

OUR RELIGIOUS COLUMN.

OUR LORD'S BIBLE.

BY MRS. H. B. STOWE.

Not the least of the charms of the dear old Bible is its sacred and tender relations to those who have gone before us to the better land.

We read the Bible which our fathers and mothers read. We see, perhaps, pencil marks here and there, which show what they loved and what helped and comforted them in the days of their life struggle, and the Bible is dearer to us on that account. Then going backwards along the bright pathway of the sainted and blessed who lived in former ages, what Bible comes to their aid, for their sake, by what it was to them.

The Bible of the martyrs, the Bible of the Waldenses, the Bible of Luther and Calvin, of our Pilgrim Fathers, has a double interest.

We have in our possession an extremely ancient black-letter edition of the Bible, printed in 1522, more than three hundred years old. In this ancient edition many of the psalms have been read and re-read till the paper is almost worn away. Some human heart, some suffering soul, wore this away before us.

If to have been the favorite intimate friend of the greatest number of hearts be an ambition worthy of a poet, David had had more of this than any poet who ever wrote. He has lived next to the heart of men, and women, and children, of all ages, in all climates, in all times and seasons, all over the earth.

It is too much the fashion of this day to speak slightly of the Old Testament. Apart from its grandeur, its purity, its tenderness and majesty, the Old Testament has a peculiar interest to the Christian from the fact that it was the Bible of the Lord Jesus Christ.

As a man, Jesus had a human life to live, a human experience to undergo. For thirty silent years He was known among men only as a carpenter in Nazareth, and the Old Testament was his daily companion. When He emerges into public life, we find Him thoroughly versed in the Scriptures. Allusions to it are constant through all His discourses; He constantly refers to it as a book that reflects His own image.

"Search the Scriptures," He says, "for these are they that testify of me." The Psalms of David were to Jesus what they are to us, and more. In certain of them he saw Himself and His future life, His trials, conflicts, sufferings, resurrection and final triumph fore-shadowed. He quoted them to confound His enemies. When they sought to puzzle Him with perplexing questions he met them with others equally difficult drawn from the Scriptures.

"The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool. If David then in spirit call him Lord, how is he his son?"

The dying words of Jesus, the words of his extreme agony, were a quotation from the Psalms:—"My God, my God, why has thou forsaken me?"

When we read the Psalms we go along a track that we know Jesus and his mother most often have trod together.

SUMMARY OF CHURCH NEWS.

PRESBYTERIAN.

The Rev. Joseph R. Wilson, D. D., elected by the Louisville Assembly to the chair of Evangelistic and Pastoral Theology in Columbia Seminary, accepts the place.

The death of the Rev. J. F. Watson, of Arkansas, son of the Rev. S. L. Watson, the venerable pastor of Bethel Church in South Carolina, is announced. He died of consumption, on the 8th of June, in Princeton, Arkansas.

The Presbytery of West Lexington met on the 3d of June, in Cynthia, Ky., and after the usual examination, ordained and installed Rev. H. Glass pastor of the Cynthia church. On the 15th of June the presbytery dissolved the pastoral relation between the Rev. S. W. Cherry and the church in Winchester, Ky.

Of the 125 students connected with Davidson College, North Carolina, during the past scholastic year, about three-fourths are professors of religion. Of the class of thirteen that graduated the other day twelve are professing Christians, and of these twelve six have fully made up their minds to devote themselves to the work of the Gospel ministry, and two others are seriously debating the question of duty in this respect.

The Canada Presbyterian Church, the largest Presbyterian body in the Dominion, has 4 synods, 17 presbyteries, 300 ministers, and 2 seminaries. It was organized in 1801 by the union of two bodies and has held its first general assembly in Toronto. The communicants are 47,152, an increase of 1596. The average stipend of the ministers is \$691; the amount contributed for congregational purposes, \$389,477, and for missionary purposes, \$42,305.

The Interior states that over one-half of the churches (3671) are found in the four States, New York, Pennsylvania, Ohio, and Illinois. New York has 790, Pennsylvania 713, Ohio 580, Illinois 446, Indiana 310, Iowa 289, New Jersey 214, Missouri 158, and Michigan 150, making, with smaller amounts, a total of 4100. Of the cities, Philadelphia has 63, New York 39, Brooklyn 23, Chicago 16, Newark 15, Cincinnati 15, Baltimore and St. Louis 14 in each, and Washington and Pittsburg 10 each.

CONGREGATIONAL.

John Bertram, Esq., has purchased for \$9500, and presented to the South Church in Salem, Mass., as a parsonage, the estate at the corner of Federal and Carpenter streets.

The Rev. C. H. S. Williams, pastor of the Orthodox Church in Concord, Massachusetts, lately resigned on the ground that he could no longer hold the doctrines of the Trinity and the certain close of probation with this life.

The First Church, Chicago, received thirty-four new members at their last communion, twenty-five of them bringing letters from other churches, and representing almost every evangelical denomination. Eight children were baptized.

The Congregationalists are discussing the advisability of establishing a national conference, for the purpose of promoting unity in the plans and purposes of the denomination. The conference would be clothed with no authority over the churches in any State.

The triennial catalogue of Andover Seminary shows the total number of students who have enjoyed its advantages to be 2696, the whole number of graduates being 1618. There are 45 at present regularly connected with the two remaining classes in the seminary, of whom four are in the special course.

The church in East Hartford was organized in 1665, and during the 175 years since, it has had but seven pastors—only two during the first 57 years. These seven pastors were Revs. Samuel Woodbridge, Eliphalet Williams, D. D., Andrew Yates, Joy H. Fairchild, Asa Mead, Samuel Sprinck, D. D., and the present pastor, Rev. T. J. Holmes. The church has had but three houses of worship. The first stood 45 years, the second 75, and the present substantial house was dedicated in January, 1830. The present membership of the church is 333, and that of the Sabbath-school 397.

The Congregationalists of Wales are appealing to their countrymen here for aid in putting up buildings for the Congregational College at Bala, North Wales. There are 25 Welsh Congregational churches in New York, 27 in Pennsylvania, 35 in Wisconsin, and 30 more in other States. Their pastors have

nearly all been educated in Wales, and Bala College has spent \$8000 or \$10,000 on the education of those who are here, and will have to spend an increased proportion in future. The application for aid is endorsed by the leading Welsh churches here, and will, no doubt, meet a ready response. There is another Congregational "college," as theological seminaries are called in Great Britain, in Brecon, South Wales.

EPISCOPAL.

The diocese of Kansas has received the noble gift of \$30,000 made by generous Eastern friends to the Diocesan Female Seminary in Topeka.

The Rev. Christopher I. Prindler, late Roman priest, has applied to the Bishop of the diocese of Ohio for admission to the Episcopal communion.

The Episcopal Theological Seminary of New York has accepted the gift of 55 acres in Mamaroneck, Westchester county, from Andrew Wilson, Jr., and will build upon the land.

Mr. A. P. Dodge, of New York, has presented to the Episcopal Theological Seminary, near Alexandria with \$100,000, the money to be appropriated to the endowment of two of the existing professorships.

The late Council of the Episcopal Diocese of Virginia passed a resolution that when the New Testament does not require a specified percentage of income to be devoted to religious purposes, no Christian ought, except under extraordinary circumstances, to be satisfied with giving less than a tenth.

METHODIST.

There are fifteen Methodist Episcopal churches in Boston, Mass.

The first Methodist Episcopal church in Boston was organized in 1793.

The Wesleyan Conference of Eastern British America comprises 16,021 members; 309 Sunday-schools, with 2388 teachers and 13,340 scholars.

The Methodist papers are discussing the propriety of the exception to their general rule by which the colored Bishop Roberts resides in Africa, and has Episcopal supervision nowhere else.

The Wesleyan district meetings of England have suggested that the minimum salaries of their unmarried preachers should be \$70, and those that are married from \$50 to \$60, in addition to rents, coals, taxes, and medical expenses.

A missionary has been appointed to Utah, who will devote his time to the extension of the faith in that section. It was reported that the missionary who has been there for a short time has had good success, holding service in Salt Lake City regularly, at which many Mormons are glad to attend.

At the meeting of the Irish Conference held in Dublin last month, the Secretary announced the number of members in the society to be 19,963, being an increase of 304. There are on trial 830. The number of emigrations has been 121, and deaths 104. There are 367 Sunday schools, 2190 teachers are employed; and the scholars number 19,961.

At the recent session of the French Conference statistics were given as follows: Chapels and other preaching places, 184; ministers, 30; evangelists and teachers, 32; local preachers, 101; members, 2049, with 167 on trial; day-schools, 9, with 321 scholars; and 53 Sunday-schools, with 310 teachers and 2539 scholars. These figures show an increase of 10 places of worship, 61 members, and 196 Sunday-school scholars. There is a small decrease in the local preachers and the Sunday-schools.

LUTHERAN.

The Theological Seminary of the Lutheran Church in the South has been located at Columbia, S. C., and Revs. A. R. Rude and J. P. Smeltzer have been elected professors.

The Swedish Lutheran Synod which met lately at Andover, Illinois, refused the petition of a part of the church in Princeton, Illinois, begging that laymen and colporteurs might be allowed to hold meetings in that city.

The Board of Trustees of Pennsylvania College, at Gettysburg, Pa., has at last approved the nomination of the Rev. Henry E. Jacobs for the "Franklin Professorship." The Rev. S. Sentman has accepted the position of Superintendent of the Preparatory Department. Professor V. L. Conrad has resigned the chair of Physical Sciences.

REFORMED.

The Rev. Dr. Ormiston, of Hamilton, Ontario, has accepted the call from the Collegiate Reformed Church of New York, and his installation is expected to take place in September.

Hon. Joseph P. Bradley of the United States Supreme Court, and Frederick T. Frelinghuysen, just appointed Minister to England, are members in the North Reformed Church in Newark, New Jersey.

BAPTIST.

The house at Raleigh, N. C., recently occupied by Hon. Kenneth Kayner, has been purchased for \$15,000, to establish a Female Seminary, with the Rev. W. Royall, D. D., late of Wake Forest College, as Principal.

The new Baptist church in Westery, R. I., said to be open communion, was recognized by a council of ministers and delegates selected from three associations. The church publishes a statement that they do not wish to be considered "open communion" in the popular use of that term. They simply invite nobody and exclude nobody, and their members will not be disciplined for communion with other churches.

For all practical purposes the "open communion" and this is an effort to give recognized position in the Baptist denomination of this country to churches that sympathize with Spurgeon's and most English Baptist churches on this point.

CATHOLIC.

Father Hecker brings back from Rome a special indulgence granted by the Pope to the Society of Christian Doctrine in St. Paul's Church, New York. This is a society to distribute tracts, convert Protestants, and educate the poor. It was formed the first three years of its existence it has distributed 500 books, 700,000 tracts, and taught the catechism to 1200 children. Father Hecker announces that all who join the society shall have a plenary indulgence of all their sins that they do not wish to be considered "open communion" in the popular use of that term. They simply invite nobody and exclude nobody, and their members will not be disciplined for communion with other churches.

The Queen's State Breakfasts.—The New York Herald's correspondent writes:—Last year, and again on Friday, the 24th of this month, her Majesty had invited to the fashionable stamp of those parties by giving one herself. Last year it was at Buckingham Palace; this year it was at Windsor. It was called a "state breakfast;" but how an entertainment to which the guests were only asked at 5 o'clock in the afternoon could be called a breakfast I leave others to decide. Windsor Castle is some sixteen miles from London, and every person asked to the fête was provided with a ticket, or pass, by which he or she, in the case might be, would be taken by special train from the Great Western Railway station at Paddington right away to Windsor. The said railway station was magnificently got up, part of the platform being carpeted in scarlet cloth, and railed off so that the ladies and gentlemen on their way to Windsor might not be herded with "the common crowd." The "common crowd" of the upper middle classes, was there to see the departure of the fortunate guests of royalty. My countrymen are—there is no use disguising the fact—very much given to "funkeyism." To see, to behold even at a distance, to bow to royalty is to them a delight that cannot be expressed in words. But if they cannot get royalty to bow to, the next best thing is to bow to those who are going to where royalty is.

Almost the first person to put in an appearance was your representative at the Court of St. James, Mr. Motley. He looked in capital spirits, was dapper, well-dressed, and shook hands warmly with Lord Clarendon (the very day on which his lordship took his fatal illness) and Lord Grenville, who came together.

So soon as the station master had got some two hundred of the guests he banded them into the first special train, and off it started for its destination. Your representative and our Foreign Secretary, Lord Clarendon, and our Under Foreign Secretary, Mr. Olway, with the ladies of their respective parties, all went in one compartment; and as on arrival at Windsor station there is still a five-minute drive to the Castle, they had, of course, the advantage of one of the royal carriages to take them on.

THE CHINAMEN IN BOSTON.—The Boston Post devotes a long article to describing the appearance and peculiarities of the Chinese shoemakers in Boston, in the course of which it says:—These Chinamen are as neat as cats. The first day they arrived the whole afternoon and evening were given up to ablutions, and by ten o'clock every man had not only thoroughly bathed and scrubbed, but had washed every stitch of clothing he wore on the journey, from his hankerchief to socks. Since then not a day has passed that some of them are not in the ample wash-room, performing thorough ablutions; several of them taking a bath daily, and none less often than once a week. They shave their heads from once in fifteen days to once in three weeks, each performing the operation for his neighbor. It is an amusing sight to look upon them early in the morning when ten or twenty may be seen undergoing his thorough tonsorial manipulation and coming out with glistening scalps, save a circular patch as large as the palm of the hand on the crown, from which grows a tress which is the envy of fashionable belles for its length and glossiness. This is then dexterously and particularly braided till it resembles a close, firm rope. There is but one mirror in the party, a small one about four inches square, hung at one end of the back room, but it is sufficient, as their vanity appears not to be largely developed.

None of the Orientals use liquor, but four of them, including the two cooks, tobacco. Neither are any addicted to opium or gambling, both so long considered distinctive Chinese vices. Either this party is far superior to the ordinary run of the race, or the nation has been grossly slandered, and I am inclined to believe it is the former. Their whole appearance is far different from and vastly superior to that of the Chinamen who are to be found in New York, selling hand cigars or doubtful candy. As I have said, all are educated in their own language, and some of them have even studied medicine and the law. They are capital chess-players, and repay the teachings of their young American friends by instructing them in that scientific and engrossing game.

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For full particulars copies of the mortgage, etc., apply to C. & H. BORIE, W. H. NEWBOLD, SON & AHERN, JAY COOKE & CO., DREXEL & CO., E. W. CLARK & CO. 7 11 1/2

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