

American Presbyterian and Genesee Evangelist. THURSDAY, DECEMBER 5, 1861. JOHN W. MEARS, Editor. THE CHILDREN OF THE CHURCH.

The universal church, says our Form of Government, consists of all those persons in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to his laws. Chapter 9th of the Directory for public worship, explains more fully the nature of the relation sustained by the baptized children to the church. From this, it does not appear that birth and baptism constitute them members in the full sense, or endow them with inalienable rights in the church, to be exercised, as a matter of course, when they arrive at years of discretion. To attain to membership, they must be free from scandal, appear sober and steady, and give evidence of sufficient knowledge to discern the Lord's body. "Those who are to be admitted to sealing ordinances shall be examined as to their knowledge and piety." The officers of the church must decide, not merely a question of maturity, but of moral and religious character. Nevertheless the passage is plainly based upon the expectation that they will be found, as a general thing, prepared to be admitted; no public profession of faith is required of them, and from the seed of the church its increase is mainly expected. Baptized children are so far members, indeed, as to be declared under the inspection and government of the church.

The position of the Presbyterian Church on this subject, therefore, may be stated as— 1. Comprehensive and conservative. On the one hand it would avoid the grave error of a birthright membership, which is the scandal and the weakness of the Reformed Churches of Europe; and on the other, it cannot renounce the Old Testament privilege, which our Saviour in his welcome to children, and the Apostle Peter in his Pentecostal address, plainly recognized as belonging also to the new dispensation. Of such is the Kingdom of Heaven, said Christ, blessing young children. The promise, says Peter, is to you and to your children. A real relation to the church, therefore, have children, not of form but of fact, and they are to be recognized as part of the entire organism of the church, visible and invisible; yet not such a relation as to secure their salvation by the mere growing up in it.

2. Membership in a Christian family and baptism are both spoken of as constituting this relation. Before baptism, and as a reason for baptism, the children of Christian parents are said to be "federally holy." (Directory vii. iv.) Hence baptism is a sign and seal of a gracious or privileged fact, previously existing in the child's condition. This fact, whatever its precise nature, puts the child of Christian parents, from his birth, on a different footing, and in a different relation to the invisible church, from those occupied by the children of unregenerated parents. And its baptism puts it into a peculiar relation to the visible church, whatever it may be. Baptism is a sign and seal of a previously existing fact; a recognition by the outward church of a fact already accepted in the spiritual church. And neither of these is regeneration, or the surety of regeneration, in the understanding of our standards. The child brought to be baptized is only "federally" holy, and its very baptism is to show that "we are by nature sinful, guilty, and polluted, and have need of cleansing by the blood of Christ," &c. Nor does the outward act of baptism constitute full membership of the church visible, or a right to such membership, or a certainty of admission hereafter. But there is a real relationship to the church visible and invisible, recognized by our standards, which is not full membership, nor yet that right to membership, which a minor possession, who only waits to maturity to enter upon it as a matter of course.

To describe this peculiar state of things, we make bold to borrow a word from the nomenclature of a sister denomination, and call the children of the church, who have not yet pronounced upon their own relations, probationers. They are candidates in a favorable position for entering—expected to enter. They are born at the very gate of the church with their faces inward. They are already in the outer court of the temple. Probationers, it is true, are understood to be those who have resolved to seek the Lord. They are very remote from thoughtless worldlings. Equally remote are the infant children of pious parents, though unconscious and unresolved. The question with them, as with the probationer, is, will they become thoughtless worldlings? Both are on trial, not as are all the hardened and ungodly, but as privileged ones, with peculiar chances of being saved. After all they are but probationers, whose case is undecided, and who may be lost. Yet they, the children of pious parents—are the hope of the church, the grand source of its increasing strength and numbers, as it moves onward. They are of the church and yet not of it; not regenerate; not members; and yet organically associated with it, as the academical department is associated with the college; carried along with it, blessed by it, living in the penumbra of covenant protection—a relation difficult to define, dangerous to truth when pressed too far, and yet, within scriptural limits, one of the most precious and practically important of all truths.

3. The Presbyterian Church has always contemplated this relationship, with profound interest. High duties and comforting expectations for parent, child, and church have always been regarded as growing out of it. And if stability, Christian culture, family purity and piety, and social order and security, have been in any high degree associated with this church, one chief cause of the fact is to be found in these views and teachings. And the decline of interest in this department of truth and duty, the loosening of a sense of religious obligation to the children of the church on the part of church and parent, and the lowering of our expectations in regard to the conversion of the children of Christian families—all of which is illustrated and proved by the neglect of the baptism of infants in many quarters—has much to do with the present disorganized condition of our national and family government. A well organized church is one not of individuals, but of families—families watched over with episcopal concern and authority; and the families of such a church will be organized, and a State in which such families abound will be orderly and secure in the loyalty of its citizens.

We commend this whole subject to parents and pastors, and we shall render them such aid as we may, by future discussions in the line of thought here indicated.

THANKSGIVING DISCOURSES IN THIS CITY.

ABUNDANT, beautiful, and inspiring were the sentiments of patriotism and gratitude, which rang from thousands of pulpits on Thursday of last week. The clergy responded with alacrity to the additional call made upon them for that day, and seemed nothing wearied with the unusual number of special services, which the exigencies of the times have laid upon them during the present year. And the truly cheerful and thankful tone of the sermons preached, showed what many hearts, sustained by divine grace and a consciousness of the rectitude of our cause, beat on, their bosoms, and throbed responsively in the bosoms of the hearers. Loyal Virginia celebrated with us her very first Thanksgiving, and signaled her union with the North by the acceptance of a religious custom eminent Northern in its origin. Loyal Virginia may well give thanks, visited, though she has been, by the scourge of war. For her congruous meditates emancipation, and reaches forth the hand to join in the grand march of the Free State to empire and to true glory; while the cabal of intrigues, who hatched the awful crime of treason at Richmond, plot to carry their State still further backward, to disfranchise even the free men, and to throw disrespect upon the system of free schools.

The causes for thanksgiving were fully and devoutly stated by many preachers. From the reports in the Inquirer and the Press, we gather the following—Bishop Hopkins argued that we might properly give thanks for being punished in this dread visitation of civil war. The loss or imperiling of our dearest earthly interests is designed to bring us to a due sense of the value of our neglected spiritual interests. The virtues of patriotism and loyalty, the necessity of obedience, the value of discipline are taught us in these terrible lessons. The spirit of selfishness is being broken down; the necessity of prayer is more deeply felt; the better sympathies of the heart are brought into exercise, while the frivolous follies of fashionable dissipation are cast aside. Military discipline is the foe of effeminate luxury. Party spirit is broken down, and men of true patriotism will be brought forth.

One preacher, Rev. P. BROOKS, referred to the fact that there had been found honesty and principle in the land to meet the extraordinary exigencies of the year, and that the determination of the people had survived the first excitement and all the trials and reverses of the war. Another, Dr. BOARDMAN, said:—"We have the commerce, the wealth, churches and institutions of a rising, thrift, enterprise, and the immense preponderance is with the loyal States, and we ought to offer thanksgiving to God to-day that strength and majesty are arrayed on the side of law and righteousness." He also referred to the zeal of capitalists and of persons in moderate circumstances to place their gold and silver at the disposal of the government, and to the character of our immense army—all volunteers, not a conscript among them, with an unexampled degree of social, intellectual, and Christian excellence enrolled in the ranks. He said:—"The great problem as to the four millions of Southern slaves would come up soon enough for adjustment, and no doubt would be considered by a Christian country without uncharitableness. He inculcated the necessity of Christian forbearance as practiced by our Saviour and his Apostles."

Dr. WADSWORTH thought the grave of our nation had been well nigh dug, not by war, but by evils engendered in our long enjoyment of peace. "Any one who successfully heaped up treasures was considered the prince and sovereign of our social system. Virtue had become a thing quoted with the price current, and death the end of speculation. The public were mad for gold. \* \* \* I do not speak of these things invidiously. I only speak what you all know and felt. This insane passion for gain was necessarily advancing our ruin. There was a time when we thought our graves were dug; it was now before a pitfall. \* \* \* By blasts of war we have reaped benefits and nobler influences. There are things worth more in this world than Southern trade and Southern cotton. There will be no more European interference in the affairs of this continent when we have developed an army and navy. From the nations of Europe we hear the prophecy of our overthrow, the wish being fathered the thought. We have a destiny to fulfil against the despots of the old world. But this war will have another benefit for us, in leading us to depend on God for safety. \* \* \* Men are beginning to believe that there is some God, somewhere. Men are not afraid to-day to mention his name in large assemblies."

Dr. BOMBERG referred to our harvest—"enough for ourselves, for our children, for our brave soldiers, and some to spare for furnishing Ireland." The patriotism of the North, as displayed in the vast army of volunteers, was the more remarkable as exhibited "even whilst it is still but partially roused to a sense of the danger which threatens us."

Dr. BRAINERD'S SERMON.—After recapitulating our ordinary blessings and causes of thankfulness, Dr. Brainerd referred to our peculiar circumstances at present: "Looking at our Commonwealth," he said "it is matter for congratulation that no invader's foot has pressed her soil, and that old Pennsylvania has sided the side of rebellion—thus far shall thou go, and no further." He spoke of the evil Providence had sent upon us, and acknowledged that we deserved the infliction. He dwelt on the great rebellion and its attendant ills with great pathos, power and patriotic feeling. He said, "I have stood by my country in this conflict, but not because I was at all insensible of the evils of the war. My heart is as tender as the heart of any man, and as I have felt these evils I have felt the tears upon my pillow. But if war has its evils, there are evils worse than war. "To have our flag dishonored among the nations, and thus be at the mercy of every bloodthirsty filibuster that might desire to insult or prey upon us; to lose all government among our thirty millions of people, and thus carry anarchy and fear into every family; to have a hundred wars on a border of two thousand miles; to give up the principles of liberty and human equality in our Constitution, which is the hope of humanity; each of these is worse than this war, and from these I believe God designs to deliver us."

"I regard it, therefore, as on our part a just and righteous war, and have no hesitation in asking on it the blessing of the Almighty. This war has not been unmixt evil. It has had its blessings, and its noble virtues; it has broken up the selfish jargon of mere demagogues; it has taught thousands to subordinate love of gain to love of country; it has developed a noble patriotism, and made our army and navy what they are; it has killed the perjury and secret treason of the Judas Iscariots who were willing, for power and place, to sell their country; it has saved thousands of young men from the grasp of the rebel and the brothel, and will result in putting down rebellion and give us back our whole country, more pure, safe, and worthy of love than ever."

DISCOURSE OF REV. E. E. ADAMS. Mr. Adams grouped together some interesting and telling statistics, to show, as a matter of thankfulness, the extent of our resources and the supply of food. "It is a matter of special gratitude," he said, "that for two successive years our granaries have been filled, as if in anticipation of the conflict that has come upon us. The wheat crop alone amounts to two hundred millions of bushels, enough to furnish a barrel and a half of flour to each man, woman and child in the Union; and ten barrels for every family on the average. But in addition to the wheat crop we have 400,000,000 bushels of oats, and a billion of bushels of corn, with rye and barley to the amount of 600,000,000, to say nothing of fruit and vegetables. With an export of one-third of this produce, which would remain nearly 600,000,000 bushels, there would remain 1,200,000,000 for home consumption. And were all that exported to bring the low price of fifty cents per bushel, it would return to us \$300,000,000, a sum which, allowing for the average expenditure of our Government \$700,000,000 per day, would supply our armies and the whole national administration for fourteen months, as long as the war ought to last. "Our income during the year, for all branches of industry, has been less, perhaps, than in some previous years; but it must have been as much as the year 1855, which was \$3,000,000,000. Our taxable property amounts to \$10,000,000,000, and our personal to \$4,000,000,000. Now consider these facts in connection with the extraordinary claims of the present year. "We have an army of 500,000 men to feed and otherwise to provide for. Probably one-third more is needed by transportation and inconspicuous consumption than is ordinarily done. "But for all the bounty of God, by which such immense supplies can be forwarded, and continued for a whole year to come without diminishing foreign sales, and without stinting even the poorest of the population at home, our thanksgiving should ascend, and it does and will ascend to the infinite Goodness which crowneth the year with plenty."

The following brief but deeply pathetic allusions to the captives and the dead of the war, left few dry eyes in the large assembly which heard them. "And oh! we will not forget our prisoners who are in the power of the enemy; who endure the taunts of malice; who suffer for food, for clothing, and for healing medicines; whose wounds bleed afresh at every remembrance of home; whose chains wear deeper and deeper into their hearts when they are thinking of wives sitting solitary and children weeping to see a father, and mothers weeping over the mementoes of their lost sons! "We beseech God to release them and bear them back to their sorrowing kindred and to a grateful people! "We remember, to-day, those who have fallen in battle! The noble dead—Ellsworth and Greble, and Cameron and Lyon, and Baker, and those beside, whom we cannot name nor number, whose blood has sealed their patriotism, and become a sacrifice to bind the nation to loyalty! "Last year, they, too, sat with their families at the Thanksgiving feast! They have fought and fallen in their country's cause, and their names are written on the scroll of glory, and some of them, we doubt not are wearing crowns that a nation could not offer them!"

We designed referring to the views expressed on this all-engrossing topic of Emancipation in these sermons, but our space will not allow us this week.

GEN. McLELLAN'S RELIGIOUS CHARACTER.

It will be remembered by our readers, that the report of an interview between Gen. McClellan and his pastor, Rev. Dr. Thompson, of Cincinnati, of a very interesting and pleasing character, appeared in this, as in other papers, soon after the young chieftain took his prophetic place. Much discussion arose as to the propriety of publication of such an incident, and from Dr. Thompson's communication in our columns, it appears that he was not responsible for its news-paper notoriety. For ourselves, we doubt whether such facts ought to be withheld from publicity. If a man in General McClellan's position in this critical and fearful period of our national history, gives evidence of personal reliance upon God, this Christian nation may well expect, somehow or other, to be informed of the fact, and we count it mere equanimity in the editors of religious journals to close their columns against the fact, when it is once noticed abroad. We are inclined to think that Dr. Thompson's interview with Gen. McClellan will take its place in our history with the prayer of Gen. Washington at Valley Forge, and posterity to-day thanks the man who overheard the prayer, for refusing to make a secret of the precious incident. We now learn upon the authority of a chaplain who writes to the last New York Observer, that "Gen. McClellan is glad to have this nation know that his sole reliance in the war is upon the goodness and mercy of God in advancing the cause of law, justice, and order." In a late interview with his pastor, "he threw himself back upon the fact that he had not lately engaged upon a railroad, so young, and having yet done nothing to deserve such a place, should be advanced, for the time, to perhaps the most responsible position in the country." We feel that he might have said, in the words of the poet: "But, contented this modest, youthful, and truly Christian heart, 'TIS IS GOD who often chooses the weak and even the meanest instruments to accomplish His purposes."

AN EDITOR TURNED CHAPLAIN.

Our highly esteemed co-laborer in the editorial field, Rev. Clement E. Babbs, of the Cincinnati Christian Herald, has resigned his position and become chaplain of the Thirtieth Mo. Regiment, Crafts J. Wright, Colonel, now in Missouri. The regiment may congratulate itself on securing the services of one so well qualified for its pious, fidelity, patriotism and ability, as a thinker and writer, for the responsibilities of a chaplain. We wish the spiritual interests of the gallant defenders of our country were all in, as good hands. The Herald will doubtless continue to be the vehicle of its former editor's communications to the public. [Since writing the above, we notice Mr. Babbs' name as usual at the head of the Christian Herald, to which, doubtless, he continues to hold his former relations.]

OUR CLERGY IN NORTHERN MISSOURI.

We chronicle with high gratification the faithfulness of our brethren in Missouri to their ecclesiastical and national relations in these trying times. Some of them, it is true, has been compelled to abandon their fields of labor even in the Northern part of the State, from inadequacy of support, or from the opposition of a community partially in revolt against the powers that be. Rev. James Darrah, of West Ely, and Rev. Thos. H. Tatlow, of Newark, Knox county, have thus far maintained their positions, bearing a noble testimony to the truth amid disorder and difficulties of no common kind. Our attention has been called to a sermon, preached by Mr. Tatlow, Oct. 20th, at Newark, and published by request in the Palmyra Courier; on the text Ro. xiii. 1, 2:—"Let every soul be subject to the higher powers," &c. The Scripture doctrine of submission to civil government, in all its breadth, is most impressively insisted on; indeed the argument of the preacher would leave no room for such a thing as justifiable revolution, and cannot, therefore, be accepted in its full extent; "but," says a correspondent, "you will not the less admire the Christian fidelity with which he raises his voice against the present rebellion in the midst of the very scenes of its wicked violence. This brother, as remarkable for meekness, and gentleness, as secret devotion as for holy boldness. I know of no man who dwells and moves amid rebellion more serenely. His piety seems to be an invisible shield over him, even as Milton, in 'Comus,' represents 'saintly chastity' to be the effectual shield of his heroines."

We presume some extracts from this discourse would be quite as interesting and profitable as anything we could lay before our readers. The lamentable condition of affairs in the churches of that part of Missouri is exhibited in the following extract:—"No one would dare even to read publicly Romans xiii; in the rebel States, unless he should apply it to the rebel government. It is not to be thought that among rebels, those parts of the Bible will be set forth publicly, which forbid resistance to government. For an illustration of this point, I need go no further than Marion county. In the summer, while conversing with the late Presbyterian clergyman of Palmyra, he asked me how my preaching prospered in these secession times. In reply I remarked that while I labored to set forth the doctrines of eternal life, I also did what I could to make men acquainted with their civil duties, as taught by the Bible; that to this end, I had publicly read and slightly commented upon Romans xiii; and like passages, more than once. 'Well, sir,' said he, 'I would not dare even to read Romans xiii. here in Palmyra.' Such is the state of things, even in Palmyra, that those Scriptures which enjoin loyalty are sealed, as much as if Antichrist had possession of them."

We add, also, one of the considerations addressed to Christians in the conclusion:—"I will now speak directly to Christians; and I wish to do so in a practical way. The 'higher powers' to which you are to be subject," is the Government of the United States. It will not do for you to say, that the authority of the State is as high as that of the Federal Government. This is all pretence, and you know it. You know that the Constitution is the supreme law of the land. You know, too, that the Federal Government is the only government among us which is known among other nations; and it is known and respected by them all, over the whole earth; whereas our State powers are not known ten miles from our coasts. I appeal to you, Christians, from three considerations: 1. You render obedience to your government as an act of religious service. For conscience sake, and for the Lord's sake. See context, v. 5, "wherefore you must be subject, not only for wrath, but also for conscience sake." For you acknowledge government to be God's ordinance. See, also, I Peter ii. 13:—"Submit yourselves to every ordinance of man, for the Lord's sake, whether it be to the king as supreme, or unto governors;" "So that in doing this service, you submit to every ordinance." If any one of them be unjust, you suffer; yet you suffer as a Christian. "If a man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf."

But, says one, I cannot suffer my rights to be taken away. In whose hands are your rights? What rights have you, but those which God confers? "What have you that ye have not received? If, by obedience to God, any of your rights be taken away, then it is His will that they be taken away. If you cannot submit to that will, but rebelliously go on to resist it, then beware! Examine yourselves, prove your own selves, whether ye be in the faith." The will of the Christian is lost in the will of God. But says another: These demands of God do not necessarily control my action as a citizen. Although I am a Christian, yet I am also a citizen. In the church I must act as a Bible man; but as a citizen I must act according to political doctrines. Will! Do I understand you? When acting as a citizen you cease to be a Christian! And when acting with men who disregard the Bible, you disregard it! Shame on you! You are degraded in your eyes. True, you have the character of a citizen; but your character as such is subordinate, and lost in your character as a Christian. The command of the text is one of the laws of the kingdom of Christ, by which he directs the life of his members. Obedience to it is the necessary condition of such membership, and one of the means of developing the Christian character. Loyalty is a Christian duty—a Christian excellence. Disloyalty is a sin, and brings damnation.

A WATCHMAN'S RESPONSE.

Two weeks ago, we asked "What of the Night?" and expressed our hope that Christians were waiting and praying with expectancy for the descent of the Spirit. A few days ago, we received the following note from a pastor in Delaware, whose field of labor has just been visited by a delegation from Wilmington Presbyterian:—"You will be rejoiced to hear that God is visiting in mercy that old dry branch, M— church. Bro. E. and G. have been visiting the people, and the Spirit has been with us. Yesterday, we welcomed to the communion two precious souls. A third party was received under care of session till some further occasion. Many, I believe, have consecrated themselves to the Lord who did not then come to his table. Many others are deeply concerned for their salvation. Christians are praying as they have never prayed before. The house has been crowded to its fullest capacity, and many have remained outside that could not get within. Our heart is full of faith and expectation that the Lord will yet do great things for this long neglected Zion. Pray, my dear brother, that the walls of this Jerusalem may now at last be built up."

REV. JOSHUA N. DANFORTH, D. D.

We have to add another name to the list of deceased ministers prepared by "E. F. H.," and republished from the Evangelist in our columns last week. Rev. Joshua N. Danforth, D. D., of the Presbytery of the District of Columbia, died at Newark, Del., November 14. The New York Observer says he was in the 64th year of his age. He was formerly from Berkshire county, Massachusetts, and for many years was pastor of the Second Presbyterian Church in Alexandria. He has been for some time past connected with the American Colonization Society, as an efficient agent. He was a frequent and valuable contributor to the columns of the above-named journal. Indeed, few contributions to its columns were more popular than those over his well known signature, "J. N. D." So far as we remember, they were of a practically religious character, such as, when well written, are most welcome to the conductor of a religious journal. During the latter years of his life Dr. Danforth has lived a retired life, and especially since the division of 1857, has mingled comparatively little with his brethren in the ministry. Thus repeatedly we are warned of the great uncertainty of our hold upon life; thus the solemn lessons of the pulpit are brought home to the preacher. Let us take them to ourselves, lest by any means, when we have preached to others, we ourselves should be cast away.

FOR THE AMERICAN PRESBYTERIAN PRESBYTERIAN ROOMS.

CONVENT OFFICES HAVE BEEN SECURED FOR THE use of the Permanent Committees of the Presbyterian Church, in the Tract House, 150 Nassau street, New York, where all matters connected with the Educational and Home Missionary movements may be transacted during the usual business hours. HOME MISSIONS. All letters pertaining to the general Home Missionary operations of the Church should be directed to the following: Rev. HENRY KENDALL, Secretary, Presbyterian Rooms, Tract House, N. Y. Remittances should be made to EDW. A. LAMBERT, Esq., Treas., Presbyterian Rooms, Tract House, N. Y. EDUCATION FOR THE MINISTRY. Communications relating to the general subject should be addressed to Rev. THOMAS A. MILLS, Sec'y., Presbyterian Rooms, Tract House, N. Y. Contributions should be sent to the Treasurer, J. W. BENEDICT, Esq., 118 Broadway, New York.

OUR CHURCH NEWS.

PHILADELPHIA.—Rev. Dr. Cox, of Leroy, N. York, preached a Thanksgiving Discourse in Clinton Street Church, on Thursday morning last, to the gratification of his numerous friends in this city. We were pleased to see him in the enjoyment of seemingly robust health, and in full possession and exercise of his well-known power in the pulpit. One cannot but wish that a spirit so generous, so manly, so pious; a mind so well stored with learning, sacred and secular; theological, historical, philological and poetical; a speech so ready, so affluent, so surprising, and a heart so kindly "may go back late to heaven."

THE STATE CLERK OF THE SYNOD OF N. Y. and N. J., having forwarded the President a copy of the resolutions expressive of loyalty and sympathy to the government, unanimously adopted by that body, the Secretary of State on the very next day, returned the following answer:—"I am instructed to express to you his great satisfaction with those proceedings, which are distinguished equally by their patriotic sentiments, and a purely Christian spirit. It is a just tribute to our present system of government that it has enabled the American people to enjoy, un molested, more of the blessings of Divine Providence, which affect the material conditions of human society than any other people ever enjoyed, together with a more absolute degree of religious liberty, than before the institution of that great Government, had ever been hoped for among them. The overthrow of the Government might, therefore, justly be regarded as a calamity, not only to this nation but to mankind. The President is assured of the public virtue and of the public loyalty. But this is an unavailing without the favor of God. The President thanks you for your invocations of that indispensable support, and he earnestly solicits the same invocations from all classes and conditions of men. Believing that those prayers will not be denied by the God of our Fathers, he trusts and expects that the result of this most unhappy attempt at revolution will confirm and strengthen the union of the Republic, and ultimately renew the fraternal af-

fections among its members, so essential to a restoration of the public welfare and happiness. I am, very sincerely, Your very humble servant, WILLIAM H. SEWARD.

SYNOD OF GENEVA.—We have not yet received the further proceedings of this body as we had expected. From a statement in the Evangelist, we learn that the Synod fully approved the action of the Assembly on Home Missions, appointed the stated clerks of the Presbyteries; a Committee of Synod on Foreign Missions, and passed a series of earnest and able resolutions on the state of the country as follows:—"Whereas, Since the last meeting of this Synod, the uprising of a rebellion, senseless in its origin, malignant in its spirit, despotic in its tendencies, flagrant in its methods, and fearful in its magnitude, has forced our Government into a vast and arduous war for the defence and maintenance of the republic; the great calamities of which war are now upon us; therefore, 1. Resolved, That at such a time as this, it is the duty of every organized body of loyal and Christian men to speak out clearly what they think and feel, with a cheerful readiness to follow up their works with appropriate deeds. 2. Resolved, That we hereby recognize the chastening hand of God in this grievous war, rebuking and chastening us for our pride of national greatness and power, in forgetfulness of our dependence upon Him; for our political and business corruptions, by which His law has been set aside, and the conscience of the people fearfully undermined; and for our complicity with slavery, in violation of God's law of love, and our own principles of freedom. 3. Resolved, That in the reverses and disasters which our arms have so frequently met thus far in this struggle, we acknowledge again the faithful hand of our God, aiming to purify and elevate our patriotism, and to make us worthy of the pure and holy cause we are called upon to defend and maintain. 4. Resolved, That whilst we thus bow ourselves in contrition under the just chastisement and rebuke of God, we can call upon Him to judge between us and our unnatural enemies, that we have done them no wrong, that we have exhausted the fulness of a fraternal patience and forbearance with them, and that upon them rests the entire responsibility and guilt of this war. 5. Resolved, That whatever doubt may have been entertained heretofore in regard to the grounds and objects of this rebellion, the events of the past few weeks, especially in Kentucky and Missouri, demonstrate that the maintenance of the sovereignty of the States is not even among the interests of slavery, and for the purpose of extending and strengthening that system until it shall be made the corner-stone of American civilization, and that while we know the war is against rebellion and not against slavery, yet in the clear light of the rise and progress of this insurrection, we can indulge no hope that there will be permanent peace in the land until the existence of slavery shall cease to hold us in conflict with each other and the perfectings of God. 6. Resolved, That we recommend to all our churches and congregations to be constant and earnest in prayer that God will guide our rulers and the officers and soldiers of our army and navy, in a vigorous prosecution of the war, until, without great effusion of blood, it can be consistent with His will; prosperity and peace and brotherly love be restored again to all our land. 7. Resolved, That we recommend to all our churches and congregations to be constant and earnest in prayer that God will guide our rulers and the officers and soldiers of our army and navy, in a vigorous prosecution of the war, until, without great effusion of blood, it can be consistent with His will; prosperity and peace and brotherly love be restored again to all our land. 8. Resolved, That we recommend to all our churches and congregations to be constant and earnest in prayer that God will guide our rulers and the officers and soldiers of our army and navy, in a vigorous prosecution of the war, until, without great effusion of blood, it can be consistent with His will; prosperity and peace and brotherly love be restored again to all our land.

MR. CARROLL CHURCH, ILLINOIS.—A correspondent of the Evangelist speaks of the dedication of this Church, which took place, Nov. 7th:—"The church was organized several years ago by the Rev. E. A. Kent; but for four or five years the prospect even of its existence was becoming clouded. About a year and a half since the Rev. O. D. W. White commenced his labors among them, and soon engaged in the enterprise of erecting a house of worship, which after many struggles he has accomplished. The house cost \$4,000, and the half of that sum remained a debt when the dedicatory services commenced. But at the close of the sermon, by Rev. Dr. Mattoon, of Rockford, in which the power of faith in overcoming the world was set forth in an impressive manner, the Pastor, as if moved to the task by the inspiring sentiments which had just fallen from the lips of the preacher, came forward and announced his purpose to raise the amount of indebtedness upon the church before it was dedicated. And to the joy of all he accomplished his undertaking, and the house free from debt was dedicated to God."

A DOUBLE PASTORATE.—One of our city pastors, himself, perhaps, feeling the pressure of manifold labors, in a sermon last Sabbath evening upon Paul and Barnabas, suggested the expediency of keeping in view a double Pastorate for every church. This would require the individual churches to be fewer and larger, but it would allow a division and alternation of labors which would, he thought, result in very great good. Besides the practice of apostolic times, he referred to the non-conformist Churches of the 17th century, many of which had two pastors; and the great theological works then produced have been the nutriment of the church ever since. The Reformed churches of France have sometimes as many as three pastors a piece. The subject is worth considering.

CLERICAL CHANGES.—Rev. Wm. B. Dwight, Pastor of the Church, at Englewood, N. J., has received the appointment of chaplain to the Sixty-sixth New York Regiment, Col. Pinckney, which left New York, for the seat of war on Monday last. At the request of his congregation, Mr. Dwight did not resign his pastorate, and is expected to return to his charge at the close of the war. Rev. Dr. Scofield, of Oneida Lake, has accepted an unanimous invitation to supply the First Presbyterian church of Genesee for one year, and entered upon his duties as such the first of December. Rev. M. G. Eaton having resigned his connection with the American and Foreign Christian Union, has taken charge of the Congregational Church, at Grass Lake, Michigan. Correspondents will please address him at the latter place. Rev. J. P. E. Kummer, on Sabbath morning, installed pastor of the Second Presbyterian church in Oxford, Ohio, by a committee of the Presbytery of Hamilton. Rev. Jacob C. Dutcher, of N. Y. City, has received a unanimous call from Calvary Presbyterian Church, Chicago.

Rev. Charles R. Bliss has been released from the pastoral charge of the church, at Beverly, New Jersey.

WESTMINSTER CHURCH, BUFFALO.—From the Buffalo Advocate we learn, that Rev. Joel F. Bingham was installed pastor of this church, on Wednesday, the 20th November. The services were deeply interesting. The brethren who participated were Rev. S. G. Orton, D.D., Moderator of Presbytery; Mr. Flint, of Silver Creek; Mr. Goodrich, of Cleveland, who preached the sermon; Dr. Chester, Dr. Heacock (charge to the pastor); Dr. Clarke (charge to the people). The Advocate says:—"This people have been a long time without a settled pastor, and are not a little comforted in the consummation of the new relation. Rev. Mr. Bingham enjoys their fullest confidence, and is highly esteemed both as a minister and pastor. We cannot doubt that under his supervision the church will prosper."

CHURCH DESTROYED BY FIRE.—On the 18th of November, the church at Pittsford, seven miles from Rochester, N. Y., took fire, and was destroyed with the exception of the stone walls. A painter who was at work on the steeple had to escape by climbing down the lightning rod. Loss \$3000; no insurance.

Do not forget the First Union Prayer Meeting of our Churches at the First Church, on Washington square, on Thursday afternoon, at 4 o'clock.

DIRECTORY OF PRESBYTERIAN MINISTERS AND CHURCHES OF PHILADELPHIA.

Table with columns: NAMES OF MINISTERS AND CHURCHES, RESIDENCES AND LOCATIONS. Includes entries for Adams, E. E.; Aikin, Robert; Barnes, Albert; 1st Church; Brown, Charles; Bruen, Edward B.; Burdett, M.; Butler, James H.; Calver, Andrew; Darby; Daulton, Henry; Daulton, James; Dulles, John W.; Egan, Wm. T.; Helffstein, J. B.; Mkt House Sq. Church; Jenkins, John D.; John Church; Johnston, Thos. N.; Mantua Church; Martin, David; McCaick, James; Southwestern Church; McLeod, John; Mears, John W.; Ed. Am. Presbyterian; Miller, Jeremiah; Phila. Sab. Assn.; Morris, Wm. R.; Central Church; Taylor, John; Logan Square Church; Pierce, E. J.; Reese, J. B.; African Central Church; Robbins, Frank L.; Green Hill Church; Shepherd, Thomas J.; Smith, Charles A.; Smith, Wm. Church; Smith, H. Augustus; Taylor, W. W. Church; Olney Church; Van Deus, George; Tabor Mission; Wallace, Benj. J.; Ed. Pres. Q. Rev.; and Soc. H. Missions; Southard First Church; Walker, Richard; Keardon Church.

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New Publications.

THE NEAR AND HEAVENLY HORIZONS is a collection of essays and brief tales by Madame de Gasparin, written in the most charming, easy and graceful English by a French lady. The thoughts and incidents are fresh, frequently original and striking, and always expressed in a vivid, picturesque and fresh manner. The division into two parts is based upon the distinction in the topics; the first part being occupied with scenes from life and experience—the last, with discussions of the questions in religious matters familiar to most reflecting minds. These last are not abstract essays, but while touching upon the most difficult subjects are clear as perspicuity itself, and win the reader along from step to step with a peculiar attractiveness. They will prove aids to the faith of many, we cannot doubt. Rarely is a work of a devotional character brought before the public in which so many excellent features unite. The mechanical execution is a high recommendation. Published by ROBERT CARTER & BROTHERS, Booksellers, 1334 Chestnut street, at the Presbyterian Bookstore, 1334 Chestnut street.

THE ECLECTIC for December completes the fifty-fourth volume of this valuable monthly. The illustration—Prince Napoleon and Oltouide—is very timely and beautiful. The leading article on the Life and Times of Chateaubriand, is of the most varied historic interest. The article on the Centralization of France discloses a long and instructive panorama in the history of that country. It is from the London Review. A great variety fills up the remaining pages, one hundred and thirty-four, octavo. The indefatigable editor announces that two beautiful plates—one of a renowned battle-scene in the past history of our country—will embellish the January number, which is already far advanced in preparation: W. H. BROWNELL, editor and proprietor, No. 5 Beekman street, New York.

From the "Protestant Episcopal Book Society," we have a small square volume of Devotional Poetry, entitled HYMNS AND MEDITATIONS by "X," which has impressed us very favorably. It shows considerable poetic feeling, deep insight into the workings of the heart touched by grace, and familiarity with the best productions of German Christian Lyrics, of whom it not unfrequently reminds us by the delicacy and subtlety of the thoughts; yet it is English in tone. We give a specimen on the fourth page.