

flourishing condition, and greatly to the regret of many in the community as well as the church. South Ch. Brooklyn. Rev. Dr. S. T. Spear, the first settled pastor, preached a quarter of a century sermon April 26, it being the 25th anniversary of his pastorate. A Reunion, of those who had been connected with the Sabbath school, occurred in the evening at 7 1/2 o'clock. Rev. O. H. Barnard of Brockport, N. Y., has been called to Paw-Law, Mich. Dr. Cuyler of Brooklyn ("T. J. C.") has lost an infant son by death. The Tribune says: "The members of the South Presbyterian Church, Brooklyn, presented their pastor, the Rev. Dr. Spear, on Friday night last, April 27th, with an envelope containing twelve \$100 bills, the occasion being the 25th anniversary of his ministry."

LANE SEMINARY.—The installation services of Rev. G. H. Fullerton as pastor of Lane Seminary Church, were to take place April 28th. The roof of the Seminary boarding-house was burned off April 18th. Loss about \$1,500, covered by insurance. The trustees have already made arrangements to repair and improve the building.—The anniversary exercises of the Seminary will be held during the second week of May, closing Thursday, May 14th, with commencement exercises to be followed by the inauguration of Rev. H. A. Nelson, D.D., as Professor of Systematic and Pastoral Theology.

Religious World Abroad.

AMERICAN BOARD.

Central Turkey Mission.—In Aintab, a house of worship is to be erected for the second church, which becomes again independent. There is great readiness to hear the truth on the part of the Armenians. Visitors are appointed for the different sections of the city, who are often called upon for their reports. The churches have appointed about thirty of their best men, to take each a division of streets and call on and converse with those who will hear the word.

East Turkey Mission.—In Maridin, the opening year witnessed the organization of a church of nineteen members, its first fruits in the sole charge of its young pastor, who from the day of his ordination receives his whole support from the people. He is of them—so much educated that his people can look up to him, but not so as to be out of sympathy with and unhappy among them. His church now numbers thirty members. The contributions have increased from \$107 to \$200 (gold), without counting the entire suit with which they clothed their new pastor and the watch they gave him; all which they did self-moved. The proof of sincerity which this assumption of their own expenses gives, is drawing others to their ranks, and outsiders are showing that they think a religion worth paying for is worth inquiring into.—The church at Diarbekir now numbers 127, of whom 21 were received in February, 1867.—Sixty out-stations in all are occupied in this mission and in still other villages teachers are sought for.—The Ichme church is of itself sending out colporteurs, who meet with a cordial welcome in villages where great opposition to the truth had been offered.—In Harpoot, the native pastorina recent thanksgiving sermon replied to those who complain that the missionaries do not bring to the people all the blessings of civilization in their full development, and the comforts of refined society. He said: "It is not possible to import these things from without. The missionaries have given us the fountain, the source of all these, in the Word of God. These things we are to seek for ourselves, from this fountain. They must grow up within us, must be developed. It is childishness to expect them in any other way. You can do more real good to yourselves in one year than all the missionaries can do for you in fifty years."

The Syria Mission sends an earnest appeal for at least three men, at the earliest possible time.—At Sidon, the female boarding-school has been in quite successful operation since the first of November. There were thirteen pupils. In the lack of suitable native teachers, Mrs. Watson, a pious English lady, who has long had a very flourishing school on Mount Lebanon, kindly consented to spend the winter at Sidon, and superintend the school as "a labor of love." The boys' school was also more flourishing than ever before; the Sabbath congregation increasing; and there were "urgent calls for religious teachers and schools" from several places in the vicinity.—At Beirut there have been "manifest tokens of the presence of the Holy Spirit," and the addition of fourteen members by profession. During ten months, the Native Evangelical Society collected 7,000 papers, expended chiefly in the support of a book magazine in the city, and a travelling colporteur. Young men of the church sustained a Sabbath service, throughout the year, at Kefr Shima, six miles from the city. Monthly collections for the poor, amounted in a year to 3,648 piasters.

In Ebon (South Seas) Mr. Snow reports 44 accessions to the Church, and has visited his old station Kusaie, where the native pastor, Kanoo, received 61 to membership and during his visit, more were added. Three chapels have been erected, the last, by the King and all the people, being about 60 feet by 50, well two feet thick, with Gothic arches over four of the doors. The native Christians are beginning to exercise a good influence over the European sailors, one of whom had begun his usual course of shore wickedness, but was so impressed by the services at a native prayer-meeting that he was brought to repentance. Two young men of the Ebon church while at Namo, on another island, preached on the Sabbath to a congregation of about 300, including several chiefs, and were heard very respectfully.

In Ponape (South Seas) where once a little band, met to worship God, were fired upon and stoned, and where Mr. Sturges was near being overcome and robbed fourteen years ago, over one hundred partook at a recent communion of the elements; six hundred witnessed the scene. For two years and more, the heathen party looked upon their shining ranks with jealous feelings, and treated the Christian chiefs and tribes with indignity. When the King went so far as to take possession of the high chiefs' lands, and commenced to disfranchise all the chiefs and their people, and there seemed to be no way but to assert their rights or lose all, the missionary advised the people to stand for their rights. A very large force was gathered; and a note was sent to the King, stating that the lands must be returned. He, seeing his weakness, agreed to restore the places, and be friendly. The heathen party are still unfriendly; the King, after "signing the treaty," went on arming and fortifying; and one of the houses of worship has been fired upon as the people were dispersing from worship. The heathen are desperate but too weak to fight. The Christians are erecting a new church and a parsonage.

The Sandwich Islands.—At the Suffolk (Mass.) Conference of Unitarian Churches Mr. W. T. Brigham said: "I confess to you that, four years ago, I believed, as many Unitarians believed, that, at least, were only useful to teach people how to open their purses. I thought that missionaries were a fanatical, narrow-minded set of men, who could get no parishes or societies at home, and went off to foreign lands because they seemed to have no other work. But a residence of a year and a half on the

Hawaiian Islands was enough and more than enough to undeceive me. I found there a band of missionaries who, in about forty years, have raised a whole people from the lowest depths of barbarism to a civilized condition that we might be proud of in New England. I had heard so many stories of the deceit, hypocrisy, and tyranny that these missionaries practiced upon the unsophisticated natives, that I really believed them. I did not know, as I do now, from what sources those stories came. Since then I have been in the houses, and have lived in the families of almost all the thirty missionaries who, with their predecessors, have effected this great work, and can bear my testimony, and I do it gladly, and will do it anywhere, that I have never met a purer, more devoted, and truer band of men than these same foreign missionaries, sent out by the American Board. Of course I need not refer to the work they have done there. It is the grandest example of foreign mission work that the world has ever seen, perhaps, and might be the text for very many sermons; but I think it is familiar to you all."

BRITISH ISLANDS. The Irish Church, which, as an establishment, will probably not survive the next parliament, is the great topic of discussion. Its friends cry that its abolition will punish the loyal and reward the disloyal, thereby alienating the former without gaining the latter; that in removing the Anglican clergy you remove the only centres of peace and quiet left in Ireland. [This will hardly have great weight with those who know the part taken by that clergy in Orangeism, which the stricter Presbyterians always opposed, and the Episcopalians cherished.] They urge that if every institution distasteful to Irish Catholics is to be removed for the sake of peace, then the British Government may evacuate Dublin. The liberals retort, that if the loyalty of the Irish Church is a marketable article, England may very well dispense with it; that the part played by the Irish Clergy in Orange Lodges forbids the supposition that they have contributed to the peace of the country; and that dis-establishment is not a question of Irish Catholic likes and dislikes but of justice. The allegation made in Parliament that the Irish Church has the support of the Irish Presbyterians is flatly denied, so far as the vast majority of the Presbyterian ministry is concerned, by an Irish Presbyterian Professor. It is also announced that the Presbyterian constituencies in Ulster which have hitherto almost universally chosen Episcopalians, are hereafter to be represented by members of their own creed, as the interests of the denomination need better looking after.

The Irish Lord Dufferin (a great authority on Irish questions) writes to the agent on his estates to say that this act of justice to Roman Catholics "will do more to awaken the zeal of Churchmen, and to advance the interests of the Reformed faith in Ireland, than anything that has been done for three hundred years." The calls to be hereafter made upon Protestants will be only similar to those to which more than 4,000,000 Catholics are subject. As most of those resident on his estates are Presbyterians, he will guarantee to every congregation on these estates a permanent subscription (unfettered by any conditions except such as may be suggested by the General Assembly) equivalent to whatever proportion of the Regium Donum they may be deprived of under the impending settlement. He would gladly make an analogous announcement to the Episcopal clergymen in whose parishes his estates are situated, but wishes first to consult the views of other landed proprietors as to the specific arrangements to be made. In the interests of both Churches, preparations cannot, he considers, be too soon begun for the inevitable change. The Church News (Ritualist) recommends the establishment of Romanism alone in Ireland. "Such a step," it says, "would tend to provide a school of moderate priests whose influence in favor of Corporate Reunion in the future would be at once great and beneficial. For we must look to the future; and we must look to Corporate Reunion as the true and Divine remedy for all our manifold evils and palpable losses. The divisions of past ages, which have wrought such mischiefs, must be healed not by the moving of individuals from one communion to another but by a solemn, formal, corporate action."

The Ritualist Commission have agreed upon eight clauses of their Report, condemning the use of incense, vestments of novel shapes and colors, and altar-lights. They recommend that a speedy and inexpensive remedy for aggressive ritualists be provided. They concede liberty in doctrine, but insist on uniformity of usage. Dean Plumtre proposes to settle the Vestment controversy by having the new-fashioned robes adopted by the Low and Broad churchmen. As soon as they ceased to be badges of party, the Ritualists would give them up and go back to the surplice. Perhaps it will serve the same end that Unitarians are imitating the Ritualists. Rev. Goodwin Barmby, Unitarian minister of Wakefield, trusts a day will come when the Unitarians will celebrate their worship with such a ritual as was once used by the Arians beneath the Metropolitan dome of Constantinople. In their new churches crosses above the Communion table, stone Communion tables and floral garlands round them are frequently to be found.

FRANCE. Cardinal Bonaparte is a sign of the times. He is the son of Lucien, a younger brother of the Great Napoleon and is in his fourteenth year. He has the Bonaparte face, and is very taciturn. He was given the first place at the consecration, and received the name of St. Pudentinus, from Pudentia, who first showed hospitality to Peter on his visit to Rome. The expenses of his installation were defrayed by his cousin the Emperor, and he now resides in Rome, which still make his elevation to the Papacy less difficult than if he were in France.

The National Reformed Church of France like the Presbyterian Church of England is an instance of how a Presbyterian Church is laid open to the inroads of error, by being deprived of its proper ecclesiastical polity and reduced to a virtual Congregationalism. The Free Church of France, like the Irish Presbyterian Church, illustrates the close connection between a firm Scriptural orthodoxy and Presbyterian order. A deputation was sent to the Emperor in the month of May, last year, and again solicited the convocation of the Synod of the General Assembly. Napoleon III. showed himself not unfavorable to the request. But the Radical Protestants, supported by certain influential personages, have obstinately and violently combated the re-establishment of this time-honored institution. These same rationalists show how far their liberality goes by their votes in the late elections. They voted with as bitter partisanship as those whom they denounce as bigots. To every candidate however distinguished, if orthodox, they said: "No; you will not be appointed, for you are orthodox, that is to say, intolerant, fanatical, and disagreeable to us, who are truly Liberal. Go about your business." The Government desires to harmonize the extreme parties, but faithfulness in the orthodox forbids it. In Paris, availing themselves of this victory in the elections, they have steadily and thereby causing explosions of anger from the Radicals, who, however, have obtained from the authorities the use of a public hall for Pastor Ath. Coquerel, and he preaches there on Sundays to a large audience.

ITALY. Christian Work.—The British and Foreign Bible Society, during 1867, employed on an average 34 colporteurs, who sold 4,000 Bibles, 10,157 Testaments, and 23,789 portions of Scripture. At Bergantino, the Scriptures in the possession of a colporteur were destroyed by a priest at the head of a

mob. The Delegate took up the case, and the priest with two men, was tried, and sentenced to pay for the books and the expenses of the trial, and the two men were condemned to three months' imprisonment. They have appealed.

In Venice the Evangelical Mission continues to prosper and to be owned of God in the conversion of souls. Its very existence seemed in peril for a time, through the threatened loss of sight of the Waldensian pastor Comba. He was confined to a darkened room, and the priests shouted from the pulpit, "We may write on the doors of the Evangelical Church, 'A shop to let.'" His sight was unexpectedly restored, and another affliction—the loss of his two children, enabled him to testify with power and feeling against the merciless dogma of purgatory.

Four New Stations have been opened by the Waldenses, At Prato, near Florence, a growing congregation hear the word with great satisfaction from Signor Ferretti, who avoids controversy, and seeks, he says, "to make, not Protestants, but with God's blessing, sincere believers in Jesus." At Lecce, near Naples, the same course was attempted, but the more fanatical Catholics forced on discussion. The work is progressing; the civil authorities advise caution, but refuse to interfere. At Terni, in Central Italy, an Evangelist and colporteur are at work, and meetings are held privately. Some people of the place have been Bible readers and Bible Christians for years.

In Lombardy the harvest is plenteous, the laborers few. Fifty towns and cities are begging for Evangelists. Umbria, where the movement is marked and vigorous, is the centre of a district (Friuli) white to the harvest." Signor Gezola writes of it: "All the brethren and friends of the Gospel who came to hear me the first day after my coming, continue to be present each evening, and manifest increasing interest and satisfaction, and bring other new ones with them, all do everything to encourage me."

The Neapolitan Schools are among the most noteworthy of the means in use for the regeneration of Southern Italy. They occupy the very ground where, centuries ago, Juan Valdes, Peter Martyr and other worthies testified for Christ. These schools are attended by many of those sharp Neapolitan children, who give evidence not only of their advancement in secular knowledge, but also in truths of the Christian religion, which for generations were unknown in that city. In one school there are 122 boys and 54 girls. Another numbers 40 boys and 65 girls. There is a fourth, Evangelical school, attended by about 120 children. The school which meets at Cavone is attended by 96 boys. Had the Committee the funds, other schools might easily be opened in other parts of the city; and if similarly conducted, would effect similar results.

Signor Gavazzi has been holding a series of conferences in Leghorn, Florence, Pisa, and Lucca. The subject of these addresses has been the errors taught in the Creed of Pius IV. The popular interest in these meetings is only exceeded by the hostility of the priests who at Lucca offered to dispute with him and then came with such crowds of armed peasants that the meetings were stopped by the civil authorities.

Banner of the Covenant.

THE PHILADELPHIA REFORMED PRESBYTERY will hold its stated semi-annual session in the lecture room of the First Reformed Presbyterian Church, commencing Tuesday evening, May 5th, at 7:30 o'clock. W. M. STERRETT, Stated Clerk.

DEATH OF A VENERABLE ELDER.—Mr. Henry Sterling, for forty years an elder in the Reformed Presbyterian Church, died suddenly on the morning of Friday, April 24th. Remains taken to Pittsburgh for interment. An obituary in our next.

SAHARANPUR PRESBYTERY AND BRANCH.

ROORKEE, March 7th, 1868. GEO. H. STUART, Esq.—MY DEAR CHRISTIAN BROTHER.—It has been appointed my duty to write to America a copy of the action of our Presbytery on the subject of Union among the different branches of the Presbyterian Church in our country.

It is as follows: "The question of Union amongst the various branches of the Presbyterian Church, as set forth in the Basis of Union adopted by the Philadelphia Convention of November last, having been taken up: "It was unanimously resolved, "1. That this Presbytery recognize with profound gratitude to God the spirit of wisdom and harmony which He imparted to the Convention. "2. That this Presbytery is quite prepared to enter into an organic Union with all the other members of the Church of Christ on the terms of the basis adopted by that Convention. "3. That this Presbytery regards it as a solemn duty to take this measure upon the members of the General Synod, feeling persuaded, that the conversion of the world will be greatly promoted by the proposed Union. "4. That this Presbytery trusts that the General Synod at its next meeting in May, will follow the recommendation to appoint five delegates to carry out the proposed measure for Union."

J. CALDWELL, Moderator.

SAHARANPUR, March 4th, 1868. You will infer that we, in India, are very strongly in favor of the proposed Union. One of our strongest motives in the matter, is that the proposed measure has an intimate connection with the spread of Gospel truth in heathen lands. Its results will also be most beneficial to the cause of Christ in America.

I would much like to write you at length on this subject, but all that I could bring forward would be almost a repetition of what has again and again been urged in a competent manner. Allow me, however, to allude, very briefly, to one or two points in this connection. There seems to be a determined disposition on the part of many professing the name of Christ in our day, to restore the errors of Popery. Now it need scarcely be stated, that the most effectual barrier that can be opposed to these injurious efforts would be intimate union amongst the true followers of the Lord Jesus.

Further, I am almost inclined to adopt the opinion that there will be, at no very distant day, a union of the semi-Popish portions of the English Church with the Romish and Greek Churches, one of whose aims will be the subjection of the rest of Christendom to their erroneous views, and that there may take place the "slaying of the witnesses." If there is such a prospect before us, or anything like it, evangelical Churches of all denominations ought, as far as practicable, to unite in maintaining the principles of God's Holy Word, and all our different Presbyterian branches have another powerful motive for forming an organic union.

We congratulate you on being one of the chief instruments in God's good providence in origina-

ting the Convention of November last in Philadelphia.

I am thankful to state that we are all in usual health, except Mrs. Calderwood, who is still far from being in good health, and are getting on in our work as formerly.

With kindest Christian regards, Yours affectionately, J. CALDWELL.

MARRIED.

POLLOCK-BURR.—On Tuesday morning, April 21st, by the Rev. S. C. Hopburn, assisted by the Rev. J. Garland Hamner, William C. Pollock to Miss M., daughter of M. L. Burr.

Special Notices.

Iowa State Presbyterian Convention at Iowa City, May 6th, 1868.

WE, the undersigned, representatives of the various branches of the Presbyterian Church within the bounds of the State of Iowa, do hereby invite in writing, all for a State Convention of these bodies to meet in Iowa City the first Wednesday (6th) of May, 1868, at the hour of 7 P. M., in the North Presbyterian Church, Rev. S. M. Osmond pastor, for the purpose of considering the matter of the "Union Movement" inaugurated by the late Philadelphia Convention, and any other matters relating to the growth of Presbyterianism in the West. All persons interested in this movement are cordially and earnestly invited to attend. In behalf of the delegates of these various churches in attendance at the State Convention held at Des Moines, February 20, 1868. R. H. KELLOGG, N. E. Pres. church, Marshalltown. Rev. A. A. DINGMORE, O. S. Pres. church, Des Moines. Rev. F. A. MAYER, United Pres. church, Okaloosa. Rev. W. V. BAIRD, Chm. Pres. church, Burlington.

Auburn Theological Seminary. Commencement Exercises.—Examination begins Monday, May 4th, at 2 P. M., and continues till Wednesday evening, May 6.—Address before the Rhetorical Society, Tuesday evening, May 5.—Address before the Theological Society, Wednesday evening, May 6.—Sermon before the Alumni, by Rev. Abner De Witt, Troy, N. Y. Thursday, May 7, 4 P. M.—Meeting of the Board of Commissioners, and of the Trustees. At 7 P. M. Commencement Exercises, and of the Trustees. J. M. PIERCE, Clerk of Faculty.

Iowa Presbyterian State Convention.—Delegates to the Presbyterian State Convention to be held in the North Presbyterian Church of Iowa City, on the first Wednesday of May next, are requested to send their names before the close of the previous week to Dr. H. Murray, in order that provision may be made for their entertainment. On arriving at Iowa City, they will meet the Committee on Entertainment at the Lecture Room of the Church. It is expected that the customary reduction of railroad fares will be made by the various railroad companies throughout the State. We hope to have the pleasure of welcoming a large attendance. On behalf of the Presbyterians of Iowa City. S. M. OSMOND, O. S. SAULT J. MILLS, M. S.

The Presbytery of Winona will hold its annual meeting in the Methodist Church at Preston, Minn., on Friday, the 10th of May, at 10 o'clock, P. M.

Rev. Wm. Minn, April 3d, 1868. Notice is hereby given to the churches that the Rev. T. Dwight Walker is suspended from the privileges of the Gospel Ministry by the Presbytery of Tioga. SOLOM COBB, Uxwaco, April 16, 1868. Stated Clerk.

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