Meeting £5,700 paid into the treasury, of which the annual subscriptions amounted to £1,391. Three donations were specially mentioned, one of £500 and a second of £250, by persons not belonging to the Presbyterian Church; and the third of a soldier who wrote "from Benares, in the East Indies, on 2nd July, 1866, to his minister, sending the sum of £5 12s. 31d. And 175 orphans are now in charge of the Society. Some of the children have been rescued from what it may be feared was hitherto not an uncommon fate—their adoption of the Church of Rome; and the need of the Society is sufficiently shown by the 111 applications for admission.

Irish Catholic Matters .- Dr. Kieran was consecrated archbishop of Armagh, and primate of Ireland, at Dundalk recently. Cardinal Cullen, who sends a controversial pastoral about once a week to the Dublin chapels, was pressent and went out of his way to repudiate any endowment of the priest-"We will accept of no fetters from the British Government, be they of brass, or silver, or gold. But we demand that the enormous sums which are now devoted to maintain a Prostestant ascendancy among us, alien alike to our country and our faith, be set aside to form a special fund for the use of Ireland, to be applied to appropriate objects, and especially to the promotion of works of charity and religion, and to the development in every way of the talent and resources of this Island." The education which he considers best for the country he recently, expounded in speaking of the Christian Brother's schools, where "the children are well trained, theoretically and practically. They are perfectly instructed in the knowledge and practice of our holy religion. They are trained to practise everything preseribed by our Holy Catholic Church. If any one would call here during the week, he would see the number of children from the schools who come down here and attend round the confessional, in order to be able to receive the sacrament of pen-

The Catholic Church of France.—Rev. H. M. Field of the Evangelist, by birth a French Catholic. says of the Church of his youth :- "To those who believe that there is no piety in the old Church of France, I commend the letters and journals of Maurice aud Eugenie de Guérin. But single instances of piety and virtue, however beautiful, prove only that there is some life left. They do not prove that such life pervades the Church, or is felt as a power upon the nation at large. The mass of the Church may still be carried away with frivolity and luxury, and so lost to the beauty of a religious life, as to exert only the feeblest influence. Such is the testimony of impartial observers as to the actual condition of the national Church of France. It has its churches scattered over the country; but the faith which once filled these with devout worshippers has suffered a mournful decay. With the aristocracy Religion is an affair of party. The Church holds its place in Legitimist families, the adherents of the Bourbons, where it is a fashion and a badge of their old nobility. In the provinces the cure is still a great man in his parish, and has an influence among the country families, and among the peasantry. But in the cities, which are the centres of power, the Church has a feeble hold. Especially in that class which governs France, comprising at once the rulers of the State and of public opinion—men in political life, and popular writers, journalists and novelists and dramatists, and men of science and the Academy-there is almost universal indifference, if not unbelief. Guizot might well feel that among men of his own rank he stood almost alone. Nor has the Church any more power over the working classes, the ourriers who are such a terrible power in all our Revolutions. They accuse it of indifference to the social evils from which they suffer, and thus have become alienated from it. And so it is that the Church seems to be equally powerless at the two extremes of the social scale. Infidelity flourishes beneath its ancient towers, and the people seem to be given up to frivolity and to indifference; to know no higher existence than that of the Bourse, the cafe, and the theatre."

HOLLAND.

The Reformed Church of Holland is a sad proof that creeds and confessions, interpreted with unevangelical rigor, are no substitutes for the grace of God. It seems that at the synod of 1816, the clergy, who had before been required to subscribe to the Church's creed, were relieved of that necessity, and have now only to sign a formula of subscription, whose terms are so vague and general that it really binds to no doctrine. There is a supreme court called the "the Synodical Commission," which meets once a year with closed doors at the Hague. "Numerous petitions and protests have been sent up to it, on the part of the orthodox party, during the last thirty years, but they have all proved fruit-less, and last year the court published a final answer, in which it confessed its impotence to cure the fearful confusion, and declared that no alternative is left but to allow matters to take their own course. The men themselves who constitute that court are, with only one or two exceptions, members of either the liberal or the modern party." The consistory of a church—the elders and deacons, have the sole power of calling a minister, and in many churches where evangelical sentiments prevail, the elders and deacons are skeptics, and the people are compelled to acknowledge as their minister the man whom these choose, however much they may abhor his doctrines. Should the place of one of these become vacant, by death, or otherwise, the rest choose his successor, asking no consent of the church.

TTALY.

The Veneto. Gavazzi and the Waldensian Turin are preaching in Venice with a success which enrages the priests of all parties.

The fervent piety and rich pastoral experience of the latter, and the bewitching eloquence and manly sincerity of the former, have told with happy effect on the Venitian people. The two halls, in which they minister on alternate nights, are crowded to excess long before the hour of meeting, and a mass of people have to leave, unable to obtain admission. Each carries on his own independent service, and yet they co operate in public and in private in promoting the one great aim of establishing a solid and flourishing Evangelical Church. The priests have nourisning avangencer of uren. The priests have started a weekly paper to abuse them, and a priest denounced them as the Synagogue of Satan, charging Gavazi with denying the divinity of Christ. This libeller has the reputation of being a great Liberal, and had the Cross of St. Maurice and St. Lazzari, and had the Cross of St. Maurice and St. Lazzari, and had the Cross of St. Maurice and St. Lazzari, and had the Cross of St. Maurice and St. Lazzari, and had the Cross of St. Maurice and St. Lazzari, and had the Cross of St. Maurice and St. Lazzari, and had the Cross of St. Maurice and St. Lazzari, and had the Cross of St. Maurice and St. Lazzari, and had the Cross of St. Maurice and St. Lazzari, and had the Cross of St. Maurice and St. Lazzari was strong to the control of the c arus conferred on him lately by King Victor Emmanuel, so that the amazed Venitians are ejaculating manuel, so that the amazed ventually all darks on all hands, "That's what we get from Liberat priests! What sort of treatment may we expect from the bigoted ones!" Signor Gavazzi has written a polite note to the priest, informing him that neither a polite note to the priest, informing him that neither he nor any other Evangelical denies the divinity of Christ or any other scriptural truth, and begging him within eight days publicly to retract these charges. The police in Venice have plenty to do in protecting the Exangelists, and do it effectually; but the prefect of Treviso prohibited Gavazzi from preaching there, for fear of a tumult.

All the Liberal press is on the Evangelical side, and has spoken out heartily in sympathy with Protestant preaching in Italian in the German Church in Venice, and with the work of the two evangelists, while the Prefect and Bishop of Treviso have been severely handled for shutting Gavazzi's mouth in their town, and the circular of the Gervaso parish. priest and the clerical "sabbath" nave oeen criticised unsparingly. The colporteurs' stands, which
used to be examined quietly by the by-passers, are
now hailed with the exclamation, "These are the
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sent free. priest and the clerical "Sabbath" have been criti-

waters are sweet, and that everything must be good which is anathematized by the priests, the sales are considerably on the increase. The excitement has even entered the theatre, where a piece, which a month ago was acted before an indifferent public, was a few nights ago, received with shouts of enthusiasin when any passage referred to freedom from Rome or overthrow of clerical domination. The correspondent of Evangelical Christendom says of Gavazzi, "His Sabbath sermons are full of Christ and Him crucified, and nothing else, either personal or political; while his week-day lectures on the divinity of Christ and the necessity of a divine revela-tion, and the influence of Christianity on individual and national happiness, excel any thing I ever read or listened to on these grand themes for originality and freshness of thought and wonderful power of eloquence in their delivery. I have felt it a most thrilling sight to behold 200 or 300 men and women of all ranks and classes of society in this newly-liberated province, and that during the attractions of a Carnival season, hanging for an hour on the lips of the preacher, the strain and refrain of whose whole discourse was "Come to Jesus!" and to see the rejoicing acceptance of the Gospel on the part of so many from whom light and truth were so long

Passaglia's Apostasy.—The great leader of the "liberal? priests, Signor Carlo Passaglia, who drew up the famous Liberal petition to the Pope, and succeeded in getting 10,000 priestly signatures to it, has also lately abjured what amount of Liberalism he had embraced. He submitted to the Bishop of Mondovi, who telegraphed the fact to Rome, and thereby caused the greatest joy in priestly circles at head-quarters. Passaglia, we remember, was the Papal Seretary in the matter of formulating the dogma of the Immaculate Conception. His schism with Rome has all along been regarded as a very hollow one. With all his opposition to Rome on matters connected with the temporal authority, no more bigoted adherent of the spiritual power ever handled a pen and none more ready to fasten the cords of Papa despotism tighter than ever round the clergy and laity of Italy. The form of retraction presented to liberal priests binds them to a full acknowledgment of the inalienable right of the Pope to the temporal power.—The American, the Scotch, the Waldensian, the Swiss and the Free Italian congregations united in the observance of the Week of Prayer, and held daily meetings in rotation in their several churches One of the members of the Italian Parliament, then in session, took an active part, speaking and praying with great earnestness.

Naples.—The Liberal clergy, since the return of the Bishops, have been forced to address a memorial to Parliament and to the Minister of Public Worship, to explain their deplorable position. The churches they served during six years have been taken from them by the Cardinal-Archbishop, who, proceeds to reconsecrate the buildings, as if they had been profaned. The ceremony has been accomplished with special pomp for the old church of the Jesuits, when all the cream of the Legitimist party assembled for the occasion. This worthy prelate wrote from Rome. "Audacity has arrived at such a height as to erect in Naples, in the midst of a people wholly Catholic, and in one of the most beautiful and popular quarters, a public temple to Protestantism!" A bigotted Catholic paper published in that city says:—"Christianity, in order to acclimatize itself, was obliged to paganize itself, by surrounding itself with a myriad of saints altogether like the ancient gods, by a legendary system very similar to the ancient mythology, and by religious ceremonies not much differing from those of the

The Armenians in Eastern Turkey.—The church in Broosa, has had an accession of 5 and now numbers 186.—In spite of the distress caused by the failure of the silk crop they raised \$250 (gold) to support their pastor, teacher, &c. This people manifest much interest in the study of the Scriptures, but not a like love far prayer. In Demirdash, a Greek village, a new church, costing \$500, has been built by a community of 125 Protestants. In Mooradchia and vicinity, the truth advances amid perse cutions and 8 have been added to the church. Funds to build a church are being raised. There is no one laboring in Angora or Istanos but 82 subscribers and \$400 worth of books have been sold. Istanos has a school, and both have recgnized churches. The people of Angora have sent \$200 worth of cloth to this country, to get money to build. In Sivas there is growth but many discouragements and the girl's school has 18 pupils. When the first missionary went to Sivas, an Armenian would as soon have sent a cow as a girl to school. In Gurun Sabbath services are kept up (although no missionary is in the place) and a church is building.

In Eastern Turkey a large and expensive house of worship has been erected by native Christians. The men had brought all the timber by hand, a distance of from three to five miles, sometimes thirty men to one stick. Women and children brought water and earth and stones, and Armenians of the old church, and even Turks, lent a willing hand. When the missionary visited them, women were still busy in plastering the walls; but they hasted to finish their work that a meeting minght be held there for the first time. Nine years ago he and another were hooted at, stoned, and at last driven from their room, in the pouring rain and splashing mud of a dark night At the union meeting of the churches held at Diarbekir, the native Christians decided in establishing a native mission to the poor Armenians of Koordistan. It was resolved to seek out and educated five men, who should afterwards return to labor among their people. Forty-three dollars were raised on the spot, Diarbekir, Mardin, and vicinity pledged the support of two men; Kharpoot, Arabkir, and vil-lages of the plain, that of the remaining three.

"In Central Turkey the native church in Albistan has erected a church edifice at their own ex pense. In Yarpuz a native preacher is now laborng, having been compelled to return hither from another station, as an attack of blindness compelled him to seek a field of labor with which he was acquainted. In Marash, in Avedis's church, is a man who, a year ago, knew nothing about Protestantism | gists and Perfumers. Factory, 81 Barclay street, New York. -was still an Armenian when he set out with a party to murder a man in the mountains, against whom they had a quarrel. The Spirit found him on the mountain top, and turned him back from his purpose. He came to Marash, and soon became a Protestant; because 'he had heard they were kind But he said to himself; 'If I don't like their doctrines I will go back, after I have found out what they are. He found the doctrines what he needed, and came to us a clear case of conversion, and says he will kiss the hand of that man he was about to kill and beg his pardon, if he ever sees him again. There are other accessions, some of deep conviction, some of the brightest joy, about thirty to the first church, (probably from fifteen to twenty to the second,) one of them a six months Protestant, two of them thirteen years. Two are women of seventy, and one is a girl of thirteen."

Africa.—Rev. Mr. Robb, missionary of the United Presbyterian Church at Old Calabar, has translated the Old Testament into the Efik language; the New Testament had been previously translated by the Rev. Mr. Golding, a brother missionary. The National Bible Society of Scotland has undertaken to have the whole stereotyped, printed and bound. Great care has been exercised in securing accuracy.

A writer in Evangelical Christendom says of the remarkable revival in South Africa: "I have seen

whither the river cometh." Leaders in vice have become defenders of the religion they once reviled Drunkards have abandoned their cups; profane swearers are shuddering at their former blasphemy; frauds and wrongs have been acknowledged and restitution made; family discords are healed and long quarrels reconciled. Every station reports the most remarkable outpouring of the Holy Spirit, and the converts give the most satisfactory evidences of a thorough change of hearl and life. In the whole of Southern Africa many thousands have become Christians.—At Natal it is stated that Lord Romlly's judgment in favor of Colenso has been received with general satisfaction, and at parish meetings held to consider what reply should be sent to the Bishop of London in response to his appeal concerning the future government of the colonial church, most of the vestries concur with the answers pro-posed to be sent by Bishor Colenso.

MARRIED.

MEREDITH—McKINSTRY—on Thursday, March 21st, by Rev. D. K. Turner, Mr. Charles Meridith, of Warminster, to Miss Kate McKinstry, of Warrington, Buck Co., Penn. SLOAN—HOOFMAN.—On the 20th of February, by the Rev. Alexander Reed, D.D., Mr. John P. Sloan, Esq., of Philadelphia, to Miss Hopie D. Hoofman, of Sadsturyville. Pa.

COATS—MoMULLEN.—On Tiesday, March 19th, by the Rev. Alexander Reed, D.D., Mr. Mathias Coats to Miss Mary A. Mc-Mullen, both of Frankford, Pa.

Special Aotices.

AS-The Presbytery of Cayuga will hold its next itated meeting at Cayuga, the first Tuesday (2d) of April, at yolock, P. M. CHAS. HAWLEY, Stated Clerk. AUBURN, March 9, 1867.

The Presbytery of Lyons will hold its next tated meeting in Lyons, on Tueday, April 9th, at 2 o'clock, P. M. A. H. LILLY, Stated Clerk.

EAST PALMYRA, N. Y., March 3, 1867.

ourned to meet in Kenderton East Church (Tioga street, Philadelphia,) Tuesday, 9th April, 1867, 14 o'clock, P. M.

T. J. HEPHERD, Stated Clerk.

1088-4t

the Chester City Church on Tuesday, April 9, at 4 o'clock P. M. Sessional Records will be examined, and Reports received from Standing Committees on Homeland Foreign Missions, Education, Publication, and Ministerial Rellef.

J. G. BUTLER, Stated Clerk.

#3-The Presbytery of Galena and Belvidere will neet in Apple River, Ill., on Tusday, April 9, 1867, at 7½ P. M. EUGENE H. AVERY, Stated Clerk. WARREN, ILL, March 15, 1867.

The Presbytery of the District of Columbia will hold its Stated Spring Meeting in the Sixth Church, Washington, D. C., commencing at 7½ delock P. M., the first Tuesday of April, being the 2d day of the nonth.

W. McLAIN, Stated Clerk,

The Presbytery of Wellsborough will hold their next stated meeting at Nelson, on the third Tuesday (16th) of April, at 2 o'clock, P. M. S. J. McCULLOUGH, Stated Clerk. Tioga, March 20, 1867.

The Presbytery of Harrisburg stands adjourged to meet in York on the second Tuesday in April next, at half past seven o'clock in the evening, to be opened with a sermon by the Moderator, Rev. Wm. R. Dewitt, D.D.

C. P. WING, Stated Clerk.

Philadelphia Tract and Mission Society.—Office, 1334 Chestnut Street.

The One Hundred and Sixty-fifth Union Meeting in behalf of this Society will be held in St. Paul's Episcopal Church, 3d below Walnut, on Sabbath afternoon, 3lat inst., at 3½ o'clock. Several addresses will be made. Public invited.

JOSEPH H. SCHREINER, Agent.

NATIONAL BANK OF THE REPUBLIC, PHILADEL-PHIA, March 12, 1867.

In accordance with the provisions of the National Currency Act and Articles of Association of this Bank, it has been datermined to increase the Capital Stock of this Bank to one million dollars \$1,000,000). Subscriptions from Stockholders, for the shares allotted to them in the proposed increase, will be payable on the second day of May, next, and will be reteived at any time prior to that date. A number of shares will remain to be sold, applications for which will be received from persons desirous of becoming Stock-holders.

nolders.

By order of the Board of Directors.

May2

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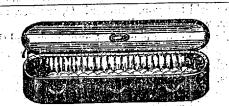
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REV. W. W. MCNAIR,

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