for their full, accurate, and satisfactory reports of the proceedings of the Assembly; and that the members generally had a high appreciation of these reports—especially, as other papers had published very untruthful and unreliable reports—but, as an effort would doubtless be made to include papers that were not deserving of thanks, if the committee reported in favor of any, which would give rise to an unpleasant discussion that must be avoided now, they concluded, though very unwillingly, to leave all out on that subject. He therefore moved the thanks of the Assembly to the Legislature, the Superintendent of the State, the citizens, &c., for kindness shown the Assembly. The motion was adopted unanimously.

Dr. HOGE responded to the resolutions, on behalf of the people of this city and of the State, in an eloquent and appropriate manner.

The Assembly was then dissolved in due form, with the injunction that another Assembly be chosen in like manner to meet at Peoria, Illinois