

American Presbyterian.

THURSDAY, JANUARY 2, 1868.

FIRST MONDAY OF THE YEAR.

In accordance with appointment of the General Assembly, a Union meeting for Prayer for the conversion of the world, will be held in Pine St. Church, Monday morning, at 11 o'clock.

HOME MISSIONARY MEETINGS.

The two meetings held last Sabbath evening, in behalf of our Assembly's Committee on Home Missions, at Clinton St. and North Broad St. Churches were successful beyond the most sanguine expectations of the projectors.

WEEK OF PRAYER.

The Programme already published, has been approved by the Pastoral Association, as follows. The hour of holding the meetings during the week will, we suppose, as usual, be 4 o'clock, P.M.

Monday, January 4th, 1868, subject—"The Time for Repentance, for Prayer, &c." Tuesday, at Clinton St. Presbyterian church, subject—"Union Among Christians," &c. Wednesday, at Broad and Arch St. Baptist church, subject—"Missions at Home and Abroad." Wednesday, West Spruce St. Presbyterian church, subject—"The Out-pouring of the Holy Spirit."

All the Ministers and Elders within the bounds of the several Presbyteries of Huntington, Northumberland, Carlisle, Harrisburg, and Big Spring are invited to meet in Convention in the First Presbyterian Church of Harrisburg, Pa., on Tuesday the 14th day of January, 1868, at seven o'clock, P. M., for the purpose of Consultation and Prayer, in regard to the desirableness of Presbyterian Union and the best means of promoting it, and thereby giving efficiency to the cause of Christ within our bounds.

NEW YORK CITY.—The collection on Sabbath in Dr. Adams' Church, for the Church Extension fund, was \$4 700, which with contributions to be made by absentees, will amount to over \$5000. There had been \$2000 previously contributed to the fund, making a total, thus far, of \$7000 contributed by the Madison Square Church. This is more by \$2000 than this Church gave last year.

Dr. Duryea was installed last Thursday evening, pastor of the Classon A. V. Church. The sermon was preached by the Rev. Thomas Hastings, of New York. Dr. Booth was to have preached the sermon, but was prevented by an accident. The text was "the truth as it is in Jesus."

REVIEW OF 1867.

THE HEATHEN WORLD.

Looking first at the work of evangelization among the heathen, the ratio of progress has been perhaps equal to that of this century of wonderful achievements. The marks by which such progress is always to be graded are, the enlargement of the interest and practical sympathy of Christians in the cause of human salvation at large, the opening of new mission fields, the reinforcement of existing ones, the rise of mission churches to the self-supporting standard, the bringing of heathen into personal contact with the Bible, the means of new translations and more abundant issues of the press, the development of the spirit of candid inquiry, native pastors, spiritual conversions, and last, but not least, the preservation, on mission fields, of a spiritual and soul-saving Christianity from those substitutions of mere pompous formalism, so attractive to those who were bred to the gorgeousness of idolatrous worship, but so empty of the spirit and life.

Heathenism has exhibited its usual obduracy, but the points where it is wearing away before the force of evangelical missions are everywhere increased, both in number and interest. In China, especially, the abode of about four hundred millions of people, the prospects of Christianity have advanced in a ratio exceeding all hope. The ripening of the harvest is far beyond the force for gathering on the ground, and should matters progress at a like rate, even a short time to come, bounds would scarcely be set to the number of missionaries for whom urgent calls are arising up from the people themselves. A point in the province of Shantung, about one hundred miles from Tientsin, has been the scene of a wonderful revival, rising spontaneously in the midst of a "heathen population."

Dr. Maclay announces professions to the number of twenty-eight in one day. The missions of the Scotch Church in India are doing the best work ever known to that people. Dr. Norman McLeod, who left for that purpose in November, Dr. Duff, of the Free Church, the veteran of the Cutch mission, has commenced his lectures in the chair of Evangelistic Theology, with special reference to preparing young men for missionary work in the College of that church. As an Indian item of peculiar significance, it may be stated that at a late Jagernaut grand festival, men could be gathered to start, but one car of the god, and that but for a short distance. But few people were collected, and the enthusiasm was next to nothing. The Wesleyan missions in South Africa report more than five thousand converts at Cape Colony and in Caffreland.

NOMINAL CHRISTIANITY.

Contracting the field for review to those parts of the world, outside of our own country, which bear the name of Christian lands, we are brought into the presence of the forces now chief in antagonism to vital religion. Romanism has achieved nothing in the way of aggression. In the affairs of the Papacy, there has been more than the usual stir; indeed the year has been to the Romish Church one of more intense excitement than any former one since the accession of the present Pontiff. But the whole struggle has been one of simple self-preservation; indeed, so far as affects those Papal prerogatives which have hitherto been its tower of strength, the all-absorbing strife has been to put off the doom of utter extinction. To this point, but no further, it has been successful.

Romanism, as a religious system, has suffered about the usual amount of aggressive influences. Perhaps, if the truth must be told, the most active of these have not had their source in evangelical Christianity, but consist of revolt from the Papacy as a political despotism. The radical element of freed Italy dreads it as the seed of a future backward revolution, and continues to deal upon it unsparring blows. In Austria, the smart of recent defeat and dismemberment turns the attention of people to the higher energy of Protestant civilization; and while the Reichsrath, encouraged by the King and people, ignores and annuls important provisions of the outrageous concordat of 1855, which made the pope a virtual partner of the imperial throne, (see for example the late recognition of civil marriages), the faith of the people in the spiritual efficacy of priestly administration begins to wane. In Mexico, the highest Church influences had been successfully invoked in behalf of foreign usurpation, and, as was natural, that Church is now staggering under the blow which brought the empire to the dust, and Maximilian to an untimely end. But the evangelical missions have taken no mean part in these encroachments upon the spiritual power of Rome. In Austria, it is true that little of systematic effort has been performed. But the Bibles distributed to soldiers are there, and instances of the saving power of the word have been recorded. In Italy, the activity of Protestant missions and especially of the pre-existing Protestant churches has continued to save many from making the transition from Romanism to utter godlessness. The American and Foreign Christian Union has strengthened its force of evangelists, colporteurs, and Bible readers, and in many points they have sent up reports of inquiry for truth, and revivals of religion frequently embarrassed by the violence of the priesthood, but not often overcome. In some cases, as for example in Verona and Guastalla, the intensely Romish population has successfully created a sufficient disturbance to require the intervention of military force. The government has generally interposed efficiently to protect Protestant teachers. The

Waldensians, with their headquarters at the capital, have somewhat increased the number and membership of their churches, and the school system, under evangelical auspices, has gained considerably in extent and public favor. The events of the year may be considered as having completed the accessibility of Mexico to evangelical effort. A sad loss has been experienced in the death of one of its heroic Christian laborers, Mr. —, but the place vacated was promptly filled. Miss Rankin's effort to secure a permanent footing for Biblical Christianity in Monterey, as a radiating point for the Gulf States, has become a success. At important points in South America, the progress of Christianity has been such as to thoroughly arouse the priesthood. A Santiago date of September 5th, says: that within a month there were in the city of that name, established for the express purpose of opposing Protestantism. Rev. Dr. Trumbull has re-occupied Valparaiso. In Buenos Ayres, a second place of worship for the Spanish inhabitants has been opened, and Sunday Schools are becoming established in all parts of the country. The Superintendent of Public Instruction lends his influence to the effort.

Before closing our notice of the Papacy, mention should be made of the imposing assemblage in St. Peter's Church last summer for the celebration of the eighteen hundredth anniversary of the martyrdom of St. Peter, which was made the occasion for the canonization of twenty-five Dutch, French, and Spanish martyrs in Japan. About four hundred bishops from all parts of the world were in attendance, and the account says that the whole concourse within and around the church numbered one hundred thousand persons. A significant feature of the affair was the failure of an attempt to concoct an episcopal address to the Supreme Pontiff on the condition and requirements of Christendom. The views of the ultramontane and the progressive Bishops were incapable of reconciliation, and nothing could be agreed upon. Thus the magnificent demonstration came to this practical result: that the vaunted Romish unity, when brought to the test, even in the very presence of the tiara, was as low in the faith.

In behalf of churches cognate to the Romish, there has been, in some quarters, more than the usual amount of blessing attending evangelizing efforts. In Greece the two natives, but American educated missionaries, Kallotakes and Constantine, have had their time and case much improved by the Cretan refugees, to whom they had administered much relief during the course of our Christian Commission during the war, for both body and soul. These services have increased the respect of the nation for themselves personally and also for their work, and may become the entering wedge for evangelization in the island which is now the scene of strife. In the more strictly Greek work, the only special thing for record is the bringing of the Sabbath School system into activity, with the prospect of its becoming one of the most important advances towards a rational religious reformation.

Among the Americans in Western Asia and some other parts of the Turkish dominions, we believe the achievements of the year, if we had room to spread them out, would be found to cover every point of progress named above, excepting only the work of translation, and that is discontinued only because it is sufficiently complete for all present purposes. The Eastern Turkey mission, so long in the last business year of the American Board, has been reinforced by a net increase of about thirty laborers from this country. It has organized eleven new churches, settled twenty-two native pastors, swelled the force of its native laborers to nine hundred and twenty-eight, and received to its churches upwards of fourteen hundred new members. This, we believe, constitutes a greater per centage of addition than could be footed up by the whole American Church. Five little churches are mentioned, whose aggregate membership does not exceed five hundred, who have taken upon themselves the support of their own religious and educational institutions, and in addition the support of seven young men in the theological Seminary of Constantinople, whom these acts of self consecration cost, pay for the government and their landlords seven hundred and thirty of their income, and have voluntarily pledged one tenth of the remainder to the cause of Christ. Is not this also an advance upon the Christianity of our country?

Western Asia has reported large accessions to the Christian community, larger audiences to hear the gospel, in one instance eighteen hundred attending a concert for prayer, eighty additions to the churches at one station, and forty at another.

The erection of the Bible House at Constantinople, though not a completed project, may however be regarded as one of the fixed acts of the year. Its importance, not only as a radiating point for light among the Armenian Christians, but for the vastly wider circulation of the Word of Life when the new Arabic translation shall come from the press, cannot be over-estimated. As it is, there have been issued from Constantinople during the year more than thirty thousand copies of the Holy Scriptures, chiefly for reading by Armenians.

In connection with this part of the world, it is worthy of note that the international exchange of royal visits, which in Europe formed the feature of the last summer, was made the occasion of securing from the Sultan, who visited France and England a pledge for the more careful fulfilment of his obligations for the toleration of religions and protection of Protestant converts from oppression by the Greek and Armenian authorities. "It is true" it was conversationally given, "but all the circumstances of the case are added to the weight of the pledge, and the expectation of governments that they will be observed. The removal from his diplomatic circle of the British representative, Sir Henry Bulwer, whose efforts for the enforcement of the treaty were about equivalent to those of Monroe for the protection of citizens of New Orleans from rebel outrages, and the substitution of a minister, who, to say the least, is not a covert foe to the work of evangelization, is no inconsiderable event in the prospects for religion within that dominion.

PROTESTANTISM ON THE CONTINENT.

Coming down to the Protestant Churches of the continent of Europe, we find evangelism still in conflict with rationalistic error. But this excitement of the antagonism has not come up to that of the previous year, and the points for observation are fewer and seemingly less important. So far as we have seen, the consistency of the National Reformed Church in Paris has continued to be sustained by the government, in its action in retiring the semi-infidel, M. Paschoud; from the pastorate, and now enjoys evangelical pulpits ministrations. In one country, at least, the renixing of the bigotry of a State religion is a feature of the year. The pulpits of the Reformed Dutch Church of Holland, which since the year 1819, had been closed against all ministers not of the establishment, are now opened to those of all the accredited Protestant denominations. The Sabbath School work in Germany has been enlarged, and not alone by its training of future evangelists, but by its reflex influence upon teachers, parents, and the less bigoted Lutheran clergy, is becoming one of the most hopeful vitalizing agencies upon the cold formal religion of the country. The English Baptists have, for a few years past, made Sweden a missionary field. They report conversions as weekly occurrences, and an aggregate addition to their churches of eight hundred and eighty-six members during the year.

Before leaving the continent, the great excitement of the season, the Paris Exposition, with its assemblage of royalty and nobility; and almost literal gathering of the nations, must be mentioned. It was a sublime idea to contest that ground with Satan,

and amid the follies and vices of all grades, and to be expected in all classes, from the elite to the scum of society, to make a bold stroke for religion. It was the glory of the American and English departments of the exhibition, that notwithstanding the official opposition against closing up on the Sabbath, they carried their point, and made their silent space on the holy day a mute reproach to the crowd, so thoughtless of God and his sovereign authority. The opening of a Hall for the distribution of the Holy Scriptures in the languages of the various peoples assembled, and also evangelical books and tracts, was a plan of Christian activity, which was carried out with extraordinary success to the last. As the exhibition drew near its close, the visits to this place became a perfect rush. The Bible entire, or portions thereof, and tracts, were seized with an avidity which defies description. One account says that persons of every character, rank and degree of intellectual culture, magistrates, literary and commercial men, artisans, police officers, soldiers and others, have asked with eagerness for the sacred volume, and thousands were seen in the railroads and elsewhere, reading it with apparently profound interest. The copies of the New Testament distributed are reported to have reached the almost incredible number of two million and three hundred thousand.

In the early part of the year it was supposed that war in Europe would break up the appointed meeting of the Evangelical Alliance in Amsterdam; but the unexpectedly sudden termination of the contest opened the way for that grand assemblage of the representatives of Protestant Christendom. The Alliance met on the 17th of August, and continued its sessions ten days. A Holland Baron occupied the chair, and among the active members were Tholuck, Præses, McCosh, Cohen Stewart, Lange, Kruttsmacker, Guthrie, S. J. Prime, the missionaries Hamilton, of Constantinople, and Greene, of Broosa, and Rev. Dr. Steane, of London. Lord Radstock, of the Plymouth Brethren, with others of his fraternity, were on hand, and somewhat distinguished themselves by side-work, and with some effect, among the masses of Amsterdam. Arrangements hereafter to be perfected were laid out for federating the Alliance somewhat after the model of the political federation of the States of our Union. At present it consists of separate branches without any trunk, and is consequently without facility for rapid effort in emergency. The plan will result to a general international committee, which will act only as occasions of common interest arise, leaving all local plans and operations to the local Branch. Meanwhile the British Branch is charged with the duty of taking the initiative in matters of general importance. The meeting was a delightful one; harmonious in discussion, and particularly interesting as gathering up from all countries the best accounts of the condition of religion, and especially the perils, the reverses, and the advances of the Protestant faith.

GREAT BRITAIN.

From England we continue to hear of the pressure upon the Established Church from the two opposing forces of skepticism and Roman formalism, both of which have thus far proved defiant of discipline, and are more hopeless of correction. Colenso, under the wing of the Privy Council, still holds the legal title, and enjoys the revenues of Bishop of Natal, is ecclesiastically deposed, and in the diocese itself, two-thirds of the clergy and almost all the laity recognize Bishop Butler, the appointed successor, as their diocesan. We recently quoted from a speech of Lord Shaftesbury the declaration that heresies had grown up in the bosom of the Church which, unchecked, would leave her a dead corpse upon the face of the earth, and that of late Neology had become stronger within it than evangelicism. And yet this is only the upper mill-stone. The nether one of Ritualism gives at present much sharper troubles. We are sick of recording the inefficiency of Episcopal authority in efforts to suppress Popish rites, the mere brumum fulmen, to use no more discreditable term, of Pan-Anglican Councils and Ecclesiastical Commissions, and the growing numbers and audacity of Bishops and Clergy who are apostates in fact, though destitute of the common honesty to become such in form. Once in a while, a manly protest comes forth—such an one as was lately enacted in the parish church of Bridgeport, when, under an insufferable Romish sermon by the deceased, the Bishop of Salisbury, the Rector and thirty-four wardens rose and walked out. But such demonstrations have become powerless, except for moral effect, and the moral sensibility of the establishment is fast passing beyond reach. The year has abounded with illustrative incidents, including parliamentary and ecclesiastical movements, which by courtesy are called action. We have a page of notes, but the whole case is becoming too hopeless to render them worth the room required for detail.

The passage of the New Reform Bill, which came to its final vote in the House of Lords on the 12th of August, promises to be an event in the religious aspects of the Kingdom. The opening of suffrage to so large a constituency, whose sympathies have not generally taken an aristocratic leaning, will be likely to hasten the much-to-be desired release of the Church from its State connection; but whether the tendency of things will then be in the evangelical or John Stuart Mill direction, is one of the solemn problems of the future.

In Scotland the much agitated question of the union of the non-endowed Presbyterian Churches, may be regarded as virtually, though not yet formally, settled. To the last it meets the opposition of the eminent divines, Drs. Begg, Forbes, Gibson and Horatius Bonar, but in each of the negotiating churches, the voice for union pours down all dissent. In the Assembly of the Free Church, the question was carried three to one in the United Presbyterian Synod, generally regarded as embracing the most liberal element by a vote of 389 against 39; while in that of the Reformed Synod, it was unanimous.

In Ireland the agitation of the *Regium Donum* question has continued now accorded to the Episcopal and Presbyterian Churches, will either be entirely withdrawn, or the Roman Catholic College of a Church will be brought in for a participation. A very able and influential portion of the Protestant churches, including Professor McCosh, strongly urge the former alternative; the latter seems to prevail with the numbers. It is not surprising that good Protestants, even at the sacrifice of royal support, should demur at any additional outlay of government patronage for such a political pest as a Romish establishment, when it is remembered that £1000 per day is the estimated amount of government favor which in one way and another, is now enjoyed by that Church in the United Kingdom.

RELIGION IN AMERICA.

In our own country, the year was ushered in with the songs of salvation. In many parts of the country, the revivals of the last winter had already commenced. The influence was witnessed by the services of the Week of Prayer, which was observed to a greater extent than ever before, and amid stronger manifestations of God's saving power. From that time the tidings of revivals came in with increased rapidity, and the religious press was almost literally flooded with incidents illustrative of their depth and power. Almost all the evangelical denominations participated in their meetings from church to church, the watchmen literally lifting up the voice together. Still the fact is not to be disguised, that this work was not after all as extensive as one, standing at some central point and hearing the reports, as they were sent forward with shouting, would be led to suppose. We heard, of course, only of the fleeces wet with those precious dewy drops of the number which remained comparatively dry, and which, compared with the former, were probably five to one, and perhaps even double that proportion. Yet it was to Zion a remarkable

season of victory and thanksgiving. The narrative of the General Assembly of last May, reported one hundred and eighty-one revivals as having occurred in our own churches, and we suppose that some of the other churches, the Methodists especially, could have reported considerably higher figures. Their papers report a gain to the church during the year, of upwards of one hundred and thirteen thousand members that these last are exceedingly uncertain elements, and that the figures which include them make the comparison with other churches more favorable than the facts will justify.

Later in the season the well-known Evangelist, Rev. A. B. Earle, listened to an earnest call from the Pacific coast, to give them a few months of labor. Most of the denominations received him with open arms, the ministers working earnestly with him. Churches and halls were thronged, and the deep work of grace which had been prayed for in advance of his coming, ensued. The blessing in San Francisco was large, such as was a "marvel" in the history of that ocean of our republic. The same was true of other California towns, San Jose, for example, counting thirty-eight new converts; Petaluma one hundred and twenty-five, and Maryville to three hundred. The total of conversions in the Pacific Regions is put at 5000 including many men in the most influential stations of the society.

In the matters of general church prosperity, we believe, all evangelical branches of the Church feel that the year has been one of growth and improvement. If with any, the review of the year should be unsatisfactory, it would probably be with the Lutherans and Episcopalians. In the former, the perfection of a new "National" organization by the Old Lutheran or Sacramental party, has given permanence to the disruption begun two years since, and the hope of reconciliation is for the present gone. The Old Lutherans having cut their fastenings to the evangelical wing of their Church, are drifting into the current of ritualism, and will probably reproduce upon our soil the stiff and cold Lutheranism of the "Father Land."

The Episcopal Church is deeper than ever in the struggle between vital godliness, with the generous spirit of fraternity which is its accompaniment, on the one hand, and the religion of rubrics and sacramental grace on the other. The chief development of the year, is the hopeful and wholesome spirit of the evangelicals, that portion of them at least who have resolved to stand fast in the liberty wherewith Christ hath made them free, and what is still better who have solemnly recorded this resolution. At the late meeting in this city of the benevolent societies supported by the Low Churchmen, a portion of the clergy, headed by two venerable Bishops, came into the great Presbyterian Convention to express their fellowship. Returning to their own place of meeting resolutions were adopted declaring their purpose to claim the right of fraternizing ministerially with other evangelical denominations, to preach wherever and whenever they find people waiting for the Word, and to strive for such a modification of the Liturgy as would place the doctrine of a spiritual, aside and distinct from that of a formal, agnosticism, beyond the pale of doubt. Soon after, a non-episcopally ordained minister, invited by the rector, preached to a thronged audience in one of the most important Episcopal churches in this city. The New York diocese is agitated by the impending trial of the younger Tyng, for preaching in a Methodist church, which happened to lie within the geographical limits of another Rector's parish. The trial is appointed for the 10th of the present month, and, as it is the first of the kind, its bearing upon the final course of both parties will probably be considerable. Meantime, the Ritualists are pushing the plan of cutting up the Church into small dioceses, the final object being, of course, a Provincial system with an order of Archbishopbishops. The question of the numerical strength of parties is not easily ascertained; so long as large numbers of Bishops and Clergy maintain their present vacillating non-committal policy, and are continually urging neutrality as the proper basis of peace.

PRESBYTERIAN REUNION.

Aside from the movements of the Divine Spirit in the work of revivals, with most of our readers the highest religious interest of the year will probably consist in the movements toward a Presbyterian Union. The subject of the re-union of the two largest branches of the Presbyterian Church failed to bring down to the Presbyteries the full tide of enthusiasm with which it started from the General Assemblies. The Presbyterian action, in both branches, consequent upon that of the Assemblies, has swept the whole circle, from cordial approbation of the plan of the Joint Committee, intact to unmitigated disapproval. By far the larger number of Presbyteries of the "other branch," call for such modification of the Plan as will make it correspond substantially to the defeated minority report of the Cincinnati Assembly. A single S. Presbytery (Allegheny) openly declares for some allowance for different modes of interpretation. Some of the Presbyteries of our Church call for more explicitness on the subject of a liberal Calvinism. Few of the Presbyteries of either branch speak otherwise than in the spirit of willingness for union on what they would consider a fair basis, and the number prepared to take the Plan as it is, is not small. Hope of practical results, however, was rapidly declining, until it was revived by the wonderful Divine effusion of fraternal feeling upon the great National Convention of all the Presbyterian Churches of the land, held in this city last November. This is so recent, and the full account of its devotions, discussions, and action, including the unanimous adoption of a "Basis of Union" to be overtured to the highest judicatories of the respective branches, was so fully given in our paper, that we need not repeat the particulars. Since then, in several wealthy central points, ratification meetings have been held for joining in the movement. Most of the few Presbyteries which have since held their meetings, have added their influence; and it is especially significant of a new era in our Presbyterian history at hand, that the Reformed Presbyterian Church, the one which has heretofore been considered most decided against any ecclesiastical connection, or even intercommunication with brethren outside the pale of the Solemn League and Covenant, was the one which invited the convocation, and its largest Presbytery, that of Pittsburgh, has since, by a unanimous vote, ratified all its doings. One of the remarkable things of the Convention was, that the Old School Presbyterian members, Dr. Hodge prominent among them, yielded the whole ground respecting tests of orthodoxy claimed by the New School, while, on the other hand, the New School, in the vote on the Basis, went beyond the other in leaving the Calvinistic foundation, voting *aye* against the Shorter *Catechism*, on the question of adding the immediate effects of the Confession. One of the brighten prospect of the re-union between the two branches now under negotiation, but to what extent time must determine.

OTHER DENOMINATIONS.

With the Methodists, it has been a year of unusual stir. The occurrence of the centennial anniversary or the establishment of Methodism in this country, was wisely seized upon as an occasion for grand advance in contributions for church purposes. The effort was started with two millions of dollars for its mark; it stopped with about seven millions reached. It must, however, be added, that this amount does not all accrue to the Church as such. The plan for the collection designated no object more specific than church and educational purposes; and left each Conference, Society, or even individual donor, to devote it to any point or object which might fall under that general head. Thus academies and other institutions of learning have been created and endowed in conveniently contiguous, and other local enterprises started