RELIGIOUS INTELLIGENCE.

The New Testament Company of English Revisers are now at work upon the Epistle to Titus.

The Baptist Union, the organ of the Open Communion Baptists, suspended publication this week.

Bishop Brown of the African Methodist Episcopal Church is shortly to sail for Hayti, in order to establish a mission in that island.

The Rev. Dr. W. R. Williams of this city begins on the 14th inst. his series of lectures on Baptist Church history. The lectures will be 12 in number.

A London paper reports that Mr. Spurgeon "is far from well." He had so far recovered, however, during the latter part of November as to be able to preach on Sunday.

A weekly prayer-meeting is held upon Thursday afternoons, in one of the parlors of the Young Men's Christian Association building, by the friends of the "New-York Fruit Mission to Hospitals."

Messrs. Whittle and Bliss, the evangelists, are at present in Peoria, Ill. Their services are attended by large numbers. A series of union meetings began at Indianapolis on Nov. 27, and still continue.

The Roman Catholic Vicar-General of Brooklyn, the Very Rev. J. F. Turner, states that the collections in the diocese for the "Association for the Propagation of the Faith" have of late greatly diminished.

The Rev. T. P. Dale, an Anglican clergyman of London, against whom complaint had been made of Ritualistic practices, has been suspended by the Court of Arches under the Public Worship Regulation act.

The London Tablet says that "a meeting of influential Catholics from different Italian cities has been held at Manseca to consider the best means of celebrating the anniversary of Canossa on the 25th of January next.

The Reformed Episcopal Church has 56 settled pastors. Some of these are in charge of several small congregations. There are four congregations in Chicago, five in Philadelphia, three in Baltimore, and five in New-York and Brooklyn.

The Massachusetts State Committee of the Young Men's Christian Associations have received requests from 64 towns to hold some of their contemplated gospel meetings in them. This is the sixth Winter during which these meeting have been held in Massachusetts.

The Domestic Committee of the Board of Missions of the Protestant Episcopal Church has issued a statement of the needs of the board. Its indebtedness is about $63,000 and its receipts have greatly fallen off. In consequence of these facts, no appropriations have as yet been made for 1877.

The Liberal Christian, of which the Rev. Dr. Henry W. Bellows is the editor in chief, will next year take the name of "The Inquirer." It is also announced that its publication will be intermitted from the middle of July to the middle of September, 1877, this period becoming an editorial vacation.

The American and Foreign Bible Society (Baptist) has for some time employed colored Bible readers among the freedmen in the South, particularly in the States of Georgia, Tennessee, and North Carolina. Such good results have followed this work that the society has issued an appeal for funds to increase the number of readers.

The Rev. Dr. R. S. Storrs of Brooklyn delivered the first lecture in the new hall of the Young Men's Christian Association of Philadelphia. His topic was "The New and the Old in Europe." The hall will seat 1,200 persons. Active efforts are making to pay off the debt on the building, when it will be formally dedicated to its intended uses.

There is in Philadelphia a "Bible Readers' Society" which claims to have practically solved the question "how to reach the masses." It has been in operation for six years. Fourteen readers are now employed, each in an assigned district, and giving in a monthly account of work done to the Board of Managers. The society is undenominational.

The Maryland State Sunday-school Convention held its twelfth annual session at Hagerstown, Nov. 22-24. The exercises consisted chiefly of short addresses upon stated topics. The Rev. Dr. J. H. Vincent of New-York, who attended, spoke upon "Primary Teaching" and "Normal Classes." The next convention will be held in Baltimore during November, 1877.

A "Sunday-school Teachers' Parlor" has been fitted up by the American Baptist Publication Society in their buildings at Philadelphia. A series of lectures upon the International Lessons is to be given in it, beginning Jan. 2. The lectures in January are to be given by the Rev. G. Dana Boardman, in February by William M. Shoemaker, and in March by the Rev. B. D. Thomas.

In the year 1875 the Legislature of Massachusetts passed an act declaring that no inmate of the State Prison at Charlestown should be denied "the free exercise of his religious belief and liberty of worshiping God according to the dictates of his conscience." In pursuance of this act a demand has been made that the Catholic prisoners shall be removed from the religious instruction of the official chaplain.

The English Presbyterians have received £51,236 of the sum proposed as a thank offering in commemoration of the recently accomplished union. The objects to which this fund will be appropriated are: 1. Home and foreign missions. 2. Theological education. 3. The extension of Presbyterianism in those parts of England where it is weak. One donor, Robert Headley, has given to this fund the sum of £25,000.

The Roman correspondent of *The London Lancet* writes to that paper: "The death of Cardinal Antonelli has told severely on the Pope. For some days he has been in a state of extreme dejection of mind, and his physicians entertain serious misgivings as to his health. By their orders he has reduced his business cares to a minimum, and every precaution is taken to obviate a recurrence of those epileptoid seizures, which, in his present condition, might have the gravest consequences." Other reports, however, announce the Pope's health to be good.

Great precautions have been used to make the Tabernacle now in process of erection for Mr. Moody in Boston entirely secure from fire. There will be doors on the four corners, besides center doors on Tremont-st. and Warren-ave. The roof will be bolted together by iron rods. There will be neither basement nor gallery, and the floor of the auditorium will rest on the ground. The ante-rooms and other apartments will be in a lean-to, built of brick, with an iron roof. It is expected that this Tabernacle will seat 6,000 persons.

The second series of lectures for the Winter before the "New-York Church Sunday-school Association," (Protestant Episcopal), is to begin during the first part of January, 1877. Among the lectures are the following: "The Churches Use of the Creed," by the Rev. Dr. Muhlenberg; "The Apostles' Creed—the Descent into Hell," by the Rev. Dr. Dix; "The Place of the Catechism in the Church System," by the Rev. Dr. Gallaher, and the "Common Mistakes in Teaching," by the Rev. Arthur Brooks. The first series of lectures, which will close Dec. 19, have been upon the Bible.

A correspondent of a Chicago paper describes Mr. W. H. H. Murray's congregation in the Music Hall in Boston as consisting of from 4,000 to 5,000 persons. "Every seat is occupied, the platform steps are filled, standing room is crowded. A glance shows us a man standing full six feet, a slight stoop of the shoulders betrays the student, dark hair dashed with gray, a clear gray eye, slightly aquiline nose, dark mustache, close-shut lips, fine chin, and as a whole, a thoroughly earnest, honest, trusty face." Mr. Murray's Friday night talks are attended by 700 or 800 people.

It is admitted by all persons that Mr. Moody's temperance meetings, held each week in his Chicago Tabernacle, have had the effect to arouse many intemperate men to make the effort to save themselves. On Thanksgiving Day, with the aid of a committee of ladies, he gave a dinner to the reformed men in his own church, on the north side of the city. About 250 were present and partook of the feast. A Thanksgiving service of two hours' duration was held in the Tabernacle. The time was largely spent in singing, speaking, and devotional exercises. The Chicago meetings are expected to close next week.

Referring to the discussion now going on in the Presbyterian Church upon the expediency of sanctioning lay preaching *The Evangelist* of this city says: "If we are to have it let us first understand what it is, and then place it under such rules as will provide for its orderly exercise when clearly advisable, and for discountenancing it as disorderly when just as clearly advisable. The churches must have checks and securities of this kind, or the fact of its being an approved system may bring into the field, along with a goodly number of such as we do want, a considerable company of those who least of all are wanted, either by the Master or the Church."

The trustees of the American Congregational Union are out of funds. On the 1st of May last there were only $75 in the treasury. The Summer receipts have been paid out to church societies where edifices have been completed. Ten are now waiting for money promised them. The trustees say: "These churches find themselves in danger of having their houses, finished through sore trials, seized and sold by the sheriff, to the loss of all they have put into them and the crushing of all their hopes. Besides the claims of these waiting churches, to which grants voted are due, there are on the files of the Union between 20 and 30 applications for aid on which the board dare not act till the treasury is replenished."

In entering upon the last half of their fiscal year the Presbyterian Board for Foreign Missions have presented the church with a statement of their financial condition. They speak of the situation as grave. The following is a summary of their statement: Debt at the beginning of the year, $36,187; received on account of debt, $9,005; expenditure authorized for this year, $488,645; receipts for six months to Oct. 31, 1876, $78,142; needed to meet engagements up to April 30, 1877, $437,687. The receipts for the first six months of the fiscal year in 1875 were $97,538; for the first six months in 1874, $90,914. It should be said, however, that the bulk of contributions in each year is usually received during the last six months.

Sir Coomary Swamy, a Hindoo member of the Legislative Council of Colombo, Ceylon, has brought forward a motion for the disestablishment of the Church of England on that island. He spoke two hours in support of his motion. Upon taking a division of the Council, ten members voted against disestablishment, and six for it. The recent difficulties between the Bishop of Colombo and the Church Missionary Society of London have revived the interest in this question. The petition to the Council contained the following census of the religions of Ceylon: Buddhists, 1,520,575; Hindoos, 465,944; Mohammedans, 171,542; Veddas, 534; Roman Catholic Christians, 150,000; Protestants, 60,000. The Christians who receive grants from the State revenues were estimated to be only 15,000.

The Board of Bishops of the Methodist Episcopal Church has appointed fraternal delegates to all of the religious bodies meeting before the General Conference of 1880 to which such delegates are wont to be sent. The board selected representatives to attend in all 13 assemblies. Among the more important appointments are the following: To the British Wesleyan Conference, the Methodist Bishop presiding in the European Conferences of 1878 and the Rev. E. O. Haven, D. D.; to the Methodist Episcopal Church South, the Rev. Cyrus D. Foss, D. D., and the Hon. W. Cumback; to the National Council of Congregational Churches, the Rev. John F. Hurst, D. D.; to the General Assembly of the Presbyterian Church, the Rev. J. A. M. Chapman, D. D.; to the Reformed Episcopal Church, the Rev. Richard N. Davies.

According to the testimony of a missionary among the Chinese in California, there are in the State about 60,000 natives of China. Those in San Francisco pay about $1,000,000 in rents. Seven hundred and fifty in that city attend the evening mission schools. About 2,500 are on the rolls of the evening schools throughout the State. About 1,000 go every Sunday to the Sunday-schools. Of the inmates of the prison at San Quentin, numbering 1,158 in all, 199 are from China, 160 from Ireland, 615 are native Americans, and 184 from other foreign countries. The official report of the Almshouse of San Francisco, for the year ending July 1, 1875, shows no Chinese inmates. Three hundred Chinese have been received as members of the Protestant churches of the State. According to the same witness, whose testimony was given to the Committee of Congress, there are in addition to these church members 700 Chinamen in Christian associations or societies for learning Christian doctrine.

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