

Religious Intelligence.

Presbyterian.

The Assembly in Newark, N. J. gave some decided indications of progress. On slavery, the following report prepared by Judge Matthews of Cincinnati, was unanimously adopted:

"In the opinion of the General Assembly the solemn and momentous circumstances of our times, the state of our country and the condition of our church, demand a plain declaration of its sentiments upon the question of slavery in view of its present aspect in this country. In our early days our church in America delivered unequivocal testimonies upon this subject, which it will be profitable now to reaffirm."

[Here follows an extended reference to the action of 1787, 1795, 1815 and 1818, sufficiently familiar to our readers as decidedly anti-slavery in tone.]

"Such was the early and unequivocal instruction of our church. It is not necessary to minutely to inquire how faithful and obedient to these lessons and warnings those to whom they were addressed have been. It ought to be acknowledged that we have much to confess and lament as our shortcomings in this respect. Whether a strict and careful application of this advice would have rescued the country from the condition and the dangers which have since threatened it, is known to the Omniscient alone; nor do we assume the right confidently to declare that the present judgments of our Heavenly Father and Almighty and Righteous Governor, have been inflicted solely in punishment for our continued toleration of this sin; but it is our judgment that the recent events of our history and the present condition of the church and country furnish manifest tokens that the time has at length come, in the providence of God, when it is his will that every vestige of human slavery among us should be effaced, and that every Christian man should address himself with industry and earnestness to his appropriate part in the performance of this great duty."

"Whatever excuses for its postponement may heretofore have existed no longer avail. When the country was at peace within itself and the church was unbroken, many consciences were perplexed in the presence of this great evil, for the want of an adequate remedy. Slavery was so formidably entrenched behind the ramparts of personal interest and prejudice, that to attack it with a view to its speedy overthrow appeared to be attacking the very existence of the social order itself, and was characterized as the inevitable introduction of anarchy worse in its consequences than the evil for which it seemed to be the only cure. But the folly and weakness of men have been the illustrations of God's wisdom and power. Under the influence of the most incomprehensible infatuation of wickedness, those who were most deeply interested in the perpetuation of slavery, have taken away, from every good man, every motive for its further toleration."

"The spirit of slavery, not content with its defenses, to be found in the laws of the States, the prejudices of existing institutions, and the fear of change, has taken arms against law, organized a bloody rebellion against the national authority, made formidable war upon the Federal Union, and in order to found an empire upon the corner stone of slavery, threatens not only our existence as a people, but the annihilation of the principles of free Christian government; and thus has rendered the continuance of negro slavery incompatible with the preservation of our own liberty and independence."

"In the struggle of the nation for existence against the powerful and wicked treason, the highest national authorities have abolished slavery within most of the rebel States, and decreed its extinction by military force. They have enlisted those formerly held as slaves to be soldiers in the national armies. They have taken measures to organize the labor of the freedmen, and instituted measures for their support and government in their new condition. It is their declared policy not to consent to the reorganization of civil government within the seceded States upon any other basis than that of emancipation. In the loyal States where slavery has not been abolished, measures of emancipation, in different stages of progress, have been set on foot, and are near their consummation, and propositions for an amendment to the federal constitution, prohibiting slavery in all States and territories, are now pending in the national Congress. So that, in our present situation, the interests of peace and of social order are identified with the success of the cause of emancipation. The difficulties which formerly seemed insurmountable, in the providence of God appear now to be almost removed. The most formidable remaining obstacle, we think, will be found to be the unwillingness of the human heart to see and accept the truth against the prejudice of habit and of interest; and to act towards those who have been heretofore degraded as slaves with the charity of Christian principle in the necessary efforts to improve and elevate them."

"In view, therefore, of its former testimonies upon the subject, the General Assembly does hereby devoutly express its gratitude to Almighty God for the great deliverance He has prepared for our country from the evil of guilt of slavery; its cordial approbation of the measures taken by the National and State authorities, for its extirpation, as the root of bitterness from which have sprung rebellion, war, and bloodshed, and the long list of horrors that flow in their train; its earnest belief that the thorough removal of this prolific source of evil and harm will be speedily followed by the blessings of our Heavenly Father, the return of peace, union and fraternity, and abounding prosperity to the whole land; and recommend to all in our community to labor honestly, earnestly and unwearily in their respective spheres for this glorious consummation, to which human justice, Christian love, national peace and prosperity, every earthly and every religious interest, combine to pledge them."

"On the subject of Union with the other branch, the following resolutions were adopted. The resolution of last session referred to, recommends the cultivation of kindly feelings especially between contiguous bodies."

Resolved 1. That this Assembly have witnessed with unalloyed satisfaction the happy influence of the correspondence, initiated by a former Assembly between the two bodies, in promoting fraternal and Christian affection, and thus preparing the way for a still closer union at some future day, if such should be judged best for the promotion of the glory of God, Church, and the spiritual interests of the whole Church.

2. That in view of the pleasing results which have already been developed from the plan of correspondence, now in successful operation, the Assembly do not deem it expedient at present to propose any additional measure towards the consummation of the object contemplated by the Presbyteries whose action has been submitted to their consideration.

3. That with a view still further to attain and strengthen that "unity of the spirit" which is so essential to organize unity, the Assembly express their concurrence with

the suggestions and councils of the Assembly of 1853, as contained in the 3d resolution adopted by that body (page 399 of their minutes), and recommend them to the prayers and consideration of the parties concerned.

In the discussion on the Report of the Board of Education much attention was given to Ashmun Institute for the education of colored ministers. Three young men have gone from the Institute this year to Mission work in Africa. The fund for disabled ministers is in successful operation. During the past year there were 43 widows 37 ministers, and a number of orphans, amounting in all to one hundred and eighty persons who received appropriations from the Board. The sum of \$13,160 had been distributed. The contributions have never been as large as during the present year. There are \$8,500 in the treasury.

Rev. Dr. Tustin reported upon his visit to the Assembly in Philadelphia last year. He gave a minute account of the exercises on that occasion. The report was accepted, and on motion of Dr. Beatty, his fidelity approved.

A new committee on the revision of the Hymn Book was appointed, consisting of Drs. Krebs, Backus, Davidson, Rockwell and Lord. The complaint of Dr. McPheeters, of St. Louis, who was forbidden by the government to preach, and banished from St. Louis, on account of his disloyalty, and who, being afterwards permitted by the government to return, was, at the request of the congregation, dismissed by Presbytery from his pastoral charge, occupied the attention of the Assembly four consecutive days. It was finally decided, June 1st, the twelfth day of the session, against Dr. McP., by a vote of 48 against 117.

Congregational.

The Anniversary of the American Congregational Union was held in Boston, May 25th. Rev. I. P. Langworthy, the Secretary, presented a statement of the doings of the society. \$14,757 have been received, an excess of \$3,930 over the receipts of last year. \$6,503 were paid to complete the building of twenty churches. The society stand pledged to twenty-six churches in the sum of \$8,000. The most of these are nearly completed. It is proposed to hold a general Convention of congregational churches during the approaching fall. New York, Cleveland and Chicago have been named as places suitable for holding it. The First Church in Merrimack, N. H., has been blessed with a revival. From the week of prayer, the cloud of mercy began to gather. About thirty persons, mostly young people, members of the Sabbath School, have as they hope passed from death into life. One of the most interesting features of the work was the conversion of nearly twenty members of the Merrimack Normal Institute. At the closing meeting of the school, only two out of forty members were without hope in Christ. Rev. S. H. Tolman, pastor of the church of Wilmington, Massachusetts, has returned from Philadelphia and begun his work again at Wilmington under encouraging auspices. The Springfield Republican says: "The two Congregational societies in South Deerfield are moving for a Union, both the present pastors, Messrs. Strong and Clark, intending to retire if the scheme is consummated. At the latest date, the only point to be settled was the name to be given to the united society, neither the First Church nor the Monument Church liking to give up their name. But if the desire for union is genuine, the question will not prove insuperable. Rev. William Clift, for twenty years pastor of the church in Stonington, Connecticut, has become superintendent of a new cemetery near New York, at a salary of \$4,000. There has recently been an addition of eighteen to the Congregational Church at Leavenworth, Kansas, of which Rev. J. D. Liggett is pastor.

Methodist.

At the recent quadrennial Conference in this city a plan was adopted for celebrating the Centenary of the introduction of Methodism in America. Services are to begin on the first Tuesday in October, 1866, and continue through the month, with devout thanksgiving and special religious services, at such times and places as may best suit the convenience of the societies. Action was also taken allowing a majority of the presiding elders, when the interests of the work imperatively demand it, to return a preacher to the same charge a third year.

Baptist.

The Home Mission Society, at its anniversary in Philadelphia, the last week in May, resolved to raise \$150,000 for the coming year. From the Baptist Church in Muscatine, Iowa, we learn that a precious revival has been enjoyed, adding thirty-four members by baptism.

Episcopal.

At the recent diocesan convention, held in Pittsburg, the introduction of a series of loyal resolutions by Rev. Dr. Goodwin, of this city, was the occasion for an exciting debate. Sentiments favoring of pretty decided disloyalty were freely uttered. One speaker, according to the Christian Times, declared the resolutions "blasphemous." After some patching, with a view to conciliate, without, however, abating from the tone of decided loyalty, the resolutions were adopted, with but one dissenting vote.

Bishop Potter, says the correspondent, dwelt at some length on the proposal to divide the diocese. He declared himself to be friendly to the measure, but before giving consent to the separation, he desired satisfactory evidence of the ability of the West to sustain their increased expenses under an independent organization. He remarked that an Episcopal fund of \$25,000, set apart for that purpose, would furnish him such evidence. This the Western friends of division think they can secure without difficulty; the most sanguine hope within the coming Conventional year.

Bishop Stevens dwelt at some length upon the obligation of congregations to increase the salaries of their rectors, particularly in the country. Probably it will have but little effect, as, though circulars have been issued by the bishops to the vestries of the diocese, though the matter has been discussed in nearly every religious and secular journal in the State, though other denominations have furnished most contagious examples, I have heard of but two or three instances in the diocese where the salaries have been raised, and those where the support was previously liberal and the congregation wealthy. Vestries are willing enough to increase their rectors' salaries when the income from pew-rents is larger than they know what to do with otherwise; but as for putting their hands any deeper into their own pockets, and meeting the emergency by a greater personal self-sacrifice, this is what they don't do, and this is where the trouble lies.

Rev. Geo. A. Durbarrow has tendered his resignation as pastor of the Church of the Redemption, in the Northwestern portion of this city, to take effect in the early part of

next month. His whole ministry has been spent in this one parish, where he has been instrumental in accomplishing much good. His departure will be lamented by his flock, and the whole neighborhood. The cause of his removal is, we believe, want of support. Rev. J. S. Stone, D. D., has resigned his professorship in the Philadelphia Divinity School of the Protestant Episcopal Church.—Recorder.

Miscellaneous.

New York.—Says Rev. W. C. Vanmeter: Our city is the chief port of entry for North America. It has thus become the almshouse for the poor of all nations. Last year 155,223 from Europe landed here, of whom a larger number than the entire population of the Sandwich Islands came from Ireland! Few have any idea of the concentration of want, suffering and sin. In one ward 843 families live in 55 houses. In 20 houses 5443 persons are living, 187 in a house! In one house are 112 families, chiefly low Irish Catholics. In another are 270 low, dirty Germans, and 230 Irish. In this city there are blocks four hundred feet square, (about the size of an ordinary square in Philadelphia) that contain nearly twice the number of inhabitants of the whole of Fifth avenue. Seven-sixths blocks would make a larger city than Hartford, Conn.

Our ward consists of thirty-five to forty small blocks or squares. It is the "very concentration of evil." It contains more than five hundred rum-holes, and over four hundred places of degradation. Fourteen American Protestant teachers were summarily dismissed from the public schools in it, and their places supplied by Irish Catholics. The Lord's prayer was silenced in them, and the Bible banished from them. Packed into these few blocks are people enough to make a city but 3,000 less than Portland, Me. Two such squares as Nashville and Vicksburg, one half as large as Jersey city, and one larger than Utica, N. Y.!

In our work during the last year we received 1,336 children, who enjoyed the benefits of the bath, wardrobe, dining and school rooms; many were sent to homes. Of these 610 are Irish, 557 Germans, 77 English, 58 Americans, 16 Scotch, 8 French, 4 Italian, 3 Hungarian, 2 Danish, 1 Chinese. 792 are Catholics; 397 Protestants; 17 Jews. We used over 52,000 loaves of bread, 69 tons of coal, and more than 15,000 garments, besides large quantities of provisions, sent from the markets and our friends in the country. The solution was made from the following our work, viz: Not to go into debt nor turn a little wanderer from our door; has been kept.

Army.—Rev. H. S. Kelsey, of Granby, Mass., has just started for the army, under the Christian Commission, with \$100, furnished by his people to be used among the soldiers at his own discretion.—Rev. Samuel Fisk, son of David Fisk, of Shelburne, and a captain of a Connecticut regiment, died at Fredericksburg, Va., on the 22d, of wounds received in battle a few days previous.—Rev. S. S. Gardner, of Bellows Falls, Vt., has been appointed chaplain of a colored regiment.—Rev. F. B. Perkins has resigned his pastoral charge in Montague, and the design of remaining in the army as agent of the Christian Commission.

Foreign.

United Presbyterian Synod of Scotland.—This body met in Queen Street Hall, Edinburgh, May 16th. Rev. Dr. King, of London, one of the ablest men in the church, was elected Moderator. The statistics of the churches are very full; only seven congregations, out of 578, having failed to answer the Synod's inquiries. The number of persons regularly attending such devotional exercises was raised from 25,000 in 1858 to 52,000 in 1861. One in every four of our people over the country seems to be regularly present at the weekly meeting, where prayer is wont to be made. The finances are in a highly prosperous condition. The reports include contributions for congregational purposes, but do not include legacies and personal donations apart from the usual church collections. The income of 1863 has been 216,618, which exceeds that of 1862 by 13,743, and exceeds the income of 1858 by 51,567; that is to say, the Church is richer now than it has been in any year previous to 1858. Over 250,000 were put down to missions and benevolence, and £24,474 for paying church debts. The average of each member for the year is £1. 5s. 4d. Subscriptions to the Manse fund have reached £33,000. £120,000 are required to furnish all the congregations with manse, of which 245,000, it is expected, will be raised by the church at large, to supplement the collections of individual churches who need assistance in the work. Distribution of the land was commenced when it reached £320,000.

Progress in London.—The increase from 1850 in the Presbyterian Church was from three to eleven congregations. Fifteen marks have been made on the map of London for new sites, and twenty new churches could be established if twenty such marks as have recently been sent could be supplied for them. The average contribution per member in these churches is greater than in any other Presbytery of the Synod. There is a debt of £4000 on these recent enterprises; £2900 of which is subscribed, on condition that the balance be raised in the other churches of the body. Much enthusiasm and great hopes prevailed in the Synod on the subject of this mission in London. A Liverpool Elder testified that there were other denominations in England which would ere long seek to be embraced in their fold. As the supervision of this movement is with a committee of Synod, limited by the terms of appointment to the vicinity of Edinburgh and Glasgow, the members of the church in England moved for a change, to give them some influence in the management. A conference of various committees on the subject was ordered.

Union of Presbyterians.—We avail ourselves of the report of the proceedings on this subject, given by the Christian Worker, which says that the Synod had a keen discussion on the report of the committee appointed to confer with the Free and other Presbyterian Churches on the subject of Union. The basis, of which we formerly gave the substance, was assailed by several members as a sacrifice of voluntary principle, while it was evidently approved by a large majority. Dr. Harper, of Leith, said, in the course of his speech: "The statement by your committee expresses more fully the voluntary principle than any decision or

document that has heretofore emanated from this United Synod. The repudiation of the spiritual things, the New Testament law for the maintenance and extension of the Church, the extension thereby of State aid for these purposes, are the prominent particulars in these articles, together with the grounds of secession from the Established Church as set forth in our summary of principles." Mr. Renton, of Kelso, thought the articles of agreement, though very consistent with the views of the Free Church, quite at variance with those of the United Presbyterian Church. "The articles of agreement are such as we could not before-hand have imagined that any committee of the Synod would ever have concocted or sanctioned, and we are able to interpret them consistently as an indisputable proof, must be accepted as an indisputable proof of their great amiableness and great ingenuity; but these are not the qualities which will command the admiration and gratitude of the Church."

Dr. Cairns at great length vindicated the articles, showing that nothing had been sacrificed which constituted voluntarism when that principle was rightly explained and understood; and concluded with implying the divine blessing on the steps now being taken for the union.

Five different motions were proposed, but four were withdrawn in favor of one in which the synod expressed great satisfaction at the Christian courtesy which marked the conferences between the representatives of the two churches, and its unabated sense of the importance of the object, and reappointed the committee to continue the conferences. This was carried with acclamation, and the result of the debate is therefore greatly in favor of the union.

English Presbyterian Church Synod.—Our account of the meeting of this Synod at Newcastle, in April, was interrupted by press of other matter. We resume the abstract which we have condensed from the full reports in the Weekly Review. On Wednesday, April 20th, the deputation from the United Presbyterian Church was received. Dr. Cairns, one of the deputation, went largely into the subject of union. He did not at all anticipate, a year ago, that they would have advanced to that highest privilege of his life that he had taken part, in some humble measure, in the deliberations of the Joint Committee, and he was sure his United Presbyterian brethren had similar feelings. He only, however, did justice to their United Synod when he stated that, after the fullest and frankest discussion, they did not see their way clear to more than one thing—namely, the expression of a desire and a hope that, in whatever union they joined, the English Presbyterians should be included."

A deputation from the Geneva branch of the Free Church, in alliance with Dr. Hamilton, spoke of the great commemoration hall proposed to be commenced on the terrace of John Calvin, in that city. A vote of sympathy with the object was passed. Dr. Hamilton remarked that the last time he saw the late Principal Cunningham, he asked him if he had not thought of devoting his powers to some great work before going home; and he replied that he would like to write, not the life of Calvin, but the history of Calvinism in its bearings on philosophy. He (Dr. Hamilton) further suggested that they should send some tangible token of their interest in the forthcoming tercentenary. Half the expense of the commemorative building had been subscribed in the town where it was proposed to erect this monument; and surely the whole of Christendom might subscribe the other half. They should remember that though Geneva had a monument to Rousseau, it as yet had none to Calvin.

Dr. Lorimer said it had occurred to him that, having already entered into possession of the noble mansion in London, which was to be their College, it might not be amiss to inaugurate their occupation of it by holding a meeting on the 27th of May, at which some lecture might be delivered on the subject of Calvin and his influence on religion at large, and more especially in Great Britain. He would also suggest that, as they had introduced a bust of Dr. Thomas Chalmers, they should also have a bust of John Calvin.

Deputations from the Reformed Church of Bohemia and the Lutheran Church of Moravia were also received by the Synod. Finance.—The entire amount reported as received for all the schemes or causes of the Synod in 1863 was £7,400, nearly double the amount contributed in the year ago. The contribution per member in the Presbytery of Berwick was £3d.; Birmingham, 4s. 3d.; Cumberland, 1s. 1d.; Lancashire, 6s. 11d.; London, 10s.; Newcastle, 2s. 2d.; Northumberland, 1s. 2d. A new and complete system for securing the co-operation of the church in the benevolent operations of the Synod was postponed. It contemplates, among other things, a committee composed of the chairmen and treasurer of all the separate schemes who shall act together in examining into the facts of the case, and shall stir up the separate congregations by deputations and circulars. In the debate which followed, Mr. Duncan said: "If they took the people connected with their congregations to have an average income of 12s. a-week, and they gave them five per cent. out of that income, they would get 40,000, per annum. They did not know the power of everybody giving; and, therefore, he thought they were entitled to expect from the people who were now connected with that church at least 40,000, per year." The report was adopted.

Presbyterian Union.—Dr. Hamilton read the report on the subject. It appears that the Synod of the U. P. Church, on the 15th of May, 1863, appointed a committee to confer with any committee in the E. P. Church as to the relative position of the two Churches, and the steps that might be deemed proper for promoting present co-operation and ultimate union between them. A letter from the clerk of the U. P. Synod, announced this fact to the moderator of the English Synod, naming Rev. Dr. Harper of Leith as the proper person with whom to communicate on the subject. This letter, dated July 6th, was put in the hands of the Committee of the English Synod, July 28th, and answered July 29th by the Moderator of Hamilton, in general terms of satisfaction at the arrangement. It appears that there has been a Committee on union of the English Synod, appointed for several years in succession, and that as early as 1855 orders in the direction of union were made by this Synod to that of the U. P. Church. A reply to Dr. Hamilton's communication, dated July 30th, was received, stating that it had come too late for their Union Committee at that time. They were engaged then with the Committee of the Free Church of Scotland, who had no authority to treat with any Committee but that of the U. P. Church. This reply of course deprived the Committee of the English Synod of all power to act in the case. They would merely report the facts, and furthermore express their gratification at the establishment of a distinct Synod of the United Church in England."

A spirited debate arose on the presentation of this report, the interest of which turned upon the likelihood of the English Church losing its English character, by fusion with Presbyterian bodies, the strength of which lay in Scotland. Dr. Anderson of Morpeth said: "Allow me to say that I can never consent to the overture, which it ever be made to us, that our Church here should become an appendix to a Scotch Church, and subject to foreign control. I cannot conceive a more humiliating and unfeeling position than such a position would imply; and therefore I will be prepared, for my part, to stand fast and firm on our independence as declared in the terms of the Act of Synod of 1844. But I think it would be far better fortune for us to be rolled into a United British Presbyterian Church for Scotland and England. (Applause, and a voice, "And Ireland.") I believe that our Church here would increase in a geometrical ratio—and remember that it is only here that the Union Church could increase. There is no room in Scotland to increase; but through the length and breadth of this land you could break forth on the right hand and on the left. But the great obstacle to this direction of their Free Church friends. Traditional feeling should not, however, be allowed to stand in the way of a greater benefit. I am afraid it will be, that we may not live to see a British Church formed in this country. But the men of a coming generation will, I trust, achieve that object, so devoutly to be wished, and therefore I would almost say with Virgil—

"Fœces nostramque Trojam Manent nostros ca cura nepotes."

He concluded by moving the appointment of a large Committee to confer with the United Presbyterian Committee on Union, and with any of the committees of any of the other unendowed Churches who may intimate a desire to confer with them on the subject of Union, and to report to the next Synod.

Rev. Mr. Chalmers, of London, replied, complaining that all allusion to the Free Church of Scotland, had been seemingly purposely left out of Dr. A.'s resolution. Yet he was not anxious for union on a broad scale. He referred in the resolution "to intimate our conviction, which the Church has held for so long a period, that up to the extent of union with the United Presbyterians of England, we are ready to go on at once, without intending to foreclose discussion and conference on any further issues." In regard to a British Church, he said: "The name, in my mind, is extremely offensive; because I would never regard, as I do before, 200 churches in England, and 1,400 in Scotland, as a British Church, unless must get rid of that fascinating term, and regard any such proposal as that as simply a junction of Scottish Churches. You may call it a British Church; but Englishmen will call it a sham and a delusion, and that it is to all intents and purposes a Scottish Church; and instead of recognizing in it the living British lion, they will rather see in it the animal that assumes the lion's skin (laughter and applause)—and it will not be treated with the honor nor inspire the awe which might be expected, but with the kicks and cuffs which all ambitious pretensions so largely deserve." (Heard with laughter and cheers.) That part of Sir H. Moncrieff's suggestion which proposed that, without any organic union, the members of the Presbyterian Church in England should be empowered to deliberate, speak, and vote in the supreme Ecclesiastical Court in Scotland; the members from Scotland having the same right in England—seemed to him likely to secure all the advantages with none of the inconveniences of incorporate union.

Finally, after some further warm debate, Messrs. Anderson and Chalmers, in an understanding, the name of the Free Church was inserted with that of the United Synod in the resolution, which then, with other trifling amendments, was unanimously adopted.

Deputations to sister churches were appointed. That to the Continental churches was empowered to arrange for representing the church at the Calvin Commemoration in Geneva.

Ministerial Transfers.—The Weekly Review of May 7, says:—Within the last few weeks, there have been two or three clergymen connected with the Free Church who have renounced their status in that communion, and made application to be admitted into the Established Church. Their admission will be a matter of course, though, of course, and as a matter of recent form, their cases were remitted to committees. The partisans of the Establishment are naturally elated at these applications, and look upon them as the first-fruits of a harvest ten times more abundant. It is totally forgotten that, in the case of these gentlemen, reasons peculiar to their own personal circumstances may be alleged for the change, and that their return to the Establishment, therefore, argues nothing for the general tone and tendency of the communion they have left.

Spurgeon, speaking of the Irish Presbyterian church, said recently: Well, I am nine-tenths of a Presbyterian myself, and I am exceedingly glad that Presbyterianism is there. Some of the Presbyterians are the best of men, though I cannot look upon them so far as they take the Regium Donum, but as exceedingly objectionable, and as standing in the way of the progress of the Gospel.

A Negro Bishop.—The African seems to be looking up among our English brethren as well as here. A vacant colonial Bishopric has recently been created by the appointment of a full-blooded black man of excellent talents, and the fact seems to be regarded with great interest and favor by all parties. The original name of this gentleman, now called the Rev. Samuel Crowther, was Adjai, and his history is a most remarkable one. In 1821 he was carried off from his home, and exchanged for a horse: then he was exchanged for something else, and cruelly treated; then again he was sold for some tobacco; next shipped on board a slave-ship, he was captured by an English man-of-war, and landed in Sierra Leone, in 1822. There he was baptized, and took the name of a well-known evangelical minister, and was henceforth known by the name of "Samuel Crowther." Four years after his baptism he married a native girl, Asano. He loved learning; from a pupil he became a teacher; for years he was school-master at Regent's Town; after that he accompanied one of the Niger expeditions as interpreter; and then he came to England. Having completed his studies at the Church Missionary College, Islington, he was ordained by the Bishop of London. As a clergyman, he has labored zealously, and, among other things, has translated the Bible into his native dialect. On one of his visits to England he was very graciously received by the Queen and Prince Consort; and now we learn that he is to be Bishop of Niger.—Intelligencer.

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Rev. Mr. Chalmers, of London, replied, complaining that all allusion to the Free Church of Scotland, had been seemingly purposely left out of Dr. A.'s resolution. Yet he was not anxious for union on a broad scale. He referred in the resolution "to intimate our conviction, which the Church has held for so long a period, that up to the extent of union with the United Presbyterians of England, we are ready to go on at once, without intending to foreclose discussion and conference on any further issues." In regard to a British Church, he said: "The name, in my mind, is extremely offensive; because I would never regard, as I do before, 200 churches in England, and 1,400 in Scotland, as a British Church, unless must get rid of that fascinating term, and regard any such proposal as that as simply a junction of Scottish Churches. You may call it a British Church; but Englishmen will call it a sham and a delusion, and that it is to all intents and purposes a Scottish Church; and instead of recognizing in it the living British lion, they will rather see in it the animal that assumes the lion's skin (laughter and applause)—and it will not be treated with the honor nor inspire the awe which might be expected, but with the kicks and cuffs which all ambitious pretensions so largely deserve." (Heard with laughter and cheers.) That part of Sir H. Moncrieff's suggestion which proposed that, without any organic union, the members of the Presbyterian Church in England should be empowered to deliberate, speak, and vote in the supreme Ecclesiastical Court in Scotland; the members from Scotland having the same right in England—seemed to him likely to secure all the advantages with none of the inconveniences of incorporate union.

Finally, after some further warm debate, Messrs. Anderson and Chalmers, in an understanding, the name of the Free Church was inserted with that of the United Synod in the resolution, which then, with other trifling amendments, was unanimously adopted.

Deputations to sister churches were appointed. That to the Continental churches was empowered to arrange for representing the church at the Calvin Commemoration in Geneva.

Ministerial Transfers.—The Weekly Review of May 7, says:—Within the last few weeks, there have been two or three clergymen connected with the Free Church who have renounced their status in that communion, and made application to be admitted into the Established Church. Their admission will be a matter of course, though, of course, and as a matter of recent form, their cases were remitted to committees. The partisans of the Establishment are naturally elated at these applications, and look upon them as the first-fruits of a harvest ten times more abundant. It is totally forgotten that, in the case of these gentlemen, reasons peculiar to their own personal circumstances may be alleged for the change, and that their return to the Establishment, therefore, argues nothing for the general tone and tendency of the communion they have left.

Spurgeon, speaking of the Irish Presbyterian church, said recently: Well, I am nine-tenths of a Presbyterian myself, and I am exceedingly glad that Presbyterianism is there. Some of the Presbyterians are the best of men, though I cannot look upon them so far as they take the Regium Donum, but as exceedingly objectionable, and as standing in the way of the progress of the Gospel.

A Negro Bishop.—The African seems to be looking up among our English brethren as well as here. A vacant colonial Bishopric has recently been created by the appointment of a full-blooded black man of excellent talents, and the fact seems to be regarded with great interest and favor by all parties. The original name of this gentleman, now called the Rev. Samuel Crowther, was Adjai, and his history is a most remarkable one. In 1821 he was carried off from his home, and exchanged for a horse: then he was exchanged for something else, and cruelly treated; then again he was sold for some tobacco; next shipped on board a slave-ship, he was captured by an English man-of-war, and landed in Sierra Leone, in 1822. There he was baptized, and took the name of a well-known evangelical minister, and was henceforth known by the name of "Samuel Crowther." Four years after his baptism he married a native girl, Asano. He loved learning; from a pupil he became a teacher; for years he was school-master at Regent's Town; after that he accompanied one of the Niger expeditions as interpreter; and then he came to England. Having completed his studies at the Church Missionary College, Islington, he was ordained by the Bishop of London. As a clergyman, he has labored zealously, and, among other things, has translated the Bible into his native dialect. On one of his visits to England he was very graciously received by the Queen and Prince Consort; and now we learn that he is to be Bishop of Niger.—Intelligencer.

land. It was well-known that that blood-thirsty man, the King of Dahomey, was meditating a third invasion of Abbeokuta. The Committee of the Church Missionary Society, in a paper put out many months ago, represented to Christians the perils to which the native Christians were exposed, and implored their prayers in their behalf. The result cannot be looked upon but as an answer to prayer; in fact, one is glad to hear that it is so regarded, both by the native Christians themselves and by the heathen around, and will therefore do much to advance the cause of missions in the West of Africa. The King of Dahomey advanced with great secrecy against the place at the head of ten thousand picked warriors. He was defeated, and the loss of nearly half his venture to attack that place. The Times considers the result important in a political point of view, since among the Egbas of Abbeokuta, a bona-fide effort is being made to civilize and Christianize a settlement of free blacks; and, moreover, some success has attended an attempt to introduce there the cultivation of cotton, for which the climate is admirably fitted.—Recorder.

Degree Conferred.—The University of Edinburgh has conferred the degree of Doctor of Divinity on the Rev. Dr. Hanna, author of the biography of Dr. Chalmers; the Rev. Andrew Kennedy Hutchinson Boyd, author of the "Recreations of a Country Parson;" and the Rev. W. G. Blakeie, late editor of the North British Review.—Rev. Dr. Guthrie.

The Scotch newspapers contain a letter from the well-known divine of the Free Church, intimating with deep regret his resignation of his church, and his physicians have forbidden him ever again to appear in a pulpit or on a platform. He has since returned from a sojourn in Paris, in improved health.

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