

Religious Intelligence.

THE REFORMED CHURCHES.

Ministerial.—Rev. D. F. McFarland, who had labored with great zeal and efficiency in Santa Fé, is now in Philadelphia, asking for assistance for the church, and especially for the mission school connected with the church.

—The Classis of New York, at its late session, examined a young colored man, William L. Johnson, a member of the South Church, New York city, and a graduate of Lincoln University, Oxford, Pennsylvania.

—Rev. Dr. A. R. Van Nest, formerly of Newburgh, N. Y., and New York city, but for several years past of Florence, Italy, has recently returned to this country, and seeks to awaken a deeper interest in the evangelization of Italy.

—Rev. Dr. Ormiston, of Hamilton, Canada, who has been a most welcome visitor at several meetings of the General Assembly, has been called to Chicago, and also to San Francisco, with larger tenders of salary than his present-charge can afford to pay.

—Mr. David Gregg, Jr., of Pittsburgh, Pa., licentiate, was, on last Monday evening, chosen pastor of the Third R. P. church (O. S.) in 23d street, New York.—Observer.

—Rev. B. T. Jones, of Lewisburg, Pennsylvania, sailed recently for Europe, to spend a few months abroad, in hope of recruiting his health.

—The people of Prescott, Arizona, have extended a hearty welcome to Rev. James Skinner, lately sent out as a missionary to that region. They have subscribed \$1,000 toward building the first Protestant church in that territory.

—During the session of the Cumberland Assembly, 22 ordained and 31 licensed colored ministers of the Church met in convention and adopted the following paper:

Whereas, We believe it to be dangerous to the prosperity of religion to entrust the preaching of the gospel to ignorant men; therefore, be it

Resolved By this convention, that we do most earnestly beseech all the Presbyteries not to ordain any more men for us who cannot read, nor any under 30 years of age, who cannot both read and write.

—Among the current crop of Doctorates in Divinity, we observe Rev. O. O. M. Lean, of Lewistown, Pa., (Pennsylvania College); Rev. W. M. Grimes, of Cadiz, O., (Franklin College); Rev. M. A. Hoge, of Walnut Hills, near Cincinnati; and Rev. Andrew O. Kemper, of Cincinnati, (Miami University); Rev. J. A. Murray, of Carlisle, Pa., (Western University of Pennsylvania); Rev. Fred. Knighton, of Oxford, N. J., (Andalusia College).

Churches.—At a recent communion season held in Heidelberg German Reformed church of Philadelphia, there were thirty-four additions to the congregation. Seventeen were received by confirmation, four by renewed profession, and nine by certificate. The pastor, Rev. W. B. Culliss, is very much encouraged with the growing interest in the enterprise.

—The 15th Street church of New York, of which the Rev. Dr. S. D. Alexander has been pastor since 1856, contemplate a removal from their present site near the Third avenue, to the corner of Madison avenue and 73d street, where Mr. Lenox, the original founder of the church, has set apart new lots for its use. The property thus presented is very valuable, extending seventy-five feet on Madison avenue, and one hundred and twenty-five on 73d street. The chapel, already in the course of erection, will be occupied about October 1st.

—In January, 1868, the church in Marlboro, Ulster county, N. Y., near Newburgh, was burned, together with the church records and the pastor's library. A subscription of \$25,000 having been secured, a new church has been commenced on an elevation above the village. The old church, with occasional additions and repairs, had stood more than 100 years. The opening prayer was by the Rev. James J. Ostrum, who was settled there as pastor in 1810. He was afterwards called to a church in New York; and now, in the 88th year of his life and the 60th of his ministry, is again living among the children and descendants, down to the fifth generation, of those to whom he ministered in early life.

—On Wednesday afternoon, July 7th, the foundations of a new church edifice were laid at Rutherford Park. It will be a handsome, tasteful edifice of stone, sixty by forty feet in size. The newly opened avenues and streets surrounding it, and the rapid improvements in the way of buildings, going on in the neighborhood, afford evidence that this church will soon be the centre of a busy thriving town. The church was organized six years ago, with fifteen members, and now numbers only forty-five members. Yet they have given liberally, maintained their pastor comfortably, built a parsonage, and are now building a church, without asking for any assistance beyond their own bounds.

—A church of seventeen members, with two elders, was organized lately in

Santa Barbara, a growing and beautiful town in California. Rev. H. H. Dobbin has been invited to take charge.

—The Second church in Cincinnati have voted to sell the church property, valued at \$200,000, and build elsewhere.

—The corner-stone of the new church building for the West church, Bridgeton, New Jersey, was laid on Saturday, July 3d, by Mr. Gregory, pastor of the First church. On Sunday morning July 4th, the handsome chapel of this new church, which is completed, was dedicated.

—The (O. S.) Presbyterian mission chapel in Bogota, the capital of the United States of Colombia, has been opened. It is the first Presbyterian church in the country. A number of the most prominent men of the republic were present.

—The Freeman, English Baptist paper, mentions the opening of a "Presbyterian Baptist church." A correspondent inquires whether the church in question is subject to any Presbytery. Probably not. But every new thing must have a beginning. Given another of the sort, and a Presbytery can be constituted.

Presbyterial.—At a meeting of the Central Presbytery of Philadelphia, held on Monday, July 12th, the Basis of Union between the New and Old School Presbyterian Churches, submitted to the Presbyteries by the last General Assembly, was approved by a vote of 24 yeas to 1 nay.

—At a pro re nata meeting of the Presbytery of Erie, held at Conneautville, Pa., July 6th and 7th, the Basis of Re-union was approved unanimously by a rising vote of all the members present.

North and South.—"One of the fruits of the union of the Declaration and Testimony Synod of Kentucky with the General Assembly of the Southern Presbyterian Church begins already to be apparent. It is its tendency to widen the distance between our Church and the Southern Presbyterian Church, or at least to confirm and continue the present state of separation. It is manifest, as we think, that this was a result of this union which was anticipated and desired, and that, the utmost efforts will be put forth to secure it, as part of the fruit of the whole movement.

—The Synod of Kentucky, which has just gone to the Southern Assembly, was involved in a series of suits-at-law with the churches and ministers in Kentucky, who adhered to our Assembly. These legal contests have been carried with them in their exodus to the South, and made the property of the entire Southern Church, so that what once belonged to one small Synod, and were merely local, or at best provincial, are now transferred to a wider sphere, and the whole Church to which this Synod belongs is called upon to maintain and defend them. The churches of Kentucky, divided and enfeebled by their stripes, are thrown into the front; and around and in the rear is the more compact array which is to support and encourage them."—The Presbyterian.

The Synod of the Reformed Presbyterian Church, (O. S.) at its late meeting at Newburgh, New York, took steps toward the establishment of a Disabled Ministers' Fund, and also a Sustentation Fund, for the more effective support of the entire ministry of the Church; took an additional missionary station under its care in Syria; resolved to continue its labors among the freedmen, and made preparations to observe the ordinance of public covenanting at an early day.

Synod expressed deep concern at the reviving growth and influence of secret societies in the country, condemned them, "because their effect is to establish spurious and artificial social relations among men, and a new code of moral duties founded on those relations; because the secrecy which they practice and enjoin, is inconsistent with the candor becoming the Christian character; and because they assume to establish a religion distinct from the religion of Jesus, and therefore false;" and welcomed "with great satisfaction the rise of an earnest and wide opposition to these secret orders," trusting "that it shall increase and prevail until society is purified from the corruptions, and delivered from the dangers, which they occasion."

The membership is 7729; increase 682; decrease 481, of which 75 were removed by censure or to purge the roll. The contributions of the year for all purposes were reported as about \$160,000, or about \$17.50 for each communicant. \$7,575.67 were for Foreign Missions, \$1,204.67 for Home Missions, \$3,320.92 for Southern Missions, and for the Theological Seminary, from interest and collections, \$4,534.02; for Church Extension \$2,112.12.

Wants.—The sum which is peeded by the Board of Foreign Missions of the Old School Presbyterian Church for the year of work on which it ended on the 1st of May is \$350,000. This has been determined by the Executive Committee, after a careful revision of the estimates sent up from the various missions.

A Good Work.—The late Hon. James Gordon, who met a sudden death through the accidental discharge of his rifle, at one time entertained very strongly the desire of engaging personally in missionary work among the Kafirs in South Africa. On his death the members of his family, after consideration, came to the conclusion that there could be no more worthy memorial of their beloved relative than the foundation of a mission station in South Africa. The family of Lord Aberdeen have, therefore, handed over to the Foreign Mission Committee of the Free Church of Scotland a sum of £6,000, for the purpose of es-

tablishing this mission. In addition to handing over this sum, the family also bear the necessary charges connected with the commencement of the work in a new station.—Scotch paper.

The Future of the Irish Presbyterians.—The Evangelical Witness of Dublin says: It will require our united wisdom and energy to provide for the maintenance of our present congregations, and the erection of new ones, as openings may occur in the providence of God. We shall have the great question of commutation to consider. Should our ministers consent to commute, we shall require to take measures for having the money invested safely, and to the best advantage. We must organize at once a great Sustentation Fund. We must take such measures as will excite the enthusiasm of our people in this regard. We shall require, in addition to our giving, to raise some £15,000 a year by a great and united effort. If we waste our strength in personal collisions, and present a divided front, we may anticipate disaster and failure.

Other Denominations.—Episcopalian.—A well-known Church association in London has addressed a memorial to the Pope setting forth the claims which the archbishops and bishops of the English Church have to a recognition of their Episcopal orders by the Western Church, praying that their validity may be acknowledged, and that they may be admitted to the Oecumenical Council.

Bishop Hills, of Columbia, has arrived in England, and so has Bishop Venables, of Nassau. The latter prelate brings a very poor account of the state of the Church in his diocese. The Bahamas are bankrupt, and the Church has just been re-established. The Bishop looks forward to the future with the gloomiest anticipations.

Rev. Mr. Mackonochie, of St. Alban's, Holborn, says: "We [Ritualists] are going to fight as long as we have breath in us for the full acceptance in the Church of England of the Catholic teaching which she has received, through her forefathers, in a tradition of eighteen centuries, from our Lord himself."

Bishop Armitage of Wisconsin, refused not long since to accept of an invitation to deliver an address before the Wisconsin Bible Society, alleging as the reason that he could not cooperate with or take part in mixed societies. Bishop White was long President of the Pennsylvania Bible Society.

The case of Rev. Colin Tate, of Ohio, who was presented for trial for employing a surplined choir in his church, has come to an abrupt termination, the court organized to try him having decided that it had no jurisdiction in the case.

Rev. R. J. Nevin, of the church of the Nativity, South Bethlehem, is to succeed the Rev. Dr. Lyman, at the American chapel in Rome.

The congregation of St. Paul's, Put-in-Bay (Jay Cooke's church), has, like the rector, withdrawn from the Episcopal Church.

An assistant of Dr. Ewer is now getting up a new Episcopal church in New York, to be called the church of St. Mary the Virgin, and which is to follow a ritual far in advance even of St. Alban's, going to the extreme limits of the most notorious churches of London. The question is whether Bishop Potter will consecrate it.

Dean Stanley preached a sermon on the 4th of July, in London, in which he made allusion to American independence, and to the relations of England and the United States. He strongly deprecated the use of irritating expressions by those in authority in either country.

Rev. Charles Breck, of Trinity church, Wilmington, has received a call from an Episcopal church in Cleveland, Ohio, which he has accepted, and will leave his present field of labor in September.

Congregationalist.—Ex. Pres. Finney of Oberlin writes to The Independent:—"Lately I read in your paper the reported speeches and doings of the Congregational Union, assembled in Brooklyn. The week after, I find a letter in your columns from Rev. Newman Hall, of London, giving an account of the meeting of the Congregational Union of England and Wales. What a contrast did these meetings exhibit! In Brooklyn all was fun, and joke, and merriment—ministers of the blessed Gospel seeming to vie with each other in making fun. In London all was the opposite of this. Their introductory exercises were of the most spiritual and stirring character. After these followed the earnest discussion of great questions of vital interest to the Church—questions worthy the consideration of God's ambassadors, assembled for the purpose of devising and carrying into effect the best means to save the souls for whom Christ died."

A Dissenting Sisterhood has just been established at Tottenham, England, on the model of Kaiserswerth, under a lady trained at that institution. It is called the "Evangelical Protestant Deaconesses' Institute and Training Hospital." The members propose to undertake the nursing of the sick. They must be between seventeen and thirty-five years of age, unmarried and without any intention of marrying, and must agree to stay five years at least. They are called "sisters," and wear a white cap, white apron, and dark colored plain dress.

Maine has 196 churches representing 50,000 population, contributing \$46,000 for charitable purposes.

Rev. B. M. Fink, resigned the pastorate of the Central Church, Portland, Me., on account of the financial embarrassments of the Society.

The churches in Vermont report during last year 16 revivals. The number of hopeful conversions must be more than 1,000. Of the 18,557 members only 20 1/2 per cent are under 30 years of age, which indicates that the people agree with "Steve" Douglas that "Vermont is a grand place to be born in, provided you move West early."

Rev. P. B. Day, D. D., of Hollis, N. H., died of paralysis of the brain, the 5th inst., in the 61st year of his age. He was a graduate of Amherst College, and, at the time of his death, a Trustee of Dartmouth College.

Rev. Nehemiah Adams, D. D., of Boston, has so far recovered his health as to be able to travel. Much is hoped for him from a summer's residence in the country.

Rev. Mr. Murray, of Boston, has done a new thing. He calls his afternoon sermons conversations. That is the true meaning of "sermon." They are easy, off-hand talks on Christian topics, very natural and attractive.

The Central church, Providence, Rhode Island, of which Rev. I. Swain, D. D., was pastor since its organization in 1852, has extended a call to Rev. Arthur Swazey, D. D., of Chicago, Illinois. Dr. Swain has died since the call was made out.

Rev. J. H. Twichell, of the Asylum Hill church, Hartford, has offered himself as a missionary to the A. B. C. F. M., in accordance with long cherished convictions of duty.

The West church, New Haven, have received fifty members since January, of whom forty-two were by profession. They have recently voted to add \$800 to the salary of the pastor, Rev. O. H. White.

Rev. Charles P. Mallory has resigned the care of the church at Wading River, N. Y., to accept a call to the Presbyterian church in Chesapeake City, Md.

Mr. W. Carlos Martyn was, on the 24th ult., ordained to the ministry and installed pastor of the Pilgrim church in St. Louis. This church was organized Dec. 1866, with 49 members, and now numbers 104, 69 having been dismissed this year to found the Mayflower church. Exclusive of its ordinary current expenses, its average yearly contributions have amounted to \$6,945.

The Second church, San Francisco, California, has extended a call to the Rev. George Bacon, of Orange, N. J.

Baptist.—The Bible Union says:—"This very week, a version of the New Testament for aborigines of our own continent is pressed upon [our] benevolent attention, but we have not the pecuniary means to put it into type." This after laying out between one and two millions of dollars, (if not quite the latter sum), in preparing an English version which is the shame of its friends and the scoff of its enemies! Better beg for an obituary and a tombstone.

Rev. Robert Lowry, of the Hanson Place church, Brooklyn, has accepted the call to the chair of Rhetoric in the Lewisburg Pa., College.

Rev. F. M. Ellis, former pastor in Cincinnati, accepts a call from the church of Lawrence, Kansas.

Mr. Desroches, a converted Romanist, is besides the recent baptism of three converts from Romanism, in Detroit, baptized thirteen converts from Popery, on Sabbath, May 30th, up on Lake Huron, on the Canada side, and then organized a church of thirty-two members, all converted Catholics. He has, in all, baptized forty-one in that vicinity, some of whom live elsewhere, and therefore did not unite in this organization. All the families in that vicinity are Protestants openly, except four, and their young people are. One of the men baptized there came twenty-five miles to receive the ordinance; and this man has formerly been the right-hand man of the priest where he lives. This makes the fifth Baptist church organized from converted Catholics by the labors of Bro. Desroches since he came to Detroit twelve years ago. Two in Michigan, two in Ohio, and one in Canada."—Baptist Tidings.

The Baptists of Kansas have a "Tabernacle," a large and well-built tent, sufficiently commodious to seat 800 or 1000 persons. "It is so arranged that in holding mass meetings for counties, the sides, which are eight feet high, can be rolled up or taken down, and thus thousands can gather about it to hear the Gospel of God. There is to be attached to this; another tent, about fifteen or eighteen feet square, for the use of the brethren who go with the tent, and which can be used as a sleeping-room, committee-room, &c. The tabernacle is designed especially for destitute fields,—for instance, county mass-meetings will be held in some of the many county seats, where now we have only a feeble interest, or none at all. It is designed to go only where the Spirit of God plainly directs. It is under the control of the Executive Board of the Baptist State Convention."

The Baptists, in Virginia report 545 churches, with 341 ministers, and 66,136 members, 55,667 of whom are white. They have 34 Sunday-schools with 29,789 scholars.

A Missionary Colporteur of the Publication Society laboring in North Carolina, among the colored people, writes:—"There is a great revival going on in this section of the State. Multitudes have been hopefully converted and baptized. Among these converts in the fifteen churches on my field, there are six hundred that have no Bible, and many of them are destitute of even the necessities of life."

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