

OUR RELIGIOUS COLUMN.

The Two Plumbers. God has worked for all his people to do. I can't do your work. You can't do mine. The following story will illustrate this:— Two plumbers were at work on a nice job which needed all their skill. A fine tool, without which they could not work, slid down the pipe. Their hands were too large to get it up again. The house was full of grown people, but no help could be given; their hands were as large as the plumbers' were. Two children came by; they had often gone to see the men work, and the men knew they would help them if they could. The first put her hand down the pipe; but it felt cold, and the tool at the bottom was sharp, so she drew it back. The next was more brave. She thrust her right arm down, gave one strong pull, and out came the tool. So the men worked on.

An Idle Dream. For a man to think he is going to do the work of his life without obstacle and opposition, is to dream in the lap of folly itself. What should we amount to, were we compelled to feel our way, to fall down and get up again, and learn that our theories are never according to the law of nature, but never according to the limited projection of our limited perception upon the material unreal? We are, however, not to be discouraged on this account; we are rather to be more satisfied of its being good and right for us, for in adversity and opposition we are tried; and trials are nothing more than tests of nature. Up from below do we go above. We are but the products of lower conditions. Our experience is merely passing through the changes, and would be just no experience at all if we could manage to escape altogether. We ought not to make complaint when we see how all things work together for our good.

SUMMARY OF RELIGIOUS NEWS. —Rev. E. H. Nadel, formerly of this city, writes as follows, in the New York Herald:—"Our readers have frequently heard of Drew Theological Seminary, and are likely to hear of it frequently in time to come. It is the grandest of its kind in this country, and the Seminary itself was the result of a grand struggle. As is well-known, the Seminary, situated at Madison, N. J., has been in operation for a year. Its property and financial relations with the State have been the first, but had not been settled according to the provisions of law. On Friday, the twenty-fourth of July, this settlement was made. Under a call of Mr. McClintock, the President of the institution, the trustees met at the Seminary building, and especially for the purpose of seeing consummated, in due form of law, the noble purpose of the founder of the institution. The center to imagine himself seated in the spacious drawing room of the Seminary, in the presence of eleven trustees. As our article may descend to posterity, we shall give their names. They are: Daniel Drew, Matthew Simpson, Henry Curry, John H. West, George T. Colton, John H. Ockerhausen, R. L. Dashiell, James M. Tuttle, Archibald C. Ross, and Harvey B. Lane. The work of the meeting began with religious exercises, led by the Rev. Dr. J. S. Rector.

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The Scottish Presbyterian clergy have been very zealous in hostility against the use of instrumental music in worship; but they seem to be giving way before the determined spirit of the people. In Scotland a movement has begun to place an organ, costing \$3000, in the venerable Cathedral of St. Andrew's, Edinburgh. The Synod at late meeting, undertook to deal with the congregation of St. Stephen, N. B., for the introduction of an organ. The St. Croix Courier says:—"We regret the rashness of the Synod, as shown in this action, as we feel certain that our definite action in this case can only have one result—the breaking up of the St. Stephen congregation. Is Presbyterianism so strong in these Lower Provinces that the Synod can thus afford to alienate a congregation upon so unimportant a matter?"

The receipts of the Boards of the Presbyterian Church, during the month of June, were as follows:—Board of Domestic Missions, \$7224; Board of Education, \$1452 1/4; Board of Foreign Missions, \$722 1/4; Board of Publication, \$302 1/4; Board of Church Extension, \$302 1/4; Fund for Disabled Ministers, \$1190 75; General Assembly's Committee on Freedmen, \$2083 75.

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as well as in the neighboring province of Bohemia, where Brother Bergetron is laboring. And, on the whole, the work everywhere is avowedly progressing. But we feel more and more the greatness of our responsibility as Seminary, or Theological School, has just closed its second year, and the teachers, as well as the pupils, have gone out during the summer vacation to their respective fields of labor. —The Baptist church, Yreka, Cal., called a council of churches, with a view to the customary recognition, presenting as its creed the Philadelphia Confession of Faith, of 1839; but, being open communion, the council refused to recognize it as a Baptist church. —The Spire Hour, newspaper of San Francisco, says:—"The invitation to the Lord's Supper, extended by Baptist churches in California, is far from being a general invitation. The churches invite members of sister churches of the same faith and order. Others invite only their own members. One at least, in this city, invites immersed believers of any evangelical denomination. In this city, invited members of every evangelical church in good and regular standing. One or two in the State invite all who love our Lord Jesus Christ."

The Rev. Mr. Elder, of Orange, New York, received a statement of laborers, for Madison Avenue Baptist Church. This is one of the commanding churches in New York, and the salary was put at \$8000. But Mr. Elder has now one of the best settlements in the church. He has declined the Madison Avenue call, and will remain with his present charge. —The Rev. W. E. Chambliss, of Mississippi, has been called to the First Baptist Church, Wilmington, North Carolina.

EPISCOPAL. —The Record paper, July 16th, enters its caution against "Unitarianism," such as "bring the name of Christ into discredit," and who "had far better be earning their living in some useful trade; and urges the people not to sanction unknown persons, who give no proof of their piety, or of their connection with the church of God. Mrs. H. G. Guinness writes:—"Mr. Guinness is now laboring at Haverford, where he has congregations of 4000 or 5000 in the open air. Last night the chapel was filled, and he preached to a vast and anxious inquirers. There seems an eager thirst after the truth hereabouts, and the Lord bless the work."

A person connected with Sundry Chapel had been invited to the fruit of the tree, which had been sown by the Rev. Mr. Chapman, in London last year. "More than a year has now elapsed since Mr. Hammond's week of earnest labor among us, when upon the continued lifting up of Jesus Christ and his crucifixion, the people were so deeply convinced of sin, and as we then firmly believed, led us to Christ. Several of the more serious of these were received into church-fellowship at the commencement of our limited perception upon the material unreal! We are, however, not to be discouraged on this account; we are rather to be more satisfied of its being good and right for us, for in adversity and opposition we are tried; and trials are nothing more than tests of nature. Up from below do we go above. We are but the products of lower conditions. Our experience is merely passing through the changes, and would be just no experience at all if we could manage to escape altogether. We ought not to make complaint when we see how all things work together for our good.

METHODIST. —Rev. E. H. Nadel, formerly of this city, writes as follows, in the New York Herald:—"Our readers have frequently heard of Drew Theological Seminary, and are likely to hear of it frequently in time to come. It is the grandest of its kind in this country, and the Seminary itself was the result of a grand struggle. As is well-known, the Seminary, situated at Madison, N. J., has been in operation for a year. Its property and financial relations with the State have been the first, but had not been settled according to the provisions of law. On Friday, the twenty-fourth of July, this settlement was made. Under a call of Mr. McClintock, the President of the institution, the trustees met at the Seminary building, and especially for the purpose of seeing consummated, in due form of law, the noble purpose of the founder of the institution. The center to imagine himself seated in the spacious drawing room of the Seminary, in the presence of eleven trustees. As our article may descend to posterity, we shall give their names. They are: Daniel Drew, Matthew Simpson, Henry Curry, John H. West, George T. Colton, John H. Ockerhausen, R. L. Dashiell, James M. Tuttle, Archibald C. Ross, and Harvey B. Lane. The work of the meeting began with religious exercises, led by the Rev. Dr. J. S. Rector.

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CONGREGATIONAL. —An exchange states that the Rev. A. Ballard, D. D., pastor of the First Church, Detroit, has been elected the Chairman of the Board of English Literature at Marietta College. It is added that he will probably decline. —The statistics of the Rhode Island churches for the past year show 24 churches with 3535 members, and 24 churches with 290 B. C. In this list of the three Holy Children is incorporated in the Book of Daniel, and was accepted as canonical by the Alexandrian Jews, but regarded as apocryphal by those of Judea. The narrative of Daniel, after the three confessors have been thrown into the furnace, Azarias is represented praying to God for deliverance, in answer to which the angel of the Lord shields them from the fire which consumed them; their expectation, when they came forth, with one accord, raise the triumphant song, the greater part of which now constitutes the benedictio. The chief parts of the composition are also placed at the end of the Psalter in many of the Greek manuscripts, under the title of "The Prayer of Azarias," and "The Hymn of our Fathers." It was, therefore, in use as a hymn of praise, and nearly two thousand one hundred and fifty years ago; and if the account of its origin is authentic, some three hundred years earlier.

It is included in the canon adopted by the Council of Trent, and the same being the subject of the Apocrypha, it is pronounced to be deserving of "equal veneration" with the rest of the sacred books, and the decree closes with a solemn anathema against all who should "not receive the entire books with all their parts as sacred and canonical." In the Greek Church the general current of opinion coincides with this judgment, although the point is disputed, and has never been settled by authority. Together with the other compositions known as the Apocrypha, it was omitted from the canon of the Reformation by the English Church; not so scrupulous, but as doubtful, being disputed. It was adopted from the Jewish usage into the worship of the Church of Rome, at various times, and is found in many of the early Latin psalters. Cyprian (A. D. 250) quotes it as a part of the Holy Scriptures. Rufinus (A. D. 487) indicates that he converts Jerome's rendering of it into the Latin language, and that it had been used in the daily service of the Church long before his own times. At the beginning of the seventh century a part of the clergy assumed the responsibility of omitting it from the service, for which they received anathema by a decree of the fourth Council of Toledo; and the same decree commanded its universal use.

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RAILROAD LINES. READING RAILROAD—GREAT TRUNK PENNSYLVANIA. From Philadelphia to the interior of Pennsylvania, via Pottsville, Pottsville, Sunbury, Williamsport, Elmira, Rochester, Niagara Falls, Buffalo, Wilkesbarre, Pittston, York, Carlisle, Harrisburg, Harriswood, etc. The 7:30 train connects at Reading with the East Pennsylvania Railroad for Altoona, etc., and the 10:30 train connects with the Lehigh Valley Railroad for Harrisburg, etc.; at Port Clinton with the Chesapeake and Potomac Rivers Railroad for Annapolis, etc.; at Harrisburg with Northern Central, Cumberland Valley, and Schuylkill and Susquehanna Railroads for Lancaster, York, Carlisle, and Chambersburg, Pittsburg, etc. ATTEMPTING TO LEAVE PHILADELPHIA AT 2:30 P. M. FOR READING, POTTSVILLE, HARRISBURG, ETC., CONNECTING WITH READING AND POTTSVILLE RAILROADS FOR ALL INTERMEDIATE STATIONS. POTTSTOWN ACCOMMODATION.—Leaves Pottsville for Philadelphia at 6:00 A. M., and returns to Philadelphia at 3:30 P. M., arriving in Pottsville at 8:40 A. M. and 1:00 P. M. READING ACCOMMODATION.—Leaves Reading for Philadelphia at 7:15 P. M., arriving in Philadelphia at 10:15 A. M. READING, LEAVING PHILADELPHIA AT 10:15 A. M., and returning to Reading at 3:30 P. M. TRAINS FOR PHILADELPHIA. Leave Harrisburg at 8:10 A. M., and Pottsville at 8:30 A. M., arriving in Philadelphia at 12:30 P. M.; and leaving Philadelphia at 3:30 P. M., arriving at 7:30 P. M. HARRISBURG ACCOMMODATION. Leaves Reading at 7:15 A. M., and Harrisburg at 4:10 P. M., connecting at 5:40 P. M. for Philadelphia at 7:30 P. M. ATTEMPTING TO LEAVE PHILADELPHIA AT 7:30 P. M., and returning to Philadelphia at 10:30 P. M. CHESTER VALLEY RAILROAD.—Passengers for Downingtown and intermediate points take the 7:30 A. M. train from Philadelphia. PHILADELPHIA ACCOMMODATION.—Leaves Philadelphia at 7:30 A. M., and returns to Philadelphia at 3:30 P. M. PEAKKIEMEN RAILROAD.—Passengers for Collegeville take 7:30 A. M. and 4:30 P. M. trains from Philadelphia. NEW YORK EXPRESS FOR PITTSBURGH AND THE WEST.—Leaves New York at 9 A. M., 6:30 and 10 P. M., and Philadelphia at 11 A. M., 8:30 and 12 P. M. HARRISBURG ACCOMMODATION. Leaves Reading at 7:15 A. M., and Harrisburg at 4:10 P. M., connecting at 5:40 P. M. for Philadelphia at 7:30 P. M. SCHUYLKILL VALLEY RAILROAD.—Trains leave Pottsville at 6:10 A. M., and 9:30 P. M., returning to Reading at 3:30 P. M. SHUYKILL AND SUSQUEHANNA RAILROAD.—Trains leave Auburn at 7:30 A. M., for Philadelphia and Harrisburg, and at 12:30 P. M. for Philadelphia and Harrisburg, and at 4:30 P. M. for Harrisburg, and at 7:30 P. M. and 10:30 P. M. TICKETS.—Through first-class tickets and emigrant tickets to all the principal points in the North and South, and to all the principal points in the North and South, are obtainable only at the Reading and Pottsville Accommodation Trains, at reduced rates.

RAILROAD LINES. CAMDEN AND BURLINGTON CO. AND PENNSYLVANIA AND HIGHTSTOWN RAILROADS. From Philadelphia to Camden, New Jersey, and Hightstown, N. J. TRAINS TO PHILADELPHIA. Leaves Camden at 8:00 A. M., and Hightstown at 8:30 A. M., arriving in Philadelphia at 12:30 P. M.; and leaving Philadelphia at 3:30 P. M., arriving at 7:30 P. M. TRAINS FROM PHILADELPHIA. Leaves Philadelphia at 7:30 A. M., and Camden at 10:30 A. M., and Hightstown at 11:00 A. M. TRAINS TO PHILADELPHIA. Leaves Camden at 8:00 A. M., and Hightstown at 8:30 A. M., arriving in Philadelphia at 12:30 P. M.; and leaving Philadelphia at 3:30 P. M., arriving at 7:30 P. M. TRAINS FROM PHILADELPHIA. Leaves Philadelphia at 7:30 A. M., and Camden at 10:30 A. M., and Hightstown at 11:00 A. M. TRAINS TO PHILADELPHIA. Leaves Camden at 8:00 A. M., and Hightstown at 8:30 A. M., arriving in Philadelphia at 12:30 P. M.; and leaving Philadelphia at 3:30 P. M., arriving at 7:30 P. M. TRAINS FROM PHILADELPHIA. 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