

Religious Intelligence.

The Reformed Churches.

Ministerial.—Rev. Jonathan Huntington, of the O. S. Presbytery of Nashville, died on the 23d of September, in the sixty-fifth year of his age, and was buried on Sabbath, the 26th.

—Rev. Dr. John Hall of New York has returned from Europe and resumed his pulpit duties, Sabbath, Oct. 3d. During his absence, it is said that strong efforts were made to induce him to settle again in Ireland, and a vacant church in Belfast has been mentioned as wanting his services, but there is no danger of his going back. In a lecture at Belfast, he "gave a charming account of the union which exists among the evangelical churches in America," pronouncing that country "one with us in name, in language, in community of interests, in the maintenance over all the world of a free press, a free pulpit and a free Parliament."

—The O. S. congregation, Rev. Geo. S. Chambers pastor—which left the H. P. church in 1867, and worships in Historical Hall, New York, recently adopted the English Presbyterian Hymn Book as their manual of praise. This collection begins with Rouse's version complete, and adds a very fine though not very large selection of good hymns.

—The First O. S. Church, Newburyport, having invited pastors and delegates from Congregational, as well as Presbyterian churches to assist in ordaining a pastor, the Presbytery were for a while puzzled as to how to seat these invited brethren, but a spirit of Christian courtesy prevailed, and through the united service of Presbyterians, Congregationalists, and Dutch Reformed ministers, the candidate was "admitted to holy orders."—Intelligencer.

[Query. Will not that church be required to "perfect its organization?"]

Presbyterial.—The Presbyterian Banner counts up fifty-seven O. S. Presbyteries which have voted for Reunion, some unanimously, the others by large majorities. Ninety-six O. S. Presbyteries must approve of the Basis before its adoption. The N. S. Presbyteries all vote unanimously for the Basis.

—Three O. S. Presbyteries vote "No," viz.—West Lexington, 5 to 3; Hudson, 19 to 12; Rio Janeiro, 3 to 2; Moderator not voting, and one member in favor of union, absent.

—In Chicago O. S. Presbytery Rev. Dr. Erskine voted "No" on Reunion. This fact is a fine comment on the articles which he wrote after the Assembly adjourned, claiming that the Basis was just the one that his North-western Presbyterian had been laboring to secure from the first.

—The Presbytery of Palmyra, with one exception the largest in the Synod of Missouri, has overruled Synod to recommend to the Presbyteries within its jurisdiction to send delegates to the Southern General Assembly, which meets next May in Louisville, Ky.

Southern.—The last Minutes of the Southern Pres. Church report: Synods, 11; Presbyteries, 54. Clergy: Ministers, 857; Licentiates, 49; Candidates, 124; Ordinations, 18; Installations, 33. Churches: Whole number, 1,460; Organized, 28; Dissolved, 6; Not reporting No. of members, 225. Communicants: Whole number, 79,961; Added on examination, 4,470; Added on certificate, 2,710; Children in Sabbath school, 42,284. Funds: For congregational uses, \$605,165; Miscellaneous purposes, 50,559; Sustentation, \$8,814; Education, 33,191; Foreign missions, 18,657; Presbytery, 10,115; Publication, 7,900. Whole amount, \$774,400.

Educational.—Westminster College Mo., opens this year with over a hundred pupils, and a full Faculty. Quite a number of candidates for the ministry are at Westminster, under Dr. Rice's instruction.

—Rev. Barnas Sears, D. D., has written to North Carolina that no aid whatever can be given from the Peabody Southern Educational Fund to sectarian or denominational schools, and that if such aid has been given in any case by sub-agents, it has been without his knowledge or consent, and cannot be continued a day. He states that \$21,600 have been appropriated from the Fund to Virginia—\$9,400 for public schools in four large cities, \$6,200 for normal schools and normal classes, and \$6,000 for colored schools.

Church Boards.—Our U. P. brethren have what they call a Home Mission, which follows up every half dozen or less of Psalm-singers that go west, organizes them into a Church, furnishes them a supply of the ordinances, and assesses the home churches to pay expenses. This they call evangelistic work, although the little exclusivist cliques thus gathered under the name of churches, exert little or no influence on the mass of society, and are often gathered out of Churches that do. How the thing works may be judged from the September report of the Board:

"During the month our Treasurer has received \$1,051.53. This sum will be barely sufficient to meet the claims against the Board for the quarter ending June 30th. The salary of the missionaries for the first quarter of the current year is due Oct. 1st."

Foreign.—Irish Presbyterians are breaking loose from their Orange Association which has kept them the political tools of the Episcopalians. One Irish Romanist paper says: "A new organization, which calls itself 'The Independent Orange Association of Ulster,' has been formed on liberal principles. It has already established branches in Ballymena, Ballymoney, Coleraine and other towns throughout Antrim; and is exciting and cultivating a spirit of independence among the people which

cannot but have the effect of opening the eyes of the Presbyterian 'brethren,' who have allowed themselves so long to be led at the beck of their Episcopal leaders." They repudiate the Tories as willing to accept "concurrent endowment," claim the right to vote as conscience dictates whatever the old Association may say, and call on Parliament for protection in that right.

—Dr. Candlish thus reports his visit to the Calvinistic Methodists of Wales: "The most marvelous scene I ever witnessed, or hope to witness on this earth, was the gathering of the people to hear the preaching of the gospel. Thirty thousand people were gathered there hearing the gospel preached, and I was most deeply impressed with the whole scene. The preaching was, of course, in Welsh, but I had beside me a brother who interpreted so as I could follow the preaching in a great degree; and I would certainly say that the preaching seemed to me of a most remarkable kind, as laying the foundation in a simple, clear, doctrinal exposition, and then the practical appeal. The brethren in Wales are thoroughly Calvinistic in doctrine and in their order, and they assume the name now of the Welsh Presbyterian Church. This they are entitled to do; for purely through study of the divine word and the leadings of Providence, without external influence to any extent worth noticing; they came to the conclusion of being thoroughly Calvinistic in creed and really Presbyterian in their Government. And they are really the National Church in Wales; though not established. The Established Church has a mere partial existence; and the Presbyterian Methodists are the National Church, as was well proved by that immense gathering of thirty thousand people. All works round about—the slate quarries, &c.—were stopped, and all classes of the people came into Bangor; and, as I have said, the effect produced upon me was such as I shall never forget—to see the whole of that vast assembly listening with profound emotion, the tears running down from their eyes and chiefly from the eyes of the men, young and old. I confess I could not restrain my own before the service was over. I cannot enlarge upon this; but I venture to propose that after hearing my somewhat informal communication, the Assembly should agree to appoint deputies to visit the next quarterly meeting in September of the Presbyterian Church in North Wales."

—Other gifts to the Irish Church follow Col. Tighe's of £10,000. A Mr. Woods, of Milverton Hall, near Dublin, also offers £1000 for this fund. A Mr. Barlow Smyth offers £100 a year for five years. Two other gentlemen offer £200 each. A "Loyalist" promises £3000 towards the endowment of the parish in which the bulk of his property is situated. Another gentleman offers as his contribution four shares of the Irish Midland Railway, of £50 value each, and to crown all one Irish prelate, in an eminent position, has stated his intention to set apart £2000 per annum of his church income, from the day of the passing of the act as his contribution to the endowment fund of the Church.

—As the Irish church is to be reconstructed with clerical and lay representation in her Synods, the Episcopacy of Ireland will become almost a *fac simile* of good Archbishop Usher's scheme of comprehension, in which the bishops were little more than the superintendents of the early Scottish Kirk of John Knox. Nay, the proposed platform of government is an evident approximation towards Presbyterianism, the only exception being that the bishop is to be the Constant Moderator at the Provincial Synods, and it will not at all surprise us to find before many years pass by, the question of union between the Episcopal and Presbyterian denominations seriously entertained by both parties, and a platform elaborated on which such a union might be consummated without any great sacrifice of principle by either of them.—Irish letter of Christian Instructor.

Other Denominations.

Congregationalist.—The *Christian Mirror*, Portland, Me., has had three editors since its establishment, forty-seven years ago. Rev. Asa Read, who is now of Ashburnham, Mass., was editor six years; Rev. Asa Cummings, who died in 1856, twenty-eight years; and Chas. A. Lord, its present editor, is now entering upon his fourteenth year of labors.

—The sixteenth annual report of the Congregational Union shows that only a small portion of the churches of the country took up collections last year for church-building. Of the 150 churches of Maine but 15 sent contributions, but 15 of the 145 churches of New Hampshire, and less than a third of those of Massachusetts.

—Rev. Benjamin Sawyer, of Salisbury, Mass., is the oldest orthodox minister in that section. He is eighty-seven years of age, was graduated at Dartmouth sixty-one years ago, and has been settled sixty years. He has preached in Amesbury and Salisbury fifty-five years, and still continues to do so.

—Rev. Dr. Carruthers has declined a call to St. Johns, N. B., and remains with the Second Church, Portland.

—Mr. Samuel A. Hitchcock of Brimfield, who has been already a liberal donor to Andover Seminary, has added to his gift of \$5000, the Hitchcock professorship of the Hebrew language forty

thousand dollars. The object is to increase the salary of the Hitchcock professorship, to add to the value of the Hitchcock scholarship, and, if any surplus remains annually, to enlarge the general fund of the institution. Mr. Hitchcock has also accompanied this gift by the same amount to Amherst College. The Trustees of the Seminary voted, at their regular meeting, in July, to allow the students to apply for license to preach at the close of the "Middle year," instead of the middle of the Senior year, as heretofore; thus affording them additional facilities for obtaining practical knowledge of their future work. The Middle Class is to be consolidated with the Senior Class during the next year, with the understanding that they will take the regular Theological lectures of Middle year, next season, in connection with the class then becoming Middle Class. This course has been decided upon in consequence of the fact that Prof. Park's health, while slowly improving, is not yet such as to warrant his return and resumption of labor. The health of Prof. Phelps is better than it has been for years, and is such as to enable him, with the usual hopefulness, to assume the added duties thus laid upon him.

—Mr. Edward W. Bacon, a graduate of the last class in Yale Theological Seminary, was ordained pastor of the Church in Walcottville, Conn., Sept. 29. Sermon by Rev. Leonard W. Bacon of Brooklyn, N. Y.; ordaining prayer by Rev. Leonard Bacon, D. D. of New Haven, father of the pastor elect.

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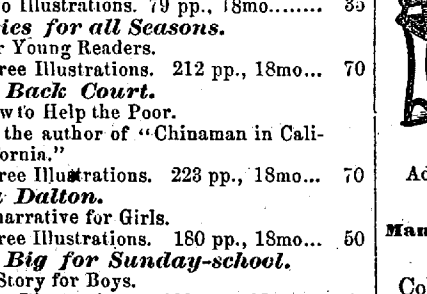
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