

Editorial Items.

VICTORY IN THE SHENANDOAH VALLEY!

As we go to press, intelligence reaches us of a splendid victory by Gen. Sheridan over Early in the Shenandoah Valley. This is doubtless the first fruits of Gen. Grant's late visit to the Middle Department. We give Gen. Sheridan's official dispatch to General Grant. It is dated Winchester, Sept. 19th.

field there. The civil war and massacres which, four years ago, struck the civilized world with horror, have been overruled to the opening of access for our missionaries to tribes which they could not previously approach.

Mr. Jessup, on the last Sabbath evening, occupied the pulpit of the North Broad Street Church. He expects to return, in a few weeks, to Syria, leaving his children in this country.

Southwark Church. We rejoice to learn that this long vacant church is about to receive a pastor. Mr. Gulick Van Aken, a licentiate of the Presbytery of New York, has been called to the pastorate, with cordial unanimity; and we are informed that he will accept the call.

Religious Intelligence.

Presbyterian.

Pastoral Settlements in the U.P. Church.—There have been recently settled, or are about to be, the following ministers in the parishes named.—Rev. John Hogg in Port Hope; Rev. James Golden, Yellow Creek, O.; Rev. S. M. Hutcheson, Calcutta and East Liverpool, O.; Rev. J. W. Clokey, Steubenville, O.; and Rev. T. Balph, Mt. Prospect. The Presbytery of Steubenville, in that connection, at a recent meeting adopted the following order in view of the inadequacy of ministers' salaries for the time:

DEATHS OF MINISTERS.

The New York pulpit has sustained another serious loss in the death of Rev. George Potts, D. D., pastor of the Presbyterian Church in University Place, which occurred on the 15th inst. Dr. Potts has long held a distinguished place among the clergy of that city. Many years since, in a newspaper discussion, he was the antagonist of Dr. Wainwright, on the question whether a church can exist without a Bishop.

REV. LEWIS SMITH, Pastor of the Baptist church in Hightstown, N. J., died on the 24th ult., at St. Paul, Minn., whether he had gone in pursuit of health.—Rev. P. P. MORRILL, (Meth.) of Maine, recently in the service of the Christian Commission, died in Roxbury, Mass., on the 1st inst., aged 60 years.—Rev. J. T. AIDEN, (Meth.) died in Camden, N. Y., on the 29th ult.—Rev. WASHINGTON WILCOX, a veteran in the Methodist ministry, died on the 26th ult., in Baraboo, Wisconsin.—Rev. H. B. COLLINS, (Meth.) died at Franklin, Ind., on the 4th inst.—Rev. CHARLES BEATY MAGILL, the young pastor of the Presbyterian Church in Birmingham, Iowa, died on the 27th ult.

CITY RELIGIOUS ITEMS.

CALVARY CHURCH.—We learn that this church, which has been closed during the summer months, will be reopened on the last Sabbath (25th) of the present month; at which time the pastor elect, Rev. Wolcott Calkins, is expected to commence his labors. The congregation are looking forward, as well they may, with much interest and hope to the event.

REV. H. H. JESSUP.—Our city has just enjoyed a short visit from this brother, a member of the Syrian Mission of the American Board, and stationed at Beirut. Mr. J. is the son of the well known jurist and earnest Christian laborer, Hon. Wm. Jessup, of Montrose. On his way to this country, his beloved wife, on account of whose health he made his return, was removed from him by death. An interesting notice of this devoted lady has been prepared for our paper, and may be expected to appear next week.

Last Friday evening we enjoyed the privilege of hearing Mr. Jessup, in the lecture room of Rev. Dr. Butler's church. He gave a very explicit and encouraging account of the missionary work in Syria, and we learned better than we ever before understood, the characteristics of the many religious and irreligious sects which make up the heterogeneous population on our

gether, to look each other in the face, to take each other by the hand, to compare notes concerning their common principles and polity, and by their various experiences strengthen each other in knowledge and zeal in the Lord's work. It is of incalculable worth to know our fellow-laborers in our common field of Christian toil, especially those that belong to our own branch of the Christian family. Mutual confidence, courage and hope will be the inevitable result. Much of the law of Congregationalism is, like the common law of England, unwritten. Usages differ on some important points, on which information is needed. The preliminary meeting of state committees will consider topics like the following, which we have heard suggested, namely: the relations of the church to the parish; the authority of councils; the best method of home evangelization, and its vital importance; how can the active co-operation of the membership of the churches, with their ministers be secured? can a general devotional basis be adopted, or not? the best method of securing more general and generous giving; the duty of the stronger churches to aid the weaker; the importance of following in the tread of our conquering army with the institutions of Christian and civil liberty.

Ordination of a Foreign Missionary.—An Ecclesiastical Council assembled with the Second Congregational Church, in Rockport, Mass., on the 26th of August, and ordained Mr. Walter Harris Giles, a member of that Church, as a missionary, to labor under the direction of the American Board. Mr. Giles was to embark early in September, for England on his way to Omsare, Asia Minor.

The Congregationalists reports interesting revivals, with considerable additions to the Church in Sturbridge and Stoughton, Mass. The Recorder says that twenty-one persons were added to the Congregational church in North Brookfield, Sept. 4th, upon a profession of faith. A large number of these were adults and of advanced age. Other "fruits" of the revival there last spring are expected to be gathered soon.

Methodist.

Magnificent Church Gifts.—An epidemic of the right sort seems to be spreading among the Wesleyans on the other side of the Atlantic—an infection which we should like to see spanning that sheet of water. Witness the following, which we take from the New York Methodist:

Mr. Thomas Haselhurst, of Rancon, has presented to the British Conference a new chapel, with lands in freehold, the cost of the chapel twenty-four thousand dollars, and the value of the land four thousand dollars. The entire offering is intended as a memorial to his departed parents. Mr. John Feenly, of Southport, presented a chapel and property in that town to the Conference. This magnificent gift is said to be worth over thirty-two thousand dollars.

Rev. Dr. Newman, in reporting the condition and prospects of his work in the Crescent City to the Mission Rooms, New York, after stating many encouraging facts, says: "But our great work has been and still is in the Sunday school, and in this department the Lord has been pleased to grant us singular success. Believing that if ever Southern society is properly reconstructed, the children of this generation must be brought up in the nurture and admonition of the Lord, we have paid special attention to the religious training of childhood. Conscious that herein is our power and their weakness, the Southern Methodists have opposed the movement by attempting to dissuade their children from attendance; but their efforts have signally failed, and we now number more than 500 scholars, and more than 50 officers and teachers."

Lutheran. Deposition of a Minister.—The Lutheran Observer says:—By reference to the proceedings of the West Pennsylvania Synod, given in another column, our readers will learn that Rev. I. W. Berry, of Columbia, Pa., has been deposed from the ministry by the Synod for intemperance and general immorality.

Rev. B. Kirtz, D. D.—A correspondent of the same paper gives an account of a mental discourse from this venerable patriarch and champion of Evangelical truth in that church, preached in the German language at the meeting of the Synod of West Pennsylvania, in Hanover. The theme was Salvation by Grace. The writer says:—"He handled his subject remarkably well. His statements were accurate, his explanations clear, and his illustrations forcible. The discussion was able, the style perspicuous, the manner impressive, and the German grammatical and fine. We were agreeably disappointed in the vigor of strength which he was enabled to put forth during the entire delivery of the sermon. Everything connected with the service was calculated to make a deep impression. The venerable speaker, just standing on the brink of eternity—the great doctrine of justification unfolded—the hallowed associations awakened by the use of the German language—the table of the Lord spread with the sacramental elements—the large number of those who showed forth the Saviour's death; and the solemn thought that this was, in all human probability, the last time that many in that audience would ever hear the aged patriarch."

Dutch Reformed.

A Patriotic Church.—The ladies of the Ref. Dutch Church and congregation of Flatlands, L. I., recently held a Fair in behalf of the Christian Commission. As the result of their labors they have sent a box of articles valued at fifty dollars to the rooms of the Commission, and have paid seven hundred and twenty-seven dollars in cash into the treasury of the same. These gifts together with contributions, amounting in value to upwards of six hundred dollars, made last winter to the Sanitary Commission make a total of over fourteen hundred dollars bestowed within a year by this church and congregation in aid of the sick and wounded soldiers.

The Pastoral Relation between the Rev. A. G. Ryerson and the Reformed Dutch Church of Wyckoff, N. J., has been dissolved by the Classis of Passaic, and that church is now vacant.—Intelligencer.

Congregational.

National Congregational Convention.—Although no time or place is yet fixed upon for this expected meeting, yet it is regarded by the Congregational papers as a fixed fact for the no distant future. Assuming that of course no ecclesiastical powers can be assumed by such an assembly, the Independent, in answer to "many inquiries as to its origin and objects," has an article from which we extract what is said of the latter:

We are not authorized to say what its definite object. Various topics of vital interest to the cause of Christianity, as represented by the Congregational churches, will doubtless be discussed. What may not be done is apparent. This convention will not attempt to legislate for the churches in any manner or form; or assume, or pretend to possess any, even the least, ecclesiastical authority. It will not inaugurate, or suggest, or entertain the idea of "a Congregational crusade upon other churches." It will not recommend additional benevolent organizations. It will be more likely to intimate the absorption or reconstruction of some now existing, for the sake both of economy and efficiency. It will not in any way circumscribe, or interfere with, the cherished liberties of the churches to do their own business in their own way. But, outside of these fixed lines, there is a wide margin for thought, suggestion, discussion, and action.

Such a convention will give an opportunity for ministers and church-members occupying widely separated fields, to come to-

Revivals.—From the Chronicle and Watchman and Reflector, we glean accounts of seasons of religious interest, of more or less power, accompanied with accessions to the church, in Deposit, N. Y., Sandisfield, Mass., Canaan Valley, Conn., Norfolk, Va., Keene, N. H., and H. Bliss, pastor of the Penningtonville Baptist church, Penn., has volunteered in the service of the Union, and has entered the ranks as a private.

Episcopal.

Inspiration.—In relation to the question amid which the English church is now surging, the Bishop of Oxford, having been mis-reported by the Standard, in an account of one of his public speeches, writes to a personal correspondent as follows:

I said nothing of the sort attributed to me in the Standard. Perhaps the subject was too abstract to be treated so briefly; and this has led to misapprehension. In brief, my belief is this: The whole Bible comes to us as "The word of God" under the sanction of God the Holy Ghost. We cannot pick and choose amidst its contents. All is God's Word to us. But as I believe that this, which I hold as the only orthodox view, is embossed with many difficulties which is called theory of "Verbal inspiration," I desire to show how, in my judgment, a careful scrutiny of the Bible which revealed "divers manners" in which the Holy Ghost speaks:

I. Sometimes by the mere mechanical use of the human agent who conveyed the message; as when, I, God wrote on the first tables; 2, dictated them for the second; or, 3, committed them to prophets simply to repeat; or, 4, spake them through the prophets.

II. Sometimes by possessing the human instrument with a complete knowledge of what he was to speak, and leaving him to express it under the mere suggestions and guardianship of his own special presence according to the natural use of human faculties; I desire, I say, to show how this may greatly lessen these difficulties; and enable men to realize the essential difference between Holy Scripture and any other books—namely, that as all the truth comes from God, other books may be true, as said to be inspired, because they are true; but Holy Scripture alone can be affirmed to be true because it is inspired.

American Declaration.—The effort to get up, from the Episcopal clergy of this country, an imposing "Declaration" adverse to the "Essays and Reviews" here, is likely to prove a failure. So at least we see it intimated in the Episcopal Recorder, of this city. The result however is not supposed to indicate any amount of sympathy with the Rationalistic element in the English church. The Recorder says:

Among our clergy there are not probably twenty, who do not repudiate the "Essays and Reviews," and concur in the decision of the English Bishops condemning the volume; but owing to the terms in which the present declaration is couched, and the danger of the president's establishment, the great body of the clergy will refuse to give it their names. They object to it, first, because it substitutes for the orthodox language of our accredited standards, a formula so loose that it can be signed by Puseyite, Pantheist and Annihilationist; They object to it, secondly, because it is a gratuitous intermeddling with a sister church. They object to it, thirdly, because it attempts, by personal and private canvassing, without public consultation, to give an interpretation to our standards, and in this way opens a perilous precedent for the future. We do not pronounce on the validity of these reasons; but we do say that they are entertained by a large body of the clergy, and "High" Church, and that they will reduce to comparatively limited number those who will sign the declaration to which we advert.

Miscellaneous.

Rev. J. G. Fee.—We learn from the Christian Herald that this brother, whom the intelligent spirit of prophecy has so compellingly times to fly from his home in Kentucky, is at the present time preaching to, and teaching the colored soldiers at Camp Nelson, in that State. He has a good room for this purpose, and abundance of volunteer assistance from the convalescent soldiers in the camp. Some friends in Cincinnati recently sent Mr. Fee a good bell, of which he says:

"Every day its loud, full tones call the freedmen to the school-room, on Sabbath to the place of worship. This is the first bell that ever, in this State, called free colored men to the regular day-school, and to worship on the Sabbath. Favored bell—as it calls freedmen to light and liberty, it strikes the death knell of slavery."

The Southern Churches.—The Methodist in an article on the reconstruction of the churches which have allied themselves with the rebellion of our Southern States says:—"The greatest progress in this respect has been made in the Methodist Church. Our readers are familiar with the numerous accessions from the Southern Methodist Church to the Methodist Episcopal Church in Missouri. They also know that the Rev. Dr. Newman has collected a congregation in the city of New Orleans, which mostly consists of former members of the Southern Methodist Church. Still more important are the movements going on in East Tennessee, which are described at length in another article on this page. At a convention of loyal ministers and laymen of the Holston Annual Conference, held at Knoxville, on the 17th of August, it was resolved that the loyal members of the Conference have a just claim to all the Church property; that they really constitute the Southern Methodist Church within the bounds of the Holston Conference; that they propose, at the earliest day practicable, to transfer the same to the Methodist Episcopal Church in the United States, and that the ministers be instructed to propose to their congregations to go en masse to the Methodist Episcopal Church in the United States.

An Important Movement has begun among the Roman Catholic priesthood in Mexico, looking toward a reformation of the Church. The leader of this movement, Don Henriques Orestes, has preached openly against the errors and corruptions of the Papal Church. It is reported that there are at least one hundred and fifty priests in the movement, of which Orestes is the recognized leader.

Italy.—During the year 1863 not far from 28,000 copies of the Word of God were sold in this stronghold of Romanism. The principal sales have been in the northern part of Italy. The military have been less accessible the past year, owing to the opposition of the officers. The clerical papers still speak very bitterly against the work of the colporters; but opposition only seems to hasten the advance of the truth.

Sandwich Islands.—We mentioned some time since the introduction of Episcopacy to these islands, through the influence of the King, and the evil results likely to follow. The bishop sent out from England, and the ministers accompanying him, are of the most ultra High Church stamp. They have

studiously kept themselves aloof from the American missionaries, by whom these Islands have been delivered from heathenism. And now it begins to appear as if they had poisoned the mind of the King with regard to the political condition of his people, and led him to attempt a revolution, which may lead to great strifes and calamities. A Constitutional Convention had been called, but the King and his advisers were not willing to wait for its action. The latest news from the Islands is as follows: "King Kamehameha, on the 13th of August, after an excited speech, abrogated the Sandwich Island Constitution of 1852, and declared the Constitutional Convention dissolved. This arbitrary act is regarded as a regular coup d'etat by the King, and if submitted to by the Hawaiian people, will render the kingdom nearly an absolute monarchy." The responsibility resting upon those who have disturbed the peace of this people, will be fearful. It will be remembered that many of the best men in the English Establishment, opposed strongly this incursion into a country for which Episcopacy had done nothing, and where it was not likely to accomplish much good.—Banner.

HOME MISSIONS.

Table listing contributions for Home Missions from various churches and individuals, including names like Tremont, N.Y., and various denominations.

EDWARD A. LAMBERT, Treasurer.

MARRIAGES.

On the 22nd of September, 1864, by the Rev. John Nevin, at the house of the groom's father, in East Falls, Mr. DAVID DUNCAN, to Miss MARY McTAGGART, sister-in-law of Mr. Nevin, both of Meadville, Crawford county, Pa.

Special Notices.

WILMINGTON PRESBYTERY.—The fall Stated Meeting will be held at MILFORD, commencing on TUESDAY, the 27th, at 7 1/2 o'clock, P. M. The opening sermon will be preached by Rev. John W. Messers. Rev. H. Emerson will preach on Wednesday evening.

PHILADELPHIA FOURTH PRESBYTERY stands adjourned to meet in Bethlehem Church, New Jersey, TUESDAY, October 4th, at 7 1/2 o'clock, P. M. Opening session by Rev. James Y. Mitchell, Moderator. J. J. SHEPHERD, Stated Clerk. September 22, 1864.

Presbytery of District of Columbia.—The stated fall meeting of the Presbytery of the District of Columbia will be held in the First Congregational Presbyterian Church, Baltimore, on the first TUESDAY of October, at 7 1/2 o'clock, P. M. W. McLAIN, Stated Clerk.

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Advertisements.

WILL BE READY SEPTEMBER 22.

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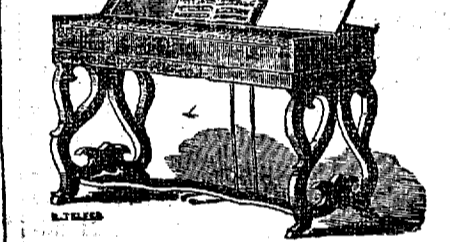
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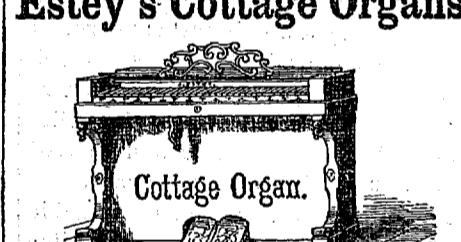
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