

Communications.—To insure insertion they should be sent, if possible, the week before. It is extremely inconvenient to print them, especially when long, if received later than Monday. On this account those sent by Rev. Dr. Armistead, and Rev. H. A. Brown, as well as other pieces, must be laid over till next week.

Rev. Dr. Breckinridge.—The criticisms upon the article of this gentleman, prepared for the present number, will keep, and perhaps become a little more mellow in seven days. There is no room for them now.

A SOUTHERN PRESBYTERIAN CONVENTION.

All the information reaching us points to a General Convention of our Southern churches, and this Convention looks to a separation from the General Assembly. It is for the church itself to decide finally, and a due form upon the whole case.

Supposing now a Convention generally desired, the chief question is—*When shall it be held?* There is evidently a difference of opinion on this point. Those who may have attended recently in a call for such a meeting in Richmond, also Rev. Dr. Thornwell, and the editor of the Southern Presbyterian, with many others, advocate a time before the regular meetings of our Presbyteries and Synods. The opinions of these brethren are certainly entitled to great respect. But others—and if our impressions are not colored by personal opinions—a large majority entertain decided convictions against this proposal. Under this view of the matter, and its important relation to ulterior measures, no apology is needed for some examination of its merits.

Perhaps the shortest way is by stating the main objections to be laid against it. Then,

1. It is not practicable to secure, before the Presbyteries regularly meet, even such preliminary agreement as is needful. As to the place, Richmond, Greensboro', Raleigh, Charlotte, &c., are in nomination. Then, as to the time, the opinions are about as various. But more than this: How is it to be constituted? Some call for a delegation in any way judged best—others ask that it may be from the congregations; some would have it from the Presbyteries in *pro rata* meetings, and the number of delegates the same as to the General Assembly; others call for double that number.

Again, the brethren from Virginia, who favor a Convention, wish it to be "advisory" only; but Dr. Thornwell and others have widely different views, and think "it should be charged, first, with the question of a separation from the church in the U. States, and in the event of resolving to separate, it should be charged, next, with the preparation of a Constitution for the Confederate church, to be submitted to the Presbyteries at their Autumnal meetings; and, lastly, it should be commissioned to frame a provisional government, until a permanent Constitution is adopted." (See letter of Dr. T. to South. Presb'n, of June 25th.)

In such a state of facts, is a Convention, to be gathered from the wide range of the Confederate States, and all within about one month from the present date, a practicable measure? We must think it is not.

2. Suppose it an advisory Convention, as proposed in Virginia. If any brethren wish to meet, of their own accord, and confer about this or any other interest of Zion, it is unquestionably their right to do so. It would be unreasonable to oppose it, and no one can well doubt that some good might result. But if our Presbyteries have to be called, as proposed, for the special purpose of appointing delegates, the case seems materially altered, and the following considerations will weigh with many against it.

(1.) It is not practicable, especially in this busy season, to procure full *pro rata* meetings. In many of them it would be a failure; generally a bare quorum would convene; and to all the operation would be oppressive.

(2.) The most such delegates could do would be to give back to the Presbyteries good advice, and mainly on the very points where those Presbyteries had previously given, or were competent to give them instruction.

3. Is it to be clothed with the powers which Dr. Thornwell and others desire? It does seem surprising that this should be contemplated, under the circumstances.—Every one must see that it is of the highest importance that when a Convention shall meet to settle the matters brought up, it should be fully prepared to express the well ascertained views of the whole church. But that is plainly impracticable upon the scheme proposed, and this is a fatal objection to it.

To all this may be added the consideration that, hardly would its deliberations have begun, before the meetings of the Presbyteries also begin. Why not wait that short time? Is there any good likely to be obtained, to compensate for the time, labor, and money expended? Will any great interests suffer by taking a more deliberate course, though quite as speedy, we conceive, in the end? Our answer to both questions would be a decided negative. But there is not room for it till the next paper. It may be proper to mention here that the last N. Carolina Presbyterian and the True Witness, (N. Orleans,) both sustain the views we venture to present, with much ability and at considerable length.

The Scriptures.—The Scriptures are a depth that few can wade far into, and none can wade through; but yet all may come to the brook, and refresh themselves with drinking of the streams of its living waters. In a little way, according to their

THE VIRGINIA BIBLE SOCIETY.

A contract has just been made by this Society with J. W. Randolph, of Richmond, for printing an edition of twenty-five thousand New Testaments, with a view to supplying the wants of our army. Inasmuch as a supply of this article might "give aid and comfort to the enemy," it is made "contraband of war" by Lincoln's government, and therefore the word of the Lord is not allowed to "have free course" Southward. The whole world needs this priceless blessing, and if we are cut off from our usual supply, we must print it at home. The North has perhaps just now a special need of the Bible, and if the people there will only "study the things that make for peace," as laid down in it, we shall be reconciled to their keeping all they have.

PRESIDENT LINCOLN'S MESSAGE.

In point of style, with an effort to be genteel, it hardly escapes the shabby, though better dressed than the memorable performances on the journey from Springfield to Washington. We shall attempt no analysis. With regard to Fort Sumpter—a critical point in the present war, the careful reader will note that, with the claim of astonishing forbearance, and desire for peace, he cannot conceal the fact that it all only amounted to this, that he would not reinforce the place "without further notice," and "on that occasion." This was truly magnanimous, especially as it follows the candid confession, "that it would require a force of not less than 20,000 good and well disciplined men," and "that no such sufficient force was then at the control of the Government, or could be raised or brought on the ground within the time when the provisions in the fort would be exhausted." Consequently the Confederate States deserve a halter, because they had the impudence not to wait, and let him take his time to reinforce Sumpter, and then burn Charleston to the ground, if they refused to surrender; and bow the neck in meek submission to his rule. That is the plain English of this wretched prevarication. The whole transaction stands out to the world yet more in its true ignominy, when the truthful statement is called to mind, which Judge Campbell made of Wm. H. Seward's attempt to play the fox with the Southern Commissioners, when he asked them to "wait and see."

The President calls for 400,000 men, and \$400,000,000, to settle the rebels at once. He thought perhaps, it was just as well to make a call like seven thunders, while he was at it. Well, be it so. It will not shake one firm resolve of any brave spirit, nor blanch a single cheek with fear.

The statements made respecting the Convention of Virginia are about as far from the truth as it was possible to reach. But there is very little use, if any at all, in undertaking the correction of such enormous misrepresentations.

One thing is certain: The whole world must now take it as a thing confessed that the Southern upheaving is quite another thing from a petty rebellion, when an army equal to that which Napoleon drove upon Russia is called for to suppress it. Lincoln might as well have said at once, and candidly, that a *nations heart and soul were in it*.

Donations for Soldiers.—Contributions in money have been given from various quarters, to be used in sending the *Central Presbyterian* to soldiers in the army. In most cases there is a request that no mention should be made of the names of the donors. We can only say here, that every dollar thus set apart shall be faithfully expended, according to special designations when given, or to the best of our judgment when not.

But we much prefer that, when practicable, at least the company or regiment should be named. Most of the donations received are from the noble women of our country. Was ever a country blessed with better? From the Potomac to the Rio Grande their spirit, energy, and sympathy are absolutely sublime. It is enough to arm even cowardice with courage.

The Editor acknowledges the receipt of the following sums for Foreign Missions, from E. Johnston, Treasurer of Montgomery Presbytery.

Salem church,	\$77 10
Covington church,	5 00
Christiansburg church,	\$1 40
This money will be forwarded to Rev. J. L. Wilson, D. D.	

I have received for the cause of Foreign Missions, from Rev. B. W. Moseley, \$12.75.

HUGH A. BROWN, Agent for For. Miss. of Montague Presby.

Cry for Peace.—A correspondent of the Journal of Commerce from Connecticut, of June 24th says:

"There is in this section a most earnest call for peace. Prominent Republicans, among the rest, are in favor of the Crittenden propositions, or some compromise, agreeing with the truth that Lincoln uttered when he said, in his inaugural, 'Suppose you go to war, you cannot fight always.—And when, after much loss on both sides, and no gain on either, you cease fighting, the identical questions as to terms of intercourse are again upon you.'

"O, this is a dreadful war.' 'I wish it was all over.' 'It is perfect folly to think of subduing the South.' These are the stereotyped words 'that there be a greater blessing given this nation than peace?—Churches united, societies harmonized, soldiers grasping the hands of those whom they 'murder, factory bells ringing, and the little tin dinner pails again frequent in the streets; cars loaded with honest labor's products, and commerce spreading her white glad sails over all the free waters.

Is there no way but through the blood of brothers to obtain all this? Is Christianity to be thrown away for human blood?—We came together in peace; in peace only can we unite again.

The day is far in the past that men could be forced to love their government. How easy the stars and stripes might have been made to float over thirty-four States in harmony! 'Equal rights' would have done

it, after seven States had gone! But no; war, rapine, horrors upon horrors, must be tried first; and then the identical questions as to terms of intercourse are again upon you."

May God stay the hands of Cain until reason shall assume her throne."

COMMUNICATIONS.

FOR THE CENTRAL PRESBYTERIAN.

Hampden Sidney Boys.

CAMP GARNETT, July 5th, 1861.
Dear Friend,—At the time of my last letter I was under the impression that we were fixed in our quarters for some time, but on Tuesday night, at 12 o'clock, we were suddenly aroused with marching orders. As soon as possible we gathered our guns, ammunition, and a few crackers, formed into line, and at 2 o'clock were on a rapid march up Laurel mountain. We were informed that Col. Heck, at this point, Camp Garnett, was threatened by a superior force of the enemy, and we had a most hurried march, our officers being under the impression that our services were needed every moment. We arrived at the top of Rich mountain, two miles from this place at 12 M., where we heard that no attack had been made, but that one was hourly expected. We rested an hour and resumed our march with the expectation that it was to the battle field. But upon our arrival, we found ourselves again mistaken, which makes the third time that we have anticipated a speedy engagement and have been disappointed. I begin to think our enemy do not propose any attack, that they will rest contented with roaming over the country, pillaging, and frightening women and children, and that we shall return to our friends without a single engagement. We arrived here at 2 o'clock, more fatigued than we had been, after any previous march. Our company was most kindly welcomed, and hospitably treated by Captain Lilly, and the whole company of the Augusta Lee Rifles. They took us to their tents, prepared a most excellent dinner and did everything for us that Virginia hospitality could devise, or their soldierly energy execute. We do not wish them any ill-luck; but if they are ever caught at the end of a forced march, we hope they will "cut back arms" may be by the tents of the Hampden Sidney Boys. At night we slept under the breast works, upon our arms, ready at a moment's call; in the morning we set to work house-bulling, for we had to leave our tents, and did not know when we should receive them. Our romantic ideas, kindled in childhood at the person of Robinson Crusoe and Swiss Family Robinson, of making all sorts of conveniences, with nothing to make them of, were soon dissipated; cutting poles and brush, peeling the bark from trees, we found no light job, but most of the messes had secured comfortable shelter by night, when our tents and baggage came, so our labor had been in vain. In many respects we are more comfortably fixed than we were at Laurel Hill, here we have most excellent water, and in great abundance; and we are not so crowded and have a more pleasant situation for our tents. Our regiment has been called on for most arduous service. We have been on forced marches and heavy work on fortifications much of the time, yet we do not feel any disposition to complain; we enlisted to serve our country anywhere, and in any way she might need us. We are on the soil of New Virginia, in the domain of Governor Fremont, and doubtless we will be made to feel the most efficient mode of acquiring the North of the fact that the Wheeling Convention seceded from the seceders, and that we are unwilling to apply our doctrine of "let alone" to the new formed State. It is difficult to teach the Northern mind, where sovereignty resides. They seem determined to consider a State, so many inhabitants, a part of a common mass; such a thing as State independence, or sovereignty, they have so long bound us together, will snare like pack-thread at the touch of fire, and leave us hereafter to pursue our mission separate and independent of the North.

And, above all, does its incendiary character appear when we consider the already phrenzied and fanatical condition of the North, in which we grieve to find the Old School Presbyterian church has been involved, in common with all the rest. The only course of safety and wisdom left to be pursued by you under such circumstances, must certainly be to keep the subject quietly out of the Assembly. Had you done so, I doubt not the Church North would have acquiesced in such a course, and, after the reign of madness had fretted through its brief hour of existence, there would have ensued a sober second thought that would have acknowledged the wisdom of your course, as the only one that could have kept the Assembly together. But no! instead of being, as you ought to have been, a controller and a corrector of corrupt public sentiment, you acknowledge yourself in your speech, preliminary to the reading of your resolutions, as occupying the low position of a mere exponent of that public sentiment, when you say that, from advice received by you from the *North and West*, such a course was absolutely necessary to satisfy the Church. What other effect could be anticipated from your course, than simply to intensify the flame which was already blazing, and which might have been extinguished by a more judicious adoption of a more prudent and pacific course? I cannot but think, then, that the presenting of your preamble and resolutions under such circumstances was eminently incendiary.

21. It is violative of the principles of Presbyterianism. I anticipate the accusation, which may be prepared against me so humble as I, of presumption in charging Dr. Spring with a departure from the principles, in which perhaps he was confirmed before the writer was in his cradle. Nevertheless, as we have all been taught to "call no man Master," as we believe in the right of private judgment; as we hold no man so sacred, or so elevated as to be above courteous criticism, I am willing to risk all the odium which may fall upon me in assailing a man so far my superior, for the sake of indicating the truth. One of the fundamental principles of our Church is that "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word or beside it, in matters of faith and worship." If this be true in regard to the "matters of faith and worship," over which the church is properly understood to have some control; if it be true that, even in these matters, the conscience is free so long as it obeys God, and has a liberty to resist the injunctions of the church when they conflict with the plain teachings

of God's word, it follows that this liberty is much more to be claimed in regard to matters of civil government, in which the church has no right to interfere. We believe that the clearly established principles of our form of civil government are that the States are independent Sovereignties, which, for reasons deemed sufficient by our Fathers, did create a Federal Government as their Agent to carry out more effectually, as they supposed, certain purposes specified in the Constitution then adopted, delegating to this General Government certain powers for the time, and clearly reserving to themselves the right of resuming those powers whenever the trust should be manifestly betrayed or abused. Implied in this thing is a principle recognized in the law of Nations, that each State is to be the sole judge of the injuries inflicted upon her, as well as of the mode and measure of redress. We Southern Presbyterians have been brought up under this doctrine. It was instilled into us from our infancy. I am aware that you, and many in the North, do not take this view, but it is a matter of conscience with us. The History of the War of Independence, the very language of the articles of Confederation, the words of the treaty of peace, recognizing the independence, not of the General Government, but of the thirteen original States by name; the wording of the Declaration of Independence and of the preamble to the present Federal Constitution, and the history of the debates on its adoption, showing that the great difficulty to be compromised was this very thing of State Rights, jealously watched by the far-seeing statesmen of that day; the fact that different States both North and South have, whenever it seemed to them right, asserted this doctrine all go to prove that this is the true, and until recently the almost universally adopted, theory of our Government. Now when the States wherein we live, in the exercise of their inherent sovereignty, withdrew from this Agent that portion of these powers, which had been entrusted to it by them, and resumed the exercise of those powers themselves, we, the Presbyterian people of these States, owing allegiance to them, and not to a mere agent of their creation, felt that it was our duty, and we hold it as a glorious privilege also, to uphold, sustain, and encourage them. This is the honest dictate of our conscience, enlightened by God's word, which bids us "be subject to the powers that be," and indoctrinated, as we have been, in the belief that the Government of the Confederate States of America is the only Government that can claim lawfully our adherence and obedience. Believing thus, it is entirely manifest that our Resolutions offer violence to our consciences, and attempt to make the General Assembly lord it over God's heritage, and this the case is made out, beyond all dispute, that their spirit is violative of the principles of Presbyterianism.

3d. As to the third point, viz: that they are *grossly insulting to the feelings of the ministers and members of the Southern Presbyterian churches*, there is need of but brief discussion of this branch of our subject, if the preceding heads have been successfully made out. And indeed it must be apparent to those even, who are not prepared to adopt our exposition of the principles of the Government, that the introduction of the 2d Resolution can be construed in no other light than as an uncalculated, and unprovoked insult. I know that much regard is to be had to that precept of our holy religion, which enjoins upon us submission to injuries; and we must remember the example of our Divine Master, who, when he was reviled, reviled not again, and when smitten and buffeted, resisted it not; but to this we answer, that while we must try to submit to personal injuries, and pray for patience and a forgiving spirit, we nowhere learn that great principles such as are involved in this controversy, are to be trampled upon and insulted without resistance. It is of this we complain; the insult consists in the fact, that an arrogant attempt is made to enforce obedience to an edict emanating from a majority, which utterly ignores us as rational beings, and allows us no liberty of thinking or choosing for ourselves in the great matter of political privilege. Now this is not to be endured. Our fathers fought for this; and we cannot and will not stand tamely by, and have ourselves thus utterly despised in the matter of rights so dear, as the electing for ourselves the Government to which we shall acknowledge our fealty. The effort therefore to bind us by any such injunction, is an insult to our understandings, and a direct assault upon our most cherished rights, to which a free Christian people never have willingly submitted, and to which the Presbyterian people of these Southern States will yield—never, NEVER!

We are not called upon to submit. Neither the Bible, nor the noble instincts of our nature, nor the dictates of reason, demand such a sacrifice. All the edicts of this General Assembly, even when originating with the most venerable of its members, blinded as he is by devotion to black-hearted Republicanism, and backed by such rank Abolitionists as Thomas E. Thomas, and others, which offer to us such an insult as this, will be suffered to pass us as innocuous as the fulminations of the effete Papal Power at Rome, or the still more despicable proclamation of the imbecile Washington Despot.

4th. The second Resolution of your series, is unchristian and inhuman. We are to "encourage the Federal Government," in doing what? Why, in waging a warfare upon our own people; in snuffing out the lights of our country's material interests; in turning loose the Ronghs of the North and the slaves of the South to burn, ravage, and destroy; to commit deeds of violence at which common decency blushes, and common humanity shudders; to subjugate us, the free and independent people of the equal Sovereignties of the land, just as though we were the subjects of a Monarchy; and all this, if accomplished, to cast us a deluge of blood, treasures untold, and an inheritance to our posterity of unextinguishable and demon-like hatred, toward our Northern neighbors. We are to encourage the Federal Government in such work as this. The case is a clear one. No course of conduct could have been pursued by you, better calculated to inflame the temper and spirit of our Southern brethren, and to increase the madness of the phrenzied North, and therefore your Resolutions are highly incendiary; nothing that you could have done would have been more hostile to the genius of our Presbyterian system, as you attempt to bind our consciences when God alone is Lord of the conscience; and when you enjoin upon us to "strengthen, uphold, and encourage the Federal Government," it seems to me you have been singularly ingenuous in the adoption of words, of all others, best adapted to hurl upon us insult, the most intolerable and gross, and to strike with the utmost horror every devout Chris-

tian protest.

And here I must be indulged in the expression of my high gratification in finding after reading this letter, that the sentiments uttered by you in this need, are substantially identical with those set forth so nobly by Dr. Hodge in his usually and Christian protest.

He that puts a Bible into the hands of a child, gives him more than a kingdom, for it gives him a key to the kingdom of heaven.—Dr. Luchman.

Wm. B. Isaacs, Register of Vestry.
Extract.—Both the works and the Word of God are indestructible, both in battles and in mysteries, fraught with every element designed to educate the whole man; and among the rest, with a few "hard sayings" for a diligent reason to investigate, and a few harder still, for a docile faith to receive without fully comprehending "all."

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FROM THE NORTH CAROLINA PRESBYTERIAN.

To the Rev. Gardiner Spring, D. D.

Our columns have been recently so crowded with long articles about the General Assembly, that we regret we cannot publish Dr. Waddell's able letter in full. We give his opening tribute of respect to Dr. Spring, and then his considerations upon the resolutions.

Rev. and Dear Sir,—For years past it has been the common sentiment of the Southern portion of the Old School Presbyterian Church, that you deservedly occupied a position of honor and veneration, second to none among the fathers of our Zion. We have been wont to look to you amid the rocking earthquakes of heresy and fanaticism, which have shaken the church and the country in times past, as one of the pillars in the great structure of our political and ecclesiastical system. I have yet to see the man of our communion who would not have felt, that to you with propriety might have been applied the eloquent words of our able advocate in the controversy of the church in 1839, in allusion to the revered Dr. Green, as "the venerable patriarch of this church," who had stood for years in the consistency of his Doric simplicity, a landmark from which might be measured the deflections of error and heresy.

"It shall be my task now briefly to analyze this extraordinary deliverance, (the resolutions,) and to comment upon its several elements, that I may show, if possible, that it is 1st, incendiary; 2d, violative of the principles of Presbyterianism; 3d, grossly insulting to the feelings of the ministers and members of the Southern churches; 4th, unchristian and inhuman."

1st. Your resolutions are incendiary. By this I mean that they are calculated to inflame the Southern portion of the church and to add fuel to the already excited Northern feeling.

It is a great error into which the Northern people seem to have fallen in considering the Southern section of the country as in a state of phrenzied excitement; more emphatically true is it of the Southern church that this is an error. True we are aroused, but it is a very deeply seated, calm determination, in a course of energetic action, to assert and maintain our independence of the oppressions which, as people, we have so long suffered. There is no phrenzy, no insane rage of madness among us. The church in the South has, with one consent, united herself with the fortunes of the Confederate States, but she has manifested no disposition whatever to bring about a disruption of our ecclesiastical Union, save only as the prevalent Northern sentiment has pressed the unwelcome idea upon her. The Southern Presbyterian, Columbia, S. C. in the very focus of Secessionism, dissents from the suggestions of one of its correspondents, who is giving reasons for a separation, in the following language: "We are not prepared, however, to concur in the suggestion for immediately calling our Presbyteries together for action on the subject. Things are not yet ready for that."

This then being the feeling generally all over the Southern church, it was evidently the wise course on the part of the Northern wing of the church, to take no action that would be likely to disturb the state of tranquillity, unless indeed they desired a dissolution. And if this were the thing desired, then truly the most effectual mode of accomplishing that end was to attempt to force upon us the adoption of this resolution, a course of action abhorrent to all our political principles. Like the famous proclamation of the modern Nero at Washington, your resolution has kindled a flame of indignation throughout the length and breadth of our Southern borders, in which the cords, which have so long bound us together, will snap like pack-thread at the touch of fire, and leave us hereafter to pursue our mission separate and independent of the North.

And, above all, does its incendiary character appear when we consider the already phrenzied and fanatical condition of the North, in which we grieve to find the Old School Presbyterian church has been involved, in common with all the rest. The only course of safety and wisdom left to be pursued by you under such circumstances, must certainly be to keep the subject quietly out of the Assembly. Had you done so, I doubt not the Church North would have acquiesced in such a course, and, after the reign of madness had fretted through its brief hour of existence, there would have ensued a sober second thought that would have acknowledged the wisdom of your course, as the only one that could have kept the Assembly together. But no! instead of being, as you ought to have been, a controller and a corrector of corrupt public sentiment, you acknowledge yourself in your speech, preliminary to the reading of your resolutions, as occupying the low position of a mere exponent of that public sentiment, when you say that, from advice received by you from the *North and West*, such a course was absolutely necessary to satisfy the Church. What other effect could be anticipated from your course, than simply to intensify the flame which was already blazing, and which might have been extinguished by a more judicious adoption of a more prudent and pacific course? I cannot but think, then, that the presenting of your preamble and resolutions under such circumstances was eminently incendiary.

21. It is violative of the principles of Presbyterianism. I anticipate the accusation, which may be prepared against me so humble as I, of presumption in charging Dr. Spring with a departure from the principles, in which perhaps he was confirmed before the writer was in his cradle. Nevertheless, as we have all been taught to "call no man Master," as we believe in the right of private judgment; as we hold no man so sacred, or so elevated as to be above courteous criticism, I am willing to risk all the odium which may fall upon me in assailing a man so far my superior, for the sake of indicating the truth. One of the fundamental principles of our Church is that "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word or beside it, in matters of faith and worship." If this be true in regard to the "matters of faith and worship," over which the church is properly understood to have some control; if it be true that, even in these matters, the conscience is free so long as it obeys God, and has a liberty to resist the injunctions of the church when they conflict with the plain teachings

of God's word, it follows that this liberty is much more to be claimed in regard to matters of civil government, in which the church has no right to interfere. We believe that the clearly established principles of our form of civil government are that the States are independent Sovereignties, which, for reasons deemed sufficient by our Fathers, did create a Federal Government as their Agent to carry out more effectually, as they supposed, certain purposes specified in the Constitution then adopted, delegating to this General Government certain powers for the time, and clearly reserving to themselves the right of resuming those powers whenever the trust should be manifestly betrayed or abused. Implied in this thing is a principle recognized in the law of Nations, that each State is to be the sole judge of the injuries inflicted upon her, as well as of the mode and measure of redress. We Southern Presbyterians have been brought up under this doctrine. It was instilled into us from our infancy. I am aware that you, and many in the North, do not take this view, but it is a matter of conscience with us. The History of the War of Independence, the very language of the articles of Confederation, the words of the treaty of peace, recognizing the independence, not of the General Government, but of the thirteen original States by name; the wording of the Declaration of Independence and of the preamble to the present Federal Constitution, and the history of the debates on its adoption, showing that the great difficulty to be compromised was this very thing of State Rights, jealously watched by the far-seeing statesmen of that day; the fact that different States both North and South have, whenever it seemed to them right, asserted this doctrine all go to prove that this is the true, and until recently the almost universally adopted, theory of our Government. Now when the States wherein we live, in the exercise of their inherent sovereignty, withdrew from this Agent that portion of these powers, which had been entrusted to it by them, and resumed the exercise of those powers themselves, we, the Presbyterian people of these States, owing allegiance to them, and not to a mere agent of their creation, felt that it was our duty, and we hold it as a glorious privilege also, to uphold, sustain, and encourage them. This is the honest dictate of our conscience, enlightened by God's word, which bids us "be subject to the powers that be," and indoctrinated, as we have been, in the belief that the Government of the Confederate States of America is the only Government that can claim lawfully our adherence and obedience. Believing thus, it is entirely manifest that our Resolutions offer violence to our consciences, and attempt to make the General Assembly lord it over God's heritage, and this the case is made out, beyond all dispute, that their spirit is violative of the principles of Presbyterianism.

3d. As to the third point, viz: that they are *grossly insulting to the feelings of the ministers and members of the Southern Presbyterian churches*, there is need of but brief discussion of this branch of our subject, if the preceding heads have been successfully made out. And indeed it must be apparent to those even, who are not prepared to adopt our exposition of the principles of the Government, that the introduction of the 2d Resolution can be construed in no other light than as an uncalculated, and unprovoked insult. I know that much regard is to be had to that precept of our holy religion, which enjoins upon us submission to injuries; and we must remember the example of our Divine Master, who, when he was reviled, reviled not again, and when smitten and buffeted, resisted it not; but to this we answer, that while we must try to submit to personal injuries, and pray for patience and a forgiving spirit, we nowhere learn that great principles such as are involved in this controversy, are to be trampled upon and insulted without resistance. It is of this we complain; the insult consists in the fact, that an arrogant attempt is made to enforce obedience to an edict emanating from a majority, which utterly ignores us as rational beings, and allows us no liberty of thinking or choosing for ourselves in the great matter of political privilege. Now this is not to be endured. Our fathers fought for this; and we cannot and will not stand tamely by, and have ourselves thus utterly despised in the matter of rights so dear, as the electing for ourselves the Government to which we shall acknowledge our fealty. The effort therefore to bind us by any such injunction, is an insult to our understandings, and a direct assault upon our most cherished rights, to which a free Christian people never have willingly submitted, and to which the Presbyterian people of these Southern States will yield—never, NEVER!

We are not called upon to submit. Neither the Bible, nor the noble instincts of our nature, nor the dictates of reason, demand such a sacrifice. All the edicts of this General Assembly, even when originating with the most venerable of its members, blinded as he is by devotion to black-hearted Republicanism, and backed by such rank Abolitionists as Thomas E. Thomas, and others, which offer to us such an insult as this, will be suffered to pass us as innocuous as the fulminations of the effete Papal Power at Rome, or the still more despicable proclamation of the imbecile Washington Despot.

4th. The second Resolution of your series, is unchristian and inhuman. We are to "encourage the Federal Government," in doing what? Why, in waging a warfare upon our own people; in snuffing out the lights of our country's material interests; in turning loose the Ronghs of the North and the slaves of the South to burn, ravage, and destroy; to commit deeds of violence at which common decency blushes, and common humanity shudders; to subjugate us, the free and independent people of the equal Sovereignties of the land, just as though we were the subjects of a Monarchy; and all this, if accomplished, to cast us a deluge of blood, treasures untold, and an inheritance to our posterity of unextinguishable and demon-like hatred, toward our Northern neighbors. We are to encourage the Federal Government in such work as this. The case is a clear one. No course of conduct could have been pursued by you, better calculated to inflame the temper and spirit of our Southern brethren, and to increase the madness of the phrenzied North, and therefore your Resolutions are highly incendiary; nothing that you could have done would have been more hostile to the genius of our Presbyterian system, as you attempt to bind our consciences when God alone is Lord of the conscience; and when you enjoin upon us to "strengthen, uphold, and encourage the Federal Government," it seems to me you have been singularly ingenuous in the adoption of words, of all others, best adapted to hurl upon us insult, the most intolerable and gross, and to strike with the utmost horror every devout Chris-

tian protest.

And here I must be indulged in the expression of my high gratification in finding after reading this letter, that the sentiments uttered by you in this need, are substantially identical with those set forth so nobly by Dr. Hodge in his usually and Christian protest.

He that puts a Bible into the hands of a child, gives him more than a kingdom, for it gives him a key to the kingdom of heaven.—Dr. Luchman.

Wm. B. Isaacs, Register of Vestry.
Extract.—Both the works and the Word of God are indestructible, both in battles and in mysteries, fraught with every element designed to educate the whole man; and among the rest, with a few "hard sayings" for a diligent reason to investigate, and a few harder still, for a docile faith to receive without fully comprehending "all."

The Greyton Letters.
And here I must be indulged in the expression of my high gratification in finding after reading this letter, that the sentiments uttered by you in this need, are substantially identical with those set forth so nobly by Dr. Hodge in his usually and Christian protest.

tion mind. I, therefore, though "little among the thousands of our Southern Israel," lift my humble yet unflinching voice, and take you and all men to record this day, that in the strife thus thrust upon us, the Southern wing of this renowned old church of God, is free from the guilt which has been incurred, and in the matter of schism which now seems inevitable, we stand before God, and our country, and the world, with clean hands and pure hearts. We have not uttered a word of discontent with the Church of our fathers, we have striven to keep out of the Assembly the discussion of every topic connected with the slavery question. We have co-operated with our brethren of the North in all the great enterprises of benevolence which belonged in common to the whole church; nor have we, by vote and measure, been able to secure to this unhappy session of the Assembly, been able to see how there must necessarily be a division of the church, simply from a division of the National Government. We should have been content to continue our association unbroken forever, had nothing transpired to mar our peace, beyond the political dismemberment of our country. But no sooner were the war measures of the Washington Dynasty succeeded by the maddened rush of Northern men of all parties, and of all churches to the support and encouragement of our Northern oppressors, than the truth broke in upon us at once that most probably the days of our ecclesiastical union was numbered. And now the most wavering among us must be constrained to admit, that the last ray of hope for the continuance of our church union has been blotted out by the Preamble and Resolutions originated by you, in the late General Assembly.

With great respect,
I am yours, &c.
JNO. N. WADDELL.
La Grange, Tenn., June 1861.

MINISTERIAL AND RELIGIOUS.

Colportage.