RELIGIOUS.

August 17—Eleventh Sunday After Pentecost.

IMPROPERLY QUOTING SCRIPTURE.

Universal Salvation or the Contrary?

Dedication of St. Cecilia's Church, in Harlem, To-Day.

The Roumanian Jews—Extracts of a Letter from One of the Editors of the Jewish Messenger.

MOVEMENTS OF THE MINISTERS.

Services To-Day.

The Rev. Joseph Parker, minister of the City Temple, London, who wrote a few days ago to the *Evangelist*, complaining that he could not find a church open here, will find a dozen or more of them open in different parts of the city to-day, if he will only read the HERALD religious columns. For his benefit and that of other strangers visiting our city at this season, we may say that,

Rev. F. S. Evans preaches morning and evening in the Central Baptist church, Forty-second street, near Seventh avenue,

That Professor B. N. Martin will address the audience gathered in Association Hall in the evening,

That Rev. U. T. Tracy, rector, will preach in the Church of the Reformation, Fifty-seventh street, between Lexington and Fourth avenues, and

That Dr. Deems will occupy the pulpit of the Church of the Strangers to-day, as usual, morning and evening.

Rev. John Teas will preach also morning and evening, in the Westminister Presbyterian church, in West Twenty-second street, between Sixth and Seventh avenues.

Rev. David B. Jutten will deliver his message in the Sixteenth Baptist church, West Sixteenth street, near Eighth avenue, at both services.

The Methodist Free Tabernacle, in Thirty-fourth street, near Eighth avenue, will be open also morning and evening, and sermons will be delivered by some popular minister in the absence of the pastor.

"Mary, Mother of Christ" and the "To-morrow of Sin" are the subjects on which Mr. M. C. Lockwood will discourse to-day in the Fifty-third street Baptist church.

S. P. Andrews will address the "Church of Humanity" in Germania Hall this morning, and Dr. Kinget in the evening.

Bishop Snow sees mighty trouble coming on the nations, and he proposes to tell what he knows about it to those who may listen in the University this afternoon.

Lucian S. Crandall will speak in Robinson Hall, East Sixteenth street, this evening.

"The Social Revolution" will be discussed by Mr. Hugh McGregor and others at the Cosmopolitan Conference, at three P. M.

This morning and evening, in Immanuel Baptist church, Rev. Samuel Aiman will preach.

At the service this morning, at eleven o'clock, in the Church of the Messiah, Rev. B. G. Northrop will discourse upon "Culture of the Sensibilities."

Dr. Cheever preaches this morning in the Forty-second street Presbyterian church.

Rev. Mr. Westover will conduct the morning and evening services in the First Baptist church.

Divine service at half-past ten this morning in the Church of the Resurrection.

These should furnish variety enough to strangers for one day.

Quoting Scripture Improperly.

TO THE EDITOR OF THE HERALD:—

However instructive and edifying the religious controversies which obtain in your great journal once a week, no satisfactory solution of the points at issue can ever be arrived at so long as the Bible is referred to as authority and quoted as such by one party to the argument, while it is rejected totally, or its authenticity doubted, by the other. The practice, however, of calling the Scriptures into court to establish their own authority and divine inspiration should be repudiated strenuously. The religious faith of the present enlightened age is not ro be based upon the drivelling superstitions of the past. Its foundations must be laid in the natural sciences, and be sustained by absolute demonstration and by simple and straightforward reasoning. What this man said or what that man said, or rather what either is said to have said two or three thousand years ago, when gross darkness covered the face of the earth, so long as it conflicts with good, sound, common sense, is not worth a button to-day. Every revelation to man has been made and continues to be made through some natural channel, or through some agency that demonstrates its supernatural character and power. There is not a single well authenticated line of contemporary history to prove that the just and noble Nazarene was more than a mere man. In fact, if Scripture evidence be worth anything, we are taught to regard him as not only wanting in ordinary good understanding, but inclined, at times, to be petulant or vindictive. Take, for example, the story of the barren fig tree. Here we perceive Him expecting to find fruit out of its season, and blasting with a curse a tree for not bearing before its time. This fig tree was a remarkable one by the wayside, for it was seen afar off. But what cared He, according to his libellers, for robbing the neighboring children of their favorite noontide haunt beneath its shade or of the sweet fruits that periodically hung from its boughs? Or what did it matter to Him that the more sensible traveller who, weary and footsore, sought its accustomed shelter a month subsequently, with a view to resting beneath its leafy branches and filling his empty scrip, should find it withered and bare and dying? Let any person in the present day, with even the conscientious hatchet of George Washington, destroy a leafy, fruitful angel by the dusty roadside thus and see how he would fare at the hands of society and those of the press. I am, however, of those who do not believe that the great Reformer was ever guilty of such an act.

But so long as men are satisfied to use the same teaspoon and pap which ministered to the ignorance and superstition of bygone ages there is little use in pointing out such gross absurdities as form the corner stones of most of the religious beliefs of the day. We may, nevertheless, hope that the dawn is at hand, and that ere long they will begin to perceive how monstrously absurd it was in the founders of their faiths to make God a man and then kill Him to insure his kindness and the forgiveness of offences committed by people who had been dead four thousand years, as well as of those to be committed by others yet unborn. How wondrous the credulity that accepts such an absurdity and the fatuity that holds you an enemy if you endeavor to prove that there is no possibility of those who entertain such a theory being damned to all eternity. The Bible must be verified in the light of the nineteenth century, else it gradually goes by the board. LOGOS.

Universal Salvation, or the Contrary?

TO THE EDITOR OF THE HERALD:—

Your correspondent, "O. H.," inquires, "Does J. E. wish to be understood as believing that the life beyond the grave is the only life of any practical importance?" Certainly not; but he does wish to be understood to say that if we love the Lord and earnestly strive to keep His commandments here we need not be anxious about our future state, for we shall reach heaven as surely as an acorn planted in a congenial soil is developed into an oak; for effect follows cause as surely on the spiritual as on the physical plane of life. We want to be saved from sinning or from doing wrong in intention, thought, word or deed here, and if we are so saved a heavenly life will as surely be developed within us as physical health will result from obedience to the laws of health, and shunning the causes of disease, and if we can persuade our neighbors and all men to join us in living a good and true life the further development of hell will cease, for falsehood and evil make hell. How "practical," then, is the life we are leading here, for we are actually building up, by what we think, believe, will and do, our spiritual bodies into the forms of either angels or devils daily, accordingly as we live good or evil lives. It will be seen, then, that "O. H." totally mistakes my views when he supposes for a moment that I have fallen into the error of believing that happiness or misery in this life is of very little consequence. I desire especially to see men saved from thinking and doing evil in this world, where we have, at least ourselves, some "jurisdiction;" for if men will persist in doing evil I am not so foolish as to suppose that any man can escape the legitimate consequences, or, if you please, penalties of an evil life, either here or hereafter, so long as he continues in such a life; and my observation satisfies me that the longer men continue in an evil course the harder it is for them to change and the less prospect there is of their being radically reformed or regenerated; for even conscience becomes gradually seared and impaired. What right have I to suppose that the man who is full of hatred, revenge, covetousness, love of dominion, &c., will put away these evil affections in the next world and change his whole life and come to love the Lord and his neighbor supremely, when, perhaps, during a long life here he scoffed at the very name of our Saviour and reviled and hated his neighbor? The Lord does not compel him here; will He do it hereafter? If the Lord's great love for His children does not prevent evil and, consequently, suffering here, who will be so bold as to say that it must and will do it hereafter? Can we not judge something of His dealing with men in the future by the present life? Will He love His children more there than He does here?

That there were men during the dark ages of the Christian Church and that there may be men even to-day in the benighted corners of the mental earth who believe, as your correspondent "O. H." intimates, that "God not only hates His enemies now, but will continue to hate and torment them throughout the endless ages of eternity," the writer will not question; but, since the dawning light of the New Jerusalem has begun to permeate the mental earth their number is rapidly growing less. In the writings of Emmanuel Swedenborg we are taught and are shown most beautifully and clearly that God is love, pure, and undefiled by hatred or feelings of revenge; and that, like the light and heat of the natural sun, his love ever flows down to man. He stands at the doors of our hearts and knocks; he is ever merciful. All the suffering and punishment which follow the doing of evil in this world and the next are permitted for man's good, to restrain him from his evil course. Swedenborg assures us that in the spiritual world, however hideous, deformed and even lifeless evil spirits and devils appear in the eyes of good spirits and angels, the Lord, in His great mercy, permits them to appear beautiful to their own eyes. He also permits them to enjoy their own delights, as he does here, so long as as they do not interfere with the rights of others; but when they do thus interfere they must be punished there as here, or society could not exist. Evil men are punished in the next world for what they do there; but if we make a selfish love our ruling love here we shall carry it with us and it will prompt us to do wrong there, and we shall suffer consequences there as here. I would most respectfully ask your correspondent, "O. H.," from what he would have the sinner saved? In other words, would he have him saved from sin, or from the legitimate punishment or sufferings which follow an evil life? What possible good can result to any one from persuading men that they can live evil lives and escape the consequences? It certainly is not true that men can violate physical laws and escape the consequences, and we have but to look around us to see how rapidly evil thoughts and deeds defile the soul and destroy heavenly affections, even until men, instead of loving their neighbors as themselves, as the Divine law requires, will backbite, hate, cheat, steal from, tyrannize over and murder each other. How easy to give way to licentousness, or to become a drunkard or an opium eater, and how difficult to retrace one's steps! Even sincere repentance and bitter tears must be followed by years of strife or deadly warfare against these evils before the unhallowed cravings of the soul can be silenced. But supposing the man has deliberately destroyed all love for a better life by making evil his good, what then, friend "O. H.?" How are you going to get him into heaven? or, more correctly speaking, get Heaven within him? J. E.

Dedication of St. Cecilia's Roman Catholic Church, Corner of 105th Street and Second Avenue—To Be Opened with Solemn Services.

Archbishop McCloskey will formally dedicate the new Roman Catholic Church corner of 105th street and Second avenue to-day. The services will commence at half-past ten o'clock A. M., when solemn high mass will be celebrated and the dedicatory sermon preached by Rev. Dr. McGlynn. The musical part of the programme will be very interesting, a double quartet of eminent artists having volunteered for the occasion. A splendid new organ has been purchased and will be played upon by Professor Eissinger.

The new church is a fine specimen of Gothic architecture, and will accommodate over one thousand persons. The interior decorations are very handsome. Nearly all the pews have been already rented. The building has been erected by Mr. L. J. O'Connor, a pupil of Kiely's, the celebrated architect. The whole edifice is surmounted by a large cross. The Catholics of Harlem may congratulate themselves upon this elegant house of worship. Their energetic pastor, Rev. Hugh Flattery, has worked day and night to accomplish this result, and a most elegant religious edifice has been raised to the honor of the Most High in little less than three months. The labors of a priest are seldom appreciated in a proper spirit, and the vulgar and jealous-minded are often quick in finding fault with any little detail of arrangement which may not happen to suit their fancy. They must recollect that the priest has uphill work, and that his efforts are not personal but directed solely for the advancement of religion.

This evening solemn vespers. Benediction and sermon will commence at seven o'clock.

The Roumanian Jews.

Mr. I. S. Isaacs, one of the editors of the *Jewish Messenger*, now travelling in Europe, sends an interesting letter to his paper of last week concerning Prince Charles and the Roumanian persecutions. He saw the Prince in Vienna and describes him as a man of modest bearing, who seemed to avoid publicity. There was nothing striking in his personal appearance. He appeared in the opera, in company with the Emperor's brother, dressed in ordinary evening costume, and resembled more a rich banker's son of quiet ways, self-satisfied, and yet intelligent, than a prince of so large a country as this Roumania. The ruler of so rapacious, revengeful and bigoted a people would, to the general mind, be cast in a different mould. Fancy paints the Roumanians as a large band of reprobates and robbers, devoid of humane sentiments—and their chief should have seemingly some marks of power, strong nerve, glittering eye, commanding stature. And yet this undersized gentlemanly Charles may prove himself able—as he is willing—to repress the cruel passions of his subjects, and give to all the free exercise of their rights. He may have that innate power to command, that giant intellect which is not conditioned by any largeness of frame. True, he has not been too successful in his treatment of the Jewish question; but he has a terribly bigotted people to deal with, passions to suppress which seem to have been kindled twenty centuries ago, and to be blazing with unabated fury in this country, even though the rest of the world has seen the errors of its ways and turned a kindly face to the persecuted wanderer.

Some of his Cabinet officers were in the theatre—the Ministers of War and Finance—well dressed, urbane gentlemen, highly attentive to the ladies they were escorting, and seemingly too polite and intelligent to engage in hostile demonstrations against any sect. And yet one of them is inimical to the Jews, and another of the Cabinet, a man of good education, is described as an inveterate opponent to all measures tending to ameliorate the condition of the oppressed.

Of the people of Roumania, Mr. Isaacs writes that the indifference or open opposition of the Roumanian nobles and men of influence arises from their defective education, superstition and unconquerable bigotry. They cannot conceive that a Jew is a man, entitled to all the rights of man. Their theory is that the Jews killed their Saviour nineteen centuries since, and the sin must be visited on their descendants until the end of time. A few may have pecuniary interests—the thrift and sharpness of the Jews may make them formidable rivals in trade; but the fact seems to be that the persecutions are due to the stupid heads and bad hearts of the Roumanians rather than to their avarice or jealousy. The populace are a brutal class, especially in the towns and villages. He writes hopefully, however, of Mr. Peixotto's mission in that Principality, and urges Israelites of Europe and America to sustain liberally this self-sacrificing American Consul, who by his presence and influence has already done so much to alleviate the sufferings of his Roumanian co-religionists.

Ministerial Movements and Changes.

PRESBYTERIAN.

Rev. W. G. Craig, D. D., of Keokuk, Iowa, and Rev. W. R. Brown, of Leavenworth, Kansas, have sailed for Europe. Rev. John L. Stuart, the Missionary of the Southern Presbyterian Church in China, has returned home to rest. He hopes after spending a year at home to be able to return to China. Rev. Heber Gill, of South Salem, Ohio, has removed to Chillicothe and taken charge of Concord and North Fork churches. Rev. George Robinson, of Lancaster, Pa., has been called to the pastorate of the First Presbyterian church of Chester, made vacant by the removal of Rev. A. W. Sproull to Sag Harbor, L. I. A new brick Presbyterian church is now in process of erection at Anderson, Ind., which will cost $25,000. Rev. C. W. Remington has retired from the pastorate of the Presbyterian church in Corfu, N. Y., and Rev. T. M. Hodgman, of Batavia, is temporary supply. The Central Presbyterian church, of Philadelphia, from which Dr. Alexander Reed was transferred to Brooklyn, has unanimously tendered a call to Rev. Alfred H. Kellogg, whose ministry it enjoyed during Dr. Reed's recent trip to Europe. The Jefferson Park Presbyterian church and the American Reformed church, of Chicago, have formed a preliminary union with the ultimate intention of consolidating the two churches and continuing Rev. U. D. Gerlick, of the Reformed Dutch Church, as pastor of the united church. The Presbyterian pulpit has been vacant for some time since Dr. Paterson left it. Owing to some financial trouble existing between Rev. F. T. Brown, D. D. and the trustees of the Central Presbyterian church of St. Paul, Minn., the former has resigned his pastorate of the church. The trustees, it appears, had incurred considerable debt in repairs and alterations to their building, which they wanted to pay off before any benevolent collections were taken up. Dr. Brown opposed this plan, and hence the trouble. Rev. George O. Little, of Connersville, Ind., has accepted the call to the Assembly Presbyterian church, Washington, D. C., and will enter upon his labors the first of September. Rev. Daniel McGilvary, for fifteen years a missionary of the Presbyterian Board, and laboring in Siam, has returned to this country to make arrangements for the education of his children. Rev. Albert Lyle has resigned the charge of the Presbyterian church at Union Springs, N. Y., and Rev. Dr. F. S. Jewell has left the pulpit of the First church at Greenbush, N. Y. Rev. Joseph M. Gelston, a recent graduate of the Seminary in New York, has taken charge of the church in Plymouth, Mich. Rev. Dr. Brown, of Keokuk, Iowa, United Presbyterian, it seems, has recently been accused of being in sympathy with the Plymouth brethren, and is out in a disclaimer in the last number of the *Christian Instructor*. He repudiates all sympathy with their views, and reasserts his loyalty to the principles of the United Presbyterian Church. The Doctor has recently resigned his pastoral charge of the First United Presbyterian church of Keokuk. The just published statistics of the Presbyterian Church, North and South, show that the former has 472,023 communicants, 4,802 churches, 4,882 ministers and licentiates and 482,762 members in their Sunday schools. The benevolent and church contributions for the last ecclesiastical year amounted to $9,622,030. The Presbyterian Church South has 93,903 communicants, 1,885 churches, 933 ministers and licentiates and a Sunday school membership of 54,710. They contributed for church and benevolent purposes $1,125,428.

ROMAN CATHOLIC.

Bishop Loughlin, of Brooklyn, last Sunday, at College Point, L. I., confirmed 122 Sabbath school children in St. Huber's church. To-day the Bishop of Brooklyn will dedicate the handsome new church at Astoria, Long Island City, of which Rev. Father Phelan is pastor. St. Cecilia's church, at Harlem, N. Y., under the pastoral care of Rev. H. Flattery, will be dedicated to-day by the Archbishop of this diocese. The Rev. A. Canvin, of St. Mary's Roman Catholic church, Hoboken, who has been twenty years in the pastorate in that town, sailed for Europe on Saturday, the 9th inst. Previous to his departure Father Canvin was presented with a gold watch and chain and $100 and other memorial gifts by his many friends. Two new Catholic churches are in process of erection at Henderson, and Littleton, N. C., under the auspices of Rev. J. V. McNamara, a priest at Raleigh, N. C. The Catholic community at Henderson is composed mainly of Canadians. The collection for the Pope in the diocese of Newark, on the feast of SS. Peter and Paul, amounted, as just announced by Chancellor Doane, to $6,692 33. A writer in the *Tablet* is making extracts from the reports of the benevolent and reformatory societies of this city to show that the aim of their managers is the conversion or seduction of Catholic children from their faith to that of Protestantism. He calls upon Catholics, therefore, to resist this purpose of their enemies. The health of Bishop Foley, of Chicago, has entirely recovered, and he is again performing episcopal work in his diocese. The Pope has received through the reverend General of the Franciscans, in Rome, a large offering of gold from Peru, and an album full of Peruvian signatures. The Rev. Father Deven, of Cape May, N. J., was recently presented with a beautiful set of vestments by visiting clerical brethren, guests of his at that favorite seaside resort. To-morrow a "retreat" for the clergy of the diocese of Pittsburg, Pa., will be commenced in St. Francis' Monastery, Loretto. A second "retreat" will be opened in the same place on the 25th inst., each to continue one week. A pastoral "retreat" will commence at St. Mary's Seminary, Baltimore, Md., on the 26th inst., at which all the clergy of the diocese are expected to be present, unless specially excused by the Archbishop. The "Association of Prayers for Deceased Priests" will be in charge of Rev. E. Didier. On July 25, the occasion of the Pope's allocution denouncing the spoilers of the Church's temporalities, three archepiscopal and eleven episcopal sees were filled by transfers or new creations of prelates. Eight other episcopal dioceses were filled by "brief" incumbents. The third Old Catholic Congress is fixed for September 12 to 14, at Constance. The order of proceeding is the same as last year at Cologne; public meetings and sessions of delegates with the invited guests. The subscription list for the National Church of the Sacred Heart, to be built at Montmartre, Paris, has already reached the high figure of 670,000f. It will mark the scene of the martyrdom of St. Denis, and also the founding of the Society of Jesus of St. Ignatius and his companions, who took their vows in the subterranean chapel. The Right Rev. Bishop Rappe has lately appointed the Very Rev. F. M. Boff, rector of the Cathedral, vicar general of the diocese of Cleveland. He is one of the oldest and most esteemed priests in the diocese.

BAPTISTS.

Rev. Dr. Knowlton, Baptist missionary at Ningpo, China, writes home that a new version of the New Testament, in the Mandarin dialect of the Chinese language, has been made and is being freely circulated. The spirit of inquiry and a desire to read foreign books, and especially the Word of God, is increasing. The Doctor himself has commenced a translation of the Book of Proverbs in the Mandarin dialect, which style is easily learned and readily understood by the common people. Three graduates of Spurgeon's College are laboring in Ohio, and are described as "showing themselves approved of God and the Baptists." Five more men of the college are inquiring concerning the opportunities for work in this country. Within a radius of twelve miles from Strawberry Point, Iowa, there are five Baptist churches, four of which are pastorless and in a feeble condition. The fourteen Baptist churches in Chicago report an aggregate membership of 5,122. Two of them have over 1,000 each, one over 500, five between 200 and 500, and the rest run from 40 to 200 each. Rev. Mr. Chandler has resigned his pastorate of the First Baptist church, Indianapolis, to accept a professorship in Franklin College. Rev. F. Kidder has also resigned at Ward's Corner, Iowa. Rev. S. M. Stimson has resigned the charge of the Baptist church at Vincennes, Ind., to accept the State agency of the Foreign Mission Board. Rev. E. P. Bond has resigned his charge at Agawam, Mass., to take a position in Peddie Institute, Heightstown, N. J. Rev. J. Alger has exchanged the Pocasset pulpit for Gay Head, Mass. Rev. A. B. White, of East Saginaw, has gone to St. Louis Springs, for his health's sake, and Rev. William Elgin, of Knowlesville, N. Y., goes to Prospect avenue Mission, Buffalo, N. Y. Rev. S. D. Ross, of Andalusia, has gone to the church at Hornby Forks, N. Y. Rev. R. G. Moses, of Falmouth, England, who has been temporarily occupying the pulpit of Bedford avenue (Brooklyn) Baptist church during the illness of Rev. Hiram Hutchings, pastor, has accepted a call to the pastorate of the North Baptist church at Camden, N. J. The Baptists of Keene, N. H., are building a $30,000 house of worship. The Rev. J. V. Osterhout, of Webster, Mass., has accepted a call to engage in pastoral labor at Harlem, N. Y. Rev. Dr. Goble, the Baptist missionary in Japan, writing to the *Examiner and Chronicle* of this city, charges Secretary Fish with setting the anti-Christian ball rolling in that Island Empire. Our Secretary of State was offended at Minister De Long's presentation to the Emperor of a Bible in behalf of the foreign missionaries, and demanded his resignation. The Japanese authorities looked upon this act as an evidence that the United States government was opposed to the propagation of the Gospel, and hence the result is that henceforth foreign Christian teachers are to be excluded from the schools of the Empire. An indirect census of the people is being taken also to ascertain the numbers that are favorable to or opposed to Christianity, and a system of petty persecutions of Christians has already begun. Dr. Goble adds that the Catholic countries of Europe are insisting on full toleration for their missionaries, and great surprise is manifested that Protestant America should place herself as a block to the wheels of progress in Japan. Dr. Caldwell, of the First church, and Rev. P. B. Byram, of the Broadway Baptist church, Providence, R. I., have resigned their charges. The East Des Moines Baptist church has called to its pastorate Rev. G. W. Smith, of Rochester Seminary.

METHODIST.

A new Sunday school, with eighty pupils and a full force of officers and teachers, was organized in the great Tabernacle at Sea Cliff on Sunday last. Charles H. Applegate, of Washington square Methodist Episcopal church, New York, was chosen Superintendent. Rev. E. C. Curtis, Agent of Syracuse University, has been spending a few weeks in and about New York and at Ocean Grove with his family. Mrs. Van Cott is preaching with great success in Wisconsin, and Amanda Smith, a tall, noble-looking colored woman, with white, supero teeth, and great, clear black eyes—a figure that arrests one without knowing who she is, in that strangest costume for her race, the Quaker bonnet and dress—is preaching at Round Lake camp meeting to crowded and admiring adiences. Rev. R. K. Diossy, of the Louisiana Conference, is spending his vacation at Babylon, L. I. Rev. Samuel Register, D. D., has resigned the Presidency of the Maryland Agricultural College and will return to the pastorate. Rev. Benjamin Brown, late presiding elder of Chesapeake district, but now in charge of Asbury Methodist Episcopal church, Washington city, has been for some time in very poor health and apparently near to death, but at last accounts his health was slightly improved. Last Sunday week a German Methodist Episcopal church was dedicated at Baltimore, Rev. A. Flamman pastor, and on the Monday following the corner stone of another German church was laid in the same city. This latter is to be dedicated about Christmas, and is to cost $20,000. Presiding Elder Ellison, of the Morristown District Newark Conference, last month organized a Swedish Methodist Episcopal church of four members and sixteen probationers at Dover, N. J. They have now a tasteful frame church edifice, which cost $2,500, nearly ready for dedication. Mr. Andrew Abgran, an exhorter from the Bethel ship, New York, having gathered them in is now leading them on. A new Methodist Episcopal church at Beverly, N. J., will be dedicated to-day by Bishop Simpson and Rev. Dr. Hanlon. Rev. J. L. Roe is the pastor. The corner stone of the chapel of the Eighteenth street congregation, corner of Eighteenth and Wharton streets, Philadelphia, will be laid to-day by Bishop Simpson. The Methodist Theological Seminary at Frankfort, Germany, gave five young men to the mission work this year, and it gives annually from six to ten to the same work. At the session of the Annual Conference last month, at this place, fifteen young men were ordained to the ministry of the Methodist Episcopal Church in Germany and Switzerland and Scandinavia. An increase of 800 members and probationers is reported throughout the conference. Rev. G. W. Miller, on account of poor health, has been compelled to resign his charge at Middleville, N. Y.; Rev. A. E. Kimmoth takes his place. Ten conversions are reported as the result of the camp meeting recently closed at Shelter Island. Rev. W. N. Hall, a missionary of the Methodist New Connection at Tientsin, China, has been presented with a purse of fifty guineas, as a mark of the high esteem in which he is held by the foreign community at that port. The list of subscribers to the testimonial includes the names of the Consuls for Great Britain, Germany and the United States, the Commissioner of Customs and most of the merchants and other residents. The Metropolitan Methodist church in Toronto is the largest and most imposing church edifice in the city. It is 216 feet by 104, with tower 30 feet square and 190 feet high. It has seating accommodations for 2,400 persons, but has held a congregation of over three thousand four hundred. The cost was about one hundred and forty thousand dollars. The collections during the dedicatory services amounted to the large sum of $32,000.

EPISCOPALIAN.

The Diocesan Convention of Iowa, at its late session, through Rev. C. S. Percival, reported in favor of establishing a national league or guild for the relief of disabled clergy. Statistics had been sought and thirty-three bishops reported that of the 2,482 ministers in the Church, ninety-seven are disabled. An estimate of four per cent is therefore based on these figures, or one in twenty-five, and allowing each disabled brother an annual income of $900, would involve a tax of $36 a year upon the effective ones for their support. Or if $600 be deemed sufficient, $24 a year will be the amount of tax required. The laity of the Church are, however, expected to bear a portion of this burden, and so to lighten the strain upon the purses of their clerical brethren. The call extended to the Rev. John B. Morgan some months since by the vestry of the Church of the Holy Trinity, Paris, France, has at length, after much consideration, been accepted. Rev. Constantine Stauder, late a priest in the Roman Catholic Diocese of Columbus, Ohio, was on Sunday, August 3, received into the ministry of the Protestant Episcopal Church, in St. George's church, Flushing, L. I. Theodosius S. Tyng, son of the late lamented Rev. Dudley Tyng, of Philadelphia, and grandson of Rev. Dr. Tyng, of this city, was ordained to the ministry at the last commencement of Cambridge Theological School. The Tyng family appears to be a ministerial family. There are now four of them in the ministry. Rev. E. P. Smith, of Whitewater, Wis., has been transferred to the pulpit of St. Thomas' church, at Hamilton, N. Y. The Episcopalians have begun the rebuilding of the Church of the Ascension, Baltimore, recently destroyed by fire. It will cost over $20,000. The latest statistics of the diocese of Long Island show that it has 94 resident clergy, 88 churches and chapels and 11,098 members. Its Sunday schools contain 1,780 officers and teachers, and 14,975 scholars. The parochial and benevolent offerings of the diocese for the last ecclesiastical year amounted to $493,692. The consecration of the new Protestant Episcopal Church at Brentwood, L. I., which was postponed from July 26, took place on Saturday last. Bishop Littlejohn conducted the services and was assisted by several prominent clergymen.

MISCELLANEOUS.

Rev. O. B. Frothingham, who has been talked of for the pastorate of the Music Hall Society, Boston, declares that he cannot under any circumstances accept it. The Israelites are agitating the subject of erecting a synagogue at Long Branch for the hundreds of Jews who spend their Sabbaths, if not their entire Summers, in that fashionable resort. Rev. Thomas J. Whitcomb has removed from Cambridge, Pa., to the Universalist church in Canisteo, N. Y. The new Universalist church at Mount Carmel, Ind., will be dedicated to-day. A Universalist society has lately been organized in San Francisco and Rev. W. N. Vandemark, of Pittsburg, Pa., has been chosen minister of the same. Rev. W. C. Leidel, a graduate of the Lutheran Seminary at Gettysburg, Pa., has become pastor of the churches at Davis and Dacota, Ill. Rev. P. S. Mack, of Watsontown, has taken charge of the Lutheran church at Hummelstown, Pa. The Israelites of Chicago have asked the Mayor of that city to protect them in the quiet observance of their Sabbath and to prohibit the carrying on of trade in the vicinity of their synagogues. Fountain J. Hartley, of the London Sunday School Union, who came to this country in May to bring the greetings of Sunday school workers in Great Britain to their American brethren, and to become better acquainted with the American Sunday school system, sailed on his return trip from New York on Saturday, August 2. The condition of the Jews in Servia is pitiable in the extreme. All Jews residing for the past ten years in the cities of Shabatz, Pojarevatz and Semendria are required to leave their homes and to migrate to Belgrade, where they have to recommence life under less favorable conditions. Rev. G. B. Willcox, of the Tabernacle church, Jersey City, N. J., has received a call to the pastorate of the Congregational church of Norwalk, Conn. The Rev. Jacob Kantrowitz has been unanimously re-elected minister of the Congregation "Beth Israel Bikur Cholim." The Portuguese synagogue at Montreal, Canada, under the pastoral charge of Rev. Dr. De Sola, is to be enlarged, the present building proving insufficient for the wants of the congregation. At a special meeting of the Congregation "Anshi Chesed," held on the 7th inst., the Rev. Dr. Isaac M. Wise, of Cincinnati, was elected as their minister. The temple—there are no synagogues nowadays—which has been erected at the corner of Lexington avenue and Sixty-third street, at a cost of $225,000, is rapidly approaching completion, and will be consecrated early in September.

LEXINGTON AVENUE SYNAGOGUE.

The Glorious Future of Humanity and How It Is To Be Ushered In—Speculative Versus Practical Religion—Beauty of the Law of Moses—Sermon by Rev. Dr. Huebsch.

Rev. Dr. Huebsch preached yesterday to a fair congregation on the office and work of speculative or sectarian religion and of practical religion respectively. His text was Psalm lxxxv., 8-12—"I will hear what God the Lord will say to me, for He will speak peace unto His people and to His saints,", &c. These few verses of the sacred bard, he said, comprise a beautiful description of the glorious future and at the same time delineate the system of religion by whose agency this prosperous period shall be introduced. The religion of Israel is not a compilation of philosophical speculations or mysterious riddles, but is rather the heavenly guide who leads the children of the Lord to their highest destination in a path and by a way wherein none who desire to follow need go astray. Faith is the leader by which the race or the individual man is to attain this prosperity, whether in spiritual or in material affairs. Speculative—that is, sectarian—religion cannot achieve this end; practical religion can. God is the highest idea, that cannot be penetrated by the keenest intellect of the most gifted mortal; but can be felt in His blissful effects by the simple and truthful heart of a child. Not to accept and believe in God, unless our reason can solve the problems that are connected with His attributes of eternity, infinity and spirituality, is as servile and silly as to refuse the light and warmth of the sun until we can understand the laws by which that orb is governed. We may mistake or fail to comprehend the influences of those laws upon the solar system, but we cannot fail to appreciate the necessity and beneficial effects of the sun's rays upon our world. To philosophize about God, if it be done in a proper and reverent spirit, will tend to increase our knowledge of the Supreme Being; but let not our speculations concerning the Deity interfere with our faith in the All-God, even in a negative way.

Moses was not vainglorious when he said of the law which by his agency the Lord had imparted to Israel, "This is your wisdom and your understanding in the sight of the nations which shall hear all these statutes and shall say, surely, this is a wise and understanding people!" Many a modern philosopher, said the Doctor, on hearing this passage, will remark, with a scornful smile, "Past and faded glory never to be revived again!" But every enlightened thinker who knows anything of the essence of these statutes will abide by the prediction of the great prophet and lawgiver, and will surely hope for the time to come when all nations shall acknowledge the wisdom and grandeur of Israel's law. Put all the philosophical treatises and essays on God and man into the scale with that small section of the Scriptures which treats of the sanctity of mankind—Leviticus xix.—and, voluminous as they are, it will outweigh them all. They are lighter than vanity itself, in comparison with the wisdom of God. In this chapter you can see what Judaism is and what it inculcates. First, it inculcates faith in the one only living and true God; it warns against the sins of idolatry and superstition; it teaches honor and obedience to parents, and the sanctity of the Sabbath; it inculcates charity to the poor, honesty in all things, whether in private or in public life, cautions us not to harbor malice or revenge in our bosoms, and to love our neighbors as ourselves. And nearly every one of these commandments closes with the words, "I am the Lord." As if the Lord had said: "You can know Me only by doing good." Every pure thought and every virtuous act will bring thee nearer to the idol of perfection—to the Lord. Work out the principles laid down in this one chapter of the Scriptures, and you will find truth and mercy so closely entwined, love and justice so thoroughly embodied in them, that we may justly say, they are not only the indispensible condition for the welfare of the individual, but they are destined to become the future constitution of mankind at a time when the human mind and heart in general will be purified and will have returned to that unsophisticated simplicity which alone enables the soul to listen to the voice of truth and to enjoy the heavenly peace which is the portion of all those that love the Lord with all their heart and all their soul.

The Doctor then urged his congregation to be thankful to the Most High that He had made them professors of so pure and sublime a creed, which contains the true seeds of salvation for mankind, and hoped that they might snow their gratitude by a steady and upright walk in the ways of the Lord, and that they might make His law the rule of every action of their lives. Then, said he, mercy and truth shall meet together; righteousness and peace shall kiss each other. Then shall the Lord give that which is good and our land shall yield her increase.

SARATOGA STATESMANSHIP.

The Political Outlook as Viewed Through a Democratic Glass of Congress Water.

THE LIBERAL MOVEMENT AS IT IS.

Prospective Slate in New York City and State for the Coming Fall Elections.

Tammany and Apollo Hall to Unite.

SARATOGA, August 15, 1873.

Probably at no one time since the days when Tammany was king of all she surveyed in the metropolis and silent partner in the republican firm which partially controlled the State up to a brief year or two ago has Saratoga been so overwhelmed with the genus politician as she is to-day. There are those, doubtless, who will tell you that politicians, like all other mortals, are once in awhile seized with a longing for Congress water after a full Winter spent in liquoring up at Albany or at the City Hall, or that they are always certain to be found wherever there is a horse race and a pool to make money out of. All this I concede is in every way reasonable to a certain degree and not entirely devoid of truth; but since the coffers of the city treasury have been shut down upon them in the city the city politicians do not, as a rule, go to any Summer resort where it takes a small-sized fortune to stay a few weeks, and it needs no argument to prove that the backwoods statesmen are too busy at home on their farms just now to be able to give up even a day of their precious time to gayety and idleness solely. The fact is that nearly all of those now here both from the city and from the country have come here for a special purpose. Now, the great question with everybody here is, What is that purpose? I think I am in a position to be able to give you a little insight into the real secret of

THE GATHERING OF THE CLANS.

First and foremost I need simply call attention to the fact that a few weeks ago there was held here a sort of convention, at which some of the most brilliant lights of that very circumscribed galaxy of jokers who style themselves "liberals" twinkled and shone brightly for twenty-four hours and then snuffed themselves out without as much as leaving a trail behind them. This convocation was held ostensibly for the purpose of deciding what should be done by the "party" at the coming Fall elections, or rather what plan it would be best for the liberals to pursue in order to maintain themselves properly before the public as a balance of power. Suffice it to say that the Executive Committee, with General John Cochrane at its head, was finally fully empowered to follow the dictates of its own good judgment and take, in the name of the "party," whatever stand it deemed best for the general good. This committee has not yet promulgated its decision, but enough has leaked out to justify the assertion that nothing will be done absolutely until the plans proposed by the liberals shall have been duly considered by the democrats. It is for this reason that so many of

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are here at present. A few days ago several of the leading democrats here held a private conference together with the liberal chieftains, during which the whole plan of battle, as prepared by the liberals, was sketched out, and then followed a "big talk" as to the probabilities of success. Although democrats like August Schell, S. S. Cox, Fernando Wood and his brother Ben, Homer A. Nelson, Samuel Courtney, Senator O'Brien, Judge Garvin and others pretend not to know exactly what was said or done in the talks had about the matter, I have learned enough to know that

THE GREAT STICKLER JUST NOW

between the liberals and the democrats, as to their future united action, turns almost exclusively upon the way the next State Convention of the democracy should be made up politically. It was at first intended by the liberals—and this I learn from an official source—to call a distinct convention of their own, the members not to be pledged in any way as an aid or countenancer of any other party in its schemes or plans for the campaign, but, on the contrary, to meet untrammelled in every respect. For very good reasons, chief of which was that the "party" was not sufficiently well organized in every district of the State to assure a full delegation of out-and-out liberals from every county, this plan was abandoned. Indeed, it was the democrats who first intimated that anything of the kind would be disastrous. The next move was to

SOUND THE DEMOCRATIC WIRE-PULLERS,

and this sounding by the liberals on the one side and a resounding by the democrats on the other has been and is now the chief occupation of the politicians who have so accidentally (?), you know, dropped in, one by one, for the past few days. I understand that the abandonment of the exclusively Liberal Convention idea was due to the wise counsel of ex-Governor Fenton, who saw in it nothing that the people would regard as other than a political fight of politicians for political favor. The upshot of the whole matter, as things stand at present, is, and will be so stated in their address, that the liberals will not make any distinctive fight on their own hook, but that they will request that in the coming Democratic Convention they shall be allowed a fair proportion of the delegates. To accomplish this is by no means an easy task, and as