RELIGIOUS INTELLIGENCE.

Sunday, March 2--First Sunday in Lent.

PROGRAMME OF SERVICES TO-DAY.

Herald Religious Correspondence.

THE SWORD AND THE CHURCH

Rev. Father Brann Criticised.

Strange Logic of the London Times on Spiritualism.

OLD TRINITY MAKES AN EXPLANATION.

The Deity as a Constitutional Amendment.

An Open Address to Christians in Convention.

The Y. M. C. A. in Want of a Creed.

Shall Public Libraries Be Open on Sunday?

The Future State---Rev. Edward Beecher in the Pulpit.

MOVEMENTS OF THE CLERGY.

Foreign Religious Matters.

Services To-Day.

Rev. Dr. Deems will preach at the Church of the Strangers in the morning and evening.

At Westminster Presbyterian church Rev. J. K. Demarest will discourse morning and evening.

Morning and evening services at the Brooklyn Academy of Music, by Rev. Dr. Talmage.

The "Doctrine of Sacrifice" will be the subject of Rev. Henry Powers this morning, at the Church of the Messiah. In the evening, vespers service.

There will be morning and afternoon services at the Bleecker street Mission.

Rev. Henry Morgan, the popular Boston preacher, will lecture on "Fast Young Men" at Cooper Institute this evening.

At Canal street Presbyterian church, Rev. G. J. Mingins will preach in the morning and Rev. Dr. Street in the afternoon.

Bishop Snow will preach in the chapel of the University this afternoon.

Preaching morning and evening at St. Luke's Methodist Episcopal church by Rev. C. S. Harrower.

Rev. H. D. Northrop will preach this morning in West Twenty-third street Presbyterian church. Anniversary exercises in the evening.

The Spiritualists will have morning, afternoon and evening meetings at Apollo Hall; Miss Jennie Lees, inspirational speaker.

Rev. E. C. Sweetser will discourse upon special subjects, morning and evening, at Bleecker street Universalist church.

At the morning and evening services in All Saints' Episcopal church Rev. W. N. Dunnell will preach.

Osborne Ward on "Government Employ" at Turner Hall this afternoon at three o'clock.

Rev. Dr. Cheever's subject, at University chapel this evening, will be "The Light that is Needed in Our Public Schools."

At Steinway Hall this morning and evening, Rev. G. H. Hepworth will discourse on choice subjects.

Spiritualist *séances* at Naylor's Academy in the afternoon and evening.

Special Lenten services (including the "Stabat Mater") at St. Ann's church this evening.

The pastor, Rev. W. H. Pendleton, will officiate at Fifty-third street Baptist church in the morning and evening.

Rev. Dr. Gillette discourses morning and evening at Plymouth Baptist church.

At the morning and evening services in Trinity Baptist church Rev. J. S. Holme will preach.

The pastor, Rev. W. H. Boole, preaches morning and evening at Seventeenth street Methodist Episcopal church.

At the Church of Christ Rev. W. C. Dawson will discourse morning and evening.

Rev. J. W. Barnhart preaches at Forsyth street Methodist Episcopal church this morning and evening.

English services at eleven o'clock in the Russian-Greek chapel.

Bishop Lynch, of Charleston, lectures this evening on "Bismarck and the Jesuits" at the Church of the Holy Innocents.

Spiritualist services at Union Hall, Jersey City, by Dr. C. Stiles. H. P. Blaker on spirit power afternoon and evening.

Morning, afternoon and evening services at Christ church (Protestant Episcopal), by the rector, Rev. Dr. Hugh Miller Thompson.

Preaching by Rev. Halsey W. Knapp, at Laight street Baptist Mission, this morning and evening.

Services at St. Thomas' church morning, afternoon and evening. Rev. Dr. Samuel Cooke will deliver the evening discourse.

Rev. Dr. Robinson, the pastor, will officiate, morning and evening, at the Presbyterian Memorial church.

Rev. J. M. Pullman lectures on "Marriage and Divorce" at Lyric Hall this evening. Morning services at the Young Men's Universalist Association rooms.

At Anthon Memorial church morning and afternoon services (the latter for children) by Rev. R. Heber Newton.

Morning and evening services, with special subjects, at the Church of the New Jerusalem.

Full choral services at the Church of St. Mary the Virgin morning, afternoon and evening.

Rev. Dr. Flagg preaches, morning and evening, at the Church of the Resurrection.

A lecture on "Washington, the Myth and the Man," will be given at Harlem Unity chapel, by Rev. W. T. Clarke, this evening.

St. John's Guild and the Nature of Its Work.

TO THE EDITOR OF THE HERALD:—

I saw a letter in last Sunday's HERALD headed "A Hint to Trinity Church," in which several questions are asked concerning St. John's Guild. Although these questions may not require any lengthy answers, yet a brief statement of the nature of the work of St. John's Guild seems called for, in order that the poor may not suffer through any misapprehension on the part of the giving public. St. John's Guild is composed of 150 citizens of the Fifth and Eighth wards. The object of the association is to prevent, as far as possible, every one in these wards from suffering from cold and hunger, and to furnish medical attendance to the sick, without regard to creeds, nationality and color. No officer or member of the organization receives any salary for his services, nor is any money expended for office rent. The groceries and dry goods distributed to the needy are bought at wholesale.

During the severe Winter just past over four hundred families, including 2,500 children have been fed and clothed, principally families of mechanics temporarily unemployed. After the citizens of these wards have done all they can themselves for the poor in their midst, they ask the generous public to help them to continue this much needed charity, and it is hoped they will not ask in vain. Of course no one upon reflection will maintain that Trinity or any other church corporation is in duty bound to take care of all the poor of every denomination below Fourteenth street. This, if done at all, must be done by independent charitable associations like St. John's Guild. It is a well known fact that there are those who, being unwilling to contribute anything to charity themselves, seem to take pleasure in trying to prevent others from doing so. Would it not be well for such people to remember that in accomplishing their object the poor alone suffer. Very truly yours, ALVAH WISWALL,
Master of St. John's Guild.

The Use of the Sword for the Defence of the Church.

TO THE EDITOR OF THE HERALD:—

In your report of the sermon which Rev. Father Brann delivered in St. Michael's church, on Saturday, 22d ult., from the text—"And I give unto thee the keys of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven"—Matt. xvi., 19, Father Brann lays great stress upon the words of his text, as giving biblical authority in support of the pretensions of the Roman Catholic Church. The Roman Catholic clergy claim that Peter was the founder of the papacy, and often allude to this text as proof of the divine nature of that institution. But there is another portion of the New Testament, wherein Christ addresses Peter, which is not so often spoken of by the Catholic clergy—that is, "Then Simon Peter, having a sword, drew it and smote the high priest's servant, and cut off his right ear"—John xviii., 10. Then said Jesus unto him, "Put up again thy sword into its place; for all they that take up the sword shall perish with the sword"—Matt. xxvi., 52. "And he touched his ear and healed him"—Luke xxii., 51. Now, if Peter delegated his power to loose and bind through a long line of pontiffs to the present Pope, who claims to occupy the chair of Peter, did he not also transmit through them the command and admonition he received from his divine instructor, as above quoted? Yet for centuries past the Popes have kept standing armies of men, who not only used swords, but more effective weapons in the shedding of human blood, who not only maimed but killed. How can the last quoted parts of the New Testament be read in any way other than contradicting the reverend gentleman's assertions in regard to papal infallibility, when the Popes have been warring against a solemn injunction given by Christ to Peter? It may be said that it was necessary to use the sword in defence of the person of the Vicar of Christ; but is the person of the servant more sacred than that of his Divine Master? It may be said that the Pope was also a temporal ruler; but can the Vicar deviate from the path trod by his Lord when the Saviour said, "My kingdom is not of this world?" If the Vicar follow not the precepts and example of his Lord, is he the Vicar? Please let one of your Catholic correspondents answer. INQUIRER.

Strange Logic of the London Times on Spiritualism.

TO THE EDITOR OF THE HERALD:—

Advice to Critics—Fling not dirt at new discoveries lest hereafter you may have to eat it.—*Punch.*

In an article on "Science and Spiritualism," in a recent number of the London *Times*, the editor makes the following observations:—

A volume now lying before us may serve to show how this folly is spread throughout society. It was lent to us by a distinguished spiritualist, under the solemn promise that we should not divulge a single name of those concerned. It consists of about one hundred and fifty pages of seances, and was privately printed by a noble Earl, who has lately passed beyond the House of Lords, beyond, also, we trust, the spirit-peopled chairs and tables, which in his lifetime he loved not wisely, but too well. In this book things more marvellous than any we have set down are circumstantially related in a natural way, just as though they were ordinary, every day matters of fact. We shall not fatigue the reader by quoting any of the accounts given, and, no doubt, he will take our word when we say that they range through every species of "manifestation," from prophesyings downward. What we more particularly wish to observe is, that the attestation of fifty respectable witnesses is placed before the title page. Among them are a dowager and other ladies of rank, a captain in the Guards, a nobleman, a baronet, a member of Parliament, several officers of our scientific and other corps, a barrister, a merchant and a doctor. Upper and middle class society is represented in all its grades, and by persons who, to judge by the positions they hold and the callings they follow, ought to be possessed of intelligence and ability. Certainly it is time that a thorough and practical investigation cleared this cloud out of the intellectual sky, and the task need not be scouted by professors or other learned men, by royal or other learned societies.

Were it not for the profound respect in which the *Times* is held, I should be very much inclined to call this a compound of obtuseness and presumption; unless, indeed, it can be shown, upon some logical basis, that the unsupported assertion of a writer who flippantly designates Spiritualism a "folly" and a "cloud" is entitled to greater weight than the deliberate testimony of the "fifty respectable witnesses" alluded to, embracing men of science, as well as members of the legal and medical professions, not to speak of persons of rank and others. But, as the *Times* treats the scientists and the professions, &c., just mentioned, so cavalierly, perhaps he is of the opinion that the churches alone can supply the professors and learned societies competent to pronounce on this "folly." Certainly his observations savor of this stale odor, else why throw such an aspersion upon the educated and distinguished parties to whom he alludes? LOGOS.

Trinity Rises to Explain.

TO THE EDITOR OF THE HERALD:—

In the HERALD of the 25th ult. appears a communication headed "A Hint to Trinity," in which the writer complains that "Trinity, with her millions upon millions, permits St. John's guild to be embarrassed for want of funds to carry on its work," and he also asks, "For what are they hoarding their millions and the interest accumulating constantly?" There are some people who, while doing nothing themselves, are always finding fault with their neighbors because they do not do more. If these complainers would first take a little trouble to find out whether they have just cause for complaint we should be spared many of the literary effusions which now appear in the papers.

But now for the facts of the case: Trinity, so far from hoarding her wealth, is at the present time spending more than her income in carrying on the work of the parish and contributing to the support of churches in the poorer sections of the city, which, without her assistance, would be unable to continue their work. Instead of her millions upon millions, it was stated on the occasion of her centennial, some years since, that her property, all told, was worth about six millions of dollars.

The writer of the article in question, who signs himself "A Christian," could make a more practical exhibition of his Christianity by assisting the work of St. John's guild, instead of spending his time in writing upon subjects which he knows nothing about. A WORKER.

God in the Constitution.

TO THE EDITOR OF THE HERALD:—

As a constant reader of the valuable HERALD for the last twenty-five years may I crave for space in the valuable columns of the only people's journal in the country?

The Christian Convention, just adjourned, resolved to petition Congress to add to the constitution of the United States of America the blessed and adored name of "God." The object of such amendment is to officially recognize this country to be a Christian land; so, at least, the eloquent and reverend speakers in that Convention told us.

Speaking for myself, and as one of the humble and unworthy ambassadors of the kingdom of Christ, I would sustain any and every attempt tending to the promotion of the glory of my Maker, and for the extension of the boundaries of the kingdom of Christ. But I candidly question whether the engrafting of the name of "God" into our constitution will make this country any more a Christian land, and the American people more devoted to Christ than they are now.

The single word "God" does not denote Christianity unless we add "God the Father, God the Son and God the Holy Ghost." The only belief in "God" does not make us a Christian nation, unless we accept and believe in the blessed "Trinity." The Turks believe in "God," yet they are not Christians. The Jews believe in the "God of their forefathers" with a devotion and sincerity which puts us Christians all to shame, and yet they reject Christ. In fact, almost every nation on earth believes in some great unseen spirit, whom we call "God," and yet we send missionaries among them to teach them the "God Christ." Suppose the constitution of the United States of America was to contain the name of "God," I would like to know whether that God would be the "Jewish Jehovah," the "Turkish Allah," the "Indian Great Spirit" or the "Christian God," as revealed unto us by Christ, His Son. The bitter attacks made by some of the speakers on the harmless Jews on the Roman Catholics and on others differing with them in faith were certainly unworthy of a Christian assembly and have done much to weaken their cause.

They want the single word "God" added to the constitution of the United States of America. Does not every Roman Catholic believe in God? Does not every Jew believe in the Supreme Ruler of this universe? In fact, does not almost every creature living in this country believe in God, on whose name he calls for help in the hour of danger and sickness, although he may deny God eternal in the days of health and prosperity? But the most serious question is, will compulsory belief in God make this country a better or a more Christian land? Will it make the American nation really a Christian people? Can a law make us Christians without acknowledging Christ, in plain outspoken language, to be the "King of kings and the Lord of lords?" I fear not.

The simple word "God" in our constitution does not designate this to be a Christian land. On the contrary, without the name of "Christ" it designates no Christianity at all. The Jew and the Turk are both covered under the name of "God," and this country by such an act of official blunder becomes strictly a "Unitarian," and not a "Trinitarian" land. Thus the religion of the Jew and that of the Turk, the Hindoo, the Indian, become officially recognized by the government of the United States of America, while the glorious religion of Jesus is left out in the cold.

All the world over this country is acknowledged to be a Christian land. In all our diplomatic relations with the nations of the earth we are treated as a Christian people. The Christian Bible is the official oathbook of the nation. For the most part our rulers are Christian men. The Christian Sabbath is officially observed as the "Day of the Lord" by our national and State governments. Christ's glorious name is adored in prayers in our legislative halls. Jesus of Nazareth is enthroned in thirty millions of American hearts. Under our constitution "as it is" the boundaries of the kingdom of Christ are being extended with glorious rapidity. Under the non-official but national free-will recognition of Christ we are covering this glorious land with Christian churches and Christian schools. Under the impartial laws of "freedom of conscience" to all we are leading into the divine flock of Christ tens of thousands of the lost sheep of Israel every year. Would it be so if Christianity were to become an official force or dictate? I fear not. This dangerous experiment has been tried in Europe for ages past, and it proved to be the greatest obstacle to the progress of Gospel faith and a most damning curse to the nations. America is the seat of Christ's sovereignty. We know it, we feel it, without being told officially through the constitution of the United States of America. With unyielding loyalty to Christ and His Gospel, I am, respectfully, yours, Rev. SAMUEL DAVIES.
NEW YORK, Feb. 28, 1873.

Christians in Convention—The Public Library Sunday Question.

TO THE EDITOR OF THE HERALD:—

The consideration and courtesy which it has been my good fortune to receive at your hands in times gone by, and before the fair fame of reform had been tarnished with the slime of vicious and vilifying tongues, give me the courage to enter my protest in this wise against not only a "convention of Christians," but the whole world of them who have the hardihood to exclaim against the opening of public libraries on Sunday.

And "hardihood" is too mild an expression to apply to such a spirit shown, for in my opinion it is both barbarous and criminal; criminal, because crime mostly comes from ignorance, and the ignorance of the present day is due almost solely to that very Christian spirit of repression which shuts the lower classes out from the enjoyment of books at the only time they have for such indulgence. Hence every Christian who opposes any movement or any chance by which those classes might become enlightened ought to be adjudged as "accessory before the fact" of every crime committed by the ignorant, and punished accordingly; for he who conduces to crime is himself criminal.

The laboring classes are accustomed to be constantly occupied. Sunday comes, and although it is a day of rest it is also a day of idleness, and, from mere force of habit, these people must be busy. There are no places of rational and elevating diversion open to them, and they are naturally forced thereby to seek the irrational and degrading.

It is by this very Sunday idleness that drunkenness becomes confirmed in the old and is taught to the young, for proof of which, if any were needed, one has only to watch the extra liquor traffic of Saturday nights in those neighborhoods where drunkenness and debauchery abound—that is, when the Sunday liquor law is enforced. Children of all growths, from those who ought to be in arms—if their size and puny appearance are a criterion to judge by—to the nearly grown men and women, swarm to and from the drinking dens and their own, bearing in pots, pans, teapots, tea kettles, anything that comes first to hand, the beverage that is to make Sunday a day of debauchery. Why do they do this? Simply to become oblivious to the *ennui* of an idle day that cannot be spent elsewhere and in other ways. They can go to church, you say. Bah! there are no churches for these very poor; and, besides, church is only for a short space and terribly dull at that. These people want diversion, not damnation; and they need it for the entire day or for such portions of the day as they choose, not as others choose for them.

As I understand it, Christianity comes by enlightenment, and enlightenment comes by books, if it comes at all. They are the civilizers and saviors of humanity. Can the ignorant, then, and the degraded and the unchristian have too much of books? And, in view of their poverty and incessant toil, how and when are these people to enjoy books, except they be provided gratuitously, and held at all times accessible to catch the few hours of leisure vouchsafed by some chance and Sundays and holidays? I do not say that these privileges would be eagerly sought and improved by the class who most need them; perhaps not at all at first. But we do not know how good bad people may become until we give them a chance, and we certainly cannot know if they will avail themselves of the chance until the way is open before them; and not only open for them, but accommodated to their time. That is the important point of all. The privileges of the world would be nothing to these people unless available to their leisure.

These Christians we wot of want to save souls. Is seclusion from books, then, an essential to salvation? and if so, what is the religion worth that depends upon a certain kind and amount of ignorance for its support and perpetuation, for in its last analysis that is just what the Christian opposition to open libraries on Sunday amounts to? Thus they deny access to books—for to consent to such times only as when they cannot be read is equal to refusing altogether, so far as the effect is concerned—and that of itself is equivalent to denying the Christianizing tendencies of education. And this from Christians who want to save souls is an indirect admission that a certain amount of ignorance is necessary to salvation. This brings us to the dispute about what kind of books should be allowed in case the libraries were open on Sunday. Well, if only the Bible and Pilgrim's Progress are allowed the libraries might as well be kept closed.

But, without entering further into the merits or demerits of that phase of the question, I shall close my already too long letter by stating a simple fact of my own observation. Having myself entertained both the ignorant and vicious by reading to or hearing them read, I have noticed that the better feeling imparted by the mere act of reading extended far beyond the memory of what had been read, which proves conclusively enough, I think, that the refining effects are due more to the process of reading than to the subject matter itself. I am speaking, of course, in reference to libraries where nothing bad is supposed to be kept, and as between strictly religious books and general reading. Very respectfully, S. F. NORTON.

The Young Men's Christian Association in Want of a Creed.

TO THE EDITOR OF THE HERALD:—

I have o reason to doubt the sincerity of the Young Men's Christian Association in their anxiety to guard against anything tainted, in their eyes, with heterodoxy or heresy. But who among them shall be the great umpire, the supreme and infallible judge, in the difficult task of getting up a catalogue or index of all the heretical doctrines of the present day? It is no easy thing to expurgate an institution of all that might sound disagreeably to so-called orthodox ears. With the increasing light of science and Christianity many doctrines are now considered sound that were rejected as damnable heresies a few centuries ago. The old line of demarcation, drawn sometimes with so much ignorance and fanaticism between the so-called orthodoxy and non-orthodoxy churches, is becoming fainter every day under the rolling wave of discussion. The old landmarks of orthodoxy are fast disappearing under the swelling tide of that great sea of scientific and religious knowledge, which goes on rising and rising in spite of all agitation and opposition. The Church is advancing in knowledge, if not in faith and piety; or, rather, it is returning to the faith of the apostles, to that purity and simplicity of doctrine of the primitive Church, from which it had departed during the Dark Ages of ignorance and superstition. The dissenting voice may be hushed, the conviction silenced or the thought suppressed. But this cannot always last, for the very stones of the street would speak if those who believe kept silent. Of course, the fear of public opinion, and, still more, that narrow spirit of intolerance too prevalent still in the Church, may succeed for a while in putting a gag or sordine in the mouth of many professors of religion; but some will not and cannot be gagged or intimidated; they will speak, happen what may and say what others like. We have had lately a striking example of this in the case of Dr. True, who was not afraid to enter his protest against what he rightly believes to be an error, boldly rejecting it, notwithstanding its popularity or antiquity—I mean the old erroneous doctrine of the immortality of the soul, such as taught and believed by most preachers of the present day. But even supposing that the Church is and will remain forever stationary; that all the different denominations and creeds must eternally preserve their present forms, like so many Egyptian mummies, wrapped up in their old musty cerements, or like so many fossils of some very ancient geological formation, and that the Young Men's Christian Association especially, all petrified or encrusted in their religious ideas, should feel duty bound to stand like so many terms against the progress of Christianity and stereotype their creed in order to make it serve all their future generations, this question still remains:—How can they lay down such a creed without exciting and allowing discussion, and without meeting the strongest opposition? Let us suppose that they appoint a committee of five in order to specify what the association as a body ought to accept and what they ought to reject in matter of faith; and let us suppose, moreover—which is not a mere supposition—that one member of the committee is a Baptist, another Pedo-Baptist, another Quaker, admitting no baptism whatever; a fourth a fiery advocate of eternal punishment, and a fifth a firm believer in the everlasting destruction of the wicked—now, I ask, how will these gentlemen come to any general agreement on so many different questions and with so many different opinions? How can they possibly contrive any sort of compromise that will satisfy all the members of the committee, and especially of the association? Would not the Baptist protest against infant baptism, some be frightened by eternal destruction, and others horrified by everlasting torments in the unquenchable fires of hell? And would not all this create a bad feeling among the members, causing perpetual discussions and secessions? What, then, would become of the association, or where would it go? It would become a Babel, and would go with so many things that were, but which have been brought to an untimely end by the over-zeal and over-wisdom of those whose duty it was to perpetuate their existence and foster their prosperity. Oh, young men of the Christian Association, take the advice of a man older than most of you, and profit by the experience of those otherwise good and zealous Christians who are daily wrecked or grounded on the shoals of sectarianism or fanaticism! Be wise unto salvation; but see that you do not become too wise and too pure in orthodoxy. If you wish by all means to have a creed let it be so broad and so deep that all the members of your association may endorse it. If you wish to discuss the tenets of those who do not think as you do allow an open and free discussion, or else you will draw upon you the odium and contempt of all that is intelligent and free in this country. If you see fit to raise the wind in your institution let it blow freely, and loudly if need be, else if you try to stop it, like the angry storm of Æolus in his caves, it will certainly burst out some day, and great might be the ruin. J. R. LAMOUREUX.

An "Open Address" to Members of the Late Christian Convention.

TO THE EDITOR OF THE HERALD:—

To the delegates of the Convention for putting God, Christ and the Bible in the constitution, amen! To Mr. Tyng and all others who favor shutting up grogshops, libraries and other nuisances on Sunday, amen! For these things effect the pecuniary interest of the Church and clergy. Amen to all who would purify our government by ejecting all officers who are not members of Christian Churches. Our country is rotten with infidelity; rotten with Spiritualism; rotten with Romanism; rotten with Judaism. To those who would wipe out these stains on our free land, amen! We know that curses are upon our country. The infidelity of Tom Paine and Jefferson in the constitution is coming home to roost upon us. To all men who would raise their honest voices against such things, amen! The curse of the outcroppings of infidelity culminated when an infidel President freed our slaves. To Mr. Hopkins and all other Christians who fought the hydra-headed monster, abolitionism, in the days of Buchanan, amen. To the Church of the South, for proclaiming slavery the doctrine of the Bible and a gift of God, amen! Amen to all who favor the Bible in the public schools. Thrice amen to those Christian young men who put Mr. Train in prison for printing Bible quotations in his fool newspaper! The Bible is a pure book, amen! Whoever reads his Bible well and holds family worship daily, shall alone be eligible to office, to sit on juries, to take an oath, or to print a newspaper! Amen to all who fight the good fight for religion, pure and undefiled. But no amen to Catholics. They owe allegiance to Rome and the Pope. Let them hence—amen! They worship the Catholic Church and the Mother Mary. Mary was a Jewess. Her worshippers cannot be Christians. The Jews killed Christ Jesus, and they are the natural enemies of Christianity. We want none of them—amen! We shall have our pound of flesh. We are not mealy-mouthed about this matter. Unitarians and Universalists are not Christians; we want them not—amen! They shall be made ineligible to office, to places of trust and to testify in the Courts. Presbyterians and Methodists are the true Christians—amen! Some Baptists may be Christians, but they shall be under the jurisdiction of the Methodists. All other sects are not Christians; they are pretenders. They are the wedges through which infidelity has crept into our political fabric. Christianity is not a thing to be trifled with. We have able commentators on the Bible. We need no new religions, and, what is more, we will not have them. Beecher's church is not Christian. In all of Adam Clarke's works it is not mentioned. It is a political machine and place for fashions. Whoever goes outside of the rules of the Presbyterian or Methodist Churches is a pretender and a blasphemer. We all know well enough who the true Christians are, and we should have the moral courage to say so—amen! Whoever plays croquet is no Christian. Christ never played croquet. A woman who speaks in public is no Christian. The old religion is good enough for us. We all know well enough that our Christian religion never would have amounted to much had not Constantine issued an edict commanding all persons to believe it or be put to death. Amen to Constantine! And shall we not have the moral courage to maintain the religion he gave us? Yea, verily. Half the people in the United States are Christians, and shall we spare the rod and spoil the child? Nay, verily. It is our turn now. Let us be up and doing. The Bible shall be our guide. It was good enough in the olden time. Whoever says the world is more than six thousand years old is an infidel, and should perish. Whoever says the earth is round and that the sun does stand still, or that there is not water enough to drown the world, is an infidel and should perish. In the language of President George, of Geneva College, we must have moral education, and everybody knows what that is. It is the teachings of our Church and no other—amen. It is the teaching of the inquisition of Venice, it is the teaching of the inquisition of Spain and the teaching of the burning witches of Salem. Amen to those pious forefathers. They had God and Christ and the Bible in everything. But they were too lenient. They fell from grace. When they thus had the devil under their feet they should have kept him under—amen. There are now over three thousand witches (mediums) in these United States. They should be pulled in quarters or burned at the stake. This may seem cruel, but it is justice. We do not mean to have our free country despoiled by libertinism in disguise. They are free to join our Church or to migrate or to hang. The Puritans founded this country, and it is theirs. We, the Christian people, in the name of God, Christ and the Bible, slaughtered the Indians, and shall we not enjoy the fruits of our blessed labor? How my heart burns to get this wedge into the constitution! N.

The Future State—God as a Witness.

TO THE EDITOR OF THE HERALD:—

The above was the subject of a discourse at the Plymouth Church in Brooklyn on last Sabbath by Rev. Edward Beecher, as reported in the HERALD on Monday. The discourse, on the whole, was an eloquent one, evincing much talent in the speaker, and, to my mind, far superior in point of ability to the average sermons reported from the pulpit of that church. The arguments of the speaker, although undoubtedly intended as a novelty, are not new at all, but are the same that all are obliged to resort to—that is the Bible. It seems to me hardly fair for the speaker to assume that he has really God for a witness, until he shall first prove that the Bible is really His word; for in so doing he takes for granted the very question at issue. That the Bible teaches the future conscious existence of man is very apparent, but that the Bible is really and truly God's word is not so apparent to many, but is seriously questioned by a large and daily increasing class of honest and intelligent men in all parts of the civilized world. But if the reverend gentleman insists that the Bible is the Word of God, and places it as such on the witness stand, he certainly cannot object to a cross-examination by the defendant. In doing this it will be seen that at the same time that the witness testifies to the future existence of man it also declares that "the dead knew nothing;" that men and animals "all go to the same place;" that "the wicked shall be destroyed," not saved alive, but, like stubble, "burned up," and many other things, the ideas of an endless future life. Again, it will be seen that this witness declares not only that "man shall live again," but that the greater portion of the race shall live in a lake of fire—forever! "Broad is the road that leads to perdition, and many are walking therein," and "narrow is the path that leads to life, and few there be that find it." Again, he declares that "as in Adam all were lost, even so in Christ shall all be saved." Nothing can be plainer than the conflicting and contradictory testimony of the Bible. Nobody believes such testimony. Men try to believe, it and many think they do, but they are mistaken, and the fact that "actions speak louder than words," abundantly prove it. All would gladly believe that they shall meet loved and lost ones in another and happier world, but many are so constituted that they cannot believe without evidence. This may be a misfortune, but it is nevertheless true, and it seems a pity that candid, honest and well-meaning men and women may not on so important a question have evidence as convincing, at least, as they have on questions of much less importance. The Christian ministers are certainly having a hard fight in attempting to sustain their system founded on miracles and in opposition to the declarations of science. There is an "irrepressible conflict" between the two. One or the other must yield, and science cannot, as God is indisputably its author—that is, of true science; and when and where the Bible conflicts with science or nature the sooner the Bible is abandoned as the Word of God the better will it be for the cause of truth in the world. Again, it was not fair for the reverend gentleman to assume, as he did, that all who disbelieve the Bible make God a liar. In the first place I have too much reverence to use words—such words—in such a connection; and in the second place it seems to me that considering the contradictory and conflicting character of the Bible, as seen by a great many, that those who profess to believe the Bible to be the Word of God come nearer making Him a liar than those who do not believe it. To the Jew the Bible says that Christ was an imposter, and to the Christian that He was the Son of God; to the Universalists that all will be saved, and to the orthodox that nearly all will be lost; to Protestants that the Church of Rome is a scourge, even the Harlot of the Apocalypse, and to the Catholic Church that all without the pale of that Church are heretics, deserving and destined to receive the wrath of God forever in the world to come. All, all is conflicting, and the fact that "God cannot lie" furnishes the strongest grounds for suspicion that the Bible is not His Word. Have I not stated the case fairly? I have endeavored to do so. And if I have not I ask to be corrected; but if I have I beg your readers to consider the subject candidly and to heed all that in truth I have stated. If we live to increase the happiness of our fellow men we shall not only enhance our own in this world but prepare us for another, if that should be our destiny.

If I am right, Thy grace impart
Still in the right to stay;
If I am wrong, oh, teach my heart
To find the better way.

VINDEX.

Ministerial Movements and Changes.

LUTHERAN.

In Philadelphia there are twenty-five Lutheran churches, of which eleven are German and fourteen English. Nine of these churches are missions not yet fully established. The aggregate number of communicants is 8,000. The Scandinavians are building a church at Waco, Texas. Lutherans fresh from fatherland retain the old German custom of taking up a collection at weddings and baptisms. Rev. Mr. Wiren has been serving the Swedish congregation at New Sweden, Me., at a salary of only $250 a year. He could do better than that making hats or shoes or digging ditches. In the Maryland Synod there are sixty-five ministers, forty-six pastorates, and 13,458 communicants. Rev. B. F. Alleman late of Topeka, Kansas, has accepted a call to Woodsboro, Md. Rev. A. Buhrman has resigned the Milton charge and accepted a call to Lovettsville, Virginia. A German Lutheran church has been organized in Yonkers, on the Hudson, and is supplied by the Rev. William Koenig. From October, 1871, to October, 1872, twenty-five Lutheran ministers died in America, and of these ten were between sixty and seventy years of age. The average age of all was fifty-two years and twenty-one days.

PRESBYTERIAN.

The General Assembly of the Presbyterian Church of Canada have issued memorials to the Dominion Parliament and to the several railroad companies, asking that a stop be put to Sunday traffic and Sabbath desecration on their roads, and in these memorials unite Revs. W. Morley Punshon, a Wesleyan; William Stewart, Secretary of the Baptist Missionary Convention of Canada; Bishop Richardson, of the Methodist Episcopal Church; W. F. Clarke, Congregational, and others. The Anglican Bishop of Toronto, while unable to sign the memorial in his representative capacity, in a letter expressed his sympathy with the movement. Rev. W. A. Kerr, pastor of the First Presbyterian church in Williamsport, Pa., has just been tried on charges of falsehood and unfaithfulness as a husband, preferred against him by his wife. The charges were sustained by a vote of 21 to 7, and the Northumberland Presbytery has deposed him from the ministry and from the communion of the Church. Mr. Kerr has appealed to the Synod of Harrisburg. The First and Second Presbyterian churches have built new houses of worship within the past two years at Steubenville, Ohio. They are both on Fourth street, and within half a square of each other. Their aggregate cost is about one hundred and fifteen thousand dollars. Rev. J. S. Hanna has recently been appointed pastor of the Presbyterian church at South Amenia, N. Y. Rev. Mr. Thorpe has left Waterloo and gone to Dubuque, Iowa. Rev. John M. Bishop has accepted a call to the Presbyterian church at Lebanon, Ind. The Presbytery of New York at its last meeting adopted resolutions recommending the operations of the Sustentation Committee and the Education Board to the confidence and aid of Presbyterian pastors and people. One week's revival meetings in Hiawatha, Mo., ending February 16, resulted in fifteen additions to the Presbyterian church there. Among the converts were the father and sister of the pastor, Rev. S. T. Davis. The Presbyterian church in Hastings, Minn., has received an addition of fifty-nine to its membership, the result of a revival just closed. The Presbyterian church at Farley has taken in nineteen on profession of faith; forty have united with the Presbyterian church in Michigan City, Ind. The First Presbyterian church of Bridgewater, Pa., on February 15, received forty-five, making fifty since January 1, and the work is still in progress. The Presbyterian church in Xenia, Ohio, at its last communion took in thirty-nine and the church at Tippecanoe City received fifteen.

ROMAN CATHOLIC.

Rev. Henry Ratte, pastor of the Fourteen Holy Martyrs' church, Baltimore, left that city for Europe on Thursday, February 20. He will remain away for several months, and during his absence the parish will be attended by the Redemptorist Fathers of St. Alphonsus'. A mission, or series of daily meetings, is being held in St. Mary's Catholic church, Gloucester city, N. J., under the ministration of three Jesuit Fathers from Newark. Most Rev. Dr. Leonard, lately consecrated Bishop of Cape Town, Africa, received an address and £300 in Ireland recently. Father Fox, an old resident and favorite Catholic priest of St. Louis, died a few days ago. He was noted for his faithfulness as a pastor and visitor among the poor and sick of his parish. Even in seasons of epidemic it was his custom to visit from house to house. The new Catholic church, the first brick building of which Fernandina, Fla., can boast, is approaching completion. Father Smith, of Emmettsburg, Iowa, disappeared mysteriously during a recent storm and is thought to have perished. Very Rev. Bernard Canon O'Reilly has been appointed Bishop of Liverpool. Father Sullivan, formerly of Hudson, N. Y., is now at Salem in the same State. Father Glackmeyer gave a mission in Alexandria, Va., last week. Very Rev. Arnold Darrien, S. J., has just concluded a "retreat" at Auburn, N. Y. Father Edward Doherty, an Irish priest, is at present in Philadelphia engaged in soliciting contributions for the erection of a new church. A handsome new church, 120 by 65 feet, is nearly completed at Portsmouth, New Hampshire, and will shortly be dedicated. To Rev. Thomas Walsh is due the credit of its erection. Rev. Augustine M. Freitag, C. SS. R., for several years past connected with the college of the Redemptorist Fathers at Annapolis, and lately the rector, has been transferred to Boston. Father Hayden, assistant pastor of St. Mary's, Syracuse, New York, has just been appointed pastor of St. Francis Xavier's, Marcellus, Onondaga county, and its dependent missions. Father Hyacinthe, it is said, will visit America the coming Autumn, and will take part in the meeting of the "Evangelical Alliance." He will present his views of reform in the Roman Catholic Church.

METHODIST.

The following are the statistics of Louisiana Conference for 1872:—Probationers, 2,009; members in full, 8,750; local preachers, 192; infant baptisms, 1,482; adult, 794; churches, 61; value, $204,043; parsonages, 8; value, $2,360; debts on church property, $15,770; Sunday schools, 70; officers and teachers, 310; scholars, 4,914; volumes in libraries, 4,073; conversions, 815. Total amount of money raised for all purposes, $26,695 25. The North Carolina Conference of the Methodist Episcopal Church is in a prosperous condition. In 1871 it had 4,000 members; in 1872 it was within 120 of doubling its membership, or 7,880, and in 1873 it will report an advance of sixty per cent, or 12,608. They have purchased college property, and the Rev. S. Rogers is travelling through the Church to secure money for the payment of it. The new Trinity Methodist Episcopal church at Lafayette, Ind., erected at a cost of over seventy-five thousand dollars, is to be dedicated March 4. Bishop McTyeire, of the Methodist Episcopal church, South, has been spending several days in this city, the guest of Commodore Vanderbilt and family. Bishops Janes and Foster made him a brief visit last week. The Fifth street Methodist Episcopal church at St. Joseph, Mo., has grown from sixty to about two hundred members during the last three years. A mission Sunday school has been organized in the southern part of the city, and instead of the one home-school, numbering from twenty-five to thirty, there are now two flourishing schools, with over five hundred pupils. The South Mission Methodist Episcopal church, Minneapolis, Minn., organized a year ago with thirty-eight members, and now numbers 200. Bishop Merrill spent two or three days in Cincinnati last week, *en route* to preside at the session of the Kentucky Conference. He was formerly a member of that conference. The new Methodist Episcopal church at Live Oak, Fla., is nearly completed. The Methodists of Oxford, Ohio, have an elegant edifice nearly finished. The Troy Conference will meet April 24 instead of March 26. Bishop Wiley has selected a location at Austin, Texas, for the erection of a college for the benefit of the colored people. Atlanta is to have a Southern Methodist Book Depository shortly. Ozark, Ala., is raising money to build a Methodist church. The revival influence seems to be spreading all over the country. Our religious exchanges bring us additional reports of the progress of the work of grace in new sections. At Grandville and Peoria, Iowa, about fifty-one have joined the Methodist Episcopal Church. At Tully, N. Y., eighty have been brought to Christ recently. In the Willamette University, Oregon, about fifty students have joined the Church. At Oxford, Ohio, fifty-four have united with the Methodist Episcopal Church. At Branchport, N. Y., over one hundred new converts are reported. On Quincy charge, Ind., nearly seventy conversions are reported. At Finley, Ill., on the Oakwood charge, fifty have professed conversion and have