

Religious Intelligence.

THE REFORMED CHURCHES.

City.—Rev. Dr. Crowell has resigned the pastorate of the Penn Square Church, to go to St. Peter's church of Rochester, N. Y. —Mrs. Mary W. Bethune, widow of the much lamented Dr. George W. Bethune, of the Reformed Church in this city, died at La Tour, Switzerland, March 29th.

—At the meeting of the Presbytery of Allegheny City, the pastoral relation between the Rev. Thos. X. Orr and the Central church of Allegheny was dissolved. Mr. Orr has accepted a call to the First Reformed church.

—Rev. Dr. Boardman has so far regained his health as to preach with considerable frequency. Several of the churches in St. Paul, Minn., have enjoyed the privilege of hearing him.

Ministerial.—Rev. Jonathan Edwards, D. D., has accepted the call to the Second church of Baltimore. Dr. Edwards will be remembered as Dr. Willits's predecessor in the W. Arch St. church.

—At a meeting of the (O. S.) Presbytery of Potomac, in Washington, the Rev. S. J. Baird, D. D., was, at his own request, dismissed to join the (Southern) Presbytery of Lexington, Virginia. Dr. Baird is the author of a recent still-born pamphlet called the "History of the New School."

—Rev. A. A. E. Taylor, of Georgetown, D. C., has accepted the call to the pastorate of the M. Auburn church, in the suburbs of Cincinnati. Mr. Taylor is a son of the late Dr. Edward Taylor, an elder of the Central church, of Cincinnati. He has been for several years the "Hawkeye" correspondent of The Presbyterian.

—Rev. Robert Irwin, Jr., of Waveland, Ind., has accepted a call from the First church of Kansas City, Mo.

—Mr. Wm. R. Cochran, of New Boston, recently tutor in Dartmouth College, was March 18th, ordained and installed pastor of the church in Antrim, N. H., by the Presbytery of Londonderry.

—Rev. J. Halsted Carroll, who received a year ago without question by the (Dutch) Reformed church, and ordained pastor of their new enterprise in New Haven (a secession from the Congregationalists), has received and accepted a call to the Lee Ave. Ref. church of Brooklyn. This is the church which Dr. Sunderland declined. Mr. Carroll will be installed May 12th.

—Rev. Dr. Brown writes to the Reformed Classis of Cayuga: "The Classis of Kingston proposes to send me back to Japan as its missionary, guaranteeing my support there. . . . I expect to return as early next summer as possible, to devote my time and strength to the translation of the Bible in Japanese."

—Rev. Marshall B. Smith, of the P. E. Diocese of New Jersey, late rector of St. John's church, at Passaic, New Jersey, and Associate Editor of The Protestant Churchman, applied to be received as a member of the Reformed Classis of Paramus. After examination in presence of the Representatives of the General Synod, and subscription of the "Formula" he was received.

—Rev. Theodore L. Byington has been unanimously called to the church of Newton, N. J., of which Mr. Mott was lately the pastor.

—Rev. Joseph McKee, of the Presbytery of Redstone, Pa., died suddenly on a recent Sabbath morning, at West Newton.

Change of Relation.—The O. S. Presbytery of Ill., have received W. B. Keeling, from the Presbytery of Bloomington, (N. S.); Charles Phillips, from the Reformed Presbytery of Chicago.

—At the late meeting of the Presbytery of Oxford, Rev. Jacob Cooper was, at his own request, dismissed to the Classis of New Brunswick, N. J.

—At the meeting of the Presbytery of Baltimore, Rev. Geo. Waterman, formerly a member of Presbytery, but late of the Devonshire (England) Congregational Union, was, on examination, received as a member of Presbytery. And the Rev. Hugh Carson, of the Presbytery of Belfast, Ireland, was, on examination, in accordance with the standing rule of the General Assembly, received as a probationer for one year.

—The church of Napoleon, O., has had trouble, a portion going off to form a Congregational church, under the lead of Mr. S. R. Ramsay, formerly a Presbyterian minister. The loss, however, has been made up almost in numbers, and more than made up in pecuniary ability.

Churches.—Twenty-five years ago, April 23d, the Central church, of Cincinnati, was organized. Of the thirty-three members constituting the Society then, but four remain on the Church-roll. In these twenty-five years, 1,299 persons have been enrolled among her members; and of over 500 of whom, it may be said, "This one, and that one, were born there." The recent Quarter Century anniversary was appropriately celebrated.

—At a meeting of the U. P. Presbytery of Wash-bash, the Holiness church of Lafayette with their pastor (Rev. J. B. Shepherd), were dismissed to unite with "The True Reformed Church of Holland in the United States."—A secession from the National church of Holland which has been engrafted on our soil since the Lafayette church was organized.

and they lie on the ground, their limbs quite rigid and motionless. This is declared by the converted fishermen to be the genuine work of the Spirit. The revival work continues. The fishermen did not go to sea for a fortnight. They have been eating and sleeping with regularity.

—The Duke of Argyll, an elder in the Established Church of Scotland, in laying the corner-stone of a house of worship for an English Pres. church in London (R. v. Mr. Dinwiddie's) "stated that while he did not think that any one form of church government or of religious worship had exclusive authority in the Church of Christ, and that while he frequently worshipped in Episcopal churches, he preferred the simple worship of the Presbyterian Church, of which he was a member. He also strongly urged the various branches of the Presbyterian Church in England to unite, and form one great independent Church. He also gave it as his opinion that a greater amount of liberty might be given to individual congregations to introduce modifications in the mode of worship in perfect consistency with the Presbyterian form of government, his Grace evidently thinking that were this done greater progress would be made in England by the Presbyterian cause. An important part of his address was his reference to the absence of the working classes from the places of worship of all denominations, which he characterized as a most deplorable fact in the congregational statistics of London, and as one to which the Churches should address themselves in seeking to provide a remedy."

—At Christ Church, New York (Rev. Dr. Ewer, pastor) on a recent Sunday, the organist became so provoked at the blunders of the choir that in the midst of a hymn he left the church, and the service was finished without the organ accompaniment.

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—The Convention for the Diocese of New York passed an amendment to a canon, in 1867, to the effect "that any church which shall have failed to make any or either of the collections or contributions required, or enjoined, or directed by any canon, shall be regarded as having forfeited its connection with the Convention, and shall no longer have a right to send a delegate or delegates to the same." The vestry of Dr. Tyng's church regarding this as designed to force Low Churchmen to contribute to institutions controlled for High Church purposes, have protested and declared the action "null and void." But they have resolved to pay the money demanded.

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How Congregational Churches are Manufactured at the South.—We recently published the following from a Congregational exchange: "Within the last two months three Congregational churches have been founded in the South. Of these two have been organized in New Orleans, by Rev. J. W. Healy, and have 200 members each. Mr. Healy says 20 more Congregational churches will be organized this year in Louisiana." A correspondent of The Examiner and Chronicle explains: "Mr. Healy went into the ecclesiastical market and bought over two Free Will Baptist churches to change their name to Congregational, and to deed their property to some Congregational Society, the American Missionary Association, we presume. These churches are in reality no more Congregational than they were before being manipulated by Mr. Healy. They are still Baptist in sentiment. They were indeed told that they might retain their views and practices while bearing a new name, and that if, after a trial of six months, they were dissatisfied with the change, they could withdraw from the new connection by paying back the money which had been advanced to them to aid in erecting a house or houses of worship. Mr. Healy, so one of his number informed me, told them that he was himself a Baptist, having been immersed, and he carefully kept in the background the distinctive views of his own church. Strong opposition was manifested on the part of many, and one church certainly has been divided,

the pastor and some dozen others having gone out, to be "organized" into a new church, the rest remaining firm in their old belief.

Methodist.—In order to secure lay delegation, it will be necessary for a majority of the adult members to vote next June in its favor, also for three-fourths of the members of the Annual Conference to support it. It can be consummated by a vote of two-thirds of the members of the General Conference of 1872. Not one of the official Advocates opposes it; some of them favor it, and the unofficial Methodist press is strongly committed to it. The Southern Methodists have already adopted it.—The cheapest Methodist church in the country costs \$50; the dearest \$300,000.—There are two churches valued at \$200,000 and upward, and 860 at \$10,000 and upward. The average value is \$3,566. Of the remaining 10,816 churches, none are to be valued as high as \$10,000.—The Methodist churches of Boston have organized a Woman's Board of Missions.—Dr. Porter, late of the Book Room, has been appointed one of the Secretaries of the National Temperance Society. He lost the former place through his bitter hostility to Lay Delegation.

Unitarian.—Rev. F. E. Abbott of Dover, N. H., having from the pulpit renounced the name of Christian, the more orthodox minority have sued out an injunction to deprive him and his followers from the use of the church property. The Supreme Bench of the State, in granting this, states that the present wardens of the society, "and all other wardens and members of said Society, are jointly and severally, strictly enjoined and forbidden to hire, employ, allow, suffer or permit said Francis E. Abbott, or any other person, to preach and inculcate in the meeting-house of said Society doctrines subversive of the fundamental principles of Christianity as generally received and held by the denomination of Christians known as Unitarians; or to suffer or permit to preach in said meeting-house any person who rejects Christianity altogether; or who teaches that, as a system of religion, Christianity is partly true and partly false; or who preaches and inculcates a disbelief in the doctrine of the Lordship and Messianicship of Jesus Christ as taught by Him in the New Testament Scriptures, or a disbelief in Jesus Christ as the Great Head of the Church, or of His Divine Mission and Authority as a religious teacher as thus taught by him; or who preaches and inculcates a denial of the doctrine that the Scriptures of the Old and New Testament do contain a Divine Revelation given by the inspiration of God, and containing a sufficient and perfect rule of faith and practice."

—Rev. Robert Laird Collier, preacher in Chicago, lately created a sensation by preaching a sermon on "The Folly of Converting the Jews." The sermon called out a warm letter of approval from Mr. Adolph Moses, a son of Abraham, who rejoiced to see that a "Christian minister manfully dares to lay his hands on the Orthodox church edifice to hurl it into a shapeless mass." "We can understand each other fully, while we remain Jews and you worship as Unitarians. The Messiah in whom we believe is the mission of the Jewish people—its beauties are just budding into results." Mr. Collier's church is called "The Church of the Messiah."

—Rev. J. F. Ware, of Baltimore, says: "I cannot help smiling sometimes at the enthusiastic way in which we were told that the South were waiting for our ideas. It never was harder to make Unitarianism welcome at the South than it is to-day."—Rev. Samuel G. Osgood, D. D., pastor of the Unitarian Church of the Messiah, New York City, resigned on the 21st inst. on account of ill health.—The Universalist of Boston says to members of that body: "Always go to a Unitarian in preference to an orthodox church, if it be one where the gospel is received as the word of God. If it be one of the Frothingham, Potter, Abbott, Chadwick stripe, go to an orthodox church in preference, every time. We are a Christian Church, we have nothing in common with those that reject Christ." Other Universalist papers endorse the advice.

Romanist.—Rev. J. W. Rogers, the late Tennessee convert from Ritualism to Romanism, has been lecturing in Chicago in defence of the Church of Rome. Arguing in reply to the argument which asserts that the most enlightened countries are Protestant, rather than Catholic, he says that ours is not a Protestant country. "The Constitution does not call it such. Nearly nine men out of ten are sceptics. The Catholics outnumber the various Protestant denominations."—The Pope is said to entertain the intention of conferring on the Prince Imperial of France the title of Roman Patriarch, [Patriarchus!] which was once destined for the Emperor himself, and which was last borne by Charlemagne.—A sensation preacher has arisen at Vienna. He is a Jesuit and a count, and the highest nobility of Vienna, including the Archduchess Sophia, the Emperor's mother, regularly attend his preachings.—There is in Naples a society of forty priests who desire and are laboring for the internal reform of the Church. They publish a paper called L'Emancipatore Cattolico.

A Romish Mission in the Pacific.—An English officer, who has recently visited Easter Island in the Pacific, relates that he found there three Roman Catholic priests, who had exercised a most wholesome influence on the man-eating inhabitants. The first priest came alone, about three years ago. As soon as he landed he was robbed, and was to have been killed and eaten, but the chief interfered, and chose to have him for his slave. The next who came was a Frenchman, and a most resolute looking man, with a very powerful and determined cast of physiognomy. The moment he landed they crowded down and endeavored to stone him, but he got near them and struck the first fellow he came across such a blow with his walking staff as to stun him on the spot, then walked unmolested through the crowd of swarming savages, now thoroughly cowed, and since that he has never but once been molested, but has them well in hand on the whole. Of course, the first thing he did was to procure the liberation of the other priest, and the two have impressed on the minds of the people the idea that if they kill and eat either one or the other a ship will come and destroy them.

OTHER DENOMINATIONS! Episcopal.—A new church lately organized in Washington, makes no distinction on account of color. A colored man who is a vestryman, is also a member of the Board of Aldermen.

A clergyman of Indiana has been convicted of the offense of witnessing the "Black Crook," and his Bishop has reprimanded him accordingly.

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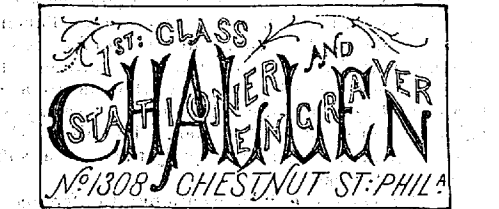
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