ANNUM, in advance.

ul, in calm Aimightiness, the Lord reigneth; let the earth

God is good. Something higher than the American

flough hath cultured the harvests; something sharper than the American axe hath hewn down the forests; something heavier than the American hammer built

ever and ever that our institutions shall be snatched from

ness; but when you are seated at the table, and merry vices are hushed, and your heads are bowed for the blessing. "Oh, give thanks unto the Lord, for he is good, for his mercy endureth forever."

SERMON BY DR. WILLIAM MORRIS.

A discourse of characteristic power was preached yes-

terday morning at the Assembly Buildings, Tenth and

Orestrut streets, from the passage of Scripture con.

tained in 1st Timothy, ii, 1-8, of which the following

The twelve apostles were "ambayeadors for Obrist"

They received their commission from the risen Lord; and

their credentials on the day of Pentecest. Paul was the embassador extraordinary for Ohrist and His apostle to the Gentiles. He received his commission from the glori-

fied Lord; and his credentials were the same as those which attested the commission of the twelve.

Inspired by the Holy Spirit-and with the close of his

own ministry in view.—Paul gave written instructions to Timothy the evangelist. These were for his guidanes in teaching the saints; and of there, the passage just read is a part. The relations of the passage are manifold.

I. The natural relations of all men towards God are involved. At first the relations in which God was known were those of Creator and moral Ruler. After the fixed, He was known in the additional relationship of the "Preserver of men." When Noah hed offered sacrifice, God premised that the waters of a deluge should no more go over the earth; and that, "while the earth remains, seed time and harvest, and cold and heat, and aummer and winter, and day and night, shall not cease." The token of that covenant is the rainbow—the hieroglyphic pledge of the faithfulness of God to the absolute promise He had made.

The natural relations of man towards God include.

He had made.

The natural relations of man towards God include certain particulars: Men as the creatures and the preserved creatures of God; the subjects of His moral government, and the recipients of his providential mercies;

ithout any deserving, and without the capability of

and fruitful seasons. They glori in their resources, and, in affect, assert that *Power* is God. In affect, they say, with *Pharach*, "My river is mine own;" and, with Nebuchadnezzer, "Is not this great Babylon that *I* have

built for the house of the kingdom and for the glory of my mejesty?" All this was, from the beginning, known to God.

known to God.

In the ordered ways of His moral government, and in substruction to the purpose of His grace, God has given all dominion over the nations to His son, Jesus Christ. He is Lord of all." Jesus Christ is King. He has not yet asserted His right to reign, but He will do so in due time. He will take the kingdom. The world does not like to retain God in acknowledgment.

2d. Therefore, God has constituted his saints and sony the priesthood of this lower creation. All true Uhristians are priests—God's priesthood." a troyal priesthood." To deny this, and assert a class priesthood instead, is virtually to deny the priest-

a class priesthood instead, is virtually to deny the priest-hood of Jesus, the Bon of God, the High Priest of his saints, whom He has made "priests unto His God and

All true believers in Jesus, "the Christ, the Son of the

SERMON BY REV. T. J. SHEPPARD.

The two congregations worshiping in the Ruttonwood-

street (N. S.) Presbyterian Church, below Sixth, and the

Central Church, on Coates street below Fourth, united

vesterday morning at the latter edifice to observe the

day, the sermon being preached by the pastor of the fermer, Rev. T. J. Sheppard. There was a large congrega-

tion in attendance, and the sermon was listened to with

intense interest throughout. The Rev. James Y. Mit-

chell, pastor of this church, was also in the pulpit, and

to The text of the discourse was Acts xxii., 23—29—the successful appeal of Paul to Roman nationality for protection from the suffering and shame of scourging. Upon this incident in the life of Paul the preacher based a

this indicent in the life of Fair the presence based a discussion of our country's nationality as a ground of thanksgiving. He defined nationality as the spirit or life of a nation; the sentiment which binds the many together and makes them one; the feeling of common interest and common sympathy which takes form in com-

mon institutions. He showed this nationality is properly

mon institutions. He showed this nationality is properly ours: first, from the war of Independence; next, from the political institutions which, after the close of the war of Independence, the people, from New Hampelire to Georgis, framed; and next, from the still fragram memories of those great men who achieved our independence and framed our institutions. Under this last point of the argument he adverted to the formulable estimate to dashow restimations.

esy when colonial dependence was the own off. The third benefit, the resistance which nationality offers to

disining ation and decay, was illustrated by the domon-trations which the millions of loyal ones are now making

in orposition to the nation's death or dismemberment.

took a part in the exercises.

WINKSGIVING DAY. the Day was Observed in this City.

KE SERVICES IN THE VARIOUS CHURCHES. inapt for times like these. But the whole universe is not ont of joint. The same fountains gush out from the rock to slake the waylarer's thirst, and pour dawn through squeducts to cool the throat of cities. The same sky overspans us, bright with flocks of fleety clouds straying on heavenly pastures, and the night stands its sentiael ators on the outskirts of heaven—to advanced pickets of a lost which no man can number. The winds are laden with balm and health, and "tempered to the shorn lame." The corn of full shocks it bessing up from the highly and the property of the standard of the promite highly and the property of the standard of the standard of the property of the standard of the stand olls by Revs. Messrs. Hutter, Crowell, mulbers, Eddy, Sutphen, Seiss, Board-Newton, Carden, Barnes, J. W. akson, Matlack, Wylie, Darling, and hers-Scenes at the Hospitals, on the

a nest which he mad can dimber the without and all shocks is tessing up from the hucking pegs, and the sheaf binders are singing "Harvest Home" Hote for the head, coats for the back, shoes for the feet, mufflers for the neck, staves for tottering limbs, and glasses for failing sight, and easy beds when eur limbs ache, and good doctors to take care of us when we are slok, and friends to laugh with us when we laugh and cry with us when we cry, and a whole world packed ull of joy from the deepest cavern all the way up to the farthest star. The country has not utterly gone to ruin. There has been no recossion of the seasons. The Apalachical and the Arkansas are not in battle with the Hudson and Androtcoggin. There is no war between the Bue Mountains and the Adirouded. The same waters which wash the Chio wheat fields go down to help grow the storms go anywhere without flag of truce. Thus the nere was something so hearty and universal he observance of our Thanksgiving Day that not but be remembered for years to come. Not is Pennsylvania, but in nearly every loyal the people of this Republic united to give he to (lod and honor to his name. The depresshet of war seemed only to sharpen and intenthe general feeling of devotion and good will of our citizens. The weather was exceedingly aland pleasant—a fair type of a beautiful Noday. There were very few clouds and a The storms go anywhere without flag of truce. Thus the most of the country is at peace, and while short lived perishable men jostle each other in combat the mountains, and the rivers, and the lakes are loyal; and, over d al of sunshine. In the morning the streets alled with crowds of devout church-goers, and At afternoon by gay and merry throngs of men, and children. Chestaut street seemed to hiorbed the combined population of Philaand our Quaker City, in prim and dainty noured along that highway a ceaseless, lively something heavier than the American hammer built the cities. He who walked Generaret hath traversed our lakes. He who helped Simon Peter with his net hath blessed our fisheries. He who plucked the ears of corn, rubbling them in his hands, hath helped gather our hervests. He who planned Jerusalem hath helped build our cities. He who tarried at Bethany hath set all around about us the villages. Not a ship's keel but he helped set it, or a wheel's tire but he helped rorge it, or a buck wheat's blosso a but he grew it, or a robin's wing but he tinged it.

hall of our churches there were large congrearembled to take part in the customary The various ministers seemed to be inthe the great theme of loyalty and nationthe addresses of the men of God were house interspersed with noble and patriotic it, or a buckwheat's blosso a but he grew it, or a robin's wing but he tinged it.

Let us be hopeful. You have heard the tramp of a mighty host. From the granite hills of New England they came down an avalanche of strength and heroism. The West has flamed with enthusiasm like their own prairies when autumnal fires blaze over them, and twenty millions of men, with their right arm lifted to heaven, have sworn in the nane of Him that liveth forever, have sworn in the nane of Him that liveth forever aver and near that our institutions shall be not the feet wimen's. The theatres were also largely ataded, and thousands enjoyed themselves with e drana. We give in our paper, to-day, a fair roit of what was done yesterday by our citizens saids celebrating our Thanksgiving Day, and think it is a cause for congratulation among people that there exists such a noble spirit of puty with our country and veneration for

ever and ever that our institutions shall be anatched from under the hoofs and gue carriages of insurrection. Starry fleg! Glorious flag! Dear old flag! God be praised that we have a Burnside and a Banks, a Heintzelman and a Heoker to carry it. Forward may it march, and high may it wave, long after the rebellion, and insurrection, and demagogulam, and fanaticiem, and slevery have gone down in flat ruin, as though all the thrones of hell had fallen in one wild orash!

Go home now to your sumptuous repasts. And, oh! as you gather your families together, if there be one absent from you, and absent from earth, a chilliah voice, that was most gladsome last Thanksgiving day; or if you miss a father or mother from the circle, who always rejoiced over their children and grandchildren on such festal days, contest the sorrow keep you from thankfulness; but when you are seated at the table, and merry be soldiers had a morry time. Their friends strerybody is a soldier's friend) took a special min ministering to their enjoyment. At all maspitals kind ladies overwhelmed them with and delicate food, and the number of turand chickens, not to speak of accompanying tutats, which were sacrificed to martial apis he wond any moderate effort of the ima-The firemen drove them around town in thinks and many, a private citizen gave the min of his chariot to wounded and convastrairiors. Altogether, they had a gay and of the, and they found in Phanksgiving a Delivered at the Assembly Baildings, Tenth and Chestnut streets. ward for the toils and privations of the the field, and the hospital.

ERMON BY REV. E. W. HUTTER, nd in the New-street Lutheran Church, & New sireet Luiheran Church, the pastor, Rev. Farran, preached to a numerous and appreciative . His theme was the appropriate one of " Howe and Home Duties." The text was taken from the sting clause of St. Luke, 24th chapter, 47th verse

"Beginning at Jerusalem." harreed a peaker commenced his discourse by rethat the specific arrangement for the inaugurathat the spectrum arrangement for the inaughra-he Corpil concine in the Jowish metropolis, was manualess now accidental. Various reasons estigated for it, every one of which might (urnish to the mind of the Sevicus. The one most largely & A complision, so vast and so comprehensive pi with such a sublime grandeur, involving as it auggisare movement on distant peoples and terri-ques succeptible of perversion. It might lead to a giff the equally important and equally imperative on rising on the disciples nearer home, among thirdrid and people. The exuberant zoal of tablitians hence needed to be kept within the dissing in , o interpreted as to lead to a sub-addite natural affections it is misinterpreted, and verbment, and the recipients of his providential mercies; without any deserving, and without the capability of making any return. Out of the natural relations of men towards God certain moral obligations arise. Apart from all reference to grace, salvation, and eternal life, all men ought to confess to God their sinfalness, and their need of His mercies. All men ought to ask God for the bounties of His hand, which He has promised, and receive the supplies of His providence with a sense of maker thinks, and the rain; for fruifful sessous; for every form of the munificence of God; and for the preservation which His power affords. All this, and much more, all men ought to do. But this is what mankind does not. They do not giorify God, as God; neither are they thankful. Practical atheirm has "ruled the ascendant," from the days of the tower in Shinar to the present time.

Man's natural relations to God include the bounden duty of the nations, as such, to confess God and to glority Him. Hings and Presidente, and "all who are in authority," ought to confess and honer God; subjects and citizens ought to do the same. The nations, as such, ought to confess their injusties, and the bountful mercy of God, and His protective power, and, especially, His sovereign rule. But this the nations have not done. They have rather assumed a right to sunshine and rain and fruitful seasons. They glor; in their resources, and, in first expectations.

sad comprehensive principle of home feeling. this, it was not necessary to asce: a on migh, not so nd into the deep, or to prosecute pilgrimages to eal of the see. If we would but open our eyes, we iddictive that our blessings lie scattered in thick thailful promision at our very doors. The outgushifthed rivers of thanksgiving should go forth, but such thous rake their rise. This processes was to our bodies, with their curiinterior them of their strength. Others have safety experience. Their bodies were either distributed their kindred dust, or else bearing the sortishment. Munisle of rayaging disease and despitating this connection the preservation of the ments desiren, nor of humanity, had been obliged to competent to choose and pursue the vari-In plat introduced was that of the Family. circle of so many endearments, nay, etitie, and the are, were stated not to be more were stated not to be more work for just the appeals and thister. The audience was exhorted to God that the just have homes—houses to dwell in—her had not been consumed by fire, nor devastated told, nor the constant of the

eds, nor hraded by hossile feet. They should bed that they were not wandering exites, but a that own babitations, and many of them ban-dairs!) numptuous boards, and slept nightly on they have been greeted constantly as all wellows. stated sense. Whatever else of comfort and the had been taken away, our religious instituand God's statutes were still their song their cligrimage. Despite all hindrances gwouths had seen the banners of King Im hid forward in triumph. The prospects of some congregation were adverted to as de-The thankfulners, on account of the pros-

Father."
All true believers in Jesus, "the Christ, the Son of the living God"—true God and real man, in one person forever—are priests by divine right. They are therefore to offer supplications, prayers, and thanksgivings, for kings (chief magistrates), and all who are in authority, and for all men. God will be acknowledged on the earth. Therefore He has ordsined His priesthood, and their priestly relations and service. Priests are "ordained for men." The priesthood of the saints is heavenly; but they have an earthly history. They are pilgrims on earth, as Jesus was. While here, they are commanded of God to be subject to civil government. They are to be thus subject, on the principle that "the existing authorities are ordained of God." Their temporal subjection to civil authority is involved in their heavenly priesthood. Sedition, insurrection, treason, rebellion, on the part of a Christian, would be a great and daring sin against God. No Christian, knowing his priestly standing, and exercising its functions, could be a rebel against "the ordinance of G.d"—civil government. He could not pray, as God's priest, for all who are in authority, and at the same time reb lagainst the existing authorities; and he could not refuse, thus, to pray, without discobering God, and virtually discoming his heavenly standing and priesthood. Civil rulers have no right to command the children of God and servants of Christ to pray for them, and for the suppert and maintenance of the civil government. That would be a usurpation on their part. But it would be a great sin and shame to a Christian to furnish a pretext, on the part of civil rulers, for such a daring usurpation of the rights of God.

3 The spiritual and the temporal objects to be sought 18:8, and singular exemption from epide three we had once enjoyed light and peace, law darkness and trouble. The speaker his convictions, that the war, with all the action of the convictions was judgment from God upon the anounding wickedness of its inhabipiules never present war in a different siled to perceive in it the bronzed ter refined to proceed in it the produced terselect Omolypotence, we would have to be
ind to its most emphatic inculcations. But
dark count, he said, there was a silver linelinged the cheering consciousness that the
it of our seeking—that we had implored
nost upon bended knees, to spare the nation
until miserialed and informatic acalety. annou almost at our door-sills. Our own a Penn, a Franklin, a Bittenhouse, and a cherish with filial love. But we never had, only, in contravention of all logic and to become the nation's hold and bloody ern Ti use had sought to beleaguer this besiden, and no alternative had been left at but to best them back. To us, Mr. H. bgs the consolation, worth more than a that we have not sent forth our sons hany errand of hate, or lust, or conquest terrible as they had been, we were self righteous phariseeism, but as a inre period of our history, would

on the perfect equity of Jehovah's moral Roman maxim, "Never despair of the ivis'on, "Home Duties," was now taken of Roanoke, was quoted, who, when buye to the cause of the Greeks, then there, replied, "Madem, the Greeks are il indes, the Scriptures told us, that its but for his own hath depied the faith, then he infidel." Not that he would discount the second of the seco send the Gospel to unevangelized naw, we had our hands very full a faith cer for the agitation was greatest, if G at had preserved our bodies, we him the him, a Kving sacrifice. If our d been preserved, they should he

d become the parricides of Liberty

lamilies, then should our study be to me? If God had prospered our in-pundance we should communicate to ur ministry to the sick and wounded ever weary, deeming no sacrifice of or means, in their behalf, too great. was exhorted, to the duties of good the virtues of the patriot and the worst enemies we have to fear are notilery, but luxury, venality, idia These were sure, in the end, to igor, disgrace the

point of the argument he adverted to the formidable attempt to destroy nationality now
making, but contended that they who make the
attempt and they who resist it hold in equal revarence
the rames of Franklin, Adams, Hamilton, Hancack,
Jefferson Madison, Morris, Carroll, Trumbull, Butlicge, and, peerless above all, Weshington. He expressed his conviction that there were few men, in all
the land—South, North, East, West—who would not
recite with equal enthusiasm the story of sur revolutionary struggle, and who would not claim with equal
pride the glory of descent from that brave generation
which made our revolutionary struggle a magnificent
success. He argued from all that a genuine sentiment
of rationality is the common sentiment of the whole land
The preacher then passed to a specification of the nositive berefit of nationality. The first benefit, protection,
was illustrated by the case of Korsia, the Hungarian reingree. The second benefit, the stimulus which nationality gives to a nation's growth and greatness, was
illustrated by our country's history, since the memorable
any when colonial depondence was the own off. The MOABY RAY, T. DE WITT TALMAGE, the Second Reformed Dutch

Seventh street, above Brown. tance with time honored usage, the three Ro hehrenes of this city united in their thanks-Res. The reamon was preached in the Second et description, Seventh street, above listich if og the hear of their swords that worker encouraged the gold

he that worketh with the hammer, him that

14 . They that handle the pen of the

The preacher announced as his subject, "The conquests of the American plough, hammer, and pen"

Under these heads he discussed the agricultural, mechanical, and literary interests of the country.

The list benefit specified, the imperative demand which nationality makes for union, was illustrated by a number of considerations bearing on the point, that two confederacies would not cease working with two, but would go on until the two were twenty, and while we pray and while we start. "Let us make a Forsien Powers. In this companion, he quoted the chanical, and literary interests of the country.

Thanksgiving Day has come! Give us a full organ today. Pull out all the glad-stops, and while we preach, and while we pray, and while we sing, "Let us make a joyful noise unto the Bock of our Saivation." Gather your families together. Though other days be robbed o it, let your table to-day look like banqueting, and longabent boys come home to the fatted call. Let the children be apparelled in their best robes, and crown all the vases with garlands. In the morning, let the temples of God ring with Hosannah, and all your homes at night be filled with congratulation, laughter, and song. Turn on all the lights...bracket, and chandeller, and candulabra. Throw another armfull on the hearth, and let the fire blaze up right cheerily. Thanksgiving Day has come!

Many think the proclamation for Thanksgiving inapt for times like these. But the whole universe is not out of joint. The same fountains gush out from the rock and that discordant States would tail an easy prey to Foreign Powers. In this connection, he quoted the striking words of Mr. Codden, of the British Parliament, in a late speech to his constituents. The conclusion was the utterance of a strong conviction that the Nation

would live and not die. SERMON BY REV. J. M. CROWELL, Delivered in the Penn Square (0. S.) Presby-terian Church, Broad st., above Chestnut. Text — Ephesians, \$1, 20.—" Giving thanks always, for all things, unto God the father, in the name of our Lord Jesus Obrist."

THE RETURN.—This annual occasion of Thanksolving God for the blessings and mercies of the year, finds us still under the shadow of dark and threatening clouds. As the long and weary months have been rolling on, there has been growing upon the minds of the community at large the feeling of disaster and distress. Already have the people been gathered for the penitent confession of sin, and for the humble acknowledgment of the hand of God in judgment, but the troubles that brought them together are still upon them; the same dangers threaten, and the same perplexities yet surround our troubled

It is not to be wondered at, therefore, that as the re-

It is not to be wondered at, therefore, that as the result of this long abiding calamity, the sentiment has been gradually setting down into the minds of many, that there is but sittle call for thankfulness to-day, in the midst of the evils which encompass us. The fealing of some is that the dirgo of lamentation, and the sigh of fasting, and the subdued strains of melanchely, are more in keeping on this day than the jubilant songs of our gratitude or the glad voices of our praise. But the Word of God gives no sanction to such a thought as this. The injunction of the text prescribes, directly, that the giving of thanks shall be a part of the daily life. Anticipating the fact in human history, that its experience is varied with alternate joy and grief, it then gives the specific direction that in all, and through all, there shall be the giving of thanks to God. How wide-aweeping is the language: "Giving thanks always, for all things." Thankful all the time, and thankful for all events!

It is to this Scriptural sentiment that I wish now to call attention, as we are met in the house of God for thanksgiving. I would not dwell upon the calamities that are upon us. Alas! the eye of every one sees enough, and the ear of every one hears enough, and the imagination of every one conceives enough, of the we and bloodshed that have filled our land. Eather would I inculcate the simple practical Scriptural duty of seeking after a subdued and thankful spirit, even in these days of gloom. Bather would I urge upon your notice the injunction of Paul, in the text: "Giving thanks always, unto God and the Father, in the name of our Lord Jesus Christ." Observe, then.

I. The reas ns for thankgiving, which are afforded even now; and, even now; and,
II The desirableness of having the thankful spirit

HIThe desirableness of having the thankful spirit which the text evidins.

As to the occasions for thankfulness, let us notice:

1. That the evit which we deplore are the direct result of human sin and infirmity God has led us, as a people, irom our earliest history, by a good, kind hand, giving us the virgin toll of this new continent, when the old world was sinking into feebleness, and granting us a pure Christiarity, and a system of government framed under the light of divine revelation. And yet, in re urn, we have only abused this divine Rindness. Our very prosperity has bred our ruption, and its deleterious effects are felt through our whole national system.

** ** ** We are not, however, to blame God for this; and, there-We are not, however, to blame God for this; and, therefore, even in the midst of our terrible national strife, we have reason to give thanks to God.

2. Then, on the other hand, when we turn to the immediate gifts of God's great bounty we find that they have been poured down profusely upon us: Let us not fail to count cur blessings, even in our frowning day. Just as the sun is more beautiful when he giancis upon Just as the sun is more beautiful when he giaucts upon us from cut the clouds of the wintry day, and just as the stars gleam in brilliant glory amidst the darkness that cover all the earth, so the mercies which have come directly to us from God, should appear to us in a radiance of beauty only made the brighter by the darkness which we dread.

(a) How wonderfully, for example, have our perconsistency wonderfully, for example, have our per-fonsi comforts been preserved to us amidt all our national turmoil! Are we not less stung and wounded to-dey, by these calamities, than we feared two years ago we would be? It is true the air has been laden with the grouns of the dying and the cries of the wounded. The groans of the dying and the cries of the wounded. The roar of cannon, the bursting of shells, the haif of bullets, and the clash of steel, there have all been heard, but we have heard in them only the voice of divine retribution for human sir, while all the time, calmly, peacefully, steadily, God's golden harvosts have been ripening. The tramp of armed men has shaken the trembling land; but silentily and with a steadtast majesty of glorious munificance Nature has brought her yearly tribute with an overlavish hand to stock and crowd the barns and gransries of undeserving man:

(b) Then again: afar from the scenes of bloody war God has evoked the beautiful spirit of benevolence, and started the tenderest sympathies of our nature in behalf of the brave and generous men who have been brought to our doors diseased and wounded, to be comforted, and healed, and helped towards Heaven. of the brave and generous men who have been brought to our doors diseased and wounded, to be comforted, and healed, and helped towards Heaven.

(c) And can any one fail to appreciate with gratitude the illustrations which have been afforded, even in this melarcholy war, of the most generous spirit of self-scolfice among the tens of thousands who have gone away to suffering and to death? Ah! what multitudes of crave young heroes lie buried to day in obscure and distant graves, where no loving friends can ever go to plant a flower or to shed a tear! And in the ranks of the private soldier, as well as among officers of every grade, there have been examples of noble endurance such as the angels would admire, though the world should never know it. The pure spirit of patrictic devotion which has been manifested is certainly an exhibition of the better ide of our nature for which we may be thankful.

(d.) Resides this, has there not been a tendency in all these calamities driving us nearer to God's throne, as the only one that can help us? Has He not been teaching us lessons which we should recognize as meant to do us go of? Just as in the case of the commercial disasters of 1857 and '58. may it not be possible that our whole nation is swept by the earthquaks, and the storm, and the fire, only that we may hear God's still small voice coming after it? Oh, may it not be that He is now in His mysterious providere copening a new entrance for His truth, and new pales of power for His spirit, so that we may be blest—in a different way, indeed, but blest for all; so that out of the cloud, and the smoke, and the din of the struggle there may result a series of blessings which shall sanctify us all.

(e) And who shall estimate the countless mercies of struggle there may result a series of blessings which shall sanctify us all.

(c) And who shall estimate the countless mercies of our household and daily life? What shall be said of the abundant blessing in the means of grace, the sanctuary and the open hible, the place of prayer, the mercy of Calvary, and the hope of glory? Oh, we must not forget these quiet inlets along the shore, into which the storm-tossed waves have not been permitted to enter; we must, we will be grateful for these mercies of our sheltered lives which the tempests of national tumuit have wholly feiled to touch or blast.

wholly feiled to touch or blast.

II But the text implies that a thankful spirit is a deattable attainment. It is to—

1 Because it is in harmony with that humility which
becomes us all. If it be the true sentiment of our hearts
that hit is only of the Lord's mercies that we are not that "it is only of the Lord's mercies that we are not consumed entirely," then shall we not be thankful if, instead of being thus altogether consumed, we are only somewhat harassed and burdened? Lowliness of midd, it adding us to demand but little and to expect but little, will certainly tend to make us thankful for what we have.

* * * * * * * * *

2 A thankful spirit is to be desired because it draws us into a generous mood. It is the very contrary of that exacting spirit of relighness which takes as a matter of course every good thing in life, and then chafes and frest when one unwelcome element is mingled with the one of course every good thing in life, and then chafes and frets when one unwelcome element is mingled with the oup of blessing.

* * * * * * *

3 The spirit of perennial thanksgiving is desirable yet again, because it is such an effectual antidote to sadness. Sometimes this is the very charm by which cares are driven away and troubles are ended. We sill need to brood less ever our evil things, and to sing God's praises more. Who of us has not discovered this secret, that if we take what seems to us a painful trial, and lift it up so as to see it in the light of God's countenance, it becomes transformed into a blessing? Oh, that we could extract the sting from sorrow by our happy, cheerful spirit of gratitude and praise! gratitude and praise!

4. The spirit of thankfulness is to be desired also as the best preparation for prayer.

5. And in the last place, it is the best basis of faith and hope as to the future. Lifting up our song of thankfulness when beneath the rod and down in the shadow, funces when beneath the rod and down in the shadow, may we not cherich some glimmaring of hope that God will yet remove His stroke, and lift us up again? Oh, if the heart of this torn and bleeding nation but repose its confidence in Him, He will show us his meroy. He on whose will the life of nations is suspended, and to whom sil the shields of the earth belong—our fathers' God—is He not our God, and shall we not trust Him, and adore Him, and love Him, and the will deliver us out of all our distresses?

has impericotions and evils, and until they are removed we cannot erjoy permanent peace. Our present war shows the extent of that evil; shows that it is necessary shows the extent of that evil; shows that it is necessary for us to return to righteounness. The past of our whole history is scoure. There are Sarstoga, Princeton, and Yorktown, and there they will remain forever.

The world knows by heart the kind and character of the men who settled this country. We all know why the Pilgrims left old England. Neither Greece nor Rome, ror any other nation, can boast of such principles as those which obtained in our land when we established ourselves a nation. The War of Independence was not a war of barbarism; it was not stained by bad faith or dishonorable deeds. No revolution has been waged to give so little offence or to shock the susceptibilities of mankind. No clause of our Constitution was put there at the point of the bayonet In securing the adoption of the Constitution there was no vote given in its support on secount of threats. That the Constitution could not have been made better it would be absurd to deny, for that same Constitution provides for amendments to itself. The fathers clearly perceived that time waged to give so little offence or to shock the susceptibilities of mankind. No clause of our Constitution was put there at the point of the bayonet In securing the adoption of the Constitution there was no vote given in its support on secount of threats. That the Constitution could not have been made better it would be absurd to deny, for that same Constitution provides for amendments to itself. The fathers clearly perceived that time might render change necessary. It was one of the best the world ever produced. It has created us a great nation. It has made the North what it is; it has made the Fouth what it is; and what neither section would have South what it is; and what neither section would have been without it. It has spared us from border wars; it has increased our commerce, added to our intelligence,

been without it. It has spared us from border wars; it has increased our commerce, added to our intelligence, and caused ir dustry to flourish.

Mr. Barnes contrasted the course of our nation in reference to interventior, as compared with that ef other nations. We had never interposed in the wars of other nations. We have never interposed in their affairs, except to relieve their enfierings and miseries. We interposed when Greece was suffering from starva ion. We interposed when Ireland called for help in her famine, and reputered that aid which Ireland rever forgot, but which England has.

The part is fixed, as to the growth and power of our own resources. We have shown the world that we are great in the development of untold wealth. No other nation has manifested such resources—not England, not France, not Spain, not Greece, not Persia, not Asyria. No ancient or modern country can show such not France, not Spain, not Greece, not Persia, not Asyria. No ancient or modern country can show such roogress as the world has witnessed in our land. We inherited from England our great evil. It was forced upon the colonies without their consent. Slavery was introduced here in British ships, under British alws, and with British aid. The evil was enrailed upon us. It struck its roots deep, and we have to tyet been able to remove it. Now, when it is likely hat the removal shall be accomplished, England looks upon the spectacle with an enthusiastic pleasure. No word of syn pathy comes to us from her, but rather a joy at our troubles. Yet it is consoling to know that to day there is no land where there is so much peace, plety, and if rictianity as in this.

We meet to day, said the speaker, to be thankful for all the blessings of the past year. It has been such a

year as we never experienced before. It will give more work to the historian than all our previeus history. There have been deeds, indeed, to fill the land with sorrow. The central portion of our land is one great heepital. If this were a day for fasting, humiliation, and prajer, we would probably see more about which to appropriately descant: But there has been much for which we should be thankful. Our land, even in the decolations of war, has yielded abundance. The fields have never yielded richer harvests. Never in our history has there been so great an export trade. The part year has been remarkable for its health. Our land is still a prosperous and happy land. Our schould be and seminaries of learning have not closed. Our churches are prosperous. There is not now, on the face of he globe, a land where there are so many evidences of presperity and life. We have maintained peace with foreign nations. The Southern Confederacy had not yet been recognized by any of the Powers of Europe. The power of the Government to sustain itself has been impower of the Government to sustain itself has been immense. Notwithstanding our reverses, the rebellion has not been successful. The North is still united. No parties dare be formed here to raise an issue of the overties dare be formed here to raise, an issue of the overthrow of the Government. The year just closing may be
one of the most remarkable of years. It will settle forever the question of self-government, and show to the
world that republican institutions are destined to live
forever. The year will be remarkable because it will
break forever the bonds of servitude, and advance our
nation still further in the progress of the world. We
have siready abolished slavery in the District of Columbia. The territories are free, and as territories are free
forever. A blow has been given to the slave trade this
year which it never received before, and one man has
explated with his death that great crime.

Mr. Barnes elequently, touched upon the program of

Mr. Barnes elequently touched upon the progress

the national cause and the victories of the national arms

and predicted an early and happy termination to the struggle for the Union. DR. SEISS' SERMON. Delivered in St. John's Lutheran Church. Race street, below Sixth. Text: Ex. xii, 26 - What mean ye by this service? Dr. Sciss commenced his discourse by reading the Governor's proclamation, recommending the observance of the day. He then said that a few reflections and observations, in connection with the general objects of the proclamation, was all that he intended to present. proclemation, was all that he intended to present.

First, he said, it was assumed in the recommendation of the Governor, and it was the desire of those responding to the Governor, and it was the desire of those responding to the Governor, and it was the desire of those responding to the Governor, and their belief, that there certainly is a God, a personal Almighty Being, to whom praise and worship are due from all States and all people. We cannot tell, he said, all that this God is, nor how He is, but are satisfied that He is. We feel that he must be, and, therefore, we believe it. The turning of the needle to the magnet proves the existence of the magnet, and so the instinct which inclines universal man to the recognition of some worshipful superior Power argues the existence of such a Power. Man, with all his wondrons attributes of body, heart and mind, could not be a mero accident, and this grand universe of worlds could not acoident, and this grand universe of worlds could no have been the result of a mere fortuitous concourse of things. There must be some First Cause, embodying in itself the force of all causes, the intelligence of all intelligences, the power of all powers, the good of all goodness, eternal, incorporeal, invisible, filling all space, supporting all existence, infinite, absolute, and force or many prevents. and ferever unsearchable and unknown. Everything on earth—its mountains, its cceans, its islands, its continents, its high relations in the sisterhood of worlds, on earth—its mountains, its icceans, its islands, its continents, its high relations in the sisterhood of worlds, its complex metions, its thousand million of human inhabitants, its ninety thousand distinct orders of vegetable productions, with their curious designs and unending beauties its countless kinds of animal orders—when contemplated fills with adoring wonder at the intelliger of that contrived, the goodness that arrayed, and the power that sustains and directs all these things. We look up, and the wonder increases. A boundless expense surrounds us, peopled with myriads of other worlds, more mastive in size, more exalted in character, and doubtless more numerous and glorious in their populations—all moving, all in harmony, all subservient to each other, and all woven tegether as one infinite, eternel, living Poem celebrating some great Maker's praise. The wing of thought grows weary in the attempt to survey it. We are overpowered by the very sublimity of our contemplation. But above, before, beyond all this, and embracing it as the sea embraces the fishes that swim in it, there is a hidden Unit, compreheading in himself the forces that preduced, and the wisdem, goodness, and power which built, arranged, supports, and governs, all this vast, hying, incomprehensible creation; and, when we thus move out into the stopendous wilderners of Godhead, we feel that we would be "fcolis" not to balieve that He is, and that there can be no plainer duty, no bigher happiness, no sublimer glery, than for States and nations great men and small, to cast themselves humbly at his feet, and cry his name in fathomless adoration for at his feet, and cry his name in fathomless adoration fo ever and ever.

ever and ever.

Second, be said that it was in some sense assumed in the Governor's recommendation, and a scriptural trath, which it was intended to acknowledge in these services, that government is an ordinance of God, and that He is that government is an ordinance of God, and that He is the proper Gevernor among the nations. This, he said, was a great fact, often m'sisken. Political philosophers had attributed the origin of government to the efforts of men to protect themselves against each other. This was not the exact truth. Man never was that wild and isolated independent being which he is represented to have been by some of our writers on law. History contradicts it. It is a mere fiction. Man was made a social being, and had recial relations and responsibilities from the beginning. His subjection to law was not a mere measure of expediency on his part, but, like his nature and his religion, it came direct from God. The Bible is our best authority and exponent in the matter. It traces society, and an order to regulate it, to the Creator himself. The marriage re ation involved rulership and subjection; for it is ordained that "wives submit themselves to their own husbands" The relation of parent and obild involved the same, and amplified it still further as generait is ordsined that "wives submit themselves to meir own hurbands" The relation of parent and obild involved the same, and suplified it still further as generations widened, bringing forth the patriarchal rule, which presently resolved itself into the monarchical, which was limited again by revolutions; and so came all pritical rule and government of all forms, in all the earth, down even to our own day. Not everything in a government is divine. Man has stantined power into vell forms, and used it, to bad account; there was represented to support of the control and distriction of God, it is under the control and distriction of God, and we are under obligation to see the in it, and to submit to it with all becoming plety and obedience. The power is of God, the necessity for it, and the right to exercise it, as also the moral principles which are to gevern both it and its subjects; but the process medes in which its varied functions are to be exercised are subject to many modifications that take their rise in the choice, passions, or peculiar circumstances of men in particular places and periods. The greatest misfortunes that have ever befallen states and kingdoms have originated in absence of the proper recognition of God as the proper governor. He must therefore the proper governor. He must therefore the proper governor. He must therefore and spirit, or they assume a character which dooms them to destruction. Hence the weeks of empires, and drifts of broken greatness, and graves of kingdoms, thrones, and dynasties with which the waysides of time are strewn. Men have taken authority and ignored God, or set as definity and sendence for men in office and power to suppose that the same moral laws do not bind them officially which bind them in private life. This having of a double meral code—one for the private conscience and another for political conduct—is a foul heresy, and the bane of liberty; it is the treasure bouse of national rim. God's law is one as He is one, and He must rule by that law, or there is no ot Third, he said, that it was assumed in the case of the Governor, and a truth which the observers of this appointment desired also to acknowledge with becoming de-

roll iment desired also to acknowledge with becoming devotion, that we have much reason for thenkfulness for the blessings of government as Providence has dealt them to us. The apostle Paul had given direction that giving of thanks be made for kings, and for all that are in authority; that is, for the blessings of government. Thare are few governments which are not a blessing. What our blessings in this respect are, cannot be reckoned up in words. They are as vast and great as civilization itself. Government is not the mere officer, nor the mere power with which he is clothed, nor the mere law which he is to see enforced; but the whole economy of appliators, agreements, convictions and customs by which the community is pervaded, moved, and held together. It is not mere law that determines our social life, makes us secure in our pursuits, and breathes upon us the spirit of harmony and happiness. Written codes and constitutions alone could never do that. We are governed by traditions more than by statutes. There are histories, and raditions more than by statutes. There are histories, and natural features of the territory occupied, and many hidden springs of influence which enter into the composition of the government of a people, additional to what is written in their lawbooks and official decrees, or embodied in the typical bath "the existing authorities are ordained of Golf," Their temporal subjection for trian and provided the services of the service further purpose than to show us that we have reached the brink of a precipice whose dark abyss exhibits no bottom as yet, we have need to go and ween in sack

and thy husband, son or brother, led forth to the battlefield? What if thy deliy fare has lost some of its sumptuousness, and thy gay, God-forgetting self-anficionor broken and destroyed? What if thou hast been called to
follow dear ones to the grave, and found the joy, or the
prop, or the light of thy house removed? Is it not something that thou atill art here, with God's jure heavens
over thee, and His good providence pledged to keep thee so
long as thou dost cling to bim? "No cause for thanks!"
Think how Almighty God has watched over all
thy steps; with what a careful eye has guarded thee
firm death, and shielded thee and thine from danger;
how, unseen to thee, His hand has guarded thy ocurse
through the wild and thorny way of youth, and led thee
on in safety until now! Think how tempests oft have
burst above thy head, and descended in blighting deso
lation by thy side, whilst the same watching God has
wanded off the thundererlokes of death, and kept thee
walking, lo, these many years, upon the beauteous earth,
spanned with mejestic seas, and visited thee every evening
with gentle alumbers, and every morning with the dayspring from on high! Canat thou review all this, and
with it all, and ten thousand blessings more confronting
thee, and say thou hast no cause for thanks? Look out
and see how sartiy many wices sand, no their consolers

hearted ingrate, is there still no cause for thankfulness for thee? or thee : Fourth, he said that it was assumed in the proclamatio and a truth which the people who observed this day de-sired to realize, that it is a good thing to employ ourselves in the work of devout thanksgiving and sacred praise. Festivals are foretastes of heaven—something of celestial life, begun in the heart on earth. Litanies and ponitential paslms belong to a state of imperfection and of sin. They came with the fall, and are only found where its effects are felt. Praise is the worship of Heaven, and is the came with the fall, and are only todal where its effects are felt. Praise is the worship of Heaven, and is the most perfect in the highest words. The more we school ourselves to it, the more we imbibe of the spirit and joy of the glorified. And the homage which God delights in most, and that which all dispensitions and administrations here are meant to do for us, is to bring us forward, with all the saints and holy ones, in one unbroken encharistic oblation to the all glorious God—to the ever asting festival of thanksgiving and praise. To live in the spirit of complaint and sadness is a subterraneous life, where the sun never gladdens and the breezes never fan; but to live in the spirit of praise is a life as near to heaven as earth may rise. Nor is this spirit without its relieving comforts, even under the greatest advertities of this world. It is not limited to periods of sunshine and prosperity. To the coarse and sensual mind it may be paradoxical to be glad in misfortune, and thankful under saffliction and gloom; but to the soul that is taught of God, and has learned to see a Father in the All-ruling Power of Heaven and earth, no earthly misfortune can crush out the hely composure and spiritual peace in which it ever lives. Everything which sin has not utterly destroyed is full of the spirit of praise, and nothing can quench it. The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth epoech, and night unto night showeth knowledge of Him. The morning starating to start, and all

uttereth speech, and night unto night showest know-ledge of Him. The morning stars sing together, and all the sons of God shout for joy. The mountains and the hills point up to Him who crowns them with clouds and snow, and body forth in their magnificence the majesty and purity of His throne. The flowers in the valleys lift themselves up from the earth and even the humblest shrubs and weeds copy after them and spread open their curves and weeds copy after them and spread open their mest beautiful tints, and wave their censers joyonsly before Him who gave them their being and their precious odors. The mighty sea preaches forever of the omnipotence of God; and in calm delight reflects upon its bosom the glories of His dwelling piace. The little birds of the wood seek the topnost boughs, and there sit and sing to Him who keeps them every night and feeds them every morning. And even the little rills that jet over the rocks laugh and are glad in Him who giveth them their waters, and flash, with every leap, some new glory to the praise of the great God of all. And who that will put himself in the midst of this eternal harmony and bliss of things in the midst of this eternal harmony and bliss of things without feeling the truth thrilling through all his soul, that "I I is a good filing to give thanks unto the Lord, and to sing preises unto the Most High!" SERMON BY THE REV. DR. THOMAS, Delivered at the Fifth-street M. E Church. The Fifth street, Rev. Dr. Kenney's; the Twelfth.

street, Rev. S. W. Thomas', and the Green-street, the Bev. Mr. Stephen's, united in holding their religious services. The beautiful church was comfortably filled in the lower floor, while the galleries also presented a very respectable appearance in respect to numbers. The Rev. S. W. Thomas, paster of the Twelfth-street Ohurch, presched the sermon, taking for his text the 35th chapter of Job, 10th verse. Le commenced by saying, that, in the strange events which surrounded ut as a people, it would be most likely presumed by many that the causes of thankegiving were not sufficiently great to cause a public acknowledgment of the mercies we erjoy. The lines of Elihu to Job will best embody the feelings of the people of God at the present time. The scenes which surround us as we walk abroad and behold the works of the Almighty in the heavens are causes of grantful acknowledgments from the vens are causes of grateful acknowledgments from the true Christian. In them he beholds the evidences of a true Christian. In them he beholds the evidences of a greater being than man, whose works are perishable, and through a contemplation of them his heart is it of from the things of earth to the contemplation of the goodness of Him who is the maker of every imperishable object. Job, in his time, though greatly afflicted, gave evidence of the genuineness of true religion as self-sustaining in the hour of trial; and, even amid all the difficulties of the times, could find ample grounds of thankfulness; so should it be with the distiples of Ohrist at the present time, when things appear dark, and the presence of the Lord appears to have been withdrawn from the Church and the nation. Infidels may laugh, yet it is a cheering fact that the President tands bigher to-day in the eyes of the world than he did before the late proclamation in reference to the observance of the Sabuth. Good men halled with joy the annoncement, and from all our land exclama-

joy the announcement, and from all our land exclama-tions of confidence rang from the lips of the people. This is a cause of thankfulness. We see in these national troubles events which will arouse the loyal mon of the nation. In the South, among the loval men, are evidences of future greatness for the nation. The shackles of the bondmen will soon fall, and the sir of 8 climes will be filled with the joyous exclamations of the liberated matters. The section of night gives sougs to the believer. The The season of night gives songs to the believer. The pesimist, being thankful for the evidences of the goodness of the Lord, gave vent to his reputrous feelings in exclamations well defining his position as a Ohristian. Our own Mitchell, who has lately fallen in the service of his country, saw beauty in the works of the Oreator, and was often led to expressions of gratitude while meditating on the greatness of the Oreator, as displayed in his works of grootness to man'ss they appeared in the planetary system. But the natural night is not the only evidence of the goodness of God. The works of mercy as displayed in the Oross, in the sufferings of our Saviour, gave abundant evidence of the goodness of God towards us. The seed of the woman shall braise the serpent's head," was a declaration of good news to man, which is being felt daily in the blessings he receives through the purchase mode for him by the Saviour.

This some in the night has cheered the dying saints as he locked forward beyond the treubles of time to the scenes. This cong in the night has cheered the dying saint as he locked forward beyond the treubles of time to the scenas of the upper world. Wickliffe, Wiberforce, Baxter, and Bunyan, with hests of others, are now experiencing the restities of the biessings purchased by the Saviour. In the political night God gives songs, as is the case in our own history. The night through which we are passing will be taken that the night is refulgence of national projective than that is not land.

The lile of life, taid the speaker, discipline the true Ohristian; to him is the dark hour of tribulation, when The ills of life, said the speaker, discipline the true Christian; to him is the dark hour of tribulation, when friends are few, and the prospects of the Church and the State see low, God appears more precious, and the chaims of the Cross have a greater beauty. We are now passing through a season of national trial. Let us all stand by the truth, hold up the Cross, and as good and loy at hitizens obey the calls of humanity made on us by the events transpiring about us. The channels through which we are passing are like clouds which send mercies. The experience of Job comes down to us to-day showing the bapefit resulting from the sorrows of life. Earth has her songs of cheer, even smid the turnult of the scenes which are now surrounding us.

Earth has her songs of cheer, even amid the tumult of the scenes which are now surrounding us.

In the scenes of spiritual despondency there comes to the Christian the rememberancs of former scenes of desolation, when, after the dark cloud, came the bright summine of prosperity. We are the objects of God's mercy; and in kindness, even in our night of sorrow, God permits us to have songs of joy and gladness.

The speaker, in concluding his discourse, exhorted his heavers to go to God for consolation in the hour of their grief. He would cause them to have songs in the night, and bring them out of all their troubles. The season of That kegiving is marked by much that is the cause of gratitude. Our garners have been full, our religious services uninterrupted, and the health of our city unimpaired. The services of this occasion were closed by the Rev. Dr. Kenney, of the Fifth street Church, who offered a fervent prayer for the blessing of God on our institutions during the coming year. The choir sang a beautiful anthem; after which the congregation were dismissed with the benediction.

SERMON BY REV MORRIS C. SUTPHEN. Delivered at the Spring Garden Presbyterian Church. Text: Philiplans iv. 6 .- " Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto The Reverend speaker introduced his discourse with the remark that the text contains three injunctions appropriate to the unhappy condition of our land. First. That we should avoid dis ressing and distracting anxieties about the destiny of our country. Second. That instead of idle and gloomy forebodings we should address ourselves to prayer in its behalf. Third. That our supplisations should be accompanied with thanksgiving for the Divine goodness. The speaker then announced that he wou'd confine himself to the last of these injunctions, as being specially appropriate to the present occasion, and that he would First: The essential importance of prayer, accompanied with thanksgiving, in securing the blessing of God. This importance he argued from reason.

Our own minds instinctively declare that the Almighty cannot consistently with our good, and His own glory,

cannot consistently with our good, and His own glory, answer favorably ungrateful prayers.

Revelation, also, both by precept and example, declares that gratitude is necessary to secure the Divine favor. Instances of prayers, accompanied with thanksgiving, were furnished from the histories of Moses, and David, and Solomon. Experience, it was urged, confirms the testimony of resson and revelstion on this point.

In proof of this, aliasion was made to the first thanksgiving, held in New England.

Before the celebration of that day, the colonists were continually in want; after it, they were in constant and uninterrupted plenty. uninterrupted plenty.

Having shown the importance of accompanying our prayers to God with thanksgiving, the speaker announced ss his

Second topic: The grounds which exist for such thanksgiving. Some might be disposed to question what national mercies we have to remember before God. The first cause which we have for thanksgiving is the mercies shown in cleen time to our fathers. The Jews were commanded to observe the Passover to all generations, in memory of their deliverance from bondage; and in all that were derived. memory of their deliverance from bondage; and in all their warderings they fail not to keep this national featival. So, even though now we were larguishing as political cuteasts in some foreign land, we should remember the wonders of old, and the years of the right hand of the Most High

The second ground for thanksgiving was declared to be the blessings which, amid our trials, we are at present enjoying.

enjoying.

Thus, abundance of bread, and that while nearly a million of men have ceased to be producers, and while war is devastating large portions of the land. While sixvation is staring other portions of the world in the face; we have enough, not only to feed our immense army and our tens of thousands of defenceless families at home, but also sufficient left to bring the tyrannies of Europe under an unwilling obligation to us.

Freedom from war with foreign nations is another blessing for which we should be thankful. The despotisms of the Old Werld are anxious to have demonstrated, in the overthrow of our republican institutions, the imposthe overthrow of our republican institutions, the impos-sibility of a democratic form of government.

Our freedcumfrom collisions among ourselves is another ground for thanksgiving. How terrible if, throughout the whole land, neighbor were arrayed against neighbor, brother against brother, and fathers against sons! Another cause for gratitude is the magnatumity with which all parts of the loyal North have rushed to the support of the Government. Had it not been for this noble response, our homes might have now been deso-late, and we made to submit to a Government based on principles belonging to the barbarous ages of the world, and built out of the ruins of free institutions and human

rights.
The third and last ground for thankegiving was alleged The third and last ground for thanksgiving was alleged to be the judgments now abroad in the land. This war is not a calemity sent upon us as an incorrigible, Godforraken people, but a chastisement intended to save us from ruin. We should, therefore, be thankful for it, and even for the reverses which we have experienced in its prosecution. The purposes of the Almighty have been rolling on, as well when our army was neeing in dismay as when advancing to victory. Indeed, the cause of liberty and humanity has advanced most in our hours of deepest darkness. Our defeats will yet be seen to have shortened our days of tribulation. If our army had been victorious at Manassas, in a few days the rebellion might have been overthrown, but then we would have cried "Peace, peace," when there was no peace.

In conclusion, the speaker urged compliance with the bijunction of the text—namely, prayer to God for the deinjunction of the text—namely, prayer to God for the de-liverance of the land, accompanied with thankegiving for our mercies, and especially those above mentioned. Then would our free institutions be preserved a joy to future

The discourse was eloquently delivered, and was listened to throughout with rapt attention. SERMON BY REV. H. A. BOARDMAN, Delivered at the Tenth Presbyterian O. S. Church. This church was filled to overflowing by a large audience, smong whom were many of our most prominent and influential citizens. The reverend speaker selected his text from the 19th chapter Second Chronicles, 5th, 6th and 7th verses. Subject... The Judicial System of the United States !! After a few preliminary remarks, the speaker said;

among the problems submitted to that assembly of great

among the problems submitted to that assembly of great
men, the convention which framed the Constitution of
the United States, the question of the Judiciary was
found peculiarly embarrassing. As there was no preteedent for such a Union as they proposed, a confederation of States in principles which consolidated the people
into a single, compact nation, without sacrificing the
independence of the several constituent sovereignties, so
history failed to supply them with any model in framing

a judicial system suited to the exigencies of so unique a political structure. It was indispensable that the judicial should be made co-extensive with the legislative power. Its jurisdiction must comprehend the entire country, yet without intrifering with the supremacy of the State Courts in their respective spheres. More than this, it was necessary to provide an umpire to whose authority the States themselves should do homage. They might quarrel among themselves, as on questions of bondage, of jurisdiction, or of aggression upon personal rights. They might enact laws in contravention of the Federal compact. In the absence of a competent tribunal to adjudicate these controversies, both parties would fly to arms, and the Union would soon persons. The embarrasement lay in the fact that the judicial power must be so organized as to reach and control not individuals and corporations merely, but large and flourishing States, proud of their traditions, jealous of their rights, and restive under restraint. It must go still further than this. The government might be subvarted as well by its legitimate authorities as by the action of the States. It was as needful to protect the Constitution from domestic as from foreign invasion—from the usurpations of the legislative and executive departments at the centre as from the encroachments of the State Governments. There must be a tribunal clothed with power to annul the formal statutes of States and of Cengress, and in certain cases to pass apon the constitutional validity of the acts of the Chief Magistrate. To say that other reations supplied no example of such a judiciary, is to state but a part of the truth. No such tribunal was ever heard of. Every Christian country has its high courts of judicature. But, however ample their powers, they have no mission to sit in judgment upon the acts of the crown and the legislature. Each is supreme in its own department. Grave questions may earlse as to the assume prerogative of the throne, or a judicial system suited to the exigencies of so unique a

their powers, they have no mission to sit in judgment upon the acts of the crown and the legislature. Each is supreme in its own department. Grave questions may erise as to the assumed prerogative of the throne, or os to the assumed competency of the legislature to pass certain enaciments. But it is not for the judges to say to them, this is constitutional and this is not; here the subject must obey, and there he is absolved from obedience. Oun obstitution herein is as much a novelty in the science of government as is the court which expounds it. It is literally our fundamental law—as binding upon the President, upon Congress, and upon the States, as it is upon the youngest midshipman of the navy. There is no power in the nation which may contain the whole people, the entire population of the Union, and it is also a solemn compact between the several States of the Confederacy. These two attributes make it our law of laws. They enthrone it within its sphere (which its own terms define) over all other powers, and over all persons. To explain end apply the principles of this sub-lime instrument is the province of our Supreme Court of indicature, and no functions so august were ever before confided to a human tribunal.

How much we are all indebted under God to this arrangement can be estimated only by one who is able to sum up the benefits which the Constitution of the United States has, in the course of seventy years, conferred upon our country and the world. For it admits of easy demonstratior, that the preservation of the Constitution, and by consequence of the Union, and all that the Union is the depository and charter of those rights and privileges which, prior to the outbreak of this rebellion, had conducted our country to an unexampled pitch of prosperity and happiness, and of the Constitution the judici-

reges which, prior to the outbreak of this rebellion, had conducted our country to an unexampled pitch of prosperity and happiness, and of the Constitution the judiciary has been the faithful guardian. Numerous are the instances in which its provisions have been violated, sometimes by acts of Congress, more frequently by the State Legislature, or the State Courts. And, if there had been no court of eminent jurisdiction to annul these acts and decrees, the Constitution must have long ago been souttered to the winds. scattered to the winds. The speaker dwelt at length upon the above points, and

his discourse was listened to, all through, with marked SERMON BY REV. DR. RICHARD NEW-

Delivered at the Church of the Epiphany. The speaker relected his text from Job ii, 10.—"Shall we receive good at the hands of God, and shall we not receive evil?" He commenced by saying this was Job's reply to his wife, after the second blast of affliction's tempest had swept by him. He bore this, not only without murmur, but with a spirit of cheerful acquiesceace. He was still again and again efflicted, but with his unbroken confidence he still clings to his integrity as a believing child of God, and nobly asks, "Shall we receive good at the head of Gcd, and shall we not receive evil?" If we feel as if we really deserved, and had a right to expect, all the food things that can be showered upon us, then we shall be tempted to murmur if anything is withheld; but if we feel that we deserve nothing, then we shall be thankful for whatever may be bestowed. Our annual day of Thanksgiving has again come round. How saily different are our circumstances now from those which have, for so many long years, been wont to surround us on the return of this gladzoms day! wont to surround us on the return of this gladzome day! But still, amidst all our triels, we have yet much left for which to be thankful. In dwelling on the words of the text, there are feur several points from which we may contemplate them. In the first place, they lead us to contemplate, in some of its most striking aspects, the good which we, as a nation, have received. There is our noble territory, not another on the face of the earth to compare with it. Look at the Government established. For the harmonious adjustment of its complex powers for the freedom it secures, at least to the free, and for the respect it has con pelled from other nations, it may well be reckned as the wisest, the most exlightened, the most reckoned as the wisest, the most erlightened, the most liberal, and, taken altogether, the best government, of mere human organization, that the world has ever known. The speaker also alluded to our religious privileges, and the gigantic stride we have taken in our process to work a my control of the process to work and the speaker when the process to work and the proces gress towards material manhood.

The second point suggested by the text—the evils that

are now upon us. As a nation, we are now oppressed by fearful evils. Bebellion has lifted up its horrible head in the midst of us, and marched with desolating strides over one-third of our territory. The supreme law of the land has been set at defance. The Constitution which over one third of our territory. The supreme law of the land has been set at defiance. The Constitution which Washington and the wise and good men of his day were the instruments of framing has been trampled in the dust, and the glorious banner of our Union has been in sulted and assisted with particidal hands. This is a great evil; a popular usinson; the strongest which the annals of history directors has seized upon the minds of a large portion of the nation. Our brethren at the South have teke up arms against the Government of the land as though it had oppressed and defranded them, while yet they cannot put their finger upon a single set of that Government from which they have affered any wrong or optression. That they have had much to bear from the vicience of partisan bitterness in the North cannot be denied. But at the hends of the Government, against which they have arrayed themselves, they have suffered no grievance. And yet, they have acted as though they had been the subjects of the most overbearing and outrageous tyranny. This is a sore evil. Between one and two millions of men are under arms. Among these are fellow-citizens of the same country, friends and acquaintances, neighbors and relations, arrayed against each ether in nortal strife. Lant's and homes have been made decolate, and the hospitals throughout our land are derolate, and the hospitals throughout our land are crowded to-day with, perhaps, net less than 300,000 siok and wounded sufferers. These are our surroundings to day. It requires no argument to prove that these are evils.

Thirdly, Our attention is directed to the Providential source of these evils, when it speaks of them as evils which are received from the bands of God. The speaker said that there never was any scene enacted on this earth in which God's creatures carried out their own designs and purpose with more perfect freedom than when Satan and the powers of darkness combined with the blinded and infurlated rulers of the Jaws to crucify the Son of God. And yet we are distinctly assured that in every act and movement which then took place they were only doing what God's hand and God's counsel had determined before should be done. the Son of God. And yet we are distinctly assured that in every act and movement which then took place they were only doing what God's hand and God's counsel had determined before should be done. And it was precisely so with the origin of evil in the universe. He maintained that evil did not enter the universe because God had no knowledge of its coming, or no power to prevent it. Its entrance was by his permission. It formed part of his "eternal purpose." God saw that on the whole a greater amount of good would eventually result to the universe from the entrance of evil into it, and therefore He permitted it to enter. It is easy to think of numereus contingsncies any one of which might have avoiled to prevent this war. Suppose that Washing'on could have been in the council halls of the nation during the month which preceded the outbreak of the war, can anybody suppose that it would not have been awerted? Or suppose that those noble patriots Olay and Webster had been spared a few years longer, and that with all the garnered wealth of their wisdom and experience, and with all the magic chorus of their eleguence, they could have thrown themselves into the breach, think you there would have been any war? Or suppose that the llonhearted hero of New Orleaus had been at the head of our effairs when this rebellion began to raise its hateful head in that wilful, wayward, braggart capital of the proud Palmetto State; and suppose that he had come down upon it with vigorous, well directed, iron-handed blows, as he was ready to have done thirty years before, can any one suppose that it would not have been crushed out at the year beginning? But here the war is upon us as an "evil from the hand of God?"

And this prepares us, in the fourth place, to contemplate the practical lessons we may gather from this subject. It teaches us a lesson of quiet condidence for the present. In times of public trial and calamity it is especially desirable to have this feeling of theseful hope. We should hope not in curseives, or in our soldier

heen on us for good thus tar. Though the dark clouds have gathered in our sky, and are even now bursting in desolation upon us, still our duty is, in the midst of all that transpires, to cultivate the feeling of cheerful hope for the future. Quiet confidence for the present and cheerful hope for the future—these are the feelings which checked fill our hearts as we wait before God with our glad thanks giving to day. The speaker concluded by saying hat peace and prosperity would soon be rest apread their cheering beams throughout all the borders SERMON BY REV. JOHN CHAMBERS, Delivered in the First Independent Presbyte-rian Church, Broad and Chestnut streets. The church of which Rev. John Chambers is pastor, n Broad street, near Chestnut, was only partially filled, by a very intelligent and attentive assemblage of people. sesterday morning. The services were opened by singing a himn, when the pastor read for instruction the 156th Psalm, after which he offered up a prayer of thankegiving to the Almighty for His great mercy in sparing our State from the ravages of the sword; from nestilence and famine; for success in our business purpastience and ramine; for success in our business pur-auits; in plentiful crops; in our institutions of learning, science, literature and religion; for the many Sabbatha we had enjoyed in the worship of God, and innumerable other blessings. The petitioner invoked the blessings of God upon the Governor of our State especially, and upon all in authority generally. He implored forgiveness for our actional sins. Had we but obeyed our Constitution, we would not have been in the trouble afficient and we would not have been in the trouble, affliction, and war, that is now upon us. The blessing of the Almighty was asked for the Presidenhand all others in authority; upon the incoming Congress and that which is to meet during the coming week; that they might legislate for our country with much wisdom and prudence, to extriour country with much wistom and prudence, to extri-cate us from our present woe; upon our soldiers in the field; upon the great American nation, church and heart; and upon all the people. He prayed, finelly, that the day might roon come when Gcd would issue his pro-clemation for "Peace, Peace, Peace," for our distracted

country.

The choir sang after the prayer the hymn commencing:

'Great God, beneath whose pletcing eye?'

After which a collection was lifted in aid of the Dorcas Society of the church; amouncements were made, and Mr. Ohambers gave out his subject, as the "Duties of the After which a collection was lifted in aid of the Doroas Ecolety of the church; announcements were made, and Mr. Chambers gave out his subject, as the "Duties of the Hour," accempanying it with this text from the 4th verse of the 1C0th psaim: "Be ye thankful unto Him"

The duty of the hour was to give thanks to God for his many mercies and blessings to man. It was right and proper in the authoricles to set aside some particular day to be devoted to extraordinary thanksgiving and prayer (although it is our duty to give thanks and pray every day), hecaure it is a public recognition of God by those who administer the laws, as our servants in authority. We are indebted to Him for all that we have and all that we are, and our thanksgiving should not be merely a lipoffering, but should be impelled forth by and from the heart. We ought to give thanks for our health and prosperity, and for the blessings God is bestowing in our families. Our minds ought to be fixed continually on the happiness of our own homes, and every individual man and every community of men, were happy and contented just in accordance as they recognize God in his many mercies by continual and hearty thanksgiving and praise. But we too often write the report of our blessing upon the sand, and our afflictions upon the sand, and our afflictions upon the sand, and our afflictions upon the rock, with the doubly-steeled stylus! We forget the first, and prate continually in mournful strains of the latter. We are not grateful for the prosperity, health, happiness, and content around us. We can never forget to sorrow and complain that God has bereft us of a dear relative, but we heed not his mercy in leaving with us in health and happiness, the many that we love and cherish. The farmer sows his seed, and reaps fine crops, and forgets to pour out his soul in thanksgiving to the Giver of the increase and plenty; if he has bad crops, he grombles, such his complaints come forth continually, and with a remarkable earnestness.

Not one-twentieth of the population

The sermon was followed by an elequent prayer for the Almighty to come to our relief in our present national filictions, that we might soon have peace with our prosperity. After the prayer a hymn was sung, and the conregation was dismissed with the benediction.

SERMON BY REV. R. A CARDEN. Delivered at the Church of Intercessor (Episcopal) Quite a large congregation assembled in Rev. R. A. Jarden's church, Spring Garden street, above Thirteeuth, esterday morning, to listen to that minister's annual Thanksgiving sermon. After the thanksgiving exercises f the Episcopal Church were concluded the raverend entleman said bis text would be found in Deuteronomy, chap xxiv, v. 19: "When thou cutteth down thine harset in thine field and hast forgot a sheaf in the field, thou shalt not go down to fetch it; it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands." Since our last Thanksgiving Day, said the speaker, we have witnessed many sud sights, many scenes of woe, and our thoughts have so been engrossed in these that we have scarcely had time to think of anything else. This was natural; but God grant that we may never have to do so again—that we will have a speedy campaign, an honorable and permanent peace, and a glorious and everlessing Union.

honorable and permanent peace, and a glorious and everleating Union.

A day of thanksgiving is not a day of hilarity and mirth, but one of solemnity. While we have been called together by the civil authorities, we are not expected to discuss politics, or desecuate the pulpit by criticising the Administration and its suborcinate officers, and cavilling at its measures, but instead, to render thanks to the Administration and its suborcinate officers, and cavilling at its measures, but instead, to render thanks to the Administration and its suborcinate officers, and cavilling at its measures, but instead, to render thanks to the Administration and its uncless during the past year, and the bleesings showered down upon us. It will be admitted by every believer in religion, that God moves not only in a mysterious way in cases of individuals, but also of nations. The same power that rules the nation's glory also controls its downfall, and he that raises it to the highest pinnacle of fame, can reduce it to the smallest degree of degradation.

The providence of God, in case of nations, is often lost eight of in the discussion of political affairs, and for the din of conflict. There is no nation that has not a providential as well as a national history, and we do well to ponder on the former in times like this. The history of the Revolution proves that our small colony was successful in spite of the large odds that were arrayed against them. This was undonbtedly the work of Providence.

them. This was undoubtedly the work of Providence. Henry years have rolled away since then. The great and good men who lived then, Providence has mercifully spared from witnessing the present civil war. Our commercial, agricultural, and religious progress is well known to all, and has never been surpassed, if equalled, by any foreign country. Here, paquerism, with all its attendant horrors, is not legalized, nor are there millions compelled to be the recipients of cold charity. Here, education, is not unbuffuenced by any qualification of birth or station, is so well conducted that many of our youngest scholars are far better educated than those who hold high position in foreign countries. The commercial and paricultural rescurces of the country were next referred to, and the speaker said that the present prosperity of our country was wonderful, considering the difficulties the nation is now entangled in. ow entangled in. Admitting that there are few religious people in the world, we still must not look on the dark side of the pic-ture. The practical piety of this country will bear com-parison with that of any nation on the globe, and the bequests of our citizens are not to be despised. And what return have we made for all our benefits, and what re-con pense have we given? Have we ever thought that the God that gives bountifully to a nation has the power to take away? There can be no denial that the trials of this nation during the past year have been severe, yet they might have been worse. Our barns are full, and finances good and safe. While many ef our erring brethren have been the witnesses of wo and desolution, we have been spared all this, although at one time it was very near to our doors. Our crons might have failed. very near to our doors. Our crops might have failed, epidemics might have been prevalent, yet God, in his mercy, has prevented all this.

There must, indeed, be heartfelt praise rendered to God for all the blessings he has showered down on us. Our patriotism and loyalty must not end in words; God demands practical proofs of our assertions—thankfulness. There are many sick and wounded soldiers, poverty-stricken families in our midst, and they call upon you for aid. Shall we refuse it? No. They must not be considered unimportant; they demand help, and if we wish to be thankful to God for past kindnesses to us, we must give it to them. to be thankful to God for past kindnesses to us, we must give it to them.

Mr. Oarden then made an elequent appeal in behalf of the Episcopal Hospital in this city.

Pray God, brethren, that he will send the blessings of a permanent and honorable peace. We exhort you to remember that He was with our Revolutionary fathers, and He will be with you if you honor Him and return a recompense for His blessings.

The exercises were concluded with singing and prayer. The congregation was then dismissed.

SERMON BY REV. DR. D. C. EDDY, Delivered in the First Baptist Church, corner This church was filled with a large and attentive congregation, yesterday morning, to listen to the Thanksgiving sermon of the Rev. Dr. Mddy, which was eloquent, triotic, and really edifying. Dr. Eddy invoked God's blessing mon our exists in the prosecution of a holy war for the right, and hoped for the restoration of the Union with the obliteration of the baneful cause of the rebellionslavery; and that now is the time to strike it out by con-stitutional means. He desired not to have the "Union as it was," but the "Union as it should be," under our laws and Constitution. This allusion to the war created an enthusiesm which came near breaking forth in applause in the manetonry.

The points of the sermon were:

let. Loyalty to country does not require us to be blind the faults of our public men.

24. Loyalty to country does not require us to be silent to any organic defects in the structure of our Government, or to suy national crimes that may exist.

The Doctor then stated what was the duty of all loyal litzons— lst. To make this Government as perfect as a human

government can become.

2d. The other claim which Christian patriotism deands is the hearty, generous, unwavering support we could give to the Government in this time of peril.

Dr. Eddy's text was found in 122d Psalm, 6:h and 7th vertes: "Prsy for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls and prosperity within thy phalaces."

At the close of the rermon a hymn was sung to the tune of "Old Bundred," and as the congregation dispersed, the national anthem, "Star Spangled Banner," was given on the orem.

SERMON BY REV. DR. WYLIE.

Delivered at the First Reformed Presbyterian The text selected was from Acts xxviii, 15.—"He hanked God and took courage." The words express the feelings of a poor shipwrecked prisoner, as he was about to enter Imperial Rome. There was much in the circumstances which surrounded him to cause depression, but the sympathy manifested by the Ohristian friends who came to meet him, filed his heart with gratitude and hope. Appli Forum and the Three Tsorons may possess an interest with some, because they are nentioned by the Boman orator or the Roman post, but to us they are remarkable places because there the warm greetings of Christian love revived and refreshed the spirit of the great apostle. The speaker did not design to make any comparison

Paul It is sufficient to refer to the great principle they present, which is, that our apprehensions for the future may be allayed by the encouragement afforded by the

may be allayed by the encouragement afforded by the past. Because we have so much reason to thank God, we may take courage.

I. Let us thank God.

The Scriptures direct us to "give thanks always, for all things." A wide field of observation here presented itself. We may say, in general, we should thank God for what we enjoy, for what we endure, for what we escape. The good things he bestows upon us should certainly excite our gratitude, and even the afflictions we endure, which, like the storm of a suitry day in summer, produce new life, and 107, and strength. When, too. we endure, which, like the storm of a sultry day in summer, produce new life, and joy, and strength. When, too, we consider what we escape, what reason is there to be thankiul. "Who knows the power of God's wratt?" When we read in the Apocalypse the dreadful wors denounced sgainst the workers of iniquity, we may, indeed, be grateful that these have not been inflicted on us. When we think of the sufferings of the lost, in the place of never ending torment, how thankful that we have as yet accord and that there have have as yet escaped, and that through faith in Jesus we may es-

Sape forever!
We desire, however, to refer to the reasons for grati-To its allies in the North has been committed the tark of disaming and feitering the nationality. And while our breather to get the nation, our church, our households, our own persons. Let us be thankful that God has given us a position so dignified in the ranks of being—now a little lower than they are; and that when we had falsen from our high estate. God provided a Saviour, and, by the in fluences of His providences and His ordinances and His Spirit, brings us to repentance and salvation; and that thus we may escape hell and may gain Heaven.

Surely, we have reason to be thankful.

Again, as regards our nation: While now involved in a lamentable war, even at this dark hour we may "thank God and take courage." How gratifying the unanimity and cordial the co-operation throughout the lamentable war, even at this dark hour we may "thank God and take courage." How gratifying the unanimity and cordial the co-operation throughout the literature of the North has been committed the tark of disamming and feitering the nationality. And while our blood war person our broad a position so dignified in the ranks of being many feitering the nationality. And while our bloody task is death, it is our duty to prevent the stealthy preparations that have been thwarted, but are now being made again to secure the unresisting death. It is ours to see that Sampson, when he shall not be shorn of the locks wherein his great stength in the North has been committed the tark of disamming and feitering the national those whose bloody task is death, it is our duty to prevent the stealthy preparations that have been thwarted, but are how being made again to secure the nation that when he salthy preparations that have been thwarted, but are how being made again to see that Sampson, when he salthough he may be bound with green withes, shall not be shorn of the locks wherein his greet the nation to die without an effort to preserve its life, and only desire now that we shall cease all efform on the part of the North has been committed the tark should remember then to express our gratitude that the sin and shame of slavery is to be removed from our land. The slaveholder as well as the slave should be thaukful; for, indeed, we would ourselves rather be the slave than his master. Nor should we here omit reference to the recent proclamation in regard to the Sabbath, in which the President takes such a highland Scriptural position, and places the obligation to observe that sacred day, not merely on the advantages it produces to man and beast, but on "a due regard to the Divine will." This is taking the Bible as the supreme law; for it is the Bible which reveals a Sabbath and requires its observance. It is a recognition of the great principle for which our ancestors suffered so much in Scotland: the principle that the civil magistrate is bound to administer governancestors suncred so much 1d Scotland: the principle that the civil magistrate is bound to administer government according to Ged's holy and perfect law. How gratifying, too, that the position the Reformed Presbyterian Ohurch has had for sixty years in regard to elayer; is now so, generally, adopted! How remarkable te charge, even in the memory of many here! It is not many years since, to express such sentiments as now prevail would have exposed a person to mob law. Now they have the sanction of our best statesmen, and of the highest authority in our Government. It would occupy to much time to dwell on such subjects, and we merely rifer to the present condition of our forces, both military and Manul, to the success with which the proud threats of the rebels have been bailed, and the progress made—for there has been progress in subduling them. We may be thankful too, that forcign intervention, which would only have embittered and in tensified this lamentable war, has been thus far not attempted. Even the calamities of war have already cone us good. The arrogance, the avarice, which were so excessive with some Americans that they were assumed to be our national characteristics, and rondered us colous to the rest of the world, have been greatly abated. We have shown that there is something dearer to us than the dollar—that we love liberty more than to much time to dwell on such subjects, and we mere

abated. We have shown that there is something dearer to us than the dollar—that we love liberty more than we love money; and, while we no longer depreciate the recopic and the Governments of other lands, we prove how much we love our own.

We will not detain you by suggesting such circumstarces in our households in regard to our own persons as hould elicit our thanksgiving to God. Let these be the subjects of serious thought. he subjects of serious thought.

In view of the Divine goodness, then, we should

II. Take courage.

We merely mention that all which occurs

Demonstrates the Divine power;

Manifests the Divine love;

Unfolds the Divine purpose;

Promotes the Divine glory; and

Establishes the Divine sovereignty.

Restablishes the Divine sovereignty.

We may, therefore, "take courage."

In conclusion, we may anticipate future struggles.
But we have adequate support, and we are certain of complete success. Were it so that our glorlous Union should be disintegrated, a "more perfect Union" shall succeed. Were it so that our present admirable Constitutions.

Advertisements inserted at the usual relibes onstitute a squere. Our policy of action should be changed; we should write our blessings indelibly upon the rook, and our sillictions in the sand. The testimony of St Paul was, that his Ohristianity taught him to be contented and happy in whatever condition or state he was placed. We should not medile with, or complain of, the operations of the controlling power. To-day, the speaker said, this would have been a great, happy, and peaceful nation if we had left the principles which control and govern us alone! Nations were only blessed as they progressed in the light of the Word. But we ought to be thankfult of God for plenty in there times; for the Ohurch of Christ, for Christianity, and the extension of its influence, but, above all, for the Saviour. We want earnest prayer and zoalous Christian action to bring our country together again, never to be disunited, if it is God's will.

The sermon was followed by an eloquent prayer for the

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SERMON BY REV. R. C. MATLACK.

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Delivered at the Church of Nativity (Epta-The speaker selected his text from 92d Psalms, 1st verse: It is a good thing to give thanks unto the, Lord, and to sing praises unto Thy name, O Most High.

The speaker commenced his discourse by saying, here years few persons believe the assertion which God makes in the text, that it is a good thing to give thanks, and to sing praises unto the Lord. All Christians, and many others sing and make their war ta known unto the Lord, yeary few offer thanksgiving and praise, when their prayers are auswered, and their wants are supplied. When a day of inanksgiving and praise is appointed by the civil authorities, it is looked upon more as a day-fer extravagant feasting, vain talking, and rude jesting, than as one of serious, solemn worship—one in which we are to review the mercies of the past year. Crowd the courts of our God, and lift up your very souls to hear us in outgushing thanksgiving and praise.

We should consider the duty of cultivating a thankful spirit and giving expression to our feeling. God has enjoined this duty and it is reasonable for him to expect its performance. He feared that many of us look upon thank giving and praise as an unimportant part of worship, as that which may be dispensed with sith in considership and praise as an unimportant part of worship, as that which may be dispensed with sith inspective sould be a supership, as that which may be dispensed with sith inspective. and to sing praises unto Thy name, O Most High. performance. He feered that many of us look upon thank giving and praise as an unimportant part of worthing, as that which may be dispensed with with imputity. Those who would feel a pany of conceince in omitting their prayers at home, or in idly looking about the Church, and thinking of other things during the supplications of the congregation, seem to have no such feeling when they omit their thanksgiving and praise.

Our time fails us before our subject is fully unfolded. We can do no more to-day, however, than ask your most prayerful consideration of the points we have suggested. Let us all devoully reflect upon these points, pray for a double portion of God's spirit to aid us, express whatever we feel in word and deed, and we shall be able to say, It is a good thing to give thanks unto the Lord, and sing praises unto Thy name, O Mosh High.

SERMON BY REV. DR. DARLING, Delivered at Arch Street Presbyterian Church. The text selected was from the 95th Psaim and second erse : " Let us come before his presence in the thanksgiving." The theme of the speaker was a general one, and not national. His topic was that which he thought most fitting for the day—religious thankfulness. Thank-Tulness implies the recognition of a benefaction. It sees a giver in every blessing. It is a cheerfulness mingled with gratifude, and a joy of heart that turns the soul up-ward and Godward. The man who, imagining that the many good things he erjoys are the results of his own prudence and foresight, cannot be thankful. The speaker considered the ways how men should express to God the gratitude which at heart they feel for his goed-

ness.

This sermon was truly a thanksgiving discourse, and was written with care and ably delivered. The speaker, all through his remarks, was listened to with rivetted at-SERMON BY REV. J. WALKER JACKSON, Delivered at St. Paul's M E. Church. The text selected by the reverend gentieman was from Job xxxvii, 21—" And now men see not the bright light a the clouds." He commenced by saying that the obscurity of the Divine Government—the mystery of its administration—. oftentimes confounds unbelieving men. Parts of God's ways conflict with our notions of justice and of rightousness; we fear for the success of the cause of Omnipotence in the world, and would presumptuously stretch forth the hand to steady the ark of His government. At such times Faith stands still to see the salvation of Ged, and when the Divine voice says go forward, presses toward the mark, obeys the Divine injunction to find the vided, a wail on either hand, or marble beneath her feet. "Clouda" are here used as the emolem of the Obscorrity or of the mystery of the Divine Government.

feet. "Clouds" are here used as the emolem of the obscurity or of the mystery of the Divine Government. The expression without figure is as if Elinu had said to Job: Men are confounded by the appearances of things; they would seem to indicate that the moral government of the world is a failure, that its ends are, in a way to conceivable to them, thwarted. They see the clouds, but they see not the bright light which is in the clouds. Incapable of judging the future, the real issue, they tremble and coubt. The lesson of the entire speech of Elinu, of which this is a part, is trust, confidence in Gcd. We cannot find, him out; our finite understandings cannot comprehend His infinite perfectious. His way is in the sea. We cannot put the sea into an eggeshell. We cannot trace the steps He takes in His Providence. We should reverence and trust Him, as the allwise and the just. And now men cannot see the bright light in the clouds. How prone we are to take the worst possible views of the world's farture! How apt to suppose the clouds all blackness? To day there are clouds above us, whose black shadows are on our pathway. To the unhopeful these clouds are on our pathway. To the unhopeful these clouds have no silver lining—no bright light. A thanksgiving was never to them so eadly misplaced. Better far a day of humiliation and prayer, of seckeloth and ashes, rather than one of feasting and rejoicing. I shall not attempt to persuade you that there are no clouds, against the intelligent convictions of your judgment, or to say that there are no evils to hemoan. There are clouds; there are evils; but say not that the clouds are all blackness. There is light, bright light, in the clouds that hang over the present and future of my country. But I am here, this merning, to thank God—to direct you to the Occasions of thankfulness, not to exhibit the dark side of the picture, but the bright; to point you only to the clouds the harbinger of coming brightness, of future days all sunebine. It says the clouds are not gathering for a d

deluge, but will pass away. They answer wise ends; be future; a bright inture.

The clouds apon which we gaze to-day, are of war, of cebt, of spiritual decleasion.

I. The Cloud of War.

It has been but a very little while since, in our national history, if a prophet had been commissioned from God to describe what is now so familiar to us all; a line of fire running from east to west, with millions of men arrayed in deadly conflict; willages burned, farms described, neighbors at variance; industry starding still in many of our States, or only employed in works essentially military; the sky red at night with camp fires, clouded by day with the smoke of artillery; inchers, fathers, brithers, esters, and children weeping for sors, brothers, fathers, whose bones lie bleaching on this autumn day on so many battle-fields—before such a licture, in words falling from the lips of the Heaven-commissioned prophet, a vast majorfields—vefore such a licture, in words falling from the lips of the Heaven-commissioned prophet, a vast in jority of the people of this nation would have started back in horror, exclaiming, "We be brethren. Arowe dogs, that we should do such things?" And yet, from the origin of this Government to the breaking out of this wicked rebtlion, what we now see and feel has been anticipated, has been long since foretold by the ablest of our statesmen, as they have looked sorrowfally into the future; and for the last twenty-five years how persistent have been the efforts of the rebellious South to bring on the dreadful issue, and how patiently, perseveringly, self-sacrificingly, has the North endeavored to postpone, if she cu'd not ultimately prevent, the terrible calamity of clvil war j

if she could not ultimately prevent, the terrible calamity of civil war;

The Union of there States—the National Federal existence—has been to us an idol. How we clung to it the world is witness. How we sought by concession, compromise, appeal to save—without this most desperate of meens, an appeal to arms—the life of the Nation, God is witness—the world is witness. The world will yet anknowledge the truth.

Oh! my brethrer, war is a cloud of such terrible blackness that every Christian must bitterly lament its existence; every patriot must bitterly lament its devastations, but it is for us a matter of thenksgiving; of gratitude to God upon the part of the citizens of the loyal States, that the lawful Government can appeal to the Governor and Judge of the Universe, and to all right—thinking men, to bear witness that for no purposes of oppression, no mere territorial aggrandizement out of

oppression, no mere territorial aggrandizen no jeakcusy, is this war waged; but for the defence and perpetuation of interests as sacred as were ever committed to the keeping of any nation.

The bright light in this cloud of war is, that it is a war of pational self defence.

A war upon the part of the Government for the salvation of the imperilled life of the Nation—to assert and establish the broken nationality—for this grand aim the war is prosecuted. The citizen dies that the nation may live. Other results may and will incidentally flow from this war; but for this end slone the Nation accepted the war, with all its undeniable evils. The conspiracy has for its object the extinction of the Republic Its efforts have been and still are to take away all power from the National Government to protect itself—to the the hands of the Nation, and then murder it in its defenceless condition. no jealcusy, is this war waged; but for the defen

of the Nation, and thon murder it in its defenceless condition.

To its allies in the North has been committed the tark of disaming and fettering the nationality. And while our brethren are in arms to keep back those whose bloody task is death, it is our duty to prevent the stealthy preparations that have been thwarted, but are now being made again to secure the unresisting death. It is ours to see that Sampson, when he slimbers, although he may be bound with green withes, shall not be shorn of the locks wherein his great strength lieth. Those who are opposed to this war of self-defence upon the part of the North have only wanted us to suffer the nation to die without an effort to preserve its life, and only desire now that we shall cease all effort while the national life shall pass away, while the living child shall be divided. We cannot, we dare not, do it. If the nation should be domed to death, it is dying in the only way that a brave, strong nation can die, with agonies too terrible for description. Should our the question whether the whole is greater than any of its parts—whether the Union is sovereign, or individual States.

The doctrine of State rights, rightly interpreted, is true, and Massachusetts is a much better exponent of that doctrine than South Carolina. For in Massachusetts the doctrine has fruited in her love of the personal liberty of her citizens, intelligent, comprehensive, and unvary-ing, and is visible in the immense efforts and enormous rearly expense of the Old Bay State for the civilization, rearly expense of the Old Bay State for the civilization, education, and refinement of her people What has been the result of South Carolina's perversion of the door time? What but constant and continued plottings how the may cut the threat of the national Government, while the education, civilization, and refinement of her common people have been systematically and of set purpose respected? The fact is, that the true doctrine of State rights has been unknown at the South, while a mere pretence of State rovereignty to override and control the rational Government has taken its place.

Was ro; Gen. Jackson a State rights man, and what did be do, but in maintaining the "sovereignty of the rational Government," put down nullification by sending sectivith a force to commend the harbor of Charleston, thus preparing by force of arms to maintain that proyle Scott with a force to commend the harbor of Charleston, thus preparing by force of arms to maintain that provision of the Constitution, which says that: "This Constitution, and the laws of the United States which shall be made in pursuance thereof, and all treaties which shall be made under the authority of the United States shall be it e supreme law of the land; and the judges of every State thall be bound thereby, anything in the laws or Constitutions, and the constraint of any State to the constraint. it in a bound thereby, anything in its laws or Consti-ntions of any State to the contrary netwithstanding." If that provision of the Constitution does not tear up the decirine of State sovereignty, not State rights, by the rols, what does it do? It means that, or it means no-thing; it does that, or it does nothing.

The Constitution is the supreme law of the land, and

The Constitution is the supreme law of the land, and the bright light in this cloud of war is that our struggle is unmistekably for its supremacy and for the enforcement of the laws. If I could I would have prevented the riedding of one drop of blood. From the very first the horrors of war have appalled me for I anticipated a long, bloody struggle, as you well know. If I could I would have caused the laws to be respected throughout the entire dominton of this Government; but I could not, you could not, nobody could, and I maintain now, as at first, the same reasons exist now as existed that still the war must be prospected to the suppression that still this war must be prosecuted to the suppression of rebellion.
The Constitution has been spurned, the sacred purpose for which the Constitution was ordained—"a more perfect Union"—traitors have endeavored to bring to nought; and this Government, holding in trust for all future time the territory of the Union,

and the principle of self government, dared not tamely relinquish the one or the other. It being our duty pulicity, and with the utmost energy to maintain the integrity of the Union, it is a cause of thankfulness that

we did not resort to arms until circumstances had placed