RELIGIOUS INTELLIGENCE.

MAY 26---TRINITY SUNDAY.

RELIGIOUS PROGRAMME FOR TO-DAY.

Herald Religious Correspondence.

The Conversion of the Jews Again.

What Is the Right Religion?

AN INDIGNANT HEBREW.

THE FREE CHURCH OF ST. MARY'S.

Religious Notes, Personal and General.

Services To-day.

"Africa for Christ, and Dr. Livingstone as a Pioneer," is the title of Rev. David Mitchell's sermon this morning at the Canal street Presbyterian church.

Rev. P. L. Davies preaches at both services at the Berean Baptist church.

Bishop Snow will tell all about "The Impending Mighty Crash" this afternoon at the University.

Rev. Dr. Flagg will preach morning and evening at the Church of the Resurrection.

Rev. Bishop Peck and Rev. Dr. Deale, of Baltimore, preach at the Central Methodist Episcopal church.

Rev. H. D. Ganse will lecture this morning at the Madison avenue Reformed church.

Rev. Dr. Osgood preaches on "Our God" and on "Joseph of Arimathea" at St. John's Memorial church.

At St. Luke's Methodist Episcopal church the following services will take place:—Preaching at half-past ten o'clock A. M. by Rev. K. P. Jervis, of the East Genesee Conference; and services at a quarter to eight o'clock P. M., under the auspices of the New York City Sunday School and Church Extension Society, at which Rev. Bishop M. Simpson will preside, and addresses may be expected by Rev. Bishop R. S. Foster, Rev. C. D. Foss, D.D.; Rev. D. Curry, D.D., and Rev. Joseph Pullman.

Rev. Dr. Kendrick will preach at both services at the Tabernacle Baptist church.

Rev. Dr. Talbot, of Providence, and Rev Dr. Fallows, of Milwaukee, preach at the Trinity Methodist Episcopal church.

Rev. Dr. Bellows will conclude his series of special discourses for young people in All Souls' Church, preaching in the morning and evening.

Rev. Rufus P. Stebbins, of Ithaca, N. Y., will preach twice during the day in the Church of the Messiah, Park avenue and Thirty-fourth street.

Rev. Dr. Dix will preach this evening in the Free Church of St. Mary the Virgin, West Forty-fifth street. Full choral services will be observed in the same edifice morning and evening.

Professor Benjamin N. Martin, of New York University, will preach in the New England Congregational church, Madison avenue and Forty-seventh street.

Rev. Stephen H. Tyng, Jr., will preach in the Church of the Holy Trinity in the evening.

Rev. Mr. Pendleton will preach twice during the day, in the Baptist church, West Fifty-third street.

Rev. T. A. Hoyt will preach, in the forenoon, in the small chapel of the New York University.

Rev. George H. Hepworth will preach in Steinway Hall in the forenoon and evening.

The Spiritualists will be in etherial circle in Mohawk Hall.

Rev. F. C. Ewer, rector, will conduct services in St. Ignatius' church, Fortieth street, officiating three times in the forenoon and once in the evening.

Revs. Henry Powers and Q. L. Stanton will conduct services in Brevoort Hall, Fifty-fourth street, morning and evening.

The Society for the Conversion of the Jews.

TO THE EDITOR OF THE HERALD:—

I have noticed in your Sunday edition for the past few weeks considerable controversy concerning a society existing in New York for the purpose of converting Jews. Knowing the cosmopolitan nature of the HERALD, I doubt not that you will make public anything that will tend to disabuse the minds of simple people who contribute means for sustaining the above-named society.

The first question is whether such society is beneficial or needed. Let me squarely give answer—no. But to the argument. What do these missionaries, or, perhaps, better-named proselyte brokers, intend to gain by converting Jews unto Christianity? Is it to argue ignorant people into a something which they have no sympathy with, and offer a handsome remuneration for becoming a devout Christian? Certainly no man of honor and education has ever deserted the faith that was proclaimed on Sinai, unless it was to gain notoriety or for self-aggrandisement. In the report offered to the society it appears that seven converts had been made at the expense of about $300 per head. I inquire will it pay? It would, provided some of the representative men of Israel could be converted; but such has not been the case. I have no hesitation in making the statement that nineteen out of every twenty who desert Judaism are reprobates, the black sheep of the flock, whom you can convert seven days in the week to a new faith for a small consideration. Can the idea be to improve Jewish morals, or is it to make them more honest? or, per chance, to educate and enlighten, &c. No, such cannot be the object sought after, for I challenge any religious sect to show the same high standard of morality as the Jew. Examine your prisons and workhouses and count how many Jewish inmates they have. Walk through your houses of prostitution, and tell me how many Jewish women you will find there. Tell me the number of Jewish beggars that throng your doors for alms. Examine your divorce records, and how many of them are Jewish? These and other things show and prove the religious morals of a community. Is the Jewish faith an impediment to education? No. I need hardly state that a people who have produced such men as Mendelssohn, Maimonides, Lessing, Heine, Meyerbeer, Halevy, and hosts of others eminent in literature, art, music, law, &c.; a people who have built up commerce, to whom we owe the institution of "bills of exchange." In your own city they have and are erecting beautiful temples to worship the one great and inseperable God and are the merchant princes of the world. Such evidence is convincing enough that Judaism is a faith of wisdom and knowledge, a religion where secular as well as religious education is one of the strongest pillars. Another proof of Israel's perpetuity: Nations have risen and fallen; yes, hundreds of them, since Judah had become a united people, but they have all disappeared. Tyrants have exhausted their ingenuity for centuries back to visit all the torments they could invent upon them, degraded them to the level of common beasts, deprived them of all rights of citizenship; but the shackles are bursted—again they are rising to eminence and power, all governments of Europe have discovered their past errors, and Israel to-day shines forth into the world bright and more radiant than ever. The chosen people have suffered, but they will exist until time shall be no more. "God punishes those He loves," but the reward of faith and perseverance is sure to come.

I might go further, and argue the theological phase of the question, but that portion of it finds greater champions than I can ever hope to be in the many able rabbies. Yet I cannot forego a simple reply to your correspondent of last Sunday who signs himself a "Son of Abraham, &c." It is true our forefathers, in the days of Moses, made use of their offerings as a medium between themselves and God. We have a medium to-day, but in a different form; it is prayer. Man requires no attorney to plead his case before the just tribunal of God. No special pleas are permitted, and no technical points are to be argued, but every human being receives its merited deserts. I claim that a society for the conversion of Jews is not alone uncalled for but a fallacy. Very little of the money collected for the purpose is ever devoted to it, but is used to support a class of men who might be better employed. If these men desire to find a field for their labors, let them go beyond the mountains and spend their time in converting the red man, who worship anything from the sun down to a flask of fire water. Teach them to worship God, and then you will convert to a purpose. N. O. M.

The Religion that Satisfies the Soul the Right Religion.

TO THE EDITOR OF THE HERALD:—

It is said "the agitation of thought is the beginning of wisdom," and as your columns evince considerable of this agitation, especially in that portion devoted to religious correspondence, it surely must be an earnest of more light on the subject than has hitherto been revealed to the masses. It must be admitted that in all ages of the world a certain few have received truth, as it were, from the air, far in advance of the times in which they lived—truths which, had they the moral courage to utter, were scouted at as fancies fit for lunatics, and not for a moment to be entertained by sober, respectable, honest people—the promulgators of which were imprisoned, crucified. It is all a matter of time; it is so much easier to believe that which our parents and grandparents believed before us; so much more respectable to endorse that which has become the fashion; so much better for our worldly interests to belong to a rich and powerful society; so much more conducive to our ease and comfort to walk on the well-trodden highway than to mark out a path for ourselves through the hitherto unexplored forests of God's mysteries, exposing ourselves to the wild beasts of prejudice, scratched and torn by the briers of petty malice, pierced by the arrows of venomed hatred, and nailed to a tree at last by the wild savages of bigoted humanity. It is surprising how little power the human mind seems to possess of bringing all past events into the present by a mere force of will and viewing them in the light of the present, judging of them according to our present standard. We say the laws of God are immutable; then how can a thing happen to-day which in a few hundred years from now will be regarded as violating all known laws? How can an event have transpired a few hundred years back which no one at the present time would believe could possibly come to pass now but by the strangest faith in the world believe most implicitly could and did happen then? How the rolling away of centuries seems to cast a halo around an event, elevating it into a holy mystery, making that seem possible and plausible which to-day would be regarded as an utter impossibility! Oh, how strange it is, that when the very doors of heaven are opened and light is pouring in on every side the people of to-day obstinately turn their backs upon it, and, falling on their knees, blindly worship the dead images of the past, rising up out of the dim distance like huge genii of Eastern fables. Those who "profess and call themselves Christians" are to-day a popular people; but a few hundred years ago those who so dared to profess were branded in the public market place and even put to death. So, if "Sceptic" had realized his wish and lived in those primitive times, he would probably have shared the same fate. It may be a glorious thing to die for truth's sake; but does it not augur well for the progress of our nation when we may be allowed to think and say what our own reason dictates without being *anathema maranatha?* Any creed, any faith, any religion that satisfies the soul is good for that soul alone, but not for all others, as the food that is good for one may not be good for another—milk for babes, meat for men. When the babe has outgrown the demand for milk he must have something more substantial, and so, when the spiritual element of man has outgrown the food administered, he will seek for something more, and there is no proof more convincing of the expansion and development of the soul than the cry for more light, the determination to think for oneself, the doubts, the perplexities and the moral courage to express what comes to one as truth, whether in accordance with time-honored institutions or in direct opposition to all preconceived opinions. Here is a correspondent ("B. Y. A.") who sincerely desires to become a Christian, but cannot in reason believe what the Christian faith imposes, and cannot accept its dogmas in blind faith without reason. What is it to be a Christian if not to believe in the doctrines taught by the Christ? And who is the Christ? I find, by referring to Webster, Christ is simply a Greek word signifying to anoint, it being the custom in those days to anoint all persons consecrated to sacerdotal offices. The Romanists still hold to that custom, anointing children at christening. Are they not, then, the only literal Christians? That Jesus, the anointed, ever taught any but the purest spiritual truths I am unable to find. That His words have been twisted and turned and made to assume a significance never intended by Him I will not deny. Conceding the Bible to be an imperfect historical record—allowing that Jesus, Son of Mary, was also the son of Caiaphas, the High Priest, who appeared in spirit to Joseph, the husband, announcing that fact, the High Priest in those days being also called the Holy Ghost, as is asserted by some—what difference can it possibly make with the great spiritual truths which He taught and for which He suffered and died so ignominiously?—an event which the centuries, rolling away one by one, have elevated higher and higher, and made so glorious that it overshadows the great God Himself, receiving all the homage—this meek, loving, holy, suffering Jesus. We do well to love and honor Him, even after so many hundred years; but let us beware lest we find ourselves to-day, as did His persecutors, arrayed against higher, purer truth than the masses are yet able to comprehend. Let us not, O "Sceptic," be so "tender on the point of ridicule." Let us be honest, fearless, God-serving, using the reason which God Himself has implanted in us, a spark from His own altar fires, as a light to guide us nearer to its source. Shut out reason? Never! It is all that saves us from being a mere machine. Why, even the brutes reason; and are we less than they? The very creeds which are required of me to accept in blind faith had their rise in the reasoning of minds who dared to think for themselves—their progress through struggles many and severe, and their present consequence through the martyrdom of many who espoused their cause. They have had their day and accomplished their mission; we have grown older and stronger and require more food, more light. We cannot live on the dead husks of the past; we must have the ever-living, ever-growing fruits of the present, and

Woe to him who tramples on the mind—
That deathless thing. He knows not what he does
Nor what he deals with; man may rear again
The flower his foot hath crushed; or light anew
The torch his breath hath quenched;
But for the soul, oh, tremble and beware
To lay rude hands upon God's mysteries there!

B. E. WASHBURNE.

An Indignant Hebrew.

TO THE EDITOR OF THE HERALD:—

I beg a few words in relation to the card of "A Son of Abraham," the self-appointed follower of the "meek and lowly Jesus," which appeared in your columns last Sunday. It is evident this note, though brief, teems with vindictiveness and rancor against the Jews, for he uses the word "Jew" every time with apparently increased emphasis until, with the last "Mr. Jew," he seems to exhaust the very venom of his soul. Now, if this were to come from any other source it would not be so hard, as we are quite used to abuse pretty well by this time from all sides; but when an attempt is made to stab us in the back by a deserter from our own camp it becomes at once intolerable and to the last degree disgusting.

Did it never occur to you that the little word "Jew" is one of the most expressive words in this or any other language? Mark the manner in which it is expressed and by whom; note the expression of the eye, ehe facial features, the compressed jaws, the amount of emphasis given in pronouncing it, and you can pretty nearly tell whether we have a friend or foe to contend withal in the person naming it, and so have I judged the note of this "Son of Abraham." But we have in our own vocabulary another word quite as expressive and full of curious import, "meshummad," which does not alone mean apostate, but is synonymous of all that is loathing, base and contemptible, and it would be well for all mankind to know that all honorable Jews are so closely rivetted to their faith that death has not yet, in ages past, possessed terrors sufficient to cause them to become false and recreant to its principles and teachings. It would also be well for the Society for the Conversion of the Jews to know that for every deserter from our faith they may succeed in converting into Christianity, so sure do they lend a helping hand in developing the baser parts of a scoundrel by nature, who will not hesitate, at the first opportunity, to desert and betray them to the next highest bidder. Go to any quarter of the globe where Jews do dwell, and ask to have shown to you a "meshummad," and you will behold

"A fixed figure for the time of scorn
To point his slow and moving finger at."

MOSHE SCHNURRER,
Undeniably and unmistakably a veritable Hebrew Jew.

The Coming of the Messiah from a Jewish Standpoint.

TO THE EDITOR OF THE HERALD:—

In your issue of the 19th inst. some one signing himself "A Son of Abraham," &c., attempts to reply to my article of the 12th inst., in which he does not seek to disprove that I was entirely correct in my statements, but that in ancient times the Jews had a medium between God and themselves in the shape of sacrifices. In this he is entirely correct. But I defy him to prove that any such idolatrous worship is now indulged in by the Jews. That they have no medium through which they pray to God I can prove by the following:—Moses, the great jurist, who in his time performed greater wonders than even Jesus lays claim to (see Exodos from Egypt), is not looked upon as anything more than a chosen servant of God, not as his Son. And while we revere his memory as one of the wise men of ancient times, we do not make an idol of him. Now this argument of a "Follower of the Lowly Jesus," puts the Christian religion in a peculiar light from the following fact:—That as I clearly prove the Jews have done away with all superfluous worship, the Christians have commenced where they left off, and have made a second God of one who was no greater than Moses. He also speaks of a Messiah that is to come, as the Bible prophecies. There he is also correct. But it is also stated that when such does come the whole world will be at peace with each other. Now, did the advent of Jesus, the Christian Messiah, bring the desired peace? No. Most emphatically no! Now the Jews await the coming of the Messiah. And from a Jewish standpoint I will, for the benefit of the "Son of Abraham," define what we understand by the Messiah.

When that period yet hidden in the womb of time and to which all nations turn an anxious eye, when all the continents and islands of the earth are united in one bond of brotherly affection—in short, when one law governs all nations, tongues and kindreds of the earth, and that is the law of love—then will the prophecy of the coming of a Messiah be fulfilled. We expect no man, no Holy Ghost, but a time of universal peace, when the Society for the Conversion of Jews can lay down their armor and hoard up their money for a more profitable object.

By publishing the above you will place me under a lasting obligation; and with the assurance that on this subject I will not trouble your valuable paper any more, I remain, JEW D. S.

Comparative Theology and Heathen Mythology.

TO THE EDITOR OF THE HERALD:—

The Sunday HERALD has considerable to say in free discussion of the old theologies. This is as it should be. The old theologies have their rise and progress from the old Nature worship, blending physical, moral and spiritual modes of being, whereof, in most part, the Sun was the emblematic presence of the Most High or Lord of Heaven. Otherwise, the Heaven itself was God or "Heaven-Father," as personified or spiritualized in multifold aspects with reference to the unitary whole. According to Movers, quoted in Smith's "Dictionary of the Bible," the "old religion of the Semitic races consisted in the deification of the powers and laws of Nature; these powers being considered either as distinct and independent, or as manifestations of one supreme and all-ruling being. In most instances the two ideas were co-existent. The Deity, following human analogy, was conceived as male and female; the one representing the active, the other the passive principle of nature; the former the source of spiritual, the latter of physical life. The transference of the attributes of the one to the other resulted either in their mystical conjunction in the hermaphrodite as the Persian Mithra and Phœnician Baal, or the two combined to form a third, which symbolized the essential unity of both. With these two supreme beings all other deities are identical; so that in different nations the same Nature worship appears under different forms, representing the various aspects under which the idea of the power of nature is presented."

Though the sun and moon were early selected as the outward symbols of the all-pervading power, nevertheless this power was much divided in Jacob and scattered in Israel in many mythological disguises or personifications of the heaven above, the earth below and the waters under the earth. The land of Joseph was blessed for the precious fruits by the sun, and for the precious things put forth by the moon—for the things of heaven, for the dew and for the deep that wrecketh beneath. Even in Jeremiah's time a great multitude of men and women declared that, so long as they worshipped the Queen of Heaven, they had "plenty of victuals, were well and saw no evil;" but when they left off burning incense to the Queen of Heaven, to pour out drink offerings unto her and to make cakes to worship her, the heaven was at once closed against them; no more the early and the latter rain, or the outpouring of many waters from Nimbosus Orion.

St. John's woman, clothed with the sun, was in mystical relation to the moon, and blended with personifications in mythological disguises of rolling the heavens together as a scroll and dumping man into the bottomless pit. In the multifarious ways of acting and suffering for the sins of mankind the sun was chiefest among ten thousand in the dark sayings and parables or enigmatical oracles of those days. If the dawn was the Virgin of Israel, or the bride, and the various-tinted cloud her drapery—if this was gently moved or rustled by the wind it was a manifestation of the Spirit; for the physical and the spiritual were each other's counterpart in the many voices from heaven. It was by the voice of the Lord and the sound of his going forth in the tops of the mulberry trees that David was to bestir himself and smite the host of the Philistines.

Says Mr. Grove, in his "Dictionary of the Bible, "The frequency throughout the Scriptures of personifications of the natural features of the country is very remarkable." However much concealed by the compilers and translators, there is everywhere apparent on the biblical page traces of the old nature worship. From the Ancient of Days to the Sun of Righteousness, with healing in His wings, the old theologies bear the visage of the sun. The Lord came from Sinai, rose up from Seir and shined from Mount Paran. He came with a fiery law in hand and with the host of heaven as His ten thousand saints. He was the God of Israel from the East and the earth was full of His glory.

To have a "science of religion" we must gather up all the ancient fragments, so that nothing be lost. We must have the root gods which grow into the trunk and branches, and are so many trees of life, or resolvable into one, with its twelve manner of fruits for the healing of the nations and answering to the twelve signs of the zodiac in the solar circle, from Alpha to Omega. The root of them all is the same. Says Max Muller, "Adonai, which in Hebrew means my Lord and in the Old Testament is used exclusively of Jehovah, appears in Phœnicia as the name of the Supreme Deity, and after undergoing manifold mythological transformations the same name has become familiar to us through the Greek tales about the beautiful youth Adonis, loved by Aphrodite and killed by the wild boar of Ares."

Elyon, which in Hebrew means the highest, is used in the Old Testament as a predicate of God. It occurs also by itself as a name of Jehovah. It occurs in the Phœnician cosmogony as *Elium*, the highest God, the Father of Heaven, who was the father of El. El, Shaddai, Baal, belong to the same mode of being level to conceptions of those days, and Jehovah, or Jahovah, as a divine name, was only another aspect of the same Most High, but so varied in the combination as constituted him the God peculiar to the Jews, as he judged among the Gods. As per Muller, "Hebrew, Syriac and Arabic point to a common source as much as Sanscrit, Greek and Latin; and unless we can bring ourselves to doubt that the Hindus, the Greeks, the Romans and the Teutons derived the worship of their principal diety from their common Aryan sanctuary, we shall not be able to deny that there was likewise a primitive religion of the whole Semitic race, and that El the Strong One in heaven, was invoked by the ancestors of all the Semitic races, before there were Babylonians in Babylon, Phœnicians in Sidon and Tyrus, before there were Jews in Mesopotamia or Jerusalem. The evidence of the Semitic is the same as that of the Aryan languages; the conclusion cannot be different."

The Jehovah of Israel had his tabernacle in the sun, and rode upon the heaven by his name Jah. His going forth was from the end of heaven, his circuit unto the ends of it, and nothing hid from the heat thereof. Where the cherubim was his symbol he gathered the host of heaven under his wings. Beth-Shemesh was his "House of the Sun," En-Shemesh his "Spring of the Sun" and Ir-Shemesh his "City of the Sun," and "whether they be original Canaanistic names, or Hebrew renderings, they attest the reverence paid to the source of light and heat." Samson is a name of the sun, and, personated in mythological disguises, he performs the twelve labors, as did Hercules or the other sun gods. C. B. P.

Free Church of St. Mary the Virgin.

On Friday evening, 24th inst., this beautiful little temple of catholic worship was filled to the outer doors to witness the solemn rite of confirmation by the Right Reverend Horatio Potter, Bishop of New York, administered to some thirty or forty young people of both sexes. The scene was most impressive. The young ladies dressed in white, with long white veils, and the men in black, kneeling before the magnificent high altar, covered with exquisite flowers of every hue, with hanging vines of ivy, and illuminated with a hundred candles, presented a truly beautiful spectacle. After his solemn admonition to the candidates, the venerable prelate concluded with a fatherly encomium upon the labors of the Rev. Thomas McKee Brown, rector of St. Mary's. Within the chancel were the Right Reverend Bishop of New York; the Rev. Thomas McKee Brown and Mr. W. B. Noyes, rector and assistant rector of St. Mary's; the Rev. Canon Dorret, "rector of a heap of ashes, once St. Paul's church," Chicago; Rev. E. D. Cooper, Church of the Redeemer, Astoria; Rev. C. M. Morrill, and Rev. C. M. Parkman.

This evening, the Rev. Dr. Dix, rector of Trinity church, will preach at St. Mary's.

Solemn Obsequies of a Franciscan Sister.

At the Convent of Our Lady of Angels, Peekskill, N. Y., on the 12th inst., died Sister Mary Benedict, of the Order of St. Francis, at the early age of twenty years. The life, in religion, of this good Sister was of brief duration, having made her solemn vows exactly five months before, but her sacrifice was accepted and she is now enjoying its reward. The funeral services were conducted in the chapel of the convent, Rev. J. J. Griffin acting as celebrant of the requiem mass, several other priests assisting. The reverend celebrant delivered a most touching discourse on the sacrifice made in entering the religious state and on the happiness of living and dying in it. At the conclusion a procession formed and moved towards the beautiful little cemetery situated on the convent grounds, the priests and choir leading and chanting the solemn services. The coffin next followed, carried by six Sisters, the remaining members of the community, the pupils of the Academy and the relatives and friends of deceased bringing up the rear. The priests and Sisters carried lighted candles, which added to the solemnity of the occasion; but what deeply moved and affected all was the sight of six Sisters bearing the body of their deceased member to its final resting place, thus testifying their love for her who was so ardently attached to them in life.

Religious Enthusiasm at Englewood, N. J.

On Monday night last Father Gavazzi lectured in the Presbyterian church of this place, for the purpose of furthering the Protestant cause in Italy. Written notices of his lecture were inserted in every daily journal sold here, and the floors of the railroad cars were literally studded with the announcement of the event. But while Father Gavazzi was holding forth in the Presbyterian church, Father Coghlan, from the opposite eminence, lectured to a large audience of Protestants and Catholics on the subject of "Sacramental Confession" in the Catholic church. As it is expected that the fire will be kept up from their respective heights during the week, the results of the campaign are looked for with interest.

Religious Notes—Personal and General.

The Southern Baptists have voted in council to raise $20,000 toward building a Baptist church in Rome.

Rev. Duncan McGregor has accepted the call of the Park Presbyterian church of Troy to become their pastor.

The Christians of St. Louis, of all denominations, meet on the first Sunday in June to form a County Bible Society.

A Congregational church of twenty-six members, with excellent prospects for usefulness, was formed at Selma, Ala., May 12.

The pastoral relation between Rev. H. B. Holmes and the First Presbyterian church of Kingston, N. Y., has been dissolved.

The American Bible Society has made a grant of Bibles and Testaments to the Southern Methodist Church to aid in its work among the Indians.

The Right Rev. James Roosevelt Bayley, D.D., will administer the sacrament of Confirmation in St. Mary's Church, Bergen Point, New Jersey, to-day.

The widow of ex-President Tyler, with her daughter and infant grandchild, were baptized and received into the Catholic Church, at Georgetown, on the 18t of May.

Rev. J. W. Healy, D. D., has organized in England a Freedman's Mission Aid Society, of which the Earl of Shaftesbury is president and Arthur Kinnaird, M. P., treasurer.

The First Congregational parish in Pittsfield has voted to request Dr. Todd to remain in the position of *pastor emeritus*, to continue to pay him the same salary as in the last few years, and to give him the use of the parsonage.

THE METHODIST EPISCOPACY.

Sketch of Its Origin and Members—Wherein It Differs from Other Episcopal Churches—Duties, Responsibilities, Salaries, &c., of the Bishops—Present Status.

The election and consecration of eight Methodist Bishops a few days ago has called public attention to the Methodist system of episcopacy. It is so unlike that of the Catholic or of the Protestant Episcopal Churches that a sketch of it may not be uninteresting.

The great distance between the American Methodist Church and the English Wesleyans, and the impossibility of Wesley exercising proper supervision over both, led to his consecration, in 1784, of one of the most eminent and worthy of his own preachers as Superintendent of the American Church—Dr. Thomas Coke. Dr. Coke was subsequently lost at sea while voyaging to India as a missionary. He was thirty-six years of age at the time of his ordination. Dr. Coke subsequently consecrated Francis Asbury, who lived, labored and died here; and the venerable Father Boehm, who was his travelling companion for some years in his early ministry and delights to talk about the devotion of Asbury, is now in his ninety-seventh year, in almost daily attendance in the Conference. Asbury was thirty-eight years old when he was ordained. The General Conference which met in Baltimore received and recognized Coke and Asbury as Bishops of the Methodist Episcopal Church, and thenceafter those men and their successors consecrated to that high office such men as the General Conference elected.

In 1800 Richard Whatcoat, at the age of sixty-five years, was ordained a Bishop of the Methodist Episcopal Church. Eight years later William McKendree, at the age of fifty, was added to the episcopal list. In 1816 Enoch George, aged forty-eight, and Robert E. Roberts, aged thirty-seven, were ordained, and in 1824 Joshua Soule, aged forty-two, and Elijah Hedding, aged forty-four, were added. In 1832 James O. Andrew, aged forty-two, and John Emory, forty-three, were ordained. In 1836 Beverly Waugh, aged forty-six, and Thomas A. Morris, aged forty-two (still living), were added, and in 1844 Leonidas L. Hamline, aged forty-seven, and Edmund S. Janes, aged thirty-seven, were chosen to this office. In 1852 Levi Scott, aged fifty; Matthew Simpson, forty; Osmon C. Baker, thirty-eight, and Edward R. Ames, forty-six, were elevated to the episcopacy. In 1864 Davis W. Clarke and Calvin Kingsley, aged respectively fifty-two, and Edward Thompson, aged fifty-three, were ordained, and at the present Conference Drs. Bowman, at fifty-three; Harris, at fifty-four; Haven, at fifty; Wiley, at forty-seven; Merrill and Andrews, at forty-six, and Peck, at sixty-one, were elected and ordained. Besides these two missionary Bishops (colored) were ordained for Liberia—Francis Burns, in 1858, and John W. Roberts, in 1866. These high officials in this country have always been elected by the Conferences, except those ordained and sent out by Wesley. So much for the number, names and ages of the Methodist Bishops. There are and have been thirty-one of them altogether, including those recently elected.

The duties of those bishops, as defined by the discipline, consist in presiding at the annual conferences; to form presiding elders' districts and to appoint the preachers to their charges and missionaries to neglected portions of our cities and to our colored people and to foreign stations; chaplains to reformatories, sanitary and charitable institutions, to prisons and in the army and navy; also those preachers who may be appointed to labor for the special benefit of seamen and for the American Bible Society, or for any State Bible Society auxiliary thereto; the presidents, principals or teachers of seminaries of learning which are or may be under Annual or General Conference superintendence, or the preacher to the Five Points Mission in New York and the American chapel in Paris, and also, when requested by an Annual Conference, to appoint a preacher for a longer time than three years to any seminary of learning not under Conference supervision. They may also, when requested, appoint a travelling tract agent, temperance agent or agents for the literary and benevolent institutions and for the German publishing fund. They may also, in the intervals of Conferences, receive, change and suspend preachers as necessity may require. They have a general supervision of the Church at large, and are to travel over the entire field and oversee the temporal as well as the spiritual interests of the Church. They are to consecrate bishops and ordain elders and deacons; to decide all questions of law in Annual Conferences and to prescribe the studies in English literature and science for those applying for admission to Conferences.

These are the disciplinary duties of the bishops, besides which they are called upon to assist at the corner-stone laying and dedication of churches, of which the Methodists average about two per diem throughout the year. They are expected and are called upon also to attend and deliver addresses on all connectional interests and on undenominational topics, and in a thousand ways their presence and influence are sought. They have a concurrent or a controlling voice in every measure that comes before the Church in the interim of the General Conference, and this has given rise to a discussion in the Church papers and in the present General Conference as to the propriety of saddling them with so much non-episcopal work. But very much of this labor will be taken off their shoulders by this General Conference; and, with the reinforcement of eight more bishops to the episcopal board, the duties and burdens of the office will be measurably lessened.

Hitherto the Methodist bishops have had no particular districts or dioceses to attend to; but on Friday last the Conference fixed the local habitations of the newly elected, and in a few days will define the districts over which each shall have particular supervision. But this districting will not and cannot interfere with the disciplinary requirement that they shall travel over the entire connection. Twice a year, in the spring and fall, the bishops meet in council and draft a plan of Conference visitation for themselves. And inasmuch as they change this plan every year, all the bishops in turn have an opportunity of going over the entire field as well as having a special oversight of a particular district. Last year the reduced numbers of the Board increased the labors of the four effective bishops, who, between them, travelled over fifty thousand miles, Bishop Janes taking nearly one-half of this extent of travel.

The salaries of the bishops are fixed by the Book Committee and average about $4,000 per annum. This, together with their travelling expenses, comes out of the profits of the Book Concern in New York. The present General Conference has, however, taken this burden of salaries off the Concern and placed it upon the whole Church, but permitting the Bishops to draw upon the Concern for the next four years for any deficiency that may occur in salaries. It is believed that by 1876 the Church will have become so used to giving for this object that there will not be a deficiency after that date.

The old bishops have been allowed a year's leave of absence, with salaries and expenses paid, so that they can travel where they please. The new men will have a little more work to do in consequence.

The friends of the bishops have sometimes presented those officials with episcopal residences, furnished and equipped. It is probable that some of them may do the same thing for the newly elected bishops. In many respects, as above indicated, the Methodist Episcopacy is different from any other, and is maintained solely for convenience of ecclesiastical supervision of the Church.

METHODIST GENERAL CONFERENCE.

Lively Discussion Over Conference Boundaries—Black River and Bingham Victorious—Balloting for Missionary Secretaries—Miscellaneous.

Dr. Stephen Allen, of Maine, led the devotions yesterday. The journal was read and approved. Drs. Gillette, Fish and others, of the Baptist Home Missionary Society, expressed a desire to present their fraternal salutations to the General Conference, in accordance with which Monday, at eleven o'clock A. M., was fixed for their reception.

So much of the report of the Committee on Boundaries as refers to Black River Conference was taken from the table, read and discussed. Dr. BINGHAM of that Conference presented memorials and petitions in favor of enlarging the boundaries of his Conference, which were curtailed by the General Conference of 1868 in opposition to the expressed will of the representatives of the Black River Conference. During the past four years only two elders have been elected in that Conference, and if its present boundaries are retained and the General Conference pursue its present course toward it the Conference will have to be blotted out by-and-by. The Doctor read from the journal of his Conference its action for a series of years on this question, and argued earnestly and eloquently against the minority report of the committee, which asks that the boundaries remain unchanged. Nineteen men out of seventy-two limited the boundaries of his Conference in 1868, and eleven of this number only voted for the limitation.

Dr. SLICER asked how it came to pass that so few men in so large a committee could settle so important a question.

GOT WHAT WAS ASKED FOR.

Mr. PHELPS, of Central New York, which Conference was formed partly out of Black River Conference, said the latter had got just what it had asked for and what for several successive years it had tried to get. But it now wants to cut up Central New York, so that they won't have room enough to sleep in without having their legs hanging out. (Laughter.) The restoration of the Black River Conference boundary would make Central New York one-third of what Black River is now.

Dr. IVES, of Central New York, said this question arose out of a jealousy of an older sister (Black River) because the younger one (Central New York) had married more comfortably. He contended that Black River Conference would not have grumbled had not Central New York outgrown her.

After some further discussion on both sides Dr. OLIN, of Wyoming, moved to refer the reports back to the Committee on Boundaries. Lost. Another motion to adopt the minority report was also voted down. Dr. QUEAL moved an amendment to the committee's report to add Oswego county to Black River Conference. Lost.

CONTENT WITH HIS VICTORY.

Dr. BINGHAM said his Conference want the whole or none at all.

Dr. LINDSAY wanted the majority report recommitted, and Dr. Kynnett wanted it given to a special committee of fifteen, and Dr. Queal wanted it indefinitely postponed; but these motions were successively voted down, and the previous question was ordered, by 189 to 52. The report was then adopted.

Black River Conference had gained its victory, and Dr. Hibbard, of East Tennessee, made a speech asking the victors to be magnanimous. He also presented a resolution asking for a commission of seven from each of the New York State conferences to settle the boundaries of their respective conferences and to report to the next General Conference.

Dr. CURRY did not want such an important question kept open for four years, and he moved for a committee of one from those conferences to consider and report as soon as possible.

Rev. S. MEREDITH protested against bringing the Troy Conference into this quarrel, and that conference was omitted.

Dr. HIBBARD was of the same mind with regard to the East Genesee Conference, and he wanted Black River and Central New York to settle their own disputes. Dr. Curry's substitute and amendment was adopted, and the delegations representing those conferences were given until Monday to select their committeemen. The

REPORT OF THE MISSION COMMITTEE

was taken up and that part which calls for three secretaries was adopted. A vote was taken by ballot, which was barren of results. The whole number of votes cast was 387; necessary to a choice 194. Of these Drs. Dashiel received 162 votes; Eddy, 145; Love, 118; Reid, 114; Walden, 84; Cowles, 78; C. A. Holmes, 51; J. P. Newman, 42; Gee, 42; Jocelyn, 41; Butler and Gibson, 37 each, and Ives, 20—others scattering.

The report on the Church Extension Society was taken up while the tellers were out and was discussed by Revs. Buckley, Kynett and others. Mr. BUCKLEY opposed part of section 1, which constitutes seven members of the Board a quorum. It placed the management of the entire business of the society in the hands of the secretary and three or four men. He opposed section 6 because it required preachers to report to their Annual Conferences the amounts apportioned and raised in each charge for this cause. He also opposed the report because it had no provision for the removal of an incompetent or insane secretary.

Dr. KYNETT answered those objections and showed the necessity for having them retained. The discussion was cut short by a motion to adjourn, which was carried by 142 to 139.

THE CHILDREN'S CHURCH MISSIONARY SOCIETY.

The Thirteenth Anniversary at Steinway Hall—Addresses by Clergymen and Laymen.

The thirteenth anniversary of the Children's American Church Missionary Society was appropriately observed yesterday afternoon at Steinway Hall. At three o'clock between fifteen hundred and two thousand children of the Protestant Episcopal Mission Schools filed into the hall in classes and took seats in the body and on the second gallery, under the care of their teachers and other officers. A large number of ladies and gentlemen and clergymen interested in the Sabbath schools crowded the platform.

The chair was occupied by the Rev. Dr. Dyer and the ceremonies opened with the hymn "Haste, ye Nations, to Adore Him." Selections from the Psalms and a chant followed, and then the Apostles' Creed and a prayer.

Conel Slipper, of Brooklyn, was introduced to the children and made a simple yet highly entertaining address to the little ones, in which he pointed out to them the various ways in which they could contribute to the missionary cause in this country. The musical offerings were of a high order and were well rendered by the youthful voices, especially the hymn entitled "The Last Commission":—

From over the ocean there cometh a cry,
Oh, send us the Bible to save ere we die;
The hill and the valley, the mountain and plain
Are waiting for Jesus, the Lamb that was slain.

Chorus—Then shout! shout the tidings over land and sea!
Till every nation the call obey;
Oh, send the blessed Gospel over land and sea,
Till everywhere the soul is free.

Then up and be doing, away with all fear,
The grand coronation of Christ draweth near;
The winners of souls shall be found with the wise,
And shine in bright glory like stars in the skies.—*Chorus.*

Addresses were also made by Rev. W. H. McVickar, Alexander Tyng, of Illinois, and Rev. Mr. Riley, of the republic of Mexico. The officers of the society speak in the highest terms of the liberality of the children, who they report have contributed in the past two years $15,000 towards the missionary cause.

FATHER BURKE'S LAST LECTURE.

The great Dominican preacher delivers the last lecture of the course at the Academy of Music on Friday evening, May 31, the subject being one of the most attractive and popular upon which he has yet treated. In his hands "The National Music of Ireland" will receive full justice; for Father Burke is intimately acquainted, not only with the history of Irish music, but is thoroughly conversant with the philosophy and science of the art. The synopsis of the lecture informs us that he will dwell at length on the genius and character of Irish melody, give a review of its history and describe the mission of the Irish bards and the important part they played in the government of the country from the earliest period. As this is the last lecture of the course in the Academy of Music there will, of course, be a large audience. The number of tickets sold will, however, be limited to the accommoeations of the building, and those who desire to hear Father Burke should secure their tickets in time.

A JERSEY ROLLING MILL HORROR.

An occurrence of a most horrifying description took place recently in Oxford, Warren, county, N. J. William Ford, fourteen years of age, was employed in a rolling mill there. He fell asleep near the fly wheel of the main engine, an immense wheel which makes sixty revolutions per minute, and so set that half of it revolves in a pit some feet deep. This pit is but a couple of inches wider than the wheel. Some of the workmen, thinking they heard