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Minutes of the Synod of Chicago, at its Sessions in Sterling, Illinois, Oct. 17th, 1861.

Synod met after recess.

The report on the Minutes of the General Assembly was taken from the docket.

After full discussion the Report was adopted, *nem. con.*, and is as follows:

The Committee appointed to examine the Minutes of the last General Assembly to ascertain if they contain any matters requiring the action of this Synod, report that they have performed that duty, and further report,

1st. That whereas, Sabbath-breaking is a great evil to those within our bounds, dishonoring to God and injurious to the best interests of man for time and eternity; therefore,

Resolved, That this Synod hereby enjoin on all its Ministers, Ruling Elders, and church members, a cordial observance of the General Assembly's recommendation to the churches to secure, by all means available, the proper keeping of that sacred day.

2d, *Resolved*, That this Synod earnestly request of the churches under its care the strict observance of the plan of Systematic Benevolence, recommended by the General Assembly, at its last meeting, so as to secure simultaneous collections for our respective Boards and Schemes of Benevolence.

3d, *Resolved*, That the Address of this Synod, in reference to the duty of Christian Beneficence, adopted at its last meeting, and sent to the churches, be again required to be read by each pastor to his congregation, as soon as practicable after his return to his field of labor.

4th, *Resolved*, That this Synod, in view of the lamentable civil war which is now devastating the fairest portion of our country and shedding the best blood of our citizens, do humble ourselves before Almighty God on account of our own and our National sins, beseeching him to turn away his anger from us and restore us to the blessings of an honorable and lasting peace, and "that we do hereby acknowledge and declare our obligations to promote and perpetuate, so far as in us lies, the integrity of these United States, and to strengthen, uphold and encourage the Federal Government in the exercise of all its functions under our noble Constitution, and to this Constitution in all its provisions, requirements and principles, we profess our unabated loyalty. And to avoid all misconceptions, the Synod declare that by the terms *Federal Government*, as here used, is not meant any particular Administration, or the peculiar opinions of any particular party, but that central Administration which being at any time appointed and inaugurated according to the forms prescribed in the Constitution of the United States, is the visible representative of our National existence.

5th, *Resolved*, "That the present deplorable civil war has been forced upon the country, by the disunionists of the Southern States, now in arms against the Constitutional Government, and in arms around the Capitol; that in this National emergency Congress and the Executive banishing all feelings of mere passion or resentment, should recollect only duty to the whole country; that this war is not waged on their part in any spirit of oppression, or for the purpose of conquest as subjugation, or for the purpose of overthrowing or interfering with the rights or established institutions of these States, but to defend and maintain the supremacy of the Constitution, and to preserve the Union, with all the dignity, equality, and rights of the several States, unimpaired, and that as soon as these objects are accomplished the war ought to cease."

Rev. E. Erskine, from the Committee on Judicial Case No. 2, reported a minute on the subject, which was adopted, as follows:

The Committee appointed to bring in a minute expressive of the mind of the Synod in reference to the complaint against the Presbytery of Chicago in the case of Rev. O. Chiniquy, would report that after a full and patient hearing of all the records and the testimony in the case, and the oral final parties to the complaints, the Synod, while recognizing the indications of certain indiscretions and exaggerations in the conduct and statements of Mr. Chiniquy, as is apparent in the records of the lower Court, calling for earnest and affectionate admonition upon the part of the Presbytery, nevertheless, does adjudge that the complaint against the decision of the Presbytery is not sustained, but fully approves of their acquittal of Mr. Chiniquy, of the charges preferred against him, and would earnestly recommend all parties to cultivate the spirit of charity, and to follow the things which make for peace. The Committee would further recommend that the Synod adopt, as the reasons for its decision on each of the charges and specifications, the reasons given by the Presbytery of Chicago for their decision in this case.

The Synod then adjourned to meet in Mendota, on the third Thursday, 16th day, of October, 1862, at 2 o'clock P. M.

TO THE RULING ELDERS OF THE SYNOD OF CHICAGO:

Dear Brethren in the Lord:—The Synod of Chicago desires to address a fraternal and Christian word of exhortation to the Elders within its bounds; reminding them that this body is a Convention of *Ministers*, and *Elders*, and that it is a duty of the latter as well as of the former, to attend its meetings. It is with pain we annually see so small a representation of the Eldership among us. The object for which we come together is not merely to transact Ecclesiastical business; but also for the spiritual edification of ourselves *and* the Church. We, dear brethren, all need the sacred influence produced on our hearts by the Holy Spirit in our social worship and intercourse, and to have our spiritual strength renewed, so that we may return to our people with increased love to our Master, and zeal for his glory. We deem it a great privilege to assemble annually to hear what the Lord is doing in our midst, to stir each other up to greater zeal, and to cultivate a greater degree of brotherly love; and we believe the Eldership of so many churches, who absent themselves from the meetings of Synod, deny themselves a high privilege, and do an injury to the churches which they represent. We, therefore, earnestly exhort you, dear brethren, to meet us in these holy Convocations hereafter, and thus encourage our hearts in the Lord.

PASTORAL LETTER.

SYNOD OF CHICAGO TO THE CHURCHES UNDER ITS CARE:

Dear Brethren:—We greet you as brethren beloved, composing those members of our Lord's visible body over whom we are called to exercise the office of Bishops, as ministers and Ruling Elders, we are both of you and over you in the Lord. Permitted in our annual meeting to assemble for prayerful consideration of all the interests of this section of our Zion, we delight to address you this, our Pastoral, on a subject of vital importance to our well-being, if not our very existence, in this section of our beloved country. We need not remind you that evil times have fallen upon our land, nor that, as a consequence, our interests, civil and religious, are threatened with serious injury. Our common country is assailed by misguided and erring brethren, who have appealed to the arbitrament of the sword as the means of settling the question of sectional strife between the North and the South. This we deeply deplore, for as office-bearers in the Kingdom of the Prince of Peace, we feel that peace, and not war, especially civil and fratricidal war, will most directly promote the vital interests of His kingdom whom we serve.

Arising out of this trouble of the country, you, as well as we, are aware that all the commercial interests of the same are in difficulty and confusion. The revenues, by which the increased expenses of the Government are to be sustained, cannot longer be derived from the usual sources; hence funds must be secured, from the cheerful and liberal contributions of loyal hearts. The necessities of the crisis have been met thus far, by the spontaneous and unstinted confidence of the sons of liberty. In this we rejoice: but brethren, the same causes which have deranged the means of Governmental support, have acted upon the Church, and are very seriously affecting all her interests. Not only are our Boards of benevolent effort greatly crippled in their operations, but our feeble Missionary churches are either involved in difficulty in maintaining their organization, or threatened with extinction. The Board of Missions has felt the pressure to such extent as to prevent her prompt payment of their appropriations to sustain the laborers of the Gospel among these churches. You, yourselves, are the witnesses of this state of things, so that we need but refer to them. But in view of such facts, we desire to call your serious and prayerful attention to the duties devolved upon you, if you would not willingly suffer the things concerning your spiritual welfare, to fall and perish. Among these let us briefly particularize:

1. In view of the country's troubles we exhort you faithfully to remember her in your daily prayers; in the closet and at the family altar, lift up your hearts for the blessing of our fathers' God to rest upon the country, and lead her safely and triumphantly through her present conflict. Give your country your heart's best prayers—then, give her your treasure, influence and cordial support.

2. But, brethren, let your devotion to the Church of the Lord Jesus Christ be at least equal to that which you show to your country. What would your country be without the Church and her ordinances? What would you and your children do if deprived of these privileges?

She needs your prayers, and she needs especially with them, your liberal and increased contributions, both for the preservation of the Gospel among yourselves, and the extension of her work in the conversion of the world. A few suggestions, brethren, will enable you, we hope, clearly to appreciate this necessity:

1. Your Pastors or Stated Supplies, are ordinarily men of limited means, and even with the appropriations of the Board of Missions, have little or no surplus, after sustaining their families. Indeed, in many cases, all that they get both from you and the Board of Missions, is insufficient to cover all their expenses. When, therefore, the Board of Missions not only reduced the amount of appropriations twenty-five per cent., but defers its quarterly payments from two to three or four months after they fall due, the difficulty is greatly increased. Now, if a minister's mind is harrassed about the means of obtaining bread for his family and to liquidate his debts, how can he devote himself with grateful and joyful zeal to his arduous work in your behalf? Nothing, indeed, so unfits a minister for his spiritual work as to have his mind distracted by pecuniary difficulty. Now as the Board of Missions has found it necessary not only to reduce their appropriations, but to defer or delay their payments, it is clear that you must either do more than you have done or your pastors and Stated Supplies must leave their work with you, or toil on in want and poverty. If they leave, then you and your children suffer. If they remain, they labor with burdened and distracted minds, and you enjoy their labors without rendering to them that amount of worldly support needful for them. In either case you are sufferers. We urge you then, brethren, to make an immediate and enlarged effort to meet this crisis and supplement the reduced salaries of those who labor among you in word and doctrine. You have the means in abundance, and we hope you will use them with a liberal and unstinted hand. It is a necessity, brethren, and must be met.

2. The treasuries of all our Boards, and especially of our Board of Missions, need to be replenished. You have hitherto been greatly helped by this latter Board, and now in the day of its trial it is both reasonable and necessary that you should communicate to its necessities. In coming up to the help of this Board, you but repay a debt of gratitude; and while repaying this, you help others who may be less able than you, and in addition you make the discovery that you can do much more to sustain yourselves alone, than you may have supposed. At this discovery we think you should constantly aim. Depending upon others for aid tends to paralyze effort, and keep you in a sort of pupilage or bondage. We would have you to be, under God, self-dependent and self-sustaining. Cultivate this spirit, labor to help yourselves, and then you will enjoy the consciousness of a noble independence, and at the same time have the joy of helping others. Let not your ministering brethren suffer, and withhold not your hand from the work of an enlarged Christian beneficence.

We solemnly exhort and urge you, brethren, to attempt this enlarged effort for yourselves as well as for others. In doing so, Christ will be honored, your own usefulness and comfort will be promoted, and many hearts will bless you. In failing to do so, you neglect a solemn duty, and subject both yourselves and others to many evils. Let your Ruling Elders and other prominent men make it a point, immediately, to inaugurate a method by which, first, your own salary shall be materially increased, and secondly, your contributions may be more enlarged to all the schemes of our benevolent effort. Let each and every one give but a little more, and the great work will be done. The Ministry of the Gospel will be made permanent among you, and your sister churches will rejoice over your noble Christian liberality.

3. In order that you may be able, intelligently, to appreciate both the state of our churches and your duties in view of their joys or sorrows, their reverses or their triumphs, we suggest and urge upon you the importance of patronizing and carefully reading some of the excellent religious periodicals of our denomination. Such a paper should be taken in every Christian family. It will exert a most important and beneficial influence upon the children and young persons of the family circle; it will keep you constantly informed of the character and extent of our Christian efforts in behalf of the Gospel, and afford you constant motives for sympathy and active co-operation.

These things, brethren, we earnestly commend to your intelligent piety, and pray you at once so to act upon them as to secure the best and happiest results.

Yours in the Lord,
I. N. CANDEE, Moderator.

[Original.]

"Hear ye the Rod and who hath Appointed it."—Mic. vi: 9.

Brother, sister, all whose hearts
Bleed with sorrow, sink with fear,
As a country's woes ye mourn—
Listen, for 't is God says, "Hear!"

"Hear, and learn *the cause* of strife,
(I with you contending am;)
Hear, and learn *the cure* of strife,
Whence may spring the sought-for 'calm.'

"Upward turn those earth-bound eyes,
Know there is a God above;
Dustward cast your humbled souls,
Penitence will bring my love.

"Over land, and Church, and State,
Cast the glance of honest shame:
See how mammon holds its sway—
Riches, pleasures, earthly fame;

"Birthright, which my favor gave,
Blessings scattered by my hand—
All on terms of ceaseless watch—
Spurned or squandered by this land.

"Whence the *good* was poured as rain,
Thence the *evil*, too, is sent;
Turn, O people, then will I
Peace restore and *heal this rent*."

D. S. L.

EUROPEAN CORRESPONDENCE.

THE PRINCE OF WALES AT THE MIDDLE TEMPLE—THE WEATHER, THE SEED-TIME, AND PROVISIONS—SPECULATION AND GAMBLING IN COTTON—A "SOUTHERN?" AND HIS PROPOSAL—"KING COTTON BOUND"—MR. DUNLOP, M. P., ON AMERICAN AFFAIRS—MR. FAY'S LETTER TO THE "TIMES"—THE WAR AND ITS ISSUES—ANALYSIS OF LEADING ARTICLES AND AMERICAN CORRESPONDENCE—THE THREE CLASSES IN THE UNITED STATES—DEFICIENCY IN EXPORTS AND ITS CAUSE—"PERIODICAL UNEASINESS" IN EUROPE—DOES NAPOLEON MEAN MISCHIEF?—A NEW PARIS PAMPHLET—M. GUIZOT'S DEFENCE—CONVERSATIONS WITH DR. GRANDPIERRE AND A FRENCH NAVAL CAPTAIN—THE ITALIAN PRESS—ITALY'S FUTURE—PASSAGLIA AND THE POPE—"ANOTHER LUTHER."

LONDON, Nov. 2, 1861.

THE PRINCE OF WALES has been this week received by the barristers of the Middle Temple—the most ancient and historic names of British law and British jurists—and made by them an honorary member of their body. Great was the interest awakened, and multiplied the crowd at the presentation of an address in a beautiful improvised pavilion, as well as at the opening by the Prince of the new Law Library in the Temple grounds, (a magnificent building,) as also at the banquets afterwards held in the afternoon—the Prince being present—in the fine old carved hall, decked with the spoils of the Spanish Armada, and rich in its portraits and carved roof and pannelling. In the evening, also, there was a large number of ladies and gentlemen at the *conversazione* in the Library.

The young Prince is gradually becoming a public character. He is considerably fuller and taller in figure than when he visited the United States. He *reads* well—like his mother—as he proved on Thursday, in his reply to the address. He has been a diligent student of law, as well as of military tactics, besides keeping terms at both Universities. We trust that he will be all that the nation could desire, and all that his excellent parents, especially that true *mother*, Victoria—who has educated her children with extraordinary pains, discipline, and care—can pray for as to her eldest-born.

THE WEATHER continues favorable and beautiful, thus shortening our Winter, keeping down the price of coals, and alleviating the hardships of the poor, as well as affording the finest possible seed-time to the English farmer.* The price of provisions is lower than it was twelve months ago. In the article of potatoes, the reduction is £2 per ton. This valuable esculent has in England well-nigh escaped the blight that (through wet weather,) fell on it in Ireland.

SPECULATION IN COTTON convulses the market, and is the subject of a letter to the *Times*, of a Manchester citizen, who is "credibly informed that the present speculators are, many of them, ladies, clergymen, lawyers, and others not regularly engaged in business, who have fallen into the mania, as others did in the railway mania of 1845." He adds: "The professional cotton speculators have, I am told, retired from action. They know that the bubble must burst; they know that the speculation is not warranted and supported by the requirements of the world; nor are they blind to the fact that the sword of Damocles hangs over the head of the speculator, in the form of the American crop of cotton which must sooner or later come here. An armistice, *a recognition of Southern independence* by our Gallic friends, a few cargoes successfully run through the blockade, will any of them cause an immediate collapse, and cotton, which was sold last year at 5d., and which is now selling at 11d., will as surely fall to its old value as the railway stocks did when they collapsed from their fictitious price in 1847."

That the Emperor of the French will recognize the independence of the South *at present*, or ever, is, I think, exceedingly doubtful. Not that he has not strong inducements in the terrible financial crisis that has come upon France, greatly aggravated by the want of cotton. But in this matter, at least, I expect he will act in entire accord with the British Government—refusing to endorse any proposal to break the blockade, and waiting the issue of affairs.

A writer, writing in the Southern interest, denies that the South has met the blockade by an embargo, which he says would but keep up the blockade, by taking away from all foreign ships any motive to enter the ports in spite of a Northern fleet. The South but preserves "a passive resistance" by keeping away from accessible points a large amount of property. It is denied, also, that at the breaking out of this war the South was prepared for a long campaign, and that corruption had been practised by Mr. Floyd, Secretary of War under President Buchanan. "Nothing like organization" existed—nothing could have been more unexpected than the act of secession, to the army and navy. Not a single officer was addressed on the subject—only an act was passed in the Confederate Congress, securing the same rank to any officers who came over. Powder mills also were unknown—with an insignificant exception; there was no stock of shoes or clothing, hardly a package of medicine; no paper mills to furnish a cartridge paper. Then the writer holds out the following bait to speculators: "The South has cotton to sell, as she has had for many years; the only difference, so far as *she* is concerned, is that *one* holder has 1,200,000 bales in his hands. I mean the Government. So far as the rest of the world is concerned, there is a difficulty in obtaining that cotton; namely, the prohibition of the United States Government. Any person that chooses to set at defiance that prohibition, or to evade it, can procure cotton to an unlimited amount. Let any cotton-buyer in England offer to the Confederate Government, or to any holder of cotton in the Confederacy, 6d. per pound, (it is now 1s. per pound in Liverpool, I believe,) and he can have as much as he will pay the money for. If he would prefer to make his payments in blankets, shoes, cloths, or medicines, or in almost anything in effect that the South does not produce, and which the North has heretofore had the monopoly of, by reason of the protective system, there can be no question that he would sell his goods at a profit. "*As to the port of delivery*, the South never have been carriers on the ocean, and they cannot begin now—they have no ships. They will receive the goods at any point named on the coast, or in the interior, and they will agree to deliver the cotton at the same point. The United States Government forbids the proceeding; the South invites trade from every nation of the earth—'Who'll buy my cotton?'"

All this sufficiently indicates two things. First, that the South is terribly distressed for want of war material, and still more for money and the ordinary comforts of life; and, secondly, it shows the skill of the Northern policy in reference to naval expeditions and the hermetical sealing up, if possible, of the Southern coasts. There will always be adventurers to run or try to run a blockade; but few will be tempted by the writer in the Southern interest to risk their specie or their "shoes, clothes, &c.," with such an indefinite "point of delivery."

Punch of this week has an illustration—"King Cotton, Bound; or, The Modern Prometheus." The American Eagle preys on the liver of the Giant Prometheus, and he chained fast, exclaims—"I must writhe—a giant fettered—while those millions peak and pine."

Three mills have this week been closed at Reckdale, employing three thousand hands.

MR. DUNLOP, M. P. for Greenock, has been reviewing the last session of Parliament and public affairs generally, in the presence of his constituents. He was the legal and lay leader of the Evangelical party in the Scottish Establishment before the Disruption, was a power of strength to them in that crisis, and ever since has been distinguished as a counsellor in difficulties. He has been in Parliament for a series of years, a Whig and "something more." He has preserved a very independent position. He speaks seldom, but when he does speak he is listened to. It was of him that D'Israeli once said—"That is the cleverest man sent up to the House from Scotland." Perhaps this was said after Dunlop's unexpected and most annoying attack on Lord Palmerston's policy and conduct in reference to the Affghan war, and the injustice done the memory of Sir Alexander Burnes. Mr. Dunlop in the course of his recent address, spoke on the American crisis. The following are his words:

THE AMERICAN WAR.—In looking at the calamitous warfare now being waged among our brethren in America, one's prevailing feeling is, in the first place, intense sorrow at the prospect of the breaking up of a great and noble State, sprung from ourselves, and so reflecting back on us some of its own glory, and calculated, by its almost indefinitely increasing influence and power, so largely to extend our language, our religion, our free institutions, and the cause of civilization over the globe; and, in the second place, it is that of unmingled sorrow and surprise at the perverse and hostile obstinacy with which the people of the North have insisted in regarding us as sympathizing with the slave-holding South. Now although, doubtless, this strange perversity may of late have affected our feelings toward them, I believe that the people of this country, when the Southern rebellion first broke out, were all but unanimous in favor of the North. If they deemed it necessary for their interest to enforce their own Constitution, we could not but acknowledge, as we did heartily acknowledge, that they had right and justice on their side, while we cordially sympathized with them on the question which had given rise to the discontent of the South. The men of the North, however, have determinedly and universally refused to believe this. I have been greatly puzzled to account for this. Possibly they cannot imagine that the sympathies of a people could be so at variance with their material interests: and that it was out of the question that we should, for the love of justice and liberty, deny ourselves, even for a time, the advantages of an adequate supply of cheap cotton—or they may be conscious that their conduct toward us in the matter of free trade, and the enactment of their hostile Morrill tariff, deserved no good-will on our part—or they may even feel that their hesitating and doubtful policy on the question of slavery itself, was not calculated to win our confidence; but what I own I dread still more is, that their determination to deem us hostile to them springs from a consciousness on their part that they are prepared, in order to save the Union, to make concessions to the South on the subject of slavery, which they must know would be denounced with universal condemnation in Britain. (Applause.) Should this be so, it will be deeply to be deplored, and, indeed, would be the only issue out of this sad contest which would leave no alleviating or consoling consideration behind. I will hope better things, however, for the honor of our American kinsmen and the cause of liberty; and whatever they may believe or disbelieve, I am very confident that the great body of the people of this country will unfeignedly rejoice in any result which shall maintain unbroken the great Republic without any sacrifice of the principles which triumphed at the election of President Lincoln.

Mr. Dunlop next adverted to the bearings of the contest on British commerce and manufactures, and concluded by deprecating the breaking of the blockade, as well as "the dishonor of hastily recognizing a State whose constitution is avowedly based on the principle of slavery, and on the righteousness, justice, and duty of maintaining it."

As to "sympathy with the South," the charge is repeated in a long letter, which appeared yesterday in the *Times*, from the pen of the Hon. Theodore Fay, late United States Minister to the Swiss Confederation, who also maintains that the object of the North is the ultimate abolition of slavery.

This is not the opinion of the English people, otherwise the feeling of sympathy from the great religious public would be stronger than it is. But for my part I fondly hope that the war will be overruled to such an issue, even though its first outburst was naturally and necessarily that of enthusiastic attachment to the Union, and of resentment against the Fort Sumpter outrage on its flag. The Tory Sir John Pakington has been telling a political dinner party that the reason why the North is keeping up the contest, is from pure shame, lest they should be obliged practically to own that Republican institutions have failed; and then other Tories ride off with a flourish of trumpets and a demand that there be no Reform Bills. The *Saturday Review* asserts that Mr. Everett's panegyric upon Prince Napoleon at Boston is quite in keeping with "the recent measures of the President and his ministers, which betray how completely the Napoleonic idea of good government has sunk into the minds of American Statesmen," and that the *coup d'etat* of Louis Napoleon, and the *coup d'etat* of Abraham Lincoln in the forcible arrest of political antagonists, in the newly elected members of the Maryland Legislature, are precisely on similar alleged and improved ground, that they meditated using their legislative powers for treacherous ends."

The American correspondent of the *Daily News*, after saying that "on the question of sustaining the Government by a rigorous prosecution of the war, the North now is very nearly a unit," adds that "from this point opinion diverges in three directions. First, is the Garrisonian Abolitionist School, which would throw the Constitution to the winds, and would have the Government to proclaim universal liberty, and some of them also are ready "to put arms into the hands of the slaves, that they might enforce their rights at the point of the bayonet." The result of this, says the *Daily News*, would be "an entire upheaval of society, and a revolution of the most radical character."

He then proceeds to notice the other two parties; those who, while they "love liberty, are also attached to existing Republican Institutions; who would bring about a change through the legitimate action of the Constitution, and think that all this generation can do is to check the expansion of slavery, and that to attempt more would be to plunge them into all the horrors of political and social revolution, and peril the existence of society. This is the position of the Republican party. Upon this ground, Mr. Lincoln was elected, and such is his present position." The writer then proceeds as follows:

"The third class are those who love the Union with all the blind tenacity of traditional instinct, or the passion of a deep patriotic National sentiment. These are stronger than the mere love of universal liberty. Among these will be found the most conservative and wealthy. This class has been inclined to yield to the South to save the Union, and has grown up with a certain traditional respect for the institution of Slavery. Not having a deep loathing of it they would tolerate its existence, and live with it on terms of compromise. In the late arrangement of parties this class, almost to a man, was opposed to the Republicans.

Now, as the South, in its organized rebellion, is fighting for slavery, it enlists the active opposition of the abolitionists; as it has struck at the Constitution and Republican institutions, it has awakened the determined antagonism of the second, and as it threatens the Union it arrays against it the third class. Hence the first gun against the National flag united the North against the common foe. But as the war progresses new questions arise. As the South is much more formidable than was at first supposed, and the rebels use their slaves for the purposes of war, the inquiry arises, shall we not strike the foe in his vulnerable point? Again, what shall be done with the slaves of rebel masters who fly to the stars and stripes for protection? Can men who are in open warfare against the Constitution claim the authority and aid of this very Constitution? Does not the fact of men being in open rebellion place them on the same footing as an enemy, and therefore make their slaves contraband? Furthermore, do not the exigencies of military necessity demand that we should carry out the plan indicated by the Proclamation of Gen. Fremont?"

All these questions involve the relation between the war and slavery; and upon this opinion has not yet reached a definite form. For this reason the Federal Government, and politicians throughout the North, are inclined to suspend a decision. This is the position of the Cabinet and the action of the Convention at Worcester. They are not prepared to coincide with the speech of Mr. Sumner, or the acts of Gen. Fremont, but regard them as premature, because public sentiment is not yet prepared for such a bold step. When, *if ever*, the people will be ready for this, depends on the course of events.

Such clear statements are very valuable in reference to the enlightenment of public opinion in this country. The "course of events" is under the control of the providence of "God only Wise;" the Just and Beneficent One. The issue, we trust, will be to his glory, and to the enlarged purity, peace, and prosperity of united millions. Meanwhile, "Shall there be evil in the city, and the Lord hath not done it?" And if God's true people on both sides of the Atlantic continue fervent in prayer, and humble and contrite in spirit, may he not do marvellous things, and that speedily, which we know not, and thought not of?

A DEFICIENCY is declared in our exports of nearly eight millions sterling during the last nine months. The falling off in the last month had increased from 7½ to nearly 18 per cent., as compared with the September of 1860. Thus, to speak more definitely, there is a decrease of a million and a half in our exports of cotton; our woolens and linens each declines to the extent of a quarter of a million; and metals have sunk rather more than the same amount. A succession of years showing great prosperity is thus suddenly broken. The American crisis accounts for it all. In other matters than cotton-yarn and cottons—in woolens and silks, in hardware and metals—we have *not* gone backward, but rather have advanced in the September returns, more in 1860 than in 1861. To us the war has been "a startling check," but, alas! as a public writer expresses it, "the consequences of war have been to the ports of America almost the annihilation of commerce." Well, on the back of all this comes "*the periodical uneasiness* which begins with the gloomy month of November, *and culminates on the first day of the new year in France.* And so it is now apprehended that the Emperor *means mischief*; that while he is conciliating the Pope, and rejecting the proposals of the Italian Cabinet, he is doing his best to detach Prussia from England, and excite French popular jealousy against this country.

A new pamphlet has just appeared at Paris, entitled "England, Austria, and the Interviews at Compeigne," marked by great bitterness. India, Egypt and Turkey supply a portion of the text, and the Isthmus of Suez, Aden, "the Gibraltar of the Red Sea," Perim and Lagos (in Africa) are, it seems, further items in the terrible accounts which we have to settle. The writer assumes that the King of Prussia has, at Compeigne, been "giving the preference to the French Alliance, (which will be profitable to him,) over the English Alliance, which will never be profitable but to England."

When at the house of Madame De Stael, near Geneva, I met at her table her nephew, who is the captain of a French frigate, and who resides on board his ship, and on shore at the famous ship-building depot. He is a man full of Christian light and love, and when about to depart, he seized my hand affectionately and said, in reference to the probabilities of war, "I may be obliged to fight against you, some day, but it will not be with my heart." This issue may come, ere long. The Emperor has recently so organized his fleet and marines as to have ships ready very quickly. Nevertheless, I firmly believe that in the end British tars will win the day.

MONSIEUR GUIZOT, who some months ago advocated the *temporal* power of the Pope as necessary to order and civilization, to the great scandal of earnest French Protestants, and who is tainted, with all his moral excellence and mental power, with a morbid Toryism which endorses power and authority, however exercised, from a horror and fear of revolution. This eminent person has published a recent work in defence of the position which he so prominently assumed at a French Protestant meeting, and against which—as I know from personal conversation with the Rev. Dr. Grandpierre, of Paris—strong, although courteous, protests were made, both in speech and in *L'Esperance*, a monthly religious publication. The *Times* correspondence at Turin says: "The press of this country did not know whether to laugh or be angry at M. Guizot's advocacy of the temporal power of the Pope. The Frenchman, they say, is stronger in the great Doctrinaire than either the philosopher or the Protestant Christian; and yet there seems a most stubborn determination in this country to keep the religious principle scrupulously apart from the political question. The Church, they say, must be as fully emancipated as the country itself; stripped of its temporalities, unable to rely on any aid from 'the secular arm,' the Papacy will have to stand on its own legs—to ground its ascendancy on mere powers of persuasion. This the Italians flatter themselves may, perforce, lead to vital reforms, but need not give rise to schisms and heresies; against any danger of the latter evils the nation is guarded by the utter indifference to the '*spiritual death*,' of *a very vast number of the thinking classes*." What a melancholy "safeguard," we may well exclaim, against "schisms and heresies," i. e., as with those who use the words is meant—Protestantism!

But let us hear the writer and interpreter of Italian politicians still further: "Italy, they say, may never become the field for theological controversy to the end of time. It never was, in the worst of ages. Italian Dissenters, even in the days of Ochino, Peter Martyr, and the Socini, had to cross the Alps if they wanted to find disciples and listeners." Of course they had to do so—that is, if they had escaped those Inquisitorial fires and dungeons by which the rising Reformation was put down in Italy. Did these people never hear of Savanorala, or of those eminent "Schismatics," of whose names Doctor McCrie, the elder, has told us in one of his famous books of Reformation history.

The writer from Turin further adds: "Passaglia and Liverone are greeted in Italy as *political* agitators; were they to raise the banner of reform, they would be hissed as quacks and humbugs." Very likely; but is not the Pope himself afraid of something heretical coming of the Abbé Passaglia's attack on the temporal power? In the presence of the Jesuits, to whose "Company" Passaglia had belonged, Cardinal Barnaby said, "If you renounce the honor of belonging to the Company, you will fall into misfortune and be *nobody*." Most disinterested Cardinal! He points out to Passaglia that the loss will be all, and altogether, and only his own! But let us follow the Abbé into the presence of the Holy Father, and listen: "Carle Passaglia, do you believe the Vicar of Jesus Christ and his word?" "Ah, Holy Father," quoth the monk, "how can you doubt my respect and submission?" But the Pope insisted, and repeated the question, and then added: "Well, if you do, I tell you that you are swayed by the demon of pride; and if you do not promptly seek a remedy in humility," (blind submission to authority, such as was demanded by Leo XVI. of the Monk of Erfurt,) "*you will live and die another Luther*."

We must not be too sanguine about Italy, nor expect that among a people over whom Infidelity and superstition have held so enduring a sway, that there will be a *national* movement toward the Gospel for a long time. But meanwhile, first fruits are being gathered; breaches are being made in what appeared an impregnable fortress; religious liberty is established widely in spite of, and to the terror of the Pope and his myrmedons.

M. Meille, the Waldensian pastor, in his excellent address at the Geneva Conference, gave these views prominently, while yet speaking most cheeringly, both as to the present and the future.

J. W.

*Nozr.—I find that any number of "The Weather Almanac", can be dispatched to the United States for 7d. each copy, and that *back* numbers for several years can be obtained on the same terms from the author.

For the Presbyterian Banner.

Parnassus Congregation.

We were not long since, as we thought, opposed to burdening newspapers and troubling their editors with accounts of *donation visits* and the like; but for three years we have experienced so much kindness from our kind people, that we have been filled to the brim with thankfulness, and now, contrary to our former views of propriety, we seek our feeble expression of it through your paper, which we all love to read.

With a faithfully paid salary, we have always had reason to be content; but this is not the cause of our gratitude, for the salary is a *due*, by reason of a fair bargain. Some congregations do not pay what they promise, but Parnassus congregation does—every cent of it—and much more besides. We have never received a donation visit from the congregation; but what is far better, we have been receivers of *daily* favors from the people. To mention all the items which they have at different times *given* to the pastor and his family, would fill your paper; but if you have any room you may mention oats, hay, corn, pasture, and all sorts of table luxuries, together with a variety of wearables, including bedclothes; at one time an entire fine suit for the pastor, at another an excellent overcoat, at another a valuable dress for his wife, not forgetting the little ones, &c., &c.; and finally, even in the midst of these hard times, a Grover & Baker Sewing Machine; and, comprehensively, "*what not?*"

We do not forget the Author of every good and perfect. His hand is in it all. We will ever bless his name, and shall never forget his people here—the sanctified medium through which these good things have come down to us.

The Lord bless them all in their persons, their families, their relations, their "basket and store," and in their souls, and make the unworthy receivers of his and their favors, faithful in all things.

D. W. TOWNSEND AND LADY.

For the Presbyterian Banner.

Synod of Sandusky.—Narrative of the State of Religion.

Although not favored during the past year with any special awakening or revival of God's work among us, there has been, and is, an encouraging state of things in nearly all the churches belonging to our body. Nearly all are favored with the regular preaching of the Word. The ordinances of the Gospel have been administered, and most of the churches have received accessions to their numbers. The congregations are reported as being respectable in numbers, regular and respectful in attendance. Weekly prayer-meetings are maintained, except in places where the congregation is so scattered as to render it impracticable. Seasons of thanksgiving, humiliation, and prayer, have been observed in accordance with the recommendation of the General Assembly, and the Proclamation of the civil authorities. Sabbath Schools are sustained by all the churches that have reported. In some, the use of the Shorter Catechism has been attended with marked results, numbers having committed it to memory. A few of the Sabbath Schools have contributed to the Children's Church at St. Anne. Some have been successful in putting into practice measures of Systematic Benevolence, and it is hoped that the practice will be more generally adopted. It is to be deplored that the contributions of our churches, for benevolent purposes, are so irregular and insufficient. This evil is felt and acknowledged with such regret, that zeal is enkindled, and measures are already put in operation for its removal. That some of our churches have adopted the plan of systematic contributions with entire success, and that others are moving in the right direction, are facts that encourage the hope of better things. These facts also indicate that the time has fully come wherein severe chastisements from the hand of God may be dreaded by those churches, who, in a time like this, perseveringly withhold their contributions. We fear that such churches may be smitten with barrenness, and be useful only in showing that "there is that withholdeth more than is meet, and it tendeth to poverty."

In those of our churches injuriously affected by the war excitement, a better state of things has now succeeded. The labors of our brethren among the soldiers have been received respectfully, and favorable results have followed, by which we should be encouraged to preach the Word, in season and out of season, sowing beside all waters the seeds of eternal life. Notwithstanding the opposition encountered, and the darkness that had gathered around us, we have great reason to express our thanks to the great Head of the Church for his watchful care over the churches and their officers, during the year now ended, for the measure of the Spirit vouchsafed, for the peace and fellowship we have enjoyed among each other, and for the divers blessings that have attended our humble efforts in his cause.

For the Presbyterian Banner.

A Church Dedicated.

The new Presbyterian church edifice at Canton, Pennsylvania, was dedicated on Wednesday morning, 6th inst., with appropriate services, to the Triune God.

The Rev. Julius Foster, of Towanda, Pa., preached the dedication sermon from Haggai ii: 9; and the Rev. P. Camp offered the dedicatory prayer.

An appeal was then made by Bro. Foster, and the members of the church and congregation came forward and contributed some $145 on the spot—enough, as was then supposed, to clear the church of debt. The timely appropriation from the Board of Church Extension will cover the ballance, and enable us to complete the house according to our purpose; but not to furnish it with suitable lamps, bell, cushions, and melodeon. But as God has prospered us so greatly beyond our expectations, as to enable us to build this beautiful and commodious house of worship, "even in troublous times," we hope to succeed in some way in furnishing our house of worship with these necessary fixtures.

The Rev. W. Simonton, of Williamsport, Pa., who had been providentially detained, arrived in time to preach in the evening. All the services of the day were truly solemn, appropriate, and edifying. Notwithstanding the inclemency of the weather, we had good and attentive congregations, and trust that "the good hand of our God was upon us." We would take this opportunity to express our grateful acknowledgments to the friends in Troy and New-York, who have contributed toward the enterprise, and also to the American Bible Society, for the donation of a beautiful copy of the Bible for the pulpit, and fifty testaments; and likewise to the Presbyterian Board of Publication for a donation of fifty Hymn Books for the pews. P.C.

For the Presbyterian Banner.

Inward Proof.

"How do you know that the Bible is true?" said a captious skeptic to a plain farmer who was an exemplary Christian.

"I know that it is true, in the same way that I know that water quenches thirst," said the farmer.

"You know that water quenches thirst because you have tried it. You can't try the