

Religious Intelligence.

THE REFORMED CHURCHES.

Ministerial.—Rev. Dr. Hale, of Pennington, New Jersey, has been appointed Secretary of the O. S. Fund for Disabled Ministers, the pastoral relation, between Dr. Hale and the church at Pennington, having been dissolved.—The Presbytery of Luzerne, have received Rev. F. B. Hodge from the Presbytery of Newcastle, and installed him pastor of the church of Wilkes-Barre, Pa.—The church of Meadville, Pa., has accepted of the resignation of the Rev. John V. Reynolds, D. D., to dissolve the pastoral relation.

Churches.—Dr. Robert Patterson's church in Chicago raised in the second year of its existence, \$7,500 for all purposes, and received forty-one persons to membership, making now two hundred in all. During the year all the debt was provided for by reliable subscriptions, the church kept insured for \$5,000, and the seats cushioned.—After two unsuccessful and disheartening attempts to build a house of worship, the Reformed church of Roxbury, N. Y., succeeded, last January, in completing a commodious edifice, which has since been dedicated.

Revivals.—The O. S. church of Sharon, Noble Co., O., which has suffered greatly from internal discord, has been blessed with a revival in which all personal dislikes melted away, and fourteen have been called from darkness to light. In the Industry church near Pittsburgh, (a vacancy), seventeen have been brought in by a work of grace. In Sheakleyville, Pa., a revival which began with the year, has grown in extent and power, until twenty-nine have been received to membership, all but five on examination. Many backsliders have been reclaimed, and God's people refreshed; and many are still inquiring the way of life.—The church of Muncie, Ind., had an accession of 112 members within a year, 101 on profession. Seventy of these were since the week of prayer.—An interesting revival is in progress at Hanover, Ind. Up to this time thirty-two have made a profession of faith, fourteen of whom are students of the college.

Liberality Abroad.—The missionary contributions of the U. P. Church of Scotland appear larger this year than ever before, owing chiefly to the very large sum left by the late Mr. Henderson, of Park. The receipts from ordinary sources, however, exceed those of the previous year by £2,582. The entire income of the Church was £265,561.—Much attention is being given in Great Britain to ministerial salaries. In Ireland, according to a writer in The Telegraph, the sums paid in different denominations vary widely. The Presbyterians, both the Orthodox and Unitarian, are credited with as free liberality in this way as any. In the large towns like Belfast, Londonderry, &c., salaries range between the comfortable sums of £250 and £500, occasionally running up to £800, or down—in smaller places—to £100. The Covenanters and United Presbyterians do not pay as highly, but take care that their clergy, if they do not get rich, shall not go without the comforts of life. The minimum among the Wesleyan Methodists is £80, but a completely furnished house goes free with the salary, making the average as high as £150 probably. The Congregational, Baptist, and Episcopal Union ministers have their income, in most instances supplemented from English and Scotch mission funds, and may be said to receive from £100 to £250 a year—the latter only where the congregation is self-sustaining, as in but a few instances in Ireland. The Catholic clergy are very handsomely supported by their people. The average income of the parish priests is probably over £200 a year each. Curates receive comparatively small salaries, but they live in the house with the parish priests, and have all their wants bountifully supplied. Taking into account that the Catholic clergy do not encumber themselves with household cares, they cannot be considered as neglected.

OTHER DENOMINATIONS.

Baptist.—The denomination in this country the last twenty-five years, has increased sixty-nine per cent. in churches, seventy-seven per cent. in ministers, and ninety-eight per cent. in members. The contributions have increased in a much larger ratio during the same period, the amount given to Home and Foreign Missions having increased 385 per cent.—The first German Baptist church in the United States was constituted at Philadelphia, in 1843. The present number is 85 churches, 83 ordained ministers, 4,518 members. The number of baptisms last year was 607. The highest salary paid to any German pastor is \$1,300. The Sunday schools numbering 5,170 scholars, contributed for missionary purposes, \$1,601. Der Sendbote, their weekly paper, has 2,900 subscribers, which is one paper to about every two members, and doubtless more than one for each family.—The chapel of the church in Lewisburg, Pa., was opened Feb. 28th, when sixty-three converts received the right hand of fellowship. The building is already too crowded for comfort.—The State St. church of Springfield, Mass., have grown in their four years of organic life from 143 to 411 members, having received in that time 136 by letter and 204 by baptism.—In chartering the First church of Newport, R. I., the State Legislature altered the provisions so as to give both sexes equal rights, without any desire being felt or expressed by the petitioners to have it so fixed.—Of the eleven Cincinnati churches, four are of colored people, and one numbers 800 and another 300 members.—The Regular churches in Illinois number 810, with 54,444 members. Of these 21 are of foreigners with 1,024 members. The Anti-Mission churches 125, with 3,068 members. The Free Will churches 56, with 2,125 members.—In Iowa the Regular churches number 303, with 17,405 members. During 1868, 1,659 were baptized, and \$22,957 raised for benevolent purposes.—In California, twenty-three of the fifty churches have regular service. The membership is under 2,500.—In New York City, as in Boston and Brooklyn, a Social Union has been formed, with Nathan Bishop as President.—Rev. A. C. Osborn, D. D., pastor of the Fourth church, St. Louis, has resigned, with the object of visiting Europe, in order to collect materials to complete his "History of the Baptist Church in Europe." The church had grown under his charge from 59 members four years ago, to 371.

Foreign.—The annual report of the Grand Ligne Mission in Canada, shows that since the commencement of this mission, between three and four thousand Roman Catholics have been converted; 1,350 of whom have been baptized, and united with the churches connected with the mission—an average of more than one hundred conversions each year since the establishment of the mission by Madame Feller.—A new church, numbering fifty-nine members, was formed at Coln, on the Rhine, Oct. 18-20. The ceremonies connected with the occasion lasted three days. Eight ministers were present.—Eighteen were baptized at a place in Kurland, on the Russian shore of the Baltic, in September. The administrator passed directly through an incensed crowd to the place of baptism, calmly addressed the persecutors, performed the ordination, and left his enemies standing with their clubs and staves on the bank of the stream. Two days afterwards, at another station in Kurland, twelve more were immersed in the presence of five or six hundred spectators.

Methodist.—Zion's Herald complains that the conferences are too much like close corporations, and that the transfer of a minister to a distant field of labor is looked on by his new associates with a jealousy unknown to other denominations. Hence the young men join the large and rich conferences, and the poor ones suffer.—The tower of the church in Morrisania, N. Y., fell Sabbath, Jan. 21st. The

material was the patent brick of which the Howard University at Washington is built, and is a huge failure in both cases.—Adrian (Mich.) College (Meth. Prot.) was burnt out Feb. 20th, but the external walls are but little injured.—On Chincoteague Island, Eastern Shore of Virginia, with 1,500 people, there is no church. The Meth. Prot. church had an appointment, and a Baptist preacher lived there, but in time both abandoned the ground. Some of the people paid a visit to Federalburg during the progress of a revival meeting, and were converted. At their request, Mr. Kenney, and Mr. McCarter went over there, and in four or five days over thirty of the islanders were converted.—Rev. J. F. Spence has been appointed presiding elder of Knoxville district, vice, Rev. Thomas H. Pearne, D. D., who has become editor of The Knoxville Whig.—Rev. G. L. McKown, of Cincinnati, has organized forty of the women of his congregation into visiting bands, to look after the spiritual and temporal needs of the poor.

Lutheran.—The Evangelical Quarterly estimates the strength of the various Lutheran bodies as follows:

Table with 3 columns: Ministers, Churches, Communicants. Rows include General Synod, General Council, Gen. Synod, South, and Not in any Gen. Synod.

The ratio of this church's increase in this country has been very great. In 1820, when the General Synod was formed, there were but 103 Lutheran ministers in the United States; in 1823, 175 ministers and 900 congregations.—The Lutheran Almanac for 1869 gives the denomination 1,800 ministers, 3,182 houses of worship, 51 synods, and nearly 400,000 communicants, with 24 religious periodicals—11 English, 10 German, 2 Swedish, and 1 Norwegian—13 theological seminaries, 17 colleges, 8 schools for females, 12 academies, 12 orphan asylums, besides other eleemosynary and benevolent institutions. The Gospel is preached in English, German, Swedish, Norwegian, Bohemian, and in several Slavish dialects.—A subscription is being taken up in Germany for the family of Dr. Krummacker, who are left in straitened circumstances.—Rev. Dr. J. G. Butler of Washington has been elected Chaplain of the U. S. Senate.

Romanist.—The Romanists claim in Pennsylvania a population of 438,000, with 5 colleges, 36 female seminaries, 26 select schools, 115 parochial schools, 9 asylums, 348 churches, and 352 priests.—Rev. G. W. Doane, son of the late and brother of the present Bishop Doane of the P. E. church, is raising an endowment for the American College at Rome. Newark has added \$9,000 to the endowment which now amounts to \$103,500. New York has given seven purses of \$5,000 each, Baltimore three, Philadelphia two, Boston one, Hartford one, and Newark one. The balance is in sums of \$1,000, \$500, &c.—The American Churchman (F. B.) of Chicago says: "We hold it capable of clearest proof that this country has received—at least two Romish emigrants to one Protestant, and that consequently at this day the population of this country should be two-thirds Romish, instead of being as it is, one-eighth Romish. A delusion has been put upon us by this Anglo-Saxon 'common origin' theory. The truth is, Romanism has lost fearfully by American immigration, and is losing daily masses who belong to it by birth and training. The Romish Church knows this tolerably well, and at times her Bishops have uttered solemn warnings against immigration."

Foreign.—The Marquis of Bute is not a priest as reported. He is kept under strict surveillance, and was confirmed in the Pope's private chapel. Efforts are being made to take over his cousin Lady Louisa.—The Pope has commissioned the Abbe Liszt to prepare a scheme for rescuing sacred music from the state of degradation into which it has fallen in Italy. We hope he will extend the reform to the Romish Sunday operas of this city.—The Pope a few days ago visited the structures which are rising in St. Peter's for the accommodation of the Ecumenical Council, when he said to the architect, "Remember, I don't want temporary work, made only to strike the eye; but a good solid fabric; for the Council, though intended to sit only three months, may not separate for three years."—The French Foreign Secretary offers a guard of French troops "to insure liberty to the deliberations of the Council," but "at the same time hopes that the Pontiff will not permit the introduction of topics calculated to disturb the harmony of the French clergy." One of these questions is that of Gallicanism—i. e., the denial that Infallibility resides in the Pope.

Unitarian.—Committees of Conference from the African Methodist Church and the Unitarian Association, have arranged the details of a plan of co-operation covering four particulars. The Association proposes to aid students at Wilberforce College and in other institutions; to compensate the professors of Antioch College who lecture there; to apply a certain amount of money to the circulation of such tracts and books as are approved by the joint committee; and to establish libraries for ministers and others who may seek improvement in this way. If we may judge of these "libraries" by those that were introduced into the Nicotown (Philadelphia) hospital by its Unitarian chaplain, we should say that our simple-minded Methodist brethren would be better off without them.—A New York letter says of Rev. Dr. Bellows, that he talks sometimes more like a Presbyterian than a Unitarian, and his success like a Presbyterian at any time would be no surprise to many who know him.—The new and beautiful church of the Unity at Springfield has cost \$145,000, all of which has been paid but about \$12,000. Dr. Gannett, Rev. Edward Everett Hale, Dr. Bellows, and others took part in the services.—The Universalist says that "the thing that goes under the name of 'Liberal Christianity,' particularly at the West, sadly needs Christianizing."

Adventist.—At a recent conference of Adventists, at Springfield, Mass., a resolution was adopted, by an almost unanimous vote, discountenancing the preaching of distinctive doctrines representing the exact date of the end of all things. A similar resolution was adopted by their last Social Conference in Michigan. These facts indicate not so much an accession of wisdom through experience, as a change in denominational platform. The sect is now more concerned about preaching the annihilation of the wicked than about announcing the approaching end of the world.

Jewish.—The New York Hebrew Orphan Asylum is to be endowed in a new fashion. Its benefactors have insured their lives for its benefit to the amount of \$78,000.—A little Jew recently circumcised in Washington was named after Gen. Grant, who was represented at the ceremony by Gen. Badeau.—M. Zadoc Kohn, who was recently elected Grand Rabbi of Paris, (the former incumbent having become Grand Rabbi of France), is the youngest Grand Rabbi elected since the days of Jeremiah.—A Romanist lady of Chicago, Mary Gilmore by name, publicly professed Judaism recently, receiving the name Leah. She is to marry a Jew. The Jewish Messenger expresses its decided disapprobation of such proselytism, and speaks of the synagogue as desecrated by such a ceremony.—Rabbi Wise, of Cincinnati, denies that the Jews (as alleged by Archbishop Purcell) speak disparagingly of Christ. He says: "It is utterly false, absolutely untrue, that any of the Jews maintain that Jesus was a vile impostor; that he was justly slain, or that any thing of the kind or any thing similar to it is taught at

any time in our synagogues. The whole statement, in the aggregate and in all its parts, is a condemnable falsehood. The Archbishop never heard such a thing in any synagogue—he never read it in any synagogue—he never read it in any Jewish book; it is his own."—Rev. Mr. Lotka is laboring with great zeal in the service of the Western Hebrew Christian brotherhood, preaching in German to Jews and Jewesses of every class, and visiting from house to house. He recently received a young Jew by baptism into the Christian Church.—Some of our cotemporaries reckon up, (and the secular press generally republish the calculation) that to convert a Jew costs in the average \$167,945.84. We do not believe the figures, but granting that Jewish missions are costly so far as the actual tale of converts is concerned, *Pro contra*—how many real converts are deterred from public profession by the persecuting spirit of their friends? And further, were the missions ten times as costly must we not in duty to Christ and the Jew undertake them, or else are our skirts clean of their blood?

Miscellaneous.

TEMPERANCE ITEMS.

A writer signing herself "One who is not an Old Maid," thus pungently puts certain aspects of woman's rights as against man's tyranny, in the N. Y. Tribune: "You have filled this land with distilleries and rum shops, and what are the results? Great men have declared that alcohol is one of the primary causes of crime and destitution. You all admit that a greater part of the misery which exists among the poor is owing to the effects of strong drink, but do you ever stop to think that you were the first to introduce this terrible evil into society, and it was you alone who first enticed our sons and daughters with the accursed cup of intemperance? There was never a drunkard who went down to the grave, who did not go there through your influence. You are not content with desolating our homes, but you attempt to define our sphere, and you are not willing that even a few of us shall have the privilege of making laws for our protection. "How many hours have you spent in waiting for the return of a drunken husband? Have we not prayed by day and by night for your welfare, and were we not rewarded by blasphemy and blows? Have you not spent your earnings and ours for rum? Have you not filled the bones of our children with the fruits of your debaucheries, and taught them to follow in your iniquitous paths? To-day we stand shorn of the powers which God gave us, because you have denied us the privilege of exercising them as the Creator intended we should. Oh! most noble man, who is it that pollutes the air with foul and sickening breath? Did 'lovely women' ever teach our sons to chew and smoke tobacco, and become more uncleanly than the beasts of the field?"

Drunkennes has become fearfully prevalent among the wine-growing districts of California. Even young girls are sometimes seen reeling in the streets under the influence of the "pure California."

INFLUENCE OF A SOFT VOICE.—Yes, we agree with that old poet who said that a low, soft voice was an excellent thing in woman. Indeed, we feel inclined to go much further than he on the subject, and call it one of her crowning charms. How often the spell of beauty is rudely broken by coarse, loud talking! How often you are irresistibly drawn to a plain, unassuming woman, whose soft silvery tones render her positively attractive. In the social circle, how pleasant it is to hear a woman talk in that low key which always characterizes the true lady. In the sanctuary of home, how such a voice soothes the fretful child and cheers the weary husband.—Lamb.

Holiness is the beauty of God impressed upon the soul, and the impression is everlasting. Other beauty is but a faded flower: time will plough up deep furrows upon the fairest face, but this will be fresh to eternity.

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