

Religious Intelligence.

THE REFORMED CHURCHES.

Ministerial.—Rev. T. M. Cunningham, D. D., pastor of the Alexander church, Philadelphia, has received a unanimous call to the First church, San Francisco, made vacant by the resignation of Rev. Dr. Kells.

—Rev. D. C. Marquis, pastor of the North Church, Chicago, has been elected President of Danville College, Kentucky, and holds the acceptance of the position under advisement.

—Rev. Dr. Cumming of London, wrote a letter to Archbishop Manning, inquiring what freedom of speech or action would be accorded to him if he should attend the Ecumenical Council. The Archbishop, of course, "could not tell," but referred the impertinent question to the Pope himself. And so Dr. Cumming has written to Rome; and he declares, that if free speech shall be granted, he will go and take the bull by the horns in the seven-hilled city.

—The endowment of Westminster College has been placed on a secure basis. Dr. N. L. Rice will continue to occupy his present position there, Westminster College is the only Presbyterian institution in that part of Missouri. He has consequently declined the call of the South Church of Chicago.

—Rev. Abraham Williamson died at Chester, N. J., 13th June. He resigned his pastorate of thirty years over the church there in 1853. He was the oldest member of Passaic Presbytery.

—Rev. Dr. Wadsworth, of San Francisco, was to sail for the East with his family on the 30th of June. He anticipated being absent from the city three or four months. The Pacific says that he had sold his house, but that it was not to be inferred from this that he would not return to the Pacific coast.

—Rev. J. L. Gage, formerly of Minnesota, has been engaged for the past few weeks as a missionary on the Union Pacific Railroad. He is now laboring at Cheyenne, and a church will soon be organized at that important point under very favorable auspices.

—Rev. Mr. Hughes, recently of Bellevue, Nebraska, has entered upon missionary work along the western portion of the Union Pacific road.

—Rev. William Morehead and wife, missionaries in Italy some five years, were compelled to come home by ill health, and are now in Xenia.

—Mr. J. G. D. Findley, has received a unanimous call from the U. P. congregation at Newburg, New York.

—Rev. H. W. Crabbe has received and accepted a call to the St. Louis U. P. congregation, and has entered on his duties.

—The degree of D. D. has been conferred on the Rev. M. C. Alexander of Charlotte Court House. Mr. Alexander is the son of the late Rev. Dr. James W. Alexander.

—After sermon by Dr. McLeod of New York, a unanimous call was made on Mr. Samuel Moffatt, probationer, by the 2d Reformed Presbyterian church in Brooklyn. It was signed by forty-one persons, and presented to Mr. Moffatt on the 28th of June. He asked one month to consider it, at the end of which time Presbytery will meet to receive his reply. The state of congregation is [not] very promising.—Christian Instructor.—Mr. Moffatt is one of several Irishmen recently imported to fill up the depleted ranks of the General Synod.

—The resignation of the Rev. S. C. Logan as Secretary of the O. S. Committee on Freedmen has been accepted, and Mr. Logan will enter upon his duties as pastor of the church in Scranton, to which he received a call some months ago.

—Rev. Dr. Happer, formerly a missionary in China, has been elected Secretary of the Committee.

—We have been told that a prominent minister of the Southern Presbyterian Church said, in his pulpit some weeks ago, that there were not more than twelve pastors in that Church who receive a salary sufficient for their support. Can this be true? There are certainly more than twelve congregations, out of nearly one thousand, who are able to support their pastors! The crop of the Southern States last year amounted to hundreds of millions of dollars.—Western Presbyterian.

—Rev. C. Carrothers and wife, O. S. left Madison, Wis., on the 17th of June for Yokohama, Japan, via San Francisco.

—Rev. W. A. Boyd, recently pastor of Leesburg church, Presbytery of Allegheny, died in Illinois, on the 19th of June.

Churches.—The Cumberland Pres. church (colored), at Leavenworth, have voted to become Congregational. A council was called to recognize the church, June 28. They have between forty and fifty members. Their pastor, the Rev. John E. Weir, go with them. He was for several years a missionary in Liberia, under the Cumberland Presbyterian Board. The Presbytery voted that colored men could not be members of Presbytery, but only under its care—so he and his church determined to go among friends.

—The corner-stone of the new German Reformed church, of Catsaqua, Pa., was laid recently with appropriate ceremonies. The building, when completed will be an ornament to the name it is to bear, the First Reformed Church of Catsaqua.

—At a meeting of the Owensboro, Ky., church, held May 18th, it was resolved that the church property should

be divided between the parties, viz.: the Declaration and Testimony party and the Assembly. On the following Sabbath the reorganization of the Assembly's church was effected by the choice and the ordination of a board of Ruling Elders, the Rev. Dr. Humphrey presiding.

—A Presbyterian church was organized in Lowell, Mass., on the 23d of June. Rev. J. B. Dunn, of Boston, preached the sermon. The new church is composed of sixty members, exactly one half of whom were received on certificate, and the remainder on profession of their faith. Lowell is a large manufacturing city, the Manchester of America, with a population of some fifty thousand people, and this is its only Presbyterian organization.

—The churches of Lexington, Ky., have agreed, 1st. That the congregations adhering to the General Assembly unite, and those adhering to the Southern Assembly unite, thus forming two churches. 2d. That the Broadway Market street church property at \$25,000 and the Market street church property at \$45,000. 3d. That this property be divided between the two, in proportion to membership. The party taking the Broadway church receiving from the other party a sum in proportion to the number of its members.

Presbytery.—The Presbytery of Philadelphia, at a meeting, held on Monday, July 5th, responded to the overture from the General Assembly, concerning the union of the Old and New School Presbyterian Churches, by an affirmative vote—yes 21, nays 4.

—In the Presbytery of Allegheny, Mr. Newton Bracken, formerly a member of Presbytery, but some years ago deposed from the ministry, and suspended from the communion of the church, was restored to church membership. Presbytery voted in favor of the reunion of the Old and New School Churches.

—The Basis of Reunion has also been approved by the Presbyteries of New York, Londonderry, Albany, Allegheny City, Ohio, St. Louis, Beaver, Clarion, Saltsburg, Buffalo, and Troy—unanimously, by all except New York, which had one nay.

O. S. Boards.—The receipts in May were: Domestic Missions, \$3,858.52; Education, \$4,017.23; Foreign Missions, \$12,483.93; Publication, \$5,051.17; Church Extension, \$769.42; Disabled Ministers, \$3,885.28; Freedmen, \$1,119.38.

Opinions.—The Christian Instructor some months ago backed Dr. Cooper in maintaining that any part of the Bible might be used in the praise of God. It now says: "If the position is admitted that other parts of the Bible may be used, it must at once be allowed that the Book of Psalms is not complete or sufficient; and then if one addition may be made, so may another, and thus, in effect, the whole question of a Scriptural Psalmody must fall to the ground and the door be thrown open for everything that is of a Scriptural character."

—One of the ablest ministers in the Southern Church wrote from New York during the session of the Assembly to a Richmond paper: "I must say that my mind has been not a little shaken. Hitherto, I entertained the sentiment of all Southern Presbyterians, viz: The Old School and the New blown together by a strong political breeze at the North—will probably break apart as soon as the spirit of politics subsides. I am happy to say that I am not so strongly impressed with this apprehension just now. There does certainly seem to be an unusual union of the Spirit of God upon both Assemblies on the subject of reunion. No man could hear the prayers and exhortations on both sides which I daily listen to, and fail to feel this: Well! Though they have forced us, Southern Presbyterians, to our present antagonistic position—God bless them! and help them to reach their off-supplicated boon—that united, they may become a power in the earth for good—which, separated, they never have been!"

Foreign.—The English Presbyterian Church contains only 120 congregations, which had last year a membership of 21,697, and 1,929 Sabbath-school teachers and 17,694 scholars. The Synod vote to establish an order of lay evangelists.

—The mission in Venice seems to be the most effective of the evangelical enterprises of the Waldensian Church in Italy. One of the old substantial palaces has been purchased and fitted up, having a hall for public worship holding nearly six hundred persons. Four preachers are employed, and their congregations are often crowded. About two hundred members, mostly converts from Romanism, have been admitted to the communion, after many careful personal examinations by Signor Comba, the chief of the mission. The gatherings on Wednesday and Friday evenings commonly number from two to three hundred attendants. Although religious freedom exists everywhere, there are an endless variety of persecutions still carried on against the converts. Some, for example, are deserted by their relatives and friends; others have to face the shafts of ridicule and scorn; such as are engaged in trade are abandoned by their customers; some get notice to quit from a bigoted landlord; others still are thrown out of employment; and almost all suffer from domestic persecution. The priests on their part do their utmost to make the life of an evangelicalist as miserable as possible, refusing him extracts from the baptismal registers and other certificates, tor-

menting him with disagreeable visits, and especially disturbing his peace on a dying bed.

OTHER DENOMINATIONS.

Episcopalian.—Bishop Cummings, having been announced to preach twice in the small Episcopal church, Owensboro, Ky., the Presbyterians by formal vote of their session, tendered him the use of their large church. He accepted it for one of his services and preached to an immense congregation, all uniting with animation in the use of the Episcopal services.

—On Sabbath evening, June 6th, Christ church, New Orleans, was filled with a congregation of Cubans and Spaniards, in attendance upon the ceremonies of the Episcopal Church, which were performed in the Spanish language. With the exception of the singing by the choir, the service and sermon were given in Spanish. The officiating clergyman was Rev. Rossy Roubieu, a Spanish priest who has renounced Romanism. The congregation is in sympathy with the Reformed movement in Spain, and these exercises will probably be continued, and it is hoped they will result in a permanent organization.

—The wardens and vestrymen of Christ church, Chicago, have adopted resolutions that the omission by the Rev. Mr. Cheney of words from the baptismal service does not involve a matter of doctrine or worship, and that they tender him support and sympathy in the coming trial. They also ask the Bishop to desist from prosecution. Mr. Cheney says he is not going out of the Episcopal Church, and no man can put him out.

—Rev. J. Payne, Missionary Bishop of Africa, has resigned his Bishopric, and will return to the United States at an early day. The following is a summary of his thirty-three years' work in Africa:—Total confirmations, 643; total ordinations, twenty-six, of which sixteen were Liberians. He leaves as single foreign Episcopal Missionary in that diocese. In his closing report he says: "My own preservation and labors in connection with mission for nearly thirty-three years demonstrates that foreign missionaries may live and labor on this west coast of Africa as well as the hundreds engaged in commerce, in civil or military duty."

—Rev. S. R. Weldon, a presbyter of the diocese of Ohio, has sent a letter to Bishop McIlvaine, withdrawing from the ministry of the Episcopal Church. He has been rector of a church at Put-in-Bay, where Mr. Jay Cooke has a summer residence—the church having been built by Mr. Cooke. He found that the amendment to the canon, passed by the late General Convention, excluded all ministers not Episcopally ordained from the pulpits of that Church, and says: "The church where I minister was built by my friend Mr. Jay Cooke, for a people of whom scarcely one was an Episcopalian. Ministers of various Protestant Churches are often visitors on this island, and guests at his residence near by. From the first, the minister of this church has been accustomed to invite these brethren to assist him in the service here. Hitherto I believe this liberty has not been questioned. But now this excluding canon forbids it. He prefers this course to either obeying or disobeying the canon, but continues liturgic worship."

—Rev. Joseph Cross, D. D., formerly of the M. E. Church South, has been called from Cedar Rapids, Iowa, to the rectory of St. John's, Buffalo, N. Y.

—Rev. J. W. Gauthier, once a student in a Baptist College, and then the minister of an English Congregational church, has built a church at Kilburn, which he has tried, in vain, to make over to the Church of England, the Bishop of London strenuously refusing the gift—for reasons not stated.

—The [Low] Church Association have resolved to institute a suit against the Rev. Mr. Purchas, of Brighton, noted for his ritualistic observances, with the view of testing the question of the legality of the eucharistic vestments and processions—points left unjudicated by the Mackonochie decision.

—Rev. Fleming James, who lately read the burial service at the reinterment of J. Wilkes Booth, has been removed from his position in St. Luke's Hospital, New York, on account of it.

Congregationalist.—The late Hon. I. Washburn, of Worcester, left \$20,000 to the Theological Seminary at Bangor, Me., on condition that others would give a like sum. The Trustees decided to make an effort to increase the sum to \$100,000. They have already made it \$45,000. At the recent Maine Conference \$2,000 was subscribed in about twenty minutes, many being the gifts of ministers on bare living salaries.

—Rev. Dr. Poor, of Newark, N. Y., supplies the First church at Burlington, Vt., for four weeks, commencing July 11th.

—Rev. Dr. Todd, of Pittsfield, arrived home from California June 26th, having been absent nearly two months, and having traveled nearly 1,000 miles in each week of that time. He is to give his people a description of his journey in a series of Sunday evening lectures.

—The General Association of Connecticut, reports 49,261 members. The addition by profession exceeded the deaths by 1,472; the charities were \$203,051, averaging above four dollars to each member. Average salary of ministers \$810, instead of \$450 last year.

—The church at Wokottville, Conn., has called Mr. E. W. Bacon, son of Rev. Leonard Bacon, D. D.

—Rev. Amos G. Beman, formerly pastor of the Temple St. church, in New Haven, is called to the Madison St. Presbyterian church, in Baltimore.

—The Wesleyan Methodist church, of Seneca Falls, N. Y., having a membership of over one hundred, has by a large majority vote, become the First Cong. Church. They have for years been Congregationalists in everything but name, and this vote makes their name and principles harmonious. They were organized in 1843, as a high-toned anti-slavery church, and have ever stood firm and true in the front rank on that question. Rev. W. W. Lyle, a Scotchman, who has for four years served them, has accepted a call to become their permanent pastor.

—Rev. W. D. Love, of Milwaukee, Wis., supplies the pulpit of the First church, in Washington, during his vacation.

—Rev. Frank Thompson was installed pastor of the First Foreign church, of Hilo, May 16th. Sermon by Rev. L. Smith, D. D., of Honolulu; installing prayer and charge to people by Rev. T. Coan, of Hilo; charge to pastor by Rev. S. S. Mitchell, of the Syrian Mission.

Melholist.—Nine young men graduated from Drew Theological Seminary, Madison, N. J., at the first commencement. The whole work of the seminary has been entirely systematized.

—Dr. H. Bannister, of the Garrett Biblical Institute, purposes to spend most of the year in literary and theological pursuits in Berlin. During the Winter and Spring he will make a tour of Egypt and Palestine.

—The vote by which Lay Delegation has been carried is a very light one. One reason was that the unmarried ladies did not vote on the question, for the reason that the "plan" required them to be twenty-one years of age—which, of course, they were not!

—The population of London in 1841 was 1,870,727; the Wesleyan Methodists of the city at that time numbered 24,736. In 1867 the population of the city was 3,000,000, while the Methodists of the city were 24,553, showing a falling off of near 200 in a quarter of a century.

—The National Camp meeting near Saratoga began July 6, and will last till the 16th. The published programme says: "The special design of this meeting is to awaken a deeper interest in the doctrine and experience of Christian holiness; as set forth in the recognized theological standards of the Methodist Episcopal Church, and taught and enjoyed by many of the people of God of other denominations."

—In the General Conference of the United Brethren, in session at Lebanon, Penn., a majority report recommending the members and ministers who might be members of any secret organization, should have six months' notification of withdrawal from said organization, and on refusal to withdraw to have their names erased from the Church rolls, was adopted by a vote of 71 to 26, after a warm and prolonged discussion. The editor of The Religious Telescope has resigned his position in consequence.

—Rev. G. Dowse, of the Irish Primitive Methodist Church, was announced to preach on a Sunday evening, lately, in a field off the Downshire road, near Dublin, granted for the purpose by its owner. The excitement was intense, and fifty additional policemen, armed with rifles, were added to a large corps. A great crowd came chiefly from the Roman Catholic Church, and several attempts were made against the preacher. He had to be marched home in a hollow square, and his house guarded.

—The Missionary Society of the M. E. Church South owes a debt of about \$35,000. It is owing mainly to a single friend, who during the war, advanced funds to meet the drafts for the support of the China Mission. The Corresponding Secretary is now appealing to the Sunday-schools and church members for aid in liquidating the debt.

—The Southern Church has 2674 preachers, and 545,069 members. She lost 22,087 colored members since the previous General Conference.

Lutheran.—Rev. Dr. Geo. B. Miller, one of the ablest scholars and ministers of the Lutheran Church in this country, died a short time since in his residence in Hartwick, N. Y., where he had long been Professor of the Lutheran Theological Seminary in that place. He was in the 74th year of his age.

—The death of Rev. Dr. Diehl, D. D., Professor in Wittenberg College, is a severe blow to that institution.

—A Roman Catholic priest has been received into the Lutheran Church, near Stillwater, Minn.

Moravian.—Rev. Edmund de Schweinitz says: Upon the whole, of the forty-three churches at present constituting our ecclesiastical province, twenty five, or more than one-half, do not number one hundred communicants each; so that amid the many thousands swelling the other hosts of the Lord in the United States, we are, including the Moravians of the South, a band of but sixty-two hundred (communicants are meant). The whole number of souls is 11,033, and shows scarce the natural increase, certainly.

—The Second church, Philadelphia, received 14 new members recently, making their number 43. They sustain two missions, one of which has a chapel. The Sunday-school numbers 400. Their new sanctuary, seating 600 persons, is nearly finished.

—The report for 1868 of the Southern province of the Moravian Church in

America, states that there are in the churches 1,088 communicants, 135 non-communicants, and 518 children. The Sunday schools contain 529 scholars and 65 teachers.

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