

Religious Intelligence.

PRESBYTERIAN.

GREAT BRITAIN.—Items.—At the meeting of the London Presbytery of the English Presbyterian Church, March 14th, Rev. Wm. McGill, late in charge of a Reformed Presbyterian Church in Dumfriesshire, applied for a mission to the London Presbytery. The request was favorably received, and a committee was appointed to confer with him.—The corner stone for St. George's Church and Schools for the U. P. congregation of Preston New Road, Manchester, was laid March 4th. The Church will seat one thousand persons.—The U. P. Presbytery of London, March 15th, adopted unanimously an overture to the Synod in favor of allowing the Home and Foreign Secretaries of the Church the right of voting in Synod, hitherto denied them.

CONGREGATIONAL.

CALL FOR A CONGREGATIONAL CREED.—No interest could surpass this in the general reasons for holding the Council. Each state organization of Congregational churches or ministers had made a declaration of its faith, at different times, and for substance had mostly and formally adopted the Westminster Confession. But as the entire Congregational body in the land had never had the opportunity to adopt by common voice at one time and place any one creed, we were open to the charge of opposers to our polity and doctrine, that we had no one form of faith. Though we agreed in substance as well as any other denomination to be our own misfortune that we could not refer to any one confession as the faith of the denomination. Taking advantage of this and using isolated cases, suspicious and accusations of unsoundness have been raised by other denominations concerning sections of our body, especially the western. This has been without warrant in any broad facts, and exceedingly unjust toward as evangelical and devout a body of churches as can be found in the land. For their sake, then, as well as ours, the opportunity was wisely created and will be well used to make a declaration of the faith of the Congregational body. For the Council to be silent and make no doctrinal deliverance would be ominous. It would at once be construed to mean that we could not agree on a creed. And this conclusion would be drawn with much of reason. For why should a united religious body hesitate to utter its one faith? Moreover, a denomination without a general expression of faith would be an anomaly in Christendom, if we except the Unitarians. Even they are now asking for and foreshadowing one.—Boston Recorder.

METHODIST.

MONTANA TERRITORY.—From this territory, which is just now the Ultima Thule of civilization within our political boundaries, Rev. A. M. Hough writes to the Advocate and Journal, under date of Virginia City, January 24:—"Our religious prospects are far better than I dared hope before I left the East for this field of labor. We dedicated the first and only church in Montana Territory, November 6. In a few weeks we found it too small to contain the faithful members of all who sought entrance, so we have taken out one end of the building, and are putting on a twenty-five feet addition. On my arrival here I found eight or ten brethren banded together and maintaining class and prayer meetings. In the name of the Lord we set up our banner, and soon quite a number of brethren, some Methodists, and some members of other denominations, who had not before identified themselves as Christians, rallied round it, and were able to count about forty members. Then we held a protracted meeting, which continued five weeks, and it resulted in the addition of over fifty more to the church; we now number about ninety members. The membership here is very faithful and earnest."

PHILADELPHIA CONFERENCE.—The editor of the Christian Advocate and Journal, reviewing the proceedings of the late meeting of this Conference, says:—"The Philadelphia Conference is not only numerically the largest in the whole connection, it is also in many particulars among the most able and effective. Probably in no other section of the country is Methodism advancing more satisfactorily than in that part of Pennsylvania included in the Philadelphia Conference, and in no other city is our church so strong as in Philadelphia. Among the older members of the conference are not a few whose names are known and honored throughout the Church; but the peculiar advantage of this conference is in the possession of an unusually large proportion of young men, capable of occupying advantageously the position in the conference. These young men are 'up to the times'; progressive, but not, in any bad sense, radical; loyal to the Church, and to the spirit of the age as inspired and directed by the genius of Methodism."

EPISCOPAL.

THE NEW AFRICAN BISHOP.—We have before us a specimen of the ordination to the episcopate of Dr. Crowther, colored, and his work in Western Africa under the auspices of the English Church Missionary Society. At his first ordination services on the banks of the Niger, the Bishop exclaimed:—"Can this be real? Is this the way Christianity spread to remote countries in the first centuries of its promulgation? If so, let the church of Christ buckle on her harness, for this is the time of her action."

The good bishop not only exhorts to action, but labors himself with remarkable zeal and energy. He left Liverpool towards the end of last July; in less than a month he was at Lagos, just in time to secure a passage on board of the *Invincible* then about to start for the Niger. In a few days he had commenced his primary visitation, and in seven weeks he had gone over the stations of the Church Missionary Society on the Niger, and had successfully accomplished many objects preparatory to future extension. There are cheering reports of accessions to the churches in these regions. At Gbebe, Bishop Crowther baptized ten adults and seven children, all children of converts. Seventeen adults were baptized during last year at the Breadfruit Station of the Church mission at Lagos.

BAPTIST.

DEATH OF A PHILADELPHIA CLERGYMAN.—An earnest and valuable laborer for Christ has been removed, in the person of Rev. B. R. Loxley, who departed this life on the 24th inst. Mr. Loxley was many years the minister of a branch enterprise of the First Baptist Church in this city, and afterwards Depository Agent of the Publication Society of that church. Latterly he has labored among the poor as City Missionary, in which capacity especially his loss will be greatly felt.

REVIVAL.—Several of the Baptist churches in this city are enjoying more than usual measures of saving influence. Pastors Boardman, Henson, Kennard, J. Hyatt Smith and Marsh have each received a number into the church by baptism. The work in Trenton, N. J., heretofore noticed, continues; so also in Haddonfield, in the same State. At Green Point Church, Brooklyn, N. Y., thirty-one recently came into the church by profession of Christ. Revivals are reported from several places in Connecticut; also one of much interest in Flushing, Michigan.—A NEW CHURCH IN SOUTH CAROLINA.—A correspondent of the Watchman and Reporter,

writes from Mitchellville Head:—"The First African Baptist Church at that place was dedicated the last Sunday in February, with appropriate services. Though common lumber cost sixty-five dollars per thousand feet, the whole building, sixty by forty feet, with gallery, was erected at a cost of three thousand dollars. It is whitewashed instead of being painted, and presents a neat appearance. Dr. Peck was present, and made appropriate remarks from the text, 'Ye shall reverence my sanctuary.' Rev. A. Murchison and Rev. D. Spencer were also present, assisting in the services which followed. Four deacons were ordained, and seventeen converts baptized."

GERMAN REFORMED.

SOUTH-WESTERN PHILADELPHIA.—Concerning the new German Reformed enterprise for which Tabor Chapel was recently purchased, the Messenger says:—"The congregation in this portion of the city, organized February 26, after about two months' missionary labor by the pastor, the Rev. J. C. Hausman, embraces about ninety members, including thirty-eight families. On Sabbath, March 12, the congregation held their religious services in their new place of worship for the first time. All present seemed to be very much gratified with the prospects before them. This enterprise is a success which seems to have been secured by special providences in the case."

MISSIONARY.

THE DACOTAH INDIANS.—Rev. Thomas Williamson, the veteran missionary to the Dakota Indians, has labored with peculiar zeal and effort among those of that tribe who have remained imprisoned in Davenport, Iowa, since the bloody outrages of the last year. In a late letter to the Presbyterian Witness, Mr. W. says:—"It is now three months since I returned to preach to these imprisoned Indians, after an absence from them of nearly eight months. Since my return, I have visited their prison every day, most days spending from two to four hours with them. I have endeavored to improve their spiritual state. A few have been made free, and it is necessary to exclude them from church privileges; but a very large majority of them continue to adorn their profession, and give pleasing evidence that they are born of the Holy Spirit. Besides praying secretly, they have singing and prayer, morning and evening, in each of the five rooms which they occupy. In my travels among our own people, I sometimes hear prayers in which no petition is offered for any person except those present. I have heard no such prayer among these Indians, although I hear some of them pray almost every day. In all their prayers which I have heard, they name the sick among themselves, and their kindred who have been sent to the Missouri, and mostly they pray for their people, and the brethren in general, that the gospel may be made known to them. Very frequently they pray for ministers of the gospel in general, and particularly for those with whom they are acquainted. Also for the President of the United States, and that God may make wars to cease, and that peace may prevail."

MISCELLANEOUS.

THE SOCIETY OF EVANGELIZATION IN PARIS is instituting religious operations of a highly practical character which meet with a good degree of success. The intention is, to spread the Gospel in that city irrespective of particular denominations. The matter is in charge of a committee of eighteen laymen taken indiscriminately from the different evangelical churches of Paris. Ten evangelists, three of whom are women, are now at work with encouraging results. The women labor in the manner of the English Bible women, and three examiners, chosen from the pastors, are appointed to examine the committee to examine the persons who become visitors under the direction of the Society.

LABORS FOR THE JEWS.—Mr. A. J. Levy, missionary to the Jews in the Western cities, reports for the year as follows:—"In my labors among my brethren according to the flesh, I have been well received, with a few exceptions, and they were willing to enter into conversation with me on the subject of their souls' salvation, and in many places they come to church on the Lord's Day to hear me preach. I have visited in Cincinnati, Columbus, Pittsburgh, and other places, six hundred and eighty families, and conversed with about one hundred and fifty individuals about Jesus, the Messiah; distributed about 15,000 pages of tracts, in the German, English, and Hebrew languages; twenty-two Hebrew, seven German, and four English Bibles; three Hebrew Psalters, three Hebrew, four English and ten German Testaments. Thus have I been privileged to cast the Bread of Life upon the waters; but when shall it be gathered again?"

RELIGION AMONG THE FISHERMEN OF THE ISLANDS IN LAKE MICHIGAN.—Rev. Peter Kitwood, of the Western Seaman's Friend Society, says in the course of a recent letter:—"Our house is crowded, and every night we witness fresh displays of the Divine mercy. Many a blasphemous tongue is now uttering praise; and many who indulged in the drunkard's cup, are now sober and in their right mind; and in many a house where the name of God was never used but in profanity, the morning and the evening sacrifice now ascend from the family altar—instead of the profane song, there is now almost continually to be heard the hymn and voice of praise. Twenty-one have united with the church, and many more are propounded. The island nearest us, (six miles) Rock Island, is participating with us in the blessing of salvation. I have been over twice lately, and we have now two ladies with us from there seeking the Lord earnestly. They will, doubtless, soon return, carrying Christ with them. Others are coming."—Evangelist.

TRUE MISSIONARIES.—Some time since we reported the sailing of a Swedish vessel out of our port with a converted captain, mate, and crew, organized into a society. One of the officers was a leader, and the captain was pastor and preacher, reading a sermon to "all hands" every Sunday, while during the week class and prayer meetings were attended to as if on shore. When they made their destined harbor, they found several vessels in port of their own nationality, and that meetings for prayer and exhortation might be held on board each, they divided themselves into primitive bands, and went forth "two and two," each band taking a vessel, and thus holding religious service on board each of the several vessels in the harbor. This novel service was not without its effect for good upon all beholders, who agreed that it was never before seen in our day. In the company of these converted seamen is a youth whose fervor and fluency reminds one of the early days when a presiding elder would take one of his boys "round the district" with him to kindle a fire, which, with God's blessing, burns in many places unto this day.—N. Y. Paper.

ITEMS.

The temperance revival is on the increase in Western New York. The last of a migratory series of conventions was held in Elmira, when two churches were required to contain the people assembled.—Rev. Ezra B. Fancher preached on the quarter century anniversary of his settlement over our church in McGrawville, N. Y., March 22d. The congregation was one of much interest. The Third

Presbyterian Church in Newark, N. J., has erected a mission chapel, and employed the Rev. Dr. Rasmussen, former pastor of the church, to take the spiritual oversight of it. A recent collection for the American Tract Society, taken in Dr. Prentiss' Church, New York, amounted to \$1,615 32. The Church in University Place (late Dr. Potts) has just contributed \$1,500 to the same Society.—The Baptists are about to establish a "National Theological Institute" for the education of colored preachers. Quite a number of ordained colored ministers of that denomination are already applicants for its benefits.

Miscellaneous.

THE SPIRIT OF PERSECUTION.

The spirit of fanatical and vindictive persecution, [that of the Jews toward Paul,] is a fearful and monstrous manifestation of our fallen nature. At the first view it seems simply an insane, absurd, illogical depravity. Men say to us, "We have the truth of God, you are in error. You hold and propagate wrong views of God and right and duty. They will ruin your soul and other souls." What in this state of things should be their feeling toward us? It should, evidently, be affectionate interest. What should be their conduct? A loving effort to win us to the truth. What should be their conduct and their feeling if they fail? Profound pity, continued kindness, and still hopeful prayer. This is the legitimate and ordinary working of holiness in possession of the truth. It was the spirit and conduct manifested by St. Paul.

But instead of this loving spirit, false, fiery, fanatical, persecuting zeal exhibits perhaps the most deadly and awful hatred that ever takes possession, or can take possession, of a being who has not yet become a fiend. It is a strange and hideous manifestation of human depravity. We shudder as we hear it howling about St. Paul in the day-time, as he stands in the midst of the infuriated rabble at the court of the Gentiles, and among the vindictive doctors of the Sanhedrim, or as we see it in the midnight convulse of forty Jews, who bind themselves by awful imprecations not to eat or drink until they shall have slain the Apostle. And this spirit is hideous in its full development, so it is repulsive in every form and degree of its manifestation.

Yet we must not forget that it arises from the perversion of the highest part of our nature, conscience. The true work of conscience is to reprove personal sins. Its right action is within. It is not to be wounded by the sins of others. Love may suffer because of them, and conscience prompt love to work for their removal and their forgiveness. Conscience, guided by love, takes truth and goes forth to win others by it away from sin, and its companion sorrow, and its doom, death. If it fails it is not turned into hatred. If it withdraws, it is because it has ceased to hope. It does not scowl, but it weeps when it retreats.

But in the case of fanatical and persecuting zeal, conscience performs a different function. Not being an enlightened and sanctified conscience, it does not perform its appropriate work. It does not act on personal sins. It is wounded by the sins and unbeliefs of others. It works itself out from under the mountain load of its own iniquities, by which it is crushed into humility, and is made to bleed in the presence of the Lord against the sins of others, and it is thus maddened into pride and resentment, and fierce self-assertion, which it sanctifies with the holy name of zeal. In this misdirection of a perverted conscience, it does abandon love, for love was never with it; but it takes with it the whole dread sisterhood of the malignant passions, and it is these which it drives on to the work of converting, coercing, persecuting, and destroying. The true definition of fanatical persecution then seems to be that it is a perverted conscience employing hatred to do the work which love should do. This is a Jew in his chariot, from whom not alone the converts but the friends of God must flee if they would live. And that which is most awful in this portentous wickedness is that it considers itself eminently righteous. Never are the malignant passions so horrible as when driven on by conscience. When men persuade themselves that it is their duty to be vindictive, to let loose their evil passions, to hate, and persecute, and torture, then will there be such fiendish developments of humanity as are never elsewhere witnessed.

It is to be observed that it is not often the truth which is thus used in the service of persecuting zeal; but it is some perversion of truth, or half truth, or single truths separated from those, without which they are errata; or it is simple error and falsehood which are thus employed. Holy truth refuses to be used except by holy love. The spear of Gabriel cannot be fitted to the hand of Lucifer. This persecuting fanaticism is Phariseism, destroying the spirit of the law by the letter, and imposing upon men human traditions in place of divine laws. It is Judaism, ignorant of the spirit, and yet clinging to the forms of an abrogated economy. It is Mohammedanism, with its false prophet, and its flaming sword, and its impure heaven. It is the zeal of the Jews that assailed Paul in the Temple, and raged around him in the Sanhedrim. It is the zeal of the Inquisition; the zeal of Alva, the zeal of Philip of Spain and Louis XIV. of France, the zeal of those who followed the saints of Savoy, with fire and sword, to their mountain fastnesses, and drove the Huguenots, noble martyrs and confessors, into the wild glens of the Cevennes.

St. Paul's conduct, when exposed to this fiery fanaticism, teaches us in what spirit and in what manner it should be met. Nothing can be more calculated to stir up a spirit of resentment and indignation. However, these may have been excited, and how ever just they might have been, they were overcome by love and holy zeal for his deluded brethren in the flesh. Very touching is the declaration which he made to his brethren whom he called together at Rome:—"Not that I have sought to accuse my nation of." To us it seems as if there were much cause to accuse them; but he, remembering his journey to Damascus, and how recently he had shared their views and feelings, felt that it was not for him to accuse his nation, although they had persecuted him for his blood, and driven him to Rome in chains. In all his speeches there are no words of denunciation. He vindicates himself. He endeavors to convince and propitiate his enemies in the hope that he may present to them the hope of Israel, and persuade them to accept the great salvation. And when it becomes evident that his words will be unavailing, he bows to the storm, and remembering the Master's assurance that he must testify of him at Rome, avails himself of the facilities which Providence supplied to enable him to escape from their hands.—Rev. Dr. Buller's "St. Paul in Rome."

FOOD FOR CHICKENS.—A writer in *Willcox's Spirit* recommends for chickens for the week after hatching, a hard boiled egg, to be given, chopped fine, at least twice a day, wheat steeped in milk, and coarse Indian meal, bread crumbs, &c. A change of food is necessary, and he advises that it be changed twice a week, substituting cracked corn for wheat. Chickens should be fed as long as they will run after food at call.

BOOK HAUNTS OF PARIS.

The Seine is some twenty feet below the level of the streets called the quays. Passengers are protected from accidents by stone walls some four feet high, and the river is some twelve or fifteen feet from the outer base of these walls, which, though only four feet high next the sidewalk, are twenty feet high on the river side. The top of this stone wall, from the Quai d'Orsay to the Quai de Tourneffe, is more or less covered with wooden boxes containing books. There are seventy-five of these booksellers. There are 1050 boxes, therefore, on an average, some 75 or 80 volumes. There are consequently between 78,750 and 86,400 volumes constantly on sale. The daily sale is about 1200 or 1500 volumes, which return some thousand francs to the booksellers. They pay a tax (which was first levied by Henry IV. in favor of his footmen) at the rate of 25¢ for every ten yards they occupy. It is incredible what valuable works one may find among these 30,000 volumes. These illiterate fellows attend at the book auctions, and everything that is sold cheap (which often means everything whose value is unknown) they buy. One may go almost any fair day (for rainy days are *die non* in their calendar) on the quays and obtain autographs (in the original copies) of the most eminent men of the day. They are full just now of presentation copies sent to the late M. Biot and to M. Guizot's daughter and son-in-law, M. and Mme. De Witte, which are filled with curious autograph notes from affectionate friends. Literary men of eminence here are accused of selling all the least valuable presentation copies to their relatives (and they receive numbers) to these petty bookellers. I am disposed to believe the accusation, for I have frequently removed the scores which had the presentation note, and discovered the name of some well-known literary man. The ardent book-hunter begins to beat these covers at nine o'clock in the morning and he bags all the game he wishes. Every day new books are brought forth, for many of these men have thousands of volumes at home. I have been to the lair of one of them (it looked like an old stable), and I am sure there were at least 20,000 volumes in it. A sedulous frequenter of the quays must see every week some 240,000 volumes pass his eyes. When one considers all of these particulars, it seems less strange that so many valuable works are to be met. I am astonished at the amount of these hours. The publications they daily present are regularly suited with the requirements of the day.—*Child's Lit. Gazette.*

THE QUEEN AS A SCRIPTURE READER.

The picture by Mr. Gourlay Steell, R. S. A., painted for a Newcastle publisher, representing the Queen reading the Scriptures at the bedside of an aged fisherman, is at present on view at Mr. Hill's Gallery, Princes Street. We had an opportunity of seeing the picture some time ago in the artist's studio, and of noticing the ability and industry with which it is executed, and commended by him on the canvas. The story, now well known, was originally told at a meeting of the Army Scripture Readers' Society by the Rev. H. Huleatt, one of the chaplains of Aldershot. It is as follows:—"The incumbent of Osborne had occasion to visit an aged parishioner. Upon his arrival at the cottage, as he entered the door where the invalid was, he saw sitting by the bedside a lady in deep mourning, reading the Word of God. He was about to retire, when the lady remarked, 'Pray remain. I should not wish the invalid to lose the comfort which the Scripture affords.' The lady retired, and the clergyman found lying on the bed a book with texts of Scripture adapted to the sick; and he found that out of that book portions of Scripture had been read by the lady in black. That lady was the Queen of England." This beautiful incident in the widow's life of the Royal lady speaks more than volumes of eulogy.—*Edinburgh Courier.*

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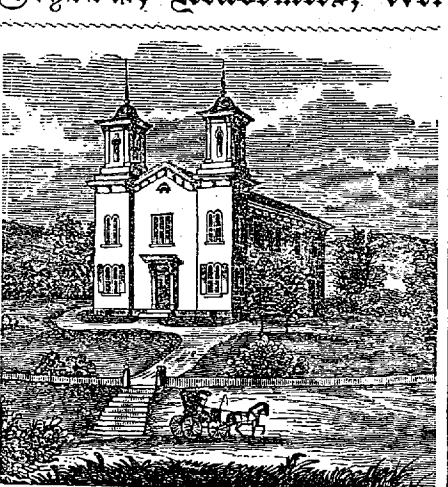
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