

Religious Intelligence.

THE REFORMED CHURCHES.

City.—The First R. P. church, in connection with General Synod, worshipping in Horticultural Hall, Philadelphia, held their semi-annual communion lately. Over two hundred members, communion, and ten were admitted to membership, five on examination and five by letter. This congregation, we believe, have not yet decided on a pastor, nor on a site for their future house of worship.

Churches.—The First church of Pittsburgh has issued a circular in which it is said: "Statistics have recently shown that above eight thousand people of these cities, [Allegheny, Pittsburg, &c.] do not regularly attend the public worship of God. It is the earnest desire of the members and officers of the First Presbyterian church, that as many of these as may find it convenient to worship with us, should feel themselves assured of a hearty welcome. We invite you, therefore, to become regular attendants upon all our services, to make yourselves known, at once, to the pastor, missionary, and officer or member of the church, and to accept a full share of our religious privileges and duties." At the last meeting of the Reformed Presbyterian Presbytery of Pittsburgh, a paper was received from Neshaunook Congregation containing a request for a certificate of dismission, with the view of connecting themselves with the U. P. Presbytery of the Neshaunook church on the 15th day of October, in order to ascertain if there was any objection to the request. The congregation met at Neshaunook church on the day appointed, and there being no opposition, the Clerk was instructed to furnish the congregation with a certificate of dismission to the Presbytery of Mercer.—Rev. J. E. Rockwell, D.D., was installed over the Presbyterian church at Stapleton, S. C., on Thursday, Oct. 29. Rev. S. Irenus Prime presided, proposed the questions and made the charge to the congregation. Rev. Dr. Scott preached the sermon, and Rev. Dr. Campbell gave the charge to the pastor. Dr. Rockwell's church is composed of two united congregations, one formerly of the Reformed Dutch, and the other Presbyterian. The union is perfect, and the church has all the elements of efficiency and vigor.

Ministerial.—At a late meeting of the Presbytery of Pennsylvania the Rev. Dr. W. L. Breckinridge was dismissed to the Presbytery of Lafayette, Mo., and the Rev. R. J. Breckinridge was received from the Presbytery of West Lexington. Leave was granted to the Frankfort church to prosecute the call for the pastoral services of Rev. L. J. Halsey, D.D., of the Presbytery of Chicago. The Presbytery of Monmouth, N. J., on the 1st ult., dismissed Rev. Donald McLaren to the Presbytery of Baltimore. Mr. McLaren is the sole chaplain of the Naval Academy, at Annapolis, Md.—The Western Presbyterian says: "It is currently reported that the Free Christian Commonwealth is to change hands. Rev. J. V. Logan, of Harrodsburg, Ky., has become the proprietor, and is soon to assume the editorial control of its columns. The announcement is so freely and generally made among the friends of the paper, that we suppose there is no manner of doubt as to the fact."—The Rev. T. N. Moore, D.D., of the First church, Richmond, Va., has accepted the call to the First church at Nashville, Tenn.

U. P. Mission to the Copts.—The United Presbyterians are rejoicing over the prosperity of their work in Osdout, in Egypt. In this important town the Copts have split into parties favoring or opposing the evangelical faith. Some native converts started an evening Bible class, attended by quite a number of priests and two of the Bishop's nephews, themselves priests. The opposition was great; but the leading members of the laity said that it was a laudable thing to study the Scriptures, and should be encouraged. Hereupon the Bishop appointed a meeting to be held each evening from two hours before till an hour after sunset for the study of the simple Word of God in the Vernacular Arabic. This was to be open to all; and the Protestants agreed to give up their meeting on condition that no other book should be read except the simple Bible—a condition that was agreed to by all. The meeting was kept up until they came to the study of Paul's Epistle to the Romans, which was found to be so evidently a Protestant treatise that they broke the compact, and now the two parties meet separately.

The Free Church of Scotland, since its separation from the Establishment in 1843, when nearly five hundred clergymen voluntarily resigned their homes and livings, has built nine hundred churches, six hundred and fifty manse, three theological colleges, two normal or training institutions, and five hundred schools. Her average annual income for the three years previous to 1868 has been \$270,000, and during her twenty-five years of existence without State support the sum raised by her annuities to over \$8,000,000 sterling.

The receipts of the Boards of the O. S. Church, during the month of September, were as follows: Board of Domestic Missions, \$5,381.93; Board of Education, \$1,409.45; Board of Foreign Missions, \$5,896.55; Board of Publication, (co-partnership and distribution,) \$853.43; Board of Church Extension, \$3,250.10; Committee on Freedmen, \$543.52.

Educational.—The Presbytery of Carlisle, Pa., have resolved to establish a Female College of the highest order, and have commenced to raise a fund of \$300,000 for building and endowment, and several liberal subscriptions have already been secured.

Presbyterianism and Congregationalism.—Under this title The Presbyter gives the following interesting table, abstracted from the minutes of the Presbyterian General Assemblies and of the General Association of Iowa:

Table with 3 columns: O. S., N. S., Cong'l. Rows include Churches in Iowa, Ministers, Sabbath-schools, Increase of members, Total communicants, Donations, and Home Expenditures.

It is noticeable how nearly these bodies resemble each other in the relative proportion of ministers, churches, Sabbath-school scholars, members, donations, and congregational expenditures. The New School ministers are nearly equal to their churches, the Congregationalists one-fourth less, and the Old School one-third less. The fact that the New School have more ministers in proportion to their churches, is hard to explain. In the United States there are 210 more ministers than churches, while the Old School have 407 less. Here is a theme for speculation. But to return to Iowa—the growth of the Old School is about eleven and three-quarters per cent.; the New School thirteen and three-quarters per cent.; and the Congregationalists eleven and one-third per cent. The Congregationalists are: Old School, \$1 02; New School, \$1 84; Congregationalists, \$1 91. Home expense: Old School, \$10 07; New School, \$22 35; Congregationalists, \$12 04.

Other Denominations.—Several voluntary societies connected with the Church held their annual meetings during the Convention week. The Evangelical Knowledge Society's publications from its commencement number 650. Its receipts for three years

\$27,805.23; expenditures, \$123,785.09; increase, \$80,891.75; assets, \$77,129.64; number of publications, 69, covering 5,638 pages. It has distributed large numbers of prayer-books, many of them in the prisons. The American Church Missionary Society state their receipts for the year at \$89,406.18, and that their various missionary enterprises are in a flourishing condition. The Evangelical Education Society has maintained and educated last year 164 students for the ministry. The receipts amounted to \$39,778.38, and its payments to \$16,425.72, leaving a deficiency of over \$5,000. The "Free and Open Church Association" were addressed by Bishop Quintard, of Tennessee, who took strong ground against the present custom of purchasing or renting pews.—Rev. O. W. Whitaker, who has been elected Episcopal missionary bishop of Nevada and Arizona, is a native of New Salem, Mass., a graduate of Amherst College and once taught the high school in North Brookfield. The Nevada diocese has six churches, ten parsonages, twenty-one Sunday-schools, with 121 officers and 877 members.—The Episcopal Church maintains in the South forty schools, with 1,972 pupils, taught by 118 teachers.—Rev. John McVicker, D.D., an eminent clergyman of the Episcopal Church, died at his residence in Bloomington, on Wednesday of last week, in the 82d year of his age. He was born in this State and graduated at Columbia College in 1804. He was appointed to the parish at Hyde Park, N. Y., and remained there from 1811 to 1817, when he was appointed Professor of Moral Philosophy, Rhetoric and Belles Lettres in Columbia College, the duties of which position he discharged for many years. He was known as a pamphleteer, as the biographer of Bishop Hobart, and the author of a foolish preface to Coleidge's "Aids to Reflection."—The Gloria Dei church of this city, recently got rid of their pastor, Rev. Mr. Reed, because he expected too much work from them. The church numbers 209 members, a growth of 119 in three years.

Congregationalist.—The Am. Miss. Assoc. held its annual meeting at Springfield, commencing Oct. 26th. The 522 missionaries and teachers of the South have efficiently maintained day, night, and Sabbath schools, laying foundations for a common school system, preparing teachers, and preachers among the freedmen themselves. For this, they have established normal schools at Hampton, Va., Charleston, S. C., Macon, Ga., Talladega, and Mobile, Ala., and have chartered colleges at Berea, Ky., Nashville, Tenn., and Atlanta, Ga. These are open to whites and blacks,—yet are chiefly attended by the freedmen. Several of them have valuable lands and buildings; and having many students. Two orphan asylums are sustained and several high schools, all with numerous attendants. The society has under its care churches at Charleston, Atlanta, Macon, (Ga.), Chicago, Nashville, Talladega, Selma, Camden, and Berea, with prospect of more. In the foreign field this Association has six missions, two in Africa, in Jamaica, the West Indies, the Sandwich Islands, in Siam, and among the Indians, with 30 missionaries, 11 churches, having 668 members, of whom 61 are this year's fruits. Among the freedmen \$291,288.33 of its total expenditures of \$355,235.70 have been laid out, and it has also disbursed clothing, Bibles and other supplies to the value of \$53,000. The deficiency of receipts for the year has been \$51,315.45 which added to previous debt gives a total of \$88,726.59. But the Association has in hand bonds, legacies and other property at the North, to the value of about \$98,900, and it has secured for its work among the freedmen of the South lands and buildings worth to the value of \$138,385. Also much other property has by its agency been made available for the freedmen.—Rev. R. B. Johns, who was installed pastor of the Talbot St. Church, (colored) in Hartford, Oct. 22d, was recently connected with the Presbytery of Baltimore, where he had a brief settlement. There are two colored churches in Hartford, one of which is Methodist.—Rev. B. F. Clark of Chelmsford, Mass., who was a member of the Mass. Senate last year, and one of the leading advocates of the license law, complains that clergymen in his vicinity are unwilling to exchange with him, and announces that if this course continues, he shall insist on tearing himself away from his people. His course on the temperance question has been a grievance to many of his church, as well as to his brethren in the ministry.—Rev. J. W. Cracraft, whose withdrawal from the P. E. Church we have mentioned, has connected himself with the Cong. Church. Possibly he would have done Christianity service by cleaving fast, like Mr. Tyng, to his old relations, and breasting the storm of high-church persecution.—Rev. C. E. Ryder has removed from Woodstock, Ill., to Chicago, and is Secretary and Collecting Agent of the Western Hebrew Christian Brotherhood, a society that has been organized for efforts in behalf of the Jews, of whom there are about 10,000 in the city.—Andover Seminary begins the year with about seventy-five students, in the regular course.—The new short course will have a class of six.

Baptist.—The Open Communion movement is not dead. A pastor of a prominent church writes to The Watchman and Reflector of the resolutions passed by the Philadelphia Association: "The resolutions were passed without objections, but it would be erroneous to suppose from this fact that they have the unanimous sympathy of the delegates. It will be observed that they were not offered by a pastor of any of our churches. I know that several of our most intelligent and influential pastors regretted their being brought forward. Some of us believe that those resolutions can have no effect except in two directions; on the one hand to create the impression among Pedobaptists that there is at this time a special defection from Baptist principles in this matter, which is untrue, and on the other to induce a wound on the minds of our estimable brethren who hold in a kindly and unobtrusive way the same views held by the majority of Baptists in England, but who are arraigned by these resolutions as 'infringing the Divine Law' and saying 'disorderly.'"—The Santa Clara (Cal.) News says that the Rev. Addison Jones has been expelled from the Baptist Church of that place, for administering and participating in the sacrament at the Presbyterian Church, whereby he made himself an open communionist. The vote for expulsion stood eleven to eleven, and the chairman gave the casting vote against him.—After being immersed, and while still in the river near St. Joseph, Mo., Oct. 18th, a Mr. Stephens fell back and died almost instantly. Physicians gave to the nervous system caused syncope and death. The church tried to hush up the matter, but the doctors insisted on the facts being published. So much for the standing miracle that "immersion hurts nobody."—The Evangelist says that in Oregon, the church has been much divided by different causes personal and political. A strong effort is now being made for closer union, and with good prospects of success. In the southern part of California there are no Baptist churches, and no efforts have recently been made in that direction. In the Sonora District the cause is dying out, owing to the prevalence of the doctrine of soul annihilation, and much interest is excited. In San Francisco and the larger towns of the State, the churches have generally a healthful prosperity.—Minnesota has 139 Baptist churches and 4,200 members, 96 of whom are ordained ministers; also, 25 meeting-houses, and 30 more in process of erection.—The Home Missionary Society has received the past year \$135,736, being \$6,237 less than last year. This deficiency is in the Freedmen's Fund, which falls \$12,000 short of last year. The society has sustained 331 missionaries, who have baptized during

the year 6,712 converts and gathered 11,519 members into the church. A larger number of colored theological students have received instruction than are in all the Baptist Seminaries of the Northern States.—In the University and Theological Seminary at Chicago, there are some twenty-five studying for the ministry. Of these twenty-five are in the Seminary.—During his seven weeks' summer vacation, one of the students in the Baptist Theological Seminary at Newton, engaged in home mission and Sunday-school work, establishing eight schools in Massachusetts and one in Rhode Island.

Free Will Baptist.—The General Conference of the Free Will Baptist denomination commenced at Buffalo, N. Y., October 7th. Sixty-nine ministers of the denomination have died since the Triennial Conference in 1865. This denomination is Arminian Methodist in theology, and Open Communion in their church practice, but regard immersion as the only valid form of baptism. In church polity they are congregational with a tendency towards a more centralized authority and national organization. On questions of moral reform they have always taken an advanced position, being strongly anti-slavery. They control two colleges—Bates College, Lewiston, Me., and Hillsdale, in Michigan. They have a theological seminary in New Hampton, N. H., which last year graduated six young men, and a theological department in Hillsdale College. The net increase during the year has been 9,420 members; but this includes the addition of some General or "Free" Baptist Associations. There is a movement to combine all the members of the Free Baptist family in America, in a single organization. Hitherto they have had a single official newspaper—the Morning Star, of Dover, N. H. The Christian Freeman has been started at Chicago, as an independent paper, and asked for official recognition and \$20,000 aid. The New York and Pennsylvania members also petitioned for aid to establish a local organ. After much debate and compromise, it was agreed to give the Christian Freeman \$12,000 from the funds of the Printing Establishment, and to give \$10,000 for the new paper in New York. The proposition to change the name of the denomination to that of Free Baptist, or United Baptist was voted down by a small majority.

Methodist.—The National Local Preachers' Association held its Eleventh Annual Session at Pittsburgh, commencing on the 17th ult.—In the National M. E. Sunday-school Convention, in Session at Springfield, Mass., reports were submitted, showing that there were in the United States 16,577 Methodist Sunday-schools, with 1,335,491 teachers and scholars, an increase of 98,555 during the year.—The "Discipline" of the M. E. Church has been revised and amended by the National Conference. Remarks: "A Discipline," by Hymn Book, the Herald, and the Bible, these are good armor for the newly-ordained soldier of the Gospel. "An exchange address: 'We are glad the Bible is in the out-fit, though the old book comes last. But the primitive ministers who went out without some of these modern weapons did excellent service.'"

Moravian.—A little company of the brethren have for some time past been meeting in a small room in a private dwelling at Harrowgate, near Frankford, Philadelphia. For this gathering the Young Men's Christian Union of the Second Moravian Church, Philadelphia, have just built a small chapel costing only \$600. This was dedicated a few weeks ago, and is forming the nucleus of the third Moravian church in the city of Philadelphia. These brethren bring to the work of city evangelization the same self-denying spirit that characterizes their efforts in the field of foreign missions. "It is a source of much gratification," says the Moravian, "to observe that our Church in Philadelphia is putting forth efforts to reach the masses of people who take no interest as yet in religion, and it is just such humble enterprises as this one that will result in success. There are thousands that can be induced to come into this humble chapel and listen to the preaching of the Gospel, who will not enter our costly churches. It will not be long before a similar effort will be made in another part of the city."

Unitarian.—The Boston Daily Advertiser says, in alluding to the Rev. Mr. Alger preaching services in the Music Hall, that "it is evident that this amusement meets a great popular want."

Miscellaneous.—Rev. J. Guemsey, the agent of the Cong. Home Missionary Society for Iowa, says: "It is no uncommon thing in this State, for men of comparatively small means to give \$100 a year for the support of the Gospel. Only the other day I saw a man whose salary is but \$600 a year, and whose only property is the small house in which he lives; subscribe \$275 for the erection of a house of worship.—Six churches have been erected in Albany during the past two years, and two more are about to be commenced.—During the past year it is said that over 2,800 young men were converted through the Y. M. C. A., in America."

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