RELIGIOUS INTELLIGENCE.

December 7—Holy Exercises for the Day.

HERALD RELIGIOUS CORRESPONDENCE.

The "Rift" in the Episcopal Church.

Dr. Cummins' New Departure.

MOVEMENTS OF THE CLERGY.

Services To-Day.

"The Shipwreck of the Ville du Havre" is Dr. Talmage's subject this morning in the Brooklyn Academy. Evening worship at the usual hour.

A sermon on the same sad theme will be given by Rev. W. C. Steel, in the Beekman Hill Methodist church at half-past seven P. M.

"The Mocking Spirit" will be pointed out this evening by Rev. Mr. Pullman (of the Church of Our Saviour), in the Standard Club Hall.

Mr. Louis Wuarin, of Switzerland, will this morning address the French Evangelical church congregation.

"A Creed" and its binding force upon men, will be considered by Rev. Dr. Fulton, this morning, in the Hanson place (Brooklyn) Baptist church, and "The Heroic in Christian Life" will be the basis of a discourse to young men in the evening.

The relations between "Young Men and the Church" will be treated of by Rev. Mr. Sweetser, at the evening service in Bleecker street Universalist church. Rev. Moses Ballou, a former pastor, preaches in the morning.

The second of a course of Advent lectures will be delivered this evening, at eight o'clock, in the Church of St. Cecilia, by the pastor, Rev. Hugh Flattery. Subject, "Transubstantiation." Proceeds to liquidate the debt on the new church.

Rev. Dr. Morgan will officiate at the customary observances in St. Thomas' to-day.

"The Basis of Dogma" and "Hildebrand" are the titles of lectures to be delivered this afternoon and evening in Christ Church by Rev. Dr. Hugh Miller Thompson.

The second sermon in Very Rev. Thomas S. Preston's Advent course upon "The Devotion to the Most Sacred Heart of Our Divine Lord," setting forth its fruits, will be delivered this evening, in St. Ann's.

Rev. Dr. John Cotton Smith, rector of the Church of the Ascension, will to-day continue his Advent course. Morning subject, "The State of the Blessed Dead." Evening, "The Origin and Organic Unity of the Bible."

The congregation of the Church of the Heavenly Rest will be favored with discourses by Bishop Littlejohn, in the evening; by Rev. Theodore Irving, LL. D., in the afternoon, and by the rector, Rev. Dr. Howland, in the morning.

Rev. Mr. Hepworth, of the Church of the Disciples, will give his attention to special topics at the customary services to-day.

The usual morning and evening services in the Berean Baptist church will be presided over by Rev. Mr. Davies.

"God's Sure Grace and the Wisdom of Trusting It" will be the fitting theme of Rev. Mr. Ganse in the Madison avenue Reformed church this morning.

There will be the customary services to-day in the Central Baptist church, Rev. Mr. Evans officiating.

In the Church of the Reformation, Rev. Mr. Tracy.

In Fourteenth street Presbyterian church, Rev. Mr. Glass.

In Fifty-third street Baptist church, Rev. Mr. Pendleton.

In Forsyth street Methodist church, Rev. Mr. Barnhart.

In the First Mission Baptist church, Rev. Mr. Knapp.

In St. Luke's (Methodist), Rev. Mr. McClelland.

In the Presbyterian Memorial church, Rev. Dr. Robinson.

In the Methodist Free Tabernacle, Rev. Mr. Cookman; and

In Plymouth Baptist church, Rev. Dr. Miller.

The Tabernacle Baptist flock (Rev. Wayland Hoyt) worship this morning in their own temple and in Steinway Hall in the evening.

Rev. Dr. Morgan will officiate in the customary services to-day in St. Thomas' (Episcopal).

Rev. Dr. Dix preaches in St. Chrysostom chapel at half-past seven P. M.

Rev. Dr. Osgood preaches in St. Peter's, West Twentieth street, at the same hour.

In Zion church, Madison avenue, Rev. Mr. Galleher will ministrate this morning.

The claims of the city missions will be set forth at the morning service in the Murray Hill Presbyterian church by Rev. George J. Mingins. The pastor, Rev. Mr. Chambers, will preach in the evening.

Morning and afternoon services will be held in Fourteenth street Scotch Presbyterian church, under conduct of the pastor, Rev. Mr. Hamilton.

Mr. Lyman C. Howe, trance speaker, lectures before the Robinson Hall Spiritualists morning and evening.

"The Sacraments of Home" will be placed before the Independent Society by their pastor, Rev. Mr. Frothingham, at half-past ten A. M.

Rev. John N. Galleher, rector of Zion church, will preach this evening in Wainwright Memorial church.

"Our Children in Heaven" is the subject upon which Rev. Chauncey Giles will lecture this evening in the Church of the New Jerusalem, Brooklyn.

"Life's Illusions" will be made clear to the congregation of the Church of the Messiah, this evening, by their spiritual leader, Rev. Mr. Powers.

In the Central Presbyterian church Rev. James D. Wilson will preach at half-past ten A. M. Prayer meeting at half-past seven P. M.

Rev. Mr. Newton will conduct the usual services in Antioch Memorial church to-day.

Rev. Mr. Dawson preaches morning and evening in the Church of Christ.

The North Presbyterians will be favored this evening with a repetition of their pastor's Thanksgiving sermon.

Divine service as usual in the Church of the Resurrection, the rector officiating.

At St. Mark's there will be morning and evening worship, Rev. Dr. Rylance preaching.

A Spiritualistic Conference will be held in Mott Memorial Rooms at half-past two P. M.

The alarming theory that "Our Earth is a Hollow Globe, Open at the Poles," will be propounded in the Humanitarian gatherings at De Garmo Hall to-day.

J. Peavy lectures upon "Basic Reforms" before the Cosmopolitan Conference, at three P. M.

Bishop Cummins and the Canons of the Protestant Episcopal Church.

TO THE EDITOR OF THE HERALD:—

It seems to me that the Protestant Episcopal Church has been placed in a false light before the masses, who are unacquainted with her doctrine and discipline, both by the action of Bishop Cummins and the utterances of those who support him. In effect it is charged against those distinctively called "high churchmen" that they are traitors to the Church, and, in violation of their obligations assumed in ordination, are seeking to introduce novelties of ritual and rubrical interpretation which are contrary to the spirit of both as held by the Church in the past. Dr. Tyng, Jr., especially objects to the doctrine of "Apostolic Succession" in the ministry of the Church of God as essential to valid orders in the same, and this doctrine he declares in substance—and others, including Bishop Cummins, who acted on his belief, hold the same view—to be contrary to the spirit of the Church in the past, and a novelty more honored in the breach than in the observance. Now, Mr. Editor, it seems to me that the spirit of the Church is not to be ascertained or defined by the utterances or acts of any individual or number of persons in her ministry or membership, but by the distinct, positive declarations of her standards, rubrical and canonical. These, with us, are found in the "Book of Common Prayer" and in the "Digest of Canons," issued under and by authority of the General Convention, the legislative body of the Church. I give below, as notes, that portion of the "Ordinal" bearing upon the subject, and such portions of the Canon as are also pertinent to the same. The portion of the Ordinal quoted, found in the Prayer Book still, was adopted by the General Convention in 1792, and is in substance the same as that of the Church of England incorporated in the second prayer book of Edward VI. in 1552 and ascribed to Cranmer. The alterations made by the General Convention were such only as were necessitated by local political changes. When it is remembered that this "Ordinal" was that used in the ordination or consecration of every bishop, priest and deacon in this Church since 1792, and they, of course, were necessarily acquainted with the Preface and Ordinal, you and your readers will be able to see with what justice we are accounted teachers of novelties, who hold that the Church does not recognize the validity of "Non-Episcopal" orders. It will perhaps enhance your admiration for the consistency of those who, holding the ministry of this Church, contradict by word and act the distinct declaration of her standards.

PRESBYTER.

WOODBRIDGE, N. J., Dec. 2, 1873.

[To the "Ordinal."]

THE PREFACE.

It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the apostles' time there have been these orders of ministers of Christ's Church—bishops, priests and deacons—which offices were evermore held in such reverend estimation that no man might presume to execute any of them, except he were first called, tried, examined and known to have such qualities as are requisite for the same, and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And, therefore, to the intent that these orders may be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful bishop, priest or deacon in this Church, or suffered to execute any of the said functions, unless he be called, tried, examined and admitted thereunto, according to the form hereafter following, or hath had Episcopal consecration or ordination.

The following "Canons" of the "Digest" relate to the reception as a "candidate for holy orders" in the Episcopal Church, and the ordination of any minister of any denomination not existing by Apostolic descent, the Church not recognizing their previous official sectarian ordination:—

Title I to 13 inclusive, Canon 2, Section 7.—"Application by a minister of another denomination."

Title I, Canon 6, section 5.—"Testimonials," &c.

Title I, canon 11, forbids any person not episcopally ordained officiating in any congregation of this church as follows:—"No minister in charge of any congregation of this Church, or, in case of vacancy or absence, no churchwardens, vestrymen or trustees of the congregation shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church; provided that nothing herein shall be so construed as to forbid communicants of the Church to act as lay readers.

The Modern Luther.

TO THE EDITOR OF THE HERALD:—

May we, through your valuable paper, pay a small tribute to our "Modern Luther," Bishop Cummins? We have known him in the several cities where he has labored so earnestly, Washington, Baltimore and Chicago, and particularly in Baltimore, where his name now is sufficient to collect immense congregations, and where he preached the ablest and most eloquent sermons ever delivered in any Episcopal church in that city. A kind friend, a devoted pastor, ever faithful to his trust, always sacrificing self for the good of others, we believe him to be the purest and most conscientious Christian. We trust God will bless the step he has taken; that his life may long be spared to the Church, and that finally he may receive his Master's blessing of "Well done, thou good and faithful servant."

AN EPISCOPALIAN.

Call Churches by Their Right Names.

TO THE EDITOR OF THE HERALD:—

I was much impressed and interested by an article in your issue of November 23, entitled, "Under Which Religion?" I, as an Episcopalian, have been asked these same questions many times, and as many times have been puzzled as to what reply I ought to make. I have been informed that Bishop Potter officiates and administers the holy right of confirmation at St. Alban's; therefore I have concluded that that church is under the ecclesiastical rule of the Protestant Episcopal Church. I judge that "Protestant" is ignorant of this fact, therefore I consider him justifiable in making the inquiries which he has. I have read the reply of "Catholic" in your paper of November 30, and am not at all satisfied with the explanations therein set forth. "Catholic" claims that "they do call themselves Catholics, for that the inheritance of the whole Catholic faith is theirs, as taught and borne witness to by a pure and apostolic branch of the Church." As to this part of the reply, I would like to ask if it makes any branch of our holy Church any purer to have it return to or "adopt those religious sentiments which prevailed during the fourth and fifth centuries, when the Christian Church sank into those superstitions which were afterwards continued and augmented by the policy of Rome?" "Catholic" next attacks Protestants on the degree of reverence to be conscientiously felt on approaching the altar, &c. Do we, I would ask, as enlightened, intelligent and, for the most part, educated Christians, need any parade of crosses, or gay priestly vesture, or parade of our own acts, by continually bowing during service, or any conduct which will affect the senses more than the intellect or judgment, as "helps" to make us or to keep us Christians? In a word, is it not the heart that God looks at? Is it not by faith that we see? Do we need such innovations and practices as "Protestant" complains of brought into our pure, holy Church, to make us, or to teach us acceptance with Him? I have visited St. Alban's once in my life, and I was then reminded of what I once read of a lady, a daughter of the Earl of Devonshire, who became a convert to the Church of Rome during Archbishop Laud's reign. When questioned by the Archbishop why she had taken this step she replied, "Chiefly because I hate to travel in a crowd." The reason of this expression being demanded, she replied, "I perceive Your Grace and many others are making haste to Rome, and, therefore, in order to prevent my being crowded, I have gone before you." I do not know that our dear Church is hastening in that direction; but this I do think, that the same superstitious and ceremonies which Archbishop Laud enforced in his time are being again revived and are damaging our Church in a similar degree.

Finally, I am not averse to all and every one doing that which their consciences dictate, but permit me to say that I think it would be prudence, if not policy, if all would go where they belong, and call themselves by their proper names.

A MEMBER OF THE HOLY CATHOLIC CHURCH.

Baptism and Conversion of the Twenty.

TO THE EDITOR OF THE HERALD:—

The Bishop of Santiago de Cuba expresses his eminent satisfaction and gives thanks to God that 20 of the murdered crew and passengers of the Virginius entered the bosom of the Church, a few hours before their execution, to save their souls, and that they were baptized by two zealous and worthy priests. That these unfortunate men were baptized admits of no doubt. So far the Bishop and his priests are truthful. But were they converted, as His Lordship tells us? It is but rarely that Protestants become converts to the Roman Catholic faith, and then only one or two at the time, and at long intervals, when they are free, independent, fearless, and probably after due inquiry and instruction; scarcely ever when on the point of death. Here, however, we have a batch of 20 persons who all at once change their faith on the brink of the grave, without inquiry or investigation. Is it at all probable that these men, under these peculiar circumstances, voluntarily, spontaneously, suddenly changed their faith, contrary to all experience, which teaches that almost always men become steadfast in the faith in which they have been reared as they behold or apprehend the approach of death? Those men were in durance—in the hands of their bitter, their deadly enemies; but, "provided they entered the bosom of the Church, their lives might be saved." This is not a new trick. It is as old as the days of the Inquisition, when heretics and Jews, already bound to the stake, were struck with the crucifix on their lips, to make the pious spectators believe that, after all, they wished to die repentant and in the faith. Were these poor prisoners in a position to dash away the vessel that held the water of baptism? Would they have submitted to that rite had they been free agents? Among the victims to cruelty and falsehood was a Jew—Samuel Hard. Perhaps the Bishop spoke truth. Now, of all religionists, the Jews entertain the strongest aversion to Catholicism. Thousands went into exile, abandoning all their worldly goods, all their prospects; thousands of all ages and both sexes have suffered death on the pile rather than even merely submit to the bare, harmless formality of baptism; thousands, who through fear had submitted to it, abjured the new faith as soon as they could safely do so. Not one has ever been known to die a sincere Catholic—to die otherwise than a Jew. Is it at all likely that this Samuel Hard, this Jew, with his hatred both of Catholicism and of the Spanish administrators of the rite of baptism, would have submitted to that rite had he not been persuaded to do so on the promise that his life would be spared? I know enough, not only of the Jewish sentiment, but of the doings of the Spanish clergy and their antecedents, to be thoroughly convinced of the fact that few or none of the 20 victims were really converted—that deceit or force, perhaps both, were employed in their baptism (not conversion); that fear and hope and a foolish trust in the promises of the two priests, and lastly, the uselessness of resistance to force, made these men receive the water of baptism at the hands of the two priests, and that the Bishop gave thanks to God for having permitted him to practice a deception, slander these victims of despotism and publish a falsehood over his name.

LARA.

A Bad Practice.

TO THE EDITOR OF THE HERALD:—

I desire to reply briefly to a communication which appeared in the HERALD last Sunday defending the abominable custom which has for some time existed in the Catholic churches of this city and Brooklyn, requiring strangers and others to pay for seats. I do not think the custom is at all creditable to the church management. It certainly deters some poor people who cannot attend the early masses from attending with their families the half-past ten A. M. service at any rate. It looks bad, too, to see "money changers," if I may be pardoned for using the expression, sitting at each door of a Catholic church to receive pay for seats in the house of God. The charge made, 'tis true, for each person is but 10 or 15 cents, but there are many who cannot afford it. Even the poor, who can, do afford to give a few pennies when the regular collections are taken up, and no stranger or resident who is given a seat objects to the usual collection; but I do say that many Catholics object to the plan of charging for the privilege of a seat, and Protestants take advantage by throwing their doors wide open and labelling seats free to all. I know this to be a fact. Many persons or Catholics prefer, too, to attend the half-past ten A. M. masses because they cannot hear a sermon but on few occasions at the earlier services. I hope this custom will be abolished.

CATHOLIC.

The Catholics and the Public Schools.

TO THE EDITOR OF THE HERALD:—

Is there any just reason why any correspondent of the HERALD, like "An Irish-American," should wholly and grossly misrepresent the facts regarding the educational system of Ireland, as he did in your issue of Sunday last, page 13? He asserts that "the illiterate class" of Catholics in America "are natives of Ireland, who, being themselves deprived of education by the laws of England," and now, "not knowing the benefits of a good education, prefer to remain as they are and bring up their children likewise." What is the truth of this matter, as an historical record? Why, simply this, that since 1833—40 years ago—Ireland has had the very best common school system in the world—a system of "combined secular and separate religious instruction"—open to the entire children of the country, without respect to class or creed, and paid for out of the national exchequer of Great Britain and Ireland. There is no man or woman of 46 years of age, today, born and reared in Ireland, but could have got a good common school education at the national schools of the country. If they are "illiterate" it is not the fault of "the laws of England."

If an "Irish-American" received any part of his education in the national schools of Ireland he must know that they are equal, if not superior, to any schools in the United States. And they avoid all honest objections on the religious question by giving half an hour each day to "separate religious instruction" of all denominations.

Please let your readers have these simple facts in reply to "An Irish-American's" misrepresentations.

Yours truly, JAMES ALEXANDER MOWATT.

952 PUTNAM AVENUE, Brooklyn, N. Y.

Is Christianity a Failure?

TO THE EDITOR OF THE HERALD:—

The HERALD of the 30th ult. contains a long communication, headed as above, and signed "Free Thought," in which the writer professes to discuss the question asked in his heading, and concludes by expressing the hope that some of the eminent theologians of America will answer certain questions therein propounded manfully if they can. I am no theologian and do not propose to answer or attempt to answer those questions, but simply to call your attention to the fact that "Free Thought" has evidently used free fingers in cabbaging bodily from an article entitled "Christian Theology and Modern Scepticism," by the Duke of Somerset, and published in the *Westminster Review* for April, 1872. "Free Thought's" communication is taken from that article, occasionally varying the phraseology a little and then only to mar the beauty of that most pungent and well-written production. If "Free Thought" had had the manliness to have given the authority of his communication, perhaps some of the theologians he calls upon would have afforded him the answer he so ostentatiously calls for. But no theologian or other man of letters would be willing to spend his time and talents to gratify a bold and unblushing plagiarist. For the benefit of "Free-thought," however, I will say that he may find a very excellent answer to the Duke of Somerset's work in the London *Quarterly Review* for April, 1872, entitled "Modern Scepticism—the Duke of Somerset." In this connection it may be suggested that discussions of questions so important, and, especially when the invitation is so general, should, in all candor, be subscribed by the proper name of the ambitious controversialist.

RIVERSDALE, Dec 2, 1873. J. M. REED.

A Query for the Anshi Chesed.

TO THE EDITOR OF THE HERALD:—

I wish to ask the officers of the Temple Anshi Chesed through your valuable journal why the Rev. Dr. I. M. Wise did not enter upon his duties as rabbi of that congregation. I have purchased a pew under the impulse of hearing him preach from their pulpit, but am disappointed. Will the officers of the congregation give me and the public in general a satisfactory answer why they did not gain the services of the reverend Doctor?

N. B.—It was rumored that it was a trick played by the congregation to advance the sale of the pews. Respectfully, yours, I. RAPHAEL.

"Is Christianity a Failure?"—Reply from Rev. John Cotton Smith, D. D.

NEW YORK, Dec. 6, 1873.

TO THE EDITOR OF THE HERALD:—

A writer in your paper, in an article under the above title, signing himself "Free Thought," calls upon any "candid and intelligent theologian" to answer the following questions "if he can":—

First—Are the four gospels, as we have them, either transcripts or translations of four gospels actually written by the four Evangelists whose names they bear, or, in other words, were the four gospels, as they now exist, actually compiled by the persons whose names they bear? On the contrary, is it not admitted that the four gospels, as originally written, are lost—lost, that is in the sense in which Sappho's poems or the missing books of Livy are lost?

Second—Is it not admitted that many and various biographies of Jesus were compiled during the first few centuries after his death?

Third—Is it not also admitted by the most candid and competent of theologians that the four gospels now read were compiled at least a century after the death of Jesus, out of existing materials, both good and bad—the worst believed and the most trumped up of the miracles and marvels being discarded and the best believed and most dignified retained?

Fourth—What is the date of the oldest known manuscript of any gospel or of any epistle?

Fifth—Upon the genuineness or how many of the epistles has doubt fairly arisen among orthodox and heterodox critics alike? Of how many of them would a candid theologian say that he sincerely believed them to be the work of the writer to whom they are canonically ascribed?

Sixth—Are not important paragraphs and phrases, even in those acknowledged to be genuine, believed to be interpolations?

While there are expressions in this article which cannot but be painful to a believer in Christianity, I recognize the perfect right of any man to ask these questions, and it is reasonable in him to expect a candid reply. For one I am glad of the opportunity to consider fairly and dispassionately the inquiries thus presented. I could not expect that you would throw your columns open to such a controversy, but I will take up the subject in the pulpit and will promise to consider and reply, not only to those, but to any further inquiries on the subject or any objections which may be alleged against my arguments or conclusions. For this purpose I will devote the next three Sunday evenings, beginning with to-morrow (Sunday) evening, to a consideration of the origin, unity, difficulties and inspiration of the Bible. As I cannot otherwise reach the writer of this article and assure him of my readiness to meet the difficulties he has suggested as kindly, candidly and fully as possible, I venture to ask that you will insert this communication in your paper of to-morrow morning. JOHN COTTON SMITH,

Rector Church of the Ascension, corner of Fifth avenue and Tenth street.

Ministerial Movements and Changes.

PRESBYTERIAN.

Rev. Marcus Burr, having accepted a call to take charge of the Institute at Rockville Centre and of the Presbyterian church at Christian Hook, L. I., has resigned his charge at Freeport. Mr. Burr was ordained and installed pastor of the Presbyterian church at the latter place nine years since. The church, from being largely assisted by the Board of Domestic Missions, has become self supporting, and from a memoership of 59 has now a communion of 117. Rev. A. W. Wright, late of Steelville, Ill., was installed pastor of the Presbyterian church at Blair, Ill., on the 5th inst. The Rev. George Sand, late of Bellaire, Ohio, has removed to Hackensack. The United Presbyterians of Scotland have completed a fine house of worship and two schoolhouses in the capital of Spain. The number of Protestant churches throughout the country is 27. Six of these are in Madrid. The first named buildings of the United Presbyterians are said to have cost $250,000, which looks as if, Presbyterianwise, they had come to stay. Rev. John M. Rogers, of New Brunswick, N. J., was installed pastor of the Presbyterian church at Morrisville, Pa., on the 24th ult. The Rev. C. W. Wallace, late of Jacksontown, has accepted the unanimous call of the Presbyterian church of Monroeville, Ohio. The Rev. Ed. H. Curtis, of Galesburg, Ill., has removed to Waukegan, Ill., and taken charge of the Presbyterian church there. Dr. R. W. Patterson, D. D., at present pastor of the Second Presbyterian church, Chicago, will enter upon the duties of his Professorship in the Seminary of the Northwest on the 1st of January. A revival is in progress in the Presbyterian church at Pleasant Ridge, Ala., which has resulted in the addition of 20 members to the church thus far. Professor Eli Charlier, of this city, suggests to the *Evangelist* the propriety and the necessity for a collection in the churches that sympathize with the misfortune which has befallen the families of Rev. Messrs. Promer and Carrasco, two of the Evangelical Alliance delegates who are reported lost with the Ville du Havre. Mr. Promer leaves a wife and half a dozen children, and it is likely his companion also leaves a family. It would be a good thing if the collection when taken was large enough to embrace in its division those other delegates whose lives were saved, but who lost all else on board. Rev. N. M. Woods, of St. Louis, has accepted a call to the Second church, Norfolk, Va. Rev. R. A. Condit goes to Fulton street Presbyterian church, Peoria, having declined a call to Freeport, Ill. Rev. Robert Court, of Malcolm, has been called to the Presbyterian church in Tipton, Iowa. The Rev. A. D. Simpson, Hamilton, C. W., has been called to the pastorate of the Chestnut street Presbyterian church, Louisville, Ky., the former parish of Gilbert H. Robertson; salary $5,000.

METHODIST.

The *Methodist* of this city gathers from its exchanges an aggregate of 710 converts in churches in New York and New York East conferences, and 347 in churches in the New Jersey Conference during the present season. At Zion's Hill church, Cannon's, Conn., 30 were reported. The *Christian Advocate* of this city also collects statistics of 729 conversions during the past few weeks, but from a wider range of territory. The Church Extension Committee of the Methodist Episcopal church has asked for $144,150 to carry on its operations for the Conference year of 1874. Bishop Merrill dedicated on Sunday last a new Methodist Episcopal church at New Burlington, Cincinnati Conference. The Canadian Wesleyan Missionary Society raised last year more than $105,000, an increase over the receipts of the previous year of over $14,000. The Swedish Methodist Episcopal church just erected in Dover, N. J., is to be dedicated to-day by Bishop Janes and Pastor Hedstum. A wonderful revival work is in progress in the charge. Rev. J. R. Daniels is the pastor. A new Methodist Episcopal church is being built at Darien, Conn. A new church at Central Square, Conn., was dedicated on the 4th inst. Rev. Thos. Guard, of Baltimore, is to speak next Thursday evening in the Thirtieth street Methodist Episcopal church. The basement of the Clinton street Methodist Episcopal church, Newark, N. J., will be dedicated next Sunday, the 14th inst. Rev. W. Ryan, of Fort Plain, N. Y., has gone for a brief time to Australia. Rev. J. K. Cheeseman of Amsterdam, N. Y., has resigned on account of ill health. Simpson Mission, a new enterprise, has been opened in Philadelphia, in the southwestern part of the city. A new church has been dedicated at Tacony, Philadelphia. Rev. J. S. Inskip is holding revival meetings in Ebenezer church, Reading, Pa., and a large number has been converted there. The Janes Methodist Episcopal church in Forty-fourth street and Tenth avenue, having been closed some time for repairs, will be reopened next Sunday by Bishop Janes. Five hundred conversions in ten days are the result of the Tabernacle Methodist meetings in Baltimore—or, according to the estimate of one of the speakers at the Free Religion-it gathering, representing a value of $520,000. Rev. Francis Howarth, one of the Wesleyan brethren who joined the North Mississippi Conference a year ago, is to be transferred by Bishop Doggett to California, and placed in charge of the church in Gilroy. A revival in the East Tennessee University, Athens, has resulted in 39 conversions and others are inquiring the way of life. Rev. Charles Balson, pastor of Empire circuit, Missouri Conference, has just closed a protracted meeting at Empire Prairie appointment, and 29 were added to the church. Bishop Bowman will dedicate a church at Fort Branch, Ind., to-day, and one at Oberlin, Ohio, next Sunday. Bishop Ames has appointed Rev. William Crook, D. D., of the Irish Wesleyan Conference, late principal of the Wesleyan College, at Belfast, Ireland, to fill the vacancy at Town street, Columbus, Ohio, occasioned by the transfer of Brother Van Anda. It is said, however, that Dr. Crook will not accept this appointment. Five new Wesleyan "chapels" are reported in progress of construction in England, and the denomination is rapidly growing throughout the kingdom. The London Wesleyan ministers of the London districts have planned a metropolitan missionary campaign. Nearly 150 services were provided for to take place this month and next. The new Methodist Episcopal church, South, at Christiansburg, Shelby county, Ky., will soon be dedicated. The Baltimore *Methodist* reports 158 conversions selected from its exchanges and revivals in many districts of which no statistics are given.

EPISCOPALIAN.

Rev. De Witt C. Loop, rector of the St. James Memorial church, at Eatontown, N. J., has accepted a call from the Trinity Protestant Episcopal church of Moorestown. Rev. Mr. Gunn has resigned St. Luke's, Jersey City Heights, and is succeeded by the Rev. Mr. Chambers. A new church, seating 200 persons, is about to be commenced at Houlton, Me. Episcopal services have been commenced in the chapel of Yale College. Rev. W. F. Lewis has become pastor of St. Peter's Protestant Episcopal church, Peekskill, N. Y. Ritualism in Great Britain has received the dignified title of the counter-reformation movement. So the Bishop of Gloucester styles it, possibly to give it due weight and consequence in his effort to rouse the Church to combat it. His way of meeting the movement is simple, and, under ordinary circumstances, would be effective. He believes in that form of opposition which rests on moral influence and quiet, persuasive moral force, sustained and supplemented at times by sober legislation. A Congregationalist church in a suburban village (Geneva) lately invited Rev. C. E. Cheney, of Chicago, to preach the dedicatory sermon. Of course there were a crowd and deep interest. The Rev. T. B. Bynum, D. D., Assistant Bishop elect of the Protestant Episcopal diocese of Delaware, will be consecrated at Christ's church, Wilmington, next Thursday. The missionary work of the Episcopal Church in the West is progressing very favorably. The mite chest system has yielded in less than four years more than $75,000. The total receipts from other sources for the year are $175,000, while 231 missionaries have been sustained in 36 States and Territories. The Bishop of Gloucester recently preached at the Cathedral, at Bristol, against private confession, as not sanctioned by the Church of England. He said of those who were establishing the confessional that they were introducing the most destructive and dangerous characteristic of an alien and repudiated system. Bishop Odenheimer, of New Jersey, is reported to be very ill and unable to perform any episcopal duty whatsover. The canons of the Episcopal church provide that in case a bishop abandons the communion of the Church the standing committee of the diocese shall make certificate of the fact to the senior bishop, and unless within six months the facts alleged in the certificate concerning his departure from the Church are proved to be false he shall be deposed from the ministry. This is what what will happen to Bishop Cummins.

ROMAN CATHOLIC.

Fathers Daley, Dunn, Keogh, Dinahan and Byrne have opened a mission in St. Augustine's church, Brooklyn. It is to continue during the present week. Rev. William P. Costigan, brother of Mr. Thomas Costigan, a well known and esteemed journalist of this city, was on Wednesday consecrated to the priesthood in the Cathedral. On Sunday evening, November 30, Rev. E. H. Welch, S. J., of the Immaculate Conception church, Boston, by special invitation of Rev. James Freeman Clarke, pastor of the Unitarian "Church of the Disciples," lectured in the latter place on the "Catholic Doctrine of the Universal Church." The audience, which filled the church to overflowing, was composed of members of various denominations, chiefly of the Unitarian congregation who worshipped there. It is something new under the sun to find a Catholic priest standing in a Protestant pulpit and enunciating the doctrines of his own Church to a miscellaneous congregation. The Catholics of Wabasha, Minn., are to have a commodious new church. The estimated cost is $20,000. The Rev. Fred. Donner, late pastor of St. John's Protestant Episcopal church, Baltimore, was on Sunday, November 30, received into the Catholic Church of St. John the Baptist in this city by the the Rev. Father Bonaventura Fray, O. S. F. C. The Xavier Alumni Sodality of this city, having spent three days in a "retreat," will today be solemnly consecrated to the "Sacred Heart." The "mission" in St. Stephen's church in this city is proving highly successful. It is to continue for more than two weeks longer. Father Damen, S. J., the great controversialist, is presenting Catholic doctrines from different pulpits in this city. He recently gave his reasons for declaring that the Catholic Church is the only true Church, and was listened to by an anxious multitude gathered in the Church of the Holy Innocents. On Saturday, November 29, 1,050 persons were confirmed by Bishop McNierny, of Albany, in the Church of the Immaculate Conception, East Fourteenth street, New York. The diocese of Hartford, Conn., has contributed $17,437 71 towards the erection of a convent and chapel in that city. St. Mary's church, Dunkirk, N. Y., in charge of the Passionist Fathers, has lately been thoroughly renovated, and was rededicated by the Right Rev. Bishop Ryan on the 30th ult. Bishop Fink, O. S. B., has issued a circular to the clergy and laity of the Vicarate Apostolic of Kansas, announcing its consecration to the Sacred Heart to-morrow. Last week the Right Rev. Bishops Dwenger and Gilmour and Archbishop Purcell paid a pleasant and interesting visit to the University of Notre Dame and St. Mary's Academy near South Bend, Ind. This day week it is expected that the new church of St. Ann, Baltimore, will be ready to be dedicated. The new church of the Sacred Heart of Jesus, in that city, is also nearing completion, and will probably be dedicated soon after the holidays. *Le Monde*, of a recent date, gives currency to a rumor that Döllinger has repented his hostility to the Catholic Church, and is meditating a return to its bosom and intends to go to Rome to ask the Pope's pardon.

BAPTIST.

The Baptist church at Eatontown, N. J., has withdrawn the hand of fellowship from its late pastor, Rev. W. D. Siegfried, for immoral conduct. The Pastoral Council also has withdrawn its recognition and fellowship from him. Rev. S. P. Merrill, of Adams, N. Y., accepts the call of the Baptist church in Waterville, and has entered upon his duties there. Rev. D. C. Hughes, pastor of the Fifth Baptist church, Newark, N. Y., after four years and a half of successful work, has resigned his pastorate, to take effect 28th inst. The house of worship of the First Baptist church, Somerville, N. Y., was dedicated on Thursday last. There are five colored Baptist churches in Augusta, Ga., one of which has a membership of 1,300, to whom the Rev. William J. White ministers. In 1858 Mr. White started the first Sunday school ever seen in that town, from which all the others have since grown. The Abyssinian Baptist church in this city, of which Rev. Mr. Spellman is pastor, has 1,000 members. The Rev. Dr. Hengar, a learned Baptist missionary, has been appointed one of the vice presidents of a society founded in Bengal "for the suppression of public obscenity." The Florida *Baptist* says that should the denomination increase in the same ratio for 20 years to come as it has for some years past, the Baptists will number 70,000. Rev. W. S. Hunter closes his labors with the Baptist church at Independence on the last Sabbath in December. Within a year 250 souls have been added to the German Baptist churches in the West, making the number in the Western Baptist Conference 3,300. They averaged $1 30 apiece to missions, besides large contributions to other causes. Rev. G. M. Stone, D. D., recently of the First Baptist church, Milwaukee, has entered upon his duties as pastor of the Baptist church of Tarrytown, N. Y. Rev. Noah Harper, of Indiana, has become pastor of the Baptist church, at Pomeroy, Ohio. Rev. W. N. Tower has resigned at Cortlandville, N. Y. Rev. M. Barnes has resigned at Reed City, Mich. Rev. G. P. Guild, of Bushnell, Ill., has removed to Ahnopee, Wis. Rev. J. C. Webb has resigned at Bloomington, Wis. Rev. H. E. Adams, of Tuscola, has accepted a call to Charlotte, Mich. Rev. L. W. Bicknell, of Sullivan, Ind., has accepted a call to Bedford, Ind. To-day a new church will be dedicated at Maysville, Ill. In a few weeks churches will be dedicated also at Newtown, Ill., and at Blue Rapids, Kansas. Revivals are reported in the Baptist churches Berean, Philadelphia; in Eagleville, near that city, 17; in Rosville, Iowa, 100; at Carbon, Iowa, 18; at Westport, Mo., 28. Rev. B. P. Russell has resigned at White Pigeon, Mich., and Rev. J. G. Portman, at Benton Harbor, Mich. Rev. G. P. Osborn, of the Chicago Theological Seminary, has been ordained and installed pastor of the Baptist church at Hudson, Mich. Rev. J. M. Taylor, of Mount Pleasant, Pa., has accepted a call to the Baptist church at Lower Chest Creek, Pa. Rev. Z. T. Douen was ordained and installed pastor of the Baptist church at Willistown, N. J., a few days ago.

MISCELLANEOUS.

Gardiner, Me., with its suburbs, rejoices in 15 religious societies for a population of only 5,000 people. The town has its Congregationalists, Baptists, Freewill Baptists, Episcopalians, Methodists, Universalists, Swedenborgians, Campbellites, Second Adventists, Catholics and Reformers, and these do not include, probably, more than half the inhabitants, one-half not attending worship anywhere regularly, if at all. The Reformers, so named, it appears is a society of reformed men and their families which was organized by themselves and is maintained with much interest. The text of their services is general temperance. Rev. Theophilus Lessey, of Arundel square chapel, London, has seceded from the Congregational ministry and united himself with the sect commonly known as Plymouth Brethren. There are 237 Congregational churches in and around London. 87 of which have been established since 1852. Fourteen of these are the result of missionary labor; 30 owe their existence to the efforts of individual Christians, 13 of whom were laymen and 16 ministers. A Congregational union has been formed, about 100 having united therein. Rev. H. C. Heyser, of Greenville, Pa., has accepted a call to the Reformed church at Ebenezer, N. Y. Rev. J. E. Davenport is obliged to close his labors with the Universalist church in Wilmington, on account of ill health. Rev. M. J. Steere entered upon his duties as pastor of the Universalist Society in Mechanic Falls, Me., last Sunday. A Universalist parish has been organized in Fort Fairfield, Me. Rev. S. P. Carleton, of Zanesville, Ohio, has accepted a call to the pastorate of the First Universalist church in Pittsburg, Pa. Rev. S. B. Rawson has accepted the professorship of Ancient Languages in St. Lawrence (Universalist) University. An Evangelical Alliance meeting of the highest interest was held last week in Charleston, S. C. There were 17 ministers upon the platform—four Episcopalians, five Baptists, four Presbyterians, two Methodists and two Lutherans. Mr. Williams, of Princeton Theological Seminary, has accepted a call to the Reformed church of Griggstown, N. J., and entered upon his duties last Sabbath. The first of a series of Sabbath evening meetings will be begun in Cooper Institute to-night by the City Missionary Society. Rev. Dr. S. H. Tyng, Jr., will preach. A letter from India, from Sasihada Banerjee, an educated Brahmin and founder of a sort of free religion association, asks Dr. Bellows, of this city, to allow his name to be entered on the roll of the association as a corresponding member. The objects of the society are to break down caste and to abolish idolatry and to promote the worship of one living and true God and Father of all men. Hence the name of the society is "The Religious Association for All." They have prayer meetings, lectures, sermons and other adjuncts of Christian worship.

LEXINGTON AVENUE SYNAGOGUE.

The Seven Lamps and the Golden Candlestick—The Difference Between Natural Virtue and Religious Principle—The Characters of Leah and Rachel—Sermon by Dr. Huebsch.

A goodly congregation gathered in this elegant synagogue yesterday to listen to a discour