

Correspondence.

FROM OUR ROCHESTER CORRESPONDENT.

COMMENCEMENT AT LE ROY.

The Annual Examination and Commencement at this highly favored and prosperous institution, Ingham University—has taken place within the past week, and was an occasion of unusual interest, indicating thorough study and excellent discipline. The compositions of the young ladies were also of a high order; and the music such as we rarely hear on such occasions. One young lady in particular, Miss Tanner, of Buffalo, has a voice of wondrous richness and compass, while her articulation also is almost as distinct as that of the orator. It was pleasant to get sweet sounds and good sense together.

But the chief interest, perhaps we may say, of the commencement this year, centered in the inauguration of the new chancellor Rev. Dr. Burchard, of New York. This occurred on Wednesday afternoon in the presence of a large and deeply interested audience, assembled in the new chapel. Prayer was offered by Rev. Dr. Cox. The charge to the Chancellor elect was delivered by Rev. Jos. R. Page, of Perry; after which the chancellor gave his inaugural address. The exercises were interesting throughout, and all passed off, evidently, to the satisfaction of those present.

It is understood that Dr. Burchard's connection with the institution is "nominal, involving no pecuniary responsibility," and does not at all remove him from his chosen pastoral work. He is expected, indeed, to favor the institution by his influence whenever he may, and to be present and preside at its annual commencements. It devolved upon him to confer the diplomas upon the eight young ladies of the graduating class, which was done with great propriety. He also announced the following honorary degrees conferred by the corporation—D.D. upon Rev. Josiah Cross, England; and Rev. Wm. L. Parsons of Mattapoisett, Mass. The latter gentleman will be recognized as the author of that much esteemed book, "Satan and his Devices," and doubtless well deserves the honor here intended.

And this leads us yet further to say, that Mr. and Mrs. Parsons are now to be instructors in this institution, to commence with the opening of the new term in September next; Mrs. Parsons, as associate Principal, with Mrs. Staunton, a position which she formerly occupied, as Miss Seymour, for four or five years; and Dr. Parsons, as a Professor, we believe, of mental and moral science. They will be an acquisition of great value to the already able corps of teachers.

Ingham University is beautifully located; has ample grounds and buildings; a noble library; a choice cabinet of minerals, shells, and curiosities from all parts of the world; a beautiful gallery of paintings; much to educate the imagination and improve the taste; and over and above all, we regard the moral and religious influences of the Institution as of the very best kind. The number of boarders the past year has been about sixty; and of day scholars about as many more. Almost all were Christians. It is a good place for young ladies to learn the best things to fit them for the high duties and responsibilities of life.

STUMP CITY.

We do not believe that many of our readers will know where this is, unless we tell them. But it is a place which we highly honor, and of which we shall write a few words with peculiar pleasure. It is not far west, near Sun Down, but rather down east, near Albany. It is otherwise called Gloversville, and was Stump City only a few years ago, in its earlier growth. It is only eight miles north of the Great Central Railway, at Fonda; and yet is almost on the edge of the great wilderness of northern New York, and thirty years ago, it was nothing but a wild forest; but now a beautiful village of 3000 inhabitants. And the houses all look new and clean, well painted, with well-cared-for gardens and grounds; every thing indicating thrift and prosperity.

The business of the place, as its name indicates, is the making of gloves and mittens, of all sorts and sizes. For this purpose, an immense amount of leather is, of course used—deer skins, dog skins, sheep skins, calf skins, and even deacons' skins. Let no one decide too hastily on the barbarity of this last custom, although we have seen some deacons whose hides would be even too tough for these uses; for in the language of the farmers of this region, a calf under four weeks of age is called a deacon, probably because of its apparent gravity and innocence; and their delicate hides are often made into gloves.

Business to the amount of about \$1,000,000 a year in glove-making is carried on in this little place. It employs a great number of men in preparing the leather, and in cutting, packing and carrying away the manufactured article. It employs also a great number of females, with their sewing machines, to put the work together. Most of the cutting is done by dies; but some of the finer samples must be cut by hand. The present high tariff on foreign gloves enables the manufacturers to compete, as never before, with the importers and jobbers in all but the finest kids. Those still come from Paris, and the very finest are said to be made of rat skins.

But when told that this is a manufacturing place, many will think at once of river banks and waterfalls lined with huge structures called factories; but this would be a mistake. The work is generally done in small shops, mostly located in the same lot with the dwelling house of the manufacturer, and varying in size according to the number of hands employed.

But one thing more we wish to say of the place, and that is that they are a large-hearted, liberal people. They have made

money rapidly, and they give it freely. The Congregational Church, formed only twelve years ago, is now large and strong. Rev. H. N. Dunning, a good man and true, has been their only pastor, and this his only settlement. They have a neat and very pleasant church edifice, but now too small for the numbers that wish to attend it; and so measures have been taken and the work commenced for its immediate enlargement. As a sample of the noble liberality, which many other churches which we know would do well to emulate, they recently gave seven hundred dollars on a single Sabbath to Missions; and we were told that they give to other things in like proportion; therefore we do not wonder at all at their prosperity.

REVIVAL.

A delightful revival has been for some time in progress in North Bergen, under the pastoral labors of Rev. O. E. Barnard. Thirty-five were added to the church on the first Sabbath of June, most of them by profession; others are still inquiring, and there are pleasant indications that the work may continue until many more are brought into the fold of Christ.

A CALL AT BERGEN.

Rev. Hugh B. Gardner, who has been pastor of a Reformed Dutch Church in Herkimer, has received and accepted a call from the Congregational Church, (under the care of the Presbytery of Rochester, at Bergen,) and will enter his new field about the first of July. Mr. Gardner is a graduate of Yale College, and of Princeton Seminary; has been in the ministry some ten or twelve years; is spoken of by those who know him, as a scholarly and able man. He comes to an interesting church under most favorable auspices, and we trust his ministry there may be long and eminently useful. The salary is to be one thousand dollars and a parsonage.

JOSIAH PIERSON, ESQ.

This church, however, we are sorry to say, has recently lost one of its strongest members, Josiah Pierson Esq. He was one of eight sons of Rev. Josiah Pierson, who settled in Bergen as early as 1807; and was the first minister we believe, in the place. He came with a colony from Killingworth, Ct. Only one of the eight sons is now living, Rev. W. H. Pierson, D. D., who was President of Cumberland College, Ky., in the breaking out of the rebellion, but is now residing at Toledo, Ohio.

Mr. Josiah Pierson was a strong man, intelligent, able, reliable, and carrying great influence in the town and county. He was converted and joined the church in the great revival of 1831. He has often filled offices of public trust, has always faithfully served the church in which he was a pillar, and suddenly fell before the assaults of acute disease, and entered into his rest. He will be much missed in the counsels of this religious society, and of the town and county, in which he was an ornament and an honor.

PERSONAL.

Rev. Geo. P. Folsom, the esteemed pastor at Geneva, did not get away to the army, as we reported last week. His plans also were somewhat changed. The season being so far advanced, it was hardly deemed prudent for him to go into the warm climate of Georgia; so he accepted an appointment of the Christian Commission to labor six weeks in the army of the Potomac. But fortunately for his now afflicted family, he did not get started quite so soon as at first intended. It was a kind Providence which detained him, to attend a sick and dying child. His youngest, a sweet little girl of two years, was buried on Wednesday of this week. He has the sympathy of many friends. GENESEE. ROCHESTER, June 24, 1864.

OUR WASHINGTON CORRESPONDENT AT THE FRONT.

Wm. H. Hovps, June 17th, 1864.

I have been in the front of the army until Friday, the 15th, when the indications of an immediate move of the army compelled a return to the White House.

During Saturday and Sabbath, the 15th Army Corps went on board transports and descended the river. The 9th Army Corps remained at the landing, the rear-guard of the army. I heard of no guerrillas on the roads. At our leisure, we folded our tents, shipped our goods, and in the most orderly manner retired from the White House. Not an enemy appeared; not a gun was fired, either the enemy were fully occupied, or were held in check by the dread they had of General Grant's admirable precautions against a rear attack.

Many of the thousands of the wounded whom I saw here will soon be back again in their regiments—their wounds were slight.

Many of those severely hurt, and suffering from amputation, were rare examples of patience and heroism. One young boy, 12 years of age, who had lost an arm, was always cheerful, uncomplaining, and ready to help others. One poor fellow, with both limbs amputated, never moaned, but sat up, bathed his wounds, hummed a hymn, regretted that "his marching days were over." I heard a great number of those who were engaged as the agents of the Christian and Sanitary Commissions say that their admiration for the soldiers in our army had been greatly increased by the experience of the last few weeks. They had seen many instances of the highest fortitude in enduring suffering, the most tender consideration for other sufferers, and unshrinking courage in death.

THE COMMISSIONS.—DEATH OF CHARLES STANLEY. The labors of the members of the

Commissions were incessant and most valuable. With both there were abundant stores, and dispensed with a system and certainty never witnessed before.

In the Sanitary Commission are many young men from the Theological Seminaries of Princeton and Union New York, and the General Episcopal Seminary. They are unwearied in work, and engage in their labors with zeal and love.

One of these, Mr. Charles Stanley, of the Union Seminary, fell a victim to his exertions. He was with the corps of relief agents at Fredericksburg and Belle Plain; and for three weeks labored beyond his strength. When the commission came to the White House Mr. Stanley came with his co-laborers, and was soon earnestly co-operating for the relief of the wounded and sick; but was soon stricken down with "camp fever." Though sick, he was unwilling to quit his post and go home; and resisted such a proposition many days. His continued illness, however, compelled his medical advisers to send him to Washington, and from thence to New England, where he died.

He was a most promising young man, of fine culture, taste, winning manners and piety. His loss will fall as a heavy blow on fond and hoping parents, and is to be deeply deplored for the sake of the church.

THE CONTRABANDS.

I had supposed that nearly all of this population had been swept out of this section of Virginia; but thousands came to us in this recent march from the Rapidan to Richmond. Our steamer, which ascended the Rappahannock to Fredericksburg, brought down a large number; and several hundred followed them along the bank of the stream, waving their hands and begging to be taken on board. Many hundreds of this people, without the means of crossing the river, unwilling to forsake their children and aged parents, linger and wait.

Those who came to us from the plantations near Richmond were aged people and women and children. There were but five young and vigorous men. When we enquired for these we were told that "they had been taken to Richmond, and were at work for the Government." Many of them had been sold, in apprehension of their flight.

The 9th Army Corps was here on duty, guarding prisoners and holding the entrenchments. Many of the colored troops of this corps were from this section of Virginia.

While I stood talking with a fine looking, clean, intelligent colored man of fifty years of age, his wife and two small children being near him, there came up to the group a smiling black soldier. He sprang forward, crying out "Daddy and mother; oh bless the good Lord, you are safe; and here is Jim and Sue—'poor Aly, where bein' he?" "Oh!" cried the mother; "my son, my son, we have found you; don't leave us again; but the good Lord will keep us. And you a soldier? wai, wai; how well you do look. If poor Aly bein' here our wai would be full."

Where is Aly?" said her son. "Oh, gone, gone; tore him away and sent him to Richmond. You will find him, my son." A cloud settled for a moment over the joy of his face. "Yes," replied the soldier, "mammy, I will hunt him; Aly is not lost yet. I bein' cotch ole massa, too, and give him fits."

"But Daddy how did you get away? did they not want you in Richmond?" "Oh," said the father, "Thar bein as nobody at the old place to tend things, and I see plough, reap, chop de wood and your muser the washing and the cookin. But when your army come from Hancock, ole massa tell us we must pack up and go that ebenin' to Richmond. Your Ma, Jim, and Sue, pack up de clothes and cut for de swamp, and I see in the old cherry tree in de corner, and when massa call 'Mose, Mose, I see not dar. Bye and bye, we hear the thunder and your army comes on. Then massa and missus take the chase and drible away."

Then I see pick up some things and find your ma and chidden and come down."

The happiness and exuberant joy of this family was a spectacle worth a long journey.

In the same group, was a small boy of eight years and a sister of nine; the children were alone, their parents had either escaped before, were in prison, or dead; at least they were alive. The boy was nearly naked, he had on an old ragged coat, without shirt or collar, the coat with bright buttons, he had buttoned down nearly to his feet, he had no pants, but some one had given him a pair of shoes; these he had blacked until they shone in glossy splendor and reflective light like a looking-glass. The boy was delighted with his shoes. The sister had on her but one garment, an old tattered skirt without sleeves. In

the midst of the group, the boy was most busily engaged with thread and needle in sewing into this skirt an old barrel hoop. He had seen the hooped skirts of the colored ladies and female children, and he determined to add to the respectable and fashionable appearance of his sister. It was a scene worthy of a painter's pencil. The thronging multitude, soldiers, officers, refugees, tumult in every direction and these children standing alone, the girl the feature of childish innocence and face beaming with interest as on the eve of a great discovery. The boy on one knee, adjusting the hoop in the uplifted dress, the turning around of his sister, the solemn sense of the importance of the work manifest in every look, the threading of the needle and the stitching, made it a spectacle which many stopped to be amused with.

I found in a log cabin, near the landing, three slaves of the Lee or Custis family. One was a very old man, the others were younger men, but whom the sale and removal of their families had left childless. One of these, a much more than ordinarily intelligent man, said that within his remembrance eight hundred slaves had been sold away from that estate. At the door of this cabin I found a colored man, whose face expressed much more than usual character; his countenance, however, gave signs of the deepest dejection. I asked him if he had been a slave. In reply, he said he had been, that his master lived on the Chickahominy, and joined farms with Dr. Carter, near to Baltimore Cross Roads. He said Dr. Carter had been, until three or four years before his death, the worst of men and most cruel of masters to his numerous slaves. But three years before "him die, he be a great Gospeler and sometimes better."

I learned on further inquiry that Dr. C. had, before his decease, preached and was one of the most gifted and popular of public speakers. "Have you a family, uncle," I asked? "Oh massa," he replied, "thar my trouble, I had, but all gone. When your army was here under McClellan, I left with you, for I was to be sent to Richmond as soon as you were gone. I was gone two years and your army came this way again. I came with it, and all the way was hoping to find my wife and family. But when I came to Yorktown, I met a colored man that I knew, he told me my wife is dead and my children all gone. Now master I have nothing to live for, my heart is dead." Such is only one of those examples of the misery brought to the bosom of thousands in this land of bondage and remorseless cruelty.

J. J. M.

Religious Intelligence.

Presbyterian.

Ministerial Changes, &c.—The pastoral relation between Rev. H. G. Finney and the Church of Gettysburg, and also between Rev. David Grier and the Church of Dickinson, was dissolved June 7th. Rev. P. H. Maury was installed over the flourishing church at Newville, Pa., the same day. George S. Bishop, was installed on the 14th, pastor of the Second Church of Trenton. Dr. Mann president. Dr. Green preached, Mr. White and Dr. Hall gave the charges, and Messrs. Chapin and Blackburn conducted the worship. Mr. J. Shepherd Bingham, was installed pastor of the Presbyterian church of Portageville, New York, on the same day.

Cumberland Presbyterian General Assembly.—The thirty-third General Assembly of the Cumberland Presbyterian Church convened at Lebanon, Ohio, on Thursday, May 19th, 1864, at 11 o'clock, A. M. Rev. Milton Bird, D. D., the moderator of the former Assembly preached the sermon, Rev. Jesse Anderson, Kentucky, was elected moderator, and Rev. J. H. Nickell, of Illinois, clerk, with Rev. F. G. Rea, of Missouri, as assistant clerk.

The first afternoon was occupied with a discussion of the following preamble and resolution:

WHEREAS, This Assembly is composed of members representing a large proportion of our Church in the United States, and in token of our loyalty to the Federal Government; be it therefore resolved: That the Trustees of the church be requested to hoist the National flag upon the steeple, and keep it there during the sitting of the Assembly.

After a warm opposition on the ground that God's house, and the occasion was purely religious, it passed. In response to a memorial from the Presbytery of Richmond, deprecating a division of the Church "whether our Government be permanently divided or not," the Assembly adopted the following minute reported by a Committee: "Your Committee would say that we regard the preservation of the integrity of the church as of great importance, and we hope that all will be done that can be done to preserve it whole, without conniving at sin, and sacrificing the principles of truth and justice; but to those who must adhere. And as this General Assembly has twice declared that obedience to the civil magistrate is the Christian duty, therefore we must regard those who are, or have been, voluntarily in rebellion against the Government of these United States, as not only guilty of a crime against the Government, but also guilty of great sin against God, and with such, without repentance and humiliation before God and the Church, we can desire no fellowship. But to all such as have stood true to God and the Government of the United States, and prove their loyalty by their works, we extend the cordial hand of a brother's greeting and a brother's welcome, saying let us live in peace, love as brethren and toil together under the banner of our common Master, until we shall be called home by labor to the refreshing rewards on high."

Presbytery of Ningpo.—The Presbytery of Ningpo, China, at a recent meeting, in-

cessed six young men, who have been for some time past in training, to preach the Gospel. Their names are, Zia Ying-tong, Kying Ling-yin, Loh Dong-wo, Bao Kwang-nyi, Tsang Ning-kwe, and Uoh Cong-eng. The Presbytery has under its care four churches, which were recommended to choose, at as early a date as possible, two pastors each; one to be a native, the other a foreigner. The church of San-poh acted immediately according to the recommendation, and unanimously chose Rev. Saml. Dodd, and Zia Ping-tong to become co-pastors. The ordination and installations took place on the 6th of March.—Presbyterian.

The General Assembly referred the subject of raising the salaries of ministers to a committee of five laymen. This committee reported in favor of an immediate rise to correspond with the increased expense of living. The report was unanimously adopted and ordered to be sent with the least possible delay to the officers of all the churches of the denomination in the United States, and they are requested immediately to bring the subject before their respective congregations.

The late meeting of the Dutch Reformed Synod at Schenectady, was the largest ever held by that church. The Christian Intelligencer thinks the young ministers present displayed good practical sense, and adds: "We do not believe there is another denomination in the land that possesses a better trained, scholarly, devout, and practical band of young ministers than our own."

Congregational.

Rev. A. L. Stone D.D., of Boston, has declined the call to the Central Church of this city—as was expected. Dr. Stone was last week, by some of our leading young men, who sent him a complete suit of the finest broadcloth, (by the connivance of his tailor) made up in the most elegant manner, with a summer overcoat to match, and greenbacks enough to complete the outfit from the crown of the hat to the heel of the boot—doubtless most acceptable to the reverend recipient in these times, notwithstanding his generous salary; as it was agreeably indicative of the kind thoughtfulness of the donors.—Rev. Gordon Hall of the Edwards Church, Northampton, who for nearly a year past has been traveling in Europe and the East, returned last Thursday. The earnest hearty welcome which was universally given him by the people to whom he has ministered for ten years past, shows the estimation in which he is held by a united church.—Rev. S. R. Dimock, late of the South Church in Pittsfield, has received a call from Dover, N. H.—Rev. J. E. Dwinell, formerly of Salem, has received a call from the First Congregational Church in San Francisco, to which he has been preaching several months.—Rev. F. B. Perkins was dismissed from his pastorate in Montague by a council which met June 14th. He is Chaplain of the 10th Mass., whose term of service has just expired, but he will probably continue to labor in the army in behalf of the Christian Commission. The church in Montague has heretofore refused to assent to his dismissal, hoping that he might return to them again.—Rev. Dr. Scholes of Amherst, and his brother, Prof. Scholes of Amherst College, were to leave on Monday last for a term of service under the Christian Commission. Rev. C. H. Hubbard of Bennington, Vt., and Rev. J. W. Hough of Williston are now engaged in a similar service.

Rev. Charles Cleveland preached a sermon at the Springfield Street Chapel in Boston last Sabbath, commemorative of his 92d birthday.—Prof. E. A. Lawrence, D.D., and wife, of East Windsor Hill, Ct., celebrated their silver wedding May 20th. In the evening several interesting addresses were made by Prof. Lawrence and his colleagues in the theological seminary, by Mr. A. S. Rea, the well known author, and by Prof. Hoppin of New Haven. Mrs. Lawrence is a daughter of Dr. Leonard Woods.—Congregationalist.

Canada.—Thirty years ago, there was scarcely a Congregational church in Canada, and perhaps not one Congregational church building. There are now about seventy churches, and church property worth at least one hundred and sixty thousand dollars. Many of these churches are of comparatively recent date, one-half, we should think, have not been in existence twenty years, twenty of them are less than ten years old. Most of these churches have received aid from the Colonial Missionary Society for a longer or shorter period; between forty and fifty of them are still dependent for more or less assistance.—Canadian Independent.

Methodist.

The Methodist, says of the doings of the late General Conference: "On the momentous question of lay delegation—the most interesting if not the most important to us, editorially—its proceedings were, perhaps, sufficiently liberal. It recognized with fitting courtesy the Laymen's Convention and its delegation. And the report of the committee on that subject leaves the question sufficiently free from embarrassment. This is perhaps all we could have expected under the circumstances. The attitude of the Conference is that of readiness to yield the demand for lay representation whenever a majority of the church shall be prepared to make it. The friends of the reform are therefore left to prosecute their enterprise with the virtual assurance of an 'open field and fair play.' And this, to us, is a virtual assurance of ultimate success. Few reflecting Methodists can doubt the eventual success of the measures under such auspices."

"The prolongation of the term of ministry service (from two to three years) is a great gain—a way mark in the historic path of the church. In this matter also a fertile source of controversy is closed."

"We see it affirmed that the Conference has made attendance on the class-meeting a test of church membership; this has always been so by the law of the church. Unless we have failed to read aright the proceedings of the Conference, it has simply put some other matters in the same category with the class-meeting, but not changed the legal status of the latter."

"The formation of eight additional Conferences; the authorization of Missionary Conferences; the organization of a board of trustees to have charge of bequests to the church; the election of three additional bishops, and the programme of a grand celebration of the Centenary of the denomination—are among the important provisions of the session."

Revivals.

Sixty persons were recently added to the Presbyterian church in Bedford, N. H. Thirty-three persons were united with the Presbyterian church at Windham, N. H., at the last communion season. Thirty persons are to join the First Church in Derry, N. H., the first Sabbath in July. In Bedford the Lord came suddenly to His temple. At the first meeting nearly the whole congregation rose for prayers. The pastor, Rev. Thomas Savage, now seventy years of age, laboring there almost forty years, is exceedingly refreshed. In Windham the character of the

work was much the same. These were like the revivals of former times. In Londonderry and Derry the work was more gradual. In Derry the meetings are very full and solemn, during the week as well as on the Sabbath. Our academies have largely shared in the blessing. For many years these churches have had no such blessing. Perhaps one hundred in each of these towns express hope. We are happy to learn that the revival a year ago at Wells has introduced forty into the communion of each of the Congregational churches—Rev. Messrs. Cook and Leach pastors. Rev. Mr. Tenney, of Biddeford, has recently received eighteen to his church. There has been, we understand, a good and thorough work at York. Twenty, as the result of the revival at Kennebec a year ago, have united with the church of which Brothers Fellows, is pastor.—Portland Christian Mirror.—An interesting revival is now in progress in the Congregational society in Brimfield, Mass. It commenced among the scholars in the High School, and is yet confined to the young. At a recent meeting sixty rose for prayers.

Roman Catholic.

The Freeman's Journal and Catholic Register of N. Y. thus expresses its own view of the animus of the Pope's recent gift of five hundred dollars to the Sanitary Commission, made through Bishop Timon of Buffalo: "The 'Sanitary Fair' Committee—a thoroughly shoddy concern, and one that has never rendered a correct account of their stewardship—sent its beggar's box throughout Europe. An appeal seems to have been made directly to the Holy Father the Pope. It was fitting his universal charity to be touched by an account of poor soldiers, suffering from wounds and disease contracted in the service of a hardhearted aristocratical society in Brimfield, Mass. It commenced among the scholars in the High School, and is yet confined to the young. At a recent meeting sixty rose for prayers. The Freeman's Journal and Catholic Register of N. Y. thus expresses its own view of the animus of the Pope's recent gift of five hundred dollars to the Sanitary Commission, made through Bishop Timon of Buffalo: "The 'Sanitary Fair' Committee—a thoroughly shoddy concern, and one that has never rendered a correct account of their stewardship—sent its beggar's box throughout Europe. An appeal seems to have been made directly to the Holy Father the Pope. It was fitting his universal charity to be touched by an account of poor soldiers, suffering from wounds and disease contracted in the service of a hardhearted aristocratical society in Brimfield, Mass. It commenced among the scholars in the High School, and is yet confined to the young. At a recent meeting sixty rose for prayers. Three Jesuit 'Fathers' have just concluded a 'mission' [protracted meeting] in Troy, one of them preaching as often as three and four times in one day. "Christ crucified, and the necessity of penance," were the themes.—A correspondent of the paper first named writes: "I had supposed that in Fort Lee, N. J., as in most of our towns and villages, Catholicism was only in its infancy; but what was my astonishment on visiting that place on Sunday to find a most beautiful Gothic stone church, that rejoiced in a lofty steeple of solid stone. As I approached the church I heard the loud roar of several cannon, that made the hills and valleys resound with praises of God. They were fired in honor of the most adorable Sacrament, which was at that moment being carried in grand procession from the church. What a joyful sight, and how it brought to mind the scenes of Jerusalem! Within this last few months several Protestants have embraced the true faith, and the Pastor informs me that a few weeks ago the oldest Protestant in the neighborhood—an old lady of eighty-three years—became a Catholic. She had been an Episcopalian, but she said she wished 'to die in the old religion.'"

Foreign.

Presbyterian Union in New Zealand deferred.—The prospect of a consummated union of all the Presbyterian Churches in New Zealand has become unhappily overclouded. At a conference held at Auckland last year, attended by commissioners from all the Presbyteries, the basis of union submitted to the several Presbyteries was, with some slight modifications, adopted, and the union, to all appearance, completed. Some time afterwards objection was taken by the Presbytery of Otago to the proceedings of that conference, and a protest was made by a majority of the Presbytery against their validity. At the recent meeting of the Assembly of the United Church the matter was taken up and discussed in no unfriendly spirit; and eventually commissioners were appointed to meet with the Otago Presbytery for mutual explanation. That Presbytery, however, without waiting for an interview with the commissioners from the Assembly, have decided by a majority against the union in the present state of matters.

The Irish Presbyterian Church.—The Banner of Ulster commenting upon the annual report presented by this Church at the close of the last ecclesiastical year says:

Returns were received from 498 congregations, the whole number in the Church being 528. From these we learn that the communicants throughout the Church—always excluding 30 congregations—are 117,549; that there are 2,074 elders; that there are 1,062 Sabbath-schools, with 7,371 teachers, and an average attendance of 57,356 scholars; that family worship is observed in 18,967 families; and 716 prayer meetings are held by elders and other members. In connection with the Church there are no fewer than 305 students for the ministry. In Christian liberality the congregations have made large strides. The whole amount raised for religious and charitable purposes is £29,504 8s 6d. This gives an average of £1 14s 6d. to each family, and of 14s 2d. to each communicant. The mission collections amount to £9,788 14s 6d; those for other religious or charitable purposes to £3,650 15s 6d. To supplement the Regium Donum a sum of £33,003 14s 8d is contributed, yielding to each of the 498 ministers by whose congregations returns were made, an average of £67 1s 6d. It is an interesting feature that the Congregational and Sabbath-school libraries possess 66,820 volumes.

Nor is it only when viewed as a purely religious institution that the Presbyterian Church of Ireland is entitled to our regard. The large section of the population, at this moment safely estimated at 550,000, which it represents, is distinguished among the people of Ireland by intelligence, education and purity of morals. The Blue book issued some time since on the religious profession, education, and occupations of the Irish people, informs us that while the haughty and opulent Episcopalians of Ireland have sixteen in every hundred of our people above the age of five years unable to read or write, the Presbyterians have only eleven. Presbyterians seem to eschew all immoral and questionable callings. "Of the 204 actors and actresses," says a contemporary, "they have only 4. Of the 27 'ballad-singers,' 14 'billiard-room keepers,' and 62 'markers,' and 5 'quacks,' they have not one!" It is plain that both as a religious and social institution, the Presbyterian Church of Ireland deserves the highest commendation. Apart from the small communities of Friends, Independents, Baptists, and the considerable community of Methodists, there is no other Irish institution except the Presbyterian Church on which we can look with deliberate satisfaction. The Irish Presbyterian Church need not hide her head beside any Church in Christendom.