RELIGIOUS INTELLIGENCE.

PROGRAMME OF SERVICES FOR TO-DAY.

The Episcopal General Convention and Church Congress.

Ministerial Movements—The Christian Versus the Materialistic Theory of Creation.

Two important subjects will be discussed to-day by Dr. Ryiance in St. Mark's church. In the morning—"The Real Presence," and in the evening, "The Church Congress."

Dr. Hotne will speak of honesty in all things, and of the authority of the Scriptures, at the usual services to-day in Trinity Baptist church.

The Spiritualists will hold a conference in Harvard Rooms this afternoon. At De Garmo Hall, Clinton Roosevelt will speak this morning on "Theology," and E. T. Howard in the evening on "The Drunkard's wife."

Rev. David Mitchell will preach at the usual hours to-day in the Canal Street Presbyterian church.

Rev. George O. Phelps invites everybody to the services in Allen street Presbyterian church, where he will preach this morning and evening.

In All Saints' Protestant Episcopal church Rev. W. M. Dunnell will preach at the usual hours to-day.

At the South Baptist church the Rev. Dr. Osborne will preach morning and evening.

"The Open Door" is the subject of the Rev. Mr. Sweetser's discourse this morning in Bleecker street Universalist church.

The Rev. P. L. Davies will preach to-day, as usual, in the Berean Baptist church.

The Rev. W. H. Thomas will preach in Beekman Hill Methodist Episcopal church to-day at the usual hours.

The Rev. Drs. Howland and Conrad, rectors of the Church of the Heavenly Rest, will preach to-day at eleven A. M. and four P. M.

"In the image of God" is the theme chosen by the Rev. J. M. Pullman for meditation this evening in the Church of Our Savior.

Dr. S. H. Tyng, Jr., and Dr. Irving will preach this morning and afternoon in the Church of the Holy Trinity. The people's service in the evening, in the same place, will be ministered to, as usual, by Dr. Tyng.

Dr. Deems will have something to say about the "Glory of the Heavenly inheritance," this morning, in the Church of the Strangers.

"Christian Lightbearers" and "Student Life of St. Paul," are the topics on which the Rev. R. S. McArthur will speak to-day in Calvary Baptist church.

The Rev. Dr. Morgan will preach this morning and afternoon in St. Thomas' Protestant Episcopal church.

The Rev. W. T. Sabine will preach this morning and evening in the First Reformed Episcopal church.

The Rev. Dr. Brown will preach in English this morning for the French Reformed church, worshipping in Calvary chapel.

The Rev. Dr. Armitage will preach this morning and evening in the Fifth avenue Baptist church.

The Rev. Robert Sloss will preach at the usual hours to-day in the Fourteenth street Presbyterian church.

Dr. Fulton will preach in Hanson place Baptist church, Brooklyn, this morning on "The Judgment Begun at the House of God," and this evening a continuation of his series on Daniel.

The Progressive Spiritualists will be entertained this morning and evening, at their usual meeting place, by Mr. J. M. Peebles.

The Rev. H. D. Ganse will preach at eleven A. M. and four P. M. to-day in the Madison avenue Reformed Dutch church.

The Forsyth street Methodist Society will worship this afternoon at No. 101 East Broadway.

The Rev. J. Spencer Kennard will speak this morning about "Seeing Jesus," and this evening on "Who Are the Blessed," in the Pilgrim Baptist church.

"The Christian's Feast" and "The Interest Our Departed Friends Take in Us" will be discussed by Rev. W. P. Corbitt at the usual hours in Seventh street Methodist Episcopal church.

The Rev. S. M. Hamilton will preach this morning and afternoon in the Scotch Presbyterian church.

The Rev. Joseph F. Elder will preach as usual in Madison avenue Baptist church.

The Tabernacle Baptist church starts on a new life to-day. It takes as its pastor an eloquent and popular Southern divine, who will be installed this morning, and who this evening will preach on the "Sacrificial Life of Christ."

The Rev. George D. Matthews will preach in the Westminster Presbyterian church this morning and evening.

The Rev. John N. Gallaher will preach this morning and afternoon in Zion Protestant Episcopal church, Madison avenue.

Preaching by Rev. W. B. Merritt this morning and evening in the Sixth avenue Union Reformed church.

Dr. Sprole will occupy the pulpit of Forty-second street Presbyterian church to-day at half-past ten A. M. and four P. M.

The Rev. D. B. Jutten having recovered from his late illness will officiate this morning and evening in the Sixteenth street Baptist church.

The Rev. H. H. Garnett will speak for Shiloh Presbyterian church this evening, No. 140 Sixth avenue, on the "Persecution of the Colored People in the South."

Dr. Bellows will speak in All Soul's church this morning on "Rekindling of the Altar Fires."

The Rev. R. Heber Newton will officiate and preach at the usual hours to-day in the Anthon Memorial Protestant Episcopal church.

The Rev. Mr. Nye, of the Church of Our Father, Brooklyn, will this evening reply to Dr. Fulton, and tell "What Universalists believe became of J. Wilkes Booth, the murderer of President Lincoln."

The "Sinner's Relation to Christ" will be Mr. Hepworth's theme this morning, and "God So Loved the World" this evening, in the Church of the Disciples.

Drs. Snodgrass, MacDonald and Paxton will preach to-day at the dedication of the Phillips Memorial Presbyterian church.

The Rev. C. C. Tiffany will preach on "Modern Atheism" this evening in the Protestant Episcopal Church of the Atonement.

The Rev. Dr. Ewer will officiate this morning and evening in St. Ignatius' church.

The Rev. John Parker will give "The Rumsellers' Convention" particular attention this evening in Warren street Methodist Episcopal church, Brooklyn.

There will be divine service this morning in the Russian chapel in Second avenue, Rev. N. Bjerring pastor.

Divine service and sermon this morning in St. Mary the Virgin's church. Vespers also at four o'clock P. M.

All Souls' church, in Elm place, Brooklyn, will be ministered to to-day by the Rev. Dr. Porteus, who will preach a special discourse by request this evening.

The Rev. W. D. Walker will preach in the new Calvary chapel, Twenty-third street, this morning, afternoon and evening.

Mr. T. Warren will hold a Spiritualist *séance* this evening in Harlem Music Hall. He promises that the spirits can be seen, heard, felt and conversed with by the audience.

Mrs. Caroline A. Soule will preach for the Fifth Universalist Society, in Plimpton Hall, this morning. Subject:—"The True and the False in Human Life."

The Rev. N. W. Conking will address young men in Association Hall this evening.

The Rev. Thomas D. Anderson, D. D., will preach at half-past ten A. M., and half-past seven P. M. to-day, in the First Baptist church.

The parochial schools of the Church of the Holy Innocents will be dedicated this afternoon. The Lord Mayor of Dublin will be present to review the civic procession.

The Free Church of the Holy Sepulchre will be ministered to to-day, at the usual hours, by the Rev. J. Tuttle Smith.

Preaching by the Rev. Dr. Flagg in the Church of the Resurrection this morning and evening.

The Catholic Union will hold a quarterly meeting in the College Hall in West Sixteenth street, to-morrow evening, and on Friday morning a requiem mass will be celebrated for its deceased members in St. Ann's church.

The Rev. S. H. Platt will ask DeKalb avenue Methodist Episcopal church this morning to "Prepare the way of the Lord" and this evening to be "Filled with the Holy Ghost."

The Christian Theory of Creation Versus the Materialists' Theory.

TO THE EDITOR OF THE HERALD:—

As a conclusion to the strictures presented to your readers on the unwarrantable dogmatism of some modern scientists, I would fain, in this and my next letter, establish a parallel between what may be called the Christian theory of the universe and the counter theory of the materialists. Science has sent her prophets to preach "lay sermons" on the housetops of London, and our godliest New York publishers have reproduced them in cheap editions, to their own great profit, doubtless, albeit to the eternal detriment of our population. Were our most learned and eloquent divines to attempt to undo the spiritual mischief thus done to our American public—lovers of fair play and free discussion—they might learn the truth of an old, old saying, "That one fool can propose more riddles than ten of the wisest men can explain."

It is not my purpose to cast ridicule on true science; your readers will, I trust, acquit me of all such intentions. Nor do I deem it of any lasting advantage to the cause of truth to cover even false science with ridicule. Truth, like liberty, has been the passion of my life, and I would bring to her service no other weapons but candor and simplicity. If, in this letter, I can only make plain to every man, woman and child who reads this page the sublime simplicity of God's ways, and show how He has made all things "in number, weight and measure," and governs all things with a wisdom and a power that "reach mightily from end to end" and "ordain all things most sweetly," then my pains will have full compensation in your readers' enlightenment.

Christian philosophy—that is, science enlightened by revelation—teaches that God created, governs and ordains the world for His own glory and the happiness of all intelligent beings therein.

This proposition sounds commonplace, and savors, you may think, of the Sunday school. Only listen. The natives of our Western Territories may have crossed the Rocky Mountain passes and forded its streams at all seasons without suspecting what the glittering fragments in the water beneath them denoted and what golden treasures lay hidden in the shaggy rocks above and around them.

So with ourselves. We dream not of the treasures of knowledge, and, with knowledge, of strength and life, which lie concealed beneath every one of those boundless, unfathomed tracts we call Christian dogmas.

Explore we together, O reader, this one little dogma of creation, and see what it will yield us.

Before creation there was a Creator; there was a cause before the effect. As clearly, as certainly as I now apprehend my own existence and all in the past and present connected therewith, I perceive God existing from all eternity. He presents Himself to my understanding as the infinitely perfect Being—infinite, because so full that nothing can add to His abysmal fulness and nothing take from it. He contains within the ocean of His being every conceivable reality; therefore that supreme reality of being intelligent, willing, loving—that is, of being a personal God.

My God is, then, all intellect and will, all intelligence and love, an intelligence embracing and exhausting in its one simple and most perfect act of knowledge the divine nature itself and all that it can bring forth, and a love coextensive with that knowledge and yet free; yes, free in all things that relate not to the perfections of the divine essence.

We are treading on God's depths; let us be careful, reverent and slow.

It was not necessary that God should create. Being the infinite reality he needed nothing outside of Himself. Within Himself His being was so rich and His life so fertile, that He had by the very necessity of His infinite nature a word, the product and Son of His intelligence, co-substantial and coequal with its principle, infinite in every way, like the intellect from which it proceeded; personal in its nature, therefore like the Father himself. This word, just like mine, if it were the perfect conception and expression of an infinite, instead of a finite and limited intelligence, expressed the whole divine reality, was the mirror of the Father's greatness, reflecting Him back to His own eye and uttering eternally, "Abba, Father!" From the mutual and necessary love of Father and Son sprung another infinite person who is third in that most perfect and living unity—the Holy Spirit, the substantial, coequal and necessary term of that mutual infinite love of Father and Son.

Can I make this great truth, this most primal fact, accessible to you, readers? Bear with me one moment and you shall see how all this explains creation.

You, God's creature, like everything which He has made, have in your own soul the living image of your God's being and life. You, too, are intelligent; every act of your intellect is a conception, and the term of each act and conception is an interior word, which is the expression of what your intelligence conceives. Do not start or become distracted. If on any one most beautiful and enchanting subject you could conceive the truth adequately and express it perfectly, it would be the word mirroring forth your mind on that matter; and how you would love that conception, that word, that expression of your own most intimate thought and self! How you would make that love as substantial, lasting and perfect in every way as that conception of yours!

For, reader, we poor limited intellects do love with an absorbing love our own conceptions, our own interior words, expressed in books or statues or paintings or edifices.

But these vital acts of ours, the operations of intelligence and of love which separate us from the brute and make us godlike, are only the dim imperfect shadowings of what eternally takes place within the bosom of the most perfect God.

From all eternity God was by the very necessity of His nature Father, Son and Holy Spirit; God knowing Himself and finding an eternal, substantial, infinite and personal expression of Himself in the Son, and both finding an eternal, substantial, infinite and personal expression of their mutual love in the Holy Spirit. Such is the wealth of mutual knowledge and mutual love which these three infinite Persons enjoyed from evermore in their own all-sufficient and most blessed society.

Christian philosophy tells us that this interior wealth of life and happiness, which God possesses by the very necessity of His nature, is, on the one hand, what made Him independent of all things external to Himself, and what, on the other hand, made Him able to create, and to create freely and to create in time.

God had no need of creating, because He was all intelligence and all love, and had within Himself infinite and exhausting objects for both intellect and will. But because He as both infinitely good and infinitely free He willed to communicate both being and happiness to others outside of Himself. And God, having resolved to create the world, acted according to the laws of His nature. Being supremely intelligent and reasonable, He acted in creating, as we see reasonable, intelligent beings acting. It is the essential characteristic of rational nature to act according to design—to work after a preconceived plan. The old architect of the Cathedral of Cologne had his plan in his mind before he sketched it on paper, as discovered at length within our own times. There was unity in that grand conception, and simplicity. There is not one part or section of the vast edifice, from ground plan and pillar to roof and tower and pinnacle, that does not reproduce constantly one primal element, out of which grew the enormous pile, the masterwork of human skill. So, in the Divine mind, and its expression, the Word and Son. God bore the conception of this vast universe, in perfect simplicity and unity. He saw it eternally mirrored there as he could make it—the inanimate material elements in all their possible combinations and with the laws and forms necessary to them or compatible with every possible circumstance and system; He saw the world of life in its ascending stages from vegetable to animal, from animal to man, from man to angel; every being within the vast circumference of possibility or creation imaging forth to God's own mind, and to the mind of man and angel, some likeness to the Creator; the inorganic world expressing to the intellect the reality of existence common to matter as well as to God, all living things eloquent of Him in whom alone is the font of life, and man and angel approaching most nearly, in that they can know and love, to that infinite nature which is all love and all intelligence.

Thus did God hold from all eternity the world within Himself, as the architect contemplates and matures the plan of a future edifice within his own mind. The conception in the one case, as in the other, is not a material being. The stone, the marble, the brick, the mortar, the wood, the iron and the bronze of Cologne Minster are not in the great artist's mind, but there is the conception of them and the innate power which can one day make them a reality.

So, in the mind of the Divine Workman there is not material atom or primordial vegetable cell, or animal protoplasm, or any of the material fluids or elemental forces which science has discovered or imagined; there is only the conception, embracing the eternal types and forms of all things, and of the forces which are to invest them when brought into being, and there, too, is the power to make of the conception a reality.

When the moment decreed for creation comes God does not take within His own being any principal matter or spiritual substance, which He then places outside of His own, as the reality thus preconceived. He works upon the plan in His own mind; every enacted thing is formed upon the idea or type which exists there eternally. But the created substance, matter or spirit, is created. There is the difficulty. But that I must not now attempt to explain. Some other time shall best serve my purpose. For the present I have only to complete the comparison between the human architect and the Divine Creator.

It has been rarely given to any one of our mighty mediæval geniuses to carry out to consummation his plan of a cathedral. That most perfect of existing Christian temples, the Basilica of Amiens, was completed, it is said, in seventy-five years. A prodigious feat! But the designer did not live to look upon his creation. So with him of Cologne, and so with Bramante and that old giant, Michael Angelo, with regard to that huge heap of stone and mortar, St. Peter's. Nevertheless, were it given to one man to conceive and execute such stupendous designs, we readily fancy how lovingly the progress of the work would be watched.

How much more true is this of Him who knoweth neither the limitations of space and time nor the imperfection attendant on human workmanship. The Mind which conceived the world is even in the world to see to it that the execution in every age, and every minute detail shall be in conformity with the primordial plan. The Power which first brought forth matter and life and spirit never dies, never wearies, never pass, never withdraws its almighty hand. The Divine Workman is ever present in the centre and in the circumference of his great work, present in the smallest material atom, present in the mosslet on the crumbling wall, present in the flower blooming in the remotest vale, in the microscopic infusoria living in the depths of the ocean's bosom, or in the coralline building up islands in the Pacific, and present especially in the very centre of man's soul, as in His most loved sanctuary.

Surely man will honor Him there, and not find a pleasure in denying to the Workman the authorship of His most glorious work. PRUDENTIUS.

Ministerial and Church Movements.

EPISCOPALIAN.

The Rev. John J. McCook, rector of St. John's, East Hartford, Conn., has returned from an extended European tour.

The Rev. William A. Des Brisay will soon close his labors as rector of St. Mark's church, New Canaan, Conn.

During the month of September Bishop Clarkson has visited the missionary jurisdiction of Dakota. This is his third visit to the Territory during the present year. At several of the points visited, no other religious services but those of the Protestant Episcopal Church have ever been held.

The Rev. P. B. Morrison has resigned the charge of the Protestant Episcopal church at Vermillion, Dakota, which will be served by the Rev. Mr. Magoffin, of Yankton.

The Rev. John Hammond having, through illness, been obliged to resign his charge at Tallahassee, Fla., the Rev. Mr. Meany, of Gainesville, has been elected his successor.

The Rev. J. P. Townsend, of Peoria, Ill., has accepted a call to the rectorship of the Church of the Incarnation, Washington, D. C.

The Rev. Dr. Watson, of Burlington, Iowa, has accepted the call of Christ church, Red Wing, Minn., to be vacated by the consecration of the Rev. Dr. Welles to the Episcopate of Wisconsin.

The Rev. Frank C. Coolbaugh, of St. John's church, Mankato, Minn., has been called to Holy Trinity church, East Minneapolis, to succeed the Rev. G. L. Chase.

The Rev. P. B. Lightner has resigned the assistant rectorship of Christ church, St. Paul, Minn., to take effect on the return of Dr. McMasters from General Convention.

St. Mary's church, Keyport, N. J., will have to be sold for debt unless churchmen will help, contributions, however small, will be welcomed gratefully by Rev. T. Hodgson, Hoboken, N. J.

Bishop Coxe, of Western New York, has 100 clergymen in his diocese.

The Rev. George Z. Gray, of Bergen Point, expects to return to his parish about the 10th of October, after a furlough of more than a year.

The Rev. Charles H. Gardner has resigned the parishes in Clayville and Bridgewater, N. Y.

The Rev. John F. Potter has accepted a call to the rectorship of St. John's church, Cornwall, Orange county, N. Y.

The Rev. Joel Davis having received a call to return to Harpersville and assume the rectorship of St. Luke's church, has resigned the missionary work at Holland Patent, N. Y.

Rev. W. Von Gantzhorne, deacon, who has been officially in Philadelphia for some time, has withdrawn from the Protestant Episcopal Church.

The Rev. C. P. Bland has been elected rector of St. James' parish, Lenoir, N. C., and has entered upon its duties.

The Rev. James Stoddard has become assistant minister in Trinity parish and chaplain of the Church Home, New Haven, Conn.

The Rev. Thomas E. Dickey has accepted an appointment by the Bishop of Utah to engage in missionary work at Silver City, Utah.

The Rev. Charles H. Gardner has resigned the parishes of Clayville and Bridgewater, Central New York.

The Rev. Robert Murray has accepted the rectorship of St. John's parish, Ashton, R. I., and enters upon his duties there to-day.

The Rev. Dr. Haight, who has been seriously ill in consequence of over work has greatly improved, and is now out of danger. In addition to his regular duties he was appointed by the Vestry rector of Trinity church during the absence of the Rev. Dr. Dix.

The Vestry of St. Paul's church, Glen Cove, L. I., has appointed a committee to arrange for making the church a free one. The Rev. John C. Middleton, of New Britain, Conn., has accepted a call to the rectorship of the parish.

The Rev. T. K. Bonsall, of Suffolk, England, has received a call, and accepted the rectorship to St. John's church, Long Island City. This church has been a long time without a settled pastor.

The new chime of bells in St. Thomas' church, Fifth avenue, was rung yesterday afternoon for the first time and created quite a sensation in the neighborhood.

BAPTIST.

The East avenue Baptist church, Hunter's Point has invited Mr. William B. Granger, who graduated in the last class from Madison University to become its pastor.

The Southern New York Baptist Association will hold its fourth anniversary in the Berean Baptist church, of this city, on Tuesday and Wednesday next.

An elegant Baptist church was dedicated last week in Everett, near Boston. It will hold 1,000 people, and has every modern appointment. The church was organized three years ago.

The Rev. C. D. W. Bridgman, D. D., of Philadelphia, has returned from his brief transatlantic trip much invigorated.

On Wednesday last the Baptist church in the village of East New York was broken into by thieves, who carried away six silver call bells and a number of books, and also smashed the contribution boxes, in which, however, they found no money.

The Rev. E. A. Woods has resigned the pastorate of the Baptist church at Saratoga Springs, greatly to the regret of the church and society.

A report has come by telegraph of the death of Rev. Dr. Knowlton, of the North China mission, at Ningpo, on September 16.

The Rev. E. F. Strickland, late of Westerly, R. I., has left the Baptist denomination because his faith in the doctrines of total depravity, the Trinity, divinity of Christ and eternal punishment has changed. The *Independent* thinks nothing has lately occurred to weaken any man's faith in the doctrine of total depravity.

Rev. O. T. Moulton closes a pleasant pastorate at Oneonta, N. Y., of eight and a half years this month, and accepts the pastorate of the Free Baptist church at South Berwick, Me.

The Free Baptist church in Cherry Valley, Ill., will be ready for dedication early in this month.

Rev. P. S. Vreeland, of Paterson, has accepted a call to the pastorate o the Baptist church at Wodstown, in Salem county.

Ninety-four members have withdrawn from the first German Baptist church, Philadelphia, to form a new organization.

The Rev. H. C. Graves has accepted the call of the second church in Fall River, and will begin work there to-day.

The Rev. T. J. Siegfried, formerly of Victory, N. Y., has engaged with the church at Mansfield, Ohio.

The Rev. William O. Ayer, of Peterboro', N. H., has been invited to and has accepted the pastorate of the Baptist church in Skowhegan, Me.

The Baptist church, Red Bank, N. J., was reopened, after extensive repairs and improvements, on Sunday last. The pastor, Rev. E. J. Foote, has welcomed a large number of new members into fellowship this year, and hopes are entertained of continued prosperity.

The Rev. S. L. Cox, who went to Missouri recently to collect funds for the American Bible Union, finding that work in the West in this financial pressure an almost impossible task, has given heed to what he regards as the voice of Providence and settled as pastor over a Baptist church which he has been instrumental in organizing in Brookfield, on the Hannibal and St. Joseph Railroad.

The Baptists of California are to have a grand pioneer jubilee in San Francisco on the 13th inst.

Rev. E. B. Hurlburt, late of St. Paul, Minn., has taken hold of the pastorate at the First church, San Francisco.

The Tabernacle Baptist church, of San Francisco, has called to its pastorate Rev. W. M. Kincaid, a late Rochester (N. Y.) graduate.

In the city and suburbs of St. Louis there are thirteen Baptist churches, four of which are colored.

ROMAN CATHOLIC.

Four hundred English Catholics have gone on a pilgrimage to Pontigny, where St. Edmund Rich, once an archbishop of Canterbury, is buried.

The Roman Catholics have just organized their first church in Old Plymouth. The edifice, which is not completed, stands in the Main street, nearly opposite the Memorial Hall.

Bishop Loughlin, of Brooklyn, will administer the rite of confirmation in the Roman Catholic church at Breslau, L. I., to-day.

Bishop McFarland, of Hartford, is reported to be seriously ill.

The dedication of the Church of St. Charles Borromeo, now nearly completed, at Pikesville, is expected to take place on the 4th of November, the festal day of the Saint.

Five priests have died in Indianapolis within the last nine months, and public comment has been excited thereby.

A new house of the Redemptorist Fathers has recently been opened at Quebec, with the Rev. M. Burke, C. S. S. R., as Superior.

A lecture will be given in St. Andrew's church next Sunday by Rev. Dr. Keily for the benefit of the church. Bishop Gross, of Savannah, will also lecture here next Sabbath.

The Lord Mayor of Dublin will lecture in the Academy of Music on Tuesday evening for the benefit of St. Cecilia's church.

Father Dagnault has been appointed resident pastor at Milburn, N. J. He has also charge of the Catholics of Cranson and Westfield.

The Rev. Dr. Wigger, of Summit, N. J., who lately had charge of the Catholics of Milburn, has had Chatham, N. J., attached to his mission.

The Rev. C. A. Vogel, lately of the Rochester diocese, will shortly commence the erection of a church in the Eleventh ward, Newark, to be dedicated under the invocation of St. Augustine. This church is especially intended for the German Catholics who reside in the northwestern section of the city.

The following clergymen have been recently removed in the diocese of Louisville:—Rev. A. J. Brady, from Harrodsburg to Raywick; Rev. Edward Drury, from Raywick to Chicago; Rev. J. A. Creary, from Chicago to St. Bridget's, Louisville; Rev. D. F. Crane, from St. Joseph's College, Bardstown, to St. Thomas' Theological Seminary, Louisville; Father Ryan, from Elizabethtown to St. Joseph's, Bardstown; Father Rock, from the Cathedral to Elizabethtown; Father Vantroostenberghe, from St. John's, Louisville, to Holy Cross.

A band of Redemptorist Fathers, from St. Louis, are at present giving a very successful mission at St. James' church, Chicago.

The New York Paulists began a mission at St. Jarlath's church, Chicago, on Sunday, September 27, and on its conclusion will give another at the Church of St. Pius. Father Damen, S. J., is at home in Chicago after his labors in Michigan. He will soon start for New York. Fathers Van Goch and Koopmans are in Independence, and go thence to Cincinnati.

Collections are to be taken up to-day in all the churches of the diocese of Pittsburg for the support of the diocesan seminary.

Rev. P. M. Conney has been appointed to take charge of the congregation at Suspension Bridge, left vacant by the recent death of Father Isaac N. Wells.

Father Marsardier has returned to New Orleans, after an extended tour in Europe.

St. Antony's church, Madisonville, Ohio, was dedicated last Sunday.

Rev. Father McEvoy has returned to the cathedral, Buffalo, much improved in health.

The Rev. John McElroy, of Frederick, Md., now in his ninety-ninth year, and the Rev. Father Keenan, of Lancaster, Pa., aged ninety, are the sole survivors of those who received ordination at the hands of Dr. Carroll, first Archbishop of Baltimore. They are both in full vigor of mind and faculties. The former has been seventy years in the priesthood and the latter nearly as long.

A series of lectures to aid in completing the beautiful church of the Sacred Heart in Clermont avenue, Brooklyn, is about to be commenced. The first will be delivered by the Rev. Thomas McGivern this evening at the temporary church in Vanderbilt avenue.

METHODIST.

The Rev. Dr. DuPuy, of the *Christian Advocate*, of this city, is off in Western New York attending the annual session of his Conference.

Dr. Peck, of the Centenary Methodist Episcopal church, Chicago, received over 200 persons into full membership September 13. They were probationers from the revival of last spring. There are about 150 more who are expected to be received soon.

The Methodist Episcopal church near Marion station, Jersey city, Rev. T. H. Jacobus, pastor, having been refitted, was reopened on Sunday last. Seven hundred and fifty dollars were raised to pay for repairs.

The revival meetings at the Thirty-fifth street Methodist Episcopal church, this city, are increasing in their religious interest and power and will be continued.

The Wesleyans of England seem to have discovered the seeds of Romanism in their Liturgy, and have taken pleasures to extirpate them.

A Virginia Baptist paper reports that not long ago an entire Methodist church was baptized on profession of faith, and received into the Rappahannock Association, Virginia.

Rev. Dr. Schaffner, of Baltimore, has recently donated $15,000 for the erection of a church building on the Rappahannock circuit, Methodist Episcopal Church, South. Dr. Schaffner is a native of Rappahannock county, Virginia, and desires the erection of this church as a memorial to his mother.

The Canadian Methodist Episcopal Church has 236 travelling preachers, 438 churches, 134 parsonages and 22,641 members. Value of church property, $800,550, an increase of $79,828 during the year.

Mr. L. D. Dameron, book and publishing agent of the Methodist Episcopal Church, South, at St. Louis, has been charged by Rev. Dr. Leftwich with immorality and called to trial. He denies and makes counter charges against his accuser, and the case promises to result in some lively discussions on the value of moral character.

Bishop Harris, now on his way home from a tour round the world, reports on the Methodist missions in Sweden that there are 70 societies there and 187 preaching stations, 2,986 members and 1,553 probationers, 91 local preachers and exhorters, 22 churches and 1 parsonage of the value of $29,639, 82 Sunday schools and 3,718 teachers and scholars. The benevolent contributions for the year amounted to $16,066.

The new Methodist Episcopal church at Cornwall, N. Y., was dedicated yesterday. Another at Jamaica, Long Island, was dedicated on Thursday. It will seat 800 people. It cost $20,000.

The Forty-fourth street Methodist Episcopal church in this city have nearly completed a $20,000 parsonage.

The Central New York Conference will meet at Ithaca on Wednesday.

Conversions in the Methodist Episcopal churches in Baltimore are reported as follows:—Whatcoat, 35; North Baltimore, 185; Easton avenue, 30; Franklin street church, 35; Great Falls, 60; Jefferson street church, 30 and lesser numbers in other charges.

PRESBYTERIANS.

The Presbyterians in Boston hold five churches and have congregations larger than the Congregationalists, one only excepted. The New York Synod meets in Boston this month.

The Presbyterian Board of Home Missions state that this year their "deeds are unparalleled." On the 1st of September they owed $110,000. They estimate that with their present force of 1,500 missionaries their expenses will be more than fifty per cent over last year's—that is, more than $400,000.

The Presbyterian church that has been building at Salt Lake is so nearly completed that it will be dedicated next Sabbath.

The Rev. Erskine White, D. D., of Buffalo, has been called to the Twenty-third street Presbyterian church in this city (the Rev. H. D. Northrup's).

Rev. Albert B. Marshall, of the late class at Princeton, will go to his charge at Bingham and Alta, Utah, in a few days.

The Presbyterian Board of Missions have just sent six clerical missionaries to Egypt and India.

Rev. Ruius S. Underwood, who has been preaching in the Church of the Covenant, Brooklyn, during the summer, has received from that society an earnest and unanimous call.

The Rev. John L. Caldwell, of Rome, Ga., has accepted a call to the Presbyterian church at Independence, Mo.

During a protracted meeting at Carthage church, Ga., twenty-two persons professed faith in Christ.

In Zacatecas, Mexico, a Presbyterian mission was commenced December 14, 1873, and now it contains ninety-one adult members and twenty-nine children. The congregation has outgrown the hall in which it has been worshipping. Fifty miles north is the town of Cos, in which there is a church of 200 members and a large Sabbath school.

The Presbyterian Board of Church Erection last year aided in the erection or completion of 156 churches, spread over 29 States and Territories and under the care of 84 different Presbyteries. It spent $100,000 in doing this work.

The United Presbyterian church of Evans, Weld county, Col., was organized last month, with thirty-two members.

A church of seventy-one members has been organized in Alexandria, Va., with Rev. J. J. Bullock as pastor.

Rev. William M. Taylor, D. D., pastor of the Broadway Tabernacle church, returned last week in excellent health, after a three months' visit to his native land. He will resume his labors to-day.

At a recent meeting of the First Presbyterian church of New Brunswick, N. J., the resignation of Rev. A. D. L. Jewett, D. D., requested on account of his health, was reluctantly accepted.

The Rev. Mr. Maxwell has resigned the pastorate of the Twelfth Presbyterian Church in Baltimore city.

The Presbyterian Society at Pennington, N. J., have nearly completed a new church on the site of one destroyed by fire last year.

The four branches of Presbyterianism in Canada, which are now coalescing, number, together, 46 Presbyteries, 1,005 congregations and 89,266 communicants, ministered to by 606 ministers; 121 congregations have no ministers. The average salary of the pastors is $840. They have also 7,471 Sabbath school teachers and 73,394 scholars. They have six colleges in operation, and each branch has a ministerial fund invested, the income from which goes to make up the deficiency of salary of any preacher or pastor. Its aggregate is $162,921. Their adherents number 500,000—greater than those of any denomination there.

MISCELLANEOUS.

The Thirty-fourth street Reformed church is not in a prosperous way. Application has been made to the Collegiate church for help. If this is not rendered the church will go under.

The Universalists propose to make a tract society of the daily press. They are to use the types, paper and immense circulation, to teach the public what Universalism is. In other words, the Universalists will purchase a space in the daily papers, fill it full of Universalism and send the matter out to do its work in the community. How will it pay remains to be seen.

The Reformed ministers of Philadelphia have just organized a pastors' association as a help in their church work by the weekly exchange of thought and facts in spiritual experience.

Rev. James A. Scouitz, of Reading, Pa., has accepted a call from the Reformed Dutch church at Minersville, Pa.

Rev. O. L. Ashenfetter, of Philadelphia, has accepted a call to the Reformed Dutch church at Carlisle, Pa.

The synod of the Reformed Church in the United States will hold its annual sessions in Bethlehem, Pa., to commence on the 21st inst.

The American Board of Commissioners for Foreign Missions, during the financial year just closed, has received $469,470, of which $352,041 was by donations.

The eighth annual Convention of the General Council of the Evangelical Lutheran churches in America will be held at Jamestown, N. Y., October 15. One of the important subjects to be considered is the report of a committee on the proposition for permanent presidents or superintendents of synods.

There are rumors of an effort to establish a Jewish Theological seminary and Scientific institution in this city. "The gentlemen whose names have been mentioned in connection with the movement," says the *Hebrew Leader*, "would indicate success."

Miss Emma Arnold, of Syracuse, will sail in October for Syria, under the auspices of the Woman's Union Missionary Society.

Mr. J. P. Sheate, Jr., of Charlestown, Mass., is to be ordained as minister over the Unitarian church at South Natick in a few days.

It is stated that eighteen acres of land and $40,000 in money have been subscribed toward building a theological seminary of the Swedish Lutheran Church, at Rock Island, Ill.

A new German Lutheran church was recently dedicated near Stuyvesant Landing, N. J.

Rev. J. E. Kittredge, formerly of Glastonbury, Conn., has arrived in Florence, Italy, to take the pastoral charge, for the coming season, of the American Union chapel. He supplied the American chapel in Berlin last winter.

The late Rev. Amos Brown, LL.D., of Havana, N. Y., bequeathed $4,000 to the church in his native town, Kensington, N. H., the income of which shall go toward the minister's salary; also to the same society $1,000, the interest of which shall be expended for books for a church circulating library.

An exchange notices, as an evidence of unselfishness in the ministry, that Rev. W. H. Cudworth, of Boston, has refused an offer of $10,000 made by a New York church, in the belief that he can do more good where he is on a salary of $2,500; also that Rev. W. J. Tucker, of Manchester, N. H., has also, within a few months, declined a similar call to this city at a salary of $10,000, and for like reasons prefers to stay where he is at one-fourth that amount.

EPISCOPAL GENERAL CONVENTION.

Importance of Its Meetings—Ritualism To Be Checked or Abolished by Legislation—Pleas for Liberty of Thought in the Church—Provincialism in the Convention—High Church and Low Church Views on Current Ecclesiastical Opinions—The Church Congress.

Next Wednesday, in St. John's church, will open the business of the General Convention of the Protestant Episcopal Church in the United States. A more important denominational or church gathering has not been witnessed here for many years. The last meeting of this body was held in Baltimore three years ago. The Convention is divided into the House of Bishops and the House of Clerical and Lay Deputies. Of the former there are fifty, representing the States and Territories, regularly organized and mission dioceses of the land. The latter is composed of ministers and laymen, four of each order being chosen by the diocesan or missionary conventions. The number of delegates therefore entitled to seats in this Convention will be about 368. The importance of the body may be inferred from the numbers that will attend and the expanse of ecclesiastical territory that they will represent, as well as from the subjects that must necessarily come before them for legislation. The addresses and charges of the bishops of the various dioceses indicate the feeling of fear that is widespread in the Church lest the Convention should not be able to steer clear of ritualism on the one hand and of radicalism on the other. It cannot be denied that there are and have been threatenings of a storm which may burst over the head of the Convention ere it rises from its work here, and whether the ecclesiastical atmosphere shall be cleared thereby, or ruin and devastation come upon the Church, remains to be seen. The principal

CAUSE OF THE PRESENT DIFFICULTIES

in the Church is the undue development within the last twenty-five or thirty years of a class of tendencies which move in the direction of the Church of Rome. These tendencies the Low Church party contend, have greatly impaired the dignity and reality of the Church's ministrations, have revived effete ideas and institutions, and fostered some of the worst forms of superstition. The great question of the hour for those who sympathize in this respect is, by what means this development may be arrested, and even brought back within its legitimate limits? And how the two parties into which the Church is divided may be again united? Neither party in the controversy admits itself to be at fault, but each charges the other with wrong or evil intents and motives in their movements and propositions. On the one side, the cause of all the trouble is laid at the door of the ritualists, while the ritualists regard themselves as the true conservators of all the substantial interests, both theoretical and practical, in the Church. But little has been done during the past ten years to stay the progress of the ritualistic party, while very much has been done in certain dioceses by bishops and clergy to foster and encourage it. In 1868, and again in 1871, the bishops issued pastorals defining their views on mooted points and phrases, but left each party free to go on in its own way. The consequence of this lukewarm, free and easy policy has been to drive Bishop Cummins and his growing company of reformers out of the Protestant Episcopal Church. Many more who sympathize with his movement remain in the Church, but are sorely perplexed and troubled with conflicting views of duty. The great mass of Episcopalians who are loyal to the Church and conservative in their views are alarmed, and feel that

THE RITUALISTIC MOVEMENT

cannot proceed further, nor, indeed, remain at the point it has already reached without peril to the best interests of the Church they love. And they are waiting and hoping that this General Convention will, with meekness and wisdom, face the difficulties that confront it and settle the issues satisfactorily.

Bishop Cummins' reasons for leaving the Church, it will be remembered, fell virtually under two heads—the toleration which was extended to ritualists and the refusal of toleration to his own convictions about certain doctrines and phrases, as well as intercommunion with other churches. And yet very little has been said and almost nothing done since his secession to grant the needed toleration to Low Churchmen, while the feeling has been growing more intense that ritualism must be put down. Some persons, more radical than wise, perhaps, demand that it be summarily suppressed by fresh legislation. But this is objected to by many even among the Low Church, who say that such legislation would imply that the laws and standards of the Church are not already sufficiently explicit upon this subject to control every honest man in her ministry. This, they maintain, would be a fatal admission. And yet the diocesan conventions have very generally been calling in strong terms for such legislation, and all signs point to its adoption at the next General Convention. How successful it will be in operation may well be doubted. All churches are having at this time a like experience of the extreme difficulty of putting down doctrines or practices by the arm of authority. The point where legislation is most desired is in regard to the phrases in the Prayer Book, which, in their obvious sense, teach a

BAPTISMAL REGENERATION,