

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 firstsettled 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 7th o'clock.—Rev O. H. Barnard of Brockport, N. Y., has been called to Paw-Paw, Mich.—Dr. Cuyler of Brooklyn ("T. L. 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 Mardin, the opening year witnessed the organization of a church of nineteen members; its close finds it 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 1867.—Sixty out-stations in all are occupied in this mission and in still other villages teachers are sought for.—The Lickme church is of itself sending out co-porteurs, who meet with a cordial welcome in villages where great opposition to the truth had been offered.—In Harput the native pastor in a 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."

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 piasters, expended chiefly in the support of a book magazine in the city, and a travelling co-porteur. Young men of the church sustained a Sabbath service, throughout the year, at Kef Shima, six miles from the city. Monthly collections for the poor, amounted in a year to 3,048 piasters.

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. Pudentius, from Pudentius, 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 makes 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 persons, have obstinately and violently combated the re-establishment of this time-honored institution. These same rationalists show how far their liberalities go by their votes in the late elections. They voted with as bitter partizanship 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 banish the extreme parties, but faithfulness in the orthodox forbids it. In Paris, availing themselves of this victory in the elections, they have steadily nominated none but faithful men to the vacant places, thereby causing explosions of anger from the Radicals, who, however, have obtained from the authorities the use of a public hall for Pastor Ath. Coquelin, 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 co-porteurs, who sold 4,060 Bibles, 10,157 Testaments, and 23,789 portions of Scripture. At Bergantino, the Scriptures in the possession of a co-porteur were destroyed by a priest at the head of a

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 them, 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 Orangemanism, 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 Episcopalian Tories, 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 Regent Donion they may be deprived of under the impending settlement. He would gladly make an analogous announcement to the Episcopal clergy in whose parishes his estates are situated, but wished 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 Re-union in the future would be at once great and beneficial. For we must look to the Future; and we must look to Corporate Re-union 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 aggrieved parishioners be provided. They concede liberty in doctrines, but insist on uniformity of usage. Dean Plumtree 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.

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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.

New Stations have been opened by the Waldenses. At Prato, near Florence, a growing congregation hear the word with great satisfaction from Signor Feretti, who avoids controversy, and seeks, he says, "to make, not Protestant, but, with God's blessing, sincere believers in Jesus." At Lecco near Naples, the same course was attempted, but the more fanatical Catholics forced on discussion.

We the undersigned, representatives of the various branches of the Presbyterian church within the bounds of the State of Iowa, do hereby call attention to the State Convention of May 1868, at the hour of 7 P.M., in the North Presbyterian church, Rev. S. M. Odmond pastor, for the purpose of considering the "Principles and Movements" inaugurated by the late Philadelphia Convention, and 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 Christian Convention held at Des Moines, February 20, 1868.

J. H. KELLOGG, N. S. Park church, Marshalltown.

Rev. A. D. DINSMORE, O. S. Park church, Oskaloosa.

Rev. R. A. MCAYLOR, United Free church, Burlington.

April 15, 1868.

tting 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. Hopkins, assisted by the Rev. J. Garland Hammer, William C. Pollock to Miss M. daughter of M. L. Burr.

Special Notices.

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

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Auburn Theological Seminary.

Commencement Exercises.—Examination begins Monday afternoon at 2 P.M., and continues till Wednesday evening. Tuesday evening, May 8.—Address before the Rhetorical Society, by Rev. C. P. Wing, D.D., Carlisle, Pa.

Wednesday evening, May 9.—Sermon before the Alumni, by Rev. J. M. Pieron, Clerk of Faculty.

Iowa Presbyterian State Convention.

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The Presbytery of Winona will hold its annual meeting in the Presbyterian church of Iowa City, on the first Wednesday of May next, at 7 o'clock, P. M.

Mr. W. H. Hancock, Stated Clerk.

Rev. W. F. Baird, Clerk of the Presbytery of Iowa City.

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