

solemnly dedicated by Rev. J. H. Noble, D.D., after a sermon by Rev. Marvin R. Vincent, D.D., of the First Church.

MINISTERIAL.—Rev. B. B. Parsons has received a call to our church in Beverly, N. J. He has of late been acting as stated supply to Taber Church.

Rev. R. A. Mallery has removed from Philadelphia to Milford, Del.

Rev. D. H. Emerson has removed from St. George's, Del., to 606 N. 21st Street, Philadelphia. He is Secretary of the Seamen's Friend Society for this District.

Rev. Fred. A. Chase has removed from Lyndonville, N. Y., to Lyons, Iowa. He takes charge of the Female College in that place.

Rev. Dr. Hatfield's address is for the present at 150 Nassau Street, New York.

The Ordination and Installation of G. W. Martin, a licentiate of the Fourth Presbytery of New York, and graduate of the last class at Union Seminary, as pastor of the Congregational Church of Saugerties, took place Thursday, June 25.—Rev. John Reid was installed pastor of our church in Annetta, June 30, 1868, by the Genesee Valley Presbytery.

In a report of the meeting of the U. P. Presbytery of Oregon we see it said:

"Rev. Spalding, of the N. S. Presbyterian Church, and a missionary who crossed the plains to this country in 1836, was invited to sit with us as a corresponding member. Presbytery were entertained by Rev. Spalding, with an account of his early missionary work among the Nez Perce Indians. Rev. Spalding, with his companion Dr. Whitman, labored with great success among the Indians for eleven years, teaching many of them the arts of civilized industry, some knowledge of the art of reading, having translated and printed portions of the Scriptures in the Nez Perce language. In the year 1847 Dr. Whitman was murdered by the Indians, and Mr. Spalding fled for his life to the Willamette Valley. The Indians were excited to this horrid deed, as Mr. Spalding believes, by the jesuitical emissaries of Rome. On Saturday Presbytery heard a sermon from Rev. Spalding, on the truth of the Scriptures as evinced from fulfilled prophecy." Mr. S.'s name does not appear in our minutes.

Rev. Dr. HICKOCK, late President of Union College, has taken up his residence at Amherst, Mass., and will teach the class of 1869 in metaphysics.—Died in Waverly, N. Y., June 8th, Rev. JOHN WALKER of the Presbytery of Monroe, Mich., aged 82 years. He was 50 years a minister of the Gospel. His was a ministry of revivals and building of churches.

CHURCHES.—In Poynette, Wis., Rev. J. A. Laurie received nineteen into our church June 7th.—The corner-stone of the Second German Presbyterian Church, on Liberty St., below Freeman, Cincinnati, (Rev. G. W. Winnes), was to be laid with appropriate services last Sabbath, at 3 o'clock, P. M. Addresses by several clergymen, in German and English.

TO REV. J. WHEATON SMITH, D.D.

DEAR CHRISTIAN BROTHER:—It was with great interest that I listened to your truly evangelical discourse last Sabbath morning, on the "Constraining love of Christ." I could not but be edified, and feel that I had a new incentive to labor in His cause.

My Saviour! these things ought not so to be. In our own Church, you would have been cordially invited to what we consider the "Lord's Table." None to be excluded who love him in sincerity, and are members in good and regular standing in sister churches.

July 12th, 1868.

Religious Intelligence.

THE REFORMED CHURCHES.

City.—The Central church, Philadelphia, (Rev. Dr. Alexander Reed's,) is one of the most prosperous in this city. At the late communion, thirty-eight persons were received into the church, thirty on profession of faith, and of this number twelve were baptized. Much interest on the subject of religion has prevailed in the church during the past few months, and the ingathering is the fruit, in part, of this gracious work.—The Presbytery of Philadelphia met in Gloucester, N. J., July 6th, and was largely attended. The printed minutes of the late Assembly, with the proposed Basis of Union, being presented by the Commissioners to that body, Presbytery voted disapproval of the Basis nem. con., being actuated simply by a dislike of the first article. They, however, resolved that they would be glad of a union such as would be "harmonious and healthful." They recommended, as the exclusive "doctrinal and ecclesiastical basis," "that the Westminster Standards, 'sincerely received, &c.," and that the "Government and Discipline of the Presbyterian Church be approved as containing the principles and rule of polity." [This is consistent with the Constitution of the Xth article and sets up the Constitution of the Church as the common standard of polity, as well as the Confession and Catechisms for doctrine.]

desirable and of the utmost importance to the maintenance and more general diffusion of the principles which they hold in common; and Whereas, The respective testimonies of these Churches are substantially the same, if not identical, and Whereas, The testimony of the United Presbyterian Church was framed with reference to the faith held in common by the Reformed Churches; and Whereas, During former negotiations which resulted in a union between the Associate and Associate Reformed Churches, the Reformed Presbyterian Church was represented, when it was unanimously agreed in convention, that in the event of a union the united body shall be known by the name of the United Presbyterian Church; and Whereas, This name contains nothing peculiar to either of these Churches; therefore, Resolved, (1.) That these Churches agree to form an organic union on the basis of the principles embraced in their respective testimonies and the other subordinate standards which they hold in common. Resolved, (2.) That these Churches when united shall be called the United Presbyterian Church, consisting of the Reformed Presbyterian Church and the United Presbyterian Churches, and that the Supreme Judicatory of the United Church shall be called the "General Assembly of the United Presbyterian Church of North America." Resolved, (3.) That the Testimony of the United Presbyterian Church shall be acknowledged as the Testimony of the United Church. Resolved, (4.) That for the present, the substantial agreement of the testimonies of those respective Churches being recognized, congregations in the United Church shall be at liberty to use either, as may be most conducive to edification. Resolved, (5.) That the different Boards and Institutions of the respective Churches shall not be affected by this union, but shall have the control of their funds, and retain all their corporate or other rights and privileges until the interests of the Church shall require a change.

MINISTERIAL.—Mr. M. Hughes was ordained as an evangelist by the Presbytery of "Missouri River," at Bellevue, Nebraska, on Sunday morning, June 21st. Rev. N. S. Lowrie has resigned the pastorate of the Churches of Donnewill and Harmonsburg, and has accepted a call to the church of Gosham, Presbytery of Geneva, N. Y., and has entered upon his duties.—June 30th Mr. Samuel R. Kerr was ordained and installed pastor of the church of Fairmount, by the Presbytery of Allegheny City.—The Presbytery of Saltsburg dismissed Rev. J. M. Jones from the charge of Smithburg church at their last meeting held in Plumville, June 23d. He has accepted a call to the church of Union, Allegheny Presbytery.—July 2d, Rev. B. M. Kerr, late of Mechanicsburg, Presbytery of Carlisle, was installed pastor of the church at Ebensburg, Blairsville Presbytery. The membership numbers about ninety, and many of them not possessed of a very large portion of this world's goods, and yet they have raised a salary of \$1,100, and are talked of increasing it to \$1,200.—The Presbytery of Allegheny at a meeting on the 23d of June, dissolved the pastoral relations existing between Rev. T. C. Anderson and the church at Slate Lick, and that between Rev. W. F. Kean and the church of Freeport.—The Presbytery of Beaver installed Rev. J. B. Miller as pastor of the church of Little Beaver, June 23d.—Rev. W. S. Wilson, formerly pastor of the First church in Warsaw, Ind., has lately removed to Owatonna, Minn., and taken charge of the church in that place.—Rev. Thornton Butler, recently of Salisbury, N.C., has accepted a call from the German Reformed Church of Anna, Ill.

Banner of the Covenant.

THE LATE JAMES B. RODGERS.

It is not often that a man's death excites so much regret and in so many quarters as has that of Mr. Rodgers. Very few men pass from this world without their death being felt as a loss in some quarter. His death has been felt as a loss in many spheres, and from many quarters come the expressions of profound sorrow.

Born in New York in 1824, of old Knickerbocker stock, (we believe,) he came to this city quite a young man, and at once took his place as a working member in Dr. S. B. Wylie's congregation. His activity and energy marked him out as the fitting man to take charge of one of the mission schools of the church, and under his care it was an eminent success. In the same congregation he found the lady who became his estimable and now bereaved wife. In it his four children have been, and we trust long will be, trained up to do honor to the name which he has transmitted in nothing but honor to them. In all the work of the church he was behind none, faithful in attendance on the ordinances, open-handed to every good cause, loving the brethren in all sincerity, serving the Lord blameless. In the recent troubles of the congregation he was mainly distinguished for the broad charity and kindness with which he sought rather to cover the offences of misguided brethren and apologize for their wrong doings. Such a man must be a great loss to his esteemed pastor and the church, which gathered last Sabbath with a sense of their loss struggling with the assurance that it had been his everlasting gain.

Mr. Rodgers was not the man to confine his activities to the good works possible within the limits of a congregation. He was one of the little band who, after the revival of 1857, seeing that half of the working force of the Church perishing through a rigid respectability that was confining her work to the bounds of the houses of worship, endeavored to obey the Master's command to go into the highways and hedges. How that little company, clustered around the Y. M. C. A., were mocked at and abused our readers will remember. Nicknames were affixed to them, some of which have been lived down and forgotten, some have come to be titles of honor. But their work remains, and our churches are awakened since the date of their efforts to an extent never before known.

Mr. Rodgers was just the man to "make his mark" in any walk of life that he might choose. On his return from the army, he added to his former business that of the printer, buying out and succeeding Mr. Wm. S. Young. The establishment has grown as by magic under his eyes, not less in its prestige and excellence of workmanship, than in its size. He had gathered around him the greater part of the religious publications of the city. Forty Church Boards, and some eighteen or twenty periodicals—from the illustrated child's paper up

to the ponderous Quarterly,—representing in all some eight or ten denominations, in two languages, and under the control of white and colored men,—were in daily use of his presses. His hearty good humor, his obliging kindness, his unwearied care for the interests of his business connections, the reasonableness of his views of compensation, all tended to draw such enterprises to him and keep them there. But it was his own earnest desire that his establishment should become a head quarters for religious literature, and nothing that could be done to make such business relations easy was left by him undone.

He showed, too, by his unvarying kindness and care that he felt a personal interest in every one of his numerous employees, who have to mourn in his death, the loss of a sincere friend.

We have spoken of James B. Rodgers the churchman, the Catholic Christian, the patriot, and the man of business. Of the husband, the father, and the brother we need only say, that in all these relations he was worthy the name of a Christian. Those who followed his remains to their resting place a week since needed no assurances that his loss was most deeply felt and mourned by those who had known him most intimately. May the Lord, who has smitten, bind up also!

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MINISTERIAL.—On the 9th inst., at the Manayunk Presbyterian Church, Philadelphia, by Rev. A. V. Q. Schenk, Mr. Charles Scott and Mrs. Mary Johnson.

MARRIED.

SCOTT—JOHNSON.—On the 9th inst., at the Manayunk Presbyterian Church, Philadelphia, by Rev. A. V. Q. Schenk, Mr. Charles Scott and Mrs. Mary Johnson.

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