

Religious Intelligence.

PRESBYTERIAN.

The Convention.—The Presbyterian of last week has the names of twelve ministers and twenty-four laymen, mostly Western men, endorsing Dr. Breckenridge's call for an ante-Assembly convention at St. Louis.

Prospects of the "Declaration and Testimony" Men.—The Presbyterian says that the dominant party in the Louisville Presbytery expect nothing from the O. S. Assembly to remove their alleged grievances, but they expect to gain something from the middle party, provided the Assembly adheres to its action.

Brooklyn, N. Y.—The Ainslie Street Church, (Rev. J. McDougall, Jr., pastor), has been blessed during the winter months with a visitation of the Spirit. About thirty have been added to the Church, and a considerable number more are expected to come forward at the next communion.

Rev. James G. Hamner, D.D., of Baltimore, has withdrawn from the Presbytery of Baltimore and the Northern Church, for the purpose of connecting himself with the Church in the Southern States.

Dr. Leyburn Coming North.—We see it stated that Dr. Leyburn, former editor of The Presbyterian, who, on the outbreak of the war, left the North to take part in the fortunes of the rebellion, and has since been something of a magnet in the Southern Church, is now called to the Independent Church in Baltimore, formerly Dr. Duncan's, and will probably come on. It is not stated whether he expects to bring the Church into connection with the Southern Assembly, and thus inaugurate its threatened aggression Northward.

Reformed Presbyterians in Tennessee.—The Rev. David Herron, who has been on a missionary tour to Tennessee, in order to look after the remnants of the Old Covenant churches in that State, administered the Lord's Supper to a small congregation in Lincoln county. Of this, he says: "It was the occasion was so solemn and interesting one. I felt it a privilege and an honor to administer the sacrament to that little congregation that had kept up organization more than fifty years without a pastor, and had, during that long period, borne a faithful testimony against slavery in the midst of slaveholders. Its building is nearly a ruin. Roof, and walls, and floor, and doors, and windows, all need repairs. This state of things was not the result of carelessness, but of a conviction that the growing hate of slavery would soon drive them all elsewhere for homes and a sanctuary. Its members were few. They were the mere remnant of what they had once been."

Hymns in the Free Church of Scotland.—By the close vote of 25 to 20 the Presbytery of Edinburgh gave its sanction to the submission of Dr. Guthrie, and supported by Dr. Arnot and others, to overture the General Assembly to sanction the use of hymns in worship. The overture was to the effect that, as there prevailed among many of the ministers and members of the Church a desire to have hymns introduced, it was expedient that that desire should be met in a regular way, and that the Assembly should allow a number of hymns, not exceeding twenty-five, to be used.

Methodist.—The Secretary of the Home Missionary department of the M. E. Church South has recently reported that the war has scattered and paralyzed all the missions, and to-day they are but wrecks. The Secretary, however, took a hopeful view of the future, and recommended earnest effort upon the part of the Conference to resuscitate and rebuild their waste places. He had the assurance of the Government Agent of Indian Affairs at Washington that the Government would aid the Church in regaining and carrying out the plan of missionary effort proposed among the Indians.—Rev. Dr. Durbin, the veteran Secretary of the Mission Board of the M. E. Church, is about to make the tour of its missions in Central and Northern Europe, and will perhaps extend his visit to the missions in Bulgaria.—Rev. Thomas H. Pearne, presiding elder of the Knoxville district, Tennessee, announces a very gracious revival in the M. E. Church, Knoxville, resulting thus far in 120 additions to the Church, and stating that on his district 1600 have professed conversion.

German Reformed.—The Synod of the German Reformed Church in the United States has, for some time past, been corresponding with Germany, with the view of obtaining some suitable successor to Dr. P. Schaff, for the German Professorship in their Theological Seminary in Mercersburg. At a special meeting of the Synod, held in this city on the 12th instant, a Committee of inquiry pre-

sented several names recommended from Germany, but for want of better acquaintances, declined nominating any of the persons named, and fell back upon a divine now in the country, Rev. John Lichtenstein of Cincinnati. The well-known desire of the Synod was for the recall of Dr. Schaff to the Professorship, but it was stated by the Committee that they had been able to obtain from him no assurance of his acceptance, however unanimous the call of the Synod might be. Still the Synod declined coming to a vote on the nomination by the Committee, and appointed a new Committee to confer with Dr. Schaff and report at the next annual meeting.

Moravian.—The statistics of the Churches and Home Missions of the Northern Province of the Moravian Church in America for the year 1865, as published in The Moravian, give a total of twenty-five churches and seven Home Missions, located in twelve States, extending from Minnesota to Maryland. Pennsylvania has the largest number. The total number of communicants is 4854; increase during the year, 144; members of congregations, communicants, and children included, 8307; Sabbath-school scholars, 4142; teachers, 356.—An effort is in progress for the erection of buildings for the permanent establishment of the Freedmen's Mission at Holly Springs, Miss.—Forty-two persons were recently added to the Church in Bethlehem, Pa.

Unitarian.—Unitarian service has been established in Vineland, N. J., a town made up principally of New Englanders. On the 5th inst., Rev. Mr. Butler, of Brooklyn, N. Y., preached at the dedication of a Hall, of which the correspondent of the Christian Register says, that Mr. Brick is the proprietor. He adds: "I feel a renewed assurance that at the next annual meeting of the National Unitarian Conference we shall be able to report a strong and prosperous Unitarian Society from this beautiful, New-England-like town."

Miscellaneous.—We have many accounts of revivals which come properly under no denominational heading, the clergy and people of the different denominations participating in the public meetings, and sharing in the fruits. Indeed, these union efforts may be set down as a very marked feature in the general revival now going forward. We have heretofore mentioned many places in which revivals of this type have been or are now in progress. Among the more recent, we notice Danville, N. Y.; Oneonta, N. Y.; Logan, O.; Crestline, O.; Galesburg, Ill.—We find our San Francisco exchanges accounts of revivals enjoyed by different denominations in many places of the Pacific coast.—The Evangelist says that the Presbyterian, Baptist, and Methodist churches of Orange, N. J., are enjoying unusual tokens of the presence and power of the Holy Spirit. A daily morning prayer-meeting has been held for five weeks in the First Presbyterian Church, the interest of which continues unabated. In all the churches named there are extra evening services, which are largely attended.

S. W. B., writes to the same paper that for some weeks a number of the churches in Utica, New York, "have been enjoying special manifestations of the Divine presence, through the diffusion of the Holy Spirit upon their members. It is believed that we may safely include in this remark all or nearly all the churches among us that are truly Evangelical in character, not excepting the German Lutheran, of which there are two, and some four or five Welsh churches—Congregational, Methodist, and Baptist, all maintaining their religious services in their own vernacular tongues."—A correspondent writes to The Presbyterian, that there has been considerable religious interest in all the churches in Columbus, Ohio, for some time past, and that it appears to increase rather than diminish.—The religious interest is increasing in New Haven and Hartford. The origin of the revival is reported as follows:—"A young man accosted some gentlemen as they were going to their offices, with inquiries about the church before the door, and said: 'The minister is dead; there is no one to go to; no one to talk with; I do not know what to do.' Others in the city were found to be in the same state, and two of the pastors were induced to appoint a prayer-meeting in a lecture-room. That place became too small, and one of the largest churches was opened for a morning meeting. Then an evening meeting was required by the clerks and others who could not attend in the morning, and another large church was filled at night. The mothers then begged for their children, and Dr. Bacon and Dr. Ludlow appointed a meeting for them in the lecture-room, and were obliged to commence, and hundreds of children attended those meetings."—On Sabbath evening, the 15th instant, a meeting for the promotion of Christian Union was held in the Church, in Brooklyn, of which Dr. Rockwell is pastor. The building was entirely filled with an attentive, intelligent, and interested congregation. The Rev. Jonas King, D.D., of Athens, Greece, presided, and delivered an address, in which he regarded love as the one power which must and would bind together different portions of the Evangelical Church. Rev. Dr. Bells then spoke at length upon the importance of adopting at this juncture, practical measures, for edifying and combining the feelings and convictions of Christian believers, so that the great end of this association might be more operative in all places where it receives a welcome. Rev. Dr. Waterbury addressed the meeting with much earnestness, and then offered the following resolution, which was adopted:—"Resolved, That the Clerical Union be requested, if agreeable to their wishes, to call a meeting of clerical and lay delegates from the various evangelical churches in the city to consider the feasibility of establishing a Brooklyn Church Union."

Episcopal.—Bishop Clarkson, of the Northwest, is about to organize an extensive scheme of ministerial and episcopal visitation, whereby religious seeds may be sown in the hearts of every emigrant train passing still further on toward the setting sun. To this end, he makes an earnest appeal to his Eastern brethren.—Florida was, even before the war, the feeblest of the Southern Dioceses. The Bishop of that Diocese had a comfortable private fortune, which has all been lost. A correspondent of the Episcopalian, who has visited Tallahassee, speaking of the venerable Bishop, who is also a parish minister, and of very small and slight figure, besides being of advanced years and not of robust health, says that he found him ringing, with his own feeble hands, the bell of his parish church, to call the people to the week-day service.—On Sunday evening, April 15th, a service was held in St. Mark's Church, New York, the Rev. Alexander Vinton, D.D., rector, in behalf of the Germans. Dr. Vinton kindly loaned his church for the purpose, but took no part himself and was not present. The service was in German, and was conducted chiefly by the Rev. Dr. Schaff. It was a complete success. The music being thoroughly German, was, of course, fine. Dr. Vinton by this act throws the weight of his example in favor of loaning our churches for other than Episcopal services.—Episcopalian.

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ferred that by no connivance, or inaction of theirs, shall this land of the Pilgrims and of Washington be cursed and defiled by a vast Pariah class of immortal beings, for whom the Son of God died upon the cross, and whose despised nature He is still wearing in glory everlasting! They mean to stand up for exact, equal and gospel-like justice to the negro; just justice as the New Testament of our Lord and Saviour Jesus Christ enjoins, and the Declaration of Independence declares to be all men's birthright. They mean, also, to stand up for their public servants, who demand and do such justice to the negro. And the loyal churches of the North form a large army and wield a good deal of political influence—to say nothing now of their influence with the High and Mighty Ruler of the Universe. There are the Congregationalists, worthy heirs of the ancestral principles and Pariah Churches of New England. They now stretch across the Continent; and the spirit of Plymouth Rock, of Bunker Hill, and '76, accompanies them wherever they go. There are the Methodists; the fearless and hard-working pioneer wing of this "sacramental host";—stationed not only all along the frontiers, but in force in every city and village of the land. They were only ten years old when the Declaration of Independence was made; only twenty-one when the Constitution of the United States was formed; but they are just a hundred years old now; but they are a million strong; and if they were a thousand years old, they could not be better champions of Christian justice and freedom. Then there are the Baptists, also potential in numbers, and character, and zeal; full, too, of the same lofty and generous spirit. The names which represent their principles and history to the world, such names as John Bunyan, Roger Williams, Robert Hall, and Francis Wayland, are symbols of whatever is most earnest, exalted, and faithful, in devotion to the rights and liberty of each individual man, whatever his condition or color of his skin. Then, there is our own branch of the renowned Presbyterian phalanx, with a spotless record, and marching on, elbow touching elbow, in the path of national righteousness and universal liberty. Nor are the sturdy footsteps of "the other branch" lagging far behind. Justice is a word always dear to true Presbyterians; and when they have turned their backs upon liberty, they have grievously wronged their own time-honored principles. We need not stop to define the position of our Dutch Reformed brethren; the Church that looks back to glorious old Holland as her mother, is not likely to give a divided allegiance to any righteous cause. If, after the late triennial convention at Philadelphia, we cannot speak so of the Episcopal Church, yet what eloquent and powerful advocates of National justice and humanity to the negro, are found in her ranks! Nor let it be forgotten what a patriotic and fervent prayer the whole Church, bishops, priests, deacons, and laity, offer up every Sabbath day in behalf of the National Senate and Representatives in Congress assembled; beseeching Almighty God that He would be "pleased to direct and prosper all their consultations, to the advancement of His glory, the good of His Church, the safety, honor and welfare of His people; that all things may be so ordered and settled by their endeavors upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations." What friend of Congress, or of National security, honor and justice, cannot, with all his heart, say Amen to that prayer! No denomination in the country has been more faithful to the claims of the negro, or laid costlier sacrifices upon the altar of social justice, than the Unitarians;—as, indeed, was to be expected of the disciples of the illustrious Channing. As to the connection of Friends, they have been, for generations, a living witness-bearing spirit of impartial humanity, known and read of all men. The other Protestant bodies are all, so far as we know, on the same side; some of them most effectually. Of the position of the Romish Church we need say nothing. That, too, is well understood. The religious sentiment of the North, as represented by the Protestant Churches, is, then, we repeat it, overwhelmingly in favor of equal and exact justice to all men, without distinction of color; nor will it be satisfied with anything less.—Rev. Dr. Prentiss in the Am. Presb. and Theo. Review.

The Colenso Affair.—It is stated that Dr. Gray's bishop who is to succeed Dr. Colenso in his spiritual jurisdiction, with the title of Bishop of Maritzburg, will be the Ven. Hugh Hyndman Jones, Archdeacon of Demerara, in the diocese of Guiana. This statement, however, is not to be received with implicit credence.

HOME MISSIONS.

The committee of Philadelphia Third Presbytery on Home Missions, beg leave to offer the following report:—

The Church of God never possessed more wealth and talent, never had opened before a larger or more hopeful field of action, than at this day. Our own branch of the Church is preeminently blessed with power and opportunity to redeem waste places, and to extend the conquests of the Gospel. We only need the zeal, the consideration, and the high view of Christian duty requisite for an unparalleled advancement of our doctrines, and our denominational influence, and more than this, for the conversion of souls to Christ, and the multiplying of churches for his glory. Openings in Missouri, Kansas, Nebraska, and Tennessee, and in many other portions of the South and West, offer peculiar and urgent motives to the heart and to the Church, wherein glows the fervor of missionary love. And now, if we would contribute to the social happiness of these States; if we would encourage the loyal and good citizens, in their patriotic, humane and Christian services; if we would enlighten the ignorant and win the hostile; if we would fill the mind of our whole nation with sentiments of love and brotherhood, stimulate the debased and sinful to moral endeavor, and inspire the millions with honor, purity, and religion; we may do it now; if we would help the poor to erect sanctuaries and gather schools, give consolation to those who struggle for social elevation, bless the eyes and hearts of thousands with the sight of a messenger of God, and with the offers of happiness and salvation, we may, we must do it now; if we would keep on the wave of the advancing population, to control its force and direct its march; if we would consecrate to the interests of education and of religion the golden mountains and fertile plains of our vast western territory; if we would scatter the seeds of national and moral life, so that they shall spring up at the close of this century in the history of one hundred millions of intelligent and happy people, we must do it now. And the Church will be wanting in duty, will be criminal in the sight of heaven, if all this desired good is not accomplished by her wealth and action. If the apostles of our Lord had turned back from the great work to which they were sent in their day, even when the whole world opposed itself—their governments, their philosophers, and their religion to their feeble arms, we would lament now over their inefficiency and sin. Had Knox, or Huss, or Luther hesitated, in their days, to consecrate themselves to the dangerous and difficult work of extending the Gospel, history had not written them such high places. Shall then be to us, if we enter with arduous and resolution and faith into the vineyard of the Lord. We must help to bring the "towns and cities of our whole country under the sway of the Gospel. We must endeavor with all constancy to spread over our territory—more vast and populous than any ancient kingdom—the blessed light of the cross. We must labor for the consecration of our national enterprise, mind, wealth, and life, to the King of kings. A nobler work than this Greece accomplished by her arts, or Rome by her laws. Nothing but the Gospel will save this great people, and we may give it the Gospel now if we will."

We are happy to report a very large increase on the amount contributed to Home Missions by our Presbytery last year. The report for 1865 presents only \$3317 40 for this object, whereas the present year brings offerings amounting to over \$7000. Let this increase go on, in its two-fold ratio from year to year. Let each Presbytery in our Church contribute an equal amount annually, and not many years will pass away before the whole land shall be overspread with the monuments of Christian culture and happiness. E. E. ADAMS, Chairman.

THE POPULAR AND RELIGIOUS SENTIMENT OF THE NORTH ON THE CLAIMS OF THE FREEDMEN.—And here let us say, that on no point is the loyal sentiment of the country deeper, or more unanimous, than on the duty of protecting the Freedmen in their newly-acquired liberty, and in all their rights as citizens of the United States. The veto of the Freedmen's Bureau Bill was not the occasion of so much surprise and grief because the people had set their heart upon that particular measure; they were quite willing to believe that it might have defects; and they did not question the President's right to return it to the Senate with his objections. What excited their strong feeling of regret and disappointment was the impression made by the tone and reasoning of the veto message, and by the manner in which it was greeted and interpreted by the enemies of emancipation North and South, that the negro was going to be abandoned by the President and handed over, before long, to the unchecked control of his former masters. This may have been altogether a wrong impression; but it was a real one; nor do we see how any candid person can read the speech of Senator Trumbull in review of the veto message, without admitting that it was quite a natural impression. And if there is one thing more than any other that the people, who saved the Union, at the cost of so much toil, and blood, and agony, and with so many solemn vows and prayers to Heaven, have made up their mind to resist to the utmost, it is a violation of the pledge made by Abraham Lincoln, in their name, to the 4,000,000 of negroes, when he proclaimed them, henceforth and forever, American freemen. Language can scarcely do justice to the depth and intensity of their feelings on this subject. Especially is this true of the free Christian Churches of the North. They look with unfeigned horror upon every suggestion to violate this pledge; and they believe it were better for any man in the land, no matter how high he stands, or what his past services, than that he should be hanged about his neck, and that he were drowned in the depth of the sea, than that he should do, or consent to be the instrument of doing, such a thing! Montesquieu, in his "Considerations on the Grandeur of the Romans," says: "There cannot be a more cruel tyranny than that practiced under the shadow of laws and with the color of justice, when men go to work to draw the wretched on the very plank on which they are saved."

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resolved that by no connivance, or inaction of theirs, shall this land of the Pilgrims and of Washington be cursed and defiled by a vast Pariah class of immortal beings, for whom the Son of God died upon the cross, and whose despised nature He is still wearing in glory everlasting! They mean to stand up for exact, equal and gospel-like justice to the negro; just justice as the New Testament of our Lord and Saviour Jesus Christ enjoins, and the Declaration of Independence declares to be all men's birthright. They mean, also, to stand up for their public servants, who demand and do such justice to the negro. And the loyal churches of the North form a large army and wield a good deal of political influence—to say nothing now of their influence with the High and Mighty Ruler of the Universe. There are the Congregationalists, worthy heirs of the ancestral principles and Pariah Churches of New England. They now stretch across the Continent; and the spirit of Plymouth Rock, of Bunker Hill, and '76, accompanies them wherever they go. There are the Methodists; the fearless and hard-working pioneer wing of this "sacramental host";—stationed not only all along the frontiers, but in force in every city and village of the land. They were only ten years old when the Declaration of Independence was made; only twenty-one when the Constitution of the United States was formed; but they are just a hundred years old now; but they are a million strong; and if they were a thousand years old, they could not be better champions of Christian justice and freedom. Then there are the Baptists, also potential in numbers, and character, and zeal; full, too, of the same lofty and generous spirit. The names which represent their principles and history to the world, such names as John Bunyan, Roger Williams, Robert Hall, and Francis Wayland, are symbols of whatever is most earnest, exalted, and faithful, in devotion to the rights and liberty of each individual man, whatever his condition or color of his skin. Then, there is our own branch of the renowned Presbyterian phalanx, with a spotless record, and marching on, elbow touching elbow, in the path of national righteousness and universal liberty. Nor are the sturdy footsteps of "the other branch" lagging far behind. Justice is a word always dear to true Presbyterians; and when they have turned their backs upon liberty, they have grievously wronged their own time-honored principles. We need not stop to define the position of our Dutch Reformed brethren; the Church that looks back to glorious old Holland as her mother, is not likely to give a divided allegiance to any righteous cause. If, after the late triennial convention at Philadelphia, we cannot speak so of the Episcopal Church, yet what eloquent and powerful advocates of National justice and humanity to the negro, are found in her ranks! Nor let it be forgotten what a patriotic and fervent prayer the whole Church, bishops, priests, deacons, and laity, offer up every Sabbath day in behalf of the National Senate and Representatives in Congress assembled; beseeching Almighty God that He would be "pleased to direct and prosper all their consultations, to the advancement of His glory, the good of His Church, the safety, honor and welfare of His people; that all things may be so ordered and settled by their endeavors upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations." What friend of Congress, or of National security, honor and justice, cannot, with all his heart, say Amen to that prayer! No denomination in the country has been more faithful to the claims of the negro, or laid costlier sacrifices upon the altar of social justice, than the Unitarians;—as, indeed, was to be expected of the disciples of the illustrious Channing. As to the connection of Friends, they have been, for generations, a living witness-bearing spirit of impartial humanity, known and read of all men. The other Protestant bodies are all, so far as we know, on the same side; some of them most effectually. Of the position of the Romish Church we need say nothing. That, too, is well understood. The religious sentiment of the North, as represented by the Protestant Churches, is, then, we repeat it, overwhelmingly in favor of equal and exact justice to all men, without distinction of color; nor will it be satisfied with anything less.—Rev. Dr. Prentiss in the Am. Presb. and Theo. Review.

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