

THE SEPARATION.

The vote on Dr. Spring's resolution was 154 yeas, against 66 nays. The number voting in the protest was 50, and of these 25 were from the non-slaveholding States. Any one who may examine the roll of our Presbyteries will find that if the delegations to the Assembly from the slaveholding States had been full, there would have been a considerable majority against the action which is so offensive to us. We notice from some brethren expressions of regret that our Presbyteries were not all represented. And it may be admitted that, in some respects, it would have been desirable. But there are at least two good reasons for being reconciled to their absence.

One is, that to be present, must have been an intense mortification to their feelings. Let us pass by here the question of personal safety; though we happen to know that advice of the highest character, both civil and military, from the North, was given decidedly against the propriety of our delegates making the venture. We are glad however, that no evil of this kind resulted, and farther, that our commissioners were entertained with great personal kindness by good people in Philadelphia.

Still it was a scene of mortification. We need not repeat what was said in debate. Rev. Dr. McNis, the editor of the "True Witness," (New Orleans,) and who was a member of that body, makes this statement concerning the gentlemanly conduct of some in the dominant party.

"They held caucus after caucus, made the most inflammatory speeches, declaring that the Assembly should make a deliverance if it had to do it at the point of the bayonet. Effigies were hung up in front of the church and in different parts of the city on which were written, 'Death to clerical traitors.' We do not know that any of the members of the Assembly had a hand in this, yet it was in accordance with the spirit many of them breathed. The great majority of the Northwest desired the South to leave, hoping then they could effect a union with the New School and get full control of our institutions and property. We never saw men, professing Christianity, who seemed to be so entirely destitute of all principle and gentlemanly bearing and feeling. Those Northern brethren who voted with us saw this, and many said that they could not if the South left, remain in an Assembly with such men, having, as they would then have, a majority. We sympathize with those brethren. They proved themselves to be true to principle and the interest of our church at a heavy sacrifice, and against a pressure that was tremendous, and one which only those who were there can fully appreciate."

The other reason for not grieving over the absence of our Southern brethren is this: there would probably have been two divisions in the church instead of one. Had Dr. Spring's resolutions been defeated, the declarations were abundant that a part of the North would have seceded from the Union, and the Confederate States a separate organization, in a short time, was almost inevitable. Considerations of expediency would have ensured it, though we should, in that case, have been spared much of the pain attending our present severance. Upon the whole then, we are not without some good reason for acquiescing in the course our affairs have taken. We neither blame our brethren from the South who went, nor those who remained at home. The action of the General Assembly might have been different had they all been present, it is highly probable that a decided majority of our whole church would at this day repudiate the resolutions of Dr. Spring. But the elements of a division were violently at work in a portion of the Northern church, and a separation, in some form or other, was probably unavoidable. It may be best as it happened. True, the conduct of the majority must stand forth to their everlasting shame. Had the General Assembly met in the South, and the latter availed itself of the occasion, and the help of an accidental majority, to pass such a resolution in behalf of the "Confederate States," every son and daughter on her soil would have cause to blush, and hang their heads at such meanness.

But now, how those ways and thoughts are higher far than ours, has permitted this thing. And we are not to view it as an event driven on against his control, and in every sense outside of his providence. The trial comes without our procuring; we trust we can "wash our hands in innocency," and appeal to the Head of the Church, with a good conscience, that this schism we have not sought; it is forced upon us.

Such being the state of the case we may go forth, if not without many parting pangs, yet with an unflinching step. We shall not be a forsaken church. We are persuaded that "a great and effectual door is opened unto us." "Jehovah Jireh."—The Lord will provide.

EDGEMORTH FEMALE SEMINARY, GREENSBORO, N. C.—Our readers will find a new advertisement of this excellent school for the coming year. Besides its well known reputation as one of the best female schools in the South, its distance from "the seat of war" ought to secure for it a larger patronage next session, and we hope its halls will be well filled. Its recent catalogue, the twenty-first, shows the number of pupils to have been eighty nine. The Faculty consists of the principal, Richard Sterling, and eight competent teachers; and the course of study embraces five years, devoted to physical, intellectual and religious training.

LINCOLN'S MESSAGE.—The best synopsis we have heard of this recent performance is as follows: It is intellectually mean; morally infamous; every argument is a sophism, and every assertion a lie.

DR. BRECKINRIDGE ON THE STATE OF THE COUNTRY.

This production is from the *Danville Review*, for June, and is by request of the author copied into the *Louisville (Presbyterian) Herald*, of June 28th, occupying more than six columns of fine print.

Whoever might wish to inflict the greatest injury upon the renowned author of this article, would busy himself in giving it the widest possible circulation. We have no space, and in truth no disposition to enter into any minute dissection of one of the most lamentable, and in some respects one of the most abominable pieces to which the present conflict has given birth. It would have been a great mercy, to the author at least, could he have had wisdom and humanity enough left him to destroy its first conception. But so it is, and Dr. R. J. Breckinridge is henceforth to be numbered with that vast horde who are now urging on, what we believe, and assert, as in the presence of God, to be one of the most wicked wars which disgrace the civilization and Christianity of this, or any other age. We mourn over the fact that one who has made a life-long boast of his Southern blood, should coolly urge on the Government at Washington to the slaughter of his own kindred. Truly and sorrowfully is our country fallen upon one of those terrible junctures, often experienced in the history of the world: "Now the brother shall betray the brother to death and the father the son; and children shall rise up against their parents, and shall cause them to be put to death."

Dr. Breckinridge does not hesitate to assert that all over the South a reign of terror and persecution is followed up by those who have separated from the North. He seems to agree perfectly with Lincoln in his declarations concerning the strength of the Secession feeling in the South. "In not one of those States has there been a true and fair popular ratification of secession!"

With all his might he urges on the Government of Lincoln to put down the rebellion, and, in the versatility of a universal genius, turns General, pointing out a plan, which certainly he ought not to withhold from General Scott. It is not at all inferior to the campaign laid down so often by such heroes as Greely, Webb, and Bennett. We venture to publish it at the risk of giving important information to the enemy.

"Not the least important of the consequences involved in the state of affairs we have been disclosing, is that a perfectly practical military route is thus opened through the heart of the most loyal population of the whole South, into the very heart of the inland secession country; whereby the General Government may lead an army for the protection of loyal citizens in the back parts of Georgia and both the Carolinas on the left hand, in Northern Mississippi and Alabama in front, and in West Tennessee on the right. The mountain region which covers Western Virginia and Eastern Kentucky and Tennessee, penetrates into Georgia, Alabama, and North and South Carolina. Two hundred miles wide from East to West, and double as long, this remarkable region, flanked everywhere by mountain ranges, run precisely in the direction that an army for the protection of loyal citizens of the South should take. A march of ten or fifteen days from the Ohio river, through Western Virginia, would place a force in the mountains of East Tennessee, cutting off a line of the railroad which connects the Atlantic ocean with the Mississippi river at Memphis. The effects of such a forward movement, invited by the conduct of Virginia, and indicated by the highest military and political considerations—would be immediate and decisive, if sustained by an adequate force, under an able commander. And our persecuted brethren in East Tennessee, North Alabama, and the back parts of Georgia and the Carolinas, may see—in the hints that we have ventured to throw out—that they are not out of the reach of succor. We believe that ten thousand volunteers from the mountains of Kentucky, would follow Robert Anderson in such an expedition, for such an object; and it may be confidently added, ten thousand more from Western Virginia, and ten thousand who would join them in East Tennessee."

The small operation here pointed out with characteristic self-assurance, would be the business of marching thirty thousand men, at distances of from one to five hundred miles, through a country consisting, for the most part, of unbroken forests, stupendous hills and mountains, with passes like Thermopylae every five miles; and moreover, through a population—after passing a little South—loyal to Virginia and the Confederate States.

Upon reading the scheme of conquest above laid down, as well as various other remarkable things in this article, one could not withhold a full assent to a very candid remark with which Dr. B. set out, but which he seems almost instantly to have forgotten—namely, that he was "ignorant of all the future, and imperfectly informed concerning passing events."

One might well surmise that, as the Dr. must by this time have almost finished the modest task which some years ago he assigned to himself of "revisiting the *Theology of the Nineteenth Century*," he is now prepared to illustrate still farther the sublime dominion of the *Prince of Peace*, by marching down to the quarters of his brother Thornwell, as well as the abodes of his numerous kindred, and after the manner of Beecher, "Shoot the gospel into every (secessionist) creature."

Before setting out on this pious mission, may we request of him the small favor of waiting a week. It is a duty to the church and the country, to make him look himself fairly in the face. "And this will we do, if God permit."

Our Exchanges.—A large number of our Southern exchanges fail to reach us in good season, some are ten days behind time. A month ago we placed on our list, by mutual consent, the *Southern Field and Fire-side*, Augusta, Ga., and the *Christian*

Advocate, Nashville, Tenn. Our paper has been sent regularly, but we have not received a number of either. How is this?

OUR SICK SOLDIERS.

It is comforting to know that the ladies, all over our Confederacy, have been actively providing for the wants of the soldiers, both in health and sickness. The appeal for aid from Culpeper C. H., was nobly responded to, and was followed by similar calls for Yorktown, Portsmouth and Winchester; and from all these places we see large contributions acknowledged. It may seem invidious to name any, when so many are doing well, but certainly the ladies of Petersburg may be entitled to the commendation, "Many daughters have done virtuously, but thou excellest them all." Their boxes go forth not singly, but by the half dozen. How this good work spreads by example!

"The good begin by thee, shall onward flow
In many a branching stream, and wider grow."

So it should increase. The need will be continually increasing, and we hope the ladies will not "grow weary in well doing," but remember they shall "reap, if they faint not," reap a generous reward from approving consciences, the thanks of our brave soldiers, and the blessing of God on our cause.

It would seem that just now, the hospitals in the vicinity of our own city are requiring the attention of the ladies of Richmond, and we hope to hear that they are receiving it in abundant measure.

An excellent chaplain at Pensacola, gives an amusing account of the chickens, tied in the tents of some of their sick soldiers, sent by loving friends at home, and ready for use, when they were well enough to eat them. With great disloyalty to their own sex, but perfectly sure they would be sustained by the whole army, the patients resolved, "that, in the way of contriving comfort for a sick man, one lady a thousand miles off, is worth a score of men at his elbow."

The chaplain alludes, in a touching manner, to the religious services in camp, and among the sick, and to the prayers of God's people in their behalf.

"The children of God throughout the land do well in remembering the souls of our gallant soldiers in prayer. Let the bereaved at home, too, be remembered, to whom are borne the tidings, however glorious to the patriot, still heavy to the parent or the wife, that God has accepted the sacrifice they have laid upon the altar of their country's freedom, and that the victim is laid low in a soil that only in the spirit of a large-hearted patriotism he could call his father-land. The whole broad area of the good land, that God has given us is home to the soldier, as long as He has a strong arm to lift in its defence, and the blood flows in full current through his brave heart; but when he is dying, then the word narrows its meaning to the limits assigned it by the little child—it is only large enough for one root to cover it."

A CONVENTION.

The communications this week from a number of highly esteemed brethren will be, so far as we can ascertain, sent entire unanimity in the South on the main question, namely, the propriety of a separation from the General Assembly, and the organization of another, that we may well afford to take a little necessary time for consulting about the best way for effecting it. It will be observed that, by some no Convention at all is thought needful. Others think it is, and of these, a part propose it should be held almost at once, and before the State meetings of our Presbyteries. This latter is the only question instantly pressing upon us. If it is decided in the negative, the others may be held over for more deliberation.

Our wish is to give place mostly to others, and let as many as can do so contribute their views to the common stock upon this whole subject which the church must speedily take in hand. On the particular point of an immediate Convention, we beg leave to conclude very briefly the remarks begun last week.

It would prolong the discussion beyond all suitable bounds to review at large the many reasons assigned for this proposal. Those which seem most relied on are two.

1. This Convention would bear to our Southern people the first protest against the action of the General Assembly.

But is not the answer to this sufficient, when it is remembered that there is a mistake in the fact assumed? Every one of our Commissioners not only voted, but joined also in a most solemn and able protest against that action. And there its testimony now stands for us before the world.

If this is not enough, we may ask the question, which is likely to weigh heavier in the scales of public judgment, an expression given out by a comparatively small assembly, convened almost in a hurry, and delegated (supposing it thus) by a few called meetings of Presbyteries, thinly attended; or on the other hand, the voice of the whole church, gathered first, and regularly into the Presbyteries, from our congregations, and then concentrated in the greater convocations at our Synodical meetings? Is it presumptuous to say that the question carries its answer with it? And we only add that the Presbyteries begin to meet about as soon as it is possible to get this Convention together.

2. It is urged that a Convention is needful to make arrangements for prosecuting our schemes of benevolence, &c.

It must be admitted that some general arrangements should be made as soon as it can be done to good purpose. But we are unable to see how any special good is to be accomplished in these matters in the way proposed. The Presbyteries and Synods will still present most useful channels through which the benefactions of our churches may safely flow, till permanent plans can be devised for the whole.

We may safely predict that after a little comparison of views in our newspapers, there will be no difficulty in securing a general unity of action as to time and place, whether it be for a general Convention, or for a meeting of the General Assembly. If the Moderators of our Synods, for example, should be appointed a committee, it might be readily adjusted.

With these remarks, submitted in no other spirit than that which seeks the best means for a good end, and with sincere deference to others, we leave the matter to all whom it may concern.

Rev. Dr. Wm. J. Hoge.—Our readers will recollect, that among the famous resolutions of Dr. Spring, adopted by the General Assembly, the first one set apart the 1st of July as a day of fasting and prayer, for God's blessing on the Federal Rulers, and Congress soon to assemble. We learn from the N. Y. Times, that after Dr. Spring's sermon on that day, a meeting was held by the gentlemen of the church, cordially approving the sentiments of the discourse, and requesting a copy for publication.

"It was noticeable that when, at the conclusion of the discourse, Dr. Spring turned and invited his colleague to make the concluding prayer, that Dr. Hoge did not comply with the request, although it was twice urged."

The Charleston Courier in a notice of this meeting says:

"All honor to Dr. Wm. J. Hoge, and repentance and a better mind to Dr. Spring, who is too old a man to leave entirely the Gospel of the Grace of God for the gospel of the mob and a local, accidental and licentious majority."

OUR INDIAN MISSIONS.

The first impressions of a special character which we can connect with the subject of religion were when Rev. Cyrus Kingsbury spent some days at the house of our father, Rev. Samuel Brown, of Rockbridge, Va. It was about the year 1816 when he was on his way to the Cherokee Indians. Veritable man of God! How such a life will look, when read from the record on high!

We entreat our readers to think of the condition of such men as Kingsbury and Byington. Every feeling of honor, and religion cries out to the South—"These dear brethren shall not be left to want; the Mission must be supported." Our churches know how they were vilified and cast off by the North, simply because they would not bow the neck to Abolitionism.

PINE RIDGE, June 11, 1861.
Rev. J. Leighton Wilson:

MY DEAR BROTHER—Your interesting communication of May 15 has been received, and I hasten to send you a brief reply. Your resignation was indeed unexpected to myself, but I regard it as a kind interposition of Providence in our behalf. On account of the secession proclivity of the Choctaw Council, Mr. Lincoln informed the Choctaw delegation that they could get no more money. In consequence of this all the churches have been suspended before the usual time. Mr. and Mrs. Edwards, and the teachers, and Mr. Wiggins and family at Spencer, and Mr. Auslie and all the churches have been suspended before the usual time. Mr. and Mrs. Edwards, and the teachers, and Mr. Wiggins and family at Spencer, and Mr. Auslie and all the churches have been suspended before the usual time.

Mr. Reid, Mr. Byington, Mr. Hotchkiss, Mr. Copeland, Mr. Stark, Dr. Hobbbs and myself, with our families, together with our native preachers and helpers, wish to continue in the missionary work if we may be permitted to do so, and if we can be sustained. It is our earnest desire to place ourselves under the care of a Southern board, if one should be formed. We are in straitened circumstances. Our communication with New York is almost entirely cut off. We can dispose of no drafts, and so much has been paid to Texas for breadstuffs that there is almost no money in the country. Add to this the stoppage of the annuities and the school funds, and you will see that the Choctaws are in a close place.

There are also complications in their affairs among themselves, and also between the Choctaws and some of their neighbors, which render their situation difficult and rather perilous.

The Choctaw National Council are now in session and it is expected that to-day they will pass a secession ordinance. Albert Pike, Esq., of Little Rock, and Gen. Ben McCulloch are commissioners on the part of the Confederate States to make treaties with the Indians west of Arkansas, and they are authorized to assume all the responsibilities of the Federal Government towards these people. They are now among the Cherokees.

We consider this Indian territory as in a perilous position. We know not what a day may bring forth. The federal troops have been removed from the forts west of us. They have gone to Kansas, and when reinforced may return. The Lord is our refuge. It is better to trust in the Lord than to put confidence in princes. Yours truly,

P. S.—The ordinance of secession has passed. I believe almost unanimously.

COMMUNICATIONS.

FOR THE CENTRAL PRESBYTERIAN.

At a meeting of the congregation of (minister, elders, and people) Roanoke church, held at the church, on the 7th day of July, 1861, to take some action in relation to the political deliverance of the late General Assembly, resolutions were adopted, directing the session of the church to memorialize the Presbytery to take decisive and speedy action on the subject of "prompt separation" of the Northern and Southern churches. The resolutions were offered by Rev. C. R. Vaughan, and are as follows:

Whereas, The General Assembly of the Presbyterian Church, in the late United States of America, has taken such action as its recent meeting in Philadelphia, as to construe the duty of all members of the churches under its care, and officially determine their political obligations as binding to support the government of the United States:

Whereas, We regard this action of the Assembly, unnecessary, imprudent, done in the exercise of usurped power, and in derogation of our honor, and our dear-est right as citizens of Virginia. Therefore,

Resolved, That the church of Roanoke express the opinion that the time has come

for the prompt separation of the Presbyterian churches, in the Confederate States, from their connection with the General Assembly of the Presbyterian Church, in the United States of America, and for the formation of another Assembly, as the supreme judicatory of the Church within our bounds.

Resolved, That the session of the church be directed to memorialize the Presbytery of Roanoke to this effect, desiring speedy and decisive action by that body, and instructing the delegate from this church to the fall session of Presbytery next ensuing, to advocate and vote for the policy above mentioned.

Resolved, That notice of the action of this church be given to the public, and that the co-operation of our sister churches in Virginia and throughout the South, be earnestly requested in this method of address to their respective Presbyteries.

In connection with this paper is a communication from N. C. Reid, Esq., from which we make the following extracts: "These resolutions, though not as speedy as could be desired, must commend themselves to all, in this, that they consign the movement in this matter, to the members of the 'particular churches,' (embracing the elders and ministers) where it properly belongs. Presbytery has no power of itself, to move towards the severance or destruction of an ecclesiastical connection, without the previous request and consent of the people of the 'particular churches.' Delegates in Presbytery may act on the usual business that comes before them, without request or immediate instruction from their constituents, but they possess no power to create or destroy a church tie, without the consent and request of the people. Presbytery has not even the power of dividing a congregation, and erecting each portion into a separate church government, without a motion from and request of the parties."

Some contend that the Presbyteries are the sources of all power in the Church; but how a delegated power can be an original power or source of power, it is not easy to imagine. It might be said, with as much propriety, that the rays of light and heat emanating from the body of the sun, were the source of light and heat, instead of the sun itself. It is not an original, but a derived and vested power. The centralization of power in emanating bodies, will as surely tend to despotism, as that an apple will fall to the ground.

The idea of power at the North, both in Church and State is—that the General Assembly and General Government are coeval, primal and sovereign, possessed of inherent and original power; to be interpreted by an irresponsible majority; to be perpetuated by force, aided by each other, and that State and Church governments are subordinate—hence to them, the idea of secession of State and Church governments, is horrid and a most annoying one."

FOR THE CENTRAL PRESBYTERIAN.

How shall the General Assembly of the Presbyterian Church in the C. States be organized?

Mr. Editor—You invite contributions to your columns on the subject of the reparation of the Presbyterian church in the United States, and the mode of organizing another Assembly in the Confederate States.

I do not propose to discuss the many interesting topics which are suggested by the subject. Whatever our views of the past, or of the propriety or desirableness of separation, the practical question now is, how shall we organize a new Assembly?

I respectfully suggest that the Presbyteries at the autumnal meetings, (which will soon begin to occur) take action in the following manner:

1. Presuming each Presbytery prepared to withdraw from the existing organization, let this be done in a proper mode.

2. Then let the Presbytery indicate when and where a convention ought to assemble, and appoint commissioners to attend, the number heretofore appointed to the General Assembly.

3. By another resolution be adopted, that the Presbytery will agree to adopt the time and place for which a majority of the Presbyteries may have indicated a preference.

4. Let the Clerks of each Presbytery send to each of our papers—the Central Presbyterian, the North Carolina Presbyterian, the Southern Presbyterian, and the True Witness—a copy of such proceedings, and let the editors record in a convenient tabular form the time and place selected by each Presbytery. When all the autumnal meetings shall have been held, it will thus appear as clearly as can otherwise be ascertained, what time and place suit the majority of Presbyteries.

It seems to me that no time earlier than December 4th, can well be considered—as the autumnal meetings will not all have occurred before the month of November. There may be a few Presbyteries which meet in November.

I submit this plan, believing that the bulk of the Presbyteries feel very little concern as to time and place, so that we take action in an orderly and solemn manner, as the exigency demands, and with as much promptness as the circumstances allow. As to the duties of such convention, I think they should be limited to the adoption of provisional arrangements of our benevolent schemes, and the organization of an Assembly to meet next spring, which will set in order a permanent government, and take measures for preparing a constitution.

Fraternally yours,
B. M. SMITH.
Union Seminary, July 15th, 1861.

FOR THE CENTRAL PRESBYTERIAN.

BETHEL, Augusta Co., Va., July 5th.
Rev. Dr. Brown:

My Dear Brother—Through you, I desire to submit to my brethren of the Presbyterian church in the Confederate States my humble opinion in regard to what is best to be done in the present state of our churches. You have invited such communications, and I am happy in saying, that your own views, so far as expressed, more nearly coincide with my own than any I have seen.

Then in the first place, I deprecate rash and hasty action. A Convention to be held in Richmond on the 24th inst., ought to be regarded as out of the question, both in respect to time and place. Our Presbyteries could not now be convened in Virginia, where war is raging, calmly to consider any subject. And the subject of a new organization ought to be first thoroughly discussed in our religious newspapers, so that before we meet for action, we may have some matured opinions.

No evil can result from some delay. That a General Assembly of our churches in the Confederate States must be formed, is, I suppose, placed beyond all doubt.

The action of the last General Assembly has forced this course on us, in requiring us "TO STRENGTHEN, UPHOLD AND ENCOURAGE THE FEDERAL GOVERNMENT," which was to us then, and is now a foreign government; and moreover was then mustering vast forces to humiliate and subjugate us by a cruel warfare which she is now waging, and as we believe, without Constitutional or legal authority.

President Buchanan, in his Message to Congress in December, 1860, says: "After much serious reflection I have arrived at the conclusion that no such power has been delegated to Congress, or any other department of the Federal Government." (That is, as he had before stated) "to coerce a State into submission, which is attempting to withdraw, or has actually withdrawn from the Confederacy." Again he says: "With our descending to part ulars, it may be safely asserted that the power to make war against a State is at variance with the whole spirit and intent of the Constitution." This is from high authority, and is, I think, the unanimous opinion of the whole South.

Now it seems to be impossible for us ever to act cordially and harmoniously with those who are strengthening, upholding and encouraging those who are waging this unconstitutional and illegal war against us. And the progress of this unnatural war must widen the breach into an impassable gulf.

I have no doubt that all our Presbyteries regard the separation as an accomplished fact, and the only question for us to settle is the time and manner of organizing a General Assembly of our own. This is to my mind a painful but inevitable conclusion. No doubt we all regard ourselves as holding to the same Confession of Faith and Form of Government and Book of Discipline, with the single exception of acknowledging the authority and being represented in the "General Assembly of the Presbyterian Church in the United States of America," which is now under what is to us, a foreign government.

But why should the Church incur the great labor and expense of a previous Convention, with only "advisory powers?" We are familiar of late with Conventions in political affairs, but they are armed with plenary powers. But Conventions of any kind are unknown to our Form of Government, and I believe they form no part of the Scriptural organization of the church. True, it is not prohibited to good men to agree to meet together and consult for the best interests of the church, at any time. But as the Presbyteries are the original repositories of ecclesiastical power, whatever they authorize their Commissioners to do they can do with authority, and their acts done in accordance with their instructions are binding on their constituents.

I would say then that I see no objection to our Presbyteries authorizing their Commissioners to meet and organize our General Assembly without the previous action of any Convention. There is no pre-requisite necessary, but the designation of the time and place, and surely that can be done without the labor and expense of a meeting of Commissioners from all the Presbyteries.

I would have our Commissioners to the General Assembly clothed with all the powers, no more and no less, than they have had for many years past; and if any change in our Constitution is deemed desirable, let it be regularly sent down to the Presbyteries for their sanction.

Let the Presbyteries give their Commissioners somewhat in the usual form, thus—"The Presbytery of — being met on — the — day of —, do hereby appoint A. B. C., Bishop of the Congregation, &c. &c., to be a Commissioner on behalf of this Presbytery, to constitute the General Assembly of the Presbyterian Church in the Confederate States of America, to meet at [say, Augusta, Ga.] on the [say, the first Thursday in May, A. D., 1862.] Or wherever and whenever the said Assembly may happen to be organized and sit; to consult, vote and determine on all things that may come before that body, according to the principles and constitution of this church, and the word of God."—And to be concluded and signed in due form.

I would have each Presbytery to send the number of delegates which it has been entitled to appoint.

Augusta, Ga., seems to me in every respect a suitable place. The first Thursday in May, would be a desirable change from the third Thursday, as a permanent change, in view of the Southern latitude of our meetings generally.

At all events, let no meeting be called before the Fall meeting of our Presbyteries and Synods, when we can have ample opportunity for consultation, without extra expense and labor to the churches. And if the organization of our General Assembly be postponed till May next; God, in his mercy, may grant us a more peaceful time for our meeting.

I would have our churches to continue to make their regular collections for benevolent objects, to be expended in our own bounds, except what is devoted to Foreign Missions. Then if our General Assembly shall organize Boards, we will have something ready for their treasuries.

These views are submitted by no means in the spirit of dictation, but as contributing my mite to form the public sentiment of the church I love, and for which I have long labored.

Most Fraternally Yours,
FRANCIS MCFARLAND.

FOR THE CENTRAL PRESBYTERIAN.

Washington College.

Mr. Editor.—On the 26th of June, the Board of Trustees of this institution held their annual meeting. There was not the usual full attendance of the Board—owing, of course, to the state of the country. It was thought to be expedient, under existing circumstances, to postpone all consideration of the question of electing a President, until a future meeting to be called, whenever the way seems to be open for taking action upon that subject.

The Senior Class of the College, who had continued their studies, until a few days before they set off to join the army, were recommended by the Faculty for graduation. They had been faithful students, and had stood satisfactory examinations on the whole a few months. The Board, therefore, without hesitation, conferred the degree of "Bachelor of Arts" upon the class, consisting of the following young gentlemen:—

Jacob W. Arnold, Idylwild.

Randolph H. Blair, Williamsburg.

John N. Lytle, Jr., Montgomery.

James S. Mackay, Rockbridge.

Alexander S. Paxton, Rockbridge.

J. Woods Price, Pocahontas.

J. William Rely, Jefferson.

David E. Raff, Lexington.

Joseph L. Sherrard, Hampshire.

Wm. J. Thompson, Rockbridge.

John C. Van Fossen, Augusta.

J. Watson Woods, Buckingham.

It is an interesting fact, that all these young men, except two, were members of the Liberty Hall Volunteers, and had already been mustered into service in Gen. Johnston's army, at the time their degrees were conferred. Of the two excepted above, one is an officer in a company of Pocahontas Rangers, and the other is detained at home by business of importance.

The title, "Liberty Hall Volunteers," contains an interesting historical allusion, of which many of your readers may not be aware. This is not the first company sent out by this venerable Institution, to defend the rights and the soil of Virginia. When the fierce and bloody Tarleton, of Revolutionary notoriety, was spreading terror throughout the Old Dominion, and threatening to penetrate even to the beautiful hills of West Augusta, Liberty Hall (now Washington College) sent forth its band of youthful soldiers, under command of the venerable and distinguished Graham, to dispute the right of an invading foe to set his polluting foot upon their native soil. We have every reason to know that the spirit of Liberty Hall still pervades the breasts of Virginia's noble youth.

Capt. Willard, who commands our College boys, is well known as a thorough Virginian, worthy of an ancestry attached to the soil of this old mother of States, ever since the days of John Smith and Pocahontas.

Yours very truly,
J. L. CAMPBELL.

* The three thus indicated, received the Robinson medals, for distinguished scholarship.

THE SPIRIT OF OUR SOLDIERS.—A noble youth, belonging to Capt. Pendleton's Artillery writes to his parents as follows: "July 3rd.—I was in the battle yesterday, the whole of it. Shells and balls flew all around us