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AND
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LAW OF BAPTISM.

The various smaller treatises on Baptism issued by our Publication Committee have ranked among the very best works of the kind. They have now added a more complete treatise on the same subject—that written by Dr. Hall while a pastor in Norwalk, Conn., and originally published by his congregation. The circulation of this treatise was very extensive at time, but the plates were destroyed by fire or lost, and the author, now Professor in Auburn Seminary, having revised and amended the text, presented the copyright to the Publication Committee, who have again stereotyped and issued the treatise.

It is divided into five principal parts: I. Principles of Interpretation; II. Scriptural modes of Baptism; III. Dissertations upon particular points touching the Interpretation of the word "Baptize;" IV. Scriptural authority for Infant Baptism; V. Objections answered. The Utility of Infant Baptism vindicated.

The discussion under these divisions is thorough and spirited. The absurd extremes of enthusiasts for immersion, the inconsistencies of which different advocates for the doctrine are guilty, the immoderate and unseemly pretensions of the new version men and their uncharitableness towards the supporters of King James' version, are keenly analyzed and exposed by the author. Perhaps the dignity of a treatise on a scriptural doctrine and a leading Christian ordinance is somewhat compromised by the controversial tone of the writer; but for daily practical use by pastors who are met by bigoted and active proselytism, running right across their path, this very feature of the book is doubtlesss a recommendation. We regret to see in a revised edition such an inelegant sentence as "Here lies the tug." (p. 29.) But trivial defects like these cannot hide the great excellencies of the book which gives proof of a thorough scholarship and a wide mastery of its subject. We regard as of especial value, those discussions which bring out the process by which the Greek language was adapted to express the novel ideas of Judaism and of Christianity. Immersionists have gone sadly astray in their neglect of this very important branch of the inquiry.

The book is brought out in very neat style by the Committee in a 16mo of 221 pages.

PRAYER A BUSINESS.

Not a few persons who admit the duty and privilege of prayer fail to recognize its place as a means of success. Prayer is a work; it should be reckoned among the powers of the world as really as muscular or brain work; as strategy or hard fighting. We are prone to go to prayer as a form and to hurry to our business afterward as the reality, whereas prayer is part of the business itself. We complain that our business leaves us no time for prayer, whereas we neglect our business when we omit prayer, as truly as when we omit posting our accounts or withhold the proper amount of manual labor from our tasks. When we fail in business, or when our affairs become vexatious and our work goes behind-hand, we can give this or that account of the failure or trouble, but does it occur to us as one of the causes, that we have not used the instrumentality of prayer as we should? When the good cause meets with drawbacks, and rebellion still defies the armies of the nation, how prone are we to search out the cause in the inefficiency of generals, and the stupidity of the combinations, but we too slowly come to the question whether Christian people of the land have been praying as they should.

We ought calmly to reckon prayer as among our daily, most practical, most efficient modes of business. We should set it down as indispensable to success. We should get rid of all that false feeling which regards it as an interruption, and which instigates us to a hurried disposal of it, if in the least degree crowded. That we ought always to spend a long season in prayer, we do not affirm. We know well that the crowding prayer often suffers, is not so much from absolute want of time, as from an under-estimate of the value of prayer, and from a false distinction drawn between it and our daily activity. What we plead for is, that it shall have its fair share of time, and be recognized cordially as a most efficient part of our daily work.

Nothing can do us so much good in our business, or more certainly assure us of success, as the favor of God. Nothing is so potent in our affairs, or in those of the nation and the army, as his Providence. Nothing can lead us so unerringly through God's world, as a spirit in harmony with the divine mind, and which constantly prays: Thy will be done. Such a spirit is quickened to discern the indications of his will. It attains calmness, self-possession, conscious security. Pride and selfishness and self-will blind the judgment—and they are the very opposite of a prayerful spirit. Prayer is the identification of the human with the divine will. It is the going up—the exaltation—of our being and our powers in union with the divine nature. It is not inactive submission and resignation; not rusting away in silly quietism, but acting out our powers in the sphere in which we are placed, as by the promptings, and for the high ends of God. True prayer and prayerful labor cannot well be distinguished, but are the complements of each other. True prayer encourages, clears, and cheers the mind, and prompts to the highest, noblest, most heroic labor. Only that labor which is steeped in prayer produces living, lasting results. In fact, we reach a right estimate of prayer, when we regard it as the most potent agency in the earth, the mightiest instrument a human arm can wield, when we *have faith* in it as above all our material and human means, and as reaching and enlisting the energy of Omnipotence.

Let us therefore feel that we have done nothing in any private or public enterprise, if we have not prayed. Let us regard with suspicion, those schemes to which we have hastened and in which we have become absorbed, to the exclusion or the serious hindrance of our prayers. Let us convict ourselves of a serious deficiency in our business principles,—if we undervalue, or overlook prayer as a prime agency of success. Let us view the necessity of prayer in the light of common sense, no less than of conscience and religion. And above all, when a work of such magnitude and of such vast and ever-expanding consequences, and with so clear a subordination to the aims and movements of Providence, as our war, is on hand, let us beware of blaming or praising men, of putting stress upon resources, skill and heroism, at least before we have humbly and fervently attempted to do our part in the spirit of prayer. By true prayer we shall really be contributing to the success of the cause; nor can we truly pray without also effectually working in our sphere.

A CARD TO THE CHURCHES OF THE SYNOD OF PENNSYLVANIA.

Allow me to call your attention to fact that the fiscal year of the Permanent Committee of Home Missions closes on the 1st of May next. According to the action of the Synod at Washington, D. C., circulars have been forwarded to all the churches of Synod, urging the necessity of liberal collections during the year. Last year, many of our churches contributed nothing to this cause. It is hoped, for the credit of our Synod, as well as for a far higher motive that no church will fail in this duty this year.

We have, according to the minutes of the last General Assembly, 84 churches within our bounds, and but 27 have, up to the present time, reported collections. Fifty-seven have to report within the ensuing two and a half months, or fail to comply with the recommendation of the Synod. A number of these 57 are so far punctual and liberal, and we regret to hear from them in March or April. It would be gratifying to us all to find, when the report of the Home Mission Committee is made to the next General Assembly, that not one of our churches has failed to make a collection for this object. Our confidence of success in this matter is placed on the pastors and elders. If they are interested in the cause, their churches will be enrolled among those that have contributed to Home Missions during the year. Collections may be sent directly to Edward A. Lambert, Treasurer, No. 150 Nassau street, New York city, or to my address, 1334 Chestnut Chestnut street, Philadelphia.

ROBERT ADAIR,
Associate Secretary.

PHILADELPHIA, March 14, 1864.

THE LATE ELECTIONS.

If there are any three States in the Union on which the disloyal faction of the North has relied, as likely to furnish exceptions to the prevailing harmony and to render entire unity in the spirit and counsels of the nation, at this crisis, impracticable, they are New York, New Hampshire and New Jersey. The attitude of these States, until a very recent period, has encouraged them to cling to their otherwise forlorn hope of being able to seriously embarrass the Government, to render service to their "Southern friends," and to bring to pass a humiliating revolution, in the direction of compromise and for the prolongation of the doomed life of slavery and the pro-slavery party of the country. In these States they built their nests and brooded over the eggs, that were to hatch out into formidable movements. With the help of the mistakes and reverses which are unavoidable in all great wars, aided by panics in the commercial world, and by speculators in the precious metals, supported by the popular vote as previously given in these States, they expected to develop their faction into a powerful party of malignants, and greatly to embarrass, if not wholly to discomfit the loyal, the brave and the good of the land.

It is in the light of these great expectations that we read and estimate the recent elections in each of these doubtful States. We rejoice in results which are so subversive of these expectations. New York has just decided, by a generous majority, to allow her soldiers in the field to vote—a measure which settles the policy of that State, so far as the broad principles for which we are contending are concerned. Only two towns in that State are known, at this writing, to have voted against the amendment. The votes of a corrupt city will not hereafter suffice to place over an unwilling State a half-hearted man, who quails before a mob, or pets them, from political consideration, as his "friends." New Hampshire, which gave last year a majority for the Union of less than six hundred, [illegible] has risen but not very decided position, as was hoped by some and feared by others, astonished both parties by rolling up a ten-fold greater majority for the Union than she gave last year. Gov. Gillmore has been re-elected by a majority approaching six thousand; ten of the twelve State Senators are republicans, with a majority in the House, on the same side, of eighty Representatives. A single election in one of the leading townships of New Jersey, last week, shows even more decided Union gains, and may, we think, be viewed as indicating the improved state of feeling prevalent in that Commonwealth

We see in these elections indications of the settled feeling of the North. While the fierce enthusiasm which burst out with the opening of the war, and which died away in the gigantic failure of the Peninsula campaign of 1862, was followed by a not unnatural reaction, the sober second thought of the people, fostered by the discreet course of the President, steadily gains in depth and determination, and accepts with calmness the great responsibilities of this conflict as appointed by an overruling mysterious and beneficent Providence. In 1861 the disloyal of the North fell upon a rock and were broken; in 1863 and 1864 the rock falls upon them and is grinding them to powder.

FROM OUR ROCHESTER CORRESPONDENT.

ORDER OF SERVICES.

A slight change in the order of services has been pleasantly inaugurated in the Central Church of this city, Rev. F. F. Ellinwood's. The object was two-fold; first, to secure, if possible, a greater promptness in attendance upon church; and secondly, a more general sense of responsibility and a deeper interest in respect to all its exercises. To this end the congrgation were specially invited and urged all to be in their places at the moment appointed for beginning the service, and then after a brief voluntary on the organ, all to *stand and join* in the first exercise, which is the singing of that grand old stanza,

"Praise God from whom all blessings flow," &c.

Next comes the invocation by the minister, the entire congregation still standing reverently bowing their heads. Then follow the reading of the Scriptures and a voluntary by the choir, the congregation sitting. Next prayer, then notices, and then a familiar hymn, sung to a familiar tune, in which all the congregation are specially requested to join, while standing. It is "against the law" for the minister to select any thing but a familiar hymn at this singing, or for the choir to sing anything but a tune in which all can ordinarily join.

By giving out that all the congregation are expected thus to unite in the opening service, it is already seen that some of the tardy ones have been quickened—a larger number are in their places in good season, and seem to take an increased interest in the services, even from the start, feeling evidently that there is something for them to do, as well as to see and hear. The change is not great or violent, and so far seems to work well. The same order prevails, we believe, in the Second Presbyterian Church, of Cincinnati. Although we have long used this grand old doxology for a closing, rather than an opening service, yet it is not necessarily of the nature of a dismission, and in spite of a little awkwardness at first, we can soon get used to it; and if it secures the double end contemplated,—greater punctuality and a deeper interest in the services of the sanctuary, no one can regret the change.

TEMPERANCE MOVEMENT IN SYRACUSE.

The ball is still rolling. The quickening on the subject of temperance, of which we have spoken, has extended to Syracuse. A series of temperance meeting, has been held in the City Hall, and much new interest has been awakened in regard to the prodigious evils of intemperance and the imperative necessity of doing something, if possible, to check those evils. The plan of a society has been adopted, with a teetotal pledge, engaging the members not only to abstain themselves from the use, manufacture or sale of intoxicating liquors as a beverage, but also to strive to prevent, by advice and example, intemperance like [illegible] their political influence also in such a way to promote the same desirable ends.

A c[illegible]tee of one from each religious society in Syracuse, was appointed to circulate the pledge, and procure funds to carry on the society's operations. A Lecture committee has also been appointed, by which we understand that work is meant, hard work, aggressive and persevering. Great good, we trust, will be accomplished; and as the ball seems to be rolling this way, we hope that Rochester too, will, ere long, experience a grand quickening on the same subject. Surely there is need, if we may judge from the inebriety which almost daily greets us, with its bloated visage, as we pass up and down our streets.

But some will tell us that the temperance reformation has been pretty thoroughly tried already, and still there seems to be as much drunkenness as ever, so what is the use of further effort in that direction? We answer, has not the temperance movement saved thousands of fellow mortals from all the horrors of an intemperate life and a drunkards's death? Has it not paid already for all the effort made? By continued exertion may we not save thousands more? *And is there any other way?*

A GOOD THING IN ADAMS.

Though the munificent liberality of one of her leading citizens, the pleasant village of Adams, in Jefferson County, is to be blessed with a first class educational institution. General Solon D. Hungerford offered some time since to give a suitable building for such a purpose valued at $13,500, provided the citizens would raise $10,000 toward an endowment. The young and earnest pastor of the Presbyterian church, Rev. G. W. Mackie, and other citizens, took hold of the enterprise with a will, and the amount has been secured, and an application for a charter made to the Regents of the University. It is to be called, in honor of the principal donor, the "Hungerford Collegiate Institute."

The large and fine building thus given, is already prepared, or nearly so, for occupancy; a numerous board of trustees has been appointed, and with a competent Principal, and a suitable staff of assistants, we do not see why this beautiful village may not at once have one of the largest and best schools to be found in any part of the State. Adams is a beautiful village, of some three thousand inhabitants, on the railway, sixty miles north of Rome, and ten miles south of Watertown. Long may her new school flourish, and do all for her prosperity which her most sanguine anticipations have imagined.

COMPLIMENTARY.

The Rev. Simon J. Humphrey has been dismissed from the pastoral charge of the First Congregational Church of Beloit, Wis., to accept the appointment of the American Board of Foreign Missions, as District Secretary for the North-west, to reside in Chicago. The action of the church in reluctantly parting with their beloved minister, and of the Convention by which he was dismissed, are highly complimentary to Mr. Humphrey, and show that he is just the man for the new and responsible post which he is to occupy. The resolutions of the Convention express the highest respect and esteem for Mr. Humphrey, as an able, scholarly, judicious man, and a devoted Christian, affectionately commending him to the confidence of the churches in that important and interesting field, as one every way peculiarly qualified for the work to which he is now called.

ENLARGEMENT.

The Independent Congregational Church, in the pleasant village of Fairport, ten miles east of Rochester, are about to enlarge and improve their house of worship, by an addition of some sixteen feet to its length, and by a Lecture room upon the rear. The people of this pleasant society seem to be taking hold of the enterprise with a good degree of spirit, and intend to effect a substantial and lasting improvement. Success attend them.

FRUIT TREES.

Few, perhaps, realize what an enormous nursery business is carried on in and around Rochester. It is said that three-fifths of all the nursery trade of the United States is transacted in this city; that the orders are greater than ever this year; and that five millions of trees will probably be shipped from this point this Spring, to various parts of the country and to Canada. Extensive as our nurseries are, the demand threatens to be greater than the supply. Those who want fruit trees must send soon, or go without.

REVIVAL IN LEROY.

The blessed work of grace in this place, of which we made mention last week, is thought to be spreading and deepening. It commenced in the Methodist church, under the labors of a most excellent pastor, and has extended to other denominations. Rev. Mr. Ellinwood, ever ready, even beyond his strength, to help in every good word and work, has gone up to spend a few days this week, to preach in the Presbyterian church. It is confidently believed that a large number, especially of the young people, [illegible] owers of life. GENESEE.

Rochester, March 11, 1864.

News of our Churches.

DONATIONS, &c.—*Rev. Henry A. Rossiter* of the First Church Greencastle, Ind., acknowledges through the *Herald*, a donation of $100 from his people.——*Rev. J. Conrad*, of Blue Earth, Minn., tells the *Herald* of a donation visit in that remote region, netting him over $60.——The Church and Congregation in *Augusta, Ill.*, have recently paid their debts of about $800, procured a musical instrument for the Church, added $200 to the salary of their pastor, and have made him a handsome donation.——Within a few months the Church of *South Orange, N. J.*, has discharged its entire indebtedness, contributed about $1,500 to objects of benevolence, made a present of $200 to a pastor, Rev. J. Allen Maxwell, and defrayed the usual church expenses.——The *First Church in South Bergen, New Jersey*, founded 1856, have recently paid an indebtedness of $8,400. They have a good habit of paying the pastor's salary *quarterly in advance.*——*Rev. George Spaulding*, of Tyrone, acknowledges through the *Evangelist*, a donation from his people, which did not at all surprise him, of $126.

MR. JAMES W. COLEMAN was ordained and installed pastor of the church of Darien, Conn., a new Presbyterian enterprise in the border of New England, on Sabbath, March 6th. Rev. F. W. Williams presided, Rev. H. B. Smith, D. D., preached the sermon, Rev. J. Spaulding gave the charge to the pastor, and Rev. J. B. Waterbury, D. D., that to the people.

THE STAMFORD CHURCH, also in Connecticut, has recently lost, by resignation, its pastor, Rev. Dwight K. Bartlett, under circumstances far more honorable to preacher than people, if the following from the *Hartford Religious Press* be correct:

Rev. Mr. Bartlett, of the Presbyterian Church in Stamford, preached his farewell discourse to that people on Sabbath, February 14th. Reason why he left; because secessionism fettered the pulpit. A large number of the church were not in favor of slavery, but a small clique have always contrived to make the church look pro-slavery-ward, and could not stand any other politics in the pulpit than the Union as it was and the Constitution as it is, and the least upholding of the Government possible, and less favor, prayer for, or kindness toward the black man.

THE MERCER STREET CHURCH, N. Y., nobly maintains, as yet, its down town position. From the late annual discourse of the pastor, Rev. R. R. Booth, it appears that $14,000, have been contributed by the congregation to various benevolent causes during the year. This is exclusive of a collection of $1,100, made before the sermon, for the United States Christian Commission. $2,000 have been added to the salary of the pastor, which is paid quarterly in advance.

ORDINATION OF A CHAPLAIN FOR THE CORPS D'AFRIQUE BY THE BUFFALO PRESBYTERY.—An interesting ordination service took place on Monday, March 7, at the La Fayette Street Church, Buffalo. The Buffalo Presbytery, having convened for that purpose solemnly set apart Rev. Benjamin F. Randolph, (colored) for the office of the ministry. Mr. R. has been for some time past the principal of the colored school in this city, and we learn, has been highly esteemed as a teacher. Previous to his employment here, he spent some time as a student at Oberlin. He now proposes to devote himself to a chaplaincy in the Corps D'Afrique, as soon as an opening shall occur, and it was with a view to such work, that the Presbytery conferred his ordination. The invocation, reading of the scriptures and prayer were by Rev. Joel F. Bingham. The ordination sermon, which presented plainly and earnestly the doctrines of the church, was by Rev. Dr. Chester, Moderator of the Presbytery. Dr. Chester put to the candidate the usual constitutional questions. Rev. Dr. Heacock made the ordaining prayer, Rev. Dr. Clarke gave the charge, and Rev. Dr. Smith pronounced the benediction. Among the ministers present and assisting in the service, was Rev. Dr. Stillman, Stated Clerk of the Presbytery. The occasion was one of much interest and solemnity.—*Buffalo Advocate.*

THE NEW CHURCH EDIFICE at New Albany, Ind., Rev. W. H. McCarer pastor, was dedicated with ceremonies [illegible] This is one, according to the New Albany Journal, of the finest public buildings in the State:

The material is brick, handsomely stuccoed; the style composite, Norman prevailing. Its greatest length is about one hundred feet, and its breadth in front of the towers 67 feet and back of the towers, 60 feet. The front of the building is flanked by two towers, respectively 90 and 180 feet high. The basement is elevated some two feet above the level of the ground, with a cellar under nearly the whole building, making it perfectly dry. The basement is divided into six rooms, a lecture room, which will accommodate 450 persons, two Bible Class rooms, an Infant school room, a Parlor and Pastor's study. The main Audience Room, which is reached by four flights of stairs, is 70 by 53 feet, and is designed to seat comfortably about 700 persons. There are 140 pews. The music gallery is self-sustained, having a handsomely curved front of paneled work of white oak, white pine and black walnut. The pulpit recess is a beautiful arch surrounded by elaborate moulding. The platform is elevated only about two feet from the floor, and the pulpit itself is composed of white and slightly shaded marble, the base and crown being darkest, and was the gift of Mr. M. A. Lawrence, of this city. It is a magnificent piece of sculpture, valued at $500. The arched windows are of the richest stained glass, the prevailing colors of which are ruby, purple and blue, which give the whole room an exceedingly gorgeous appearance. The organ, which is one of the finest in the West, we have already described. It was purchased of the celebrated manufacturers, W. B. Simmons & Co., Boston, and cost about eighteen hundred dollars.