PRESBYTERIAN REUNION.

THE CLOSING CEREMONIES—GOLD QUOTATIONS IN THE PRESBYTERIAN CHURCH—THE UNION IN THE STREET—THE JUBILEE MEETING.

PITTSBURGH, Nov. 12.—Presbyterian Reunion is at last accomplished! The "standards" and the "basis," about which the world have heard so much for the last three and a half years, have at last been agreeably decided upon and adopted by the "high contracting parties," and the representatives of Old School and New School have met together and very nearly kissed each other in the street. This time there has been no reservation, no hesitation; everything has proceeded with the regularity of clock-work, and the certainty of sunrise. The two assemblies finished up their business—which, indeed, had only been enough in all to save appearances—and took recess until this morning. They held a large and enthusiastic popular meeting, in behalf of home missions, last evening, giving the best speakers from both sides. At 9 o'clock this morning the two bodies convened for the last time, each in its own place, and zealously endeavored to keep up a semblance of business until the prescribed hour (10 o'clock), when, after announcements of the exact mode of the operations in the union movement, Moderator Fowler announced the following New School Committees in the Reunion, after which the assemblies adjourned:

Reconstruction.—The Rev. S. W. Fisher, D. D., Robert W. Patterson, D. D., E. F. Hatfield, D. D., and Elders Wing and Suttle.

Church Work and Progress.—Elders the Hon. W. E. Dodge and the Hon. Wm. Strong.

Home Missions.—The Rev. Wm. Adams, D. D., Henry Kendall, D. D., and Arthur Mitchell; and Elders the Hon. H. W. Williams, D. D., and Mr. Farrand.

Foreign Missions.—The Rev. H. A. Nelson, D. D., R. R. Booth, D. D., and Elders Allison and Scarritt.

Church Erection.—Elder George W. Lane, the Rev. F. F. Ellinwood, D. D., —Taylor, D. D., (of Cincinnati), and Elders O. H. Lee and S. T. Bodine.

Education.—The Rev. James P. Wilson, D. D., J. G. Atterbury, D. D., and E. D. Morris, D. D.; and Elders A. W. Whitlin and Truman P. Handy.

Publication.—The Rev. Z. M. Humphrey, D. D., J. Glentworth Butler, D. D., and John W. Dulles; and Elders Brown and Knight.

Freedmen.—The Rev. S. Hopkins, D. D., E. F. Hatfield, D. D., and Herrick Johnson, D. D.; and Elders Thaw and J. W. Edwards.

In the Old School the motion for final adjournment was made by the temporary clerk, the Rev. R. K. Rodgers, D.D. of Bound Brook, N. J.—one of the most companionable and humorous of men—a grandson of that Dr. Rodgers who was Moderator of the First General Assembly of American Presbyterians in 1789. In the New School the motion was made by the Rev. William Adams, D.D., Pastor of Madison-square Church in New-York city, Chairman of the Joint Committee of 1866-1868, and also of the later one. The Moderators dissolved their respective Assemblies in the following regular form, after putting the motion:

"By virtue of the authority invested in me, I do now pronounce this Assembly dissolved, and do require that a new Assembly, constituted in like manner, assemble on the third Thursday of May, 1870, in the First Presbyterian Church in the city of Philadelphia."

The procession of the New School Assembly to the Old School Church was then commenced. The Third Church was completely cleared of all persons, and the doors locked, to be reopened shortly before the return of all for the admission of ladies to the side seats and the organ-gallery over the pulpit, and of members of the press to their positions. Meanwhile the Old School Commissioners, headed by their Moderator, Prof. Jacobus, and their clerks, Drs. McGill, Schenck, and Rodgers, had marched out of the First Church to the sidewalk in front, and were awaiting their New School brethren. The Marshals of the occasion were Major-Gen. J. K. Moorhead and Col. William A. Herron of Pittsburgh, and Mr. George H. Stuart of Philadelphia. Moderator Fowler and the Clerks, Drs. Hatfield and Butler, Dr. Howard and Mr. Moore, headed the procession from the Third Church, down Sixth-ave. to Wood-st.

Upon the Nicolson pavement in front of the First Church, in Wood-st., the two Assemblies came to face each other, an immense multitude, meanwhile, looking intently on from every available window or standing place. At the signal of Gen. Moorhead, the Moderators advanced and shook hands; the action was repeated along the whole line; and the two long-divided branches of the Presbyterian Church in America became, indeed, visibly one.

Returning to the Third Church (selected because it was capable of accommodating the largest audience of any building in the city), the representatives of the United Church entered, while a select choir of male voices led the ladies, already assembled, in the hymn,

"Blow ye, the trumpet blow."

The church was speedily crowded, probably containing not far from 3,000 people. Nearly one-half the Commissioners were seated on the stage, the remainder occupying the seats immediately in front of the desk. The Moderators presided together, their clerks sitting alternately together on either side. Just before the services began, a venerable clergyman, supporting himself on a staff, was given a place of honor near the Moderators. This was the Rev. Dr. Elliott, who was the Moderator (of the General Assembly of 1838) who refused to receive the commissions of the New-School men from the five excinded Synods. He was welcomed very heartily. After prayer by the Rev. Prof. C. C. Beatty, D. D., of Steubenville, O. (Chairman of the O. S. portion of the Joint Committee of 1866-1868. Moderator Fowler read passages of Scripture suited to the occasion. After this, speeches consumed the time until the adjournment, at 2 o'clock. On motion of the Rev. G. S. Plumley, a dispatch was ordered to be sent (by Messrs. George H. Stuart, John Hall, D. D., and William E. Dodge) to inform the Presbyterians of Great Britain and Ireland of the reunion of their brethren in America.

Moderator Fowler's address was substantially as follows: We can break into pieces the solid rock, but who can gather together the fragments? Of the many divisions in the Church, how many reunions have there been? But think what a unanimity there has been in this! Of a hundred and twenty Presbyteries in one branch, *all* have approved the proposal; and of a hundred and forty of the other, all but three. And in how speedy a time has this been accomplished—hardly hoped for ten years ago. Just before starting from my home, I took leave of a brother, a missionary, who brought me a letter from another, a Presbyterian, in Ceylon. This letter proposed again with eagerness the plan suggested by Dr. Musgrave at our May meeting, to raise a large thank-offering in the missionary cause; and here I have to-day reduced from gold to currency a sum of money which he offers in hope that it may be the mustard-seed from which the whole may begin.

Moderator Jacobus said: At this happy occasion, we may hope that the Lord Jesus, our Head and King, officiates as at a wedding; and, therefore, I ask now, "If there be any who know of any reason why these two should not now be one, let him speak, or forever hold his peace." And I ask you (turning to Dr. Elliott), I ask you, Sir, who were the organ and instrument of that portion of the Church which I represent, at the time of the disruption, whether you know of any reason?

Ex-Moderator Elliott replied, "I do not, Sir," amid resounding applause.

Moderator Jacobus resumed, speaking of the union as that between the Alleghany and the Monongahela, a flowing together with marks of difference, lasting for some little distance, and more than usually noticeable after storms have swollen each; but soon disappearing, and becoming one great stream, flowing on to fertilize and beautify the land beyond. We have spoken of this union hitherto as a marriage; let us hereafter regard it as a partnership, in which all the capital, all the talent, all the power and possessions of each shall be held equally, and used equally by both.

The hymn "Blest be the tie that binds," was sung, after which the Rev. Dr. George W. Musgrave, Secretary of the Board of Domestic Missions, and one of the original participants in the Excision, on the old school side, spoke. He said that as a Calvinist he was bound to believe that everything was ordained of God, and so that the separation must have been. But we are accustomed to make a distinction between "permissive" and "efficient" decrees, which saves us from a great deal that troubles the Armenians. [Great laughter and applause.] I believe this reunion has been of the efficient will of God. We cannot keep apart. Even if we would disagree, we must make up again, so that it is useless as well as improbable. I have given up to this movement my whole soul. I feel that my work is almost done; I expect in a few months, if my brethren will allow me, to withdraw from my present official post, but I shall continue to pray for the peace of Jerusalem.

The Rev. William Adams, D. D., said: We are permitted to see what others have desired, but we have not seen four of those who were on the earlier Joint Committee, who have left us, and I trust are now bending over us—Brainard, Krebs, Gurley, and Brown. None but those who were on that first Committee can realize the fears we have had, and now have put behind us. I am told it is not often that so bright a moon and so bright a sun are apparent in Pittsburgh, and, while I am not superstitious, I remember that Luther looked out of his window one night, in despondency, and said: "I see a sign in the Heavens; I see the glorious firmament upheld by no human hands." These are indeed the halcyon days, such as Virgil sang. But I am often asked what all this separating and uniting means. In the first place, the present means mutual forgetfulness and forbearance. It is no time, when bones are healing together, to pull them apart to see how they are healing. On our standard shall be, not N. S. and O. S., but SONS—sons, in the whole Church, of one Lord. I hope this Union which you, Mr. Moderator, have so beautifully spoken of as typified by the union of these two rivers, may be repeated, as the Ohio, formed by the two rivers, shall be joined by many others on its way to the sea. [Great applause.] And as Dr. Musgrave, in his noble way, has spoken from the Old School side of God's predestination of this thing, I think I may not be charged with uttering extreme New School views if I say, from our side, that we thank God that we have been permitted to do so much toward making our calling and election sure. [Laughter and applause.] Dr. Adams closed with an expressed wish that all the living members of the original Joint Committee of Thirty should share in the present labors of the present Committee of Ten in the final adjustments. The Rev. E. F. Hatfield, D. D., of the first Joint Committee, then led the meeting in prayer, in which he made reference to the approaching (Nov. 13) annual meteoric phenomena as prospectively indicative of the joy in Heaven over this reunion. On motion of the Rev. R. K. Rogers, D. D. (O. S. temporary clerk) the thanks of the reunited Church were unanimously tendered to the two Joint Committees (of 1866, 1868, and of 1869) for their work so happily concluding.

The Rev. Samuel W. Fisher, D.D. LL.D., member of both joint committees and son of the Moderator Fisher who led the first New School (1838) Assembly, read a paper from the present Joint Committee urging the necessity of a new and great expression of gratitude for the reunion by a special offering to the treasury of the Lord of $5,000,000. Let us forget all that is behind and press forward to the mark of our calling—the Church. A gentleman at the end of the platform rose to say that $1,000 had been handed him by the father (Dr. Beatty) who opened the meeting with prayer. The Rev. John Hall, D.D., of New-York City, who became pastor of the Fifth-ave. (O.S.) Church in 1868 after his visit to America as a representative of the Irish Presbyterians in 1867, seconded the resolution. He remarked that many questions are being raised now-a-days, some flippantly, but some by dying souls frantically; and that Church which, taught of God, can best answer these questions will be the Church of the future. That Church, too, which is nearest in its polity to the polity of the State, can best reach those who ask concerning the best form of Church government. The Sabbath is in great danger; many are crying, "Away with it." There is work for this united Church to teach its young people to remember the Sabbath; to keep it holy. [Applause.] So concerning the worship of mammon, and selfishness, its first fruit. The meeting then unanimously voted to raise the five millions proposed; and sang the psalm (from David Rouse's collection), "O thou my Soul, bless thou the Lord." It was announced that contributions toward this sum should be sent to the Hon. William E. Dodge, Cliff-st., New-York City.

The Hon. W. S. Strong (ex-Judge of the Supreme Court of Pennsylvania, and a member of both Joint Committees), had felt dissatisfaction with all the metaphors to which he had listened to-day, as all inadequate to express the depth of his feelings. We are not as husband and wife we are, and always have been, too near of kin; we have not peculiarly differing duties; we are not like two rivers flowing together, for we do not differ in source, being both from God—not, either, coming through channels differing in character and quality to one another. There is one feeling in all the church and throughout the land, that this reunion ought to produce great results for God's cause. This each one of us must begin to do for himself, in his own place. The Hon. C. D. Drake, U. S. Senator from St. Louis, spoke next, urging a constant remembrance of the Head of the Church, and constant prayer against the evil effect of that activity which hereafter should bring glorious results to God's cause. Wm. Henry Day of the Joint Committee, considered the future duty of the churches, and was followed by the Hon. Wm. E. Dodge.

Loud calls for "Stuart," when Mr. Dodge had concluded, brought out Mr. George H. Stuart, who said: As an outsider standing on a platform of Presbyterianism, perhaps more rigid than either of you, I looked, in my own native land, with anxious interest upon your efforts while Dr. McCosh was visiting you in this country in 1866 and since. I have labored for this union, and prayed for it, because I believed it was for God's glory; because of its advantages to our missionaries who are starving where three or four or more have to be sustained on one field.

Elder Robert Carter of New-York made the closing prayer, and the benediction was pronounced by Moderator Jacobus. The sacrament of the Lord's Supper was celebrated in the afternoon at the First Church. Many of the commissioners left at once, but the meeting in the evening, which closed this remarkable week, was not perceptibly diminished.

METHODIST MISSIONARY ANNIVERSARY.

THE CELEBRATION YESTERDAY—SERMON BY BISHOP THOMSON—LOVE FEASTS AND OTHER SERVICES.

The Missionary Society of the Methodist Episcopal Church held its annual business meeting at the new Methodist Publishing and Missionary Buildings, corner of Broadway and Eleventh-st., on Thursday, Friday, and Saturday of last week, and appropriated over $800,000 to the various mission fields under its care. Yesterday, in connection with this anniversary, over 100 missionary sermons were preached in the Methodist pulpits of New-York, Brooklyn, and vicinity by members of the Board, returned missionaries, and other eminent ministers, including Bishops Scott and Janes, and in many of the churches liberal collections were taken up in aid of the Gospel cause. In the morning, at the Allen-st. Church, of which the Rev. George Lansing Taylor is pastor, the Rev. Wm. Goodfellow, D. D., Superintendent of the South American Missions, made the opening prayer, and Bishop Edward Thomson, LL.D., of Evanston, near Chicago, preached an able and interesting sermon from the text in Daniel xii., 4, "Many shall run to and fro, and knowledge shall be increased." Our persuasion, began the speaker, that the religion of Christ will soon become universal, rests upon the declaration of scripture, and needs no other foundation; still it may not be amiss to mark the signs of the times and see how the providences and promises of God concur. I select but one—the facilities of intercommunication. Wonderful as is the change in this respect, still more wonderful changes are contemplated. Beside the grand Suez Canal soon to be opened, the King of Greece proposes to cut through the Isthmus of Corinth, the French to bring the ocean from Dieppe to Paris, and the Mediterranean to the Rhine at the Golfe de Foz, while the proposed Nicaragua Canal seems almost inevitable, and that through the Isthmus of Darien probable. Still more remarkable are the projects for seeking the north-west passage by following the Gulf Stream into the Arctic Ocean, and for making an inland sea of the Sahara by a canal 75 miles long. Turning to the land we find railroads penetrating and civilizing the interior of the continents, so that you must follow them as well as the coasts to find the great cities and triumphs of mankind. The empire of Hindooism is spanned with rails. The iron horse of the Baltic will soon drink the waters of the Caspian, and the steam of London will be let off in Constantinople. I rode behind a locomotive into Ephesus, and if the Smyrna and Aidin Railway carries out its plans the solitude of the whole seven Churches of Asia may be soon wakened into life by the whistle of the steam-engine. The fire-breathing horse is to carry the Cross through the dominions of the Crescent; nor is the empire of Buddhism uninvaded, for the steamship passes regularly up the coast of China. By means of these improved methods of travel we can go as far in an hour as we formerly did in a day, and the different cities of a country are becoming like the different streets of a city. The progress of telegraphy is equally steady, and the Great Eastern, which seemed to be a mechanical blunder, proves to be a providential anticipation, for she only has the capacity for laying the deep-sea cables which the world demands. With all this increase of the facilities of inter-communication we have increased facilities for impressing one another. Great was the discovery of printing, but greater the discovery of paper by which the very rags of the beggar are turned into the oracles of truth. The daily paper is passing by every railroad and steamboat, into towns and hamlets as well as cities, and the formidable monthlies and quarterlies are becoming necessities in every respectable household. And the newspaper is not confined to Christendom, but is going into all the world through the routes of commerce, diplomacy and missions. Nor is this all, for the heathen themselves are employing it as a means of communication. There are 30 newspapers in the vernacular in India, containing able discussions of living themes, information of passing events, and extracts from current literature. Christian missions, planted in most of the great centers of the world, are rapidly awakening the heathen mind; for each of them is a center of light, not merely by its preaching, but by its schools and its printing press. Moreover, there are not less than 17,000 Government schools and colleges in India, in which the English language and modern science are taught; the Rajahs and Maharajahs of that country employ English tutors to teach their sons, and the distinguished families of Turkey and Egypt send their children to Europe, especially to Paris, for education. What is the result of all this? Mind is awaking from the sleep of ages. The heathen and Mohammedan priesthood are encountering us on every field, setting preacher against preacher, school against school, altar against altar. We can preach nowhere without hearers and controversies. In 1864 I bought an able commentary on the books of Moses, written by a Mohammedan, and containing an answer to the objections of Colenso! At Pondicherry de Galle I was introduced to a Buddhist priest who had just returned from Siam, where he had obtained funds from the King of that country to assist him in issuing tracts against the Christian religion. These were chiefly extracts from the writings of Bishop Colenso, showing how that learned prelate was overcome in argument concerning the authority of the Bible by a stupid Bulu, and how he recanted and turned against the religious system he had vowed to defend. An able book published in Singapore on the "Evidences of Christianity," by Mr. Goggerly, provoked these tracts, which, in turn, were met by Mr. Spence Hardy with a work on the sacred books of the Buddhists, in which he carried the war into the enemy's country, and showed that the assumptions of Buddhism are self-contradictory and opposed to science, history, and reason, while, on the other hand, the difficulties of Christianity can be solved to the satisfaction of every honest man. On my return to the island in March, 1865, I found at Badagama a high debate in progress, under the palm trees of Ceylon, between a dozen Christian Missionaries and fifty yellow-robed, celibate, Buddhist priests. This was attended for days by thousands of natives, eagerly listening to the respective claims of Christ and Budd, and was certainly an event of no ordinary importance. A spirit of inquiry and knowledge is spreading all through the heathen world. Passing with Missionary McClay up the streets of Fuchan, some heathen Coolies said, "There goes the Bishop. He is like Jesus Christ; he goes around the world preaching the Gospel." This certainly showed that they had learned who Jesus was, and also his errand on earth. While the natives are gaining a knowledge of our religion, which is our strength, they are also gaining a knowledge of their own, which is their weakness. The ancient Brahminical monopoly of knowledge has been destroyed, and now all can handle the sacred books and test them. In China and Japan the knowledge of the truth in science and religion is making equally rapid strides. At the opening of the Suez Canal there will be a Congress of European and Asiatic sovereigns, and on the way and on the spot there will be collisions of mind from which shall fly sparks of truth that may kindle new fires in all the earth. A second result of this enlightenment is that the false religions of the earth are shaken. These are chiefly Brahminism, Buddhism, and Mohammedanism. The fact that India has been conquered by a distant people has had no small influence in shaking Hindoo faith. A missionary preaching at Benares made such appeals that the multitude, fearing the result, drowned his voice by shouting for several minutes, "Great is Ram because he conquered Lanka!" At length an old man, more shrewd than the rest, cried out: "You fools! If Ram is God because he conquered Lanka, what do you make of the English, who have conquered not only Lanka, but all Hindostan beside?" The Hindoos remark, also, the vast superiority of the English in science and energy, and admitting that they are a wise people, are beginning to ask whether they would have a foolish religion. This consideration is felt with great force in China, where the people see that the god in whom they trusted can neither protect their temples nor their worshipers. A Brahmin has said that nine-tenths of the whole Hindoo population have abandoned all conscientious regard for the forms of religion. Once the priests could disperse a crowd, but not now. Once they could terrify the people by threatening a failure of the crops as a consequence of neglecting the temples, but they can do so no longer; and the fees and offerings at sacred shrines are becoming less in the ratio in which the people are becoming enlightened. In this failure of popular support the priests have not, as formerly, any stipend from Government to fall back upon, and even the temples endowed with land are generally in debt. The priesthood, thus left to themselves, have but little influence or social position, and many, indeed, are mendicants, and treated with contempt. The fakirs are now subject to punishment for offenses which they once committed with impunity, and the supposition that they were holy, and not subject to pain, has been dissipated. Caste, that greatest obstacle to the progress of civilization and religion, is giving way before the new light and new institutions, which are entering India. Strange as it may seem, there is a prophesy in the Vedas that all men will ultimately be of one caste, and it is said there is a prediction in the Shastar that in the last days a nation will come from a far country, conquer India by the sword and spread over it a new religion by persuasion. Even the priests apply this to England and the Christian religion, and begin to feel that their cause is hopeless. There are several sects of natives that have abandoned both caste and idolatry, and adopted natural religion. The Sadhs, a kind of Unitarian Puritans, hate idolatry, have an excellent system of morals, and worship God without temple or priest. The Sheiks, numerous in the Punjaub, originated with Nanck, a true theist and philanthropist, who sought to unite Hindoos and Mohammedans on the basis of a simple faith and correct morality. But the most remarkable anti-pagan movement in India is the Bramo Sumaj, a society of reformed Hindoos, which originated with some educated natives in Calcutta, who saw that the dogmas of Hindooism were inconsistent with the facts of science, and the characters of its gods inferior to their own. He announced as the object of their worship the creator and preserver of nature, but rejected Jesus Christ because the doctrine of the atonement was not in accordance with their notions of justice. They have sent forth missionaries and circulate extensively the writings of Parker, Newman, and others of that school. They have consecrated one of their leaders as a bishop, and have formed a council to which matters affecting the society are referred. They have also their times and places of worship. At one of their services, which I attended, the congregation, all males, were clad in white and sat cross-legged upon the floor. Music, brief impromptu discourses from the pastor, readings from the Chapters and prayer, constituted the exercises. The order was admirable and the spirit reverential. For the sake of retaining social position they observe caste, and although they have a good standard of morality they are without moral discipline, farther than admonition and persuasion. They are, however, sincere and desperate iconoclasts, and are evidently preparing the way of Christianity. Their views are still unfixed, for at first they thought God too merciful to punish, and now they think him too merciful to forgive, whence it plainly appears that they are on the road to the mediator. Although Sir John Lawrence and Major Ramsey, two good authorities, consider that the superstitions of India are still deeply rooted, and that the hope of the Christians is in the young, yet Major Thompson of the Indian army, the only survivor of the Cawnpore massacre, says that after the meeting his old native friends expressed a perfect willingness to become Christians if the Government should so decree. The Governor of the north-west provinces says the people have lost faith in their religion, adhere to it only from custom, and would forsake it if commanded by Government. A failure of faith in China is no less apparent. Buddhist and Jesuit priests eat and drink and gamble together, as if unconscious of the difference between them; the temples are in many places neglected or forsaken, and men change their faith as they do their garments, to suit the company. The Catholic Church has in China 20 bishops, 233 priests, beside native priests, 12 colleges, 330 students, and 360,000 converts. Treaty stipulations give them all the rights they desire, and restore to them the property confiscated in 1736, which is of immense value, and is found in nearly every city of the empire. They are buying foundlings and the children of the poor and training them for the priesthood, and will soon have schools and churches throughout the empire. An enterprising traveler thinks their efforts ninety times greater than those of Protestants, but they are only preparing the way for evangelical religion by breaking up pagan foundations. Protestantism has 174 missionaries in the field, and is occupying nearly all the great cities, and Dr. Williams, who has spent nearly thirty-two years in China, believes that if the present rate of progress is unchecked, another fifty years will change the Government to a nominally Christian one. Mohammedanism has no great power for its defense. Turkey and Persia, the centers of its two principal sects, exist only by Christian sufferance, and the 120,000,000 followers of Mohammed, encumbered rather than settled upon the fragments of their ancient empire in Asia and Africa, are gradually gaining the light of the Gospel. We sometimes complain of the slow progress of our missions as though nothing had been done. Is it nothing that the church has been aroused to her duty? that every large branch of Zion has her missionary organization? that these amount to eighty? that 4,000 missionaries are in the field? that the Word of God is preached in 15,000 localities of the heathen world? that $10,000,000 are collected annually to sustain these missions? that 687,000 converts are enrolled in Africa, and 713,000 in Asia, and that if we add to these the fruits of the Catholic missions we shall number Christians by the million in the heathen world? It is said that one ship once met another making signals of distress, and it was ascertained that the crew and passengers were dying of thirst. "Dip up and drink!" was the answer, for the ship had sailed into the mouth of the Amazon, one hundred miles within the fresh water line, without knowing it. And such is the condition of the heathen world to-day, for it has sailed, without knowing it, into the river of life. Modern science will soon be universal, and false faiths must fall before the light. Brahminism, Buddhism, and Mohammedanism are all so committed to foolish and unscientific theories, that they must fall with them. But the true faith, which endured the furnace of ancient philosophy, can stand the furnace of modern science, which, though heated seven times hotter than is wont, does not singe the law, the prophets, nor the apostles that walk through its flames. This faith will at last be the only one left and will soon be universal, for man must have a religion, and this has enough to satisfy the human heart—an infinite God, a holy law, a divine salvation, and a perfect heaven. Already Christian powers control the greater part of the world. Full three-fifths of the land and all the sea come under the Christian sway. And the Christian population of the world is the population of science, of energy, of wealth. It owns the telegraphs, railways, steamships, and colleges of the world, and is rapidly extending its power over nations, over matter, and over mind. Moreover, Christian nations are necessarily propagandist. From taste, from principle, from duty, they go into all the earth, and wherever they go they must carry the Gospel. We should bear our part in the work. But we have met with difficulty. Our treasury is $100,000 in debt. We must increase our subscription or diminish our outlay. The amount that we, as a church, give, is less than a dollar a member—less than one-third of a cent per day. The nation that gives $1,000,000,000 annually for grog-shops should be able to give a few millions to Christ. Do we mean what we say when we pray, "Thy kingdom come," or do we mean only one-third of a cent per day? The angel that flies through the earth with the everlasting Gospel, has two wings, the praying one and the giving one. The first has been greatly lengthened in modern times; now let us lengthen the other. But some say "Curtail the Missions." Where? In India? We have only a man to a million in our field. In China? We have *not* a man to a million there. Besides, have you ever considered the effect of recalling men from the mission field? Would you breathe new life into the decaying systems of error? Would you demoralize your mission forces? Would you discourage the whole church of God under heaven? What could we say to the heathen?—to the world?—to our Father in heaven? Nor can we retrench from the work at home. There is not a sect on earth nor a god in the Pantheon which is not here represented, and to neglect American Missions would be to neglect the Croton Aqueduct of the water of life. Oh, if men would give to Christ as they give to their country, how easy it would be to sustain and enlarge our Missions, and carry God's work to a speedy and universal triumph!

At Trinity Church on Thirty-fourth-st. near Eighth-ave., a large and most interesting Love-feast was held at 3:30. Bishop Thompson presided, and conducted the opening exercises. Dr. Goodfellow, Superintendent of the Mission Work in South America, spoke of the origin and progress of the mission in Buenos Ayres, and made plain the impossibility of retrenchment there. Dr. Durbin, Corresponding Secretary of the Association, called attention to the claim of the Society upon the denomination, and its increased need, and said that he should double his subscription for the coming year. Dr. True of Massachusetts, the Rev. George L. Taylor, and C. K. Disosway of this city also made addresses relating to the Missions of the Church. As none of the M. E. churches have afternoon service quite a number of the pastors and many from the congregations of these churches were present in the audience.

A "Love Feast" was also held at the Seventh-st. M. E. Church. Bishop Scott, who was expected to preside, being called unexpectedly from the city, the Rev. Dr. Butler consented to act. The ceremony of passing around bread and water, as is usual at Love Feasts, having been observed, Dr. Butler called upon the brethren to give in their testimony as to their Christian course. The invitation was accepted by a great many persons. Missionaries from Europe, California, India, and China were present and spoke. A third Love Feast, presided over by Bishop Ames, was held in the Fleet-st. Church, Brooklyn.

The anniversary proper takes place to-morrow. Services will be held in the morning at St. Paul's Church in Fourth-ave., and in the evening at the Cooper Institute.

THE TWENTY-EIGHTH-ST. MYSTERY.

On Saturday, Coroner Schirmer commenced at the Morgue an investigation into the circumstances connected with the finding of the skeleton remains of the two infants in the chimney at No. 162 East Twenty-eighth-st., on Friday last, the particulars of which have been given in THE TRIBUNE. Deputy Coroner Cushman made a post-mortem examination of the bodies of the children, and was of the opinion that they had been still-born, but could not state positively. Mrs. Mary Hollingshead, who had occupied the corner portion of the house in which the children were found since the 1st of May, testified that the chimney had not been cleaned since she moved in; the landlord decided to put a new range in the kitchen, and while removing the old one, the bodies were found by one of the workmen. James Scanlon, the workman referred to, testified to finding the bodies; he was of the opinion that the bodies had been placed there from beneath the range; had they been put in from the top, they would have fallen out. Patrolman Peter Hadden testified that the house was occupied three or four years ago by persons who bore a bad character, but what had become of them he did not know. Search is being made by Capt. Thorne and his officers for a Mrs. Wright, a dressmaker, who occupied the basement and first floor previous to May last, and in order to afford the police more time, the Coroner has adjourned the investigation.

ARREST OF FORGERS.

In addition to the arrest of William F. Howe on a charge of forgery on Friday, as stated in THE TRIBUNE of Saturday, Detective Videto of the Brooklyn Central Office arrested on Saturday evening an accomplice of Howe, named E. T. Beardslee alias Pearson, and on searching his residence, corner of Flushing-ave. and Smith-st., Brooklyn, there were found blank check-books and checks on the National Park Bank and Fourth National Bank of New-York, dies for printing blank certificates of the National Park Bank and Nassau Bank of New-York, and the Long Island Bank of Brooklyn; a quantity of type, inks, &c.; scraps of paper, on which had been frequently forged, while practicing, the certification signatures of the paying-tellers of the National Park and Long Island Bank, and a fraudulent check drawn on the Long Island Bank, Sept. 7, 1869, for $1,500, to the order of William F. Howe, purporting to be signed by Lewis & Whiting, and certified by the paying-teller of the bank. There was also received at Police Headquarters on Saturday a forged check for $285 92, which had been passed by Howe upon Mr. John Olmers, corner Broadway and First-st., Brooklyn, and purporting to have been signed by Harrison & Co., and certified by the Paying Teller of the National Park Bank. Upon the arrest of Beardslee, $300 was found upon his person, and admitted by him to be a portion of $500 received by him from Howe, and drawn upon certain of the checks. He also told the detectives of a trunk at his residence, in which the checks, books, &c., were found. The prisoner Howe also made a full confession of guilt, and gave such information as will lead to a full knowledge of the great extent to which individuals and banks have been victimized. The directors of the several banks who feared that fraudulent checks from these parties had been offered and paid held meetings on Saturday.

THE DRAWBACK FRAUDS.

EXAMINATION OF ROMEYN MULLIGAN—INTERESTING EVIDENCE.

The drawback frauds now under investigation by District-Attorney Pierrepont furnish a theme for much speculation, and many rumors and stories of very doubtful authenticity are in circulation concerning them and the parties who are alleged to have been implicated in their perpetration. The first public attempt to unravel this Gordian knot of rascality was made last Saturday afternoon before Commissioner Osborn in the United States District Court room on Chambers-st. District-Attorney Pierrepont and Assistant District-Attorney Purdy appeared on behalf of the United States, and Judge Quackenboss for the prisoner, Romeyn Mulligan. In his opening remarks, Judge Pierrepont said that when the certificate in this case was obtained, the firm of R. B. Caldwell & Co. were Custom-House brokers. The certificate was correct and not altered, but he would show to the Court that all the other papers necessary under the law and the rules to be presented to the Custom-House were forged and written in the office of Caldwell, were sworn to before himself, signed by a pretended exporter, a fictitious person, and afterward attested by a notary, before whom no one appeared to take the required oath or to acknowledge the signature. These papers were then sent to the Drawback Bureau of the Custom-House; for it is required to pass them through that office before action is had at Washington. There it is necessary that the head of that Bureau should certify that the goods mentioned were actually shipped and are entered on the outward-bound manifest of the vessel named, which manifest is on file in the Statistical Bureau of the Custom-House. The clerk professes to compare the statements in the application for drawback with the manifest as to the cargo, date of sailing, name of the ship, and the place of destination, and then the Chief of the Drawback Bureau puts upon the certificate his initials, and under or by the side of them he stamps, in red ink, the words, "On outward manifest," which serves for his certificate. The papers then go to the cashier's department, where a fee of 20 cents is paid for the certificate. As an evidence of payment the cashier writes his initials on the face of the document, which then goes into the hands of the Collector, who, with all the above evidences of correctness before him, does not scruple to add his signature, which is generally that of a deputy. When he (Judge Pierrepont) first began to examine into these cases it was perfectly apparent to him that if these certificates were false, some body in the Custom-House was connected with the fraud, and that it must have either been the Deputy Collector, who last signed them, or he who certified to their correctness in the Drawback Bureau. But a thorough search soon convinced him, and made it clear that the Deputy Collector had nothing to do with it, and whether the other person referred to (Mr. S. T. Blatchford) is connected with it his Honor the Commissioner will now have to investigate and decide. After the papers have, in this way, passed through the Custom-House they are sent to Washington to the Internal Revenue Bureau; are again examined, transferred from there to the Fifth Auditor's office, undergo another inspection, when finally the warrant issues, the draft is drawn for the money, which, when indorsed and presented, is paid. As there were a great number of these false claims, it was necessary to scatter the names of the exporters over a great many; it could not have been done in the name of one person, that would have raised suspicion at once. Hence there were a large number of persons in the conspiracy, all of whom are known. Warrants have been issued for their apprehension, and most of them have been arrested. The main question in the case was whether the papers on which the drawback money was obtained were correct or fraudulent. He had the papers in this case both from the Custom-House and from Washington, and the evidence will show that they were absolutely false, as no such goods as described in them had been exported. The District-Attorney then exhibited the warrant and the draft which was paid on the indorsement of R. Mulligan. This draft was indorsed by B. M. Johnson & Co., a firm believed to be fictitious, as well as by R. Mulligan, both indorsements being in the same handwriting. The draft was paid to R. Mulligan. The District-Attorney then exhibited the certificate of the Internal Revenue Collector of the Sixth District of Kentucky, which, he said, was correct in all particulars except in regard to the mark put on after it had passed out of the Collector's hands and had been received at the office of R. B. Caldwell & Co. The Custom House certificate and manufacturer's affidavit were also exhibited, the latter being signed by one "W. Richards," although there is no such man in existence, and the notary signed without any person appearing before him. The signature of R. M. Johnson & Co. is also simulated, and this feature runs through the whole of these cases. There was some skill shown in the preparation of these papers, and in getting the names of vessels, the date of sailing and the port of destination. The reason why the Custom House certificates were ante-dated was that by the law of Congress on goods shipped after 1864 no drawback was allowed. The ship named sailed to the port designated; it had a small quantity of tobacco on board and the real shipper probably obtained the drawback on it, and all subsequent applications were false and fraudulent.

TESTIMONY.

George M. Wright, a Custom-House employé, testified that he had compared the official outward-bound manifest of the bark Jennie, Charles H. Smith, master, dated July 25, 1863, with the certificate purporting to be a certificate from the Custom-House on the outward manifest of the same bark, and that he had found that the latter did not correspond. The official manifest showed that the vessel had cleared for Melbourne, Australia; it did not show, however, that she carried a cargo of 299 boxes of manufactured tobacco (435,899 pounds), as was specified on the fraudulent drawback papers. The fraudulent Custom-House certificate contained the initials: "S. T. B."—Samuel T. Blatchford—by which the Collector or one of his deputies was guided in signing his name.

George A. Mercer, a clerk in the Treasury Department, deposed that he brought the fraudulent claim papers which had been introduced in evidence from the Register's office at Washington; among them was an affidavit purporting to have been made before a notary public by M. Kinyon and by W. Richards, in which it was stated that the latter had paid a tax of $5,375 85 to Internal Collector Hudnull of the VIth District of Kentucky on the 15th of August, 1863, on the tobacco claimed to have been exported. Several inaccuracies were pointed out in the affidavit, aside from the fact that it was acknowledged by the notary public without any person appearing before him; the name of Roberts was alleged to be fictitious by the prosecuting officer in the case. B. M. Johnson & Co. were named in the affidavit as being entitled to the drawback; the $5,375 85 mentioned in the affidavit was the amount of drawback money obtained on the fraudulent claim in question. A certificate from the Commissioner of Internal Revenue was produced by Mr. Mercer, in which it was certified that B. M. Johnson & Co. had filed evidence showing that they were entitled to the claim. The certificate was indorsed with the initials "F. A. H." Witness testified that he believed the initials to be those of Francis A. Howard, a clerk at Washington.

William G. Korn testified that in 1856 he was clerk for R. B. Caldwell & Co., No. 220 Pearl-st., engaged in business as internal revenue drawback brokers; on May 1, 1866, they moved to No. 284 Pearl-st.; was first employed by them in the latter part of 1865 and continued with them till the Spring, 1867; his salary was stopped in the Fall, 1866, but he had something better; he was familiar with their business; they talked freely with him. (The Kentucky revenue collector's certificate was shown the witness.) Knows the paper; this certificate was given to Caldwell by Charles R. Squires; the mark was not on it; it was put on afterwards; it appears to be Caldwell's hand; the Custom-House certificate is in the handwriting of Joseph T. Wellwood; witness is familiar with the stamp on it; saw it out of the Custom-House, at the office of R. B. Caldwell & Co.; Mr. Samuel T. Blatchford brought it there; witness knows Mr. Blatchford's initials; saw them more than a hundred times; those on the paper are Mr. Blatchford's; the affidavit signed W. Richards is in the handwriting of R. Mulligan, who had an office at No. 130 Pearl-st.; the body of the affidavit was written in the main office of R. B. Caldwell & Co.; it was then taken into the private office by R. B. Caldwell and R. Mulligan; the paper went in without any signature, and when it was brought out of the private office it had the signature; witness was then directed to take the affidavit to the notary; nobody went with him; there was no man named Richards about there; witness took it to the notary, who signed it; no such man as Richards was there; witness is familiar with the handwriting of the signature; saw it frequently; it is R. Mulligan's. The indorsement on the draft being shown the witness he said that Mulligan was the company of B. M. Johnson & Co.; don't know who B. M. Johnson is; the writing of the first indorsement ("B. M. Johnson & Co.") is Mulligan's; so is also the second ("R. Mulligan").

Cross-examined by