

American Presbyterian GENESSEE EVANGELIST.

THURSDAY, NOVEMBER 21, 1861.

JOHN W. MEARS, Editor.

THANKSGIVING IN TIME OF WAR.

THOUGH but lately we have turned from the solemnities of a great Fast, we perceive no incongruity in the summons more recently issued by the Governors of various Commonwealths, including our own and that of New York, for a day of thanksgiving. If we are at war, it is a righteous conflict on our side, and one into which we entered with a reluctance, which puts us at an immense disadvantage in comparison with our fierce and eager foe. Hence we consider the final decision of our people to accept the conflict thrust upon them, as itself a main reason for thanksgiving. We rejoice more that we can tell, at the stern, enthusiastic, and almost unanimous decision of the North, to make all the sacrifices and endure all the burdens of war in support of the insulted majesty of law, and in defence of our National existence. We thank God that, when treason took its final, irreversible step, the selfish instincts of trade were not strong enough, even in the trafficking and manufacturing centres of the North, to restrain, for a moment, the overwhelming outburst of indignant patriotism on the part of the loyal people. We thank God for the myriads of brave hearts; of husbands and fathers, of sons and of brothers, the rich and the poor, the cultivated and the rude; who sprang to their arms and pressed forward with boundless enthusiasm to the defence of the beleaguered capital; and for the half a million now in arms on sea and on land upholding our country's banner, and girding its enemies, from the mouths of the Father of Waters to the Chesapeake; on the Potomac and the Kanawha, in the mountain fastnesses of Kentucky, by the mouth of the Ohio and on the prairie borders of Missouri; and who, last of all, have flung out the starry ensign over the cotton fields of the Palmetto State. We thank God that thousands have proved, on the fiercely contested field, their cheerful readiness to die to rescue with their blood the already crimsoned heritage of constitutional liberty transmitted from the fathers. We thank him for each new martyr-name to breathe to our children, and to inscribe on the unfolding scroll of history, as Ellsworth, and Greble, and Winthrop, and Cameron, and Lyon, and Baker. We thank God that the heroic ages have come back to our prosaic times, and that our pulses beat with a quicker throbb, and a flush of ennobling impulse has found its way into the lowest and the meanest mind, raising it from apathy and degradation to conscious and active participation in the grand movements of humanity.

Look back a year; imagine yourself once more enveloped in the stifling air of the public opinion which then directed the councils of the nation. Take up the numbers of the "Southern Rebellion," which, with great minuteness, have been reproducing the Congressional debates, the messages, the spirit of public meetings of the time. See everything suffered to drift by sheer imbecility, seemingly to utter anarchy—to do the resolving of all into its original elements." See God's divine ordinance of Government scorned and flouted with unparalleled impudence. See one of the greatest and most hopeful of human governments paralyzed, lying in the impotence of a nightmare, basely robbed and betrayed by those who had grown great upon its favors; see the unchecked hatching in open day of a conspiracy more infamous than Cataline's—a plot to seize the capital, to usurp the government, to waylay and assassinate the chief magistrate elected on his way to assume constitutional authority. Look on this picture, and on this, and say whether the privilege of having lived to see that day pass, and be followed by one like the present, is not enough to call for a thanksgiving appointment. Even our reverses have been turned to our profit. Would that we might have back with us the brave spirits that have fallen. Would that the pining captives now fretting their gallant hearts in exile were with us again. But in the order of a mysterious but wise Providence, they have been taken from us, and these blotted pages have been inserted in our history, for our great good. The deeply painful and humbling lessons, we have been taught as a nation. We have been brought home, we believe, too effectively to be soon obliterated. We do believe that God has refined us in this furnace. So far from finding incongruity between the two—fasting and thanksgiving—we may well reckon the first itself, which our people were led so universally and so devoutly to observe, as a matter of thanksgiving. Though to-day we thank God for our recent great victory in South Carolina, and feel our approaching thanksgiving the more seasonable on this account; yet we can thank him sincerely too for our great and bitter reverses.

There is a movement of the public mind, developed and hastened by this conflict, for which we feel too great thanks can be offered to the Providence that has brought it about. We mean the growing disposition to right the long-standing, grievous and shameful wrongs of the African race on this continent. The anomaly of the great majority of a free, enlightened and Christian people, acquiescing, from motives of political and commercial expediency, in the continuance and expansion of this great system of wrong, is rapidly passing away. As God hardened Pharaoh's heart, so he has hardened the hearts of the slaveholders of the South, till their insatiation and their arrogance have led them to attempt the overthrow of the freest and best of human governments, that they might more securely maintain and perpetrate the enslaved condition of the African race. This hyperbole of wickedness has quickened the Northern conscience. It is felt that the evil has reached its culminating point in rebellion against the Federal Government. The institution which, under other circumstances, could be left to the consciences of those immediately involved in it, must be taken in hand when it aspires to control free government and to subordinate human progress to its base ends. When, on the ruins of the fair fabric of our revolutionary fathers, is to be erected a government, whose very corner-stone is avowed to be the inferiority of the black to the white race, the voices of twenty million of freemen echo back, never! War, bloodshed, millions of treasure, death, before such dishonor! With rapid strides—even as the development of proslavery attitudes was rapid—we are advancing as a nation to the position that

this blot on our National name and our Holy religion must be more than circumscribed, but, as God gives us power, must be effaced; that this system of oppression must be sown all over with seeds of dissolution; that this serpent of National discord must be mortally wounded; that the corner-stone of the proposed confederacy must be shattered.

It is cause for thanksgiving that a *quondam* pro-slavery lawyer and Democrat became the willing and skilful pilot of a Republican Government through the first intricate passage ways to emancipation; that a crowded New York city audience refused to listen to a loyal and otherwise welcome Kentucky orator, so soon as he uttered the word "compromise," and overwhelmed him with negatives when he proposed in the future to leave slavery to take its course in the territories; and that in the city of Philadelphia, in which, less than a year ago, the worthy but misguided Mayor uttered, before an immense audience, back of Independence Hall, plain threats against the free press and pulpit of our land, and refused to protect an advocate of freedom against a pro-slavery mob, and was applauded for both acts; in this city, but two or three weeks ago, one of the most prominent advocates of emancipation in the U. S. Senate not only freely addressed an immense audience, but scarcely rose to the pitch of their enthusiasm in his powerful and eloquent exposition of the connection of Slavery with our National troubles.

The signs of progress in the press and pulpit are as hopeful as they are unmistakable. We may safely set them down as matter of devout thanksgiving. The hour of opportunity is come. The question of the future condition of the working classes of this continent is in the hands of this Government. The power to undo the wrongs of four millions of chattelized human beings may be said to be ours. It is a solemn, a privileged, a glorious hour in the history of men. We thank God—with some trembling it is true—that the signs of our fitness to meet the hour and discharge the high responsibility are multiplying.

FATHER PASSAGLIA.

It is from the Romish Church itself that we are now hearing the most emphatic protests against the perpetuation of the temporal power of the Papacy. Italian, Roman priests, Jesuits even, have joined in the great struggle for the emancipation of their country from a yoke, which not only grievously oppresses a part, but which hinders the unity of the whole. Father Passaglia, a native of Florence, but until lately professor in the Jesuit College of Rome, a person of brilliant endowments, high standing, and sincere attachment to the dogmas of his Church, has issued a pamphlet in which he attacks the claim of Temporal Supremacy for the Pope with great ability. He had previously abandoned the Society of Jesus, but was living in Rome when he issued his pamphlet. As it has created an extraordinary sensation in the political and ecclesiastical world of Europe, we give a part of an abstract which we find in the *Methodist*.

After describing and deploring the estrangement of the Italian people from 'the Church,' he asks: "Are the Italians renouncing the doctrines of our orthodox faith? No; on the contrary, they all revere that faith, and observe its rights in the most minute particulars. Are they assailing the rights of their legally constituted bishops in all that relates to sacred and religious matters? On the contrary, they all agree in professing for those rights the reverence which is their due. Do they despise the supreme and spiritual authority of the Pontiff? Far from it. Do they attack that freedom which was secured to the Church by the precious blood of Christ? On the contrary, by proclaiming the principle of a 'free Church in a free State,' they seek out every possible means of settling these difficult questions; even though repelled in the attempt, they return a second and third time to the search for peace, and they protest by all the means in their power that they will preserve the Catholic faith."

Passaglia argues that Bishops, including the Pope himself cannot speak authoritatively on temporal matters. The sin is in their requiring obedience of their flocks not in the refusal to obey them. Believers in Italian unity may, therefore, innocently cherish their plans and remain good Catholics, while they assail those temporal claims of the papacy which stand in their way.

"In the opening part of his treatise Passaglia reminds the Bishops of the divine duties to which their mission is limited; and he then goes on to prove, with a clearness, with a force of argument, with an array of patristic authorities, absolutely leaving no hope of reply, that the Roman Catholic Bishops, by their addresses, by their pastoral letters to the clergy and their flocks respecting the temporal authority of the Popes, have betrayed their duty, and have furnished the world an occasion of gross scandal. Passaglia accordingly concludes that the authority of the Roman Catholic Bishops on subjects unconnected with moral and theological doctrine possesses no importance whatever; that the chief end of that authority by divine institution, is to preserve the unity of the separate churches in the Catholic Church, and to combat schisms and heresies. Their authority was not conferred for earthly, but for heavenly purposes. And resting on the authority of St. Bernard, so frequently quoted in this controversy, he observes: 'I have read that the Apostles were brought up to be judged, but I have never read that they assumed the character of judges.'

This, from a priest in Rome, who had already seriously offended, was enough to rouse the old persecuting spirit, and Passaglia would have been in the clutches of the Inquisition if he had not availed himself of protection offered in the house of an English lady, and, as soon as possible, fled to Piedmont. His pamphlet was condemned by the "Congregation of the Index" on the 12th of October, and an offer on the part of the author to present his defence before the judges has been refused. The *Methodist* continues:—"According to the *Nationalist* of Turin, the example set by Father Passaglia appears likely to be followed by a great many of the Italian clergy. The chapter of Milan has formally expressed approbation of the doctrines supported in his famous pamphlet, and we are informed that the clergy of Pistoia are preparing a similar declaration; and the movement is likely to be imitated in many other towns. Moreover, according to the *Nazione* of Florence, several priests, and even prelates, are about to bring out pamphlets in the same spirit as that of Father Passaglia on the temporal power."

But strange as in the spectacle of Jesuits and priests in Rome pleading for civil liberty as against Papal tyranny, far stranger is that of a scholar and a statesman of the first rank, who had long and, as was imagined, worthily borne the name of Protestant, espousing the cause of that tyranny, and contending for the temporal supremacy of the Pope, as against the aspirations of half-emancipated Italy! The Paris correspondent of the *North American* of this city, under date of Nov. 1, says of the contrast:—"Here we have selling in Paris at one and the same moment, with almost equal favor and curiosity, the work of M. Guizot, who ought to be the first Protestant and liberal in France, demanding the maintenance of the Papal power in the name of religious liberty, and denouncing the attempts of Italy to constitute herself a single State, with Rome for her capital; and, on the other hand, the translation into French of the celebrated publication of Father Passaglia, the Jesuit, denouncing the temporal power as almost impious arrogating to itself the sacredness of a doctrine, and thereby impelling the church, and demanding Rome for the capital of his country in the name of patriotism and civil liberty! Was ever so strange a contrast, or so whimsical an interchangement of parts, exhibited as this which has taken place between two such advocates as the above? No wonder the Emperor declares himself to be, and is, in fact, puzzled how to act."

We are greatly astonished and pained at this most unprotestant attitude assumed by M. Guizot. It is almost as surprising as the sudden and clamorous declaration of the Press of loyal and anti-slavery England in favor of the pro-slavery rebels of our own land. In the meantime, we are gratified to learn that Lord John Russell, with more generosity than promptness, telegraphed to the British Consul at Rome, two days after Father P. had fled to Piedmont, instructing him to use every exertion on behalf of Passaglia, and authorizing him to grant him a passport as if to a British subject.

CHAPLAIN CHIDLAW'S LABORS IN THE ARMY.

Rev. B. W. Childlaw, the former agent of the American S. S. Union, and a minister of our church, writes as follows to the children of Pine Street Church, from Benton Barracks, Mo., September 24th, 1861. My DEAR YOUTH—It is a very strange thing for a Sabbath School Missionist to address you from a great military encampment west of the Mississippi. But here I am, the Chaplain of the 39th Regiment, Ohio Volunteers, U. S. A. A thousand men unanimously called me through their officers to be their minister, and my heart could not refuse. I felt home and its endearments, the Am. S. S. Union, and its blessed Missionary work, the necessary toils and dangers of the tented field, pressing me to decline, but my country and its gallant defenders, and the deep conviction of duty to preach Christ and Him Crucified, and to win their hearts to love and serve Him, that they might be prepared to die, if needs be, or to return home better men than when they left, led me to the postulate of my noble regiment. I have many difficulties and discouragements. Sin abounds, and a large number of the men never had any religious instruction when they were boys. Believing that God sent me here, and that he is my helper, I try to "see no thorns in the way," and in the name of the Lord, I have undertaken his work, and I have already found that his grace is sufficient for me, and that through Christ strengthening me, I find duty a pleasure, and cheered by that success which helps me to trust I am happy in this new field of Christian service. For more than twenty years I have been permitted to organize hundreds of Sabbath Schools, and now among these noble soldiers and the realities of war, I am permitted to hold on to my old work.

In this camp I have aided in establishing three new Sabbath Schools. Sabbath, September 1st, I organized the first in my own regiment, the 39th Ohio. After preaching in the grove, a mile from our Camp, 10 A. M., where the staff officers and about 900 men attended, I invited all who wished to drill in the Sabbath School army to meet at 2 P. M. Nearly 100 came out, and we formed a Sabbath School. A Captain, Lieutenant, Sergeant, and private were chosen teachers, and I was appointed Superintendent. Our classes numbered one of 26, one 25, 24 and 20. Our lesson was the Lord's Prayer. At the close, the Superintendent asked questions on the lesson, and we had a lively good time, showing that my soldier scholars were at home in the Sabbath School, and had a good knowledge of the word of God. When the regiment is together (part is now up the Missouri River), we shall have a school of at least 250 scholars, and some 20 teachers. Sabbath week ago, I organized a Sabbath School in the 28th Indiana Regiment, of 150 scholars. The Colonel, a pious man, made an address, and the Lieut.-Colonel and other officers tendered their services as teachers. This Regiment is now at Lexington, and, as old friend Paxson used to say of a Sabbath School on a wagon on the Plains to Oregon, "it went along." So with this Sabbath School, it goes along with the regiment. Last Sabbath, (Sept. 22d.) I aided in the establishment of another Sabbath School in Col. Birge's Regiment of Sharp Shooters from Illinois.

These efforts show that Sabbath School Missionary labor is not in vain in behalf of our soldiers. Every regiment has material, which can be worked into a vigorous and efficient Sabbath School. Here we can plant the Sabbath School Banner, gear beneath it our gallant men, hold our regular drills, study the heavenly tactics, and inscribe "onward we move" on our waving banners. Thus, while I am serving the Government, I feel it my duty and joy to hold on to the Sabbath School work, and by and by to resume my place in the Missionary service of the American Sunday School Union. God bless you all. Pray for me and my thousand parishioners on the tented field, and the thousands of soldiers with whom I meet daily. With kind regards to your Superintendent, teachers and to each scholar,

I am yours, etc., B. W. CHIDLAW, Chaplain 39th Regiment Ohio Volunteers, Third Pres. S. School, Phila.

A DRUMMER BOY in the United States Army, who was connected with the Sabbath School of Olivet Church, in this city, writes home that he received his pay (\$18 75) recently, of which he sent \$18 to his mother, and 25 cents out of the remainder, as a donation to the Sabbath School. A noble boy, truly. "May he become a soldier of his cross."

FROM THE SEAT OF WAR IN THE WEST.

NO. VIII.

Springfield, Mo., Nov. 24, 1861.

A brilliant coup de guerre put us in possession of this place the afternoon of 25th ult. This was really the first success in arms in this department, in which the commanding General had any immediate direction. On Thursday night, 24th, ult. Major Gen. Fremont, being then 50 miles to the north of here, with his advanced forces, ordered his "Body Guard" to push forward rapidly, and dislodge the enemy from this town, if not too numerous; and if so, to fall back and await reinforcements. They left us accordingly at 8 P. M., 24th ult. The next day at 8 o'clock, P. M., they had ridden the entire distance of 51 miles, and gallantly attacked the enemy numbering three regiments, 2,100 strong, hidden in thickets and awaiting the onset. The 'Body Guard', supported by Major White's Rangers, did not number over 800 men—seven to one! Yet victory complete and overwhelming perched on our banners. Never was rout more entire! The enemy fled in all directions, each for himself, thinking that he alone was the only man saved; and they left nearly 150 dead and wounded on the field.

It was said to find that 15 of our brave and excellent 'Body Guard' fell in the hour of triumph. They were buried on Monday, 28th inst., amid the lamentations of the whole army. A word more as to the 'Body Guard' of Gen. Fremont may not be out of place. This corps is composed of the elite of the land; and it contains young men from nearly all the Northern States, East and West. Seven of them are from Virginia; and almost a whole company of them came from Kentucky. I have been with them daily for about three months' past, and a more orderly, sober, and excellent set of young men I have seldom seen. Many of them are members of Christian churches, and sprung from choice families. A great portion of them are well educated, cultivated, and promising young men. They have spent days and nights, the past three months in fatiguing drills on foot and horseback. And their late glorious success is only the fair meed of merit in themselves and their accomplished officers. All present seemed to feel as we buried sixteen of their bodies in one common grave, that the country had lost its chosen sons, and that we mourned for younger brothers. All were deeply affected.

This portion of Missouri—southwest of the Osage river—is a fine country, and only lacks a sober, intelligent, and active people to make it one of the garden spots of the earth. The finest wild grapes abound throughout the oak forests and bottom lands; fertile plains and meadows are spread out in all directions. "Only man is vile." And some of the inhabitants are superior people, worthy of a better fate than the fortunes of war entail upon them. I am not without hopes that the severe lessons and devastation of the present and former campaigns will be the means, under God, for a social and moral renovation in this naturally favored region.

The progress of the army is necessarily slow; but it is sure. The country here to St. Louis—three hundred miles—is now open. Daily mails are running where, for three or four months, the whole land has been shut up. The AMERICAN PRESBYTERIAN follows me more regularly than the printer, for three months past, has been able to issue it until lately.

The enemy is now making use of feints and falsehoods to gain time and deceive us; but before this reaches you, I have good hopes that he will be in close quarters, unless he retreats into Arkansas, or Kansas, which will not benefit him greatly. Our sick and wounded are doing remarkably well. The weather is cool. But few, if any, deaths take place. Several distinguished surgeons from Philadelphia and New York are with us, and rendering excellent service. The lack of comfortable overcoats and blankets is the only cause for sickness at present.

THE LATE MISSES ADAIR.

The funeral services of the two daughters of Rev. Mr. Adair, held on Friday morning, Nov. 23d, at 11 o'clock, in the Western Church, were unusually impressive. The two coffins were laid side by side before the pulpit, each adorned with a wreath of flowers. The church was crowded in every part, a large part of the audience being young ladies. The ministry was very fully represented; (Rev. John Chambers, Drs. Jenkins, Smith (the pastor), Shepherd, Brainerd, Patton and Brown took part in the services, which were of the most solemn and impressive character. We have received the following lines "in memory of Annie and Sophie H. Adair:—"

Quietly, peacefully,  
Sinking to rest,  
Young heads forever laid,  
On Jesus' breast.  
Soft voices hushing now,  
The Saviour's praise  
They, 'mid the angelic choir,  
Joyfully raise.

Hopefully, thankfully,  
Think of our dead;  
Heaven's light upon these graves,  
Brightly is shed.  
Their hearts, in faithful love  
To God were given,  
And with their Saviour now,  
Rest they in heaven.

Easily, peacefully,  
They have reached home,  
From its bright portals  
No more to roam.  
Sheltered from earthly ills,  
Free from each strain,  
Such death is gain!  
Patience, then, cheerfully,  
Tread, as they trod,  
The narrow pathway,  
That leads to God.  
Soon we shall hear His voice  
Calling us home;  
Joyfully we respond,  
"Jesus, I come."

CORA.

A GOOD PLACE FOR SONS.

There is in the healthful and beautiful town of Belvidere, N.Y., an Academy for Boys, and a Seminary for Young Ladies. Both of these institutions are supplied with admirable corps of teachers, that of the latter is under the direction of Miss D. A. Slocum. But we did not intend to put the 'Sons' there. We mentioned the Young Ladies Seminary, because of its merit, which are deserving of much praise. The Academy is under the principalship of Mr. Thomson McGowan, of whom President McLean, of Nassau Hall, said

in a letter to the writer, that it gave him pleasure to say that it was a gentleman of talent, scholarship, and character. Mr. McG. was the eloquent valedictorian of the class of '60. Students, to a limited number, board in a private family, with the Principal, under circumstances of a very excellent "home character." We would direct parents to the advertisement of these institutions in our columns.

WHAT OF THE NIGHT?

UNDOUBTEDLY there is a want in our churches of the direct spiritual influence which the faithful pastor is most anxious to see in operation. We have reports from every quarter of large and attentive congregations and thronged Sabbath schools, of highly encouraging attendance upon the services of the week, of a general seriousness, suitable to the momentous crisis in which we live. The churches are united and sympathizing. But our advances rarely go further. To say that there is a very low state of piety among us would be far from true. But that earnestness, liveliness and zeal, that solemn directness in preaching, that activity and personal effort for the conversion of souls, which make up what we call a revival—where are they to be found? We trust there are many waiting on God in prayer and earnest expectation for their appearance. We trust there are many praying with the fervent importunity of the psalmist: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteous thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

PRESBYTERY OF ERIE.

Bell Valley, Pa., Nov. 6th, 1861.

REV. J. W. MEARS, Editor of the American Presbyterian.—The following brief notice of the Presbytery of Erie, on the subjects of Home Missions, education for the Gospel ministry and publication, will show that our Presbytery intends neither to falter nor stand hiddermost in doing her part of the work assumed by the last General Assembly, in relation to these subjects. The Presbytery was convened for the special purpose of acting on the above-named causes, and the results reached were as follows:

HOME MISSIONS.

On this point the churches of this Presbytery hitherto, have borne the relation of beneficiaries, having received aid from the Philadelphia Home Missionary Society, amounting annually to about \$600; but after a thorough inquiry touching both the wants and the abilities of this field, the Presbytery resolved that, for the present year, we will earnestly endeavor, not only to supply our own feeble churches, but, if possible, do something, through the General Assembly's Committee, to preach the Gospel in the "regions beyond." In order to carry out this resolution, the Rev. Messrs. Vance and Carrier were appointed the agents of the Presbytery with instructions to visit all our churches, and urge upon them the obligation of a liberality adequate to the maintenance of the ordinances of the Gospel throughout our bounds; to induce the stronger of our missionary churches to assume a self-sustaining position, the feebler ones to do their utmost for their own support, and the self-sustaining ones to supply what the latter may lack, and also to pour their tributary rill into the broad stream by which the General Assembly purposes to gladden the arid wastes beyond our own precincts. It is expected that Messrs. Vance and Carrier will accomplish the work assigned them within the present year.

The Education cause was next taken up and elicited a thorough and interesting discussion. The plan recommended by the General Assembly on this subject, having been adopted by our body at its regular meeting, in September, provision was now made by which it is hoped to effect the practical carrying out of that plan in each of our churches. The Rev. Wm. Grassie was appointed to visit our vacant churches and preach to them on this subject, and also by exchanging, to present it in all other churches, whose pastors may desire this method of bringing it before their congregations. This work is to be done in all the churches before the first of March next.

The action of Presbytery on the subject of Publication, provides that a collection be taken in all our churches in aid of this cause during the month of November (inst.), and that, for the present year, one-half the amount thus collected be contributed to the General Assembly's Publication Fund and the balance expended in purchasing of the Publication Committee's issues, for sale among the people of our own congregation.

The Presbytery has given each of the causes, above named, in charge to a Standing Committee, whose duty it is made to report thereon annually at our regular spring meetings. The Standing Committees are as follows:—On Home Missions—Rev. G. A. Lyon, D.D., Rev. A. H. Carrier, and George Kellogg, (Elder); on Education for the Ministry—Rev. Alexander Porter, George W. Cleveland, and J. Vance; on Publication—Rev. Wm. Grassie and T. T. Bradford, and David S. Clark, (Elder). J. V.

THE PITTSBURGH BANNER (O. S.) asks and answers a serious question as follows:—"Now, what does God require at our hands to the appraising of his anger? 1. Confession and humiliation. 2. The non-extension of slavery. 3. The cessation of slavery's domineering power in our National affairs. Equity we must give to the South, but not supremacy. 4. The ameliorating of the condition of the slaves—the granting to them of the marriage and parental rights, the right to mental improvement, and a due reward for their toil—that is, the reduction of 'service' to a true Gold standard. 5. Emancipation wherever and whenever it can be effected without violating our national covenant, and without injury or injustice to the parties interested."

For ourselves we believe no constitutional rights whatever belong to rebels, and that a decree of emancipation would be perfectly just today. The question, if any there be, is one of expediency only.

REV. A. G. CAROTHERS.

LATE UNITED STATES CONSUL to Turks Island, called recently at our office, having just returned to this country. We were pleased to notice a very great improvement in his appearance, although he had encountered on his passage the same severe storm that scattered Com. Dupont's fleet. We trust he may find himself permanently benefited by his year's experience of island life in the tropics. We are expecting to lay before our readers some of the results of his observations in the West Indies.

LIST OF CHAPLAINS OF THE PENNSYLVANIA RESERVE CORPS.

First Regiment—Has no Chaplain.  
Second Regiment—Has no Chaplain.  
Third Regiment—W. H. Leak, (Methodist), of Wayne county.

Fourth Regiment—Mr. Marks, (Protestant Methodist).  
Fifth Regiment—S. L. M. Conser, do.  
Sixth Regiment—Samuel Jessup, (N.S.) Presbyterian, from Susquehanna county.

Seventh Regiment—Thomas P. Hunt, (O.S.) from Luzerne county.

Eighth Regiment—Wm. Aiken, (O.S.) Presbyterian.  
Ninth Regiment—Platt, "Disciple" or "Campelite."  
Tenth Regiment—L. McGuire, Methodist.

Eleventh Regiment—Wm. T. Dixon, (N.S.) Presbyterian.  
Twelfth Regiment—Bowler, (N.S.) Presbyterian.

Thirteenth Regiment, or 1st Rifles—W. H. D. Hutton, Episcop.  
Fourteenth Regiment, or 1st Cavalry—J. H. Beale, (N.S.) Presbyterian, from Philadelphia.

Fifteenth Regiment, or 1st Artillery—W. A. P. Eberhart, Methodist.  
Other Chaplains are:  
Forty-Ninth Pennsylvania Volunteers, William Ernsaw, Methodist.

Third Vermont Volunteers—M. P. Parmalee, Congregational.  
Fifteenth New York Volunteers—George E. Post, M.D., (N.S.) Presbyterian, from New York city.

Of the above, Messrs. Post, Parmalee, Beale and Jessup, graduated last May, at Union Theological Seminary, (N. Y.) and were expecting to go out as missionaries of the A. B. C. F. M. to Turkey and Syria.

THE INDEPENDENT of last week, ill-humoredly accuses this paper of having never taken "a generous stand on any of the great questions of the day." Such an absurdly false statement is not worth refuting; but, perhaps, our readers would like to know what the *Independent's* standard of generosity is. It is well known that some months ago, that journal, like many others, was in imminent peril of extinction. In this emergency the Government was induced to come forward and make it an official organ for the publication of the laws, thus adding largely to its income, and in all probability, deciding the question of its continued existence. And yet, this journal has recently been the vehicle of attacks against the Government, as scandalous, as wicked, and as fully calculated to shake the confidence of the people in the Government, as anything which has originated this side of Richmond. The issue before last contained a statement, vouchered for as credible, to the effect that the Government was playing into the hands of traitors, and was literally on the point of surrendering everything for which the nation is contending! The stupendous calumny was met by a burst of indignation from the press, and a call for a place in Fort Lafayette for its editors. Let not such perfidy set itself up to be the judge of what is generosity.

Since writing the above, we have received from a highly esteemed brother, the following, including the extract from the *New York Express*, of the 18th:

"It occurred to me to say that the PRESBYTERIAN has never been dull enough to publish anything which rendered its editor liable to arrest for treason, or made the public clamor for his imprisonment in Fort Lafayette." "NOT TRUE." "The report in some of the papers that the editors of the *Independent* are to be sent to Fort Lafayette is not true. The offensive paragraph which was introduced into the paper surreptitiously, has been explained to the proper authorities here.

A good many people have been sent to Fort Lafayette and Warren for less offences than the *Independent* has been guilty of!"

REV. JAMES M. DAVIS.

WE are pained to learn that this esteemed Brother was seized with a sudden and severe indisposition while preaching to his people in Darby Church, on last Sabbath week. He is now, however, in a fair way to recover.

Our Church News.

MINISTERIAL CHANGES, ORDINATIONS, &c.  
Rev. R. A. Sawyer, pastor of the church at Stamford, Conn. has declined the call from the church at Stamford, Conn. The congregation at Yonkers have presented Mr. Sawyer a check for seven hundred dollars, as a testimonial of their gratitude to him for the sacrifice which he had made by coming to this office.

Mr. William Atwood.—On the 15th of October last, Mr. William Atwood was ordained to the work of the Gospel ministry by the Presbytery of Geneva, and installed Pastor of the church in West Payette, Seneca county, N. Y.  
Mr. Rufus Apthorp, from Hinsdale, Mass., and a recent graduate of Auburn Theological Seminary, was ordained to the work of the Gospel ministry, Oct. 16th, at Cooper, Michigan.

Rev. William R. Palmer, of Danville, Illinois, has accepted an invitation to supply the Second church at Fort Wayne, Indiana.  
Rev. F. A. Grinstead, late of Anderson, Indiana, has accepted the chaplaincy of the 34th Regiment of Indiana volunteers.

Rev. Daniel Clark, of Lyons, Iowa, has received and accepted a call to the Pastorate of the First Presbyterian Church of Galena, Illinois.

THE GOSPEL AMONG THE HIGH-CASTE HINDUS.—Rev. H. Ba'tantine, of the Ahmednuggur Mission of the American Board, writes under date of September 9, that the high-caste population are paying marked attention to preaching in Ahmednuggur. An educated Brahmin has contributed 25 rupees; eight other natives of the Police Corps, high-caste, have contributed together 20 rupees. He says:—"We have never had so many persons of high-caste brought into our churches in Ahmednuggur and vicinity in any period of five years before as we have received since 1856. The inquirers, too, at present time from the higher caste are more than usual—young men of the Brahman and Kombar castes. We have also a school for heathen boys of the higher castes in Ahmednuggur, which is taught by a Christian teacher without any heathen help."

AT PERIACULUM AND UMBUDUM (five miles apart) in the Madura Mission of the American Board, much religious interest had appeared in the latter part of April. At Coylerpuram, on

the 9th of June, thirteen persons were received on profession. Mr. Noyes writes:—"I had often been called to examine candidates when, though they had been well instructed as to the way of salvation and were apparently sincere, I could not perceive that they had felt any deep conviction of sin; and it was not so with these persons. They seemed deeply impressed with a sense of their sinfulness, and appeared to possess a humble faith in Christ as their Saviour."

HAPPINESS OF THE SUCCESSFUL PASTOR.—The *Evangelist* speaking of the review of Rev. Asa D. Smith's successful pastorate, well says:—"Happy is he who is permitted thus to labor for Christ, and to see the fruit of his labors. In the last day of his life, he was to come up before our Judge, leading one little child by the hand, whose wandering feet we have brought to God, than to come bearing all the honors of the world. What joy then must be his, who as he goes to receive his reward, has not one alone, but a whole train of the poor and the forsaken, to bear him company."

New Publications.

THE PRESBYTERIAN QUARTERLY REVIEW.—By some inadvertence, we have delayed our notice of the *Review* beyond the usual time. The issue for October must receive general attention and applause. Few numbers have had a list of contents so varied, entertaining, and valuable.

Of the first article: *The Nature and Destiny of the English Language*, we have given an extract in a preceding number of our paper. It is a rapid and popular survey of its great theme, full of animation and vigor, conveying much valuable information, and communicating its enthusiastic appreciation of our own noble tongue, irresistibly to the reader. *Reform in England after the Death of Wycliffe*, brings out some facts in regard to the free and bold character of the Romanism of England which called for radical reforms in the Papal Church, and contended against royal usurpation at home, but continued to persecute the Lollards nevertheless. The writer of '*Melchisedek*' tugs at an old puzzle in hermeneutics. His solution is that Melchisedek was Christ. This is followed by a very close and searching criticism of a recent article in the *New Englander*, in which the old Apollonian heresy of Christ's person having no real human soul is revived by a Mr. Goodwin. Mr. Goodwin and Mr. Beecher, in laboring after a religion comprehensible by human reason, are likely to land where there is no religion at all. A brief article on the *Intermediate State*, satisfactorily handles the passages of Scripture supposed to favor the doctrine of such a state. Dr. Cox furnishes the most readable article of the number—*Reminiscences of Dr. Addison Alexander*. The venerable father, A. Alexander, in 1839, placed his son, then a young man, in charge of the writer on a voyage made by both to Europe. This gave abundant opportunity for intercourse on a variety of topics, among which the then approaching schism in our church figures prominently. Dr. Cox narrates the incidents and conversations with his usual affluence of language and nobleness of thought and feeling. Addison Alexander's profound erudition, his eager curiosity, his inherited generosity of doctrinal view, and his extreme shyness, are fully illustrated in these very original and entertaining recitals.

The article on *Dr. Davis' Explorations and the Remains of Ancient Carthage* is mainly occupied with extracts from the work. The preface remarks broach the opinion that there was a close and influential connection in early periods on the one hand between Phenicia and Palestine, and on the other between Phenicia and Greece, leading to the inference that 'Greek genuses received very much material from the Orient, and that while it was indebted to the original revelation made to the earliest fathers, it received direct and most important assistance from the Hebrews through Phenicia.' The usual book notices and Theological and Literary Intelligence are added.

RECORDS OF AN OBSCURE MAN.—A pleasant air of mystery attends the opening of this daintily printed volume, whose title page is without the name