

Religious Intelligence.

THE REFORMED CHURCHES.

City.—The Christian Instructor reports an encouraging state of things in the U. P. churches. The Fourth church, in West Philadelphia, last winter entered a new edifice. The congregation of the North Broad street Mission church hope to occupy, in a few weeks, the chapel which they are engaged in erecting. The Seventh church, in Frankford, is building a sanctuary which promises to be an ornament and a blessing to that part of the city. The Ninth church have completed one of the most commodious houses of worship in the denomination so far as to allow of their occupying the lower story. The congregation of the Eighth church have recently repaired and greatly improved their church edifice. The Fifth church, last month, raised, as one effort, \$3,300 toward removing the debt that has long hung heavily on their house of worship. There are also pleasant tokens of spiritual blessing. At the semi-annual communion season in the Second church, a few weeks since, sixteen persons were added to the membership. The Eighth church, on the 18th ult., received twenty-one. The Ninth church on the same day received twelve. Several other churches of the denomination have been similarly blessed.—The Theological Seminary of the R. P. Church commenced its annual session on Wednesday, Nov. 4th, in Professor Steele's church in this city. Three new students appeared, and the coming of others was announced. Dr. McLeod, Professor of Doctrinal Theology, delivered a popular lecture on the question—"What is it to be a Reformed Presbyterian?" The Trustees met in the evening, and resolved to provide for the expenses of all the students that might appear. The officers for the present year are James Stewart, President; S. B. W. McLeod, M. D., Secretary; Jas. Sample, Treasurer. All these are of New York.—In the recent Synod of the German Reformed Church, a whole day was taken up in hearing and deciding an appeal of the Consistory of Christ Reformed church (16th and Green streets), from a decision of the Classis of Philadelphia. It seems that the Classis, which in the main adheres to Dr. Bomberger, had sustained a complaint of a minority of the congregation against the Consistory, had ordered the Consistory to give them certificates of dismission, and had appointed a Commission to organize a new congregation. Synod declared that these proceedings were ordered them to be expunged from the minutes of the Classis, forbade the Classis to organize a new church within six squares of Christ church, and directed its President to announce its decision from the pulpit of the church. We learn from Dr. Bomberger's Reformed Church Monthly that the new congregation had already been organized, Oct. 11th, with about eighty members, under the name of "The Heidelberg Reformed Church," and is worshipping at Broad and Spring Garden Streets, not two squares from Christ church.

Churches.—The New York Observer notes the organization of thirteen Old School churches in one week; a part of them in Kansas, Missouri, and Tennessee.—The new Westminster church in Elizabeth, N. J., unfinished, but for some months occupied, is considered the finest in New Jersey, and when completed, will cost \$160,000. The organ cost nearly \$12,000.—Nineteen persons were added to the R. P. church, New York, (Rev. Dr. McLeod's) October 25th, thirteen on profession, making thirty-one (eighteen by profession) within the last six months. Per contra, after fifty years of labor this is the only church the R. P. General Synod has in New York, and it has long been losing ground.—Some months since the church, corner of Fourth and Main streets, Cincinnati, resolved on abolishing the "pew system." The working of the experiment has been so favorable that another O. S. church, the fifth corner of Clark and John, has just inaugurated pew seats. The voluntary subscriptions have added to the finances of the church an increase of over one-third.

Ministerial.—Rev. Dr. John Hall, who was, about a year ago, installed pastor of the Fifth Avenue church, N. Y., is attracting such large audiences to hear him that the pews cannot hold the people, and camp chairs are regularly placed in the aisles for the accommodation of strangers. Among those who went to hear him yesterday afternoon was Henry Ward Beecher.—The Evening Post.—Rev. Dr. John Thompson has returned from Europe with greatly improved health, and has resumed his labors in his church.—Thirty-fourth street, near Sixth avenue.—Rev. Dr. Scott said in his pulpit recently, that he would advise every young man at the outset of his career: 1. To be a good Christian; 2. To insure his life; and 3. To get a good wife. Then he will be happy. Beecher!—In the Second U. P. Presbytery of New York, November 3d, Rev. J. A. Devine, of the Presbytery of Crawfordsville, Ind., (O. S.) was received, having given full satisfaction as to his views on distinctive principles.—In the Reformed [Dutch] Classis of Geneva, Rev. Gerit J. Benschker was received from the Old School Presbytery of Michigan, a call from the church of Clymer was put into his hands, and arrangements made for his installation, which took place Nov. 10.—Rev. Dr. Guthrie, at the farewell banquet in Scotland to the Rev. Dr. McCosh, said: "If it pleased Providence to spare me for a few years, if I won't come and see me, I intend, on the hurricane deck of a large ship, to go across the Atlantic and see him. There is no country in the world, save our own, in which I feel such a lively interest as in the United States of America; and I expect to feel a deeper interest in her still, for, unless something very extraordinary occurs, one of my sons—my youngest son but one—will very soon be settled in that country; so I will have two reasons for crossing the Atlantic to see what is going on in America."

Church Courts.—"We understand (says The Occident of San Francisco) that the Presbytery of Benicia, which recently met at Two Rocks, voted by a large majority against the proposed New School Presbyterians, by resolution, its willingness to unite on some more acceptable basis. The Presbytery of Stockton voted strongly in favor of the basis of union as submitted by the Assemblies." The former vote is the first indication received from the Pacific coast of opposition to the Joint Committee's plan.—The Old School Presbytery of Blairsville, has adopted a resolution that no young man who is an adherent member of any secret college fraternity, shall hereafter be taken under the care of the Presbytery as a candidate for the ministry.—London-derry (N. H.) Presbytery, in reluctantly dissolving the pastoral relation heretofore existing between Dr. Richardson and the church in Newburyport, Mass., passed resolutions of disapproval of the practice already too common, by which one church adopts measures to deprive another, by which one Presbytery, namely, the union with the New School, without very cogent reasons. There are now six vacancies in churches connected with this Presbytery, by denying this validity, ousted Dr. Lardis (now of Danville, Ky.) from the church and his friends to the number of one hundred and twenty-three, with Elder Armstrong at their head, withdrawing, claiming to be "the first church" and appealing to Synod. Synod declares that both parties consult the Church, that Mr. Armstrong is an adherent,

and that all acts performed by either party in their divided state are null and void. A Committee was appointed to secure a restoration of harmony. Political differences are at the root of the matter.

Newspapers Deceased.—The Presbyterian Witness, the U. P. organ of Cincinnati, which had reached the forty-fourth number of the sixteenth volume, has been discontinued. It is merged in the United Presbyterian, published at Pittsburg. It had the reputation of being the most ultra of the U. P. papers, while The Christian Instructor of this city is regarded as the most moderate.—The Cumberland Presbyterian of Waynesburg Pa., is merged in The Western Cumberland Presbyterian of Alton, Ill. Disraeli at Kirk.—An amusing incident occurred in connection with the Premier's recent visit to Balmoral in attendance on her Majesty. In the Scotch Church the collection is still made with the "ladle"—a system which is perhaps opposed to voluntary contributions, and gives rather a practical turn to benevolence. Mr. Disraeli, unaware of this, and being wrapt in meditation on the connection between Church and State, appeared to have nothing wherewith to support the Establishment. This being noticed by one of the ladies of the Court who sat next him, she very readily offered him a coin. The great man now understood what was required of him, and refusing the coin, began fumbling in all his pockets for his purse, which he at last found, and from it extracted a donation. By this time, however, the ladle was on its way down the seat again; but with that ingenuously for which Mr. Disraeli is remarkable he handed the money to his neighbor, who, in return, handed it on, in the hope of reaching the retreating money-box. Along one seat it went, up another, down the next, but without success; and the last holder, seeing the hopelessness of the pursuit, returned it to him who gave it. Back it came slowly along its way until it reached the Premier, who, up to this time had remained immovable and unconscious of its fate, while all eyes of the congregation seemed watching the scene. When it was handed back to him he looked at the coin for a moment, gave one of his peculiar smiles, coolly put it back in his purse, and pocketed the money.—Montrose Review.

Work in the South.—The Old School Assembly has Presbyteries in North Carolina, Georgia, Louisiana, Tennessee, and one or two other States of the far South. The United Presbyterians have a Presbytery in Tennessee. These bodies, it is stated, are conducting missionary work among the freedmen with great zeal. The Weekly Republic says of the U. P. mission in Vicksburg, Miss: "The Normal and Graded School, on Cherry street, was organized and is conducted under the auspices of the 'Board of Freedmen's Missions of the United Presbyterian Church,' and under the protection, and with the favor and aid, of the Freedmen's Bureau. It is in no sense an incendiary or sectarian institution, but designed to elevate and refine the Freedmen, by instructing them in the rudiments of an English education and the principles of an evangelical Christianity. It is intended to qualify them for protecting themselves against imposition in business transactions, and to prepare them for being useful and good citizens. We, therefore, cordially recommend it to the attention and patronage of the freedmen."

Reunion Negotiations.—An adjourned meeting of the Joint Committee of the R. P. and U. P. Churches, on the subject of organic Union between the two denominations, was held in the rooms of the U. P. Board of Publication, on 3d ave., Pittsburg on Wednesday, Nov. 4th. There were present Revs. Drs. Pressly, Cooper, Easton, and Douglas, and J. F. Mortimer. These members of the consulting quorum, it was unanimously resolved that each Committee present to its own Supreme Jurisdiction at its next annual meeting, the result of the deliberations of the Joint Committee at its previous sessions. All present expressed themselves in favor of an organic union of the two bodies.—The Presbyterian Banner.

OTHER DENOMINATIONS.

Congregationalist.—Rev. W. H. H. Murray was to be installed over the Park St. church, Boston, Nov. 11th.—The following table gives the comparative strength of the two leading denominations in Massachusetts. The first Methodist church in the State was founded only 77 years ago, 1791:

Table with 2 columns: Churches, Membership. Rows include Cong'l. Methodist, Sundry schools, and various churches like Rev. Nelson Millard, recently of the Olivet Presbyterian church, Chicago.

Methodist.—The statistical returns from the various Conferences of the M. E. Church in this country show that the denomination numbers 1,253,545 members, besides 8,481 "circuit preachers" and the bishops. The increase for the year is 95,410 members and 477 preachers. Of the entire membership 119,142 (mostly freedmen) are on the soil of the former C. S. A. 136,193 are in the Border States, and 26,415 are in the four German Conferences. The net increase in the South has been over 32 per cent., that in the Border States over 10 per cent., while the growth in the North has not been quite 4 1/2 per cent. The receipts of the M. E. Missionary Society were in 1858, \$158,924; in 1867 they were \$607,520.

Episcopalian.—The London Spectator, commenting on the probable successor of the late Archbishop of Canterbury, says: "We believe the Archbishop would be injured by the translation of either the present Archbishop of York or the present Bishop of Oxford to the vacant see. The former is an able man and a shrewd ecclesiastical lawyer; but he would make a Primate of the type that statesmen too much love—the type which more than dilutes the Church with the World. The latter would do even worse, make it an ecclesiastical intriguer's weapon. The translation of the Archbishop of Dublin would be errors and graces of the late Primate's reign." The late Archbishop was a devoted high churchman, but was an earnest opponent of the ritualistic movement.—The Liverpool papers state that "Rev. Henry John Pye, rector of Clifton Campville, Staffordshire, and prebendary of Hancarsre, in Lichfield Cathedral, has, along with his wife, gone over to the Roman Catholic Church. He married, in 1861, Emily Charlotte, the only daughter of the Bishop of Oxford, who has been plunged into great grief by the step taken by his daughter and son-in-law. Dr. Pye has held his appointment at Clifton since 1851, and it is of the yearly value of £950."—Rev. Dr. Schwartz states that there are 100 Jews who are clergymen of the Church of England, and 50 who are Nonconformist ministers, and not one of the 150 is a Ritualist or a Ritualist.—The ordeal through which they passed in becoming Christians being an effectual antidote to both Ritualism and Rationalism.—Rev. S. Menton, a very prominent clergyman of the Church of England, has created a sensation by announcing his belief that the doctrine of eternal punishment is "unscriptural, and that the wicked are annihilated.—Flake's Galveston (Texas) Bulletin says that the Rev. J. N. Rogers, of Memphis, Tenn., who has been reprimanded by Bishop Quintard for ritualistic practices, "some years since sent a circular all over the South, begging for money to build a magnificent church to the memory of the Confederate dead. The scheme fell through after considerable sums had been collected, because, as it appeared, the reverend gentleman was more fond of making a comfortable nest for the living, than of building a monument to the dead."—The General Convention authorized the establishment of four new dioceses, formed by the division of old ones. Three of these are in New York, and one in Maryland. During the session, the subject of prohibiting the marriage of divorced people before or after discussion in the House of Bishops, Bishop Clark stated that in Rhode Island divorces were obtained for such slight causes as to imperil the morals of the whole community, and stated that men actually sold their wives, mentioning an instance of a man selling his wife for ten thousand dollars. "Are such transactions common in your diocese?" inquired a brother bishop. "Not at all," promptly responded Bishop Clark. "Bishop Clark recently violated the canon under which Rev. Mr. Hubbard of his diocese was tried, by inviting a Moravian Bishop to sit with him in the chancel and take part in conducting the service which he did. This was in Elizabeth, N. J.—The Providence Herald of Nov. 3d, says: "The jury of Presbyteries were to have given their judgement in the Hubbard case yesterday, but we understand that some further consultation is necessary, and that the verdict will not be rendered for several days yet. It is supposed that there are some differences of opinion among the members of the ecclesiastical Court upon some of the points involved."—Rev. Mason Gallagher rector in Patterson, N. J., during the Convention of Y. M. C. Associations at Detroit, occupied the pulpit of Dr. Duffield's church the Sabbath subsequent to the sudden death of the latter, and for this offense he has been taken to task by the five Episcopal clergymen of Detroit and charged with discourtesy in venturing to preach "within the bounds of their joint parochial jurisdiction," without their leave. In his reply he reminds them of their own conduct in refusing to recognize in any way the Christian Convention, and says that it was at the personal invitation of the bereaved family that he performed in that pulpit, the office of a Christian minister.

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