

RELIGIOUS INTELLIGENCE.

November 26—Twenty-sixth Sunday After Pentecost.

Religious Announcements for To-Day—The Long Island Bible War—Remarkable Revival—General Religious News, Personal and Varied.

TO OUR RELIGIOUS CORRESPONDENTS.

To insure attention correspondents writing upon religious subjects must be brief, write upon one side of the sheet, and not expect their rejected communications to be returned, except in extraordinary cases.

Services To-Day.

A religious meeting, especially for the young, will be held this evening in Cooper Institute. Addresses will be made by William W. Beckwith, late of Albany, and eminent clergymen of this city.

Rev. P. S. Davies will preach a sermon on "Religious Liberty" this morning, in Bercan Baptist church, corner of Downing and Bedford streets. In the evening his subject will be, "Character of the Bereans."

A discourse on "The Unwritten Life of Christ" will be preached this morning in Canal Street Presbyterian church, Green street, by David Mitchell.

Memorial services for the Rev. Alfred Chapman will be held in the Trinity Methodist Episcopal church this evening. Rev. Andrew Longacre and others will take part in the services.

Rev. J. M. Pullman will preach this morning in the Church of Our Saviour, and in the evening will deliver a lecture on "Lyons."

Elder Beckwith, of Westmoreland, will preach this morning and evening in Bethel Baptist church, 308 West Fourteenth street.

Rev. Andrew Longacre will preach this morning in the Central Methodist Episcopal church. Services also in the evening.

Rev. Dr. Kruel will preach morning and evening in the Evangelical Lutheran Church of the Holy Trinity.

Rev. Dr. Merrill Richardson will preach in the New England Congregational church this morning and evening.

Marvin Luz, of Philadelphia, an Evangelist and converted infidel, and who was called the wickedest man in Philadelphia, will preach in the hall corner of Grand and Clinton streets this morning and afternoon.

Rev. Chauncey Giles will preach in the New Jerusalem church (Swedenborgian) this morning, on "Old Age in This Life and the Life to Come," and in the evening he will deliver a lecture on "The Relations of the Church to the World."

Rev. E. D. Northrop will preach morning and evening in the West Twenty-third Presbyterian church. In the evening he will deliver his first astronomical discourse.

Rev. Charles Sweetser will preach on "The Moral of Trade" this evening in the Brecker street Universalist church.

Rev. Mr. Hepworth will deliver a sermon this morning in the Church of the Messiah on "Heroes and Cowards." Services in the evening as usual.

Rev. William N. Dannel will preach this morning and evening in All Saints' church, corner of Henry and Canal streets.

Services will be held to-day as usual in the Church of the Redeemer.

Morning prayer and sermon will be held in Zion church this morning, musical service in the afternoon and prayer in the evening.

Religious services will be held, as usual, to-day in the Reformed Dutch church, corner of Fulton and William streets. Rev. M. C. Julian will preach.

Rev. Charles F. Lee will preach this morning in the Fifth Universalist church, Chickering hall.

Rev. C. S. Harrower will preach, morning and evening, in St. Luke's Methodist Episcopal church.

Rev. Dr. Ewer will preach this morning and evening in the church lately occupied by the parish of the Holy Light, in Seventh avenue, between Thirty-third and Thirty-fourth streets.

Bishop Armitage, of Wisconsin, will preach in Christ church this morning and Rev. Dr. Potter, of Grace church, in the evening.

Rev. W. H. Pendleton will preach this morning and evening in the Fifty-third Street Baptist church.

"Lithop" Snow will discourse on "What the World Teaches Concerning Impending Events" in the University, Washington square, this afternoon.

The Long Island Bible War—The Excitement Still Unabated—The Young Men Bailed—A Diamond Petition.

The excitement in Long Island City in relation to the Bible war is still unabated; nothing is spoken of but the existing trouble. All seem to take either one side or the other of the question. On Friday night the Board of Education had an exciting meeting, when two of the Commissioners, Messrs. Perry and White, signified their intention of resigning.

There are five Commissioners in all, these two dissipated men sympathizing with the anti-Bible readers. The Catholic sympathizers have organized in all of the wards, and a committee has been appointed to visit the schools on Monday morning, to see the case of the three boys who caused the trouble in the school was called before Judge Browne, in the absence of Recorder Parsons. Their names are John Colton, James Clark and John Bennett. Their ages average thirteen years, and from appearances it would seem that they were able, either one of them, to erect from the building the principal of the school, Mr. Sieberg, who was also present. The indignation was expressed against the school board, and the absence of the Recorder, and bail fixed at \$500 each for the first two and \$300 for the young Bennett. Mr. Bennett was working the rumpus the Lord's Prayer was being read, and Mr. Sieberg had just repeated the Lord's Prayer when the boys interrupted him, and doubt but that the boys attended the school with a preconcerted arrangement, although they deny the fact. The father of the boys, who is a Jew, and who is the originator of the scheme, which he thinks will react against those who oppose the reading of the Scriptures. Father Curran is upholding the boys, although he counsel moderation and depreciation of violence. As a peace offering it was decided to insist only on the reading of the ten commandments for the first time in the evening, and to present a mammoth petition, containing the names of 1,500 taxpayers, residents of the city, and to present the petition to the Recorder, which will be read in the schools. The signatures were all from the First, Second and Fourth wards, over fifty of them being given in favor of the Bible, and in favor of the Bible reading say they would, under ordinary circumstances, have opposed it; but now that the case has come up, and in opposition to the law, they seem to have out of opinion, and will sustain the authorities at all hazards. Most of the Catholics condemn the Mayor, and think the matter was forced upon them by him in his appointment of the Board, three being Protestants and two being Catholics. An attempt has been made and failed to get a glimpse of the Lord's Prayer, and working they have been parties of society, and exposed to every kind of persecution. And what has been their reward? They have taken their "bribe" and extracted money by usury from them. Yet Jacob was a poor wanderer, while Esau was a rich man. The money was taken from the Jews, and the money in this way, while receiving no protection from either kings, emperors or princes, were racked and tortured by the Jews, and the Jews were the King of England extracted the teeth of the Jews that he might lose money from them. They were oppressed for being poor, and persecuted for being rich. In the case of the Catholics there was no name so noble and honored as that of Jew, and Gentiles were glad to call themselves by that name. The Jews were the only people who were not enigma; but his solution lies in the fact that they are the ladder upon which the race is ascending, and that the Jews stand upon the ladder. No sooner was the art of printing discovered than Jewish literature yielded its choicest fruits, and without the Jews.

Right Reverend the Bishop of Illinois, who, in connection with the rectors of the churches that have been desecrated, will faithfully apply it to the purpose designated.

The Young Ladies' Christian Association of this city is an organization whose aims are excellent and whose methods, it is said, are wise. It is composed of a large number of the young ladies of the wealthier class in this city, who have formed themselves into an association with the purpose of putting themselves into direct communication with those of their sisters who have been less fortunate, to assist them in procuring employment and to extend to them the sympathy and help they may need. The association has a reception room at 451 West 10th street, and is open to all who are desirous of being welcomed to those who call, and to give young girls out of employment may find a pleasant place of resort.

Catholic Unions in New York. This is the first time that the union of the Archdiocese of New York, which has been devoted to the defence of the Church and her institutions; no money to be expended without his approval. The Pope has urged union, and this is the way his wish is to be carried out in this city, and doubtless every other. Members are to pay a dollar for each week, and to attend at least one of the lectures, and to three solemn masses for members of the Union, and one requiem mass for deceased members. The union will be organized by the pastored by gentlemen appointed by the pastors of congregations.

Religions Notes—Personal and General. On Sunday, November 12, the Most Rev. Archbishop administered the sacrament of confirmation at St. Mary's church, Newburg, to 60 persons.

St. Joseph's German church, Manhattanville, having recently been altered and lengthened, was dedicated by the Very Rev. Dr. Starrs, V. G., on Sunday morning, the 19th inst. After the ceremony of dedication solemn mass was celebrated by the Very Rev. Dr. Starrs, assisted by deacon and subdeacon.

In the afternoon the Most Rev. Archbishop administered the sacrament of confirmation to seventy-five persons.

Rev. Dr. Abercrombie, rector of the Episcopal church of St. Andrew, accepted the call to St. Mary's church, Jersey City.

Rev. Dr. Hitchcock, of Union Seminary, in this city, will supply the pulpit of the Broadway Tabernacle (Dr. Thompson) on Sunday morning, for the first time.

The annual solemn mass of requiem for the departed members of the Purgatorial Society, will be celebrated in St. Patrick's cathedral to-morrow, at 10 o'clock.

Rev. Michael Surdick has received and accepted a call to the venerable Bethlehem Presbyterian church, in Bucks county, Pennsylvania, belonging to the West Branch of the Schuylkill river.

Joseph D. Wilson, a member of the class graduating from Princeton Theological Seminary, was ordained as an assistant pastor of the Presbyterian church, Middle R. J., on the 11th inst.

THIRTY-FOURTH SYNAGOGUE.

The Power of the Spirit Over Materialism—What Has Kept Judaism Alive for 4,000 Years—Sermon by Rev. Dr. Vidaver.

Yesterday a large congregation assembled in this synagogue, to whom Dr. Vidaver expounded the story of Jacob's flight from his brother Esau and his dream of the ladder on which the angels ascended and descended and above which the Lord stood.

The story of Jacob's flight from Esau, and his dream of the ladder on which the angels ascended and descended, and above which the Lord stood, is a story which has been told in many a tongue, and which has been the subject of many a sermon.

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Proposed Intercommunion of the Russian and American Episcopal Churches.

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Action of Triennial Conventions Toward Union.

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GREEK CHAPELS IN AMERICA.

Greek Chapeles in America. The Greek Church in America is making rapid progress. The Greek Church in America is making rapid progress.

Movements of the English Established Church.

Movements of the English Established Church. The English Church is making progress in America. The English Church is making progress in America.

JERUSALEM AND THE HOLY PLACES.

Jerusalem and the Holy Places. The Holy Land is the scene of many interesting events. The Holy Land is the scene of many interesting events.

Doctrines, Rites and Government of the Russian Church. The Russian Church has a unique system of doctrines, rites and government. The Russian Church has a unique system of doctrines, rites and government.

Several interesting chapters could be written in reference to the movements that have been in progress during the past seven or eight years to bring about a union or intercommunion between non-Catholic churches, claiming to be of apostolic succession, and the Oriental Greek Church. We will present from the data we have been able to gather, scattered in various quarters, a correct account of the earnest and continued efforts made in this direction.

At the present moment the subject possesses peculiar interest from the fact that the Emperor of Russia—a potentate who reigns over 80,000,000 of the human race, in great part Greek Christians—is now among us as the nation's guest. The acquisition of Alaska, by purchase, brought the Oriental creed into the family of American denominations, and the Episcopal Church—a branch of the mother Anglican communion—lost no time, as will be seen, in renewing its efforts to have closer and more desirable relations with the Greek Church, only second in age to the Roman Catholic.

The ecclesiastical student would at first, in all probability, be surprised to find the Greek denomination so closely resembling in doctrine and ritual the oldest Christian faith, having such deep roots in the soil of the East, and being so intimately connected with Western Protestants. This feeling of sympathy on the part of the English Protestants has been fully reciprocated in the Muscovite and Moslem empires, and goes on notwithstanding some exceptional occurrences, and grows day by day. The student, however, would not proceed far in his reading before discovering that in Russia, as in nearly every country of the Old World, the religious system is closely connected with secular policy. It is the same in Catholic and Protestant nations and in nations where the Greek faith is professed. France is the champion of Catholicism in Rome, China, Syria, England to ever ready to maintain and protect Protestant interests, and Russia will, under every circumstance, be ready to defend oppressed Christians of the Greek profession in Turkey, the Holy Land and along the Danube. Peter the Great encouraged a good understanding between Russian and English bishops, because in his time the Catholic Church was very powerful, and the Poles were devoted adherents of the Catholic Church.

UNION WITH ANGLICAN CHURCHES. However this may be, the American Episcopal Church has ardently gone with such prelates as the Bishops of London, of Edinburgh and of Lincoln, and with a large and influential body of churchmen at the other side of the Atlantic, to bring about a union with the Russian Church. Intercommunion of the church has been the subject of many a course; union in religious faith; having one common belief. But in reality the principle of the matter—joint participation in the Lord's Supper—has already been accomplished. Since 1862 all through Russia and Turkey Anglican clergymen on proper occasions have been at liberty, and have availed themselves of the opportunity, to celebrate and join in the Eucharistic service, and the Oriental ceremonies have been open and used for the burial of English and American soldiers who fell in the Crimean war, and for the burial of common peron.

In many parts of England the Established Church has reciprocated fully, and if we have not witnessed similar matters in the United States it is solely because members of the Greek communion are so few, or because in the cases mentioned, if arising, no application was made to the proper parties. The most august service in any place of worship is the celebration of the Lord's Supper, and as intercommunion has been fully established in practice between the two forms of faith it may be a matter of some surprise that the Greek priest here, Rev. Mr. Bjerring, has not had placed at his disposal one of the Episcopalian edicts in New York, so that the Grand Duke Alexis and the Emperor Alexander might have the same service there.

THE GREEK CHURCH IN THE UNITED STATES. The first Greek church in the United States was opened in San Francisco toward the close of 1867. The Bishop and priests came from Sitka after the cession of Alaska to this country. The chapel, as in New York, was in a private house, the residence of the chaplain. The altar ornaments, the vestments, and the copy of the sacred Scriptures were all brought from Onooska. Many Russians, Roumanians and Greeks were residents of San Francisco, who constituted quite a large congregation, and punctually attended the services, and no doubts continue to do so.

The church was employed by the czar, and the salaries of the priests. To relieve worshippers of all restraints incident to official worship it was decided to have the church under the control of the Russian Minister at Washington. The chapel on Second avenue, in this city, exists under the same arrangement, and the same support is furnished by the Russian government, but Mr. Catargy has no power or influence over its services there to-day. The mass is very lengthy, and there is no instrumental music, though choral singing is allowed. All, in fact, is done in the Greek language, and the doors remain closed, so that no one can enter or leave during a service, except by permission of the priest, who is in Jewish synagogues. The Grand Duke to-day will be attended only by his suite.

TO GIVE A HISTORY OF THE first efforts to bring about intercommunion between the Anglican and Greek Churches will be found a numerous and important body of supporters among the Episcopal clergy of the United States, many of whom do not believe in the doctrine of the Holy Trinity, but with all branches of the Christian fold. As might be expected all overtures to the Roman Catholic prelates have declined; but this refusal appeared to inspire to greater energy the Anglicans on both sides of the Atlantic. The Russian government, however, has been in London in December, 1866, at which a number of Russian of high position participated. There were also present the English clergymen of the Church of England present. Russia was represented by Prince Orloff, Minister of Public Instruction, and Count Potemkin. The subject of intercommunion between the two Churches was fully discussed, as was mentioned by the projectors of the meeting. Prince Orloff reported that he had been informed that the Russian Government was inclined to promote it. The English language was introduced as a subject of discussion, and the Russian clergymen, and that the Russian clergy would be prepared to sit privately all disputed points. Count Orloff added that the Most Holy Patriarch, the Archbishop of Moscow and

Lóty Patriarch, was of opinion that the question was grave and difficult to be slowly matured, and that the Russian Government would not be published in England showing the doctrines of the American and English (Episcopal) churches, and that the Russian Government would not be published in England showing the doctrines of the American and English (Episcopal) churches.

THE AMERICAN TRIENNIAL CONVENTION. In 1865 Rev. J. Young, of the Protestant Episcopal Church of the United States to visit Russia and confer with the authorities of the Greek Church, with a view to intercommunion. The Russian Government was desirous of the American Church to open or resume Christian intercourse with the Russian people, and this request was referred to the most favorably received, and that the prospects of final success were very encouraging. The projectors of this movement, and its most ardent advocate of this movement, and its most ardent advocate of this movement, and its most ardent advocate of this movement.

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