

Religious Intelligence.

PRESBYTERIAN.

Revivals.—An extraordinary and profound revival of religion is in progress among the students at Princeton, and has resulted already in the conversion of number of young men, several of whom have been considered the most reckless in the college.

The United Presbyterian Church in Buena Vista, near Pittsburgh, has recently had an accession of 76 on profession. The United Presbyterian says:—“This revival was not got up in any way. It was altogether unexpected.

The Western Presbyterian has an account of revivals in some churches in eastern Kentucky. Three or four ministerial brethren associated themselves together, and held four days meetings in each other's congregations, and in vacant churches.

Seventeen persons have recently been added on profession to the Presbyterian Church in Upper Tuscarora, Pa.; nine to the Downingtown, Pa. church; twenty-two to that in Millstone, N. J., and about twenty in St. Clairsville, Pa.

A series of meetings has been held in the United Presbyterian Church of Elizabeth, of which the Rev. Samuel Jamieson is pastor, and seventy-five persons have united with the church on profession of faith.

Dedication and Installation.—Three years ago a Presbyterian church of 23 members was organized at Oxford Furnace, N. J. It has since grown up to the number of about one hundred, and has erected a fine church edifice.

A Presbytery in Brazil.—The Home and Foreign Record, the organ of the Old School Board, says:—“We have received very pleasing news from our missionary friends in Brazil. Under the rule of the General Assembly for such cases, they organized a Presbytery on the 16th of December last, called the Presbytery of Rio de Janeiro.

Convention at St. Louis.—The names of about thirty ministers and twenty-two ruling elders, all Western men, are published, as having been called to the Convention at St. Louis in anticipation of the meeting of the Old School Assembly. The list is highly respectable in character: in numbers also it is spontaneous, and not the result of an effort.

The Presbyterian Standards in Chinese.—Rev. Dr. Happer, a missionary of the O. S. Board, has translated the Confession of Faith into the Chinese language. It is now in the course of publication.

years since the congregation was formed by Dr. Buchanan, and formed by him at an advanced period of life. Of course, that was always a difficult matter; and yet in the short time that has elapsed, the congregation has paid off the debt on a church which cost \$10,000. They had maintained the ordinances of religion among them at a cost altogether of \$5,000, or \$6,000—taking into account the missionary agency carried on; and they had contributed to the funds of the Church somewhere about \$10,000.

At the same meeting, initiatory steps were taken for the erection of a new Free Church in the neighborhood of the Infirmary Square, Townhead. The cost of the site, (£3,000) has been entirely assumed by one gentleman and his son.

Rev. Dr. Buchanan, submitted a report from the Committee on the Manse Fund, which set forth that the Committee, in consideration of the fact that the sum subscribed amounted to £5,000 (the total sum required being £15,000), had resolved that steps should be taken for calling in the first instalment.

Rev. Dr. Horatius Bonar, of Kelso, has been called to the new Free Church at the Grange, Edinburg. The Presbytery from which he is called, has postponed action in the matter.

The Established Church Presbytery of Paisley, on the 7th inst., agreed to give their sanction to the disjunction of the Severn Church from the Abbey parish, and to its erection into a separate and independent parish.

THE SANCTITY OF THE SABBATH.

[Extract from the address of the Committee of the Philadelphia Sabbath Union.]

(5.) These customs have been so well settled in the community, that it has come to be understood by a large portion of the citizens, and particularly by the laboring classes, that they have a right to this day as a day of rest; and this right is regarded as among the most valuable which they enjoy.

By common consent; by universal custom; by the laws themselves; and for all classes of laborers, unless there is a special contract to the contrary, the Sabbath is to be a day of rest. This right is to them invaluable. It is among the most needed, and the most precious, which laboring men can enjoy.

Nothing could be more unjust than to attempt to deprive them of this right, or so to modify the laws, or to change the customs of the community, as to compel them to labor “every day in the week.”

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own, as the manner in which the Sabbath is observed, and the respect which is shown to the sacredness of the day. Our national prosperity has been closely connected, indeed, with our views of education, and the diffusion of general intelligence in the land; but it is morally certain that that general intelligence would not have existed if it had not been for our views of the Sabbath; and it would be difficult for a foreigner, or for an American statesman, to designate any thing that has decidedly contributed to make us what we are, and to distinguish us from other nations, than the prevailing views in this country in regard to the Sabbath.

The subjects on which it is proposed that there shall either be a change of existing laws in the Commonwealth, or that the community shall tolerate and sustain those who are conducting business in violation of the existing laws, are the following: (1) The publication of newspapers on “all the days of the week” and “of the year.” (2) The running of city cars on the Sabbath; (3) and the keeping open the places where intoxicating drinks may be obtained—the ordinary drinking-places on the Sabbath.

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SUNDAY NEWSPAPERS.

(1.) The first point relates to the publication of newspapers on the Sabbath.

On this we remark:—(a) That the publication of a newspaper is a violation of the laws in respect to the Sabbath. We speak not now of the work done in the printing office; the editing of the paper, the setting of the types, or the printing of the paper.

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or the fifty-two days in the year, to the labor done during the week or the year. It should be added, also, that this bears on those who have no other employment, and in taking an advantage of their necessities, and compelling them thus to labor, or abandoning their business altogether.

(c) The publication of a newspaper on the Sabbath is a special offence against a community, because it is an abuse of power, and the perversion of influence which ought to be exerted in favor of law. The newspaper is, or ought to be, one of the most important educators of the public mind in regard to the value of law, and the observance of law.

(d) The publication of a newspaper on the Sabbath is an offence not only against the law, but against the moral and religious sense of the community. A large and respectable portion of this community regard the Sabbath as sacred time, to be devoted to religious duties; as indispensable to the promotion of good morals and order; as closely connected with the domestic virtues, and as vital to the best interests of man in a fallen state.

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SUNDAY LIQUOR TRAFFIC.

(2.) The second subject to which the public attention is now directed, is the keeping open on the Sabbath of the places where intoxicating drinks are sold; and the remarks now made with reference to the publication of newspapers, apply, in the main, with equal pertinency to this practice, for the one is just as much as the other, and no more, a violation of the law.

(3.) The third subject to which the public attention is now directed, is the keeping open on the Sabbath of the places where intoxicating drinks are sold; and the remarks now made with reference to the publication of newspapers, apply, in the main, with equal pertinency to this practice, for the one is just as much as the other, and no more, a violation of the law.

(4.) The fourth subject to which the public attention is now directed, is the keeping open on the Sabbath of the places where intoxicating drinks are sold; and the remarks now made with reference to the publication of newspapers, apply, in the main, with equal pertinency to this practice, for the one is just as much as the other, and no more, a violation of the law.

(5.) The fifth subject to which the public attention is now directed, is the keeping open on the Sabbath of the places where intoxicating drinks are sold; and the remarks now made with reference to the publication of newspapers, apply, in the main, with equal pertinency to this practice, for the one is just as much as the other, and no more, a violation of the law.

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are crushed with unutterable woes, are open. And at the same time it is asserted, that although this is a palpable violation of the law, there is no power in the chief magistrate of this city, or in his police, to close these fountains of woe, and to abate the evil.

SUNDAY PASSENGER CARS.

(3.) The third point affecting the Sabbath, relates to the question whether the laws shall be so modified as to allow the running of the city cars on that day. This would involve a change of the laws, and make necessary direct legislation on the subject, affecting a vital principle in regard to the whole law of the Sabbath.

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(8.) The eighth point affecting the Sabbath, relates to the question whether the laws shall be so modified as to allow the running of the city cars on that day. This would involve a change of the laws, and make necessary direct legislation on the subject, affecting a vital principle in regard to the whole law of the Sabbath.

(9.) The ninth point affecting the Sabbath, relates to the question whether the laws shall be so modified as to allow the running of the city cars on that day. This would involve a change of the laws, and make necessary direct legislation on the subject, affecting a vital principle in regard to the whole law of the Sabbath.

(10.) The tenth point affecting the Sabbath, relates to the question whether the laws shall be so modified as to allow the running of the city cars on that day. This would involve a change of the laws, and make necessary direct legislation on the subject, affecting a vital principle in regard to the whole law of the Sabbath.

(11.) The eleventh point affecting the Sabbath, relates to the question whether the laws shall be so modified as to allow the running of the city cars on that day. This would involve a change of the laws, and make necessary direct legislation on the subject, affecting a vital principle in regard to the whole law of the Sabbath.

promote disorder, idleness, domestic broils; or that would manifestly interfere with the public prosperity. In legislation, moreover, it is a great principle that a community should not retrograde; that where a just and equal law exists it should not be changed for a worse, but that the results of past experience should be allowed to operate in retaining laws that are good, and in securing such progress in the same direction as shall be the proper result of the accumulated wisdom and experience of the past.

THE SOUTH CAROLINA EPISCOPAL CONVENTION HAS RESOLVED TO JOIN THE NORTHERN BRANCH OF THE CHURCH.

Special Notices.

The Presbytery of Iowa City will meet at Atalissa on the 3d Thursday of April, 1866, at 7 1/2 o'clock P. M. GEO. D. A. HEBBARD, Stated Clerk. Iowa City, March 15, 1866.

Presbytery of the District of Columbia.—The Presbytery of the District of Columbia will meet in the Assembly Church, Washington, D. C. on the 1st of April, next, at 7 o'clock, P. M. W. McLAIN, Stated Clerk. WASHINGTON, D. C., March 3, 1866.

Presbytery of Union will meet in New Providence Church at Marlville, Tenn. April 20th, 1866, 11 o'clock A. M. W. H. LYLE, Stated Clerk.

American Seamen's Friend Society.

The American Seamen's Friend Society provides for the spiritual and temporal wants of seamen at home and abroad through Chaplains, Missionaries, Sailors' Homes, and Sea Libraries. Shipwrecked sailors and crew of vessels are greatly needed. Donations may be sent to L. P. HUBBARD, Financial Agent, Rev. HARMON LOOMIS, } Cor. Secs. Rev. S. H. HALL, D.D., } 1030-14-cow

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