

American Presbyterian AND GENESEE EVANGELIST.

THURSDAY, OCTOBER 31, 1861.

JOHN W. MEARS, Editor.

WITH THE PRESENT NUMBER, we send out a large number of bills to subscribers in Pennsylvania, and west and north of it, except in the State of New York. We rely upon returns to these bills for means to carry on our paper; and as we are now doing a strictly cash business with printers, paper-makers, &c., we wish to do the same with our subscribers.

THE EVANGELICAL ALLIANCE.

We have already laid before our readers such an abstract of the long and varied proceedings of the late meeting of this body in Geneva, as our space would allow. But we feel that in so doing, we very much come short of doing justice to the occasion. Upon rising from the perusal of the detailed account of the proceedings, filling over twenty closely printed pages of the News of the Churches, (and that an abbreviated and confessedly imperfect account), we feel that it was a convention worthy, so far as anything human can be, of the kingdom of Christ on earth in its present stage of progress. Earnest, elevated, comprehensive minds engaged in the discussion of the whole series of topics now commanding the attention, or deserving the regard of the Christian world. Protestant Germany, Italy, Switzerland, and France, were represented by some of the brightest of their living luminaries, including such names as Dornier, Krummhofer, Tholuck, Horzog, Mazzarelli, Gaymonat, Revel, D'Aubigne, Malan, Gaussens, Fisch, St. Hilaire, De Pressense, Grandpreire, Monod; while Sir Culling Eardley, Rev. Wm. Arthur, Baptist Noel, and Prof. Gibson worthily represented the British Islands; M. Van de Velde, Holland; and Dr. Baird, perfectly at home among Evangelical Christians of all nations of Europe, was welcomed as the ambassador of the churches of Christ in our own land. Rev. Dr. Squire, too, of our own branch of the Church, rendered good service in setting our national difficulties in a proper light before the convention.

Let us imagine ourselves spending ten consecutive days in the society of these and other like minds; meeting beneath the dome; that, three centuries ago, reverberated with the voice of the preacher Calvin, under the very shadow of his pulpit; with just enough of opposition on the part of the unevangelical in the community, to vivify the thrilling reminiscences of persecution in centuries past, which the place suggested; listen to essay after essay discussing the great topics in which all Christendom is concerned, with breadth of view, with floods of light poured forth, with rich treasures of learning, of experience, and of observation; think that here, by no artificial bonds, but by a spontaneous union, the oneness of Protestant Christendom is represented, its sympathies drawn together in one electric centre, its Ecumenical Council held, with hymns, and prayers, and praises, in all civilized tongues; and we begin to gain some idea of this great convocation. Call it not a beautiful abstraction; it has lived long enough and has proved itself the focal point of sufficient sanctified intellect, and sufficient interest on the part of crowned and uncrowned heads, and civilized communities, to claim a place among the established agencies of the Evangelical Church; the best and brightest exemplification of Protestant unity that the world can exhibit.

Amid all, however, we must confess disappointment at the small place which the Great Awakening of '57, '68, seemed to occupy in the discussions. Since the Convocation of '57, no event in the bounds of Protestant Christendom has been nearly so significant, or so hopeful. Yet it was left for discussion to the afternoon of the last day of the Session. This we regard as a great error, as calculated to make a false impression as to the estimate placed by the Evangelical Church on the Revival, and will so far have a harmful tendency. Had there been a fuller representation from America, or the north of Ireland, the case, we think, would have been other.

It is easy to see where the sympathies of all Evangelical Christians are, in our own troubles. The resolutions of sympathy passed by acclamation, by this great body, are with the brethren of the "United States of America"; they can see but one cause of the war-slavery; which they wish the Lord to prepare us wisely to suppress; and they join cordially in our Fast of the 26th ult. This is the handwriting on the wall for the Southern Church of our country. Identified by its own act with a political movement which recognizes slavery as the chief corner-stone, it beholds the Council of the whole of Protestant Christendom pronouncing a virtual ban of exclusion against it. That Council, comprising the very flower of God's elect upon earth, calmly, prayerfully, and with loud acclamation, calls for the suppression of that institution, which they are urging their people to maintain by all the costs and hazards of intestine war. Who can doubt that in the decision of the Alliance is contained the verdict which impartial history shall place unalterably upon record?

OUR LEADER.

It is a delightful and encouraging thought that Christ does not call the Christian to any self-denial which he has not shown himself ready to endure or to exceed. Hence he proves himself exactly suited to be our leader. The holy war is like other wars. The soldier can best be brought to face danger when under the lead of one whom they know to be quite ready to share it with them. They execute orders with less alacrity when the officer is suspected of unwillingness to take a part, and to set the example in the work he requires of them. Forgettingness of self and unreserved devotedness to the cause of the officers, infused like noble sentiments into the men. True leaders were those last men whose loss the bereaved nation so bitterly deplored.—Lyon and Baker. No prouder epithet can be written of them, or of any officer, than: They fell at the head of their column. Mindless of themselves, they were setting their men the example in what they desired them to do. So may any of Christ.

Our glorious Leader claims the praise For his own pattern given. He calls us to bear our cross; but the com-

mand is: Come, follow me, in so doing. Come, share with me a load of which I am bearing a principal part. Come lay hold of the end of the cross, the weighty portion of which is on my shoulders. I call you to a cross, but it is one of which I know far more than you ever shall. In this world you shall have tribulation, but was there ever sorrow like unto my sorrow? I lead you a rough and thorny road, but is it as steep and painful as was my ascent to Calvary? Oh, the burdens, the pains, the mysterious agonies of that hour on the cross, when redemption was consummated. Did tortured martyr ever endure so great a pang? Need any Christian complain, or grow weary, under the self-denials of a service under Him, who resigned the supreme glories of heaven, and became a man, for his salvation? Away with such unworthy thoughts of our vocation. Let us follow our leader who summons us onward, and goes before. Let us look unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For that sublime seat he toiled and suffered, that we might be encouraged in toil and suffering for our reward. He became perfect, as the Captain of our salvation, through suffering. Onward then, fellow Christian, through perils and trials, through the toils and ambush of the enemy, in the track of our leader, to victory, to the joys and glories of the saints above.

"They marked the footsteps that he trod, His zeal inspired their breast; And, following their incarnate God, Possess the promised rest."

FUNERAL OF OOL. BAKER.

The man of God who is called upon to interpret the meaning of Providence in a calamity so great and so bitter to the nation as was the fall of Colonel Baker and the destruction of his command, and who is expected to relieve the darkness of the disaster and wreath it with words of consolation and of hope, has no ordinary task placed before him. Such was the duty of our friend and brother, Rev. Dr. Sunderland, Chaplain of the U. S. Senate, when the body of the late senator, patriot, Christian, and martyr to the cause of order and true liberty was brought into the National Capitol for burial, on Thursday of last week. We give below the greater portion of his remarks, as reported in the Philadelphia Inquirer, not knowing whether they received his corrections or no. They are appropriate and well-timed; they fully arise to the sorrowful grandeur of the occasion; they gauge and guide the feelings of the nation; with manly candour they lay open the lessons of policy which such disasters are teaching us; and they point out the way of promise yet hanging on the cloud. Col. Baker is believed to have died a Christian. Would to God we could indulge the same hope of the scores of brave fellows who fell on the same field of slaughter!

REV. DR. SUNDERLAND'S ADDRESS. Our people are divided into two hosts, insurgents and loyalists. We the loyalists did not seek this war, for we knew what it would cost. They the insurgents forced it upon us. We had to accept it or stand supinely by and see the Government of our fathers destroyed, and see freedom throttled by despotism. We are fighting for freedom—the insurgents are fighting in madness and hatred for the recognition of human bondage as the chief corner-stone of civilization. This is their position in the world to-day. They may call it by what name they will, but that is their principle when stripped of all disguise.

Can such an enormity finally succeed? Not if there is a God in heaven who governs the nation upon earth. Not till the distinctions of right and wrong have been wholly blotted from the face of the universe, and God's divine law graven on the soul of man has been entirely obliterated. Were the whole army and all the munitions of the Government to be consumed to-day—may, were this generation to be wasted in this conflict, another would immediately rise from its ashes to continue the contest. When Christ says, "Think not that I am come to send peace on earth, but a sword, and a man's foe shall be they of his own household." He forewarns us of the struggle between liberty and oppression, between light and darkness. When Christianity reigns, light and liberty prevail; when Christianity wanes, or is lost in any country, there will be darkness and despotism.

In the South, it does really begin to seem that the light of a pure Christianity is beginning to wane. The whole nation has been involved in its guilt, and therefore the whole nation suffers in its punishment. It is said that the judgments of God are poured upon us for our sins. I acknowledge it. I believe it to be fearfully true. But I do not confess that the punishment of this people for our transgressions is the only, or even the chief object of the divine purpose in this war. I believe the object is to purify the nation, and to give the death-blow to American Slavery on the American continent. I believe the object is to set more firmly and broadly than ever in this land the everlasting principles of truth and justice—of righteousness and peace—of law and order—of freedom and religion. And as God taught our fathers, in the trials of the revolution, the value and the cost of good government, so He is now teaching us and our children the same lesson on a grander scale, and upon a higher platform. He is teaching us this lesson in the storms and convulsions of our political heavens. He is writing it for us in our blood. He is spelling it out letter by letter in our falling stars. The value and cost of good government, oh! what blood and treasure are demanded to preserve it to the generations. What noble and dear lives must be sacrificed; and yet there is nothing more noble or more sacred, than to die in a just cause for one's country. To die bravely is far better than to live ignobly. Death is not half so dreadful to a generous and dauntless spirit as a life of dishonor and degradation. Let us imbue ourselves with this spirit, and may God, the Giver of all good, baptize the mind of the whole nation into the sentiment which has borne martyrs and heroes through fire and flood for the cause of humanity and truth. For once, I say, let us all be willing to die rather than abandon the principle on which we have accepted this war. We cannot draw back; the souls of our fallen heroes would cry out to us from the invisible air in indignant protest against it, and human nature on the whole face of the earth would mourn over our pusillanimity.

We, the loyalists, have met with many sad reverses since the war began. We have lost many of our most heroic and noble spirits. They are our stars that have faded from the firmament, but they are not lost nor dead to us. Their record

and example remain, and their mantles will fall on others who succeed them, to bear aloft the standard of our holy cause. We have needed these reverses to steady and to discipline us. But I do not see in them any foreboding of our ultimate defeat. On the contrary, I see that by them we are preparing for ultimate victory. It requires the pressure of great calamities to fit thirty millions of people for genuine service in a cause like that in which we are engaged. In the early part of the Divine Providence. In the early times, the chosen people of Jehovah were again and again repulsed, when they went forth to battle with their enemies, and they were not until they were made ready to give them the final victory. But whenever they were defeated, it was found that they were not prepared in a moral sense to engage in the contest. Their defeat always had the effect to supply this want, and then when they went forward, nothing could stand before them.

Let us remember in this direful struggle that the covenant of God for truth and righteousness, for civil and religious freedom to all men is with us, and that it will not, it cannot ultimately fail. Whatever temporary reverses may sadden our hearts and depress our spirits, let us remember that it is from the experience of suffering that all great things are born!

God knows how deeply and how unfeignedly we have wept and do weep over the fall of our soldiers in this fearful battle with rebellion. We knew too, beforehand, that our hearts would come to this. We knew that it must be so when the war was forced upon us. We knew that every now and then there must be scenes like that which we witness here to-day. We knew that there must be hours devoted to the fond weakness of human nature, when our souls must blend together in the holiest sympathies of honored friendship.

How can we speak of him so lately in the ripeness of life, now lying in the shrouded silence of a dreamless slumber—Colonel Edward D. Baker! the fond son, brother, husband, father, friend—faithful and gentle, gallant and brave, the successful lawyer, the eloquent orator, the distinguished Senator, the pure patriot, the dauntless soldier, who has now sealed in his death that devotion to his country, which the words that burn with the fervid eloquence of his tongue he professed so often in the forums of the people. His chronicle is already in the archives of the nation, and his memory and his form are treasured in their heart.

How bravely he fell, at the head of his column—in the face of his own son—in the sight of his own men, who loved him as a father! borne down by numbers, and pierced through and through—head, heart and vital members—by rebel balls, in a sad story, that has already flown on the wings of the wind, to fill the national heart with a bitter sorrow.

And yet—and yet, my countrymen, let us not despond. God's hand is in this dark dispensation, and this death will plead throughout the land for the noble and just cause for which he gave his life. Oh, we look upon that bloody corpse, and those rent garments, we feel that he and they will plead for us before God and this people in terms more powerful than any speech of man.

He will be in his fall more powerful to move the soul of the nation to more determined purpose, and to greater energy in the struggle, than when the Roman soul was stirred upon the revelation of dead Caesar's wounds! We shall need no Marc Antony to speak for him, to hold up his glory vestments in the sight of Americans, and say in the spirit of the immortal language of the English dramatist:—

"You all do know this mantle. I remember The first time Caesar ever put it on; 'Twas on a summer's evening in his tent; That day he overcame the Nervii. Look! in this place Cassius' dagger through! See what a rent the envious Casca made! Through this, the well-beloved Brutus stabbed; And as he plunged the steel o' my breast, Mark how the blood of Caesar followed it! And were I Brutus, and Brutus Antony, there were an Antony would ruffle up your spirits, and put a tongue in every wound of Caesar that should move the stones of Rome to rise!"

No! no! no! we need nothing but that divine and solemn Providence which is to-day afflicting the American people, and that gracious Spirit of God, which we trust is chastening and sanctifying them for their work, to raise them fully to the stupendous task which lies before them. We shall bury our hero, to-day, in sadness, but not as those who have been dishonored or disgraced in him—nor yet as those who cannot hope for his future happiness, because he was a full believer, and once a preacher, of the faith of that divine Revelation which shows us the way to heaven.

For the comfort, therefore, of those most deeply afflicted relatives, that scattered sad smitten family, and a mourning army and nation, let us remember that though he has fallen, he has fallen as a Christian hero, patriot, statesman, and soldier; fallen in the face of the rebel foe; fallen for our noble cause—and, therefore, that no man can die a death more honorable. Let us remember this, and then turn to our stern great duties. The voice of the Almighty summons us to bear this struggle, and to fight it out in the interests of the future millions on this continent, and of all mankind! May the strength of heaven rest upon us in this conflict!

[During the delivery of the sermon here was at times hardly a dry eye in the house. Many an old soldier, who had stood at the cannon's mouth without flinching, copiously shed tears at the recital of the many virtues of the deceased.]

VISITATION OF CHURCHES IN WILMINGTON PRESBYTERY.

This work, which was contemplated, and in fact arranged for, at the September meeting of this body, has commenced. Rev. George S. Wiswell and Rev. Francis Hendricks, with Elders from the Wilmington and Odesa churches, are announced in the *Pennsylvania News*, of last week, as expecting to hold services in the church at Milford, on Wednesday, the 30th inst., by appointment of Presbytery. This is an excellent movement, and one in which the Divine blessing may be looked for. We should not be surprised to see the churches of this Presbytery leading the way in a precious revival of God's word in our Synod, during the present season. May we all be in a spirit of humble, prayerful expectancy.

It is expected that Rev. Wm. Taylor, will be installed pastor of the Olive Church, corner of Twenty-second and Mount Vernon streets, on Sabbath afternoon next, at 3½ o'clock.

CORNER-STONE LAID IN TROUBLOUS TIMES.

The corner-stone of the Beesville Presbyterian Church was laid with appropriate ceremonies, on Tuesday afternoon, Oct. 22. The site upon which this edifice is to be erected is a very beautiful one, being the summit of a hill lying about two hundred yards south of the Central Pennsylvania Railroad, and near the Reesville station, seventeen miles from the city.

The circumstances leading to the building of this house of worship are simply these. In the latter part of June last, the Rev. John M'Leod, District Secretary of the American Board, removed with his family to this place. Immediately a request was made by one of the farmers of the neighborhood, that he should conduct divine worship on the Sabbath in his house, the farmer promising to give notice and invite the neighbors. The Sabbath evening came, and the house was crowded. These meetings were continued whenever Mr. M.'s engagements would allow of his spending a Sabbath at home. Soon the people began to speak of the desirableness of having a house of worship for the little village, there being no meeting-house within the distance of 1½ miles. This laudable desire in the people was encouraged by Mr. M'Leod. About the middle of September a meeting was held, to take the matter of building a church into consideration. It was resolved to set about the work immediately, and a board of trustees were appointed to take charge of funds and arrange for the erection. The land needed for the building was presented by William Clark, Esq., of the Pine St. Church. The people of the neighborhood, of all denominations, entered heartily into the work. Some pledged money; others pledged the labor of their hands as masons, carpenters, laborers, and many farmers their teams to draw the stone from the quarry. Though was thus offered to authorize the trustees to go forward. On the 28th of September, the ground was broken for the foundation, and, as has been stated, on Tuesday afternoon, the services of laying the corner-stone took place.

The day was overcast and threatened rain, but in spite of this, about fifty gentlemen and ladies from the city, and a gaily attended throng from the surrounding country were present, to give their sympathy to the new enterprise. On the platform we noticed Rev. Messrs. Barnes, Brainerd, Patton, Shepherd, Bryer, Adams, Dulles, Davis, Pierce, and Hotchkiss. After singing, reading the Scriptures by Rev. Mr. Dunlap, of the Baptist Church, and prayer by Rev. E. E. Adams, Mr. M'Leod made a statement of facts leading to the erection of the edifice. After which, he proceeded to lay the stone, which consisted of a large block of marble so placed as to enter and tie together the two walls at the corner, thus forming a corner-stone not merely in name but in reality. In the box deposited were the Bible, Minutes of the last General Assembly, Presbyterian Almanac, the American Presbyterian, recent Past Sermons, Moseley's Causes of the present Rebellion, the Philadelphia and New York papers, the American Flag, &c. &c. As the stone was put in the wall, Mr. M'Leod said: "As a symbol of the spirit and design of this edifice we lay this stone in the name of the Father, and of the Son, and of the Holy Ghost; and our prayer this day is, that all who may meet within these walls may have grace to build the temple of the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone."

He was followed in some appropriate remarks by Messrs. Barnes, Brainerd, and Hotchkiss. Rev. Mr. Barnes spoke in his usual thoughtful and instructive manner of the value of a house of worship. Dr. Brainerd expressed his great satisfaction in learning from the pastor's statements that not only Presbyterians, but Christians of different denominations, were uniting in aiding this enterprise, and stated that it was appropriate, for the grand truths of the gospel in which we are united, should not allow of alienation among Christians, because of minor forms and ceremonies in which they may differ. He also complimented the ladies for the hospitable reception they had given to the company there assembled.

Rev. B. Hotchkiss tendered the warm sympathy of himself and his congregation towards those engaged in this enterprise, and Rev. Jas. M. Davis pronounced the benediction.

The edifice is to be 24 by 38 feet, built of stone quarried from the vicinity in Gothic style; it will be built without debt; if by the funds give out the work will be suspended, though this is not likely to be the case, as only fifteen hundred dollars in cash will be required in addition to work and materials to be done.

We congratulate the people of Reesville on the auspicious commencement of this good work, and on the presence of such an active and efficient laborer as Mr. M'Leod among them. They have our cordial wishes for their success.

A CARD.

Foreign Missions To the Churches within the bounds of the Philadelphia District of the American Board; those of the Third Presbytery of Philadelphia; the Fourth Presbytery of Philadelphia; the Presbytery of Harrisburg; the Presbytery of Wilmington; the Presbytery of the District of Columbia; the Presbytery of Pittsburg; the Presbytery of Meadville; & Presbytery of Erie.

DEAR BROTHERS AND FRIENDS OF THE BOARD.—Having secured to enlarge an extent the co-operation of the pastors within this district in presenting annually the cause of missions to their churches, and having obtained the aid of committees to attend to the collection of the funds in many of the congregations, I have proposed to the Board to retire part from the field, and to take charge of a small congregation, still giving such superintendence to the work of the Board, in the way of correspondence and the visiting of ecclesiastical bodies, its interests may yet require. To this plan the Board has cordially assented. By the proposed change, the expenses of the district will be increased to about one-third the usual amount.

As we are thus entering upon the experiment so long desired and demanded, of dispensing with the (now needed) machinery of agencies in conducting the great enterprise of the church, may we not look with confidence, every pastor, and elder, and Sunday school superintendent, to see that, in the absence of the secretary, the cause shall not be neglected, and on the other hand, carried on more vigorously, so that increased contributions shall demonstrate that all needed funds can now be secured in our churches without the cost of an expensive collecting agency.

To facilitate the carrying out of this measure, the Synod of Pennsylvania, at its late meeting, appointed a Committee of Foreign Missions, consisting of one member from each Presbytery, whose duty it will be to see that the cause is annually brought before all the churches—small as well as large—within the bounds of the Synod, and a contribution taken. It is very desirable that, in addition to the Committee in the Presbytery, there should also be a Committee in each church, consisting of one or more, to be appointed by the Session, who will attend to the interests of the cause in the particular congregation, and see that each member is called upon at least one a year for aid in this common work of our Christianity.

What we need is system and thoroughness in taking up our contributions, and we shall be sure to obtain the required funds. Many do not give simply because they are not properly called upon. Let this be done, and it will not be again reported to our General Assembly that more than eight hundred churches within our bounds did nothing at all last year for this cause.

The Synodical Committee is as follows:—The Third Presbytery, Philadelphia, Rev. Frank L. Robbins; the Fourth Presbytery of Philadelphia, Rev. John M'Leod; the Harrisburg Presbytery, Rev. Thos. H. Robinson; the Wilmington Presbytery, Rev. H. J. Gaylord; the Presbytery of District of Columbia, Rev. H. Dunning.

Contributions to the Board may be sent, as heretofore, to James M. Gordon, Esq., Treasurer, Missionary House, Boston; to Samuel Work, Esq., the Treasurer of this District, No. 36 S. Third Street, Philadelphia, or to the District Secretary, No. 1334 Chestnut Street.

JOHN M'LEOD, Presbyterian House, Philadelphia, Oct. 29, 1861.

FOR THE AMERICAN PRESBYTERIAN.] SYNOD OF PEORIA.

The Synod of Peoria met at Chicago, in the Second Presbyterian Church, on Thursday evening, October 10th, 1861, and was opened with a sermon from the Moderator, Rev. J. Ambrose Wright, Magt. 6:10. They will be done on earth as it is in heaven.

Rev. Newton Barrett, of Mendota, was elected Moderator, and L. P. Crawford, Temporary Clerk; J. A. Wright being Permanent Clerk.

The Synod numbers a complete roll of one hundred and seventy or more members, clerical and lay. Of these there were present at this meeting, sixty in all. Corresponding members swelled the whole attendance to about eighty.

Our Synod is a large one, as to territory, comprising one-half the State of Illinois; a tract 250 by 200 miles. Our ministers are poor, and the churches largely feeble; and poor churches and poor ministers together, conspire to produce want of enterprise and inefficiency. Poverty is a sad evil to churches, as to people not in churches. Agur's prayer is good for all time: "Deliver me from poverty," &c.

Besides, our railroads are not generous to our local ecclesiastical bodies, with few very exceptions. While they will carry, at half fare, to political, agricultural, and military gatherings, and to almost anything else, they are very stiff toward a Presbyterian meeting.

These things together, and possibly some others, reduce our Synodical meetings to a sixth of the numbers who ought to be present.

The principal subjects before the Synod were those which are now becoming usual: our Home Missions, Ministerial Education, and Publications. The confessedly great cause now on our hands, is the first of these; and though no representative from abroad spoke in its behalf, the Synod gave it very thoughtful consideration, and enjoined on all its churches and ministers, to be active in its support. It was recommended that we move early in aid of its Treasury. This Synod has need of considerable funds for its own work, such as to give, or has given, about as much as it receives. It ought to give more.

Rev. T. A. Mills represented Ministerial Education, and made one of his forcible addresses in its behalf. He was sustained in other addresses, and in suitable resolutions.

Publication was sustained by Rev. J. W. Dulles, whose address was very happy, and made a decided impression. Still our Synod, as a whole, has done but little for this cause, though it has been resolved upon, and addressed about, for some years. It is hoped that it will get a stronger grasp on the pocket of the churches than heretofore.

Rev. P. Powers made an address concerning Foreign Missions; and Rev. Yates Hickey said the obsequies of the *Presbyterian Recorder*, lately published here, and now carried—it is said—to the *Central Herald*, at Cincinnati. It is not the first case of a marriage and a funeral at once. So far as we at Chicago are concerned, the old epitaph fits precisely:—

"And now, I am so quickly done for, I wonder what I was begun for."

But the "Central Herald and Presbyterian Recorder" is a good paper, and my hope is, it will live a thousand years.

The Synod has lost two of its most zealous and active members, during the year: Rev. W. H. Spencer, and G. W. Gale, D. D. One ruling elder was also reported deceased.

A feeling minute was adopted in regard to them. Resolutions, strong and good, in sympathy with the Government, and condemnatory of the cause of the war, were unanimously adopted. But a resolution to send them to the President was voted down; it being understood that he would hardly get them, if sent; and possibly would think, if he did get them, that there were plenty of resolutions already.

Measures were taken to print the minutes of the Synod, and to revise the church manual in use among us. Messrs. Peter Page, Yates Hickey, and Rev. W. S. Huggins, of Kalamazoo, Michigan, were confirmed as trustees of Lind University. Permanent committees on Education, Publication, and Home Missions, were appointed as usual. Their chairs are as follows: of Home Missions, Rev. Z. M. Humphrey; Publication, Rev. G. L. Little; of Education, Rev. J. A. Wright. Rockford was made the place of meeting for next year, and a committee chosen to secure, if possible, more of a devotional spirit in the meeting. The members of the Synod preached in several of the city churches, with acceptance. The *Souls* was demolished in at least one of them, so utterly, that if it do not stay used up, it will be a new proof that it is not to be destroyed, but is past feeling. Yours, W.

FROM THE SEAT OF WAR IN THE WEST.

Warsaw, Benton County, Mo., } October 17, 1861. } NUMBER SIXTH.

The comparatively happy thousands who read the AMERICAN PRESBYTERIAN but a faint idea of the wretchedness and woes which I see here in the heart of *secessia*, as I follow on the war-trail behind the great Pathfinder. Let me see: "I wrote you from Jefferson City, 8th Inst. Since then we have advanced about one hundred and twenty-five miles to the southwest, with a great majority of the enemy's country, with a great army before and behind us. But for military details readers will look to the secular press and the telegraph.

Missouri has reaped as she has sown. Neglect of education, family pride, lawlessness, oppression, and crime have at last resulted in anarchy and war. An incident related to me in the capital of the State is to the point. A few years ago, a Congressman, whose daughters had been at one of the most fashionable schools of the East, was canvassing the field for popular favor. He well knew that "whiskey" and "ignorance" were the great staples he had to deal with, and he plied both. "Down with schools and school taxes," he said. "Down with schools and school taxes," and as we travelled on through the dreary waste of ignorance, which constituted his district, from Jefferson City to this out-post, we have not seen a single school house!

This land has had two years of drought, and now one year of that which is worse than mildew or caterpillar. Besides the excessive rains, the torrent of war has been poured out again and again the last six months. Most of the men are in the "secessh" army; the women they have fearlessly left to the tender mercies of the "ravishers" and "out-throats" of the "Northern Army," of whom they talk so much.

As this county seat has been peculiarly guilty of late and in times past, and we have some sick, who need careful attention, General Fremont has to-day quartered his staff in vacant houses of secessionists, and in apartments of those families whose male members have gone to the Southern Army. The hypocrisy and hollow-heartedness of this action of the rebels are deplorable. Savages never trust their women to the hands of their enemies. And if the wretches believed what they pretend to, they would never act as they do.

Some portions of the "rolling prairie" through which we have marched the past seventy-five miles are beautiful. Farmers of wealth have settled in some parts of the plains; cattle have fed on them; fences have marked boundaries between them. Now all is desolate; the hay has been left in the field; the corn is not harvested; fences are used for fuel by the soldiers; the men are gone from home.

Sometimes we have been obliged to require the inhabitants to furnish teams for transportation—or to "press" them, as it is called. The Government pays liberally for such services done by Union men, and makes good all losses. Frequently, however, cases of hardship are alleged. But always, so far as I can learn, by families of those "fathers and brothers" are with the rebels. Often oaths and refined malice, and even impudence, have been used by females to the General-commanding himself. The exhibition of character in Southern women, as seen in this war, is a matter of amazement! The "mothers" and "sisters" of traitors are quite worthy of their afflictions!

The "October rains" are on us now, and are quite trying to the troops here. Heavy falls of water occur every few days in this month, while the next month is usually pleasant. Heavy roads, and considerable, though not fatal, illness, abound.

The "preachers" in all this portion of the land have generally taken commands in the rebel army! The pastor of the Presbyterian (O. S.) Church here is the only exception I have known this side of St. Louis, besides the Romish priest in Jefferson City.

The main bodies of both armies are now within one day's march of each other—both moving—each some fifty thousand strong. The one fights for truth, justice, mercy, liberty, and right, and uses trained hosts; the other wars for an oligarchy of slaveholders for whim and mad ambition, overleaping itself, and uses an armed rabble. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

A decisive action may take place in a few days. I do not, however, think so. *The enemy will not fight us, if he can avoid it, is my prediction. And he cannot avoid it, if he holds together.*

A word as to the future—not of our campaign, but of our country. This war is in God's hands to be made a great school for our people; to teach them what neither commercial prosperity, nor art, nor learning, could do; lessons of simply piety, modesty, and faith in God "Out of the heart are the issues of life," and the heart and life of this nation are to-day at issue.

News of our Church.

SYNOD OF MICHIGAN.—This Body met in Hillsdale, Oct. 10. As a novelty in its proceedings, we notice an official interchange of courtesies, by delegates, to and from the conferences of the Methodists of the M. E. Church, in Michigan. Dr. Duffield reported as delegate to the Detroit Conference, and Rev. W. C. Comfort presented the greetings of the Michigan Conference. From the statistical reports, it appeared that of the 160 churches in the Synod, only 21 have settled pastors. Some of these are probably ministering to more than one church. The Presbytery of Monroe has carried on its Home Mission work with success, and has set a noble example for other Presbyteries in efficiency and liberality. Rev. George Duffield, Jr., was appointed to preach at the next meeting, on the "Relations of Christians to their Property." The Synod's Committee on Education was "empowered to unite their operations" with those of the Assembly's Committee as such period as they shall deem most beneficial to the interests of the cause. Meanwhile, the Presbyteries were assessed for the support of a number of students under the care of the Synod. A committee was appointed to consider the propriety of dividing the Body into two Synods. Loyal resolutions were adopted, from which we take the following:—"The question of slavery, which has always outstretched the reach of human wisdom, is in the grasp of Providence, and will, as we believe, soon be settled to the satisfaction of Him who is no respecter of persons,

and to whom the oppressed never cry in vain." Rev. C. S. Armstrong, of Lansing, to whom we are indebted for the above report, adds, in a note:—"Our Synod was not as largely attended as some former ones, but in lively interest and deep religious impression, equal to any meeting of the body which I have ever attended, and, perhaps, more efficient than formerly, as touching those interests that most deeply concern us as a Church. Our Synod is growing into homogeneity with our Church, adopting, with earnestness, our general church movements, working more efficiently and heartily under the prospect of a healthy denominational organization than we could upon one old co-operative basis. Every Presbytery feels embarrassed by the condition of our domestic missionary work, but all are loyal and try to be helpful."

SYNOD OF GENEVA.—The Synod of Geneva met, pursuant to adjournment, at Geneva, N. Y., Oct. 22d, at 2 o'clock, p. m. Rev. D. D. Gregory was chosen Moderator, and Rev. F. S. Horne and Rev. G. R. H. Shumway were chosen Temporary Clerks.

The usual routine of Synodical business received due attention, with nothing, however, of special interest in that respect; the judicial committee and the committee on bills and overtures having had nothing placed in their hands to present for the consideration of Synod.

The narrative on the state of religion within the bounds of the Synod, presented, on the whole, a favorable aspect. Stirring and patriotic resolutions on the state of the country were heartily adopted. The deep and earnest feeling of the brethren on this subject was plainly manifested. The stated clerk was directed to have published the narrative, and the resolutions, in the *Evangelist*, the *American Presbyterian*, and the *N. Y. Observer*.

The Synodical morning prayer meeting was possessed of much interest and profit. The opening sermon was preached by Rev. Wm. N. M'Harz, from 2 Cor. v. 16. "And who is sufficient for these things?" It was a compact and logical discourse, setting forth as among the main causes of insufficient results in the ministry these, the conscious imperfections of the ministry itself; the imperfections of the membership of the Christian Church; and the imperfections of that human nature which it is sought, through the preaching of the Gospel, to reform and bless.

The sacramental sermon was preached by Rev. Geo. C. Curtis, from Gal. v. 6. "For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love." The theme was, essentially, Christian activity based upon Christian faith. The analogy of the idea was shown in the fact, that some kind of faith is the spring to all activity among men; the reasonableness of the idea was set forth by an analysis of the nature, aims, and aspirations of the Christian faith; and the reality of the idea was made evident by reference to the history of the Church of Christ. The sermon was listened to with attentive interest. The sacrament was administered by Revs. D. Torrey and Wm. N. M'Harz.

Rev. T. A. Mills and Rev. F. Starr, Jr., were heard on the subject of ministerial education;