

Presbyterian Banner.

PITTSBURGH, WEDNESDAY, JULY 29, 1863.

God's Hand in the War, is the title of a Fast-day sermon by Rev. J. E. CARUTHERS, of Leeburg, Pa. Mr. CARUTHERS takes the Scriptural ground, that God rules over all, and means good to his Church, even in the most afflictive dispensations. He also repels the spirit which would say to God's ministers: "On this subject you must not speak; and on that you must not preach."

FOREIGN INTERVENTION.

Every varying feature, having much importance, in our national affairs, affects governmental sentiment in Europe. The powers there, and the people also, watch us with intense anxiety. There is some interest in our favor, but there is still, evidently, a very great desire to see our country divided. Large parties wish Democracy and Republicanism to prove a failure. They wish the power of this nation broken. They wish a Southern Confederacy which shall be dependent on them for a mercantile marine, and for manufactures. But they are afraid to abet slavery; and they also dread the naval prowess of the United States. They would gladly see the Confederates victorious, without their direct aid; and they would rejoice to see the Union so exhausted by intestine strife, that it would be unable to resent an interference. They would have us form two nations, with hostile interests, that, by uniting with the weaker, they might control both.

And it will be no hard matter for them to find occasion against us. They can provoke us by annoyances, and by vituperation; and by favoring the rebels with ships and arms. And they can find fault with our naval commanders; and with the way in which their people residing in our cities are treated. And, if nothing else, or in addition to all else, they can allege that humanity claims their interference, to put an end to a useless, cruel, desolating, exterminating war. So they did against Turkey in behalf of Greece, and against the Druses for the deliverance of the Maronites. And so they are now doing against Russia in behalf of the Poles. Some, we know, scout the idea. But true wisdom and true patriotism equally call upon us to look ahead and contemplate probabilities, and either avoid the evil or prepare to overcome it. What has been done many times, on a small and a medium scale, may be done again, and on a large scale; and especially so, when South America, and Central America, and Mexico, and the monopoly of trade with the Confederacy, are the coveted prize. Humanity, the stopping of a useless, a cruel and exterminating war, would be rejoice; the immense political and mercantile benefits to them, would be the motive.

In our foreign news we give some brief notes of the manner in which the intelligence of Gen. Lee's invasion of Maryland and Pennsylvania was received abroad. Such manifestations prove the strong desire of the Emperor of France and of a portion of the British officials and British press, that the North shall suffer. Doubtless their rage will change greatly when they hear of Lee's repulse, and of the fall of Vicksburg and Port Hudson, and of the retreat of BRAGG, and of the success of GILMORE. And then again, when they hear of the New-York riots, they will have a fresh occasion for evil prognostications.

LOUIS NAROLEW would have interfered long ago, if he could have had the support of England and Russia. But the masses of the English people have withheld the Government thus far; and the Emperor of Russia has declined to participate. The present programme is for France and Spain to unite, and to entice England if they can. The price which they propose to themselves, and the acquisition of which they have begun by the conquest of Mexico, is immensely great and tempting. And the three combined, co-operating with the Confederates, could easily attain to all they wish; and even France and Spain, or France alone, with the Confederates, could, humbly speaking, do us immense damage—could divide the country, hold the Mississippi, and drive us from the Gulf, and from all its bordering States, and from the Atlantic as far north as the Chesapeake.

We would not be needless alarmists; nor would we rush on blindly and recklessly. We think it wise to espy danger ahead, and either to avoid it, or prepare to meet it as to triumph. "The prudent man," says SOLOMON, "foreseeth the evil." And certainly there are strong indications of evil: One thought is, that our European foes, that is, the leaders among them, are determined that the States shall never again be united. They wish to fan the war till both parties are wearied and overwhelmed with debt; and till the South in its desperation will give them the bargain they want; and the North, by exhaustion, will be unable to prevent the consummation of their scheme.

ECCLIASTICAL.

Rev. W. B. MANS' Post Office address is changed, from this present, from Mt. Gleed, Ohio, to Washington, Pa.

RELIGION IN SPAIN.—MATAMOROS.

Spain has been regarded as the darkest of lands, which have any claim to the light of Christianity. It is here that the Inquisition longest flourished. It is here that ignorance most prevails, and tyranny is most stern, and Popery is most absolute. But Spain is not in total darkness. There are, even in Spain, some struggles for liberty. A few rays of light penetrate the darkness, and awake desire and incite to effort.

The influence of the English during the Peninsular war, was powerful in other ways than by the force of WELINGTON'S military genius and the strength of his invincible legions. British mind operated upon public sentiment. It was there, in 1812, that the Spanish Cortes framed the celebrated Constitution, on this sweeping but truthful principle: "The sovereignty resides essentially in the nation." Under this Constitution the Inquisition was abolished. The Constitution has been set aside, and re-introduced several times since 1812, and at each revival a little new light reached the people. At present Spain is a despotism. The Inquisition is not in force, but Popery and persecution bear sway; not however with the same absolute power and intolerance as formerly.

For eight years, from 1835 to 1843, the Liberals had the ascendancy, under CHRISTINA as Queen Regent, and ESPARTERO as Prime Minister; and in those years Mr. BORROW and Lieut. GRAYDON circulated large numbers of copies of the New Testament, in the Spanish language. The result was, that quite a number of persons found the way of life. On a change of Government, persecution however asserted its baleful claims, and much suffering ensued. Many were arrested and imprisoned, two of whom, MATAMOROS and ALHAMA, especially the former, have obtained a worthy notoriety among Christians.

The Christian World, for August, in an instructive article on the "Struggle for Liberty in Spain," thus speaks:

(1) The cause of the first arrest, which was a letter of ALHAMA to MATAMOROS, suggesting the propriety of a petition to the Cortes for freedom of worship. This was "conspiring to overthrow the established religion."

(2) The answer by the authorities to a petition of his friends that MATAMOROS, being a harmless and a highly respected citizen, might be released, in which they say that if he had been guilty of any other crime, he might be set free; but here there was no alternative: he was a heretic, and could not be forgiven.

(3) When questioned by the authorities of his belief, MATAMOROS answered, "My religion is that of Jesus Christ; my rule of faith is the Word of God, or Holy Bible, with, without a word added or omitted, or altered, is the basis of my belief. The Roman Catholic Church not being based on these principles, I do not believe in her dogmas, and still less do I obey her practice. I have put my hand to the plow and dare not go back." In regard to his sentence, he addressed his friends, "I am twenty-seven, and I am going to the galleys—a horrible place, intended for the shame and sorrow of those who dwell there. But it has neither shame nor sorrow for me! My soul rejoices in Jesus. I, a poor miserable sinner, have been chosen by the Lord to suffer: wonderful honor for me! I do not desire this distinction, and I am very grateful to my Master who has granted it to me." Again he says: "If I have not been permitted to carry the Word of God from village to village throughout Spain, I will publish it in prison. God rejoices over the conversion of the most rebellious of the most sinful; and to those I will show the way of life." Who knows but in the inscrutable providence of God here goes another JOHN BUNYAN to serve Christ and his Church and dying sinners, under persecutions as he never could have served if let alone?

It is known in Spain that this man, a brave officer in the army of his Queen, seven years ago got a Bible, read it, believed it, obeyed it, recommended it to others, and through its teachings became the fearless martyr that he is. Shall not these facts published over Spain and the world by this prosecution, preach more effectually than he could possibly preach without Government help? It is a notable example of the power of simple truth, read and pondered and prayed over in secret. Now the power of the Spanish Government is put forth to hold up this effect of the Word to Spain and to the world.

OF ALHAMA, Sir ROBERT PEEL, who met him on his way to Granada for trial, has publicly stated that he never before saw Christian faith so practical and honest as his. In a letter to the Geneva Conference, signed by MATAMOROS, ALHAMA, and TRIGO, occurs the following: "If unappreciated in our unfortunate country it is a crime to love the Gospel; if vexatious, griefs, calumnies, imprisonments, are the only inheritance of those who aspire to be the humble disciples of Christ—let those who thus relate with them know that they await the horrible future which threatens them, not as a misfortune—oh, no! a thousand times not! but as an honor—as a surpassing benefit, which affords them the inexpressible privilege of suffering for the name of Christ." By holding up to view, such Christian endurance, is Queen ISABELLA recommending the Gospel to Spain.

(4) Their counsel was very bold in setting forth the true principles in regard to the rights of conscience and the horrible perversion of justice in condemning these men, who were estimable, quiet citizens, guilty of no crime whatever.

(5) A Spanish Roman Catholic newspaper, The Glorioso Publico, published the documents connected with the trial, introducing them thus: "The process formed in Granada against various Spanish subjects, accused on suspicion of attempting to introduce and propagate the Protestant religion in our country, justly calls the public attention to a matter of great and deep reflection. We are sincerely Catholic, but tolerant; we are desirous that the religion of our fathers shall not suffer loss; but at the same time we are enemies to all religious persecution, which remind us of the sad times of the Inquisition, the principal source of our decline."

This daring of an editor shows there is a strong party, to sympathize with him, who will read. Such startling words will be read to by opposers, and thousands in Spain will know of MATAMOROS and ALHAMA and their Bibles, who would probably have been ignorant of their names, or of their regular army, have been standing

such a book existed, if the Government had let them alone.

Powerful evangelical influences are certainly at work in Spain, and hundreds of thousands of the best Christians over the world are led by this cruel persecution to pray that these influences may be made effectual to the salvation of multitudes in that dark land.

4. What are the hopes for the evangelization of Spain? The statements under the last head show that there are hopeful influences in operation. These suffering men are bringing yet other helpers to the work. The blood and ashes of such martyrs are the seed of the Church. A thousand lives of magnified influence. It is by her agonies that the Church triumphs. Her martyrs soon become stronger than chains and fetters and prison gates. Their very sufferings give them strength to yield these hard things as handy weapons to break the power that crushes them. It is proving so in the present case: Here are two insignificant men, a hatter of Granada and an ex-soldier of Barcelona, who, by their most suffering for "some persons" sake, are enlightening the mighty moral sentiment of Christendom to batter at the gates of Spanish intolerance, and open a free passage to the Gospel of Jesus Christ. The Evangelical Alliance in session at Geneva in 1851, sent to the suffering prisoners of the French Minister of Foreign Affairs, to use all possible influence with the Spanish Government to mitigate the sentence. O'DONNELL, Prime Minister of Spain, was evidently ashamed of the course the Queen was pursuing, and promised to communicate the documents to his colleagues. More recently the Ambassadors, from several European courts to Spain have been charged to use their good offices in behalf of these victims of intolerance. Among them the Ambassadors of Prussia—himself a Roman Catholic—and of France, the mightiest of Roman Catholic nations. Thirty thousand ladies of France, many of them Catholics, have petitioned for release to the Spanish Queen, begging her not thus to disgrace the Christian name, in the nineteenth century. Now special deputations composed of men of great influence, have been simultaneously sent from England, France, Holland, Switzerland, Denmark, Belgium, Prussia, Austria, Italy, and other countries. These deputations all pray for God's blessing on the efforts of these deputations.

Before the deputies were presented, we are told the Spanish court so far relented as to commute the sentence to banishment. But not here real progress. It is not God, through the presentation of these few humble followers of Jesus, doing a mighty work for Spain? Is there, not hope that even Spain will, through these very abominations of cruelty, be shamed into a repudiation of them, and soon allow her subjects to read the Bible and practice its principles, responsible to God alone for their religious faith?

THANKSGIVING. Pastors and people who love God and their country, will devote Thursday, August 6th, or a portion of that day, to thanksgiving. Our readers know that we have not any disposition to multiply holy days; certainly not to multiply such days to occur periodically. Possibly if we had been at the President's elbow, at the proper time, we might have suggested special thanksgiving for national favors as a part of a Sabbath day's worship, rather than to have set apart a week-day for that purpose. But the day has been appointed. The nation is exhorted to join in a public and religious giving of thanks. We have rejoiced in the call. It is one of the tokens for good, when the nation's temporal head is sensible that God rules over the affairs of men, and has also the heart to acknowledge his beneficence.

The President's Proclamation we published last week. He acknowledges God's goodness in hearing "the supplications and prayers of our afflicted people," and in giving us signal victories, both by sea and land. He hopes hence that God means to preserve "the Union of the States and the Constitution." He refers to the immense cost of our victories, in the sacrifice of human life, and the sorrows which must result from the fearful bereavements. And he says, "it is meet and right to recognize and confess the presence of the Almighty Father, and the power of his hand, equally in these triumphs and these sorrows."

This is right. God's hand is in whatever occurs; and it becomes us to humble ourselves under him, in the day of calamity, as well as to rejoice with thanksgiving in the outpouring of his bounties.

God's goodness in intercepting the ruthless foe who not only had rebelled against the legitimate authority of the country, but who had commenced the execution of a wicked purpose to carry devastation into the heart of the loyal States, is a display of both his justice and goodness. It was holy in a time of need. Blessed his name, that he does not permit our first and loyal soil to become the seat of war. The enemy will not forget his repulse at Gettysburg, nor the thousands he left behind there of his dead and dying, nor the fearful speed with which he was obliged to retrace his steps. Neither should we forget God's goodness there, in giving us such an army, and an adequate commander.

The 3d day of July, 1863, we trust, prove to have been the turning point in time, for the rebellion. On the evening of that day the grand army of the enemy under the ablest of his commanders, was beaten, and yielded, and fled. On the same evening he agreed to yield his strong hold on the great Mississippi. The sun of July 4th arose to shine upon his repulsed legions flying from Pennsylvania, and upon his captive host in Vicksburg. Four days afterwards he yielded Port Hudson; and his empire was severed. Since then a mighty war, possessed by our navy and army, flows between his States and prevents intercourse. Within "about thirty days" (says the Christian World) "near one-third of the regular army, have been slain; and

captured. Shall we not praise the Lord! Who can withhold thanksgiving!

The President humbly calls our attention to the sufferings at the expense of which these victories were obtained. Let the wounded and the bereaved, never be forgotten, never be slighted, never be permitted to endure want.

He also calls the nation to repentance. Repentance, that is, a turning from sin with confession and sorrow, into the way of truth and uprightness, is as needful to the victories which shall bring peace, as are large armies and wise generals.

And in our thanksgiving let us not forget to praise God for a Chief Magistrate, who reverences his name and acknowledges his providence. Prayers for the country, the President and all in authority, the army and navy, and for our enemies also, will not be forgotten by Christian people assembled for thanksgiving. Those who would approach God and obtain his favor, must have no ungodly feelings. He is the God and Father of all. Rich and poor, white and black, bond and free, we are all his, and equally his. And he pities the souls he has made. And he forgives even the most wicked. And he calls upon us to pity and forgive. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." In the true spirit of the Master, Jesus, let the people draw near to God, as always, in duty bound, so on the 6th of August.

CLERGYMEN DRAFTED.

It has been the lot of many of the ministers of peace to be conscripted for the war. At the time the Conscription law was under discussion in Congress we should have objected to the section under which some of them now suffer, had it not been that so many of the brotherhood had already become seekers and acceptors of military offices, as captains, colonels, &c. We had ventured to disapprove of their deeds, but very moderately. We still think they did wrong in taking up the sword; but they having done so, what could be expected of Congress? As for the draft, if the minister is able to pay his \$800, or if the people of his charge are willing to pay it, the matter should be so arranged. Or if drafted ministers were commissioned as chaplains, and they made to serve Jesus Christ in the office to which he has called them, this would be entirely right. For such a provision in a Conscription law we should vote most heartily. Let the minister as really serve his country as any other man, but even in the functions of his sacred office. He, like his Master, is called to save men's lives, not to destroy them. Deeds of blood are not to be his deeds. If any poor clergymen are drafted; and most of them are very poor as to money, however rich in faith, let their people satisfy the law, and retain their spiritual labors.

In the present draft, the Allegheny County Roman Catholic clergymen have been peculiarly under the influence of the lot; and have been equally happy in having pastoral charges both able and willing to legally relieve them from a position in which they could not appear consistently with their faith. The Pittsburgh Catholic, under the heading of "Conscript Fathers," says:

"Several of our clergy have been lucky (or unlucky) enough to have been drawn in the draft. At the Cathedral, the three assistants, Rev. J. HICKY, Rev. JAMES HOLTZMAN, and Rev. WALTER BURKE; at St. Philomena's, Rev. J. ZWISLOCKI, C. S. R.; at the Seminary, Rev. F. TOMLIN, and Rev. E. BURN; at St. Mary's, Lawrenceville, Rev. A. GRUBB, Pastor; at St. Michael's, Birmingham, Rev. Father VINCENT, Pastor; at Holy Trinity, Pittsburgh, Rev. J. M. BURN, Pastor; at St. James', Templetonville, Rev. J. GARDNER, Pastor; at St. Peter's, Allegheny, Rev. T. O'FARRELL, have been drafted into the military service of the United States. In all cases in which the Rev. gentlemen were not exempt by law, the congregations to which they were attached promptly contributed the amount necessary to relieve them from a service, from entering on which they were forbidden by the laws of the Church."

But if in Pittsburgh the Romanists were taken, in Washington County the Presbyterians were largely the lot's choice. We see it stated that Rev. Mr. WAGNER, Professor of Washington College, O. S. Presbyterian; Rev. Mr. JOHNSON, United Presbyterian; and Rev. N. W. SCOTT, O. S. Presbyterian, were all drafted.

Bedford, Pa.—The Presbyterian church in this place, under the pastoral care of Rev. R. F. SHIPLEY, has been enjoying a season of refreshing. Twenty persons were recently received into full communion; and the congregation has voted a respite to their pastor, and furnished him with ample means to bear the expense of a few weeks' residence on the sea shore. Such things are truly gratifying.

EASTERN SUMMARY.

NEW-ENGLAND.

THE ANNIVERSARY EXERCISES of East Windsor Theological Seminary Commencement occurred on the 25th ult. It will be remembered that this Institution is "Old School" in Theology, having been founded in opposition to the Pelagian tendencies of Dr. Taylor, of New-Haven. It is situated on the Connecticut river, about seven miles above the city of Hartford. We learn from the Christian Mirror, that "at their meeting in June last, the Trustees of East Windsor voted to pledge to each student entering there, with a view of remaining during the year, the sum of two dollars and fifty cents per week during Seminary year, which will fully cover the expense for board—leaving to him the eighty dollars of the Educational Society's grant for clothing and incidentals."

AN ECCLIASTICAL COUNCIL, composed of representatives of some of the most prominent Congregational churches of New-England, has just been held at the house of Rev. Charles Beecher, who was

charged by a considerable portion of his church with maintaining heretical opinions in regard to the preexistence of the human soul, the atonement, the state of the soul after death, and the subject of Divine sorrow. We quote the following paragraph from the paper adopted by the Council: "After a long and patient hearing of two days for and against the objections of the petitioners, we feel constrained to say that they have fully sustained their charges as to the teachings of their pastor on the four doctrinally specified. The lengthy and carefully written argument of defense given by the pastor satisfies us that he does not preach the faith of this church and of the churches of our order in New-England, but doctrines instead that are vitally and fundamentally erroneous."

The vote of the Council was, sixteen in favor to five opposed.

THE COLLEGIATE SCHOOL of Boston has long been deservedly celebrated as an Institute of preparatory training for Colleges. In a notice of the concluding exercises of the School, the Boston Post states that Dr. Humphreys, the able Principal, delivered an address, in the course of which "he strongly advocated the adoption of one common system of pronunciation for Latin and Greek, instead of the inconsistent and irrational method now pursued in this country, under which, while Greek is pronounced on the continental plan, with the broad sound of the vowels, the Latin is subjected to the old fashioned English rules of Walker. He advocated the adoption of the Continental, or rather the Scotch system, in both languages; remarking that though trained of course in the English system himself, he had, in an English Quarterly supported the other more than fifteen years ago."

Without noticing particularly the respective claims of the English and the so-called Continental systems of pronunciation, we would simply remark, that, while journeying in France, Italy and Germany, we made it a special object to discover whether there really existed what might properly be designated a Continental method of pronouncing the ancient languages, and especially the Latin. We found however that while Continental scholars agree with each other more nearly than any of them do with those who adopt the English or Walkerian system, yet there is not among them any recognized common standard of pronunciation; but persons of different nationalities pronounce the Latin in accordance with the orthoepical principles of their respective vernacular tongues.

THE FOLLOWING anecdote, frequently told by the late Dr. Taylor, of New Haven, is worthy of being read, as containing a word of admonition to ministers who may be tempted to indulge in an undue estimation of their own importance in the eyes of the people, as also a word of encouragement to those who may be despondently undervaluing their qualifications for usefulness.

"Dr. Taylor was wont to relate how, at one time, there was a member of the Seminary who seemed so dull and inert that he felt compelled, out of kindness to him and regard for the church, to advise him no longer to look toward the ministry as his calling, but betake himself to some plain honest trade. Soon after, the Professor heard that his unfortunate student had been preaching at a place where he himself had officiated; he asked, with a little latent amusement at the expected answer: 'You had Mr. ——— to preach for you last Sunday; how did you like him?' The parishioner did not recognize the person to whom he was speaking, and answered, frankly: 'We liked him well, and much better than we did Dr. Taylor.' Since that time said the Professor, 'I have been careful about passing adversely upon the qualifications of young men for the ministry, or predicting that they cannot find a people to be pleased and profited by them.'"

AMONG the drafted men in Western Massachusetts are four Professors of Amherst College. Two Professors, two Tutors, and about eighty students were drafted from Yale College, Conn. Of the six Protestant clergymen of Salem, Mass., who were liable to be drafted, not one escaped the allotment of the revolving wheel. Worcester, Mass., has six students freshly graduated from Harvard University, all of whom are among the conscripts.

PHILADELPHIA.

THE PRESBYTERY OF PHILADELPHIA, at its late meeting, adopted the following resolution: "Resolved, That in view of the necessities of the Board of Foreign Missions, and of the number of young men offering themselves as foreign missionaries, and of the recent action of the General Assembly, the pastors and Sessions are directed to urge upon their churches a large increase in their contributions to the cause of Foreign Missions."

The Daily News, of Saturday last, says: "A large and enthusiastic meeting of ministers of this city, and their congregations, took place on Thursday evening, in the Rev. Dr. Beardsley's church, on Pine street, above Fourth, to listen to an address from the Rev. Dr. Massie, from London, in reference to the feeling of the people of London toward America, in connection with the present difficulties with the South. The reverend gentleman commenced by alluding to his Queen, he being an Englishman. The most cordial feelings of friendship were expressed toward her, and for the masses of the people over whom she reigns. In alluding to the feeling among the people, he said it was of the most cordial character; they desired the success of the North, and believe that ultimately the people of the South must give way to the progress of Northern soldiers. The feelings of the masses, said he, are not to be known by the expressions made on the floor of Parliament. These belong to the aristocracy; but the masses have the balance of power, and are the friends of the oppressed. His address was frequently applauded, and was frequently applauded. At the meeting the applause was about ten o'clock, by the Rev. Dr. Vaughn, of the Episcopal Church, pronouncing the benediction."

For the Presbyterian Banner.

THE GENERAL ASSEMBLY on SLAVERY. MESSRS. EDITORS:—It might be well to publish not only the action of the assembly on the subject of slavery, but what the Assembly has done, and what the Assembly has refused to do. I hope that it will

purpose of devising some means of relief for this class of citizens, the following among other resolutions were adopted:

"Resolved, That a Committee of five merchants be appointed by the Chairman of this meeting, who, with the Treasurer of this city, in their rights to pursue the same shall have power to receive, collect and disburse funds in the purchase of necessary food and clothing and in relieving the wants of the suffering colored population."

"Resolved, That we will exert all the influence we possess to protect the colored people of this city in their rights to pursue un molested their lawful occupations, and we do hereby call upon the proper authorities to take immediate steps to afford them such protection."

Between six and seven thousand dollars were subscribed on the spot for the benefit of the sufferers.

THE Evangelist relates the following incident in connection with the riot:

"On Tuesday the rioters appeared in Thirty-first street, and planting their pickets near the rear of Rev. Dr. Hatfield's church, situated on the corner of Thirty-first street and Ninth avenue, they declared their intention of burning the building. Rather Donnelly, whose church is nearly opposite, appeared and fringed the crowd in the most energetic terms, on the injustice and criminality of their proceedings, and they finally desisted from their wicked purpose."

A MEETING of clergymen representing different denominations, was lately held at the Bible House, in New-York, to receive a deputation bearing an official copy of an address from the ministers of Great Britain to the ministers of the various Christian Denominations of the United States, on the subject of American slavery. A committee was appointed to prepare a suitable response, and an adjourned meeting of the reply submitted by the committee was unanimously adopted. We quote from the address the following paragraphs:

"Perhaps we ought not to wonder, and certainly we will not now complain, that the severe struggle in which we are engaged, is looked upon by our Transatlantic brethren so exclusively in its relations to the 4,000,000 of Africans held in bondage upon our soil. As Christian men, we also are fully awake to the sin and the shame of American slavery; and are instant in prayer to God, that the time may be had when this hateful institution, which has inspired the present gigantic rebellion, shall be utterly destroyed."

"But we are Americans, contending in arms for the preservation of our national life, and for all the great interests of Constitutional liberty and order, which are at stake upon the issue of this conflict. The dismemberment of our Republic would be not merely the loss of territory and power to the Federal Union, not merely the ruin of existing forms and institutions of Government, but the downfall of Constitutional liberty itself upon the North American Continent. Nor can there be any well-founded hope of ultimate deliverance for the enslaved among us, but in the triumph of our arms, between antagonistic civilizations—the one asserting and vindicating the dignity of labor; the other scorning labor, and trampling it under foot."

"That we are to succeed in this struggle, and by the blessing of God come out of it an unbroken nation, we do not doubt. It appears to us also to be the purpose of Providence, that the rebellion and its guilty cause shall be buried in the same grave. In this, as Christian men, we do greatly rejoice. It sweetens the bitterness of our present lot to believe, that in vindicating against an inexcusable conspiracy, the just and beneficent authority of the nation, at so great a cost of treasure and of blood, we are at the same time serving the cause of universal liberty."

It was determined at the meeting that ministers throughout the country, who desired to do so, should have an opportunity of appending their signatures to the reply. The Intelligencer informs us, that the Joseph Barker so famous as a bitter opponent of Christianity and a public defender of infidelity, has renounced his infidel sentiments and taken his stand with the fields of the maligned Redeemer.

THE PRICE of Gold Coin closed on Saturday last, at 127 per cent, having ranged during the week from 123 up to this figure. Superfine State and Western Flour sold at \$4.00 to \$4.50 per bush.

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not be considered superfluous again to print the action together with what immediately followed.

Dr. Beatty, from the Committee of Bibles and Overtures, reported a paper on the subject of slavery; affirming former deliberations of the General Assembly, which was adopted and is as follows:

"The Assembly has from the first uttered its sentiments on the subject of slavery in substantially the same language. The action of 1818 was taken with more care, and made more clear, full and explicit; and was adopted unanimously. It has since remained that true and Scriptural deliverance on this important subject, by which our Church is determined to abide. It has never been repealed, amended, or modified, but has frequently been referred to and reiterated in subsequent Assemblies; and when some persons fancied that the action of 1845 in some way interfered with it, the Assembly of 1846 declared with much unanimity that the action of 1845 was not intended to deny or rescind the testimony on this subject previously uttered by General Assemblies, and by these deliberations we still abide."

Dr. Humphrey moved that the word "all" be inserted before the word "these," making it read, "and by all these deliverances we still abide." (That would embrace the deliverance of 1845.) This amendment was lost by a decisive vote. Dr. Humphrey then moved that the report be laid upon the table. This was also lost; and the paper of Dr. Beatty adopted almost unanimously. I presume that the Assembly did not wish to enter upon the question, whether the action of 1845 was right or wrong, but they would not pronounce it right, and said so by rejecting Dr. Humphrey's amendment. L. Y.

For the Presbyterian Banner.

Christian Commission. NASHVILLE, July, 1863.

JOSEPH ALBEE, Esq., Treasurer U. S. Christian Commission:

Dear Sir—I give you the following particulars and incidents to show the nature, necessity and benefit of the work of the Christian Commission.

The nature of this Commission is made plain in its name—Christian in name, Christian in nature—ye! Christian is the only adjective that to this Commission will at all apply. And has its nature disgraced its name? No, thank God, not yet. Much has been said and published concerning the nature of the U. S. Christian Commission. Certainly those who are still in ignorance can blame only themselves. Ignorance received at "Stations," in the Army of the Cumberland, are proof positive that the sympathizing, loyal, Christian heart of the North not only understand the nature of this Commission but, understanding, act. Its nature is to be understood in this Army, and the memory of its originators to the soldiers' heart will be forever dear. Martial music here is common; yet it we hear only at regular intervals. The soldiers' hearts! "God bless you" is music quite as common—ten thousand times as sweet, and different from the martial, in that it is ever and ever ringing in our ears. Egan Major General, who with each other in doing us favors, and on Sabbath some member of the Commission must needs conduct service at Headquarters. Such men as Generals Davis, Crittenden and MeCook, are visible at our daily prayer-meetings. With such examples by our side, the noble motto of our rank and file, "God's richest blessings on our feeble efforts," is it a wonder that the Christian Commission has in this Army as well as in the Potomac, proved an entire success.

That there is a "necessity" for a Commission having such lofty aims, in the Army, even the most stupid must admit. We might relate the noble motto of our rank and file, "God's richest blessings on our feeble efforts," is it a wonder that the Christian Commission has in this Army as well as in the Potomac, proved an entire success. That there is a "necessity" for a Commission having such lofty aims, in the Army, even the most stupid must admit. We might relate the noble motto of our rank and file, "God's richest blessings on our feeble efforts," is it a wonder that the Christian Commission has in this Army as well as in the Potomac, proved an entire success.

The Hospital is the Christian's ripest field. Surely there is need of many laborers there. The members of the Commission here have six Hospitals under our care; in each of these we have services every evening. But what the sick most especially want, is to be talked to, and to hear how they do drink in the glad story of redeeming love. "To do these dying men and ourselves justice, requires much time, and what with Hospitals, Prisons, Prison Hospitals, Convalescent Field Hospitals and Camps, Barracks, Pioneer Sapper and Miner Corps, Regimental and Division Hospitals, you may be sure that our delegates have always plenty to do, and, as you have never found that man who was unwilling to do it. You cannot forward too much of anything good for the soldiers. As to delegates, you should have at least thirty in the field all the time.

Do not be afraid of crowding us with workmen. Of good, earnest, working Christian men, you can't send us a waste. Six of the happiest weeks of my life are now at an end. The work you say. Scores of souls, I may say, each day, almost, are being born into the kingdom. King Jesus has indeed unfurled his banner, and crowding the ranks of Volunteers are gathering "neath its folds," and the cry that reaches our ears from all points is, "Cover and help us."

Respectfully submitted,

J. D. MOORHEAD.

For the Presbyterian Banner.

Aid for Sick and Wounded Soldiers.

The ladies of Clinton Township, Butler County, met at the Presbyterian church, July 7th, 1863, for the purpose of giving aid to our sick and wounded soldiers, and organized by appointing a President, Vice President, Secretary, and Treasurer, and proceeded to raise funds. There was \$157 paid into the treasury, in a few days; \$92 was expended for cloth, and putting up the ladies met at the church on the 14th inst; and made up a box of hospital clothing; and a box of canned fruit, and forwarded them to the Christian Commission at Pittsburgh, for distribution as they may think best. Also, \$15.00 for religious papers, to be sent to the South-western Army—\$5.00 for twelve copies of the Presbyterian Banner for three months; \$5.00 for twelve copies of the United Presbyterian for the same time; \$5.00 for twelve copies of the Christian Advocate for the same time.

The Public Debt.

WASHINGTON, July 22.—From official statements of the public debt on the first of July, it appears that the total public debt, on July 1st, as shown by the books of the Treasury Department, was \$4,000,000,000.