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REVIVAL AFFECTIONS.

Certain states of the regenerated heart are understood to be indications and necessary conditions of a revival. It is well to remind ourselves of them, if we may thereby do nothing more than gain a view of our remoteness from such a desirable condition. Let us hope that our readers may also be stirred up to labour more zealously and definitely for a decided and wide-spread movement in behalf of the spiritual interests of men.

1. We first name an awakened consciousness of wandering, of personal deficiency, of spiritual need; a longing after higher degrees of holiness and of nearness to God; a new and exalted estimate of the beauty of holy living; a quickened conscience and a deepened loathing for sin. The Christian pauses and finds the world taking too deep a hold upon his heart, religion slipping into the background, prayer becoming formal, cold and heartless, the love of the Saviour ceasing to command his affections, his gratitude, his service. Something has arrested his attention, afflictions, perhaps; perhaps the conversation of a more devoted Christian, or the deepened spirituality of his pastor's preaching. Then as a mariner who "has been tossed for many days in thick weather, and on an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun to take his latitude and ascertain how far the elements have driven him from his true course."

In humble acknowledgment, in shame and grief for his ingratitude, in bitter remembrance of worldliness, of besetting sin unconquered, of coldness and tardiness in the pursuit of holiness, and with new longings for a higher estimate of all the spiritual facts and capacities of his being, he prostrates himself before God for pardon and favour, and for new supplies of grace which will put him and keep him upon a higher plane of Christian life and duty.

2. Love for souls is a certain and an indispensable mark of a revived state. From a condition of indifference, the revived Christian finds himself roused to a consciousness of solemn and thrilling interests impending in the case of every impenitent sinner. He beholds himself surrounded with perishing souls. Other facts in their condition may be interesting and important; but his eyes are now opened to see their spiritual condition, the contingencies of their immortal existence and their peril as unredeemed men, to be infinitely more important than their highest temporal concerns. His soul is stirred with yearning and anxiety. The deep fountain of Christian charity in his renewed heart is broken up. He sees his family, his friends and neighbors, his fellowmen, smitten with the plague of sin, and going down to destruction. He mourns over the wide-spread and soul destroying indifference which prevails on the subject. Shall such multitudes go down to death without strenuous efforts, self-denials and strong cryings to God on their account? Shall we see men ready and eager by hundreds of thousands to sacrifice business prospects, to abandon home and its comforts and to meet all the perils and hardships of war to save for their fellow-citizens an earthly country—a temporal inheritance—while Christians remain as a body, unmoved, inactive, reluctant to undergo the self-denial necessary in securing for immortal souls a heavenly inheritance, and in diffusing those principles of religion, without which the earthly country, for which so much blood is spilt and suffering undergone, is of little temporal value? The revived Christian's zeal is kindled. With tearful earnestness and importunity not to be denied, he pleads with God for souls. Like John Knox, he is so oppressed and burdened, that he must have his quest or he dies. With tender interest, and irrepressible concern, he labors as he has opportunity for the conversion of men. If he is a preacher of the Gospel, his sermons overflow with the burden of his "heart's desire and prayer to God." The work to be done is great, the interests at stake are vast, the souls that perish are those of his own intimate and dearly-loved circle, the time is short—these are the considerations which have revived his affections, and prepared him to rouse his fellow Christians and the community.

3. Zeal for the glory of God and the extension of his kingdom. Deep as is the source of that love for souls just described, there is a deeper, holier spring of activity. It is much indeed to be awakened to the solemn fact of the worth and jeopardy of the soul, but we need to pass from all lower considerations, to see all things in their relations to the divine glory, and to have all other desires and considerations merged in the supreme desire that God the Father, the Son, and the Holy Spirit, may be honored in the fulfillment of his plan for redeeming a lost world. The truly revived soul ardently longs for the coming of his Kingdom, for the overthrow of his enemies and for the entrance of his all-conquering light and love into every dark heart of man. He wishes every lost sinning one to see the supreme excellence and amazing love of Christ, to be convinced of his complete fitness for his wants, to honor him by trusting the salvation of his soul to his hands, and to praise him here and hereafter forever. He longs for a genuine revival as a display of the divine attributes of power, love, condescension, mercy, in regenerating the soul, in triumphing over the opposition of the stubborn heart, in transforming selfish, carnal, proud natures into temples for the indwelling of the glorious Trinity, and in bringing the rainbow-girdled throne of redeeming grace to the very confines of our fallen world. Revivals teach him to anticipate the glad time when earth's ransomed population shall echo the ascriptions of heaven: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; and when every creature which is in heaven and on the earth and under the earth, and such as are in the sea and all that are in them," shall be heard, "saying: Blessing, and glory, and honor, and power, be unto him that sitteth upon the throne and unto the Lamb forever and ever."

Such are some of the leading affections which presage, attend, and constitute a revival of religion. It becomes us to inquire in what degree, if at all, we share them, and to use every means within our reach to kindle them in our hearts and the hearts of our fellow-Christians. We rejoice to believe that, while no actual revivals can be reported, there are not a few of God's people in whom revival affections are kindled and active at this time. And we may point Christians, who seek for such aids as the history of God's providence in past revivals furnishes, to a recent work called the "HARVEST WORK OF THE HOLY SPIRIT," in which many remarkable and stirring accounts of revivals in Great Britain and this country in the years 1860-'62 are recorded.

INDEPENDENCY RUN MAD.

We see it stated in *The Examiner*, (Baptist,) that in a late meeting of a Baptist Association, a proposal to have an Associational celebration of the Lord's Supper fell through, chiefly on the ground that the communion was to be regarded as a *church* ordinance, and hence it required the authority of a particular church to render its observance proper. It was insisted that the only right way of coming at the object proposed, would be for the church in whose house they were assembled, to appoint a communion, with the understanding that members of the Association might, in the character of individual visiting Christians, be *invited* to participate with them. There was probably too much machinery in this plan to be readily extemporized: at least, the matter was dropped. The correspondent of the *Examiner* severely disapproves the ground taken as over-nice: he might have said whimsical.

CRUELTY OF REBEL AUTHORITIES, TO PRISONERS OF WAR.

There are some things spoken of as sufficient to open the eyes of the blind and to unstop the ears of the deaf. They are overwhelming FACTS, before which the most inveterate prejudices and the most cherished judgments must go down, and which no amount of influence can keep from passing into the body of history and the settled convictions of mankind. Such is the story of the massacre of St. Bartholomew, the persecution of the Huguenots, Albigenses and Waldenses, of Spanish Protestants by Philip, and of Dutch Protestants by Alva. No amount of whitewashing can hide the true tint of the scarlet whore, can make a merciful man out of Nero, or Herod the Great, a good man out of Judas, a just man out of Pilate, or a martyr out of Pharaoh. Certain developments are being made in this war which will set a brand as ineffaceable and as infamous as any of these, upon the character of the rebellion. An example of inhumanity as conspicuous as any the world has ever seen will pass into history in connection with its name. It will stand beside the Inquisition and the Sepoy rebellion, and the page on which its barbarities are written will be hurried over, like theirs, with a shudder.

It is indeed possible, by subtle reasoning, to shake somewhat the grounds of belief in some of the enormities referred to as recorded in history; and in the absence of the specific testimony of eyewitnesses, we are obliged to depend upon the general verdict of cotemporaries. But the Commissions of Inquiry appointed by the Government and by the Sanitary Commission, have put the whole matter of rebel barbarity upon a footing as satisfactory as any court of justice could require, in a case of life or death. While the documents which they have issued endure, no mind capable of receiving testimony will be able to hesitate a moment as to the reality of the lamentable and shameful facts.

We have before us the thick pamphlet, issued from the *Living Age* office, which contains the narrative and sworn testimony collected by the agents of the Sanitary Commission upon the privations and sufferings of U. S. officers and soldiers, while prisoners of war in the hands of the rebel authorities. We hope our countrymen will read it. They ought to know the diabolical intensity and malignity of the spirit with which they are contending. They ought to be instructed into what depths of inhumanity an unjustifiable rebellion—a proslavery mania stimulated to open war—can plunge their former fellow-citizens, how it can unman and brutalize the most chivalric and polished of people. They ought to understand the measure of suffering, worse than wounding, maiming and death, which their noble citizen soldiers are enduring for their sake. They should have deeply wrought into their souls a sense of the duty laid upon them, as ministers of justice and of God, bearing not the sword in vain, to crush such iniquities, and to make the punishment as broad, as signal and as conspicuous as the crime. It would indeed be a fresh crime, to be, in the slightest degree, indifferent to such crimes or lukewarm as to their punishment. The deepest perils must environ a people who can calmly frame their policy to conciliate the authors of such enormities. The very foundations of morality and of justice must be undermined where this can occur.

We cannot even epitonize the details of these harrowing recitals. Every paragraph of the Narrative seems burdened with some fresh horror. First, the captives are systematically robbed, even of necessary articles of clothing. They are packed away in their prison houses like the miserable cargo of a slave-ship amid indescribable accumulations of uncleanness. They are wantonly shot down in their defenceless and pitiable condition, for the sport of their brutal guards. They are deliberately starved and suffered to pine away with hunger and cold—a slow torture, which even the Indians, with all their refinements of cruelty, did not inflict on their victims. The succour sent by their friends in the North, is plundered from them, or piled up in the sight, but beyond the reach of the famished men, thus putting them in the hell of the ancient mythology and inflicting on them the pangs of Tantalus. Dogs, rats, bones, cast-away refuse, were eagerly seized by these famine-stricken men for food. Some were thrust into green and slimy dungeons, so full that all were obliged to stand all night. Loathsomeness, vermin, cold and hunger, hospitals scarcely equal to good hog-pens, swept them away by hundreds. Even the bodies of those who fell victims to these cruelties, were suffered to be partly devoured by hogs, dogs, and rats. And preparations were actually made to blow up the Richmond prisons, with all their inmates, in the event of the capture of the city by our forces. And as for those who escaped alive and were returned exchanged to the North, language fails to describe their pitiable, emaciated, loathsome condition; some idiotic, some imbecile, many dying, many requiring months of cleansing to restore the functions of the skin, some partially blind, deaf and dumb, some maimed from frost, and all ravenous beyond expression for food. They were not the victims of disease, but of systematic starvation, of overcrowding, of confinement in foul abodes, and of exposure like beasts to all the changes of the seasons and the atmosphere.

And all these sufferings befel them at the hands of an enemy who was able to feed, clothe, nurse and give adequate medical attention to his own army, and who could plead no act of our Government towards his own men in our hands, as a justification. Thus far every statement is proved beyond possibility of doubt. "Tens of thousands of helpless men have been and are now being disabled and destroyed by a process as certain as poison, and as cruel as the torture or burning at the stake, because nearly as agonizing and more prolonged. This spectacle is daily beheld and allowed by the rebel government." And what is the crushing and inevitable inference? That these sufferings "were designedly inflicted upon them by the authority of the rebel government." The commission see no possible alternative, much as they desired to avoid the conclusion.

The race of men who under the debasing influence of slavery have become capable of such unspeakable cruelties, and who are so unconscious of their criminality as to appeal to Heaven and to mankind in justification of their cause, cannot be tolerated by the advancing civilization of the world, any more than the cruel and crafty red-man of the forest. They will not reform; they will not accept offers of peace. God in his justice will suffer them to harden their hearts like Pharaoh and will consign them to Pharaoh's doom. The South will persist, will again and again rally and fill up the ranks of her shattered armies, will be suffered to gather courage from partial defeats and repulses of the North, will in fine prolong the war sufficiently to secure the sweeping of her cruel and relentless population from the face of the earth.*

* Just as we lift our pen from the paper, we hear of our Government purchasing flour for the rebel prisoners at Fort Delaware, of a quality commanding the price by the thousand barrels of $12,50 per barrel. That will do as a specimen of our mode of treatment of our captured enemies.

A DILEMMA.

We notice since the results of the late election have been declared, decided manifestations of rejoicing in some quarters, where, before and on the day itself, there was a disposition to underrate the magnitude of the questions at issue. Especially is the victory welcomed as a triumph of anti-slavery principles,—as a proof that the election has settled the fate of slavery, securing the enforcement of the emancipation proclamation, and the passage of the amendment to the constitution providing for the abolition of slavery throughout the land.

The fair inference from these exclamations of joy is, that, had the election resulted differently, slavery would have been safe, the proclamation would have been withdrawn and the amendment would not have carried. The rejoicing parties must have believed these to be the alternatives. Why, then, did they not say so plainly during the campaign? If all that the best part of the Christian Church in this country for fifty years has been striving to reach was, on the 8th of November, in jeopardy; if the moral gains of three years of terrible war were on the point of being thrown away; if our attitude before the civilized world would have been degraded by a different result, and if Christian and anti-slavery journalists knew and felt this, how, in the name of religion and humanity, could they put their hands on their mouths and meekly withdraw from the contest as "political" only? How dash the enthusiasm of earnest workers for the right, by plain intimations that the contest was not vital—that the dangers were exaggerated? If they felt so cool that they could counsel moderation, why rejoice now? If the contest was only a strife between parties, if there was no essential difference between the candidates calling upon religious journals and advocates of human rights to take sides, if either party was sufficiently patriotic to be safely entrusted with the reins of power, why emphasize the vote as an unalterable decision in favor of national unity, why hail it with joy and "amens" as sealing the fate of Slavery? The dilemma is inevitable and awkward. We are sorry to see any respectable journals so entangled.

No doubt their joy is sincere. But how much greater and purer would it be if they could look back upon a record of faithful labors, freely, boldly heartily given to promote the cause, and could feel that they, as journalists, had honored their calling, by contributing what lay in their power, to bring to pass a triumph so glorious and blessed in an hour so critical to the country, and to the best interests of man!

PRESENT CONDITION OF THE EDUCATION CAUSE.

The difficulties in past years attending the inauguration of a scheme for increasing the ministry throughout our entire Church, are all happily removed, and the whole body now stands pledged to co-operate in a wise, effective and uniform plan, which is calculated to increase the spirituality and efficiency of the Church in general, at the same time that it will awaken interest, prayer, activity and liberality, in behalf of the Education cause. Ministers and Elders should understand this and other schemes of our Church, as certainly as the officers of the army should know the first principles of military science. A brief exposition of it is contained in the last Annual Report of the Permanent Committee on Education to the General Assembly, which has been widely distributed by mail, and which is earnestly commended to their attention. The General Assembly has inaugurated no plans which are not essential to the discharge of its responsibilities, and each one in its proper place and proportion has strong claims to fair consideration and loyal support.

The first and great need of this cause is an increase in the right kind of young men. If proper care be taken, according to the plan, in their selection, there is no danger of securing too large a number. Every young man in the Church, whether self-supporting or dependent, who ought to preach the Gospel, should be sought out, instructed and encouraged to do so; and such as need pecuniary assistance in pursuing their studies, should have it furnished them. This shows the propriety and necessity of a compliance with the General Assembly's recommendation, that at least once every year this subject shall be suitably presented from the pulpit *to every congregation*, and a contribution be taken in behalf of the cause. While such contributions will gather a multitude of smaller sums, there will be still room left for individuals who have the ability to establish either temporary or permanent scholarships in the charge of the Permanent Committee.

The number of young men receiving assistance from the General Assembly's Education Fund at present is about ninety—the same as last year; and is considerably smaller than it would have been but for the strong call upon the youth of the country to enter the army in the present crisis. About fifty of them are in theological seminaries, and the remainder mostly in colleges. The appropriations have been advanced twenty per cent. by order of the last Assembly, and now are: To students in theological seminaries, $144; in colleges, $120; in academies, $90 per annum. They are yet too low to afford the desired aid in such times as these. A necessity is thus created that the churches hitherto contributing shall show increased liberality, and that a much larger number than have yet done so shall contribute. Why should it be thought impossible that as a general rule an annual contribution should be made by each congregation for this and the other causes, the management of which has been undertaken by our General Assembly? On no other system can the activity and resources of the Church be self-developed; on this there will be a sufficiency ample for all our wants; and only when this is done will the duty and privilege of the Church as a great missionary body be fulfilled.

The first appropriation for this year has been paid; the remaining ones will be due about the first of January, March and May. These days come close together, and as they will require the frequent and large disbursement of funds from the treasury, they will make an imperative demand for a constant increase. The ecclesiastical year closes the first of May next. Whatever is done after that day will go to the credit of next year. All who propose to do anything in the way of contribution the present year, must do it before that time; and it is desirable that contributions should be taken at the earliest convenient day, and *promptly forwarded*. Let no church or individual refrain from giving because their contribution must be small. It is those who *do give*, and *give cheerfully*, that the Lord loves; not those who through false pride or any other reason refuse to give. "A man is accepted according to what he hath, and not according to what he hath not."

Contributions should be sent directly to J. W. Benedict, Treasurer, 128 Broadway, New York; or when it may be more safe and convenient, they may be forwarded to him through either of the following correspondents of the Committee: Rev. E. A. Huntington, Auburn, N. Y.; Rev. George E. Day, Walnut Hills, Ohio; and Rev. Charles Brown, Presbyterian House, Philadelpeia.

T. A. MILLS,
General Secretary of Education.

PRESBYTERIAN ROOMS,
New York, Dec. 1st, 1864.

CORRECTED STATEMENT.

The following is from *The Presbyterian Standard* of week before last:

"The *American Presbyterian* in an article on this subject, says, 'we are told that at the late meeting of the Synod of Philadelphia, (O. S.) a proposal for a friendly convention of members of the two branches in this region to forward the cause, failed, but that resolutions expressive of kindly feeling towards it were cordially adopted.' We fear this statement may not make a fair impression. We had the honor of introducing the 'proposal,' and we think it but just to say that it was not voted on. After a long discussion in which very few favored the negative side, the Rev. Dr. Edwards, who at first favored the original proposition, submitted a modified paper with a view of producing harmony of views, which with an amendment offered by the Rev. Dr. Breed, for the same purpose, was adopted with very great unanimity. The 'proposal,' we think was made to give place to its substitute, not so much from any objection on the part of any considerable number to the object at which it aimed, as from doubt of the expediency of the proposed convention, especially at this time."

DEATH OF A MINISTER AND EDITOR.

Rev. Isaac N. McKinney, of the O. S. Presbyterian Church, died at Sewickly, Pa, on the 20th ult., in the thirty-seventh year of his age. He was the son of the venerable and widely known Rev. Dr. McKinney, and had, of late years, been associated editorially with his father, first in the editorship of the *Presbyterian Banner*, and since, of the *Family Treasure*. He had previously filled the chair of the Professorship of Latin in Jefferson College in this State. We record this event with sadness, and offer to the bereaved father sincere sympathy. Few journals reach us which are editorially better sustained than "the *Family Treasure*."

REV. DR. BUTLER, of Walnut Street Church, West Philadelphia, will repeat, on Sunday evening next, his Thanksgiving Sermon; subject: "God's Purpose and Providence our Pledge of Perpetuity."

The next Union Prayer-meeting of our churches will be held in the First Church, Kensington, Rev. Wm. T. Eva's. Access by the red cars on Second street.