Presbyterian Banner.

PITTSBURGH, WEDNESDAY, JULY 1, 1863.

Honorary.—Rutgers College has conferred the degree of Doctor of Laws on Rev. Dr. RIDDLE, President of Jefferson College.

Rev. W. E. McLaren, recently returned from South America, has been engaged to supply the pulpit of the Second church, Pittsburgh, until the first of October.

Indianapolis Female College.—The eleventh Annual Catalogue of this excellent school, presents to us a long list of pupils, the notice of a full Course of Study, &c., &c. The Great West attends well to mental improvement.

Mr. Chiniquy, who was suspended from the ministry by the Presbytery of Chicago, has been received into the Synod of the Canada Church, lately assembled at Hamilton. The act of the Presbytery of Chicago was disregarded. This defect in Christian courtesy and Church order, is to be regretted.

The Assembly's Report on the State of Religion should be carefully read. It furnishes matter for grateful praise; and it also directs to important duties. We are servants of Jesus Christ, and this Report sums up the labors of a year. The "Narrative" should be the most interesting, to Presbyterian readers, of all public documents.

Decease of Rev. Dr. Yeomans.—Rev. J. W. YEOMANS, D.D., died at his residence in Danville, Pa., June 22d, after a severe illness. Dr. YEOMANS was about three score years of age, and was one of the prominent ministers of our Church. He had been several years pastor in Danville. He was a good scholar, an instructive preacher, an able writer, and indefatigable in industry.

Minister Deceased.—Died, in this city, on Saturday, 12th inst., after an illness of several weeks, Rev. F. I. Neuhaus, a member of the Presbytery of Cincinnati. The deceased was a native of Poland, and of Israelitish descent. Aged about 58 years. He has labored as a Christian missionary among the Jews in all the four quarters of the globe. He has left a helpless family, who will require, and doubtless receive, the sympathies and support of the Presbyterian Church.—*Presbyter.*

Another Sabbath Repulse.—We have been surprised to learn that Gen. BANKS ordered an assault on Port Hudson on the Sabbath. On Saturday, June 13th, he made his arrangement and on the 14th advanced one thousand choice men on the enemy's works. They were repulsed, with a loss of seven hundred. God has frowned upon Sabbath desecration. In nearly every instance since the war commenced, the attacking party, on that day, has been defeated.

Rev. Dr. Beman, whose name was very prominent during the years of excited controversy which led to the disruption of the Presbyterian Church in 1838, has ceased from the active duties of a pastorate. He had filled the office for just *forty years* in the same church, in the city of Troy, N. Y. Week before last he resigned his charge, and was succeeded by Rev. Mr. VINCENT. During his ministry, 1,840 members had been received as communicants of the Church, and from the number, twenty-six young men had gone forth to the Gospel ministry. The influence put forth by a man of talent, who is consecrated to his ministerial work, is wonderful.

The New Postage Law.—The new, or amended, postage law goes into operation to-day (July 1st). Registered letters, inclosing money, are to be charged 20 cents instead of 5 cents. Under this law newspapers continue to pass without charge in the county in which they are printed, but no preference is given to circulation within the State. The prices established now, are, for newspapers:

Weekly, per quarter,	5 cents.
Semi-weekly, per quarter,	10 "
Tri-weekly, per quarter,	15 "
Daily, per quarter,	30 "

Magazines, not exceeded four ounces in weight, are rated as follows:

Semi-monthly, per quarter,	6 cents.
Monthly, per quarter,	3 "
Quarterly, per quarter,	1 "

DEATH OF ADMIRAL FOOTE.

Rear Admiral ANDREW H. FOOTE, one of our most distinguished naval officers, died at New-York, June 26th. He was a native of Connecticut, and was appointed from that State to the navy of the United States. He entered the United States service in 1822, and was consequently in the service nearly forty-one years. He was made a commander in 1852. His total sea service was nearly twenty-one years, and he performed nearly eight years shore duty. On the breaking out of the present troubles, he was in command of the Navy Yard at Brooklyn. He was soon promoted to a captaincy, and assigned to the command of the Mississippi flotilla. While engaged in the duties of that position, he worked with such zeal and energy as to seriously impair his physical powers. He achieved the brilliant victories at Forts Henry and Donelson, and at Island No. 10. The severe wound he received at Fort Donelson finally compelled him to give up his command. About a month since, he was assigned to the command of the South Atlantic blockading squadron, in place of Admiral DUPONT. A few days after, he was attacked with the illness which terminated his life.

Admiral FOOTE is the first of our distinguished naval commanders whom we have lost by death since the commencement of the war, and he did not die as the result of battle. He was a man of great benevolence, and a decided Christian.

THE GOSPELS AND THE EPISTLES.

These two portions of the New Testament are often contrasted, and the preference is given to the former, as the more plain and easily understood, and hence the more valuable. We are afraid that injury is sometimes thus done to the Master's cause. He spake as never man spake, but we do not find that he claimed any preference to the narrations by evangelists, of his discourses, over what were to be the records of heavenly truth by the same writers, and by others, when they would be taught by the Holy Ghost. And that he taught all things which should be known, is not to be claimed by any. He expressly told his disciples that there were many things which they were not able to bear, in the childhood of their faith, but which the Spirit of truth should afterwards teach them; and, after his departure, they did not attempt to preach nor to write till they were endued with that Spirit.

To say that the Gospels are more easily understood than the Epistles, is partly correct and partly incorrect. They are adapted to the uneducated mind. They are the teachings addressed to "little children." Hence there is in them a dealing with first principles, and a plainness and simplicity which charms beginners in religion. But there is also in the Gospels, the highest and the deepest truths, respecting God and Jesus, the trinity and the atonement, election, regeneration, sonship, the resurrection and glory. These things are stated briefly, but they all are there, and are to be taken on trust. They are not brought prominently forward. The mind of the reader is left to be absorbed by the consideration of duties, and promises, and narratives of goodness, and familiar illustrations. The truths too deep for the "children" to fathom, are but intimated, and left to be inculcated as the children should advance to manhood. What the hearers did not then know they were to know afterwards.

The truths to which we have alluded as being briefly stated in the Gospels, are *the things of Christ* which Christ said the Spirit would take and *show* to the apostles. This the Spirit did after that Christ was risen and had ascended; and, as the apostles were taught by the Spirit and made to understand, so they preached and wrote to the churches. These are the Epistles.

The Gospels, then, are the book of texts, and the Epistles are the sermons, the expositories, the commentaries. The epistles are the *nutriment* by which the children of God have their growth, and attain to manhood. Let us then not separate things which God hath joined. In our churches there are those who need conversion, and those who need and can bear but the food for little children. But the Head of the family wills not that his children should be always "babes." He designs their growth, and has provided therefor. Let ministers then use the whole Word of God, and lead on to perfectness—"to the measure of the stature of the fulness of Christ."

THE NEW AND OLD SCHOOL.

The Assembly of 1862, at Columbus, Ohio, inaugurated measures for an exchange of Delegates, with the New School Assembly. The plan was happily carried out by the late Assemblies of the two bodies. The fraternal spirit manifested was truly cheering; so much so that we never thought of there being any sinister motives imputed by any one to either body. But there are still persons, it seems, who are not perfectly possessed of that charity which thinketh no evil. The *American Presbyterian*, the Philadelphia organ of the N. S. Assembly, comments on the arranged intercourse between the two bodies, under the rather repulsive heading, "A Great Scandal Removed." Of course the blame-worthiness is imputed to the Old School, for originating and so long continuing the "great scandal." Their long article contains some very good remarks, but the following passage shows a spirit adapted to awake caution:

"True there remains a strong conservative, or rather *obstructive* element in the other Assembly. There are those who dread contact with what they regard as the fanaticism, secularism, humanism, or whatever they may characterize it, of our "New School" body. And the more liberal-minded of that Assembly are perhaps not yet sure of controlling its deliberations and directing its decisions on questions of public morals and general interest. Hence, naturally enough, they seek alliance with us. They would strengthen themselves and their cause in their own body by opening communication with ourselves. They seek to bring their body in line with ours that it may see things in the same light and catch some of the same spirit. We feel pretty sure that the liberal party in the Reformed Dutch Church are seeking to strengthen themselves by the same expedient. Is it not felt that our branch of the Church in many respects has realized the best and most suitable conception of Presbyterianism, the most abreast of the times, the most certain to secure a broad and lasting success?"

This, we said, is adapted to awake caution. Some of our younger brethren, in their zeal for unity, seem disposed at once to amalgamate the two Assemblies. The above will give them an inkling of the kind of spirit they would thus embrace. Is there such a party in the Old School Presbyterian Church as is here intimated? And were the movers of the intercourse possessed of such designs? And were they stimulated by the base motive of thus gaining strength to carry out their designs? We think not.

We regret that there should exist in a sister Church a spirit capable of attributing to conduct so honest, kind and Christian, an end so sinister; but since it does exist, and since, as the seniors among us too well know, it is chronic, our juniors should be informed of it. We do not wish them to resent it, nor to retaliate. We but wish to give them information which may be useful.

St. Louis Presbytery.—At a late meeting of this Presbytery the following paper was adopted unanimously; Ayes 16:

WHEREAS, Violent resistance to the authority of civil government, without adequate cause, is, by the teaching of Scripture and the Standards of the Presbyterian Church, *a sin against* God; and, whereas, our fellow-citizens now in rebellion against our National and State Governments, among whom are found a number of our own Church members, have never experienced any wrong or grievance at the hands of those in authority that could justify a resort to armed resistance to our established Government; and, whereas, it is the duty of those who rule in the Church to guide the flock in the way of truth and righteousness and warn them against error and sin; therefore,

Resolved, That we, the Presbytery of St. Louis, acting upon a sense of duty to the churches over which we rule, do hereby earnestly entreat and warn all members of our churches to abstain from all participation in the present rebellion, or from giving countenance and encouragement thereto by word or deed, as such participation, countenance or encouragement involves sin against God, and will expose those engaged therein to the penalties of ecclesiastical discipline.

Dr. MCPHEETERS was not present. He has asked to be released from his pastoral charge.

We rejoice to find our brethren of St. Louis speaking out against the rebellion.

EASTERN SUMMARY.

NEW-ENGLAND.

THE ANNUAL CONVENTION of Congregational churches in Connecticut, was lately held at Hartford. The state of religion was represented as discouraging. There has been a decrease in the number of church members, by death, removal, &c., and many are supposed to have been taken away by the war. The Committee appointed last year on the question of a more general observance of Infant Baptism, reported as follows:

"That there are 283 churches in the State. In 1862 there were 76 churches, in which there were no infant baptisms; thus in more than one fourth of the churches in this State there were no baptisms, and it has been less, in comparison with the Episcopal Church, in the ratio of about one to five. Out of 283 churches in the State, there were only eleven who baptized ten and upward in 1862, and none who baptized over twenty. There is one church in which there has not been a baptism in five years. It would seem that five infant baptisms should occur to every hundred communicants. At present there are not two to a hundred. Ministers and laymen are both to blame for the falling away in the practice of this ordinance. The report of the committee very strongly urges the importance and necessity of infant baptism."

THE CHRISTIAN PEOPLE of Andover are represented as having taken a commendable interest in the religious welfare of the soldiers who went from their midst. A correspondent of the Boston *Watchman*, writing from the army, gives a cheering account of the religious condition of the men from Andover, and ascribes it in a great degree to the impulses they have received, and continue to receive from home. He mentions that a tent was sent to the men for the specific purpose of religious meetings. A good library was forwarded; and the soldiers were encouraged in other ways also, to give attention to the important concerns of religion.

A CONVENTION of the Unitarian ministers and churches of New-Hampshire was held lately at Concord. The following extracts from a letter addressed to the Convention by an absent minister, are worthy of attention:

"It is plain that the theology of the future must be liberal, in the sense that all science is liberal, by being open to the freest investigation. But while we hold fast to the *liberal*, we must take care that we do not emphasize it too strongly. Here, I think, has been our error. We have printed our 'liberal' in capitals, making it the central word of our pet phrase, 'Pure and LIBERAL Christianity,' leaving the 'pure—Christianity' in common type. We must reverse this and put our *'pure Christianity'* in capitals before we can do our true work as a branch of the Church of Christ. Those who fancy that 'liberalism' is going to save the world, are doomed to disappointment. Liberalism itself needs to be saved, and no small part of our Providential mission, as I view it, is to do what we can through God's grace and Christ's truth, to help turn the free thought of this age into Christian channels, to aid in baptizing it with the spirit of Christ, and in consecrating it to the Father's service in the upbuilding of his kingdom within and around. If I were present with you, I should want to say a word in this direction, for I long to see the full strength of our body given to the high and sacred work of Christian redemption."

THE GREATEST mass convention ever assembled in New Hampshire, gathered at Concord on the 17th ult., to express the devotion of the people to the Union. The number present was estimated at 25,000. The procession was nearly two miles long. Hon. Montgomery Blair, Gen. Butler, Gen. Hamilton and others were among the speakers.

NEW-YORK.

AT A LATE SESSION of the Reformed Dutch Pastoral Convention, an interesting discussion took place on the subject of the early and thorough indoctrination of the youth of the Church in the Heidelberg Catechism. We quote a paragraph from the speech of the President of the Convention, remarking that what he says of the Heidelberg Catechism is eminently true of the Westminster also. He insisted "that the earlier the very best mode of communication could be adopted, the longer would its impression last, and the faster would a sentiment be incorporated into the very body of the intellect. Therefore it was most important that parents and Sabbath School teachers should take the Heidelberg Catechism in the very beginning, leaving it in its breadth and its beauty and its power to make its first, ineradicable lines upon the minds of children. Let them study it; let them commit it to memory; let it be explained lucidly by the pastor and parent and Sabbath School teacher, so that it would leave a simple but grand impression that would last their life. It would be the light that conscience would use to guide them in their way."

THE CHURCH BUILDING formerly occupied by the congregation of Rev. Dr. Krebs, and lately purchased by the Roman Catholics, was, on Sabbath week, consecrated with all the pomp of the Romish ritual as the Roman Catholic church of St. Theresa. Archbishop Hughes, in his sermon on the occasion, remarked that the church had been heretofore occupied by a "respectable denomination," but inasmuch as they had not the priesthood, and did not celebrate mass, all their preaching, and praying, and ordinances amounted to nothing—did not avail with God.

It is to be feared that the "up-town movement" will result unfavorably to the cause of Protestantism in the lower part of the city. This need not be the case if Protestant Christians will but do their duty. The *Observer* maintains that, as a means in part of remedying the evil, "The churches must be thrown open to all. The pews—not those in the gallery, nor those in any other particular portion of the house, so that the poor who occupy free pews will be separate from others—but all the pews must be free, just as they now are in the down-town Methodist churches."

THE FRIENDS OF THE SABBATH will be pleased to learn that, in answer to the remonstrances of certain citizens of New York against the reception of returning regiments on the Sabbath, the following resolution was adopted by the Common Council, viz.:

"That in conformity with the spirit of the laws and customs of the State, and with the expressed views of the highest military authorities, the arrangements for the formal reception and review of regiments returning from the field be restricted to secular days."

THE *Independent*, in noticing the criticisms it seems to have received for its obituary notice of Stonewall Jackson, remarks:

"We have been charged with speaking too well of that brave man. But if some recent intelligence be true which we hear reported from the other world, our remarks stand abundantly justified. The *Herald of Progress*, a Spiritualist paper of this city, says that Stonewall Jackson has become an Abolitionist since his death, and has joined John Brown's phalanx of philanthropists. What will our critics say now?"

REV. H. D. GANSE, pastor of the Twenty-third street Reformed Dutch church of New-York, has been unanimously chosen Professor of Biblical literature in the Theological Seminary at New-Brunswick, N. J.

ON THE first Sabbath in June, the communion service in one of the Reformed Dutch churches up the Hudson River was made more than usually impressive by the participation in its administration of three venerable clergymen of that Church, whose united ages make an aggregate of upwards of two hundred and forty years. The sermon on the occasion was preached by Dr. Mathews, of New-York, aged seventy-nine, the youngest of the group. The occasion drew out a very large attendance of aged people from the region round about, presenting such a spectacle of gray-haired men as is very rarely to be seen.

PHILADELPHIA.

AT THE Annual meeting of the Presbyterian Historical Society lately held in this city, the United Presbyterian Church was received as an integral part of the Society.

The following we quote from the reply of the recent Ter-centenary Convention of the German Reformed Church to the salutations of the Historical Society:

"The churches of the Heidelburg-Catechism and of the Westminster Confession, have good reason to feel themselves united by bonds of no ordinary tenderness and strength. Both by their external history and by their inner constitution and economy, are they placed in close and vital relations to each other. And although the intimacy of these relations may have been more manifest, and more frequently and cordially acknowledged during the periods of their common earlier struggles, than it has been since that time, why should it not be revived and cherished more warmly than ever? It is true that our respective churches are not *twin* sisters chronologically; nor do they trace their nativity to the same geographical fatherland. But they are *sisters* still, and that in the closest sense. Not sisters *in law*, but such *in fact*, it is no wonder that they so often discern in each other the unmistakable lineaments of their common paternity, and, discerning these, feel mutually drawn together by strong inborn sympathy. Who shall chide them for cherishing that sympathy, or yielding to its sacred attraction?"

REV. WILLIAM MCELWEE has been received from the United Presbyterian Church by the Presbytery of Philadelphia, and has accepted a call to the Fifteenth Presbyterian Church, in the city of Philadelphia.

MAJOR RICHARD S. SMITH was, on the 24th ult., installed President of Girard College.

THE UNION LEAGUE of Philadelphia has appointed a committee for the purpose of assisting honorably discharged soldiers and seamen to obtain employment. The movement is a most praiseworthy one, and must commend itself to public favor.

For the Presbyterian Banner.

Narrative of the State of Religion.

The General Assembly of the Presbyterian Church in the United States of America, to the Churches under their care.

BELOVED BRETHREN:—"Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ." Assembled in quietness for the transaction of the business pertaining to this highest court of our Zion, though turbulent war still rages in the land, we have turned, with deep interest, to inquire into your spiritual state, the steadfastness of your faith, and the progress of vital religion among you. And now, after a careful examination of the reports of the several Presbyteries, which have been laid before us, we gladly "rehearse all that God has done with you, and how he has opened the door of faith" to many of the people of the world; and thereby would we, if possible, "cause great joy unto all the brethren." Wherein fidelity may require us to lay before you evidences of barrenness in our spiritual heritage, or encroachments of the world's wickedness upon the kingdom of God's dear Son, we count it a privilege to mingle our tears of penitence with yours, and to join you in fervent supplications for the Lord's restoring hand. And most heartily also shall we joy and rejoice with you all, in so far as we may speak of mercies and blessings, giving all the glory to an ascended Redeemer, and a sanctifying Spirit.

The several reports, with marked uniformity, refer to the fiery civil strife through which our country is passing, upon no less an issue than the existence of our matchless Government. They tell us, in grateful terms, of the spirit of unhesitating loyalty which pervades the masses of our ministry and membership. They speak of vacant places, alike in the family and the Church, as well as of diminished working force in the Sabbath School, and other instrumentalities of usefulness—nay, even of fresh graves and desolated hearts, by reason of the joint call of patriotism and piety, which has led forth our young men and strong, by thousands, to the deadly conflicts of battle. Many of them lament the prevalence of dull religious feeling, and a consequent neglect of Divine ordinances, as a result of the intense concern of our people in behalf of their imperilled civil liberties; and still more speak of the increase of intemperance, profanity, Sabbath-breaking, and lawlessness, under the pressure of the prevailing excitement of the public mind. Others tell us, with gratitude, how the "surety of the better covenant" has overruled this "great fight of affliction," using it for the humiliation of God's people—stirring, thereby, the hidden springs of Christian charity in behalf of the bodily and spiritual wants of the army and navy, and evoking a spirit of prayer, whose returns have been largely seen in the conversion of soldiers even amidst the temptations of the camps, as well as in the baptism of revival upon the churches at home. All unite in regarding the present crisis as one of eminent trial, in which the Lord is "answering by terrible things in righteousness." It is to be feared, alas, that not only does iniquity abound, but that the love of many is waxing cold. Yet we cannot doubt the pledge both of promise and of history, that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We counsel you, brethren, at such a time, to be "steadfast and unmovable, always abounding in the work of the Lord." Nor would we fail also—without assuming to control your political opinions—to inculcate, as a Christian obligation, that pure and enlarged patriotism which rises above partisanship, and "not only for wrath, but also for conscience' sake," secures fidelity to "the powers that be," which "are ordained of God." In this we only obey the apostolic injunction, which says, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." And so, may we hope that, in fidelity to all your relations, whether as loyal citizens of the State, or "heirs of the promise," you may be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

Passing in review, in the first place, the *general* condition of the churches, we are impressed with the intermingling of adversity and prosperity—now exciting apprehension, and now again kindling the eye of hope. From the Presbyteries embraced within the lines of the atrocious rebellion now desolating the Southern portion of our country, we have received no reports. We only know, from general sources of information, that the terrible retribution which has followed this relentless effort to destroy, without cause, a good government, has fallen no where with greater disaster than upon the Church and its institutions. When, as we hope, in the good providence of God, the dark cloud shall be scattered, the call will, doubtless, be louder than ever before for zeal and prayer, for the supply of the Gospel in the track of these sad desolations. Our brethren located near the border of the rebel States, and peculiarly exposed to the trials of these times, tell us of political and social affinities ruptured in bitterness, and of strife and alienation in the Church; and yet speak, with gratitude, of the sovereign grace which has, to so large an extent, held the sway of forbearance in the fellowship of the Gospel. They have our warmest sympathy and prayers for their preservation. In many other portions of the Church, there has been more or less excitement and irritation—loosening somewhat the bonds of union between pastors and people, as well as among the people themselves; though here, too, in view of the turbulence of the times, there is no record plainer to the vision of faith, than that of the gentle care of the "great Shepherd of the sheep."

For the most part, harmony prevails throughout our communion. The word of life has been preached in our congregations with more than accustomed fidelity and power. With comparatively few exceptions, the people have waited upon the messages of salvation in greatly increased numbers. The prayer-meeting, pastoral visitation, and catechetical instruction continue to be employed, along with the worship of the Lord's house, with the most encouraging results. Sabbath Schools and Bible classes, those efficient auxiliaries to parental labors for the religious instruction of the young, and operating properly within the Church, and under its control, and not in rivalry with it, are taking a still firmer hold upon the affections of God's people, and gradually enlisting more and more of their activities. The commendable practice also adopted by some pastors, and worthy to be adopted by all, of preaching sermons to the children and youth, at suitable intervals, and in a style adapted to their capacities, is hailed by the Assembly as one of the most hopeful signs of wholesome progress. Neither should we fail to notice with satisfaction, the manifest improvement in the amount, and in the prompt payment of pastors' salaries, especially in view of the increased expense of living, as well as the successful efforts, in many quarters, to liquidate church debts, which have so often bedimmed the lustre of Christian morality, and hindered the cause of Christ. For all that is bright in these tokens, it becomes us to be duly grateful. Yet it must not be forgotten, that as ever before, and now more than ever, the Church is in conflict with the world. We must meet it as an armed foe, in the heresies of its multiform unbelief, in its untold violations of the Divine law, in its hostility to the cross and crown of the Redeemer, in its insidious attempts to corrupt sound doctrine and order, in its arts to seduce the disciples into evil paths, and in the malignant zeal with which it obstructs the channels of access to the hearts of the impenitent. Our warfare must be unceasing. Our vigilance must never tire. Our work for the Master must not end while the day lasts.

Turning now from this general sketch, to a more particular inquiry, concerning the progress of the Church in *spiritual life*, we are met with still more precious manifestations. Many Presbyteries do indeed lament, in strong terms, the prevalence of coldness in Divine things. Formality in worship, a spirit of worldliness among professing Christians, outbursts of vice and crime in the community, indifference to spiritual interests on the part of the unconverted, and the consequent reduction of admissions to the communion of the Church, are the burden of these complaints. We need not remind you how much they imply of unfaithfulness, on the part of ministers, Ruling Elders, and private members, or how naturally they answer to declension in faith, zeal, and prayer. Yet lamentation itself is profitable, both as the evidence and means of return to a forsaken Father. Not until we are brought to cry, "Will the Lord cast off forever? and will he be favorable no more? is his mercy clean gone forever? doth his promise fail forevermore? hath God forgotten to be gracious? hath he, in anger, shut up his tender mercies?" will we be led truly to see our "infirmity," and then "remember the years of the right hand of the Most High."

But in far larger proportion than for several years past, are the reports of an opposite character. The proof is unmistakable that He whose coming is noiseless as the wind, has descended, according to the promise, into the hearts of many, who have brought the tithes into the storehouse. The Hearer of prayer has never said to the seed of Jacob, seek ye me in vain." Perhaps the God of all grace has been, all the while, by means of the clouds and darkness of his displeasure, humbling his own dear children, that in their extremity, they might find a refuge in "the hidings of his power." It is at least certain that his covenant has he not broken, nor altered the thing that is gone out of his lips, nor has he suffered his faithfulness to fail.

From all that we can gather, it is clear that God's work has been greatly revived during the past Winter. Symptoms of incipient revival are wide-spread over the land, alike in the older churches, and in those supplied by the toiling missionaries of our Domestic Board. The people seem to have been moved to more fervent and united prayer for the outpouring of the Spirit. Ministers of "the Word have received fresh "unction from the Holy One." The ordinary means of grace have been used with unusual humility and earnestness. The extremities and gloom of war have shut up the faithful, who have sighed and cried over the prevalent abominations, to the sole resort of the mercy-seat, and God has not only set a mark upon their foreheads for preservation, but for their sakes has also opened the windows of heaven, and poured out blessings upon his desolate heritage. Many of the reports lead us to infer, and not a few expressly declare, that the observance of the first week of January, in special prayer for the conversion of the whole world, in accordance with the recommendation of the last Assembly, and in concert with Evangelical Christians of our own and other lands, has been largely blessed to this end. Whilst the hearts of God's people were thus enlarged to plead his covenant, in behalf of all nations, it has graciously pleased him to return an answer of salvation to themselves, their children, and their neighbors. The day of prayer for the youth of colleges, seminaries, and schools, so largely attended in past years with Divine favor, was observed as usual, and more than one Presbytery associate it with these gracious visitations, thus showing again how the Lord delights to meet the faith of his chosen with the fulfilment of the promise, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Besides the numerous Presbyteries, which speak of undeveloped revivals, and of unusual accessions to their membership, others record special and powerful awakenings, and large ingatherings into some of their churches. We mention particularly, as sharing more or less in these blessed fruits, the Presbyteries of Schuyler, New-Brunswick, Steubenville, Washington, Long Island, West Jersey, Allegheny, Luzerne, Passaic, Elizabethtown, Huntingdon, Carlisle, Newton, Hudson, Mohawk, Richland, Saline, Rochester City, and New-York. Special mention is made of the converting power of the Spirit, as manifested in the Synodical Academy at Genesseo and Westminster Synodical College, as well as the Steubenville Female Seminary. Other institutions have been blessed to some extent in like manner.

Whilst such have been the dealings of Divine grace at home, you will be more than gratified to learn that similar tokens have been given in the foreign field. The Board of Foreign Missions informs us that the churches under their care, (included in the widely extended fields of sixty-seven ministers of the Gospel, assisted by sixteen male and seventy-one female laborers from this country, and ninety-seven native helpers,) have nearly all enjoyed encouraging proofs of the Holy Spirit. The Presbyteries of Lodiana and Siam report diligence and success in their work, though amidst great discouragements. The brethren of the Presbytery of Ningpo, in China, whose labors have been so largely blessed for the last three years, tell us of special impediments and dangers, growing out of the great rebellion, though their faith is steadfast, that present trials will prove ultimate blessings. They speak with gratitude, also, of the fidelity of the native converts, who, with a few exceptions, have nobly withstood their persecutions, and remain true to the name by which they are called. The Presbytery of West Africa, embracing within its limits the Republic of Liberia, and a vast heathen territory besides, furnish a gratifying account of the day and boarding-schools under their supervision—the progress of civilization and Christian knowledge among the re-captured Africans, mainly through the influence of Sabbath Schools—the salutary effect of Christian and civilized settlements upon the contiguous native Africans—and especially the success of the Gospel at the stations of Mount Coffee, Careysburg, Clay-Ashland, and Monrovia. They say that "God has blessed them with glorious results in each of these stations, and quite a number have been added to the churches, while the new members seem to live up to their privileges, and to verify to all that God has power to forgive sinners through the atoning blood of Christ." And thus we see, that whilst the work of the Church is the same at home and abroad, the same seal of the Holy Spirit of promise is never withheld, in the way of his own covenant.

It is proper, now, to conclude this narrative with a brief reference to the *power*, *obligation*, and *prospects* of the Church in relation to the great work before her. Progress is a fundamental law of her very life. It is, therefore, an infallible test of her prosperity. A child without growth must needs be sickly. A mind, stationary in knowledge and thought, is doomed to imbecility. So it is in spirituality—we must "forget the things that are behind," and "go on unto perfection." So also it is, in the great enterprise committed to God's people, of spreading evangelical religion throughout the world. The Saviour's words are a rule for all ages, with only the modification of times, places, and circumstances. "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." We counsel you, brethren, in view of these things, to remember your high vocation. Besides the surpassing interests at stake in your own behalf, the example of your actions, words, and spirit, are a great power for good or evil, especially in these distressing times. As "the light of the world," to shine in the lustre of the Master's glory; as "the salt of the earth" for its moral preservation; as "living epistles, known and read of all men," your attainments in godliness are a sacred trust for yourselves, for others, and for Christ. We beseech you, therefore, to be sober and vigilant amidst manifold temptations; to be diligent in cultivating piety in your own hearts, and ever to remember that "ye are not your own; for ye are bought with a price."

With like earnestness we remind you of your relative duties. Union in feeling, co-operation in effort, and mutual prayer for each other, well become "the household of God," one of whose primary obligations is that of "striving together for the faith of the Gospel." "Let the ministers of the Lord weep between the porch and the altar," that the people may be spared, and the heritage of the sanctuary be not given to reproach; and to "win souls," let them not fail with all diligence to teach the way of salvation, "publicly, and from house to house." Let the elders "rule well," not forgetting to "study the peace, unity, and purity of the Church," as they have promised, and be ever ready to sustain the hands of their pastors in every good work. Let the deacons "be found blameless" in their mission of love, that they may "purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." Let the people remember the admonition which says, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account; that they may do it with joy, and not with grief." In such "charity, which is the bond of perfectness," not only may the unity of the body of Christ be preserved, but "the Lord," as in Pentecostal times, will "add to the Church, daily, such as should be saved." Instead of alternate revival and declension, we might then hope, by the continual effusion of the Spirit, to see Zion "arise and shine, her light being come, and the glory of the Lord risen upon her."

Nor, finally, would we fail, in this connexion, to urge upon you a more hearty, vigorous, and united support of those approved schemes of beneficence, through whose channels our love for Christ may so effectually flow. Our Form of Government puts "making collections for the poor, and other pious uses," among the "ordinances" established by Christ, and the Directory for Worship prescribes "a collection for the poor, or other purposes of the Church," as one of the several acts of worship in the house of God, upon the Lord's day. Even more direct is the inspired command—"Upon the first day of the week, let every one of you lay by him a store, as God hath prospered him." It is upon this basis that the General Assembly, after many years of preparation, adopted the scheme of "*Systematic Benevolence*" now in operation among us, which founds the duty of *giving* upon the principle of devotion to Christ, and substitutes the free action of the disciples, under direct and sole responsibility to the Master, for the pressure of outside human agency. We urge self-denying fidelity to this obligation upon your consciences, not more that the streams of beneficence may flow freely, making the cause of the Lord to prosper, than as one of the Divinely appointed means of your own growth in grace, and of the spiritual power and progress of the Church. It is only "he that watereth others" who may expect to "be watered also himself." "*God loveth a cheerful giver.*"

The Assembly regards with unfeigned pleasure the liberal benefactions of our churches and people, through the Christian Commission, and other agencies for the temporal relief of the defenders of our Government, whether by sea or land, and particularly for their spiritual welfare; and does not hesitate to commend such efforts, as there may be necessity, in time to come, with fervent prayer for a blessing upon them. We would not have you relax your interest in the cause of the Bible, and others which we have recommended in times past. But we feel that the several Boards of the Church make a peculiar appeal to your interest and support, in the present emergency. The Board of Church Extension, pressed with more than one hundred applications for aid in the erection of houses of worship, by new or weak churches—the Board of Publication, which has already reached more than half a million of soldiers and sailors, with its evangelical publications—the Board of Education, with a diminished number of candidates, owing to the demands of the war, but rejoicing in the increased missionary zeal of those under their care—the Board of Domestic Missions, with an ever widening work, and yet without any thing like a commensurate supply of means—and, most of all, the Board of Foreign Missions, hindered by the cost of exchange with other countries, owing to the state of the currency, and yet called, as never before, to occupy new fields, not to speak of the imminent danger of surrendering ground already under cultivation—all these appeal to the Church for renewed and enlarged support, and, in their earnest pleading, we hear the voice of the Lord. Brethren, we must awake to our high responsibilities. We must not slumber whilst the countless millions of our fellow-men are passing into an unbleased eternity, without the Gospel, which has brought the joy of salvation to our hearts and homes.

In the absence of other agency to give information to the people, and thereby advance these great interests, we respectfully urge upon pastors and sessions such methods as their judgments may approve, in order to supply each family, if possible, with a copy of the *Home and Foreign Record*, in which the operations of each of these Boards are represented. Let the people know the work to which they are summoned, with its trials and successes, and then meet the condemnation of loiterers in the Lord's vineyard, or rejoice in the reward which awaits "good and faithful servants."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect, in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

J. H. MORRISON, *Moderator.*