SATURDAY MORNING, NOV. 16, 1861.

RELIGIOUS INTELLIGENCE.

The "Central Presbyterian" published at St. Louis and edited by the veteran editor, Dr. Elliott, says pastors and people of the M. E Church in Missouri, are so seriously tested that they hardly know really what their condition; the mails are deranged, quarterly meetings held down from the state prevailing idea we are chaplains in the army, are chaplains in the service. The Methodist preachers of the M. E. Church North, to a man, we learn, are for the Union. The doctor closes his article by saying "some of the preachers appear to be the miserable tools of hostile sickness, and want, being persecuted, afflicted, Addresses were forwarded." Although the M. E. Church South, is mostly for secession; yet it has several ministers in the Federal army, one of them a chaplain in Col. Wright's Missouri volunteers. The "Central" sometime ago gave a list of eighty three Methodist chaplains in the Federal army, not including those in the Confederate service.

—The Presbyterian Synod of Missouri, recently met in St. Louis, and passed resolutions declaring the difference between the Highland Low Church and the Protestant Churchman presents the two parties in the Episcopal Church at variance in their respective theories of the Church, of Justification, and of Regeneration; and that they differ in practice as well as in doctrine. The High Church overlooks the distinction between the church visible, and the church invisible, and falls into much error by confounding those who are living only to appearance, with those who are living to God in the heart; and by attributing to the visible church, and to the ordinances which they enjoy, a saving efficacy which belongs only to the invisible church, and to the spiritual ordinances of the gospel. The Low Church party "teach in effect, not necessarily of intention, the doctrine of justification by works."

—The Rev. Dr. Hall has written an able article on the baptismal office liturgically, hypothetically. They make regeneration to be in baptism, and not in the heart; in short, a moral change. They teach men to fill up the grace given them in baptism; and if they fall away, to repent, and be converted, and so be saved. Now, we say, this is