RELIGIOUS INTELLIGENCE.

THE SYNAGOGUES YESTERDAY.

Services in the Temple Emanuel.

The usual services took place yesterday at the Temple Emanuel. Rev. Dr. Max Lilienthal, of Cincinnati, preached from the text "Fear ye not, neither be afraid," Isaiah xliv, 8. After pointing out the glorious nature of the mission appointed by the prophet he dwelt upon the misunderstanding as to the truth which existed in the world. In the Gentile world there was for instance not the least correct idea of what Judaism is, or what it means, or what it teaches, or what are its intents and purposes. Nothing more was known about it than what was taught by priests and ministers whose knowledge was poor and scanty. All they knew about it was read in the New Testament. The history of modern Judaism divided itself into three distinct periods. The first was the contest for political emancipation. Thank God, said the speaker, the battle has been fought and to the interest of all gloriously won. Empires and kingdoms have yielded, one government after the other has stricken from its code of laws the obsolete, unjust enactments, and almost everywhere the Jew is installed into the enjoyment of his innate rights as man and citizen. Our Reiser Montefiore, Cremieux and a host of other distinguished coreligionists, and last, but not least, the Alliance Israelites, have wrestled with the dark spirit of bygone age, and brought up the fair and brilliant dawn of liberty. Relapse has become a sheer impossibility. Wherever either state or Church would try such a reactionary experiment, the spirit of the age, public opinion and the public press would soon keep it at bay and crush the attempt. Look only at bigoted Austria, how the ministers, the parliament, the common councils of the most important cities are assaulting the fortress of the Concordat and are clamoring for full and unlimited religious liberty. There are no breakers ahead any more; the future is ours, the battle is won and the victory decided forever. The second period was the period of reform, necessitated by the spirit of the age and dictated by the changes wrought by the improvement of our political condition. But reform is no longer a question of principles; it is only a question of time. Habits formed by practice, want of thought and learning may for some time delay its final and complete victory, but its days are numbered. "Mene, Mene, tekel upharsin," says the fatal handwriting on the walls of the old Pagan. One congregation after another is yielding its resistance. With the exception of the few petrified mummies they are all wheeling into line and accomplishing the rejuvenescence both of our domestic life and of our public worship. But now we are about entering the third stage of modern Judaism, and the task we have here to perform is a double and marvellous one. We have first to free Jews and Judaism from all prejudices still entertained against them, and then we have to defend it against the acrimonious reproaches which nowadays are raised against all kinds of religion. Legally and politically we have won the victory; but morally and socially the contest—the struggle—is not yet closed. We shall have to try our best to uproot the old prejudices; we must still be on the alert to extinguish the glimmering sparks of the inveterate Rushi; we must still endeavor to free the word of Jew from all opprobrium; and only then, when we shall have it rehabilitated to its proper rank and right, then we may say that the work so gloriously begun has been manfully brought to a glorious termination. We shall have still to wrestle with false teachings of the clergy; we shall have still to wrangle with the demon of commercial jealousy; "But," says the prophet, "fear ye not, and be not afraid; you must be the witnesses of God; and truth must conquer and will prevail." The reverend gentleman went on to say that the age was not an irreligious one. Would Judaism be equal to the demands which the age was making of it? He thought it would, because it was the religion of common sense and reason, and because its fundamental basis was its unyielding and uncompromising Monotheism. It did not demand the surrender by reason of her laws and nature in order to subscribe to incomprehensible theories nor the distortion of the intellect for adaptation to mysteries. "Thou shalt know the Lord thy God," was the teaching of Moses. In conclusion, he exhorted them as follows:—"Oh, be not ashamed of being a Jew; do not be indifferent about your religion; do not be abashed when they point to your creed. Have you reason to be ashamed of a religion the basis, the motto, the essence of which is progress, liberty, love, truth and charity? Never, nevermore. Come out and explain it, and the prejudice will vanish; go on, and live in its spirit, and the wise and the good and the learned will applaud and approve of your efforts. Away with that stolid indifference that extinguishes the spark of all life; away with that ridiculous self-admiration which can worship but its own dear self. Man is not born for egotistical, ephemeral purposes. Man has a higher and nobler destiny to perform, and we can read you in the prophet's sublime words, "Be the witnesses of God." Up to the historical witness stand, give your evidence clearly and fearlessly, and God's blessing and the world's regard will be your well earned reward.

SUNDAY VACUITY.

To the Editor of the Herald:—

Dawdling away Sunday in the usual Bocotian style one is tempted to doubt whether Protestants have not misconceived the true design of the Sabbath. Is there positive virtue in sheer idleness? Is it really irreligious or reprehensible in any respect to spend Sunday in reading useful books, in acquiring information which will tend to enable us to perform better our parts as citizens or our duties as husbands and fathers?

These questions have of late years been asked with increasing earnestness in London, in New York and all the chief Protestant cities of the world possessed of public libraries, so called. These endowments, in most instances, have been granted either by the State or individuals as a means of elevating and enlightening the masses, who have not the means of purchasing books for themselves, but, owing partly to the stupidity and bigotry of those entrusted with their management, they have in most instances wholly or partially failed of their aim. There is only one day of the week wholly at the command of the millions of Christians one and of all others is that on which public libraries should be open. Popular wants would indeed be better subserved by keeping them closed during every day except Sunday, than by the present arrangement.

In England the Established Church has shown herself so avowedly hostile to popular education that sundry restrictions in this respect is what might be expected, though, now that representation has been thoroughly reformed in that kingdom, the Sunday league will doubtless succeed in the coming Parliament in abolishing all this Sabbatarian bigotry. In this country no legislation is required to effect a reform. All that is required is the wholesome pressure of

PUBLIC OPINION.

FIERCE ATTACK ON THE CONFESSIONAL.

A Sharp Onslaught on "Silly Women."

The New York *Observer*—high old Presbyterian—in the course of a fierce article on the confessional of the Roman Catholics, says, an unknown abbe, a Jesuit priest who had fallen under the censures of his Church because he had adopted the very dangerous habit of thinking for himself, has undertaken to make himself useful, if not agreeable, by writing a series of novels. His novels, remarks the *Observer*, are better than Mr. Beecher's; they are not boundless plains of pretty reading, interminable passages leading to nothing. They are sharp, incisive and terribly severe in their exposure of the inner iniquity of the Roman Catholic Church. The "Confessor" is the subject of the Observer's article, and it discourses upon the theme which the name suggests in the following fire and brimstone manner:—

The confessional is now becoming one of the means of ghostly power in the Church of England; and the little apes of the Anglican school in the Episcopal Church in this country will, of course, introduce it as soon as possible. Indeed, it is not unlikely that they have already silly women at their knees, telling over their peccadilloes, and receiving the direction of their spiritual rulers to do penance in proportion to their sins. In the recent testimony taken before the Parliamentary Commission, it appeared that a young lady had been condemned by her pastor, a Church of England Protestant minister, to four hours' penance, with her knees on a stone floor, in the middle of the night. But this is not the worst nor the wickedest of it. Indeed, if it came to nothing more than punishing with personal penalties the dupes of this deception, we could pity them and leave them to their fate.

But the confessional in the Roman Catholic Church, and in every church that becomes corrupt enough to introduce it, and slavish enough to submit to it, is an engine of tyranny over the social, domestic and private life of the people, with an extent, power and wickedness, it is hardly possible to conceive.

It operates chiefly through the women. In most of Roman Catholic countries men have substantially deserted the confessional. They go once a year, at Easter, if at all. Many of them, nominally Catholics, do not take the communion, and therefore do not come under the ecclesiastical necessity of confessing. But women are more religious, more superstitious and more submissive to priestly domination than men. Men have their business to think about, and often worship mammon. Religion is the highest of all mental occupations for women; their life is in it; it is their life—this and that to come. In Protestant, as well as Roman churches, women are the most and the best of the members. It has been so from the time they outnumbered the disciples at the cross and the grave of the Saviour. The confessional has its grasp on the women of the Roman Catholic church; and through them it rules the households where these women are wives, mothers, sisters, children or servants. It is enough for the purpose of the priests that they have one spy in a house; but the more the better, and the nearer that spy is to the head of the house the more valuable her service. The conduct of servants is carefully watched, and they are changed from time to time by the direction of priests, when the family has not the slightest suspicion of the cause. The priests often select willing and capable agents, who, in the capacity of servants, male and female, act as spies and emissaries in households they wish to supervise. The information thus obtained is recorded, transmitted to higher powers, and used without scruple, in the secret and constant operations of the Church to get control over the political and material interests of the State.

PRESBYTERIAN UNION MEETING.

Recognizing with profound gratitude to God the spirit of love and unity which was so fully manifested in the late Union Presbyterian Convention in Philadelphia, and the call of Divine Providence to a closer union among the evangelical Christians, especially those of the Presbyterian family, who hold the same system of doctrine and the same Church polity; after consultation it is considered eminently proper to hold a union meeting for prayer and conference in the city of New York, in accordance with the recommendation of that Convention.

It is therefore proposed to hold such a meeting in the Brick Church, Fifth avenue and Thirty-seventh street, on the evening of Thursday, the 19th instant, at half-past seven o'clock. All the branches of the Presbyterian Church, and all who love the Lord Jesus Christ, belonging to other Churches, are most cordially invited to attend.

Signed by Rev. Gardiner Spring, D.D.; Rev. William Adams, D.D.; Rev. Joseph McElroy, D.D.; Rev. Edwin F. Hatfield, D.D.; Rev. W. G. T. Shedd, D.D.; Rev. Henry B. Smith, D.D.; Rev. William A. Scott, D.D.; Rev. Samuel D. Burchard, D.D.; Rev. E. H. Smith, D.D.; Rev. Howard Crosby, D.D.; Rev. Charles K. Imbrie, D.D.; Rev. George L. Prentiss, D.D.; Rev. John Hall, D.D.; Rev. J. M. Stevenson, D.D.; Rev. S. D. Alexander, D.D.; Rev. A. H. Kellogg, Rev. M. Rowell, Rev. M. C. Sutphen, Rev. George D. Archibald, and James Brown, Winthrop S. Gilman, Jr., Robert Carter, John Stewart, A. R. Wetmore, O. E. Wood and William Walker.

VOLUNTARY ENTRANCES INTO THE OTHER WORLD.

The following "plea for the suicide," was written by Colonel Twyman, who recently terminated his existence by taking strichnine in Cairo, Ill.:—

THE PLEA FOR THE SUICIDE.

How common it is for the loving world to declare that the "suicide was crazy;" that he or she, who has voluntarily freed their suffering, wearied, immortal spirits from this world of misery and woe, were laboring under a "mental aberration." The idea, therefore, of a sane person committing suicide is not to be tolerated. I think differently. I believe that a person can be of sound mind, and earnestly desire to go to God—sincerely pray to be transferred from this world of suffering and sorrow to the blissful "spiritland" of endless eternity.

The truly good have no fears of death or of the judgment. God gave us life and implanted in us an immortal spirit, and when that spirit is pure it has a constant desire to return to that God of purity and love from whence it came. The selfishness, the deceit, the hypocrisy, the malignity, the hatred, the envies and corruptions by which we are surrounded in this world so afflict the spirits of the pure in heart that they long to be freed from the curse of mortality, that they may enjoy the presence and glory of God forever.

But according to the doctrines of the so called orthodox Christians "he who destroys his own life loses his own soul." I do not believe it. We were taught by God himself, through the person of his Son, Jesus Christ, to pray for the coming of the kingdom. What is the kingdom referred to? Where is that kingdom? Christ said it is not of this world. It is the Kingdom of Heaven—of eternity—for which we are taught to pray. Is it a crime, then, for us to go to that kingdom? There is but one way for us to reach it, and that is through the gates of death—the cold grave—where we lay down mortality and take up immortality.

For what does man cling to life? Is there happiness here? No. Can purity be found here? No. Nothing but sin and misery falls to the lot of man, from the cradle to the grave.

Who are they that cling to life so tenaciously? Are they those who love God and desire to go to the spiritland, that they may see and enjoy his glory? No. They cling to life because they are afraid the Devil will get them when they die. They who love God truly and sincerely are not afraid of the Devil, and hence are not afraid to die, but welcome death as the real messenger of eternal freedom and peace. To the good death is the king, not of terrors, but of peace and joy everlasting.

Who, then, will dare say that the soul is lost who voluntarily seeks the bliss of eternity? When the prison house of clay, in which the immortal spirit is confined, knows nothing but pain and suffering; when friends desert and scorn you, when you are surrounded on all sides by swindlers, knaves and scoundrels, when your future is all gloom and darkness, the very blackness of despair, with no ray of hope to illuminate your soul, you voluntary give back your immortal spirit to the God who gave it and your body to the dust from whence it came; and then men say you were crazy, that you are eternally lost. They are hypocrites or knaves, and know not what they speak. "Judge not," &c. So ends my "plea."

R. B. J. TWYMAN.

SAD FATE OF A FATALIST.

The dead body of a man was recently found on a farm near Fond du Lac, Wis. On the remains was found a diary, from which the following are extracts:—

SATURDAY, Sept. 14, 1867.

In all well regulated communities not among the least officers to watch over the welfare of its citizens is that of a coroner. It is a check to crime and conducive to the morality and welfare of society.

Believing that the good town of Fond du Lac has among its representative officers a coroner, these lines are most respectfully addressed, believing that it will aid him and his jury in arriving at their verdict, should they be called in my case, as they undoubtedly will.

Be it known to whom it may concern that I, A. G. Alden, have this, the fourteenth day of September, in the year eighteen hundred and sixty-seven, being in a sane state of mind, laboring under no excitement, enjoying good bodily health, have taken into my stomach ten grains of morphine, for the sole purpose of putting me into an eternal sleep; yes, the sleep of death. My reasons are of no importance to the people here. I will only say that I am a fatalist, and have had a presentiment for the past two years that I would come to this, and there is no use in trying to stave it off; it is sure to come, and there is no fitter time than to-day. If there have been clouds in my life, the sun shines on me now, and I am not unhappy. I am expecting a small amount of money by mail, enough to pay a small board bill of two weeks, and my burial expenses. I have nothing more to say.

A. G. ALDEN.

On the opposite side of the sheet is the following:

I have just taken it with peaches, and calmly await results. My pencil is so blunt I can hardly write. I should judge it was about one o'clock. Where will I be to-morrow at one o'clock? Echo answers, where?

NINE O'CLOCK P. M.

I have made a mistake. I should have taken thirty grains. I must leave it till to-morrow.

SUNDAY, 15th.

Twenty grains to-day will finish the job. I have felt rather sick this morning from the effects of the small dose, but that will soon be over.

On another page, not written in as good a hand as the preceding:—

My pulse is growing weaker; I think it will have its intended effect, although one day took three ounces (3 oz.) of laudanum, but my strong constitution and strong vitality threw it off; it did not even make me sleepy; but if ten grains of morphine does not do it I shall think that I am the second edition of the Wandering Jew, but I begin to feel the effects of it through my system. I have always thought that I could meet death calmly, and find it even so; I feel perfectly happy and resigned to my fate.

After examining the remains, and thus learning the above evidence in regard to the cause of the death, the jury rendered a verdict that the deceased came to his death by means of morphine, administered by his own hand.

ANNIVERSARY SERMON IN THE SANDWICH ISLANDS.

Rev. Samuel C. Damon delivered a sermon on the 20th of October, in which he reviewed the work of twenty-five years as seamen's chaplain in Honolulu. The *Gazette* gives the following account of the occasion:—

The seamen's chaplain, Rev. S. C. Damon, has been upon the islands laboring in his vocation twenty-five years, having arrived in October, 1842. At the Bethel, last Sunday, he reviewed, in an anniversary sermon, his labors, giving statistics regarding what had been done, and touching upon many interesting facts connected with his field. During the last quarter of a century thousands of seamen of all nations have visited this port, with most of whom the chaplain has been brought in contact, and to whom he has endeavored to impart the benefit of his spiritual office. In parochial work he has distributed 8,000 bibles and 6,000 testaments, has officiated at nearly 600 funerals, celebrated 181 weddings, and labored in sustaining various benevolent institutions. His zeal and efficiency in every good work is well known, and his labors have been to the great acceptance of his congregation, the seamen visiting this port and the community generally. The reverend speaker gave in his sermon a passing glance to the encouragement received from the reigning powers during his long incumbency, of which the Sailors' Home was instanced as a particular example.

The Sandwich Islands are fast filling up with a mingled population, the representatives of many countries, who take the places of the fast decaying native race. Among others it is said there are at least four hundred Portuguese on the single island of Oahu. These are Roman Catholics, as far as they have any religion, but some of them are found very accessible for Gospel influences, and become interested in the Protestant faith as presented by the missionaries.

STONEWALL JACKSON AS A RELIGIOUS MAN.

Stonewall Jackson was deeply imbued with religious feeling. A witness to the fact is Rev. Mr. Clover, of North Adams, Mass., who says:—"About fourteen or fifteen years ago, I was rector of the Episcopal church in Lexington, Va. Dr. White was then, and is still, doubtless, if living, pastor of the Presbyterian church, the largest body probably of that denomination in the State.

Among the prominent members and communicants of the Episcopal church in Lexington at that time, were Major Williamson, Major Gilham, Captain Colston, Colonel Smith, Judge Brockenborough and John Lescher. Among those of the Presbyterian church were Major Preston, Major Jackson, Major Hill and the Rev. Dr. Junkin. These men were all, with the exception of Dr. Junkin, I believe, and perhaps Colonel Smith, strongly in sympathy with the South. Colonel Smith, though a Southerner by birth, was educated at the North, and believed to be at least a strong Unionist. Most, if not all of them who bore military titles, were graduates of the Military Academy at West Point, and many of them held high positions in the Confederate service.

Stonewall Jackson came to Lexington about the time of my leaving. Much has been said and written of Stonewall Jackson as a Christian. He was indeed a brave, modest, Godly man, but not more so than his brother-in-law, Major Hill, or than Major Williamson. I never knew three more self-sacrificing, earnest Christian men; men more ready to labor for the good of others, and the extension of Christ's kingdom upon earth. They were all deeply interested in the American Bible Society. Major Hill, myself and another were appointed a committee to procure a design for a certificate of life membership of the Rockbridge County Bible Society, an auxiliary to the parent society. I was requested to make the design which was adopted by the committee, and beautifully engraved by Sartain of Philadelphia. So earnest were these gentlemen in furthering the interests of the American Bible Society, that there are probably at the present time but few houses of the better class in the county of Rockbridge in which one or more of these certificates will not be found hanging as an appropriate ornament.

THE WEEK OF PRAYER.

The following is the programme for the week of prayer as prepared and issued by the British branch of the Evangelical Alliance. For many years the Christian world has united in observing the first week in January in the order suggested, and many ecclesiastical bodies have recommended its observance, so that it has become a concert of prayer for the world. Great spiritual blessings upon the Church have dated from this consecrated season:—

ORDER OF SUBJECTS FOR 1868.

SUNDAY, January 5.—Sermons. Subject—The Person, Work and Kingdom of our Lord Jesus Christ.

MONDAY, January 6.—Thanksgiving for special and general mercies during the past year, to nations, churches and families; and confession of sins.

TUESDAY, January 7.—Prayer for nations; for kings and all in authority; for the observance of the Lord's Day; for the removal of obstacles in the way of moral and religious progress; and for internal and international peace.

WEDNESDAY, January 8.—Prayer for families; for schools, colleges and universities; and for sons and daughters in foreign countries.

THURSDAY, January 9.—Prayer for Christian ministers and all engaged in Christ's service; for God's ancient Israel, and for the coming of our Lord Jesus Christ.

FRIDAY, January 10.—Prayer for the sick and afflicted; for widows and orphans; and for the persecuted for righteousness' sake.

SATURDAY, January 11.—Prayer for the Christian church; for increase of holiness and activity, fidelity and love; and for grace equal to the duties and dangers of the times.

SUNDAY, January 12.—Sermons. Subject—Christian charity—1 Cor. 13.

BAPTIST.

A New and Important Movement.

The Baptist denomination is becoming thoroughly roused on the subject of ministerial education and supply. In churches and associations, in State conventions and ministers' unions, the matter has been earnestly and prayerfully discussed, and the entire church seems ripe for efficient action. At a late meeting of the New York State Convention in Poughkeepsie, a profound impression was made by the reading of a paper on this subject by Dr. Cutting. A committee was appointed to take the matter in hand, and last week the *Examiner and Chronicle* tells us that the result of their deliberations has been the organization in this city of the Baptist Educational Commission. The Commission is to be composed of thirty individuals, giving $100 each for five years for the support of a secretary, who shall devote his whole time to the work of visiting churches, seeking personal interviews with young men, and otherwise bringing such facts and considerations before the Baptist people as shall be adapted to promote views of ministerial education and supply more in harmony with the wants of the denomination and the world than those now prevailing.

CONGREGATIONAL.

Nine were recently added to the First Congregational Church in Middleboro,' Mass. One of the number was a little girl scarcely ten years old. She offered herself unsolicited, moved by grateful love for her Saviour. When the right of baptism was administered to her by the venerable senior pastor, Dr. Putnam, now eighty-one years old, many hearts were touched, and many eyes filled with tears. One hundred and three have been added to this church during the year, ninety-eight by profession.

There has been an unusual religious interest for five or six weeks among Rev. N. F. Carter's people at North Yarmouth. Meetings are held almost every evening, and nearly the whole community seems to be more or less interested and pervaded by a solemn thoughtfulness. Many are already among the converts, including all ages from twelve to seventy-five, and many others are anxiously inquiring the way.—*Congregationalist.*

Mr. William Kincaid, Jr., a graduate of Oberlin, and for some time a member of the present senior class in Princeton Seminary, was recently ordained over the church at Rushville, N. Y.

EPISCOPAL.

The Head of the Church of England—A Difficulty in Prospect.

The Edinburg *Scotsman* of the 27th of November says:—The Prince of Wales, it appears, is now a constant worshipper at All Saints' church, Margaret street, one of the most extreme of the ritualistic churches in London. This is certainly in opposition to the example of his royal mother.

Bishop Coxe, of Western New York, announces, as an example to be imitated, that a lady of Geneva, who will not allow her honored name to be mentioned, has lately given to various institutions of the Episcopal Church, including Hobart College, the De Lancey Divinity School and the Memorial church, sums of money amounting to more than $25,000.

GERMAN REFORMED.

Several churches in Pennsylvania are enjoying a season of religious interest. At Oley, twenty-one, in Lower Samson thirty-one, in Heidelberg thirty-eight, and at the Paradise Charge twenty-one, in all 111 persons have been added to the church by confirmation.

JEWISH.

A Mortara Case in a New Phase.

It appears from a letter addressed to M. Louis Veuillot, of the *Univers*, that Paris has been the scene of a new Mortara case, with this difference, that the Jewish Rabbi has in the present instance played the *rôle* of Pope. The facts given are as follows:—M. Rosenthal, a Polish Jew, placed his son, twelve years of age, in a Catholic school in the Batignolles. The father of M. Rosenthal, who happens to be the chief rabbi, hearing this consulted the Jewish consistory in Paris, and it was decided that the lad should be removed from the Catholic seminary. Accordingly, one morning as he got out of the omnibus which conveyed him to school, he was seized and carried off. The boy's father made complaint to the chief rabbi, who returned for answer, "You will see him no more." The facts were laid before the Procureur Imperial, the Prefect of Police and the Minister of Justice, but up to the present moment no satisfaction has been obtained by M. Rosenthal. As a last resort he wrote to the *Univers* complaining of the violence done to him as a father, and asking whether it is to be endured that the parental authority can be thus openly defied and annulled in the very centre of Paris. The point of the matter is that M. Louis Veuillot, who strongly maintains the right of the Pope to take away the son of a Jew from his father, as strongly protests against the Chief Rabbi doing the same thing. "Either," says M. Veuillot, "the father must recover his son, or he must know and we must know why his paternal rights are not respected."

METHODIST.

Southern Church Reunion.

The *Observer* (High Old Presbyterian) of the latest date gives the annexed;—

On the question of reunion with Northern Methodists, Dr. Summers, who is said to be an authority among the Southern Methodists, says:—

Let Northern Methodists repent of the wrong they have done us; let them cease their defamation of the living and the dead; let them restore the property they have taken from us; let them suspend their schismatical movements in our territory; let them abrogate all their political tests of membership, and let them in their general conference propose to us terms of union or fraternization, and we hazard nothing in saying that our general conference—the only body that can act in the premises—will give them a candid and courteous consideration.

And comments thereon in the following tart style:—This is very condescending and almost as modest as if Jeff. Davis were to make the offer, that if the United States would engage never to make mention of the rebellion; restore all the property which the Southern people lost by attempting to overthrow our government; agree to re-establish slavery; abolish all oaths on taking office; and propose generous terms of union, he would advise the Southern people to consider them. Truly, modesty is not likely to become an obsolete virtue, with such examples before the world.

The Seventh avenue or Prospect Park Methodist Episcopal church, Brooklyn, was planted one year ago this coming Christmas, with thirty members; now, at its communion occasion, on the first Sabbath of December, it has two hundred and seven, with a well appointed Sabbath school, having an average attendance of one hundred and seventy scholars.

PRESBYTERIAN.

On Sunday morning last Dr. J. T. Duryea announced to the congregation his retirement from the pastorate of the Collegiate Reformed church. He has accepted a call to a new church on Clarson avenue, Brooklyn.

A new mission chapel, lately erected by the City Mission at No. 63 Second street, was formally dedicated in the evening, a very large audience attending. The cost of the edifice was about $20,000, all of which sum has been raised by liberal subscriptions. The ground was presented to the trustees by the First street Presbyterian church, now defunct.

At the Fifth avenue Presbyterian church, Rev. Dr. John Hall pastor, on Sabbath afternoon twenty-five were admitted to the church, sixteen on profession.

The first communion service in the new chapel of the Brick church was held on Sunday evening. The ministry of Rev. Mr. Lamp has been greatly blessed during the last two months, and at this service twenty-two persons professed their faith in Christ and united with the church. Of these fourteen were heads of families.

ROMAN CATHOLIC.

The Hungarian Prelates on Discipline and Education.

The conference of prelates held at Buda has just given a striking example of the conciliatory spirit of the Hungarian clergy. They have frankly accepted the action of the lay authority, within the limits of the law, in the administration of ecclesiastical affairs. Concerning the relations of the schools with the Church, the bishops have declared themselves disposed to lend their aid to the reforms required by the spirit of the age. As to civil marriage, the conference has decided that although such unions could not be approved of by the Church, there would be an inadvisability to raise an agitation against the Chamber of Deputies, for the reason that "any pressure would provoke a movement in an opposite sense."

The Church in Algeria.

Mgr. Lavigerie, Archbishop of Algiers, says the *Akhbar*, has just established at Notre Dame d'Afrique a Society of Supplication on behalf of all seamen, living or dead. No subscription is required, and nothing more is necessary, in order to join in the prayers, than to send one's name to the prior of Notre Dame d'Afrique at Algiers. These solemn prayers for seafaring men were commenced on the 9th of November. Among the many persons present who crowded the sanctuary were Madame la Maréchale Duchesse de MacMahon, the vice-Admiral commanding the squadron, with the naval officers, and all the notable persons of the city. As Mgr. Lavigerie entered the church a deputation of fishermen presented his Grace with several baskets of fish.

French Aid for the Pope.

The collection in favor of the Pope, made on All Saints' Day in the churches of the diocese of Rouen, together with private donations, amounted to 125,700fr. Of that sum 9,500fr. are intended to procure nineteen Pontifical Zouaves, while 10,000fr. are towards the equipment of the Antibes Legion.

The Rev. Arthur Mayo, who for the last eighteen months has been Protestant assistant curate of St. Peter's, Plymouth, has been received into the Roman communion. He was at the same time rebaptized by a different name. Mr. Mayo, who graduated B. A. from Magdalen Hall, at Oxford, in 1865, was formerly a midshipman in the Indian navy, and received the Victoria cross for distinguished bravery while serving on shore during the mutiny with the Indian naval brigade.—*London Church Opinion.*

"Going Over" to Rome.

The London *Weekly Register* of Nov. 29 says:—During the past week several converts of note have been received into the Catholic Church. One of them is a well known curate of a still better known ritualistic incumbent of the Anglican establishment in the west of England. Another is the Lady superior of an Anglican sisterhood in the same neighbourhood.

It is expected that St. Patrick's cathedral will be formally reopened about Christmas. A magnificent organ is being built at a cost of $20,000. The altar is a beautiful specimen of sculpture in pure American marble, and the woodwork around it is finished in pine and hard woods. The cost of the altar will be about $8,500. The stained glass windows have been put in at a cost of $8,000, and the total expense of rebuilding will foot up about $200,000. In rebuilding two doors have been made at either side of the altar by which ingress and egress may be effected in case of fire or any other alarm, so that the building may be cleared in a very few minutes. Beneath the altar in the basement a neat chapel has been fitted up, and is used for devotional services every morning, so as not to interfere with the progress of the work up stairs.

REFORMED.

A call has been made for $23,000 for the support of foreign missions. It cannot be sent too soon. The corresponding secretary of the Board of Foreign Missions says:—

To correct any misunderstanding which may exist it is here stated that the large receipts of last year cleared away the heavy debt then existing, added $12,000 to our invested funds, and left a balance of only $1,400 to be applied to the expenses of the present year.

The Second Reformed church of Philadelphia (Rev. T. De Witt Talmage, pastor,) are enjoying a special work of grace. Thirty-five persons have entertained a religious hope, among whom are prominent and influential citizens.

Near the close of the session of the General Synod at Albany, Rev. James Demarest, Jr., of the second church of Chicago, made an appeal to the Synod for $10,000 to aid them in the erection of a new house of worship. The appeal was met by pledges and subscriptions by the members of the Synod amounting to $6,000.

POPULAR CHURCH MUSIC.

Some crusty fellow, with no "music in his soul," fires the following petulant squib at popular church music:—"When four woodlarks are allowed to do all the singing in the forest, and four seraphs all the singing of heaven, then can our churches afford to depend for singing upon four persons who stand in the loft, with their throats yet sore from singing at the opera, executing their fugue tune, and torturing our good old hymns in the following style:—

We'll catch the flea
We'll catch the flea
We'll catch the flea-ting how.

Pity our pol
Pity our pol
Pity our pol-luted soul.

He'll take the pil
He'll take the pil
He'll take the pil-grim home.

With reverence let the saints appear,
And bow—ow—ow before the Lord."

A BEAUTIFUL HYMN.

The following exquisite hymn has been pronounced by Dr. Bacon to be unsurpassed in the English or any other language. It was written by Augustus L. Hillhouse, who died in Paris some years ago:—

Trembling before Thine awful throne,
O Lord! in dust my sins I own,
Justice and mercy for my life
Contend! Oh! smite and heal the strife.

The Saviour smiles! upon my soul
New tides of hope tumultuous roll—
His voice proclaims my pardon found,
Seraphic transport wings the sound.

Earth has a joy unknown in Heaven—
The new born peace of sin forgiven!
Tears of such pure and deep delight,
Ye angels! never dimmed your sight.

Ye saw of old on chaos rise
The beauteous pillars of the skies.
Ye know where morn exulting springs,
And evening folds her drooping wings.

Bright heralds of the Eternal Will,
Abroad His errand ye fulfil;
Or throned in floods of beamy day,
Symphonious in His presence play.

Loud is the song—the heavenly plain
Is shaken with the choral strain—
And dying echoes, floating far,
Draw music from each chiming star.

But I amid your choir shall shine,
And all your knowledge shall be mine;
Ye on your harps must learn to hear
A second chord that mine will bear.

RELIGIOUS THOUGHTS AND MOVEMENTS.

Labor is God's first law.

Respect the Sabbath.

Press on. There is light beyond.

To love and be loved are the chief pleasures of life.

Life is war, and Christ is peace.

The London *Advertiser* prints a letter from a lady at Florence containing a voucher for Garibaldi's Christianity. A clergyman of the Church of England, it seems, is of opinion that, although sometimes, "when he was tired at night," the General may have put his hand thoughtlessly to some compromising assertions, he is one of the truest Christians living.

A festival in aid of the poor of St. Francis Xavier's parish will be held in the college hall of the church, West Sixteenth street, during the week commencing to-morrow evening, December 16.

Rev. Dr. Herrick Johnson, of Pittsburg, has been called to the First Presbyterian church, Washington square, in this city.

Following the example of the "Holy Opera" in this city, a religious theatrical performance took place at the Second Baptist church in Noank, Conn., Sunday evening. The Biblical story of Joseph and his Brethren was dramatized and put upon the stage to the great delight of the Sunday school children. A transparency on the pulpit announced the title of the drama, and the church choir did duty as orchestra to the great satisfaction of the audience.

The Grand Council of Friburg, in Switzerland, has, by fifty-four votes to eleven, approved of the agreement entered into respecting the property of the convents which have been suppressed. The State takes the whole of the possessions, and gives to the clergy, through the hands of the ordinary of the diocese, 435,000f. in bonds, yielding an annual revenue of 19,000f. The ecclesiastical authority has consented to relinquish the remainder, equal to 830,000f. to the state.

Youth is the silver of religious grace. Old age its golden glory.

Last week we gave Dr. Guthrie's account of his preaching in Thurso, where six hundred in a congregation of twelve hundred were asleep during his sermon. The statement has waked up the Thursonians. They deny the dull impeachment. The people say they have a habit of bending their necks to listen more devoutly to the word spoken, and the six hundred, who the Doctor thought asleep, were the most attentive listeners. We fear that this will encourage some persons in a bad habit they have of being too devout in sermon time, but justice to Thurso must be done, nevertheless.—*Observer.*

A conference of Evangelical churchmen has been held in London, with a view to devise means for arresting the progress of ritualism in England. Several questions were proposed for consideration—1. Whether the Real Presence was the doctrine of the Church of England. 2. Whether vestments, as symbolical of the "doctrine of the sacrifice," should be allowed in the ministrations of the Church. 3. Whether an appeal should be made to the courts of law on the subject of ritualistic doctrine and practice. 4. Whether legislative measures were necessary in order to provide an effectual remedy for the various evils which afflict the Church. Other questions were proposed bearing on the question of unity of action, and were fully discussed.

Rev. William D'Orville Doty has resigned the position of Assistant Rector of St. Paul's church in this city, and accepted a call to the rectorship of All Saints' church, in Brooklyn, N. Y. He enters upon the labors of his new field on Christmas day.

Touching the subject of the expense of maintaining ministers, paying their house rent, table expenses and other items of salary, the *Christian World* breaks out as follows:—Did such croakers ever think that it costs $35,000,000 to pay the salaries of American lawyers; that $12,000,000 are paid out annually to keep our criminals and $10,000,000 to keep the dogs in the midst of us alive, while only $6,000,000 are spent annually to keep 6,000 preachers in the United States.

The new Roman Catholic church in Detroit, Mich., and named Our Lady of Help Church, was consecrated on Sunday. The church is 116 feet long by 51 feet wide outside, and cost about $15,000.

Bishop Potter has quashed the whole matter at issue between Stephen Tyng, Jr., and Boggs and Stubbs. This, says the *Independent*, is the greatest victory of the Low Churchmen. Let them now take twelve of their best churches and have an exchange some Sunday morning, and see whether Bishop Potter would not also quash that when it rose to issue.

The *Episcopalian* is out in a protest and preamble against what they call the open and secret tendencies, which exist in their Church towards the Church of Rome. Among the signers of the protest are Rev. Dr. Tyng and his son, Rev. Stephen H. Tyng, Jr.

Elder John Longley, aged eighty-five years—an active working minister of the Gospel for forty-five years—died at Attica, Ind., on Tuesday last.

Rev. W. H. Swantz has been installed as pastor of the Morrisville and Yardleyville (Pa.) churches (Second Advent).

Rev. Mr. Spurgeon, of London, has been made conscious during his long sickness that he has hitherto done too much. He says in a note to his religious magazine:—"I have resolved, for twelve months at least, to refuse almost all work away from home."

The new Methodist Episcopal seminary at Vineland, N. J., is to be 144 by 56 feet, of brick, three stories high, with all modern improvements, and finished in the best style. Its grounds, embracing about twenty acres, will in due time be rendered exceedingly attractive.

At Sharpton, New Jersey, many have been led to a higher Christian life, and about twenty-five have professed conversion. The good work continues with increasing interest.

The salary of Bishop Potter, of the Protestant Episcopal diocese of New York, has been increased from $6,000 to $8,000. He declines the service of a secretary to be paid out of the funds of the diocese.

THE FASHIONS.

SPECIAL CORRESPONDENCE OF THE HERALD.

Dress Ideas Taken from the Throne—A New Chignon—A Warning to Crinoline—Opening of the Winter Festivities—Eugenie on the Qui Vive—Robes at a Ministerial Reception—A Romantic Courtship—Bridal Dresses—Outdoor Costumes.

PARIS, Nov. 29, 1867.

This has been an important week for Fashion, as also for her tailors and dressmakers, who are yearly forbidden to disclose the treasures in store for the winter season until the Throne has made its opening speech. The Throne and Fashion both speak periodically; what they say is oracular, and generally, their opinions being the same, one can pretty fairly guess from the suggestions of the Throne what will be the course followed by Fashion. Thus, the phrase about congress has led society to start little parties in which politics are to be discussed. Several drawing rooms, which were closed all last season on the plea that dancing disagreed with the host and music with the nerves of the hostess, are now reopening with a novel entertainment—a question, a political question of course. The palpitating interest in a thing of this kind is to render the said questions so confused that no guest present can answer them, and ladies especially get so bewildered that politics, after racking their brains, have given rise near that organ to a new chignon which is called "diplomatique." It is very much entangled to the common eye, but uncommon sharp eyes prefer the new chignon to every other variety of political pate.

Other conclusions have been drawn from the throne speech. We are not to mind the incursions and extending propensities of our neighbors. If the wishes of the people in other countries exact territory, space, &c.—a thing they are addicted to—we are to let them go on and keep our own counsel. Fashion interprets this in her own way—let others keep to crinoline, but we can do without it.

The intervention in the affairs of Italy is naturally a sign by which the fashions are authorized to meddle in the millinery and dressmaking of every other nation; and now that these official heads are settled for at least one session, I will inform your readers that a splendid reception at M. Rouher's, the Minister of State, and Offenbach's new opera, "Robinson Crusoe," have inaugurated our winter festivities much earlier than usual. It had become a matter of high life not to return from hunting boxes and chateaux before the middle of January; our last season was not really a season until Lent, and tradespeople were discontented; nothing but the Universal Exposition in perspective kept them quiet, so that measures have been taken this year to