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THE  
AMERICAN AND FOREIGN

Christian Union.

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"THE LOVE OF CHRIST CONSTRAINETH US."  
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TO OUR READERS.

With the present number we commence the tenth volume of this Magazine and the labors of a new year. We deem it, therefore, a fit occasion to acknowledge our sense of the encouragement we have received in our work from the Christian community, and respectfully to solicit its continuance. We hope to be able, through our missionaries and correspondents in various parts of the vast field we seek to cultivate, and by our own efforts, to maintain the interest which our friends have obligingly conceded the Magazine to possess, if not to increase it. To this end we shall spare no pains, consistent with our other numerous cares and engagements.

Though the past has been, in our particular department of labor, a year remarkable in events which are adapted, if viewed from certain stand-points, to cloud the mind and depress the spirits, they are such, in our apprehension, as to inspire confidence in the approach of that period when the "Man of Sin" shall be destroyed, and "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, and all dominions shall serve and obey him."

The comparative apathy, on the part of the masses in Protestant lands, touching the whole subject of Romanism, on the one hand, and the greatly quickened activity on the part of the Papacy, on the other, of which we have had occasion to speak at times in the last volume, may be one of the "signs" designed to indicate that "the time of the end" draweth nigh: we at least are inclined so to regard them.

And in this connection, as leading to such views, we cannot be insensible to those remarkable providences which in Papal lands are diminishing in the minds of the people their respect for the Romish priesthood, and awakening and strengthening the conviction among them "that the religion taught and practised by the priesthood is not the religion of the Gospel,"—and which in many places are leading the *priesthood* to sigh for release from their present connections, and actually to withdraw from them,—and which also are giving signal success to missionary labors in behalf of the Papal population wherever performed.

We therefore enter upon the labors of another year with joy, animated by the teachings of the Holy Scrip-



tures concerning the issue of the conflict with that Antichrist which especially engages our attention, by the "signs of the times" in those providences to which we have alluded, and by the words of encouragement that come to us from the thousands of God's people in the true church of Christ who look on with interest, and labor and pray for our prosperity.

Let us therefore, brethren and friends, have your continued co-operation, and may we not be cheered by your augmented exertions? Our missions at home and abroad are prosperous, and, in proportion to the outlay, render in appropriate fruits a most encouraging return. They must be sustained, and others ought immediately to be commenced. There are many fields now open before us "white to the harvest," which suffer

for want of sufficient and competent reapers.

Let us also say that you can render us essential aid by extending the circulation of this monthly *Magazin*—a work which may in many cases be performed with little interruption to other services or duties. Those who read upon the subject of our labors, are usually those who render us the most valuable aid; and hence in part at least, our desire for your assistance in this direction. Trusting, therefore, that we shall share in your sympathies, and even be encouraged by your aid beyond the amount of former years, we address ourselves to our work with renewed zeal, and beg you to receive our fraternal salutations, with the sincere wish that the present may be to you a happy new year.

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### BISHOP NEWTON ON DANIEL'S VISION OF THE "LITTLE HORN."

Many quite intelligent people, in respect to common things, and many who undoubtedly are Christians, seem scarcely to have conceived the idea that Popery, or the system of Roman Catholicism, occupies any portion of the pages of the Bible. They have not met the words Popery and Roman Catholicism in their readings in the sacred volume, and consequently they have not associated the things signified by them with the Scriptures, either as objects approved or condemned by the inspired writers.

They are therefore surprised, and, in their ignorance respecting this matter, often grieved, at the decided expressions of disapprobation of Popery which they hear on all sides

among conscientious and careful Bible-reading Protestants. If they would study the Bible, and seek its teachings concerning the whole subject, they would probably be equally surprised at the broad space which the prophets gave to it, and cordially unite in the views of their more consistent brethren, by whose expressions they had felt aggrieved.

To interest such in the examination of the Bible in relation to it, as well as to show how the writer, a moderate scholar and divine of England who wrote a little more than one hundred years ago, understood Daniel's vision of the "Little Horn," we submit the following extract from the fourteenth dissertation in the first

volume of his work on the prophecies:—

"Antichrist, then, as the fathers delight to call him, or the little horn, is to be sought among the ten kingdoms of the western Roman empire. I say, of the western Roman empire, because that was properly the body of the fourth beast; Greece, and the countries which lay eastward of Italy, belonged to the third beast; for the former beasts were still subsisting, though their dominion was taken away.

"As concerning the rest of the beasts,' saith Daniel, verse 12, 'they had their dominion taken away; yet their lives were prolonged for a season and a time.'

"And therefore, as Sir Isaac Newton\* rightly infers, 'all the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldæa and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedonia, Greece, and Thrace, Asia Minor, Syria, and Egypt, are still the third. And those of Europe, on this side Greece, are still the fourth. Seeing, therefore, the body of the third beast is confined to the nations on this side the river Euphrates, and the body of the fourth beast is confined to the nations on this side Greece, we are to look for all the four heads of the third beast among the nations on this side the river Euphrates, and for all the eleven horns of the fourth beast among the nations on this side of Greece. And therefore, at the breaking of the Greek empire into four kingdoms of the Greeks, we include no part of the Chaldæans, Medes, and Persians, in those kingdoms, because they belonged to the bodies of the two first beasts. Nor do we reckon the Greek empire, seated at Constantinople, among the horns of the fourth beast, because it belonged to the body of the third.'

"For the same reason, neither can the Saracen nor the Turk be the little horn, or Antichrist, as some have imagined them

to be; and neither do they come up to the character in other respects.

"Let us therefore look for the little horn, as the prophecy itself direct us, among the other ten horns of the western Roman empire. If indeed it be true, as the Romanists pretend, that this part of the prophecy is not yet fulfilled, and that Antichrist will come only for a little time before the general judgment, it would be in vain to inquire who or what he is; we should split upon the same rock as the fathers have done; it would better become us to say, with Camet, that—

"As the reign of Antichrist is still remote, we cannot show the accomplishment of the prophecies with regard to him. We ought to content ourselves with considering the past, and comparing it with the words of the prophet; the past is an assurance of the future.'

"But perhaps upon examination we shall see reason to conclude, with the generality of the Protestants, that this part of the prophecy is fulfilled. We have seen already that the Roman empire was divided into ten horns or kingdoms, and among them possibly we may find another little horn or kingdom, answering in all respects to the character here given. Machiavel himself will lead us by the hand; for having shown how the Roman empire was broken and divided by the incursions of the northern nations, he\* says:

"About this time the bishops of Rome began to take upon them and to exercise greater authority than they had formerly done. At first the successors of St. Peter were venerable and eminent for their miracles and the holiness of their lives; and their examples added daily such numbers to the Christian church, that to obviate or remove the confusions which were then in the world, many princes turned Christians, and the emperor of Rome being converted among the rest, and quitting Rome to hold his residence at Constantinople, the Roman empire, as we

\* Sir Isaac Newton's Observ. on Daniel. Chap. 4, pp. 21, 22.

\* Machiavel's Hist. of Florence. B. 1, p. 6, of the English translation.

have said before, began to decline, but the church of Rome augmented as fast.'

"And so he proceeds to give an account how the Roman empire declined, and the power of the church of Rome increased, first under the Goths, then under the Lombards, and afterwards by the calling in of the Franks.

"Here, then, is a little horn springing up among the other ten horns. The bishop of Rome was respectable as a bishop long before, but he did not become a *horn* properly (which is an emblem of strength and power) till he became a temporal prince. He was to *rise after* the other, that is, *behind them*, as the Greek translates it, and as Mr. Mede\* explains it; so that the ten kings were not aware of the growing up of the little horn till it overtopped them, the word in the original signifying as well *behind* in place as *after* in time; as also *post* in Latin is used indifferently either of place or time. *Three of the first horns*, that is, three of the first kings or kingdoms, were to be *plucked up by the roots*, and to *fall before him*. And these three, according to Mr. Mede, 'were those whose dominions extended into Italy, and so stood in his light: first, that of the *Greeks*, whose emperor, Leo Isaurus, for the quarrel of image-worship, he excommunicated, and made his subjects of Italy revolt from their allegiance; secondly, that of the *Longobards*, (successor to the Ostrogoths,) whose kingdom he caused, by the aid of the Franks, to be wholly ruined and extirpated, thereby to get the exarchate of Ravenna, (which, since the revolt from the Greeks, the Longobards were seized on,) for a patrimony to St. Peter: thirdly, the last was the kingdom of the *Franks* itself, continued in the empire of Germany, whose emperors, from the days of Henry the Fourth, he excommunicated, deposed, and trampled under his feet, and never suffered to live in rest till he made them not only to quit their interest in the election of popes and investitures of bishops, but that remainder also of juris-

dition in Italy wherewith, together with the Roman name, he had once enfeoffed their predecessors. These were the kings, by displanting, or (as the vulgar hath) *humbling* of whom, the pope got elbow-room by degrees, and advanced himself to that height of temporal majesty and absolute greatness which made him so terrible in the world.'

"Sir Isaac Newton reckons them up with some variation. 'Kings,'\* saith he, 'are put for kingdoms, as above; and therefore the little horn is a little kingdom. It was a horn of the fourth beast, and rooted up three of his first horns; and therefore we are to look for it among the nations of the Latin empire, after the rise of the ten horns. In the eighth century, by rooting up and subduing the exarchate of *Ravenna*, the kingdom of the *Lombards*, and the senate and dukedom of *Rome*, he acquired Peter's patrimony out of their dominions, and thereby rose up as a temporal prince or king, or horn of the fourth beast.' Again, 'It was certainly by the victory of the see of *Rome* over the *Greek* emperor, the king of *Lombardy*, and the senate of *Rome*, that she acquired Peter's patrimony and rose up to her greatness.'

"In both these schemes there is something to be approved, and something perhaps to be disapproved. In Mr. Mede's plan it is to be approved, that the three kingdoms which he proposeth are mentioned in his first table of the ten kingdoms; but then it may be questioned whether the kingdom of the Franks or Germans in Italy can be said properly to have been *plucked up by the roots* through the power or policy of the popes. There were, indeed, long struggles and contests between the popes and emperors; but did the pope ever so totally prevail over the emperors as to *extirpate* and *eradicate* them out of Italy, (for so the original word signifies,) and to seize and annu-

\* Sir Isaac Newton's Observ. on Dan'el. Chap. 7. pp. 74, 75, 76.

† Evellera, extirpare, eradicare. Buxtorf

\* Mede's Works. B. 4, Epist. 24, p. 778, etc.

their dominions to his own? If all history answers in the affirmative, as it hath been said, it would be easy to point out the time or times. But, for my part, I recollect no period when the pope dispossessed the emperor of all his Italian dominions, and united them to the estates of the church, and enjoyed them as such for any time. The emperor possesseth dominions in Italy to this day.

"In Sir Isaac Newton's plan, it is to be approved, that the three kingdoms which he proposeth were *plucked up by the roots*, were totally subdued by the popes, and possessed as parts of Peter's patrimony; but then it may be objected, that only two of the three are mentioned in his first catalogue of the ten kingdoms, the senate and dukedom of Rome being not included in the number. There were not only *three horns* to be plucked up before the little horn, but *three of the first horns*. We have, therefore, exhibited a catalogue of the ten kingdoms, as they stood in the eighth century; and therein are comprehended the three states or kingdoms which constituted the pope's dominions, and which we conceive to be the same as Sir Isaac Newton did the *exarchate of Ravenna*, the *kingdom of the Lombards*, and the *state of Rome*.

"First, the *exarchate of Ravenna*, which of right belonged to the Greek emperors, and which was the capital of their dominions in Italy, having revolted at the instigation of the pope, was unjustly seized by\* Aistulphus, king of the Lombards, who thereupon thought of making himself master of Italy. The pope, in this exigency, applied for help to Pipin, king of France, who marched into Italy, besieged the Lombards in Pavia, and forced them to surrender the exarchate and other territories, which were not restored to the Greek emperor, as in justice they ought to have been, but, at the solicitation of

the pope, were given to St. Peter and his successors for a perpetual succession. Pope Zachary had acknowledged Pipin, usurper of the crown of France, as lawful sovereign; and now Pipin in his turn bestowed a principality, which was another's properly, upon pope Stephen II., the successor of Zachary.

"And so, as Platina says,\* the name of the exarchate, which had continued from the time of Narses to the taking of Ravenna by Aistulphus, an hundred and seventy years, was extinguished.'

"This was effected in the year seven hundred and fifty-five, according to Sigonius. And henceforward the popes, being now become temporal princes, did no longer date their epistles and bulls by the years of the emperors' reign, but by the years of their own advancement to the papal chair.

"Secondly, the *kingdom of the Lombards* was often troublesome to the popes; and now again† king Desiderius invaded the territories of pope Adrian I. So that the pope was obliged to have recourse again to the king of France, and earnestly invited Charles the great, the son and successor of Pipin, to come into Italy to his assistance. He came accordingly with a great army, being ambitious, also, himself of enlarging his dominions in Italy, and conquered the Lombards, and put an end to their kingdom, and gave great part of their dominions to the pope. He not only confirmed the former donations of his father Pipin, but also made an addition of other countries to them, as Corsica, Sardinia, Sicily, the Sabin territory, the whole tract between Lucca and Parma, and that part of Tuscany which belonged to the Lombards: and the tables of these donations he signed himself, and caused them to be signed by the bishops, abbots, and other great men then present, and laid them so signed upon the altar of St. Peter. And this was the end of the kingdom of

\* Sigonius de regno Ital. lib. 3, ann. 753-755. Abrége Chronologique par Mezeray, Pipin, Roy 22. Platina's Lives of the Popes, translated and continued by Sir Paul Ycaut in Stephen II. Sir Isaac Newton's Observ. on Daniel, chap. 7. Voltaire on the origin of the power of the popes in the first part of his General History of Europe.

\* Platina Ibid, p. 140.

† Sigonius de regno Ital, lib. 3, ann 772-774. Platina in Adrian I. Abrége Chronologique par Mezeray, Charlemagne, Roy 28, ann 772-774. Sir Isaac Newton's Observations on Daniel, chap. 7, p. 80.

the Lombards,\* in the 206th year after their possessing Italy, and in the year of Christ 774.

"Thirdly, the *state of Rome*, though subject to the popes in things spiritual, was yet in things temporal governed by the senate and people, who after their defection from the eastern emperors, still retained many of their old privileges, and elected both the western emperor and the popes. After† Charles the great had overthrown the kingdom of the Lombards, he came again to Rome, and was there, by the pope, bishops, abbots, and people of Rome, chosen Roman patrician, which is the degree of honor and power next to the emperor. He then settled the affairs of Italy, and permitted the pope to hold under him the duchy of Rome with other territories: but after a few years, the Romans, desirous to recover their liberty, conspired against pope Leo III., accused him of many great crimes, and imprisoned him. His accusers were heard on a day appointed before Charles and a council of French and Italian bishops; but the pope, without pleading his own cause, or making any defense, was acquitted, his accusers were slain or banished, and he himself was declared superior to all human jurisdiction. And thus the foundation was laid for the absolute authority of the pope over the Romans, which was completed by degrees, and Charles in return was chosen emperor of the west. However,§ after the death of Charles the great, the Romans again conspired against the pope; but Lewis the pious, the son and successor of Charles, acquitted him again. In the meanwhile Leo was dangerously ill; which as soon as the Romans, his enemies, perceived, they rose again, burnt and plundered his villas, and thence marched to Rome to recover what things they complained were taken from them by force;

but they were repressed by some of the emperor's troops. The same emperor, Lewis the pious, at the request of pop Paschal, confirmed the donations which his father and grandfather had made to the see of Rome. Sigonius has recited the confirmation, and therein are mentioned Rome and its duchy, containing part of Tuscany and Campania, Ravenna with the exarchate and Pentapolis, and the other part of Tuscany and the countries taken from the Lombards; and these are granted to the pope and his successors to the end of the world, *ut in su detineant jure, principatu, atque ditione* that they should hold them in their own right, principality, and dominion. These as we conceive, were *the three horns, three of the first horns*, which fell before the little horn; and the pope hath in a manner pointed himself out for the person bearing *the triple crown*.

"In other respects, too, the pope fully answers the character of the little horn so that if exquisite fitness of application may assure us of the true sense of the prophecy, we can no longer doubt concerning the person. He is *a little horn* and the power of the popes was originally very small, and their temporal dominion were little and inconsiderable in comparison with others of the ten horns. 'He shall be divers from the first,' verse 24 The Greek and Arabic translate it, that he shall exceed in wickedness all before him; and so most of the fathers, who made use only of the Greek translation understood it; but it rather signifies that his kingdom shall be of a different nature and constitution. And the power of the pope differs greatly from that of all other princes, being an ecclesiastical and spiritual, as well as a civil and temporal authority. 'And behold in this horn were eyes like the eyes of a man,' verse 8 To denote his cunning and foresight, his looking out and watching all opportunities to promote his own interests: And th-

\* Sigonius in fine libri tertii.

† Sigonius de regno Ital., lib. 4, ann. 774. Mezeray, ibid.

‡ Sigonius, ibid ann. 793-801. Platina in Leo III. Mezeray, ibid, ann. 799, etc. Sir Isaac Newton, ibid. Voltaire on the revival of the Empire of the West, in the first part of his General History of Europe.

§ Sigonius, ibid, ann. 814, 815.

\* Sigonius, ibid, ann. 817. Sir Isaac Newton's Observations on Daniel, chap. 7, p. 83.

† Qui malis omnes predecessores suos superabit Arab.

policy of the Roman hierarchy hath almost passed into a proverb; the pope is properly an *overlooker* or *overseer*, or bishop, in the literal sense of the word. 'He had a mouth speaking very great things,' verses 8, 20. And who hath been more noisy and blustering than the pope, especially in former ages, boasting of his supremacy, thundering out his bulls and anathemas, excommunicating princes, and absolving subjects from their allegiance? 'His look was more stout than his fellows,' verse 20. And the pope assumes a superiority not only over his fellow-bishops but even over crowned heads, and requires his foot to be kissed, and greater honors to be paid to him than to kings and emperors themselves. 'And he shall speak great words against the most High,' verse 25, or as Symmachus interprets it,\* *he shall speak great words as the Most High; setting up himself above all laws divine and human, arrogating to himself godlike attributes and titles of holiness and infallibility, exacting obedience to his ordinances and decrees in preference to and open violation of reason and scripture, insulting men, and blaspheming God. In Gratian's decretals the pope hath the title of God given to him. And he shall wear out the saints of the Most High; by wars, and massacres, and inquisitions, persecuting and destroying the faithful servants of Jesus and the true worshipers of God, who protest against his innovations, and refuse to comply with the idolatry practiced in the church of Rome. And he shall think to change times and laws: appointing fasts and feasts, canonizing saints, granting pardons and indulgences for sins, instituting new modes of worship, imposing new articles of faith, enjoining new rules of practice, and reversing at pleasure the laws both of God and men. And they shall be given*

*into his hand, until a time, and times, and the dividing of time. A time, all agree, signifies a year; and a time and times and the dividing of time, or half a time, are three years and a half. So long and no longer, as the Romanists conceive, the power of Antichrist will continue; but it is impossible for all the things which are predicted of Antichrist to be fulfilled in so short a space of time; and neither is Antichrist or the little horn a single man, but a kingdom. Single men are not the subjects of this prophecy, but kingdoms. The four kings, verse 17, are not four single kings, but kingdoms; and so the ten horns or kings, verse 24, are not ten single kings, but kingdoms; and so likewise the little horn is not a single king, but a kingdom, not a single man, but a succession of men, exercising such powers, and performing such actions, as are here described. We must, therefore, compute the time according to the nature and genius of the prophetic language. A time, then, and times, and half a time, are three years and a half: and the ancient Jewish year, consisting of twelve months, and each month of thirty days, a time, and times, and half a time, or three years and a half, are reckoned in the Revelation, xi. 2, 3: xii. 6, 14, as equivalent to forty and two months, or a thousand two hundred and threescore days: and a day in the style of the prophets is a year. 'I have appointed thee each day for a year,' saith God to Ezekiel, iv. 6, and it is confessed that the seventy weeks in the ninth chapter of Daniel are weeks of years, and consequently 1260 days are 1260 years. So long Antichrist or the little horn will continue; but from what point of time the commencement of these 1260 years is to be dated, is not so easy to determine. It should seem that they are to be computed from the full establishment of the power of the pope, and no less is implied in the expression, given into his hand.'*

\* Sive ut interpretatus est Symmachus. Sermones quasi Dens loquatur. Hieron. Comment., vol. 3, p. 1108. Edit. Benedict.

## HOW ROME CIRCUMVENTS ENGLISH PROTESTANTS, AND GAINS THE SUPPORT OF HER RELIGION FROM STATE FUNDS.

There are few evils to which evangelical religion is exposed, whose infliction we should more sincerely and deeply deplore, than a union in this country of "Church and State," in the common acceptation of that relation. The corruptions of doctrine and immoralities of practice to which it has led in the various Governments of Europe, illustrate, in part at least, the magnitude and enormity of the evil, and also justify the horror we entertain of it. And the strength of feeling among Americans generally, in times past, against such an alliance, may seem a guarantee that it will never obtain here, and sufficient also to render all solicitude in regard to it unnecessary. But the "price of liberty is eternal vigilance," and an uncorrupted Christianity can be maintained at no less a rate. Corruption may come in from quarters least suspected. Usually, indeed, the enemy makes some feint, and accomplishes his object when the friends of truth are off their guard. So it has been recently done in England. The Papists there, through the "school" agitation, have gained grants from the state treasury which they now use for religious purposes. Shall the agitation of the "school question," by Romanists, end in the same manner here? We have no doubt of Rome's wishes on this matter; nor that the agitation and clamor for state appropriations, *professedly* for the support of Romish schools, will be kept up so long as any hope remains of obtaining them. But we trust that the course which things

have taken in England will not be forgotten or lost upon the people of the United States. The people cannot afford to damage the system of public schools in order to please the Romanists or any other denomination much less if that measure is the initiative to a union of "Church and State," a result which would damage us more than we can express. But let us see how things have been done in England by Romanists, in connection with school grants to them by the Government.

The *Bulwark*, of Edinburgh, for October, says :

"From the very outset, we have held that Rome would employ these nominally educational grants for her own religious purposes; and the reports of the Popish Inspectors for the last year demonstrate this still more strongly.

"At one time we heard little or nothing respecting the religious character of the teachers of these schools, but now we are very plainly told that monks or nuns rank among their best teachers, some of them, forsooth, of foreign extraction, from monasteries or nunneries on the continent. At one time Rome was pleased to adopt the school literature used in other schools, but now she must have a special literature of her own, abounding, as we have shown, in the grossest Popery, prepared by priests and the so-called 'Christian Brothers,' a Jesuit fraternity, and supplied partly at the public expense.

"Looking at the *localities* in which these schools have been established, and their progress during the past year, as elicited from the minutes of Privy Council, and the reports of the Popish Inspectors, it is very curious but significant to see that two new schools have been opened

Her Majesty's seat at Balmoral. Some time back the emissaries of Rome have been exerting all their influence to get Popish servants introduced into Balmoral Castle; and these schools have been planted in this district to keep the children of the Popish population together, and to create a focus of Popish influence around the Castle. It is also painful to witness the numerous schools that are springing up in large cities and manufacturing dis-

tricts in London and its neighborhood, the increase of Popish schools, remarks Mr. Stokes, the Popish Inspector,— "I already approaches sixty; and as there are still many which I have not visited officially, but of which the managers probably not always reject advances almost necessary to their further progress, and of which the acceptance has been recommended by authorities whom I respect, I may anticipate that this number will shortly increase to eighty." Referring to the county of Lancaster, Mr. Stokes, another Popish Inspector, says,— "The county of Lancaster, which is the centre of the district, before long will absorb the whole time and attention of one Inspector." In 1856 this county claimed '70 schools, or 34 per cent. of the total number of Popish schools in England and Wales, and 58, or 46 per cent. of the money.'

Mr. Stokes again remarks:—"In truth, I do not remember any district in which so much progress was being accomplished. Referring to Scotland, Mr. Stokes witnesses with lively satisfaction the increase in the schools applying for Lordships for annual grants, as well as in the number of certified and approved teachers. The established excellence of the Edinburgh schools was maintained, whilst in Glasgow there was accomplished an advance which may be called immense.'

"And Mr. Morell, the third Popish Inspector, says that—

"Glasgow will probably soon monopolize one-third of the work in my district, and even then there will be insufficient accommodation in the schools for a large part of the juvenile Roman Catholic population of Glasgow.' And in reference to the West Riding of York, he says, 'Ere long the number of children attending our schools under inspection at Leeds, Bradford, and Sheffield, will increase very largely.'

"He continues:—

"In the course of the present year (1857) excellent new buildings have been completed at St. Patrick's and St. Mungo's, Glasgow; St. Mary's, Newcastle; St. Mary's, Hull; at Stamfordham, near Newcastle, and at Selby. By the assistance of liberal grants from the Committee of Council, spacious and commodious school-buildings are in course of erection and will soon be completed at St. Mary's, Sheffield; St. Patrick's, Bradford; St. Patrick's, Edinburgh, and at Gateshead. Nevertheless, much remains to be effected, and the school-buildings in some places, such as Hartlepool, Doncaster, Falkirk, etc., require enlarging; whilst in some cases the erection of new schools is imperative.'

"Mr. Stokes still farther remarks:—

"Every mission has its congregation and church or chapel, and may be expected in time to possess its school also, if now without one. Such is the desire and aim of the ecclesiastical authorities.'

"So much for the progress and prospects of these Popish schools, under the fostering care of Government and at the public expense. Let us look next at the staff of teachers.

"The teachers number 850, of whom 543 are females. This gives a very large proportion of female influence in bringing up our children. In other schools receiving Government aid, the proportion of female to male teachers is about 60 per cent., whereas here, in Popish schools, it is 170 per cent.; in other words, the pro-



portion of female influence in Popish schools is nearly three to one to that in Protestant schools. But the number of female teachers is not the whole of the mischief. A great number of these female teachers are 'Sisters of Mercy,' and are well fitted, from their accomplishments and tact in teaching, to exert a most powerful but baneful influence over the young who may be under their care. Fancy such a band, composed of nearly 500 nuns! Every one is paid a salary for teaching, which, of course, goes to maintain the convent with which she is connected. *And thus Protestants are so infatuated as not only to allow convents to exist, and to be deprived of public inspection, but they are actually paying money out of their own pockets to establish and maintain such institutions.*

"The following is Mr. Marshall's testimony to the character of these female teachers. Referring to the training of pupil teachers in his district, consisting of 147 females and 59 males, he remarks:—

"With respect to the female pupil teachers, the great majority are receiving

a solid education, in the fullest sense of the word, (i. e. according to Popish notions,) while many enjoy privileges of the highest order. In their case, all that can tend to future success is abundantly secured. Of their number, 112 have the special advantage of being trained by members of religious communities, Sisters of Mercy, Sisters of the Holy Child, Sisters of Notre Dame, and other orders. These exhibit, almost without exception, a distinctive character, corresponding with the peculiar blessings (arising, of course, from their conventual life and distinctive features of Popish sisterhood) which it is their good fortune to possess! They have proved, also, as might have been anticipated, the most successful students at the training colleges.'

"Again, Mr. Morell remarks:—

"It is impossible to overlook the general superiority of the girls' and infants schools over the boys' schools, a fact to be attributed to the superiority of the ladies in charge of many of the former departments."

## FOREIGN FIELD.

### IRELAND.

REPORT OF MR. BRADSHAW, A MISSIONARY OF THE BOARD.

*Labors in families and Sabbath-schools—Romish holidays—visit to a reputed murderer—interviews with a recruiting-officer—happy results—Roman Catholics attentive, but injured by "the Confessional"—Roman Catholic mind imbued with fatalism—instances whole families of Romanists at prayer-meeting—two interesting cases—Mrs. R.'s sister, and the wife of a soldier in India—meeting out of town—visit to the dock—interview with a sailor, &c.—new families receive instruction—review of the month, &c.*

"Friday, 2d.—Labored for God among many families to-day,—at least from eight to ten,—and distributed suitable tracts to several of them.

"Sunday, 4th.—In addition to my usual Sabbath labors among the children of the Sabbath-school, in which I teach a

class, I have had opportunity of exhorting and praying with several adults.

"Tuesday, 6th.—Prayed and conversed with four or five families.

"Wednesday, 7th.—Six families visited to-day, four Protestant and two Romanist. In one of the Roman Catholic families, I found it necessary to expose the absurdity and sin of Romish holidays, and contrary to the word and will of God, and invariably made occasions of greater wickedness and folly than other days. Enforced the necessity of keeping the Sabbath, as the only day which God has commanded us to set apart from earthly business for uninterrupted attention to the duties of religion, and explained the plan of salvation, and the importance of seeking it through Jesus only.

"In one of the Protestant families

which I visited, I was grieved by the carelessness of a young woman to whom I had given some tracts on a former visit, and who, in answer to my inquiry to-day, told me she had neither read them at all nor her Bible daily. I trust I was enabled to keep clear of the blood of both her and others who were present, by faithfully and solemnly warning them of the danger and sinfulness of neglecting 'so great salvation' as the Gospel of the grace of God.

"*Thursday, 8th.*—Four families visited to-day, among two of whom I distributed tracts. In one Roman Catholic family, the head of which has long been notorious for drunkenness and violence, and who, it is believed by many, was in his younger days even guilty of murder, I endeavored to show the danger and misery of the sinful life I knew they had all led, and to induce them to give their hearts to God, that here and hereafter they might be happy. From the manner in which the reputed murderer and one of the women of the family listened to my remarks and replied to some of them, I have some hope that my labor has not been without a measure of success.

"The most interesting of all my visits to-day, was one to a very intelligent and piously disposed military man and his family. He has been here for some months past on the East India recruiting service, and I have paid much attention to him and his, visiting them once a week, sometimes twice, besides occasionally meeting and conversing with him, the sergeant, in the streets. I have not a doubt that God has been mercifully pleased to make me a great blessing to him and his wife, both of whom are, to say the least, deeply concerned about their souls.

"To-day the sergeant entered freely into conversation respecting the state of his mind, and lamented that he had not been enabled to cast his fears away and take the Savior at his word. I urged upon him the necessity of examining himself as to whether he was trusting to anything

but the merits of Christ for pardon and acceptance with God; and warned him that if he had indulged in anything, or meant to do so, which God disapproves, and which his own conscience condemns, he never can find peace until the accursed thing is abandoned, and until he comes to Jesus as destitute of every plea but that which is founded on the Savior's merits, and the mercy of his offended Maker as promised on their account.

"We then knelt in prayer together, and I feel assured it was a profitable season to his soul.

"*Friday, 9th.*—Only three families visited to-day, but much good, I trust, will result from my efforts with these. Momentous topics were discussed and sacred duties enforced, which, through the blessing of the Good Spirit, may lead to the furtherance of the best interests of the persons visited. O, may that blessing be vouchsafed for the Redeemer's sake, for, without it, I am thoroughly sensible that all my efforts must be utterly useless.

"*Saturday, 10th.*—Besides holding a meeting for prayer and exhortation at Newcastle, I visited three families in other places. I have been greatly encouraged by the affection and attention of Roman Catholics to-day. One poor man, especially, felt deeply anxious to hear more of the good things which I had been telling him, and when I rose to depart, (without having prayed,) he entreated I would remain longer and converse more with him. I of course gladly acceded to his request, and before I left him, was favored with the privilege of joining in prayer with him and others, all of whom seemed to feel it was good to call upon God and bow before his throne of grace together. Still, I am quite sure that some of them felt uneasy at the thought of having to tell the priest in confession. Only for the dread of the confessional, a great and glorious work might be effected among the poor Romanists here.

"*Monday, 12th.*—A very wet day. Paid only three visits in town.

"*Tuesday, 13th.*—Seldom has there

been so wet a day in even this humid part of the country. With difficulty I paid one visit in town.

"*Wednesday, 14th.*—Had opportunity of conversing with six families to-day in different places. Distributed many tracts, and reminded both Protestants and Romanists of their highest duties and interests.

"*Thursday, 15th.*—Visited six or seven families to-day, and with some of them had considerable difficulty and discouragement, with others great comfort and success.

"The Roman Catholic mind in this country is strongly imbued with fatalism. If their crops fail, or their cattle die, or any other calamity occur either to their property or themselves, they are generally disposed to attribute to *fate*, what, in most instances at least, they should trace to their own indolence, carelessness, procrastination, or absolute neglect. I have frequently proved the truth of this statement, but never more clearly than to-day.

"Conversing with a farmer in the country, he showed me a field where a crop of turnips had proved a perfect failure—not one plant out of every hundred having succeeded. I examined the drills, and found he had sown the seed *on the guano* he had used as manure. I explained to him that his having done so was the sole cause of his having lost the crop, as the manure, coming in contact with the seed, had destroyed its power of germination. He acknowledged I was right, but still would argue for fatalism, and spoke of a neighbor's cow which had just died from having been (as I learned) exposed to the inclemency of a wet and stormy night. I proved, or endeavored to prove to him, the absurdity of concluding that it was the 'will of God' that the cow should die, and that it was almost certain it would not have died had the owner not been so grossly negligent as to expose the animal as he had done.

"I mention these things, because they will in some measure show the difficulty

experienced in dealing with the ignorance and blindness of those among whom I labor; and because the same fatalism to which they attribute the death or loss of their property, and which makes them so careless as to the use of precaution and remedy, is made by them to account for everything that happens to their own or their neighbors' persons, and even for their eternal destiny.

"To this last conclusion, in particular, I took opportunity of calling the attention of the poor ignorant farmer whose ignorance of his business had caused the loss of his crop; and I showed him the necessity of *using the means* appointed by God for the salvation of the soul, and that safety and happiness will follow.

"*Friday, 16th.*—A long walk in the country, and much conversation with several families on the things of God. Distributed some tracts and copies of the *British Workman*.

"*Saturday, 17th.*—Extremely wet. No visiting.

"*Sunday, 18th.*—No visiting.

"*Monday, 19th.*—Several Romanists have been instructed in the things of God to-day; some whole families, and some of them individuals, met in different places. The solemn realities of death and eternity, and the way to prepare for both, formed the subjects of conversation. In two Protestant families I have had truly solemn and profitable seasons. Much conversation, and exhortation to give their hearts to the Savior. Prayed with both families, and read a portion of Scripture in one.

"*Tuesday, 20th.*—Held two prayer-meetings to-day, one at Newcastle, and had a long discussion with a very bigoted individual in another place in town. Our prayer-meetings were, I trust, profitable to those who were present. Mrs. R.'s Romanist sister, to whom I have occasionally alluded in my journal, was very attentive, and remained the whole time I was speaking and praying, and seemed altogether more disposed to receive instruction than on former occasions.

"There was a young woman at the meeting, for whom my heart bled with sorrow and sympathy. Her husband is a soldier, and is in India, at the seat of war. She had a baby in her arms, and if ever there was a picture of real grief she was the one. Her husband was kind and affectionate, and was torn from her eight months ago to fight the battles of his country in the rebellious land from which, she fears, he will never return. She has not had the comforts of communion with God, and despair has worn her to a skeleton. I was thankful that I was permitted to point her to the only source of consolation in her affliction, and pour into her bleeding heart the balm of hope and heavenly comfort. She was much moved and deeply grateful. May she seek and obtain sustaining and converting grace!

"*Wednesday, 21st.*—Visited a house outside the town, in which many Roman Catholics of various families were assembled, and preached to them the truth of God. Visited also a Protestant family in the country, and conversed with another in town. Distributed some tracts.

"*Thursday, 22d, and Friday, 23d.*—While the thousands who have crowded into town to see the Lord Lieutenant and exhibit themselves, have drowned in excitement and pleasure all religious thoughts, I have endeavored to do some good in trying to lead the minds of many people, both in the town and suburbs, to Jesus. I have visited many families, and talked and prayed with them. I have showed them the paramount importance of being more concerned about God and salvation, than about a fellow-creature, however exalted in rank and position, and the pleasures attendant upon mere earthly splendor; and that while a loyal welcome ought to be ever given to the representative of our lawful sovereign, still those who wish to save their souls should shun worldly pleasure and excitement.

"*Sunday, 25th.*—I have had opportunities to-day of dropping a word of instruction in many Roman Catholic ears,

as I walked down by the docks and the sea for the purpose of proclaiming the truth as it is in Jesus. I had also a long, and, I trust, profitable conversation with a sailor, on the sinfulness of pleasure-trips on the holy Sabbath, making special allusion to the desecration of God's day by the Sunday trips on our Bay made by the 'Vesper' steamer, in which, to their shame and sin, many of our Protestant citizens of various denominations continue to hold shares, although having been re-proved for their inconsistent conduct, and the injury done to Romanists by their example. The sailor felt and confessed the truth of what I said, and after trying to point him to Jesus, and encourage him to devote himself to the service of his Savior, I gave him some tracts and left him. In the evening I visited his ship, and left some copies of the *British Workman*, and would have left some Bibles, but all the sailors had one each.

"*Monday, 26th.*—Four or five families, or parts of families, have been labored among to-day, some Protestants, others Romanists, and the great and leading doctrines of Christianity brought before them. *Tuesday, 27th.*—Five families have come under instruction to-day, three of them Romanists and two Protestants. *Wednesday, 28th, Thursday, 29th, and Friday, 30th.*—During these three days I have not visited so many people as I should have done had not friends from a distant part of Ireland come to see me, and who will be leaving again to-morrow (Saturday) morning. Still, I have done more or less among two or three families every day.

"*Saturday, 31st.*—I have visited a greater number of persons to-day than I have done for some time: at least nine or ten families, or parts of families, have been conversed with, and several read and prayed with.

"This being the last day of the month, I have naturally turned my eye backward, and asked myself what have I done during the month that has expired or will expire to-day? I am sorry I am com-

pelled to acknowledge to myself that I ought to have been more devoted and more diligent, and that I ought to have felt more love to God and man, and more fervor and self-denying zeal. Still, I am grateful that I have been enabled in so great a degree as I have, to love and serve God, and labor for the glory of his name and the benefit of my fellow-creatures. Many tokens of his favor and of success have been vouchsafed; and by these I have been encouraged to go forward amid the apathy, and opposition, and discouragements which too often I have had to encounter through the month.

"Some new families, before unvisited, have been called upon and added to my list. Some families have been visited less frequently than before, and some oftener than they used to be. As circumstances may warrant, I will continue to modify my plan, but will try to visit most families once a fortnight, and several once a week, each month. During the coming month I trust I will be able to increase the number of my prayer-meetings. May the blessing of heaven be upon the work of my hands, and prosper it!

### EVANGELICAL SOCIETY OF FRANCE.

The Evangelical Society of France, from whose esteemed representative the following communication is received, is composed, as our readers are aware, of those persons and their friends who, a few years since, withdrew from the National Church, in a manner and for reasons somewhat similar to their Scotch brethren, who came out from the State Establishment and formed the Free Church of Scotland. They are few in number, but zealous in the cause which they have espoused. Their separation from the State Establishment exposes them to many annoyances, and often entirely cuts them off from advantages which in other relations

they might enjoy. Their schools times have been broken up, the chapels closed, and their evangelists and teachers fined and imprisoned. But they have not been diverted entirely from their work. They have endured persecution, and continue to labor as doors have been open before them for their entrance. And it is worthy of observation, that while pursued by opponents and subjected to many privations, the spiritual work prospers in their hands.

It has afforded the Board great pleasure to co-operate with that Society, and to encourage its management in their benevolent designs. And that our readers may know something of their doings and necessities and be led to pray for and aid them efficiently, we submit the statement taken from a letter of the Rev. M. BERSIER recently received. We leave to speak for them a careful perusal and a generous response.

#### Letter.

*Gloomy position of Protestantism—An evangelist watched by the police—another case an evangelist imprisoned four months—members sentenced to imprisonment 6 months—the people meet secretly in woods—Bibles collected and burned—yet work goes on—Paris schools for boys and girls—the working population favor the mission—Roman Catholic education defective converts zealous and active—an interesting case—another case—converts willing to make sacrifices—a case—a Papal Society formed to oppose the work—its great activity—Evangelical Society greatly needs aid.*

"PARIS, November 11, 1858.

"DEAR SIR:—

"I wish presently to give your committee a general aspect of our work in Paris, but I must say something of our present state in France.

"Since the fatal days of the Restoration, the position of Protestantism was never so gloomy as it is now. Since the last tour of our Emperor in Brittany, which his generosity and good will to

wards the Romish clergy were so conspicuous, the impudence of the priests' party is stronger than ever: their papers announce to us every morning that the blessed times of Louis XIV. will shine once more on France—that a blessed unity will be once more established in our country. The bishops exert a powerful and unceasing pressure on the prelates, and new facts of intolerance are taking place every day. Let me quote two or three of them:

"We received lately a pressing appeal from the town of Guéret, (Creuse,) asking us to send them an evangelist or a Bible-reader. We answered them immediately, because one of our evangelists was just then disposable. That man went to Guéret; but on his arrival he found at the station of the railway a *commissaire de police*, who bade him come to the Mairie. There he told him,—

"I know who you are; you are a Protestant emissary, who come here to disturb our city. Now, remember what I say:—all your motions, all your acts, will be closely watched, and the first day in which you go visiting a Catholic family, you'll have to leave the city on a 24 hours' notice."

"That was not a vain threat; since his arrival our evangelist has remarked that he was constantly followed by a police agent, and till now he has only been to see Protestants.

"Another case: In the town of *Fouqueure*, (Charente,) in which there is a living church composed of Roman Catholics converted, and in which our evangelist, M. Bonifas, had to remain four months in prison, for presiding at a meeting to read the Bible without authorization, while six members of his congregation were sentenced to an imprisonment of two months. In the town of *Fouqueure*, I say, we hoped that there would be some relaxation in the persecution. But, no; it is as severe as ever. Our friends meet secretly in the woods. Lately a poor sick woman asked M. Bonifas to come and pray with her; he went and performed

his duty. The next day, the *maire*, his *adjoint*, and two or three other magistrates, went to see that woman, and made her repeat everything which M. Bonifas had said, to see if there were no evil design in his words.

"In the same locality the curate often goes in the houses of new Protestants, takes the Bible away and throws it into the fire, and no justice can be found against such intolerable facts.

"Our only refuge is public opinion. And, thanks to God, public opinion in France, and chiefly in Paris, is decidedly in favor of religious tolerance. You may have seen it in the case of the *Préfet de la Suste*, who had prohibited by a circular the sale of Bibles in his department. The indignation was so general and the complaints of the liberal press were so unanimous, that the *Préfet* was obliged to retract his circular and allow that distribution.

"Notwithstanding that unceasing and petty persecution, which is much more harassing than can be thought, our work is going on in a very encouraging way. What might we not do, had we only liberty, and could we establish as many schools and churches as are wanted!

"In Paris itself our Committee sustains *six boys' and seven girls' schools*, in which there are *a thousand Catholic children*; it sustains, moreover, *two missionary churches*, which are *exclusively composed of converted Catholics*—one in the *faubourg du Temple*, the other in the *faubourg Saint Antoine*."

"We wish that we might take some of our American friends in those beautiful schools, and show them those hundred Parisian children, with their bright and intelligent faces, answering their teachers' questions, or singing with much harmony and freshness some of the fine hymns of our Sunday-school Collection. Every one of those children takes home his New Testament with him every night and learns there his lesson for the following day, so that his parents must necessarily hear, almost every day, portions

of the Word of Life. We might quote many cases in which those young evangelists have been the instruments of conversion in their families.

"Nothing is so encouraging as to see the favorable disposition of the Parisian working populations towards Protestantism; I have worked, for my own part, *three years and a half* in the faubourg Saint Antoine as a pastor, and I may declare that I always was perfectly well received in every house in which I visited. Sometimes I was quite unknown; but I had only to say that I was a Protestant pastor, to see the faces clearing up. Is it not wonderful to see such a change in that same population which, in the time of the Valois, though as corrupt as ever, was known for its hatred to Protestantism? Had we resources enough, and could we establish new schools in all the quarters of our great city, we would almost be sure to see them full of Roman Catholic children.

"The Parisian workman is generally intelligent and liberal; but a Roman Catholic education has put no moral principles in his conscience, and, although generous, he is only governed by his sympathies and by his passions. He hates the priest, but that hatred is not always a real preparation for the evangelical faith; on the contrary, it is often mingled with the belief that religion is mere hypocrisy; but, on the whole, he cannot but observe that there is much more morality among Protestants, and that is generally the reason which impels him to send his children to evangelical schools.

"A striking characteristic in almost all the new converts from Roman Catholicism, is their desire to bring others to their new belief. Let me quote an instance which I witnessed: A poor and aged woman, who gains her scanty livelihood by sawing gartners, was converted some time ago by hearing the Gospel preached in our chapel of the faubourg Saint Antoine. As she heard that another poor woman who lived in her house was sick, she visited her and spoke

to her of the Gospel. That woman was moved, and reported something of her conversation to her husband, a *sergent de ville*. They all came together to our chapel, and became Protestants. That *sergent de ville* spoke to one of his comrades of his new faith, and that man desired to frequent our chapel. There he became serious, and tried in his turn to convert others. In the street where he walks every night as a watchman there lives a poor merchant of old iron, who sells his merchandise on the pavement in open air. He persuaded him to come and hear the Gospel. That poor man came with his wife, and I had the joy some time ago to receive them as new (and I may assure you) living members of our church. All this has been the result that old woman's fidelity.

"A thing which proves the firmness of convictions in those new brethren, is their willingness to make sacrifices to their faith. Some time ago, the chapel which our Society has opened in the faubourg du Temple proved too small for the congregation. It was in the absence of the pastor, who was traveling at that time. Four members of the church (poor workmen they are all) met together, and pledged themselves to pay annually a sum of six hundred francs for meeting the expenses which the enlargement of their chapel would cause. None of those men knew anything of the Gospel some ten or fifteen years ago.

"Our progress has attracted the special attention of the Roman Catholic clergy, and a new Society has been lately created with the special object to resist Protestant propagandism. The circular which that Society has issued shows well enough how they are afraid of us:

"Such have been the progresses of Protestantism of late in France,' says it, 'that, were it not for the help of the Holy Virgin, serious fears might be entertained for the true church.'

"That Society, which has taken the name of *Saint François de Sales*, spreads plenty of pamphlets in which Protestant

pastors are accused of 'buying souls with English and American gold.' It is useless to say that no facts whatever have been brought to sustain that odious and absurd accusation. That Society is collecting funds to erect schools and new chapels in the localities where we work, and we have thus to fight against an increasing opposition. In the faubourg du Temple, where our schools number some four or five hundred children, there were no other schools when we began; now there are seven Roman Catholic school-houses, all endowed or wholly supported by the State, with very large gardens and all appropriate accommodations, so that, thanks to us, that vast quarter, which twenty years ago was entirely destitute of means of public instruction, will be the best supplied with primary schools.

"In closing my last communication, I expressed some hope that our persecuted brethren of Fouquere would enjoy some relaxation and, perhaps, liberty of worship. That hope has been prostrated, as I already mentioned in this letter. In the Haute Vienne all the schools are still closed. All the Protestants of that department (*there are some fifteen hundred, all converted by the instrumentality of our Society*) are now making a peti-

tion, which they intend to send to the Emperor, in order to have their schools opened. Although that proceeding may be useless, as all our other efforts, still it will produce an impressive effect on the rest of the population, and encourage them to stand up for Jesus to the last moment.

"I will send you, dear sir, in two or three days, the quarterly Reporter of our Society. Let me insist on our financial difficulties, which are enormous. We are suffering now under a deficiency of 73,884 francs; and if we consider our engagements for the present exercise, we must receive 126,734 francs before April next to be able to finish it. Now we observe that France is giving us more and more every year, and we hope that a large part of the above sum will come out of it; but we must also reckon on our American brethren's generosity. Let them consider that we are but a handful of evangelical Christians, laboring in an immense country, and that most part of our countrymen are poor. Our committee appeals to yours with a Christian confidence. We confidently hope that you will come to our help.

"I am, dear sir, with much respect,  
yours,  
EUG. BERSIER."

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## HOME FIELD.

The laborers in the Home Field have pursued their accustomed course during the past month, and with at least the usual success. German, Bohemian, French, Spanish, Italian, and Irish Romanists have shared in their attentions and efforts for improvement. And it is gratifying to know that while, from any causes whatever, the voice of opposition has been raised against the diffusion of the sacred

Scriptures among the adult population, or the gathering of the neglected children into week-day, Sabbath, and Industrial schools by the missionaries, they and their work are becoming acceptable to the classes among whom they dwell. They, and their designs of usefulness are better understood than they were at the beginning, and the results of their self-denying efforts are very encouraging



to those who have contributed to establish and to continue this form of benevolent operation.

The following communications from a few of our missionaries (and they are not more interesting than the average of those which are received at the office) discover an industry, and perseverance, and well-doing on the part of the laborers, which entitle them to high esteem for their works' sake; and they show so many and such happy results among the people cared for, as justify the sentiment that it is the privilege and the duty of the friends of our country and of evangelical religion to seek greatly to multiply their number. There ought to be many hundreds of laborers sustained in our land in doing just such work as our missionaries do. If in every city and manufacturing district where the foreign population congregate in large numbers, a competent staff of missionaries were stationed to meet them kindly and labor for their welfare on their arrival and subsequent to it, the happiest results might be anticipated. The expenses of such an arrangement would doubtless be more than counterbalanced by the immediate results to society, of order, temperance, industry, economy, and such like things; while those of a spiritual nature, and referring withal to the future as well as present life of the individual and valuable beyond all power of description, are not taken into the account.

Our readers, we feel quite assured, will agree with us in these views. Those who have accompanied us in our labors, know their worth to the people immediately affected and to the community in general. To such we need not say what they are, nor with

what spirit they are conducted. They know that they are conceived and executed in the spirit of kindness, and aim at the deliverance of those for whom they are performed, from the most oppressive thralldom that the world has ever known. In the grateful acknowledgments to the missionaries for the favor shown them,—in the devout and holy thanksgivings offered to God on the part of the converts for their escape from the bondage in which they had been held, and for their introduction into the light and privileges of those who enjoy the Gospel's religion, those who have most carefully observed our course, and the results of the labors performed, see in them what excites their feelings of joy and thankfulness, and they consequently earnestly urge us to press onward in our service.

It is those only who are not well informed concerning our operations and aims, who conceive of the Society (and we are told occasionally that there are some such) as an organization whose field is limited to our own country, whose animus and sole end are hostility to, and oppression of Roman Catholics, and whose chosen instrumentalities are controversy, vituperation, and other unlovely things, which everywhere and always are adapted to produce only evil.

And however we may regret the existence and prevalence, in any circle, of conceptions so crude, of errors and misapprehensions so gross, (and we are persuaded they must be confined to very small circles, if indeed they obtain in any,) we are not surprised that some misapprehension should exist in some minds concerning us, when we remember the number of Papal newspapers in the land which are managed by the Romish

hierarchy, whose interests are unfortunately conceived to lie in producing among the people whom they wish to hold to their sway, strong prejudices against our Protestant population, their religion, and their benevolent operations; and also when we remember the number of political demagogues who are nominally Protestants, yet who, to obtain Roman Catholic patronage, do not hesitate to disparage and misrepresent not our work only, but whatever is designed for general utility, if it be supposed to be acceptable to the leaders in the Papal community.

Such evils, however, do not greatly disturb us, for we are sure that they cannot long exist. They will vanish before the advancing light of truth, and they will have a place only among "the things that were." We sympathise most sincerely with those sufferers for whom we labor. They are to a large extent brought up without a knowledge of the fundamental truths of the Scriptures. In most cases, throughout all their lives they have been deprived of the Bible—not allowed to possess a copy of it. They have been loaded with rites and usages extremely burdensome to bear, and taught to trust for everlasting salvation in what, if we understand the Bible, can neither sanctify nor save. We would not, therefore, add to their sufferings one iota by an unkind act or expression, or even feeling of our hearts. But, contrariwise, we would come to their relief. Our object is to mitigate their sufferings, to make known to them "the way of life," and do them good; and we rejoice that God in his providence has enabled us to do something in that direction, as the history of the past amply attests that we have, and

the following communications will also confirm:

### FRENCH MISSION IN VERMONT.

REV. MR. BEAUBIEN.

Besides his labors among the French families as a missionary, Mr. Beaubien does a great deal in visiting and addressing Protestant churches and assemblies of various kinds. He preaches in both the French and English languages. His labors are abundant and useful. We submit his last

#### Report.

*Places visited and services in them—meets with converts of former labors—many converts returned to Canada or gone West who proclaim the Gospel—the Word gladly received by anxious souls—Romanists benefited by the revival—Protestants have not been attentive enough to their condition—now is the seed-time—missionaries should be sent to them—the Bible argument for missions.*

"I shall be allowed at this time to depart from my usual custom, and give a report including six weeks' labors, instead of one month, in order to include the whole of my journey to Maine and some parts of Massachusetts.

"The places I have visited during the above-mentioned length of time are as follows: Gorham, Portland, Yarmouth, Bath, Augusta, and Hallowell, in Maine, Whitinsville and Shrewsbury in Massachusetts.

"On the third Sabbath in September I visited Gorham, and addressed the Congregational people of that place three times, and on the Friday following, the ladies of the Gorham Female Seminary.

"I spent the fourth Sabbath in Portland. In the morning I made some remarks to the High-street church (Dr. Chickering's) Sabbath-school. In the afternoon I preached to the same church, and in the evening lectured to a large congregation in Union church.

"On the Tuesday following I delivered a short address in the High-street church vestry-rooms.

"I spent the first Sabbath in October with the Congregational people of Yarmouth, addressed them twice during the day, and made some remarks at their evening meeting.

"I divided my labors of the second Sabbath between the Hallowell and Augusta Congregational churches, speaking twice at the former place and once at the latter.

"On the third Sabbath I was in Bath. In the morning I addressed the First Congregational church, in the afternoon the Second, and in the evening the Bath Young Men's Christian Association.

"On Friday, October 22d, I lectured on Romanism in the city hall at Hallowell.

"On the fourth Sabbath I again visited Portland, and spoke in the Second Congregational (Dr. Carruthers') church in the afternoon and evening.

"On Wednesday of the week following, I attended the Worcester County Conference of Churches at Whitinsville, Mass., and represented the Society. The next day I visited Shrewsbury, where live some French persons who once belonged to one of my congregations. I found them as they, three years ago, left me, striving to do their Master's will and sowing the good seed.

"It is pleasant to those who labor in such a field as that occupied by the missionaries of the AMERICAN AND FOREIGN CHRISTIAN UNION, to meet with such as have become pious under their preaching, and who already have for years presented a constant proof that the Gospel is the wisdom and the power of God unto whoever receives it. These few individuals are not alone who have left Vermont, intelligent believers of the truth, and are now showing its power in other parts of the land. *I might here refer to many who, within a few years past, have gone from this State to their old homes in Canada, or to the prairies of the West, and have been the first preachers of righteousness to scores and hundreds of their countrymen.* It is true that many in the field

occupied by the Society, as in all other fields, do not meet our hopes and expectations; but as many, nay, more, in heaven and on earth rejoice that such a Society was ever organized, and attribute to it their acquaintance with Christ.

"Besides presenting the claims of the Union in public, lecturing on Romanism, and addressing Sabbath-schools, I have in a private manner presented the claims of the Society and of the Romanists to most of the ministers I have met with, and to hundreds of laymen.

"In some instances French and Irish Romanists have attended my lectures, and some of them either called on me or invited me to call on them. *I found three at the very door of the kingdom, waiting for a little more knowledge,* and they received my words as hungry men receive bread. One of these was a French woman entirely unacquainted with the English. After many visits, during which I did my utmost to point her to Christ, she gave some evidence of a change.

"What I have seen and heard, of late, convinces me that the revival of the past year has had a salutary influence over thousands of Romanists all over the country. On beholding the wonderful work of grace among the Protestants, they have paused and asked themselves, what does it mean? How different it is from our religion! How changed they become! What may be the cause of such a change? And I only report what I know to be the case, if I say that Protestants in many places seem too full of joy on account of God's blessings upon them and theirs, and too busily engaged (if the expression may be used) in asking for more, to pay much attention to these strangers and their inquiries.

"Let this great opportunity of sowing the good seed be improved, and it will be found that can it spring up as abundantly in Roman Catholic as in Protestant hearts. But where no seed has been sown there cannot be any harvest, and because we are rejoicing over the springing up of seed that has long been in the

ground and watered by many tears and prayers, we cannot expect the same result from an entirely uncultivated soil. How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have never heard? And how shall they hear without a preacher? And how shall they preach unless they be sent?"

### GERMAN MISSION IN SAVANNAH, GEO.

REV. MR. EPPING.

*The yellow fever and its attendants—great affliction—men made to reflect when death seems nigh—they need and must have religion in order to be happy—when left to act for themselves, in such times, men want a Protestant minister—why—Romish forms cannot satisfy the intelligent mind—something more substantial than forms is wanted—the church affected and how—increased attendance at worship, etc.—church edifice soon to be completed—Ladies' Auxiliary, etc.*

"Since my last report our city has been affected by the dreadful scourge of southern cities, the yellow fever, and all the accompanying diseases and troubles, poverty and distress, which as usual have fallen to the lot of the foreign population more than all others. Under this severe visitation, which God in his infinite and inscrutable wisdom has decreed for us, we are yet ready to say. His will be done; and to acknowledge that it must be for our good, although we may not penetrate the holy design.

"One fact goes far to prove this. The great need and value of a Christian ministry, through which the means of grace are dispensed, are brought home to the understanding of such people, even, who had long been blind to it, but who by many cases under their observation, in a time like this, are made to reflect and to see more clearly than before. Moreover, the want of a religion that can and must truly satisfy all the longings and allay all the fears and anxieties in the great hour of parting, and consequently the determination of the hearts of men that they will and must have such a religion, these are also results of such times.

"It is, according to my own experience, certainly a sign of the times, that whenever a man in the bloom of strength and health, a man who prided himself on his strong mind, who had been brought up under the influence of Papal religion but long since abandoned it,—whenever such a man is suddenly overtaken by the destructive disease, and as soon as he knows that death is near at hand, then he seeks relief and consolation, not in the teachings of his 'mother church,' but, as has been generally the case among the Germans in this place, *he wants a Protestant minister*, because, with all his doubts, with all his sceptical reasoning, which has almost become his second nature, he cannot help thinking, or feeling at least, that there is more truth, more purity, more hope and consolation in the Protestant faith, than that of his own father and mother.

"But how often, alas! does this cry for help come too late! I believe I could write volumes, if I wanted to give expression to all the sad thoughts and reflections that have accompanied me, on my way through the empty streets or in the dark hour of night, when I was called in great haste to attend the bed-side of a sufferer. All that anguish, all those violent struggles for a firm hold to grasp when everything that was cherished and valued sank away,—could ever so many 'crucifixes,' or 'pater-nosters,' or pictures of the 'pierced heart of the Virgin,' avail anything against them—were they not all thrown aside, and a *Protestant* minister called, who would at least say something that a man can understand, and bring with him at least some human sympathy, some sincere, heartfelt compassion, instead of the empty formulas of 'mother church,' that leave man's heart as cold and hard as stone.

"These are the words of a man who did not live long enough to enjoy the perfect consolation that true biblical religion could afford him,—only because he had thrown away the time—years of strength and health—that God had given him to work out his peace.

"Although under this affliction the interests of our church have in many respects suffered and been retarded at least, yet it is evident that the state of religion among the people confided to my care is much more favorable than for some time past. Surely, God will bless the work that has been commenced and continued in his name, and all that has been done and endured under this last affliction will bear blessed fruits.

"It is almost impossible to give statistics in regard to the work accomplished within the last month or two. But so much let me add of cheering information: as the sickness diminishes, so the attendance at worship increases; my influence and usefulness is greatly extended; and looking forward to a speedy completion of all arrangements necessary to finish our church building, we hope soon to increase in number as in faith.

"The Ladies' Auxiliary Society have held their regular monthly meetings, and as usual afforded your missionary all that sympathy and relief which was so greatly needed in these sorrowful times."

### IRISH MISSION IN PITTSBURGH AND ALLEGHANY CITIES.

MR. D.<sup>r</sup> DEFOREST, MISSIONARY.

*Sabbath and Industrial Schools prosperous—our school provided for by others—time spent in visits—co-operation prompt—summary of the month's labor—a new school opened—next projects—kind relations personally with Romanists—a family convinced of their errors—encouraging hopes, etc.*

"Having by the Divine blessing completed my first month's missionary labor in this field, it becomes my agreeable duty to attempt to give you a brief account of the present state of this mission, and of what I have been able to accomplish in connection with it.

"The four mission Sabbath-schools and the two Industrial schools, fruits of the former missionaries' labor, are in a prosperous condition. The two Industrial schools I have regularly visited, and addressed on their respective days of meet-

ing every week. For want of opportunity, I have been able to visit and address but one of the four Sabbath-schools, and that one hereafter will be managed and cared for without further attention from us. The other *three schools*, I am happy to inform you, are well conducted and supplied with efficient superintendents and teachers. Such, in brief, I find to be the present state of the work as left by the Rev. Mr. Sinclair, my predecessor, at his departure, to be carried on by the beloved brethren who were co-laborers with him.

"This is truly an extensive field and requires a vast amount of judicious Christian labor, and it was incumbent upon me, therefore, upon my first entrance upon it, to spend much time in visiting among the Christian brethren, in company with the Rev. Mr. Rosseter, (District Secretary,) to whom I am indebted for introduction to numerous ardent and valuable friends of the cause, and whose interest in our good work has been evinced, in addition to their generous contributions to the support of the mission, by something more essential than the tribute of common compliments. How much, indeed, I shall owe to the further co-operation of these firm adherents, is evident from their readily, voluntarily, and unexpectedly offering their services as teachers in my proposed new Sabbath and Industrial schools.

"During the month I have made 300 calls, 368 visits to families, distributed 1 German and 1 English Bible, and 232 pages of Tracts, and delivered to the Industrial and Sabbath schools 11 addresses.

"On the Sabbath preceding the last one, I opened a new mission-school in the 5th ward of this city, constituting therefore the *fifth school* that has been organized here under the auspices of our Board. Ten teachers and sixty scholars I succeeded, by diligent exertions during the previous week, in bringing together on that occasion. Nine of every ten of these children were attending no Sabbath-school whatever; but were, many of them, roam-

ing about the streets or otherwise desecrating the Lord's day. Yesterday (Sabbath) I was greatly encouraged by the attendance at this school (notwithstanding the continuous rain and bad walking) of 47 scholars and 13 teachers, and a most excellent superintendent. Indeed, so favorable to my work, and so sensible of the *importance* of its preservation in these cities, are all the active and energetic Christians, that I feel assured of receiving all the aid from them that can be agreeable to my own hopes, and to my firm expectations, that the schools will, by the Divine blessing, be vigorously and successfully sustained.

"My next project will be the opening of another *Industrial school* in the 6th ward of this city, and am now only awaiting the decision of the Trustees, to whom I have applied for the use of a suitable room for that purpose.

"In the 1st and 2d wards of Alleghany City I design also soon to open an *Industrial school*, which is one of our best instrumentalities for reaching the masses of Romanists' children.

"In my intercourse with Papists, thus far, all has been peaceful and agreeable, it being my unwavering purpose to avoid, as far as possible, all argument with them on the great points of difference between us. With two intelligent Romanists, however, I have conversed with great freedom, and manifest good will on their part. In one family of three adult Ro-

man Catholics, of the strictest sort, I was permitted to read a couple pages of the 'Tract for All,' directly confuting, with its lucid scripture proofs, what they had just advanced as doctrines of their firmest belief. So strong and conclusive were these arguments from God's word, that they frankly confessed they believed what the Tract taught. Thus we see how powerful is Divine truth, enlightening with its heavenly beam the blinded minds of these devotees of Rome. This family, at my leaving, cordially invited me to call again. I left two of our tracts with them, upon their assuring me they would read them. May the word of God therein presented prove unto them the savor of life unto life!

"During the past month, which has been my initiatory, I could not possibly carry forward the work here with that system and attention to details which are so requisite in labors of this nature. But with the whole field now laid out before me, with my stakes planted, some in this, and some in that place, I feel encouraged by the indications of Providence that God will favor my instrumentality, and enable me to promote his cause here to some extent. I will hope that my next month's report will present more extensive and encouraging results.

"Desiring to be remembered in your prayers, I remain affectionately your brother in Christ."

## MISCELLANEOUS.

### GREAT MEETING IN RELATION TO THE BIBLE IN THE PUBLIC SCHOOLS.

As the principal organized opposition to the Bible in this country is connected, not with infidels, or Jews, Chinamen, but with Roman Catholics, we have felt constrained to give a place to the record of some of the

movements which these people have frequently made in this direction, since they have become somewhat numerous, and also of the counter-movements which they have necessitated, that the spirit of Romanism may be understood and appreciated by our countrymen. If not intractable wholly beyond our conceptions

of them, we think Americans will, before a great while, learn that Romanism is not the religion of the Bible, but its bitter antagonist, which flourishes best where the Bible is wholly suppressed.

We sincerely pity the multitudes who are deluded by the Papal hierarchy, and our earnest efforts are directed to their relief; but that feeling and interest in their behalf cannot hide from us the nature of the system, nor justify our failing to speak of it according to truth, and to warn the unwary against it. It is ever restless and striving for the supremacy; and protection against its encroachments is secured only by constant activity. To its aggressions we are indebted for the meeting of which we shall presently speak, together with all the anxiety, care, and labor connected with it. What will be the result of the meeting in relation to the approaching election for school officers, of course, at the time of this writing (December 1st,) we cannot say. If, however, the enthusiasm of the meeting, shall be caught by the citizens entitled to vote on the occasion, we shall hope for the election of men who will restore the Bible to its place in those schools in this city from which it has been removed through Papal influence, and guard against any such removal in future in any other schools.

#### The Meeting.

A very large meeting, comprising many of our most distinguished citizens of various religious denominations and political parties, was held in the hall of the Cooper Institute on Monday evening, the 29th of November last, to consider and act upon the subject of the reading of the *Bible in the public schools.*

The meeting was organized by calling James W. Gerard, Esq., to the chair, and by the election of a number of Vice-Presidents and Secretaries.

Able addresses were delivered by the Chairman, the Hon. Hiram Ketchum, and the Hon. Erastus Brooks, but we have room only for brief notices or extracts from them.

Mr. Gerard was the first speaker. Having in a pleasant manner defined his position as neither a politician nor a bigot, but as having devoted his spare time to education, and training the rising generation to be useful and honorable members of society, he said:

“The school system of the city of New-York was the grandest and most noble system in the world. We lived in a city which was the second in the world for its wealth and its commercial relations, and the third in the world for its population; for it was the home of the free, and the refuge of men of all nations, kindreds, and tongues. And when we gave their children education, it was to make them fit hereafter to be honorable, upright, and honest citizens. Now, were it not known to all who heard him that there was great truth in what he was advancing, the statistics he was about to state would appear almost incredible. There were 207 buildings in this city devoted to the purpose of elevating the moral and religious character of the working classes. At these schools there were registered on the books sixty thousand children's names, and the actual daily attendance was fifty thousand. There were fourteen hundred teachers, one thousand of whom were of the gentler sex, and a more noble set of women than the school-teachers of New-York were not to be found upon the face of the earth. The amount of money appropriated for school purposes in this city was larger than the civil list of the State of New-York, and larger than the civil list of any six of the Western States. The citizens of New-York had contributed during the last year one million of dollars to the public schools, and now they were called upon to contribute one hundred thousand dollars more to the same noble purpose. This

sum was an engine of vast power, when wielded in a proper manner, but might become one of great mischief, if placed in improper hands. These schools were founded upon social equality, national equality, and religious equality.

“And first, as to social equality:—Go into one of these schools at any time and see the child of the poor washerwoman sitting side by side with the child of the princely merchant who occupied a palace in the Fifth Avenue; see him sitting beside the son of the judge and the son of the physician, and all equally contending with might and main for the prize which was offered by the people to him who should be most proficient in learning, and who was most punctual in his attendance. There was no partiality shown to purple and fine linen; those clad in rags—and many had scarcely enough even of them to cover nature—had as much attention paid to them as the children of the man who was the highest in the land in wealth and power. (Tremendous applause.) He could assure his hearers that there was no partiality shown to rank or power in the schools; all were treated on one great principle of equality, the only difference made being in his favor who excelled in moral or religious elevation, were he the child of the poor washerwoman clothed in rags, or the son of the merchant-prince who was clad in purple and fine linen. This was a noble equality, and one which showed the true principles of our free and glorious institutions.

“The next feature of the schools was national equality. The teachers never inquired of a boy or girl where he or she came from. They do not ask them what was their mother tongue. The only question asked was if they belonged to the city, and then they worked out their way, where was a fair fight—German, Irish, and all nations, kindreds, and tongues on the face of the earth.

“The next was religious equality. The speaker had passed many years, not only among the schools of his own ward, but in those of the other wards from the Battery to Harlem, and he pledged himself that he never heard a child in one of those schools asked concerning his religious principles; much less was there any attempt made to make him change his religious sentiments, whatever they might be. There was no distinction made between high and low, rich and poor, but what moral worth gave to them. In the public schools were found Jew and Gentile,

Christian and Heathen, Protestant and Catholic; and all the nations on earth, Europe, Asia, and Africa—all filled the public schools, and no child was turned from their doors, no matter what quarter he came from, or what was the complexion of his outer skin. We had Italians from every state in Italy; Germans from every kingdom, principality; county, and province in the German empire; English, Scotch, Irish, (and a very large proportion of the latter,) Swedes, Scandinavians, Chinese, and now in his own ward, children from Australia. The colored race was provided for, and all quarters of the globe sent us scholars except Iceland and Japan. Let these children be taken, then, and ground over in these public schools, and they would come out true Americans. . . . .

“The first opening of the public schools in the morning was one of the most beautiful scenes on the face of the earth. As the bell struck nine—and it did so with military precision—then was opened the “Book of Life:” a short chapter was read by the principal or school-officer to five thousand children, who took in every word, sitting meanwhile silent, calm, and dignified; and an impression was made on their young minds which would last long after their school-going days should cease. At the second tap of the bell, five thousand children, with folded arms, joined with the principal or school officer in prayer to God, thanking Him for preserving them during the past night and invoking a blessing on the coming day. He would tell those who had not seen it, that this was a most beautiful sight. . . .

It was well to train the child in this way, and he would pass through many perils of this life ere he would forget the beautiful principles of his early life in the public schools. There was a mistaken idea prevalent with regard to the use made of the Bible in the public schools. He would state this as a fact, and he was well enough known in the community for them to believe that anything he stated as a fact might be taken for truth.

“He had had experience in this matter since the year 1849 until the morning of that very day; and he knew that many supposed that the Bible was taught as a class-book or a text-book; that the pupil was made to recite it; that the teacher commented on it, and therefore that some principle of Christianity was taught which might cause him to forget his own creed. There never was a greater mis-



take. There was only one copy of the Bible in the school; it never went into the class-room, and the pupils there never saw it. He said this to show that the Bible was not taught as a text-book by the teacher, nor did the teacher comment upon what he read therein. He assured them all that the only use made of the Bible was to have it read in the morning by the teacher or school officer, and it was then laid by until the next day.

. . . . . A great disease nay, a malignant disease, was amongst us, but in this country of free speech, let them see what was the remedy. He would face the danger like a man and a good citizen, and would endeavor to do justice to all creeds, both religious and political. The evil lay in the school officers placed by the people in the different wards. The disease was local, and there must be a local remedy, and if that failed, then they should try a more general one. Where did the disease lie? Why, within a radius of half a mile, having the Five Points as its centre.

"The public vagabonds and politicians had gotten possession of their city, and the people had now to shake them off. New-York was a commercial city, and it ought to be governed by buyers and sellers and working-men. Was that so? Let them look at that black list of candidates. How few merchants, or physicians, or lawyers, or working-men were among them! There were one or two of each, perhaps, but one-half of the others were men who had no local habitation, even if they had a name; and the other half were dealers in rum and in grog. Was it come to this, that we should be governed by men who had no place of business, on the one side, or by grog dealers, on the other? Mark, he was not a temperance crusader, he made war upon no publicans, nor would he go on with any capt or rant in preaching temperance up; but he would say, these men were not fit to rule the school-room. They were not men who could be held up to children as examples.

. . . . . They were not the men to bring in among our daughters, 16, 18, or 20 years old. They were not the men to bring in among one thousand beautiful female school-teachers. They are only fit, if they must have office, for the offices of councilmen and aldermen. (Tremendous applause, laughter, and cheers, which was several times repeated.) He didn't want to deprive these men of office. He didn't want to prevent them going into the Legislature, nor did he want to deprive the

nation of the benefit of their wisdom and learning in Congress, (great applause and laughter;) but in the name of the parents of 60,000 children he protested against such men contaminating the pure atmosphere of the school-house.

Mr. Gerard proceeded to show that the children could be reached through their parents, as these 60,000 children had 120,000 parents, and 60,000 of these could go to the ballot-box and elect such men only as would restore the Bible to the schools, which must not be excluded from them. If the audience were true to themselves, let them come forth to the people, and they would reach those portions of the city where the Bible was never heard. Thus they would drive those enemies of the Bible away by their powerful opposition, like chaff before the wind."

Mr. Gerard was frequently applauded during his speech.

HON. HIRAM KETCHUM.

Mr. Ketchum was the next speaker, and was introduced to the meeting amidst great applause. He said:—

"When the European settlers came here, whether they were Puritans, Churchmen, Hollanders, or French Huguenots, they brought with them the Bible; and they and their posterity had read, studied, and cherished that Bible more than any people, or nation, or age since the commencement of the Christian era. And the Bible, more than any other book, might be regarded as the American Book. . . . . From this great fact it resulted that we have here more security than any people on the face of the earth.

"During the first session of Congress a resolution was passed that the people should have the Bible distributed to them, and since that time the Scriptures had been circulated to a great extent. The American Bible Society alone had issued 26,245,129 volumes of the sacred Scriptures. The voluntary contributions to that Society for that purpose alone had been \$6,710,033 79; and now, with all this manifestation of attachment for the Bible, this Bible had been cast out of twelve schools of the city of New-York. We gave the Bible to the destitute and heathen, and yet they were to know the fact that in twelve schools of New-York the Bible had been

cast out, as the Savior cast out the seven devils. (Applause.)

"How came this result? They had in this country many who disbelieved in the Bible—natives and foreigners—but such as these had not expelled the Word of God from our institutions of Learning. No! The Infidel had not done this great wrong. What influence had produced it? Should he be called a bigot if he told the truth there and then? No! he would tell it boldly and fearlessly. *The Roman Catholic Church had done it.* (Tremendous cheers, renewed and renewed again.) He knew this Bible question well; he knew it by heart. Suppose it had been ordained that the Declaration of Independence should be read in our schools, and suppose that it had been expelled therefrom, what heartfelt indignation would have spread throughout our country! But the Bible, infinitely above all constitutions, (great cheers,) had been thrown out, and years had passed before any feeling was evinced upon the subject.

"He would not say that the members of the Roman Catholic Church were opposed to the Bible. They certainly were opposed to the common version, and denounced it as a Protestant one. That version was not Protestant; it was as fair a translation of God's Word as mortal man could make. Could not the teachings of our Savior be read in their original purity? They should be, they must be.

He did not believe, however, that even were the Bible wholly excluded, the Roman Catholics would like our school system any more than they did now. They wanted to break it down and crush it out, and then receive a portion of the school moneys to be used in bringing up their children in their own way. (Cries of 'That's it!' and cheers.) That had been as plainly demonstrated as any truth could be. The past had shown it, and the present but corroborated his opinion, formed years ago.

"Mr. Ketchum proceeded to give a history of the first establishment of public schools in the city thirty-five years ago, and showed, in eloquent language, the efforts of the clergy of the Roman Catholic church to get possession of a portion of the moneys allotted for the purposes of education. They first made an attempt to get an allowance for their orphan Asylum, and succeeded, the easy men in power saying that no harm could possibly result from patronizing such an

institution, and he further said then that the end was not in view, and how was it now? Now this very Asylum had got from the city of New-York thirty-six lots, valued at half a million of dollars. (Sensation.) He was not certain that the property was their own yet. (Laughter.) But what was the motive in giving it, on the part of our city legislators? To be sure, they had been indicted for so doing, but if their act was a mistake, let them pass. If, on the contrary, it was intended to secure Roman Catholic votes, then it was corruption, and as such he branded it, (great cheers,) and the authors of it should be sent where the dogs could not bark at them. (Renewed cheers.)

"The speaker gave a sketch of Archbishop Hughes' first efforts to get a portion of the school moneys. This was in the city and from its government years ago. He failed, to the credit of our then city government be it said. Then he (the Archbishop) went to Albany, and succeeded in getting the ear of our then Governor. (Voices—'Name him.')

"Mr. Ketchum said 'No,' and proceeded, stating that the Legislature of that year refused to agree with the Governor, and that the enemy was again foiled and driven back, only to recuperate for a new effort. It was made, but, happily, through the efforts of a distinguished gentleman whom he saw upon the platform, it was less successful than the first or second.

"Roman Catholics had been taught to look upon our schools as godless institutions, and they were determined to crush them, if that were possible. Were Americans ready to give up this safeguard of their country now? ('No!' 'No!') Were they willing to see a foreign hierarchy rule over them with a rod of iron, and crush them as mere serpents? (Great applause.) He told his hearers, in conclusion, that our country had been invaded by a foe deep and dangerous, working silently but surely; and if they would avert the dangers with which it threatened their best interests and their future happiness, they must arouse to action. (Cheers.) They must meet it on the threshold and drive it back. (Great applause.) There was no time to be lost, or the noblest bulwark of liberty and purity would be battered down."

Mr. Ketchum sat down amid great applause.

HON. ERASTUS BROOKS.

Mr. Brooks was the next speaker. He was enthusiastically received. He gave a history of the measures that had been employed in vain to induce the Board of Education to restore the reading of the Bible in the schools from which it had been excluded, and showed that they had no political origin and no political design. But the result of those measures had been to call public attention to the wrong, and prevent the exclusion of the Bible from other schools where the attempt was made, and, in at least one case, partially executed. He said :

“These remonstrants also called attention by letters and by pamphlets, by public and private meetings, to the fact that, both in the election of school officers and in the selection of teachers, the schools of the city were losing that degree of respect which was necessary to their successful existence. The distinguished head of a large and powerful church organization denounced these institutions of learning as ‘Godless schools,’ and as the nurseries of the stupendous vices and crimes committed in the community ; and the unfit character of the men sometimes elected as school officers, through the very instrumentality of his followers, almost gave truth to the charge. . . .

“In this State there are about 12,000 public schools, and more than half a million of children in attendance upon them. The expense to the city exceeds one million and a quarter of dollars per annum, and in the State several millions. Half a million of children in the schools of the State, and thousands in the State without the schools ! These are to be the future sovereigns and rulers of the people ; and, before an audience like this, is it necessary to state the importance of securing to them honest, intelligent, Bible-respecting school officers and teachers. The subject addresses itself to every parental heart and mind. How can a child, following the admonitions of the wisest of men, ‘be trained up in the way he should go,’ if the Bible is a banished book in the common schools ? Who in mind, life, or character can be harmed by reading the inspired pages of

prophets and apostles, the commandments of God, as amid thunders and lightnings, fire and smoke, and the voice of the trumpet, they were uttered from Mount Sinai ; or the later, fresher, and heart-touching commandment, the source of all human sympathy and happiness, which the Son of God, addressing his disciples as little children, gave in the words of the new commandment to love one another, ‘As I have loved you, that ye also love one another.’ Here is the oldest history, the sweetest poetry, the deepest philosophy, all that is sublime in conception or grand in execution. From the beginning, when God created the heavens and the earth, to the end, when, in Revelation, the first heaven and the first earth gave way to the new heaven and the new earth, all is inspiring, magnificent, and sublime. Sometimes it is powerful and beautiful, as when God said, ‘Let there be light, and there was light,’ and sometimes full of hope and instruction, as in that grand conception, the summing up of all law and all duty—Christ’s Sermon on the Mount. What pigmy in human form shall dare forbid the reading to the children of a great city and State like this, of such a sermon, or such a book as the Bible ?

“As a civilian, Mr. President, I find in this law of love, this multiplication of blessings upon the poor in spirit, the pure in heart, upon the meek and the merciful, all that gives stability even to the Government. Take away this, and the moral universe itself would topple down and fall into pieces ; for in this Book one can find all that is potent and good in the great principles of conservation—all that is safe in radicalism—all that relates to the noblest morality and the highest religion—all that can save men from one another, from themselves, or give certain security to the State. Here is written the only safe law of private life and of public duty ; and crowning all these, like the sun in the heavens, is the majesty of power, the perfection of kindness, and the sublimity of love. And is not this, at least equally with arithmetic, geography, algebra, or grammar, a fit lesson to be read in all the public schools of the city, the state, and the country ? The moral effect, in a well-regulated school, of such teachings upon the daily life, no one can fully realize. Its footprints are seen in almost every step of daily duty. Its influences fall upon the human heart as sweetly as the rains and dews of summer, and as softly as the snow-flakes of winter, upon the

waiting earth beneath.

As an American citizen, I look upon the Bible as the corner-stone in the foundation of our free form of government; and if any of the builders of our educational system have rejected this solid foundation of the public safety, let us join in declaring that the stone which the builders have rejected shall become the head of the corner, not only in these fourth ward schools, but in all the schools of the city. We may divide and differ ever so much in regard to the doctrines of the Bible, but at least let us combine and be united in forbidding its banishment from our schools. Let the word Toleration be engraven upon the flag of all nations, and be the shibboleth of all creeds and parties, but at least in no nook or corner of the land settled by the Pilgrims, the Cavaliers, or Huguenots, let the Word of God be prescribed.

"You sometimes hear, Mr. President, much in approval or condemnation of what is called the higher law. Sir, my own idea of that higher law is, that all true civil government rests upon the Word of God, and when that Word is banished from the common schools, the government which tolerates the exclusion is in no true sense a Christian, civil, or republican government.

He who forgets the source of the truest knowledge in the mere acquisition of great mental excellence, neglects the fountain of all that is really great and good in life. Better, ignorance of human wisdom—better, hunger and thirst—better to be a wanderer in the world, far away in the wilderness, seeking refuge upon the highest mountains or in the deepest caverns, than to be an inmate of a school where, by design, the Bible and the precepts of the Bible are banished. The ravens may provide for human hunger, as they fed the prophet Elijah with bread and flesh, but the bread of life, as it is broken by wise men and Prophets, by Apostles and Christians, by the Father of our spirits and Him who died for our offenses, no child, no man, can dispense with."

The meeting unanimously adopted the following

#### RESOLUTIONS.

"Resolved, That the institutions of the country are based upon the religious principles of the people; that the Bible is the foundation of all religion and the highest standard of morality, and should be read in all our public schools.

"Resolved, That we will not give our support at the ensuing election to any candidate for school officer who is known or believed to be in favor of the exclusion of the Bible from any of the public schools of our city."

#### THE LORD'S CROP.

We give the following letter in illustration of the adage, "Where there's a will there's a way," and venture to suggest, that if farmers, mechanics, tradesmen, and the various classes of society, would appropriate a specific portion of their farms, or of their labors in their respective spheres, to "religious purposes," as the writer did, and attend to them as faithfully as to those portions devoted to other uses, few would lack ability to do something annually for the objects that depend upon the charities of the benevolent for support, and the treasury of religious Societies would be amply supplied. We thank the writer for his example and also for his letter. May he have many to imitate his good course.

"DEAR SIR:—I here remit to you eight dollars, which you will put to the benefit of the AMERICAN AND FOREIGN CHRISTIAN UNION. I shall first state to you how I got this money. I planted a piece of corn (about ten acres) on the 22d and 23d of June, 1858. As it was very late in the season, and so much corn had missed on account of the wetness of the fore part of the season, I planted it without much hope. I planted it on a piece of ground which I had not intended to put into corn, but which I had broken up for fallow. Though the chance of the corn crop looked very cloudy, I thought I would put it in, and I might have some corn. I dedicated ten corn lands across the field to religious purposes, and behold I had eight dollars' worth of corn on it, which I wish you to dispose of to the best

advantage. Send it to France, if you can, to break up the seat of 'the Beast.'

"Yours, S— L—.

"Tippecanoe P. O., Harrison Co., Ohio.

"P. S.—I had about five hundred bushels of ears of good corn on the field."

### A CONSCIENTIOUS READER AND VALUABLE AUXILIARY.

"GERMANTOWN, Pa., Dec. 2, 1858.

"EDWARD VERNON, Esq.—Since reading the circular, 'Signs of the Times,' which you enclosed with your receipt for the five dollars, and feeling that evangelical Christians are not aware of the real danger that awaits us and our free institutions should the onward march of 'the Man of Sin' continue in its present course, I am induced, notwithstanding the numerous demands of a

similar character on my limited income, to enclose you ten dollars more for the domestic field.

"From a member of Christ's Church, Germantown, Pa. G. W. M.

"P. S.—If you will send me some of the circulars, or any other matter you may wish distributed, I will endeavor to do the service in a judicious manner.

"G. W. M."

The election in this city on Tuesday, the 7th of December last, we are happy to inform our readers, showed a decided majority in favor of the Bible in our common schools. We will now hope to have that sacred volume restored to its place in our institutions of public instruction.

## BOOK NOTICES.

**A SPIRITUAL TREASURY FOR THE CHILDREN OF GOD.** Consisting of a Meditation, for each Morning and Evening of the Year, upon select texts of Scripture; humbly intended to establish the faith, promote the comfort, and influence the practice of the followers of the Lamb. By W. Mason, Esq. Revised and corrected by Rev. Henry Cox Mason, A. M., Morning Preacher and Lecturer at St. Mary Magdalen, Bermondssey, and Chaplain to the Right Honorable the Earl of Onslow. Published by D. Faushaw, Bookseller and Book and Job Printer, corner of Ann and Nassau-streets, New-York. 2 vols. 12mo. \$1 75.

This book is precisely what its title-page indicates, a *Spiritual Treasury*, and it can hardly fail of proving such to any family who will each day of the year read the lessons designed for the day. We not only commend the work, therefore, to all families, but especially to ministers. It is a very suggestive work, and will be of special service in your preparations for the pulpit, for your lectures, and meetings of prayer.

**THE LITERARY ATTRactions OF THE BIBLE; or a Plea for the Word of God, considered as a Classic.** By Le Roy J. Halsey, D. D. Third Edition. New-York: Charles Scribner. 1858. pp. 441, 12mo.

This is an attractive and valuable volume. *Its object is to reveal the literary excellences of God's Word, and to show the claims of the*

Bible on the reverent regards of all men. We hail with gratitude a work like this, which aims to give the Bible its true position and just eminence in the world of letters and science. The author has performed his task with great ability, and has given to the public a book for the times. He vindicates the claims of the Bible as the text-book of education and the great classic of the world. The chapters on the poetry and eloquence of the sacred writings abound in good criticisms and fine illustrations. The sketches of the young women and young men of the Bible are well drawn. Dr. Halsey treats also very skillfully of the sages and science of the sacred record, and makes his whole work to bear with great fitness and force on the divine origin of the Holy Scriptures. The work is written in an attractive and popular style, and deserves, as it will richly repay, a careful perusal. In this effort to honor the Word of God, we trust that the learned and worthy author will find that he has not labored in vain,—that by means of this volume the Book of Life will have more devout readers and hearty advocates, and, in spite of Papal intrigues and anathemas, obtain its merited place in the schools and colleges of our country, as well as in the homes and hearts of our people.

EVERY WOMAN HER OWN LAWYER; a Private Guide in all matters of Law of essential interest to Women, and by the aid of which, every female may, in whatever situation, understand her legal course and redress, and be her own adviser. By George Bishop. Dick and Fitzgerald, Publishers, 18 Ann-street, New-York. 18mo, 374 pp.

The title of this book, in the estimation of many persons, would be sufficient to condemn it. The first impression would be, that it was like the various nostrums published to the world under the name of *Patent Medicines*. So we were prepared to judge of it. But examination has changed our views entirely.

The book contains an amount of legal information exceedingly valuable to any family. We cannot be expected to say, unqualifiedly, that every principle of law is true; and yet, so far as our examination has gone, we can speak of it as accurate. Its title-page would indicate that it was designed for women. But it is a valuable work for the family, and as such we commend it to their attention and consideration.

We have received a number of other valuable works from our friend, Mr. Scribner—but too late to be noticed in our present number.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF NOVEMBER TO THE 1st OF DECEMBER, 1853.

NEW-HAMPSHIRE.		Pomfret. A Friend, to make Rev. Dan'l Hunt a L. M., . . . . .	
Dover. 1st Congregational Church, . . . . .	11 50	Hunt a L. M., . . . . .	30 00
Rampstead. Ladies' Charitable Society, . . . . .	14 00	Stratford. Deacon Lewis Beers, . . . . .	1 00
Kenne. A balance, . . . . .	1 70	Darien Depot. Cong'l Church, add., . . . . .	1 50
VERMONT.		Middletown. Baptist Church, . . . . .	3 23
Benson, J. Kent, E. . . . .	2 00	Portland. Methodist Episcopal Church, . . . . .	2 72
Simsbury. Moses Ensign, . . . . .	1 00	New-London. 1st Baptist Church, . . . . .	8 26
East Putney. Cong'l Church and Society, by Rev. E. N. Ransom, . . . . .	10 00	" Meth. Episcop-al Church, . . . . .	5 31
MASSACHUSETTS.		" 2d Cong'l Ch. and Soc'y, Maj. Williams, to make his son, Chas. A. Williams a L. M., \$30, others, \$103 27, . . . . .	133 27
S. Scituate. Sarah Ford, in full of L. M. for Rev. D. B. Ford, . . . . .	20 00	" 1st Cong'l Society, bal., . . . . .	7 00
Marblehead. A Friend, . . . . .	10 00	Groton Bank. Congregational Church, . . . . .	9 69
Lanesburg. Evangelical Cong'l Church, . . . . .	1 25	Wethersfield. Cong'l Church, balance, . . . . .	10 50
Shirley. Evangelical Cong'l Church, . . . . .	2 00	Hartford. Centre Church, bal., . . . . .	19 50
Westford. Evangelical Cong'l Church, . . . . .	1 00	West Hartford. Cong'l Church, bal., . . . . .	1 00
Westminster. A Friend, . . . . .	4 00	New-Haven. College Church, Mr. and Mrs. J. M. Wheaton, . . . . .	8 00
Danvers Centre. Cong'l Church, to make Elijah Hutchinson L. M., . . . . .	30 00	" Geo. A. Pelton, . . . . .	1 00
Braintree. 1st Congregational Church, . . . . .	27 78	West Haven. Cong'l Church, per Amos Townsend, . . . . .	31 20
Bridgewater. Trinity Church, . . . . .	18 25	Clinton. A Friend, . . . . .	5 00
East Randolph. Winthrop Church, . . . . .	14 23	NEW-YORK.	
Weymouth. Union Cong'l Church, . . . . .	17 00	Sing Sing. 1st Presbyterian Church, . . . . .	80 00
Randolph. 1st Congregational Church, . . . . .	66 50	New-York City. Anonymous, . . . . .	20 00
Lawrence. Lawrence-st. Church, to make Dan'l Wallace a L. M., . . . . .	30 00	" Wilson G. Hunt, for Paris, For Paris Chapel, Henry D. Sheldon, \$20, Wm. Tracy, \$10, . . . . .	50 00
Medway. A legacy of Lewis Haws, . . . . .	100 00	" S. B. Chittenden & Co., for Paris Chapel, . . . . .	50 00
Cambridgeport. 1st Cong'l Church, . . . . .	34 12	New-Haven. Cong'l Church and Society, . . . . .	3 47
Grantville. A Friend, . . . . .	1 00	Gravesend. Isaac Van Dyke, . . . . .	5 00
Chicopee. Wm. Snow, . . . . .	1 00	Jamaica. 1st. Presb. Ch., to make Juo. D. Shelton, M. D., a L. M., . . . . .	70 36
Dudley. Mrs. Moses Healy, . . . . .	1 00	Cayuga. A Friend, . . . . .	10 00
Millbury. D. T. March, . . . . .	1 00	Schoenectady. John Calvin Toll, deceased, \$2 50, P. Riley Toll, \$7, . . . . .	9 50
Hinsdale Depot. Mrs. N. M. Tracy, . . . . .	4 00	Port Richmond. Baptist Church, . . . . .	5 18
Oxford. Mrs. Thos. March, . . . . .	2 00	Weedsport. Rev. W. J. Hunt, . . . . .	1 00
Westboro'. A. Wood, in part of L. M. for his son, Willard J. Wood, . . . . .	5 00	Albany. North Dutch Church, . . . . .	74 27
Athol. Congregational Church, in part, . . . . .	25 39	Marion. A Friend, . . . . .	5 00
So. Hadley. Mt. Holyoke Fem. Sem'y, . . . . .	3 00	Otiaco. In full for Sabbath School L. M., . . . . .	3 96
Engle-b. Benevolent Society of Cong'l Ch., 1st Society, in part, . . . . .	30 00	La Fayette. Balance, . . . . .	1 50
E. Hampton. Payson Society, for Paris \$50, for Home Field \$36 08, . . . . .	11 85	Lysander. Balance, . . . . .	46
Hadley. Gen'l Benev. Soc'y of the 3d Ch., for Home Field \$36 08, . . . . .	136 08	Syracuse. 1st Presbyterian Church, . . . . .	25 86
Southfield. Female Benev. Soc'y, to make Mrs. Sarah E. Sago a L. M., . . . . .	11 09	Utica. Westminster Church, in part, . . . . .	9 75
" Baptist Church, . . . . .	30 00	" Rev. M. C. Searle, for L. M. of Wm. S. Searle, . . . . .	30 00
Williamstown. Mrs. Mary Brown, for L. M., . . . . .	1 76	Putnam. Asso. Presb. Congregation, . . . . .	13 00
Amherst. North Parish Cong'l Society, . . . . .	10 00	Wilson. R. C. Holmes, . . . . .	1 60
Taunton. Levi Andrews, . . . . .	2 00	Hempstead. Alvah Cummings, . . . . .	1 50
CONNECTICUT.			
New-Canaan. Mrs. Dorcas St. John, . . . . .	5 00		

RECEIPTS.

NEW JERSEY.					
Presb. Church, to make J. L. Allen and Isaiah W. Condit L. M.'s, 73 00		Danville.	Mahoning Presb. Church,		31 25
A Lady of the 2d Presb. Ch., 5 00		"	Mahoning North Presb. Church,		6 00
PENNSYLVANIA.		"	Mrs. Mary Grier,		5 00
Rev. Thos. P. Yeaber, 2 00		"	Rev. Jno. Foley, of the M. E. Ch.,		5 00
Thos. D. Mitchell, M. D., 4 00			MISSOURI.		4 00
B. N. Fannistock, Esq., 10 00		Boonville.	M. C. Walter,		
1st Presbyterian Church, 52 10			ILLINOIS.		1 00
2d Un. Presb. Church, Mr. Lockhart, \$5, J. Kirkpatrick, \$2, another, \$1, 8 00		Sparta.	Rev. D. S. Faries, add. for Rev. C. Payson.		15 00
Central Presbyterian Church, which makes Hon Robt McKnight a L. M., 1 50		Bunker Hill.	A Leach's L. M.,		1 00
3d Un. Presbyterian Church, add, 5 28			Wm. G. Marshall,		
United Brethren, 6 00		Delphi.	INDIANA.		3 40
4th Presbyterian Ch., Messrs. Laughlin and Weightman, 5 00		Orland.	Union Church,		
St. Andrew's P. E. Church, add. J. Mrs. Brunot, 46 88			Presb. Ch., N. S., add., for L. M. of Rev. J. Patch,		6 00
1st Bap. Church, which makes Rev. David J. Yerks a L. M., Central Presbyterian Church, for L. M. for Jno. S. Davison, 31 00		Pittsburgh.	2d Ch. in part L. M. for Rev. Mr. Neel,		5 00
Esq. Welch Cong'l Church, Sabbath-school of 1st U. Presb. Church, \$10, others, \$23 10, which makes Sabbath-school a L. M., 3 63		Princeton.	Jno. K. Finney, L. M., Ref'd Presb Church, L. D. commenced for Rev. Jno. McMasters,		15 00
1st Presb. Ch., Mrs. Ewing, 1 00			Presb. Ch., O. S., in part L. M. for Dr. Paxton,		22 38
2d Un. Presbyterian Church, which makes Rev. James Prestley a L. D., in part, 3d Un. Presbyterian Church, which makes Rev. John G. Brown a L. D., in part, Union Baptist Church, which makes Mrs. A. Anna Wade a L. M., 43 25		Washington.	United Presbyterian Church, to L. M. for Rev. Mr. Craig,		19 50
2d Ref'd Presbyterian Church, add. Robt Bushnell & Son, \$17 50, L. R. Livingston, \$5, Prof. Griggs, \$3, 7 03		Madison.	Presb. Church, O. S., 2d Presb. Church, Rev. W. W. Atterbury,		10 00
Trin. P. E. Ch., J. Kling, Esq., 3 00			OHIO.		1 00
Cumb. Presb. Church, add., 1 50			Cleveland.		8 00
1st Ref'd Presb. Church, add., T. R. Holmes, Esq., \$10, A. Danks, 50c., 3 others, by hand of D. De Forest, \$3., 8 10			Morning Sun.		10 96
1st U. Presb. Ch., in part L. M., 2 00			Siuebenville.		17 66
Presbyterian Church, 5 00			3d Presbyterian Church,		3 00
G. W. M., member of Christ's Church, 10 00			Meth. Protestant Church,		1 00
A member of Christ's Ch., Market Square Presb. Ch., to make C. Tingley a L. M., 40 00			Uniontown.		3 00
1st Presbyterian Church, for L. M., 30 00			Windham.		7 00
for Geo. Kellogg, Esq., 23 38			Rev. L. B. Wilson,		
Brandywine Manor. Presb. Church, 21 00			Nelson.		
Couteseville. O. S. Presb. Church, 1 00			Deacon Hopkins,		
Doylestown. Samuel F. Dubois,			Freedom.		
			Cong'l Church, add., for L. M. of its Sabbath-school,		
			Rootstown.		
			Cong'l Church, add., for L. M. of its Sabbath-school,		
			of its Sabbath-school,		
			Rootstown.		
			Add., L. W. Butler, \$1, J. Hall, \$1, J. Jewell, \$1, D. B. Kinney, \$2, for L. M., 25 50		
			Wakeman.		
			Van Wagner,		
			Add. to L. M. of Rev. J. M. Flagler's Sabbath-sch'l Class, towards L. M., 3 00		
			Bellevue.		
			Mrs. Flagler's Sabbath-sch'l Class, towards L. M., 1 50		
			Cleveland.		
			Plymouth Cong'l Church, towards L. M. of L. M. Pitkin, 13 50		
			1st Baptist Church, in full of L. M. for Hon. J. P. Bishop, \$15, Chas. A. Dean, \$5 for L. M. of J. M. Hoyt, Esq., \$1, Smith, \$1, 2d Presb. Church, add., E. P. Morgan, \$3, and Mrs. S. A. Brayton, \$2, for L. M., 8 10		
			Tippecanoe.		
			Sam'l Logan,		
			MICHIGAN.		
			Augusta.		
			Wm. Bowdoin Palmer, Esq.,		

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FRANCE—ITS RELATIONS TO ROMANISM, AND THE IMPORTANCE OF ITS EVANGELIZATION.

It is now generally conceded by all intelligent Protestants, that the Church of Rome is the great hindrance to the spread of the Gospel. Wherever the Papacy exists, and whithersoever it sends forth its emissaries, it interposes the most formidable obstacle to the progress of spiritual Christianity and religious liberty. This system of error and superstition not only deprives the people under its iron rule of the Word of God, and all the blessings of evangelical truth and freedom, it subjects all Protestants whom it can reach and control, by means of despotic and irresponsible governments, to the restraints and shackles of a most cruel and oppressive intolerance. The Protestant missionary in Asia, Europe, Africa, America—in the islands of the sea—everywhere finds this monstrous mystery of iniquity to be the chief barrier in the way of the onward march of the Gospel. So long, then, as the "Man of Sin" holds the nations under his sway, the progress of pure Christianity is powerfully impeded.

This gigantic obstacle must be overcome before the Gospel can dif-

fuse its influence, the Word of God have free course and be glorified, and divine truth accomplish its predicted triumphs over the nations. And the question is, "How can Protestant Christendom most effectually meet and master this mighty foe?" In looking over the world, where can we find the agency which in human judgment is best fitted by its position and peculiar endowments to check the progress of the Papacy, and exert a reforming influence on the subjects of the church of Rome? We think that we find such an agency providentially prepared, and now at work in France, in the revived and aggressive Christianity of our Protestant brethren in that nation. The great Head of the church has preserved in that land, consecrated by the martyr's blood, a remnant which may prove the most effective agency in the world for the spiritual regeneration of Europe, and the deliverance of enslaved millions from the thralldom of Antichrist. It was France which chiefly aided in the establishment of the Papacy; France has inflicted on Popedom its deadliest wounds; and it is to this nation that



we are to look for the spiritual forces that will ultimately work its entire overthrow.

When we consider the past and present history of France—its relations to Romanism on the one hand, and to Protestant Christianity on the other; when we notice, also, the peculiarities of the French people, and mark what has been done in that land within the last half century, we believe that we are fully justified in the confident expectation that the land of Calvin and of Pascal will yet become a mighty instrument in thwarting the designs of the adversary, and in advancing the kingdom of Christ among the subjects of the Papacy. The Gallican church has never been as submissive to the Roman Pontiff as other provinces of the Roman Sec. There has always been, and is now, on the part of some of her clergy, a degree of resistance to the demands and dogmas of the Vatican; and among the thirty millions of nominal Romanists in that kingdom, there are vast numbers who have no faith whatever in the mockeries and mummeries of Rome, and who would heartily rejoice in its downfall. While great multitudes are thus infidel, the masses are held in subjection to the church of Rome by the force of ignorance and prejudice, by the power of custom and prescription, and by the presence and influence of an energetic and intriguing priesthood, everywhere and by every means seeking to hold them in bondage. But among these priest-ridden millions, there are multitudes now yearning for light and liberty. They are willing to receive the Word of God. They are accessible to the instructions of Protestant

pastors, colporteurs, and teachers. Forty years ago there were only four evangelical Protestant ministers in France; but now there are twelve hundred places of Protestant worship. Notwithstanding all the grievous oppression to which the Protestants in France are subjected, they are making remarkable progress in the work of evangelization, and in many places are exhibiting a zeal and a faith worthy of their Huguenotic ancestry.

When we regard the character and spirit of the men who are now laboring among the French-speaking populations of Europe, in France, Switzerland and Belgium—when we consider the zeal and intelligence, the generous self-denial and unswerving steadfastness, and the large and comprehensive views of such men as the Monods, De Pressensé, Grandpierre, Bridel, De Felice, Vinet, Merle D'Aubigne, Gaussen, and many others of like character, who have been raised up and trained under a severe discipline for the work of God in western Europe, of whom the greater part are now living and stamping the impress of their ardent piety on the hearts of the French; we see how the materials are preparing for a large increase and diffusion of evangelical light among the millions of France. The laborers in this part of the Lord's vineyard are now toiling under great disadvantages. They are deprived to a great extent of the freedom of the press, of worship, and of instruction; and yet they pursue their toils with unremitting ardor and are looking forward with cheerful hope to a brighter future for their country. The evangelical ministers of France have a deep and growing sympathy with their Protestan

brethren in England and America. They have constant intercourse with us through the periodical press and other channels of communication. They look to us, more than to any other people, to aid them in their labors and struggles ; and cheered by our sympathy and succor, they are striving to secure for their countrymen the religious blessings which the more favored portions of Christendom enjoy.

Among the men who are now working for the spiritual good of France, are many converted Roman Catholics. They have been brought out of the darkness and bondage of Roman superstition, and are the children of the light and the freemen of the Lord. These men understand the devices of the adversary. They are valiant for the truth, and make efficient missionaries of the cross. The missionaries that France has sent forth, both Roman Catholic and Protestant, have generally been distinguished for their burning zeal and steadfast devotion. There is something in the French character which imparts to the piety of Christians in that country a peculiar grace and unction, and gives to them a decided advantage in some respects over others. The Frenchman has a practical tact, and a versatility and pliability about him, which enables him to do a great deal with small means. He can live, where others would starve. He has the happy faculty of adjusting himself to circumstances, of economizing his resources, and of adapting means to ends. He is withal fervent and diligent, self-denying, cheerful, and courageous in his work. The French Christian has all the elements of a good and skillful laborer in the Lord's vineyard. When

the truth once takes hold of his heart and conscience, he carries out his convictions to their practical results, in the face of danger and of death. Such are the characteristics of the men whom God in his providence is now employing to work for his cause in France ; and their labors tend directly and with more potency and effect, than those of any other body of Christians, to weaken the Papacy, and check the progress of Romanism.

The Protestants of France have also the best facilities for attacking and undermining the Papacy. France is the stronghold of the Roman apostasy. While Rome is the seat of its ecclesiastical power, Lyons is the centre of its pecuniary influence. This is the point to which flows all the money for propagating its dogmas and institutions. In the year 1857, \$838,500 were received at Lyons, and distributed by the Roman Propaganda. Of this amount, nearly two-thirds (\$516,705) was raised in France ; while the city of Rome contributed only \$6,400, and the Papal States \$8,200. This statement clearly shows that France is the main support of the Papacy. But in view of the power and wealth of France, and the number of adherents to the Roman church in that kingdom, this stronghold is weak, and growing weaker every year. It is like the fig-tree with the first ripe figs. If it be shaken, they will fall into the mouth of the eater. A late writer from Europe says : " It is conjectured that Louis Napoleon is about to break with the Ultramontanes of France. There is no doubt that he is disgusted and weary of the state of affairs in Rome, and that if he could feel secure enough, he would shake off the Pope and his allies to-

morrow." The actual state of affairs indicates that the relations between the Emperor and the Pope are not very amicable and stable; and if a rupture between his Holiness and Louis Napoleon should take place, if Romanism should be deprived of the patronage it has hitherto received from the Government, and the hard oppression under which the Protestants of France have so long suffered should be withdrawn, we have every reason to believe that our brethren in that country would, with God's blessing, do more for the destruction of Popery than any other men on the globe.

The time seems auspicious for labor in that important field. The majority of the people are weary of Papal tyranny and taxation, and the way is open to strike the most effectual blows on this enormous system of error and iniquity. Every dollar that we give to aid our Protestant brethren in France, goes so far to weaken the power and check the progress of the "Man of Sin." Every effort which they put forth contributes most effectually to destroy his influence. Had they more abundant means, even under all their present disabilities they could do far more than they have done to bring the people of France to the knowledge of the truth.

The providence of God seems most clearly to summon the friends of Christ in this country to come up to the help of the Lord against the mighty," by strengthening the hands and cheering the hearts of our brethren

in Europe. God has a people there, not only in France, Belgium, and Switzerland, but also in Sardinia, Bohemia, and Hungary. He is greatly reviving his work in Sweden, and causing his Gospel to yield fruit in Northern Germany, and at other points on the continent. The day seems to be dawning when another reformation will raise the churches of Christ in Europe out of the depths of their bondage, and Zion, long oppressed, shall rise from the dust, and go forth, "fair as the moon, clear as the sun, and terrible as an army with banners."

Let the churches of Christ in America awaken to the calls and the claims of Protestant churches in France, and engage with fraternal sympathy in helping them liberally in this good and sublime work. We are largely indebted to France—to the Huguenot exiles and the French patriots. They have done and suffered much for our religious and civil freedom; and let us now, in the time of their need, give them the benefit of our prayers and generous benefactions. By so doing, we help forward the work of our Redeemer's kingdom at a point where it is most needed, where there is great prospect of glorious success, and where, too, the labor will contribute most mightily to weaken and destroy the Roman Antichrist, which all true Protestants confess to be the most formidable foe on the globe to the cause of humanity, of freedom, and of true godliness.

#### THE PAPAL OLIVE BRANCH.

*"However, we have ceased to war upon a system which the great majority of our citizens seem to approve."*

*See the Freeman's Journal of this city*

of the 18th of December last, reports Archbishop Hughes as saying in regard to the Public School question, in

a sermon which he preached the Sunday previous in St. Patrick's Cathedral. We take it, therefore, that in preaching he *emphasized* this sentence strongly, (for the italics are his,) so that his audience were made distinctly to mark it; and in printing, he designed to attract the attention of the public to it with such *intensity* that it would not be soon forgotten. Few men in the land have done so much to embarrass and break down the school system, and to expel the Bible from the schools, as he; and it is very agreeable now to hear from him, (not so much from him as an individual, but as a representative person,) that he has "ceased to war" upon the school system.

It would have added not a little to our gratification, as well as have changed the aspect of the matter considerably, if this assurance had come to the public a little earlier. It was given to his people in the cathedral on the Sunday next following the election held in this city for school officers, and to the public still later, after the Bible-in-the-school question had been triumphantly settled in the affirmative, notwithstanding all the efforts made by Papists, and others in sympathy with them, to defeat it. But "better late than never," perhaps, and we are disposed to be charitable, however others may be inclined to make abatements from the merits of the act, and insinuate that it is but a *ruse de guerre*, or at best, a deed of necessity.

True, the American nation is Protestant, with Protestant feelings strongly impressed upon them, notwithstanding the absurd sayings, of late, of a few Papal writers to the contrary, and they hold the Bible in very high esteem. A war, therefore, with

their millions just now, to put down their Bible, Sabbath, or any of the institutions or principles of evangelical Christianity, would be not only hopeless, but probably in the long run quite uncomfortable to those who waged it, when the people should once come fairly to understand what was going on, as they did at the last school election. In view of these circumstances, *discretion*, not to say necessity, (and *discretion* is the better part of valor,\*) we think would dictate to the Archbishop, and all whom he represents who had taken attitudes of hostility, promptly to issue such a declaration, and even to clothe it in italics as has been done.

We accept the proclamation. We mark its statement and its *emphatic* manner, and will wait to see what time will bring forth in regard to it. We cannot but observe, however, that it is given in language confined to the past tense, and therefore that it makes no promise for the future. That may not be entirely satisfactory to those familiar with Jesuit tactics, though the majority of readers will probably understand it to mean an unconditional and *permanent* abandonment of opposition to our school system, and also regard it as an important step toward the restoration of proper feelings among our citizens, who, by reason of the long-continued and *unreasonable* warfare against it, had been somewhat alienated.

We will go as far as we can, and in common with the masses of our countrymen hope for the best, though we confess that our confidence in the cessation of hostility to our schools and our Bible, *totally* and *for ever*, does not rise to the character of assurance, nor can it so long as the present Pope's "encyclical letter" of the 8th.

of December, 1849, remains unre-  
voked and in power. The language  
of that document, addressed to the  
Romish Prelates and published in  
this country early in 1850, is very  
strong against the Bible and the  
schools, and in urging the Bishops to  
a vigorous and unyielding opposition  
to them, and to an effort to mould  
everything here in these regards to  
the Papal pattern. After lamenting  
the evils of the press, the Pope says:

“ Still more, making use of the Bible  
Societies already condemned by the Holy  
Sec: They do not hesitate to spread  
holy Bibles, translated into a vulgar  
tongue, (without seeing if they conformed  
to the rules of the church,) profoundly  
altered, and rendered into a bad sense.  
With unheard of audacity, and under a  
false pretext of religion, they recommend  
the reading of them to the faithful. You,  
in your wisdom, venerable brothers, per-  
fectly understand with what vigilance  
and solicitude you ought to labor, that  
the faithful may fly with horror from this  
poisonous reading, and that they may re-  
member that no man supported by his own  
prudence can arrogate to himself the  
right, and have the presumption, to inter-  
pret the Scriptures otherwise than our  
Holy Mother interprets them. . . .  
Use all care, employ all your influence,  
make all efforts, in order that in those  
schools the students may be in everything  
conformed to the rule of Catholic doc-  
trine, . . . that there be used in  
the schools no books but those which are  
exempt from all suspicion of error. Warn  
those who have the charge of souls to be  
your religious co-operators, in all that re-  
lates to the schools, for your persons. Let  
them be entrusted only to masters and  
mistresses of approved faithfulness; and  
that, for the purpose of teaching the ele-  
ments of the Christian faith to young per-  
sons, there be only used the books ap-  
proved by the Holy Sec. Make the  
*greatest efforts, employ every means,*

struggle with an unshaken constancy, and  
display a continual vigilance in every-  
thing that concerns the schools, the in-  
struction and education of children, and  
the young persons of both sexes.”

It will be perceived from the fore-  
going extract, that the war waged  
upon the Bible and the school system  
by the Papal priesthood in the coun-  
try has been on their part in obedi-  
ence to that authority to which they  
have bound themselves by the solemn-  
ity of ordination vows—an authority  
which they regard as the highest that  
is known on earth,—and which is  
the last they would willingly offend.  
They have acted in accordance with  
commands from Rome—from the su-  
preme Pontiff; and, from the language  
of the last sentence in the above quo-  
tation, we infer that on the part of  
Pio Nono and his cabinet there is no  
intention of authorising any cessation  
of hostilities. Mark the expression :  
“ Make the greatest efforts, employ  
every means, *struggle with unshaken  
constancy—display a continual vigilance.*”  
To us this does not look like intend-  
ing to abandon the enterprise, nor  
as though the conduct of a subaltern  
would be approved who, in good faith,  
in the midst of Protestants and in  
the hearing of Papists, suiting the  
action to the word, should say he had  
“ ceased to war” the warfare appoint-  
ed him. It looks exactly in the op-  
posite direction. It evidently con-  
templates a life-long controversy—a  
war that is to terminate only with an  
absolute victory or total defeat.

But the Archbishop says : “ *We  
have ceased to war with a system which  
the majority of our citizens seem to ap-  
prove.*”

We accept the statement, as we  
have already said, and will look t

what the future will bring forth. And if the "encyclical" shall be withdrawn, or if not withdrawn, if the Archbishop, his suffragans and all under his control, shall repudiate the authority of the Vatican in this matter, and seek to promote harmony and peace in our land, and to build up our institutions which aim to diffuse the lights of science and literature through the nation, we shall be among the foremost to rejoice, and thank them for their praiseworthy action.

There are other things in the sermon of considerable interest, on which we had purposed to offer a few remarks; but our space is nearly filled,

and we must close with merely expressing our regret that after the show of deference to the popular will which the Archbishop makes, in connection with the saying, "*we have ceased to war*," etc. he should seek to make the impression on his audience and others that the Romanists had been treated with injustice in the matter of the public schools. Such an act is extremely unworthy, because extremely unjust. Romanists have had as free access to the schools as any others, and a larger use of them than Protestants, in proportion to the amount of support which they have rendered.

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#### SIGNS OF PROGRESS—THE SOCIETY OF ST. FRANCOIS DE SALES.

More than a year ago, prominent Roman Catholics in France, with the sanction of the Archbishop of Paris, formed a Society bearing the name of St. Francois de Sales, and professedly placed it under the patronage of that so-called Romish saint. Its object was to arrest the progress of Protestantism within the empire, and to maintain the position and interests of Romanism. Of the measures to be employed for the accomplishment of the end in view, we advised our readers several months since. They are of the most exceptionable kind, and consist largely in defaming Protestants and Protestantism, that both it and they may be everywhere, and by all classes, held in abhorrence.

The Society, like every other evil agency, has effected something in its way, and, in many places, rendered the operations of evangelical laborers, both lay and clerical, more diffi-

cult and dangerous than before. But truth is apt at length to prevail, and even in France, where Rome has had her own way so long, the people, in many districts, are now beginning to see through her schemes, and to stand in doubt of her. As a natural consequence, many fall off from her in disgust, and, on inquiry, they find in a pure Christianity, which the evangelical missionaries offer to them, just what they need, and they become Protestants, notwithstanding the civil disabilities to which, on account of their conversion, they are liable to be subjected.

Converts from Romanism to Christ are constantly multiplying in France, as the interesting communications from that country, which appear in another column of this number, show. But stronger presumptive evidence that, in the judgment of Romanists, "the good word of the King-

dom" has taken root and spread extensively, giving promise of an abundant harvest, could not well be given, than flows from the existence of the Society alluded to, and the efforts put forth to work it. If the Gospel were not making progress, such measures on the part of the priests to check it would not be employed. Let us then take courage, and by our sympathy, prayers, and alms, encourage our brethren, who, amidst much reproach, are laboring so successfully. These very persons who compose this Society need the sympathies and prayers of God's people, and may (we hope they will) be converted to Christ and be saved.

The first anniversary of this Society was held in Paris on Thursday, the second day of December last. The President, Monseigneur de Segur, Prelate of the Household of the Pope, and dignitary of the Imperial Chapter, recently elevated to the post of Proto-Notary Apostolic, preached upon the occasion to a crowded congregation, from the words :—

• "I have fought a good fight—I have kept the faith."—2 Tim. 4 : 7.

The preacher made no concealment of his hostility to evangelical religion, nor of his desire to arouse the same spirit in his hearers ; nor did he hesitate to classify Protestants indiscriminately with the basest of characters, as appears from the synopsis of the sermon which we take from the *London Beacon and Christian Times*, of the 8th of December last. We give it a place here, that our readers may see the spirit of Romanism—its extreme hatred of the Gospel and of good men, and learn to sympathize with their brethren, who, for the sake of the Gospel, are constrained to pass

through the ordeal which is darkly shadowed forth as all who come within its grasp preacher said :—

"The warfare was between of creation, Jesus, his angels, as Christians, his Roman Catholic with its visible head, the Pope side, and 'the first of created beings the Holy Virgin, namely, Lucifer revolted archangel, his demons, his infidels, heretics, with all his evil without a visible head, on the other the devil fought hard, by bloody persecutions under the Roman Emperors, by various errors, by the invasion of the Saracens and of Mahomet, by the Christian princes against Jesus Papacy, by corruption in the Church, but in every conflict he was conqueror. At length arose Luther, Calvin, and others—those wretches! (*ces misérables*) who succeeded so well that half of the world was lost to the church, with which remained an imperceptible handful of faithful. But Protestantism was introduced into ruin, when Satan called up Rousseau, and in their train, the French Revolution, which is still going on. The Revolution is not a political, but a religious word. The Revolution with its chiefs, unites all the wicked of the Protestant sects, every Catholic, against the enemy, and the persecution of enemy they give to the clergy, to Catholicism, to Christ! They spread bad books, lectures, bad discourses; they open their mouths against God, and dare to raise their voices upon them, and call them evangelists. Christian! The Association of Saints Francois de Sales has been formed to fight for Jesus against all who are not blessed by the Pope, sanctioned by the Archbishop of Paris, and under the patronage of Saint Francois de Sales, formed for the preservation of the faith within, just as the Propaganda is formed for the spreading of the faith without. I am more than ever necessary.

agitating all the countries around us—Italy, Belgium, Spain, Savoy, by the invasions of Protestantism—that is, the religious destruction of those countries. Now he is attacking France. Two months ago the different Protestant sects met, from France, America, England, Germany, Sweden, and voted five millions for the invasion of Paris—diabolical project!! ‘Let us get Paris, and France is ours!’ cried they. Now let us prevent them; and, surrounded and invaded as we are, do not let us fear, for has not Jesus said, ‘Fear not, little flock?’ Five millions in the hands of demons will do but little, but five thousands in Catholic hands would do much. We have received 72,000 francs during the year, and all are spent. From all sides come urgent requests for schools, for books, for aiding poor priests surrounded by infidels and heretics, obliged for lack of schools to leave their little ones in Protestant hands! With 200f. we were able to send two missionary priests into districts almost entirely Protestant, in the diocese of Poitiers. Our wish is to do the same for all the Faubourgs of Paris: hitherto our funds have only allowed us to ‘evangelize’ one. Oh how much good 50,000f. worth of good books would do!”

“The sermon wound up with a vehement exhortation to fight for Jesus under his Popes, Bishops, and Priests, to give money, to distribute books, and to pray.”

Besides this kind of public preaching on the part of men in place and power, libelous books and pamphlets are gratuitously circulated by the Society. The following paragraphs may serve as a specimen of the contents of the publications issued. They purport to be the language of a person who for a season associated himself with Protestants, but was returning to the Roman Catholic Church. It aims to make conversions to Protestantism appear to be wholly false and mercenary—the Protestant ministers

great hypocrites and deceivers—in fact, the very worst kind of men. But it will not do. The truth progresses, notwithstanding these ultra and wicked measures. But here are the paragraphs, viz:—

“I must confess, dear minister, that it costs me much to separate from you and your largesses; yet if your reply (to my letters) does not quiet my conscience, I must, for I have a soul to save. But in that case what an idea you will give of yourself! You will be looked upon as a conscience-monger. I am sure you read with horror of the bargain between the Jews and Judas. ‘How much will you have for betraying your master?’ said they, ‘Thirty pence;’ and the bargain was struck. Will it not be said that you do the same thing, when, taking advantage of poverty, you go from house to house, carrying a portion of the enormous sums you receive from the London and Geneva Bible Societies, and saying to poor folks like me, ‘How much will you take for your conscience and your soul?’ And these souls are sold to you for a few pieces of bread. Notwithstanding the ardent zeal which appears to burn in you, would you believe that evil tongues venture to declare that were it not for the 25,000 francs which you receive every year, you would be a Catholic? At night, when you indulge in intimate conversation with your wife, I fancy I see you laugh as at a clever trick, when you have filched from the Catholic religion some poor fellow like myself, who perhaps wanted bread or coals. ‘Oh what a capital day’s work!’ you say. And then taking up your pen with a solemn air, you write to your correspondents that the work is advancing, and that you must have new chapels, and above all, a little more money. . . . .

“I seriously set myself to study the Protestant religion, to know its origin, its progress and doctrine. I found out that it had for founders none other than thieves and unclean drunkards; that its progress was



effected by pillage and devastation; that its doctrine is a perpetual contradiction; that while unceasingly speaking of the Gospel, its ministers do not even believe the Gospel!"

When a religion by its natural workings brings forth such fruits,

can any reasonable minds doubt concerning its *nature*, or its *claim to Christianity*? It would seem that they could not, for it is so unlike the fruits of the Gospel. But this is a fruit of Romanism.

## FOREIGN FIELD.

### ST. DOMINGO.

*Additions to the churches—Mr. Wentworth, the English consul—his death—funeral sermon—another requested and preached—about to set out on a missionary tour—labors of the helpers—good news from all the stations—books not received—the Empress not friendly to religion—small-pox—death of two infants—Romish priests refuse to take for their services anything but Spanish money, etc.—All Saints' Day but little regarded by the merchants—encouraging news from the Spanish part of the island, etc., etc.*

"CAPE HAYTIEN, Nov. 5th, 1858.

"REV. DR. FAIRCHILD.

"DEAR SIR:—I hope sincerely that this will find you in perfect health and happiness.

"Since I wrote you, we have had two seasons of receiving additions to our body—the first on the 1st Sunday in October, when three were added, and baptism and the sacrament of the supper were administered with the most happy effect. The manner of proceeding was as usual: that is, the baptism was early in the morning, and then the 'communion,' and then preaching at night. This time preaching was by myself. The baptized were, the director of the 'notables' of Plaisance and his wife, whom I married the evening previous; also, the daughter of the Deacon Alie, fifteen years of age.

"The second was on the last Sunday in October. Then I baptized four men, one of this city, two of Dondon, and one of Raphael, son of a member of that church. This last occasion was particu-

larly interesting, several members of the other churches being present. The proceedings were, of course, in the same order as before, and the preaching was by myself again.

"Mr. Frederic Wentworth, the English consul of this city, would have been of great use to us, and I was on the point of naming him to you, when bad health obliged him to embark for Europe by the way of the United States. But he was taken with fever, and died on board, six days out of port. His widow is a 'Haitienne,' whom he has left with six children, two of whom are at school in England. She desired me to perform the funeral services, which I did at the English consulate. Those present were so much interested in the discourse delivered on that occasion, that they begged of me to deliver another at the same place, on the same subject. This I did to a large audience of the most respectable people of the city,—generals and others,—together with a large number of the most particularly devoted Roman Catholics of this place. The discourse was very long. At the end of it, the whole assembly, bathed in tears, together with the devotees, men and women, most reverently and devoutly knelt down with me to pray to the God of heaven. If I did not see abundant profit growing out of these discourses I should not have spoken of them here. The widow herself and another woman appear to be truly converted: she was with us on our last communion occasion, with her little children, and the Italian doctor of medicine, (of

whom I spoke to you long ago,) and others. The poor lady was affected to tears.

"And now I must go on the long-tended journey through the land, if I can. But another baptism for the 1st of December, unless it be put off, will be in any way; as also is my health, which is much broken by the long, hot summer; and yet I must go if I can. Since I wrote, Chéri has returned from a great tour, and Innocent from two voyages to Plaisance, where another church is rapidly forming under the most happy auspices. Maret has also been twice to Port au Prince with his vessel, and is ever active in the service of his Master. In his last voyage he was instrumental in the conversion of Dédée, of the Catholic (so called) church at Pt. de Paix. From that place, and all the different stations, I have the most gratifying letters that our work is progressing. In this city (Cape Haytien) we hope to see excellent things.

"The books you sent to Port au Prince have not even to this moment come to hand, and I need them beyond all you can think.

"Mr. Fouquet is so much occupied now with his military command, that he can do but little for the church at Raphaël. In the meantime the Empress desires to stop, if she can, the work of God there, and break down the influence of the poor girl, Iouberine, the daughter of General Ioubert of that place, who can do much for it.

"The Empress is a great enemy to God and his people; but I think that Iouberine will get the better of her at Raphaël, for you know that Fouquet commands there. Indeed, the Gospel is already triumphant at that place.

"The small-pox has been bad there and killed some, among whom was an infant of the church. One other infant also of the church is dead at Dondon. Charles Valiere cannot now go from the Cape, because he helps me to preach and to do everything else. *He is much persecuted*

because his old chapel (Roman) is come to naught, and no one will look at it any more.

"As soon as I come back from Raphaël, Dondon, etc. I shall write for the school furniture of which you spoke to me.

"The priests will hardly take any other than Spanish money now for their various 'merchandize,' such as 'souls of men,' etc. Especially they now say that children baptized with the WEAK MONEY of Hayti will all go to hell. They are trying to build at Raphaël and here, but their buildings I think will come to nothing. One strong 'sign' of this time is that the merchants all did business on the fête of 'all souls,' in spite of thundering publications to the contrary by a whole regiment of troops, who went throughout the city with much music, and drumming, and arms, and long papers of orders in their hands, to make all the merchants close up. They *pretended* to close up, but all of them still did business, notwithstanding all these orders.

"I have received good letters out of the Spanish part of this island very recently, and from Port de Plate also.

"Nearly every soul of my people in Hayti are natives of the island. This is very far from being the case with the other missionaries. Their people are nearly all foreigners.

"I cannot think what Christians, especially Christian *ministers*, want with *Saint* or *St.* attached to names. For my part I will none of it.

"The coffee crop is now ripe, and coming in largely.

"I have just paid the house-rent, and the lease for three years is out and I must take another house.

"May the God of heaven bless the labors of your most valuable Society in all lands, and fill with joy the hearts of all its conductors, is the prayer of

Yours in the Gospel,

"ARTHUR WARING D'ESSEN."

## FRANCE.

## EVANGELICAL CHURCH OF LYONS.

The following letter from the pen of the Rev. C. A. CORDES, one of the pastors of the church at Lyons, shows a most encouraging state of spiritual activity and prosperity on the part of its members. Surrounded on all sides by Papal communicants and hostile influences, greatly in the minority as to numbers, and subjected to various annoyances from the enemies of a pure Christianity,—their faith, zeal, fidelity, and love to the cause of the Redeemer seem not merely to remain unshaken, but constantly to increase. Were their pecuniary resources equal to their Christian graces, and such as to enable them to enter and occupy to advantage the places gradually opening before them and inviting their efforts, we should anticipate the happiest results. The work of evangelization is growing upon their hands, and we trust that there will be manifested by the friends of the Gospel in our country a lively sympathy with them, and a readiness to aid in sustaining the expenses of the work in which they are engaged.

The church at Lyons is making vigorous efforts for self-support, and enduring self-denials in order to advance the cause of the Redeemer, which few churches in our land of religious liberty and national prosperity have ever made or suffered in connection with the maintenance and extension of religion in the world. But notwithstanding those efforts and acts of self-denial, that church seems likely to suffer a considerable deficiency in its treasury, and unless relieved by the co-operation of brethren from abroad, the good work in

which it is engaged must be checked and its usefulness much abridged. We earnestly hope that it may not be subjected to such a calamity, and that the advances which the truth has made in that interesting city and vicinity—the place of its locality and the head-quarters, too, of the Romish Propaganda for France, and to a great extent for the world—may not be sacrificed for the want of Protestant sympathy and support. We should be happy to increase our aid at that point, and will do so if the friends of the cause will give us the means.

## Letter.

*Anniversary of Evangelical Alliance—numerously attended—annual meeting of Young Men's Christian Union well attended—similar Unions springing up in various countries of Europe—seventy or eighty such in France—special lectures associated with their meetings—Rev. Messrs. Coulin, Eymar, and Monod—Dr. Monod's narrative of his visit to America—revival scenes, etc.—differs from branches of Christian labor advancing, notwithstanding threats—a family leaving the Church of Rome—persecutions—a case or two stated—nine persons admitted to the church, and others waiting an opportunity to join—the work among the military doing well.*

“LYONS, NOV. 11, 1858.

“REV. E. R. FAIRCHILD, D. D., N. Y. -

“We have just been celebrating our anniversary festival of the Evangelical Alliance, favored by a numerous attendance of Christian friends of various denominations, gathered together from a considerable number of places, and from different countries.

“The evening preceding the anniversary, the *Young Men's Christian Union* held their annual meeting, amidst an audience completely filling (and to overflow) our new chapel, and greatly interested in the proceedings of the evening, and that notwithstanding their great simplicity—nay, perhaps in a measure account of it. The President for the time being is the teacher of our boys' school, a pious, intelligent young man

members are young men chiefly belonging to the humbler classes of society. The report stated the privilege of our friends belonging to a general Union, which, although not counting a large number of years, as yet, was already showing its ramifications over a great portion of the world—*America, Great Britain, Holland, Belgium, Switzerland, France*, in which latter country seventy to eighty Unions are exist-

Our young friends have now begun to hold their meetings three times a week, instead of twice, as last year; besides which, the sittings are about to be increased by special lectures on important and instructive subjects, such as—*Young People and Christianity; The Light of the Gospel at Lyons, from the First Ages to the Present Day; The Person of the Lord Jesus*, according to his own testimony in Scriptures, etc.

The report terminated with a warm and appealing appeal to young men to join themselves to the Union; and we have the satisfaction of inscribing *three* new attendants, *Lyonese, one* from *Arles*, besides *two new members, Lyonese, one* an American. A most impressive sermon was delivered on the occasion (from John, 21:15-19) by the Rev. Mr. Collin, just from Geneva, who had been sent for that purpose, a young Christian minister in himself.

These interesting proceedings proved, under the blessing of God, a happy preparation for the Festival of the Alliance, the first day of which was consecrated, besides prayer, and praise, and fraternal intercourse, to special communion on the subject of brotherly love. The Rev. Mr. Eymar, from Geneva, earnestly insisted on some of the elements by which brotherly love is excited and nourished; principally mutual respect, charitable and judicious counsel and admonition, and conscientious submission to the faith of the Gospel. These wholesome indications, excellently stated, were listened to with marked attention

by an auditory as large as that of the preceding evening.

“The following morning, after the solemn administration of the Lord’s supper, a meeting was organized for the children of all our schools, whom the Rev. F. Monod, from Paris, had been invited to address; and this juvenile assembly, attended by a numerous body of parents and friends, proved most interesting, both from the manner in which Mr. M. and other ministers spoke to the children, and from the attention with which the speakers were listened to and in some cases their questions replied to.

“In the evening the great question of religious revivals was treated, a very remarkable address by Mr. Monod opening the proceedings. And here, again, as you will easily believe, America was not forgotten. The animated speaker, upheld and strengthened by the liveliest and most grateful recollections, easily and almost imperceptibly overcame the fatigue which his numerous preceding labors had laid on him, and rose from strength to strength as he unfolded the long and varied list of imposing scenes he had been privileged to witness and of happy impressions he had experienced. The intensity of the revival; its extent as to the amount of territory over which it has spread, as well as with regard to the various classes of society in which it had penetrated; its *spontaneousness*; its *duration*;—all connected with the solemn phenomenon was calculated deeply to affect the meeting, to which some had come from our Evangelization Stations on foot, starting at 3 o’clock in the cold and bleak morning; and when at last the aged Christian parent took courage to relate the choice and rich share it had pleased God to allot to himself and his dear family in this great revival, by the conversion of his beloved child, who, having left his home (to accompany his father) a young philosopher, had returned with him a new-born Christian, his faltering voice caused many a heart to throb and many an eye to weep with admiring gratitude.

Never since our chapel was opened for public worship have its walls resounded with louder strains of praise or more ardent prayer to God, nor with more thrilling appeals to men for Christian revival in this place as well as in our old Europe generally. May rich answers of peace and mercy be seen to follow!

"Mr. M. has not forgotten to relate, nor have the audience neglected to notice, the generous, continued, and almost universal exercise of hospitality of which he and his young companion have been the object during travels on land, and lake, and rivers in America, for many thousands of miles.

... "Our different branches of Christian labor are proceeding undisturbed, the threats held out against our Infant Asylum being apparently hushed. There are symptoms of enmity reviving against the cause at Saint Bel, excited unquestionably by the continued activity and increasing prosperity of the religious movement there—an entire family having recently left the Church of Rome for the Gospel, and remained unmoved at the exhortations of the priest—whilst at Lyons we have only some private and individual ebullience to encounter. Thus in some instances moniers—as we are nick-named amongst Roman Catholics here—cannot very easily find a lodging, because of the bigotry of landlords, or cannot dwell comfortably when they have obtained one. A respectable seamstress is at this moment suffering petty persecution on account of having changed religion, as real conversion is here called. Her Christian visits are looked upon with suspicion,—messages intercepted,—character calumniated, and the proprietor intimating to her that his house is not fit for sectarians and sects to take shelter in, she therefore must leave.

"In another house, a chamber has lately been most solemnly purged by a priest before it was reinhabited—a mormier having occupied it before!!!

"But, blessed be the Lord, the cause is not declining on that account, and we

have been privileged, even yesterday, to pronounce the admission to the Lord's table of *nine* new-born Christian converts from the Roman Catholic church; whilst a *numcrous* body are declaring their desire to join the same evangelical communion likewise.

"Evangelization among the military is maintained, and with profit to good numbers *known*; to how many *more*, will be made manifest hereafter. *Thousands* are brought into contact with the fountain of eternal happiness!

"Yours, my dear sir, respectfully and affectionately in the Lord,

"C. A. CORDES."

### SWEDEN.

The kingdom of Sweden, which took a very prominent and effective part in the work of the Reformation, and became a staunch defender of Protestant faith and forms of worship against the corruptions and oppressions of the Papacy, has of late attracted much attention by reason of her acts of religious intolerance. What will be the issue of the struggle commenced in that kingdom between the people and the constituted authorities, on the subject of the exercise of the rights of conscience and of worship, time alone can determine. The spirit of inquiry is aroused in the realm, and is daily widening its influence. The extreme measures of the Court of Stockholm a few months ago, in relation to the six women who had ventured to join the Roman Catholics, (and of which our readers have been advised,) have not suppressed it, nor hindered others from withdrawing from the established church with a view to forming new relations.

Our excellent laborer, Mr. ANFELT, (a layman and graduate of the university,) who for several years

past has been very useful as an itinerant missionary, has recently withdrawn from the establishment, and several persons in the town where he usually resides have imitated his example. Of the wisdom of this procedure on the part of Mr. Ahnfelt, at this time, we are not prepared to speak. It may have been for the best, yet fears are entertained by some, who are nearer the scene than ourselves, that it may preclude his future operations as a lay missionary.

We are glad to see (as the following letter from Mr. ROSENIUS shows us) that the people in various parts of Sweden are anxious to enjoy the labors of a spiritual and evangelical ministry. If that feeling shall prevail extensively—if the people shall continue to desire and to seek for spiritual guides, who, less mindful of outward forms than of the living power of the Gospel, will lead them to Christ and to the instructions which he gave, the difficulties which now embarrass that country will probably soon pass away. We earnestly desire to see religion reviving in Sweden, and, with that event, we shall confidently expect to see religious freedom prevail. We trust that in their prayers that land will not be forgotten by the friends of religious liberty, and an evangelical and pure Christianity. But we submit the letter of the Rev. Mr. Rosenius, of Stockholm, which we have recently received. It is as follows, viz :—

“REV. DR. FAIRCHILD, NEW-YORK.

“Already—a month ago—I ought to have written, and wished to do so, but the cause of the delay has been the many accumulated duties which awaited me on my return from my journey to the west of Sweden. I thank God, however, for this

journey; and it is not inconsistent with the subject of these lines to explain this my gratitude.

“The special object of my sojourn at the bathing-place of Marestrand, was to renew my strength, weakened by over-exertion, town air, and disease; and praised be God our heavenly Father, I have since my return felt quite young again. My heart has however rejoiced still more at some unlooked-for fruits of my journey. Partly from Marstrand, partly from Gothenburg and Norrköping, in which last-mentioned towns I only preached the word of God a few days, I have had the most encouraging letters, which bear witness that the Lord has been pleased to bless this poor endeavor with the power of his Holy Spirit. You have, perhaps, already seen in the ‘Evangelical Christendom,’ a periodical published in London, the sensation caused in Marstrand, so that the authorities of the town would by force put a stop to our religious meetings. The principal cause of this was, that some of the most respected members of the town received the truth in power, so that they began to bear witness thereof in their own houses, by word and action, with an unconcealed anxiety about their souls. Among these were even the daughter of the Burgomaster of the town, and the wife of the physician of the place.

“There prevails a remarkable hunger and thirst after the Gospel on the western coast of our country. The serious clergymen there are of a certain stiff, moralizing school, who certainly lay a yoke on the shoulders of their hearers, but do not understand how to lead the heavy laden to the Savior—do not understand that just the foolishness of the preaching of the cross is the power of God to salvation. In such a place, however, the soil is plowed and prepared for the sowing of that seed which gives life.

“In Gothenburg I was invited by the clergyman of the Moravian congregation to preach the word in their place of worship. The Gospel was certainly not unknown there, but still I felt almost as

among hungry children. When I said to some souls seeking for salvation, and who asked my advice, that they might come to Jesus just as they were, with all their sins, before they had yet seen their efforts of amendment crowned with the wish- for success, they answered with exclama- tions of astonishment and a flood of tears; and soon fell to their Savior's feet, with the same happy results as the sinner whose case is recorded in the seventh chapter of Luke. It was to them as un- heard-of news. They had believed that they first ought to find everything well and good within themselves, before they could flee to Jesus to ask full grace.

"But the most joyful accounts respect- ing the blessing of God on the sown seed of the word I have had from Norrköping, a large town, where the hungry souls, at my arrival, had no one to feed them with the word of God but an engineer, who was there by chance. The great crowd during the two days of my stay also caused them, at last, to determine on pro- curing a large house of prayer.

"Experiences like these during my journeys, and the uniformity of my usual engagements in Stockholm, where I have now worked for eighteen years, often draw me to different fields of labor. Here in Stockholm my time is mostly occupied, first, with private visits, and correspond- ence with troubled souls, who seek ad- vice in various questions, which, espe- cially in these times of movement and disunion in the country, are numerous and difficult; secondly, with meetings and assemblies; thirdly, in editing my little periodical, 'The Pietist,' and lastly, with preaching twice a week in the former 'English chapel.'

"The 'Pietist' is, however, the most im- portant of my labors, and which most binds me to Stockholm. It ought not to be discontinued as long as it has readers, and is my only source of income except- ing your friendly gift.

"While speaking of this, I must men- tion that since a hostile clergyman gave the taxing committee the false statement

that I receive, through collections, a salary from my hearers, (and a great salary, 1,500 marc banco, about £125.) justice has not yet been done to me, although I have appealed to the authorities and of- fered a great reward to any one who has ever participated in any collection on my account; but the cause is still undecided. I am now taxed so, that I this year pay 336 Rd. Rmb. to the Government. It is thus my exertions are rewarded here. My reason for complaining to the authori- ties, was to take from them the false idea that I tax the people.

"But I have now spoken too much of myself: I should also say something about the labor of brother Ahnfeldt. 'The Evangelical Troubadour in Sweden' still sings, on the whole, the same eternally new song; but he has now began to touch a string which he before only tried and tuned in private. This string is the separation from the church. Brother Ahnfeldt has for several years had some scruples as to remaining in the establish- ed church, especially with regard to the sacraments; and the Norwegian clergy- man Lammers, having now left the church and formed a congregation of his own, Ahnfeldt experienced such a feeling of sympathy, that he immediately went to Norway, became acquainted with Lam- mers, and last summer he brought this friend of his to Sweden, and with his assistance got some friends to join them in these their peculiar views, in the little town of Carlshamn, where Ahnfeldt usually dwells. Closely as Ahnfeldt and I have been and still are united in Christ and as to the great truths of faith, I have nevertheless been troubled and sorry on account of this step; fearing especially that he will thereby have placed a hin- drance in the way of his most important activity, namely, that of converting souls to the Lord. I have often in brotherly love argued with him on this subject, and held up the example and teaching of Paul in 1 Cor. 9: 20, and the example of the Christian church at Jerusalem, (Acts, 21: 20-26;) but he, on the con-

ary, insisted that one must begin by separation from the established church, in order to have her bonds broken. My opinion, however, is, that this will take place, at all events, when the time of the Lord arrives, without those whose duty it is to sing to the souls of men the song of Moses and the Lamb, raising obstacles against this *most important* work.

"This my fear has lately become stronger, since the King has now sanctioned the new conventicle statute, which enacts that the preaching of laymen shall be allowed only as long as they do not aim at separation from the established church; but in that case, a church council shall be empowered to forbid it.

"But, finally, it is my comfort that the great Shepherd, the Head of the church and the Bishop of our souls, lives and reigns, and leads everything to a good result. And with this I finish my letter. Pray for us! Love to the brethren! We thank God for your love, and pray God to bless you. Most affectionately yours, in love and gratitude,

"CARL O. ROSENIUS.

"STOCKHOLM, Nov. 27, 1858."

### IRELAND.

This remarkable island is now in a state of intense excitement, caused by the existence of secret societies, and numerous assassinations which have occurred through their influence. The societies consist of Papists, and are regarded as but the "Ribbon" associations revived. Concerning this outbreak in the island, the *London Record* says:

"It is lamentable to reflect that the lesson which should have been learnt from the dealings of Providence seems to have been nearly lost upon the people. Neither the miseries of the famine, nor the prosperity which had well nigh obliterated the remembrance of it, have left any adequate impressions behind. At the very moment when all seemed at rest, the 'small cloud' has arisen, and already the tempest ap-

pears to be about to burst over the land. Happily for ourselves, our consciences may be clear. It would be impossible for any province of the empire to have occupied more of the public attention than has latterly been bestowed upon Ireland. To pass over our efforts during the famine itself, not a season has elapsed without a vote of public money for the improvement or advancement of the country. The transfer of land is accomplished with a facility which, combining, as it does, expedition and economy, is the envy of all to whom it is not available. Funds have been lavished upon Ireland for the purposes of religion, of education, of agriculture, of public edifices. Prejudices have been consulted, requests attended to, principles too often sacrificed, in order to carry out what was termed a policy of conciliation. It seems that all has been in vain. The bounteous gifts of heaven, the hearty kindnesses of their fellow-men, are alike lost on these misguided fanatics; gifts are repaid with a curse, national subsidies by insult and sedition."

It is indeed trying to receive such returns for acts of kindness. But such is the spirit of Popery, that little else can be expected from it. It is gratifying, however, to know that much has been done for Ireland by Protestants—that much suffering has been relieved and ignorance removed, notwithstanding the efforts of the Roman priesthood to prevent it. Popery is not so strong in that island as it once was, and it is annually declining. And we can but hope that the judicious, prompt, and efficient action of the Government, through which several arrests had been made at the date of our last advices, will soon eradicate the evil, and restore confidence and safety to the people.

We have reports from our missions there, but for want of room they cannot appear in this number.



## HOME FIELD.

### KANKAKEE, ILLINOIS.

#### THE FRENCH ROMAN CATHOLIC SECEDERS.

Kankakee and its vicinity, in the state of Illinois, is the residence of the somewhat celebrated Rev. Mr. CHINIQUY (formerly Roman Catholic priest) and his followers, who a few years since withdrew from the Roman Catholic connection. They came into Illinois from Canada. They are more numerous than many suppose, and they have suffered far more from the hands of the Romish priesthood, and those under their influence, than the American people generally, or even our readers, imagine.

Indeed, to those who have not been familiar with Romish tactics, and the spirit of Popery, it perhaps would not occur that the change of religious belief and of ecclesiastical connection would be made the cause of hatred and of violent opposition. But few things, however, are followed with more severity and persistive intent to injure, on the part of Papists, than a withdrawal from connection with the Romish church. Of this we have many sad proofs, and "Father Chiniquy" and his colony form no exception to the general rule.

The following statement, from a reliable source, in regard to Mr. Chiniquy, his people, their trials, and present condition, will be read, we think, with interest. Having expressed his belief that the coming out of that people from Romish connections was by the ordering of Divine providence, and that things are occurring among them which can be attributed only to the life-giving grace of the Lord Jesus Christ, he says :

"Not less than one thousand French Canadian families have in disgust turned

their backs to the Roman church, whose slaves they were from their infancy, and more than five hundred have sincerely embraced the truth as it is in Jesus. They are day and night searching the Scriptures, and they are constantly praising God, who has broken their chain and brought them to the light of the Gospel.

"But it is impossible to tell you all the trials through which Providence obliges them to pass, and the horror of the wilderness they have to cross to reach the promised land. 'They have to contend against the powers of darkness'—to fight day and night against many and formidable foes. You know the church of Rome has never been scrupulous in the means she used against her enemies, and she is still more immoral and unblushing than ever in the war she has raised against those people. Lately, the Bishops of Canada sent five priests to make a last effort to gain the ground they had lost among them. They entirely failed. Among the means employed to detach the public from Mr. Chiniquy, and to spread new divisions in the colony, was to publish the most abominable calumnies against his private character. They even went so far as to tell those whom they got into the 'confessional,' that he was a murderer, an adulterer, and that he had burned a church; and after they had spread these horrible things against him, they ventured openly to say: 'Well, let Mr. Chiniquy come forward and ask of us our proofs—we are ready to give them.'

"Mr. C. has thought it necessary, not through revenge, nor for his own sake, but for the honor of the Gospel, to oblige one of those 'reverenced slanderers' to bring his proofs before a court of justice, or to make reparation for damages.

"The suit is now pending before the court of the city of Kankakee. But his enemies 'will move heaven and earth' to delay the suit, and retard the course of justice to him."

**MR. YOUNG, AN IRISH MISSIONARY IN NEW-YORK CITY.**

*Missionary well received—time of ad devotions with Roman Catholics ests interfere with the children he schools—children withdraw—n again, etc.—a festival for the ren—addresses delivered—pre to the children, etc.—aggregate bor, etc. etc.*

rel happy to be able to say that I en well received by the Romanists [ have visited this month; for I d to have met with much opposi- m some of them, as you are aware he time of their 'religious devo- nd when all the members are ex- o attend on the 'confessional.'

; this season has not been without fect on our school. For some two weeks past, the most of the Ro- ldren who attended my Bible-class ay. They told me that their ould not allow them to come to ol or read the Protestant Bible. t think it wise to press it on them, ad it for them. The priest had all his people not to send their i to our school, or to the public

The Romanists are going to school-house in this part of the ere they intend to give their child- ee education; this, no doubt, is d in order to draw away the child- a us. But some of the parents e already withdrawn their child- e made to me a promise that they id them again. Some of those who had been withdrawn, re- away from our 'festival,' for the priests, and also for fear that ld make 'Protestants' of them, call it. Some of their neighbors red with the parents, and warned ot to send their children to our for they said our object was to m from the true church and make s' of them.

; man told me, a few days since, did not care for what his neigh- ld say to the contrary, he would ; to send his children; and all that

he felt sorry for, was that he could not spare the time for all of them to go, for their mother was dead and he needed their aid; but he said they should come in the afternoons. I think that if we could have our school-hours longer in the afternoons, we might be able to reach a class of Romish children who are similar- ly situated.

"The children and their parents seemed to be well pleased with our 'festival' which we held lately; they did not expect that we would hold so good a one. The gentlemen who addressed the children on the occasion, were the Rev. E. R. Fairchild, D. D., Rev. Mr. Rankin, and Mr. Conover. It was a very interesting time to me, and I hope it will be the means of raising up many friends to our cause. The children seemed gratified with what they had heard, and with the presents they received: each child was supplied with some cakes, candies, raisins, and a little book and handkerchief. Thanks to our kind friends who so liberally supplied us with the means of getting those things. We supplied about *one hundred and twenty* children, some of whom came in as we were about to close.

"I am sorry that more of our donors were not present on the occasion, as I am sure they would have felt deeply interested.

"The number of families I called on this month, for religious purposes, is 157; I have read the Scriptures on 15 occasions, and had prayers with 8 families; I have distributed 284 pages of tracts, and have supplied three Romish families with Bibles at their own request, and have lent to children and others 54 religious books from our library, and given away 269 religious papers that have been supplied to us from the Rev. Dr. Alexander's Sunday-school."

**ITALIAN MISSION, NEW-YORK.**

MR. P. MASSARD, MISSIONARY.

Mr. Massard, who labors a portion of his time in visiting the Italians in this city, and in holding meetings

with them for religious instruction, reading the Scriptures, and prayer, is encouraged in his work. Many who would otherwise have no one to "care for their souls," nor speak to them about the momentous subjects of salvation, and "the world to come," are through his instrumentality led to hear the Scriptures read or to read them themselves, and to attend Divine worship as conducted by himself, or by pastors in some of the evangelical churches around them.

• Most of those among whom he labors are of the humbler classes of society, and attached to the Roman Catholic, so called, church.

He has met with very decided opposition in some cases, stirred up by priestly influence, as he thinks, but in the vast majority of his visits he has been kindly received. Some, with whom he has labored, it is believed, have been converted to the Savior. In one of his reports he speaks of a room which had been used as a "gambling-room," now turned into a room for holding religious meetings in. He commenced Divine service in that room, all the gambling apparatus having been put away.

In the same report he speaks of "two persons hopefully converted," "who have lately died." He also speaks of an interesting young Italian "awakened," and carefully examining the Bible every day, and inquiring what he "must do to be saved." For him he entertains strong hopes. He also speaks of another case, a woman, who had been very far from believing in Christ or leading a godly life, as having been "awakened," and led to feel the need of pardon and sanctification by the Spirit of God, and yet a short time since as enabled to receive the Lord

Christ, and to rest on him for salvation. He says, subsequently, "I think there is reason to rejoice—some lost sheep have been found, and brought to the fold of our Lord and Savior."

In another report, received since the foregoing was written, Mr. Massard speaks of encouragement and also of trials in his labors. His meetings in private rooms with those who assemble for instruction, prayer, and praise, are represented as possessing a great degree of interest. The life-long custom of his countrymen, to rely upon outward acts of "penance," "prayers to saints and angels," "priestly absolution," and such like things, for salvation, renders it difficult for them to comprehend the spiritual worship revealed in the Scriptures, and to turn away from outward forms, as furnishing no assurance to the observer of them of the Divine approbation. But some are receiving the truths and rejecting the superstitious usages imposed by the "man of sin." Of these he says, "I have visited a number of my Italian friends, and am pleased at their joyful condition: I believe them to be lovers of the Lord Jesus Christ."

#### REPORT OF A MISSIONARY TO THE IRISH ROMANISTS IN AN EASTERN CITY.

*The Divine presence with the Missionary—many of the people very ignorant, but hear attentively—a Bible given away—good results—wise men worshiped the Savior and not Mary—Romanist people dissatisfied with the priests' tyranny—Protestants waking up—spirit of love—three persons recommended to church fellowship—other converts—prospects cheering, etc.*

"It is with feelings of pleasure that I report the labors of another month. The

Lord hath, according to his promise, been with me in striving to make known the way of salvation, through Jesus Christ alone, to the poor benighted Romanists in this place—the great majority of whom are in ignorance even of the theory of Bible truths, and consequently living ‘far from God.’ But I am happy to be enabled to say, some of them are being brought nigh by the light of the Gospel, as preached by your missionary. Instead of ‘flying in a rage,’ as they used to do when I talked to them about the errors of their religious system, they will now hear me patiently, and receive from me Tracts and copies of the Scriptures, and also come to hear me preach.

“At the almshouse, on Christmas-day, I gave a Bible to a man who was ignorant of its contents but anxious to receive it. On the Sabbath morning I found him reading his Bible aloud to a number of the inmates gathered around him. Many of them came to the meeting for worship. I read and preached to them about the ‘wise men’ who, when they found Jesus, with Mary his mother, worshiped *him*, and not her. I made some close, plain, and pointed remarks relative to the Romish system, and the folly of worshipping saints, which they could not misunderstand and to which they listened with great attention. I do believe the time is not far distant when these poor creatures will think for themselves.

“I have had opportunities lately of hearing the public opinion expressed here against the Papal powers on account of their late tyrannical actions, and the spirit exhibited in them against the truths of the Gospel. I feel thankful that Protestants are awakening from their lethargy. Some are indignant—others are more guarded and mild, and speak the sentiments and advocate the principles on which our Society is acting, viz: love and pity, and a determination to strive for the good of the people, by enlightening their minds through the Word of God. The work is of God and will prosper.

“Last month I gave letters of com-

mendation to three persons who desired to unite with Christian churches. Two of the persons have been accepted, and the other I expect will be at the first sacramental occasion of the church to which she chooses to apply. These have been converted during their attendance at our mission. There are with us at our stations some more, consistent Christians, who choose to remain with us, where they received their first good impressions. Our meetings continue to be well attended, and a good interest is kept up in hearing the word preached even at week-night meetings. There is a good number of young persons interested in the lectures I am enabled to give. Upon the whole, things wear a promising and pleasing aspect.

“This month I have distributed 682 Tracts, 3 Bibles, and 12 Testaments; preached 17 times; made 303 family visits; conducted Sabbath-school 5 times; visited the sick, etc.”

#### FROM AN ITINERANT MISSIONARY IN MASSACHUSETTS.

*A tour to confirm the Papal converts in the faith—they appear well—case of H. C., converted some time ago—decided in her purposes and growing in grace—her experience as a Papist—tendency to infidelity—a case—Tom Paine read—confidence lost in Romanism—a case—Douay Bible, etc.—power of family religion on servants—Roman Catholics ignorant, etc. etc.*

“Another month is numbered with the past, and, as in duty bound, I send you the report of my labors during the time. I have just passed over the country, confirming, *not the churches*, but endeavoring to strengthen and confirm in the faith of the Gospel those individuals who, during the last year, the Holy Ghost brought out of the darkness of Popery into its glorious light. Change of locality on the part of some prevented my finding them, but I am happy to say that I obtained a nearly satisfactory report of them all from pastors and brethren of the churches to which they united themselves; and in

relation to those with whom I had a personal interview, it gives me great satisfaction to assure you that not one of them has yet fallen away, but evince to me the most pleasing evidence that their progress is onward and upward. The following conversation with one of them I extract from my journal:—

*November 16th.*—Called on H—C—, who was converted last winter, and whose case I reported last spring. I am happy to be able to report pleasing progress since that time. She continues to give increasing evidence of her true conversion to God, is punctual in her attendance at Protestant meetings, is a member of the Sabbath-school, is intelligent and fond of reading, and is fast storing her mind with useful knowledge. She has pursued a decided, straight forward course, so that the Roman Catholics have ceased to persecute her. She said she first went to Protestant meetings with another Roman Catholic girl, just for speculation, not thinking she should be observed by the Roman Catholics; but they soon spied her out, and told her she would go to the devil if she attended *Protestant meetings*. But she replied that she had not seen anything bad yet, and should continue to go till she did; and it was not long before she met her Savior, who opened her eyes, and dispelled her prejudice and filled her with peace. I asked her if, formerly, when she went to 'confession,' she actually felt her sins forgiven, and that they would never come up again to condemn her? She replied, that she never felt herself any better, or that she loved sin any less: that she was a light and careless girl, and had no recollection of even feeling devout or solemn in a Roman Catholic church for a single moment; but that now her feelings were all changed; that now she goes to church to worship God, and can heartily unite with his people in prayer and praise. She finds her heart going out after others, and is trying to get her influence to bear on the hearts of the young girls.

not without some success. She says she feels herself like 'a brand plucked out of the burning,' and can feel nothing but pity and compassion for those who are left in the darkness of Papal superstition.

"I find increasing evidence that *here*, as well as in *France*, there are multitudes who call themselves Roman Catholics, but who have little or no confidence in the system; but whose tendency is quite as much toward infidelity as toward evangelical religion. And if Protestant Christians do not soon 'come to the rescue,' we may expect the land to be filled with infidels as well as Roman Catholics. I state one case to illustrate this conclusion:—

*November 16th.*—Called on J—Mc—, an Irish Roman Catholic, married to a Protestant Irish wife. He received me very kindly, and said he was brought up a Roman Catholic, but had not been to church but once for several years—that what time he could get from his labor he spent in reading—that he had read history considerably, and admitted he had just been reading 'Tom Paine.' In fact, it was too evident that his tendency was quite as much towards infidelity as Protestantism. He asked me if I had any good books for him to read? I told him I had some controversial books at home, but that I did not urge them upon Roman Catholics, unless they desired to read them. He replied, that he liked to read such 'best of any.' I told him I thought the Bible a much more important book to read; but he acknowledged he did not take much interest in reading it. I told him as the Bible was the infallible standard by which all religious truth must be tried and decided, I must advise him to make himself very familiar with its contents, and then I would bring him some such books as Gavazzi's *Lectures*, and *Romanism Compared with the Bible*, for which he thanked me, and said he should always be happy to receive a visit from me whenever I came to town.

To prove the fact that many have gone in Catholicism, but are

nestly desire something better, I give the following case :

" *November 17th.*—Called on a Protestant brother with whom I was acquainted, who said he had a Roman Catholic Irish girl living with him who had a decided tendency to Protestantism—that she attended family worship with him, and daily read the Bible with them; and noticing this disposition in her, he proposed to her one day to go to her priest and ask him for a Bible of the Douay version, and said, 'If he declines, giving you one, say to him that I will give you King James' version.' She readily acceded to the proposition, and on the first favorable opportunity called on her priest, and asked him to give her a Bible. 'O,' said he, 'you don't need a Bible; you have got the Catechism, and that's enough. Besides, you could not understand it, if you had one.' 'But,' she replied, '*I do understand it some now, for I read it every day.*' 'And where,' said he, 'do you go to find it?' 'Go? go?' said she, 'I don't go anywhere; for where I live it is all about me—on the stand, on the table, on the window, and all about the house, and I have read two chapters in it to-day.' 'Why,' said the priest, 'do you know who you are talking to, Bridget?' 'Why, yes, I am talking to Father Eagan: and I have got tired of hearing your Latin service, and I am going where I can hear good sermons preached.' 'O!' said the priest, 'you are going to be another H—— K——, aint you, and go over to Protestantism, as she did?' Referring to one who had just left him, and been converted to God.

"The power of consistent piety and family religion is illustrated by the following case :

" *Mill River, November 18th.*—Received an invitation to go out two miles and visit J—— W——, an Irishman who has given up Popery of late. I found him alone in his garden, and he received me gladly. He said he received his first religious impressions by living in the house of good old Deacon L—— S——,

who used to call him in to family worship. By hearing the Bible read, and humble prayer offered every day, his heart was affected by the truth, and he began to inquire within himself why his church had imposed burdens on him which he could not well bear—why he should be forbidden to *eat meat* on Friday, when, as a hard-laboring man, he felt that he needed it? And, after he found that the Bible did not impose any such restriction, he concluded to indulge in eating meat, and breaking off one yoke after another, he came to abandon the whole Popish system and attend on Protestant worship. He invited me into the house to see his wife, who is a Roman Catholic yet. She received me kindly, and I asked him for the Bible Deacon S—— gave him, and we were soon reading it and discussing the doctrines of evangelical religion. She was evidently much interested in the truth, and said it was not often such sort of men called on them. They gave me many thanks for my visit, and pressed me to call as often as I could.

"To illustrate the ignorance of Roman Catholics in relation to their own doctrines and institutions, I introduce the following case, premising, however, that the Roman Catholic Bishop, for the first time, has just passed through this county and, it is said, confirmed many children and older persons.

" *November 19th.*—Called on a Roman Catholic woman, a mother of several children, who soon remarked to me she went to B—— to attend confirmation yesterday, and great numbers were confirmed. Ah! said I, and what is confirmation? She said she could only reply in the language of the catechism, that it 'was a sacrament by which we are made strong and perfect Christians.' I asked her if the priest pronounced it in Latin? She answered yes. Well, does the blessing, said I, of the priest produce any change of character in the candidates, without any act or choice of their own? Well, she said, she didn't know. Does

he confirm any who do not give any evidence of being 'born again?' Her reply was, she didn't know, but guessed their church didn't say much about that.

"An Irish girl living in the family of Deacon S—— made light of the confirmation, and said it was nothing she knew or cared anything about; but the 'old folks' wanted her to go, so she had learned the catechism and been to 'confession,' and she supposed she should have to go to confirmation, just to please them!"

### REPORT OF A FRENCH MISSIONARY IN VERMONT.

*Letters received—more attend worship than at first—new families—enemies become friends—abused while preaching—treated the assailant kindly—Romanists learning to prize the true Gospel—the Missionary threatened to be mobbed—an exhortation—meetings continued—priests oppose—the Bible burnt—a view of the field—reason for entering it—the operations of a year, etc.*

"Since my last report, I have had the pleasure to receive a letter from you, with the sum so kindly granted to me for my support. I heartily thank you and the Society. To the glory of our blessed Lord and Savior, I can say that the care taken by the Society for my countrymen is not without fruits.

"When I first visited Brandon, I could scarcely find two to come and hear me. It is not so now. I have a meeting for prayer, and an assembly for public worship, at which there are present a large number of hearers. I know it is the Lord's doing, and it is a matter of rejoicing to me. During the past month I have visited several families whom I never before visited, in some of which both myself and my tracts were violently rejected. Yet, from the kind disposition of others to read the Word of God, great good is doing to the poor perishing souls.

"I have many families in my district who were formerly most hostile, but who now are my steady friends. I have dis-

tributed about two hundred pages of Tracts, on different subjects, among them.

"Last Sunday I was requested by a French family to preach in their house; but in the middle of my preaching I was interrupted, reprimanded, and rebuked in a more dreadful manner than I ever was since I have been a missionary. I don't remember that a lady ever insulted me so. I asked myself at the time whether I was before a human being or before the devil?

"But I have by experience learned always to be kind and composed, but specially to return good for evil. When that lady had got through her assault upon me, I asked her to be so kind as to kneel down with me, that we might pray to God for her conversion. A Roman Catholic family who were present when she assailed me, and when we united in prayer to God for her conversion, said that 'the Protestant religion is the true religion,' because they had never seen in the church of Rome the spectacle of persons praying to God for those who were ready to kill them. This family is afraid of the Catholics, because they are known to have said 'the Protestant religion is the best religion.' And it is no wonder they are afraid, after the threats and insults they have received. They are firmly resolved, however, by the grace of God, to persevere unto the end.

"A Roman Catholic woman requested me to speak to her husband on religious subjects. I inquired, 'why do you not get the priest to do that?' She said, 'my husband would not heed him. He does not go to church, and would give no thought to what the priest would say; but I think he might attend to any advice you would give him.'

"He informed me that he had very many doubts whether his religion (the Roman Catholic) was of the right sort. The poor man, however, had no true or genuine religion whatever. Still, this is a case that shows how he has been thinking on the various external forms of religion, and that his own religion (the

Roman Catholic) suffered by the investigation. It also shows that, in some cases, the Roman Catholic mind is beginning to awake, and to perceive that men should examine and judge for themselves on questions that are purely religious.

"A few days ago one of my friends informed me that I was invited to preach at Mr. C——'s, but he told me also to take a great care of myself. I since heard that a party had threatened to mob me. I have been there. I went with a great fear: but, praise the Lord, my fear was turned into joy.

"During the meeting, among other things, I said to them, 'Let no man or church deceive us by pretended power over our consciences: but let us, as St. Paul tells us, examine ourselves whether we be in the faith,' and proving all things, hold fast that which is good; for every one must answer for himself to God. We are children of the same Father in heaven: let there be no persecution or bitter hatred among us, but let us seek to aid and to enlighten one another, that we may all obtain the same free salvation and the same heaven. Let us love one another, as St. John tells us (John, 4: 10, 11.) Let us love even our enemies, as our Savior bids us, (Matt. 5: 44,) and instead of persecuting, pray for them, if perhaps God will give them repentance to the acknowledgment of the truth; for repentance and true faith are of God's providence, and not man's—prayer, not persecution, is ours (Acts, 5: 31.)

"I cannot describe to you the opposition and hatred which I have sometimes to encounter. But I do not despair. My trust is in the Lord. I continue my meetings, and much good has been done through their instrumentality.

"During the course of this year the Romish priests of Vermont have forbidden all the Romanists of their diocese to have anything to do with me; and by their influence the Roman Catholics of Brandon have been persuaded to burn the Bible! This is a mean way of per-

secution; as if the religion of Jesus Christ, which Rome pretends to possess to the exclusion of all others, were to be forced upon intellectual beings by pains and penalties, and the wanderers from the fold were to be reclaimed by such things as the burning of the Word of God!

"Popery is afraid to come out publicly in her acts of persecution in this land, but her efforts are no less vigorous to retain the hold she has upon multitudes through the influence of a darkened intellect.

"It was not without anxiety that I came to this ground, inasmuch as through my former labors here (nine years ago) I became acquainted with the difficulties which here obstruct all missionary labor. It was known to me that these difficulties had increased, and that since the church of Rome had become so despotic in the United States, more irreligious influence had centered itself in Vermont. Yet, being convinced that it was the Lord's field, and that souls are his inheritance, I resolved to come. And I can say that in the time of my labor I have been much encouraged; not that 'great things' have been accomplished, or vast numbers of souls have been converted to Christ—such results could not be expected; but that the Lord has set before me 'an open door,' and some means to work for his cause and the honor of his name.

"I have extended my preaching journeys far from Brandon, and have visited several hundreds of families, and also have preached many hundreds of sermons. I have held during the year 212 meetings for prayer, and, by the blessing of God, have led 20 souls to Christ,

"By my preaching 100 Romanists have been led to see the errors of the church of Rome. I have distributed 400 Tracts and ten French hymn-books, where I think they will do good. I have induced 30 children to go to the Sunday-school. In the meantime I have visited several sick persons, two of whom died happy in the Lord. I have conversed on



the subject of personal religion with nearly 1,000 persons. Besides these services, I have attended Protestant places of worship several times, and spoken in them in behalf of the Society. These statements may give you some view of my field, and of my labors upon it, and their results."

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## MISCELLANEOUS.

### PAUL'S "MAN OF SIN," AND "SON OF PERDITION," THE COUNTERPART OF DANIEL'S "LITTLE HORN" AND "BLASPHEMOUS KING."

The article in our last issue, taken from the writings of Bishop Newton, most ably and conclusively showed that the symbols of the "Little Horn" and "Blasphemous King," in Daniel's vision, represented the Papacy. The descriptions of the prophet agree so exactly with facts in the history of the Popes, and the church over which they have presided, and they fail so decidedly to agree in the history of any other individuals or organizations which have appeared in the world, that very little ground exists for doubt in regard to his interpretation. Popery therefore holds a conspicuous place even in the Old Testament. Its rise, character, conduct, time of continuance, and final doom, are all spread out there with wonderful exactness, and doubtless for the purpose, among other things, of being studied by the true church, and guiding her in duty.

But it holds a prominent place also in the New Testament. It was shown to Paul in a clear and striking manner, and disclosed by him to the early Christians in his second letter to the Thessalonians. His symbols, "the Man of Sin," and "Son of Perdition," represent the same things as those of Daniel. This will appear

upon a comparative view of the respective prophecies. We will submit them together in opposite columns, as arranged by the Rev. Dr. MacKnight in his learned work on the Apostolical Epistles, that the descriptions of both may be seen at the same time, and be easily and satisfactorily examined.

If Daniel in his descriptions portrayed the Papacy, then unquestionably Paul has done the same; for in all essential points there is a most striking agreement in the things described, though the symbols or personages under which they appeared were quite different. We will make but one additional remark before we submit the sacred texts as proposed. It is this: If these divinely inspired prophecies do in reality relate to and represent the Roman Catholic church—its Popes, Cardinals, Bishops, and others connected with it—its usurpations, corruptions, tyrannies, general wickedness, and doom—(and that they do, the ablest and most pious Biblical scholars and commentators believe and teach,) then we may see *how we ought to think of it*. And if we think of it, or anything else, as God does, we shall assuredly think right. Here are the prophecies:—

2 Thess. ii. 3. And there be revealed that man of sin, that son of perdition.

2 Thess. ii. 4. Who opposeth, and exalteth himself above every one who is called a God, or an object of worship, so that he in the temple of God as a god sitteth, openly showing himself that he is a god.

2 Thess. ii. 7. Only till he who now restraineth be taken out of the way.

2 Thess. ii. 8. Then shall be revealed that lawless one.

1 Tim. iv. 1. Giving heed to seducing spirits and doctrines concerning demons.

Verse 3. Forbidding to marry.

2 Thess. ii. 8. Whom the Lord will consume by the breath of his mouth, and render ineffectual by the brightness of his coming.

Dan. vii. 21. And the same horn made war with the saints, and prevailed against them;

Ver. 25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High.

Dan. xi. 36. And the King shall do according to his will, and he shall exalt and magnify himself above every god, and shall speak marvelous things against the God of gods.

Dan. viii. 25. He shall also stand up against the Prince of princes.

Dan. vii. 8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.

Dan. vii. 25. And he shall think to change times and laws: and they shall be given into his hand. See Dan. viii. 24.

Dan. xi. 38. In his state, he shall honor the God of forces: (Mahuzzin,) gods who are protectors, that is, tutclary angels and saints.

Dan. xi. 37. Neither shall he regard the God of his fathers, nor the desire of women.

Dan. vii. 11. I beheld then, because of the voice of the great words which the horn spake, I beheld, even till the beast was slain, and his body destroyed and given to the burning flame.

Ver. 26. And they shall take away his dominion, to consume and to destroy it to the end.

Dan. viii. 25. He shall be broken without hand.

## GERMANY.

### GRAND DUCHY OF MECKLENBURG.

This small Protestant Duchy of scarcely half a million of inhabitants, in the north of Germany, is gaining to itself a very unenviable notoriety, at least in Protestant circles, by its manifestation of a spirit of religious intolerance.

True, the example of Roman Catholic authorities everywhere throughout the continent of Europe leads the way in acts of intolerance, and furnishes an argument to others to imitate them; but we are sorry to

see in Protestant communities that abandonment of Protestant principles, as well as of the spirit of the Gospel, which the presence and doings of such a spirit implies.

We hope the action of the English branch of the Evangelical Alliance, at its meeting in Liverpool in November last, will produce such an impression on the Grand-duke and the authorities of the State, that the evil will be corrected.

The following is a copy of the paper adopted by the Alliance in regard to it, viz: Resolved,—

"That while other Protestant nations are setting the seal of a merited reprobation upon religious intolerance, we turn with sentiments of deep sorrow to Mecklenburg-Schwerin. That State, by persisting in a course of intense and unmitigated hostility to the free profession and exercise of the religious convictions of its subjects, notwithstanding the respectful and repeated memorials which have been addressed to its sovereign and Government from this country, seems resolved to stigmatise itself as the most intolerant of European States. We might give utterance to feelings of another kind, but we only now record our disappointment and profound regret that, as one of the great family of Protestant nations, Mecklenburg should pursue a course so opposed to the very nature and fundamental principles alike of Protestantism and of the Gospel. We venture once more to appeal to the Grand-duke, in the hope that he will listen to our earnest and renewed appeal for liberty of worship in his dominions; and the more manifestly to evince the becoming respect with which this appeal is made, and the deep significance we attach to it, we resolve to transmit it not by the ordinary channels of communication, but by a deputation specially appointed for the purpose."

## SPAIN.

ONE OF HER EDITORS.

Spain, though long trodden down beneath the heel of the Papacy, has some spirits within it who earnestly desire to see a better state of things introduced among them. Their desires we hope may some day be realized. The last lines of the following paragraphs, which lately appeared in a Spanish newspaper, (*El Albas*.) gives some hopes that the friends of religious liberty are increasing. The editor said:—

"The Royal Tribunal of Stockholm has just condemned some women to perpetual banishment for the crime of apostacy. The banished women had been lately converted to the Catholic religion. The sentence of the tribunal deprives them of every civil right, and only allows them a fortnight before leaving their native land. These unfortunate women were earning an honest livelihood; five of them were mothers of families, and they find themselves suddenly deprived of every resource.

"The French journal *La Union*, a Catholic and extremely intolerant paper, calls for the compassion of Frenchmen on the victims of intolerance in Sweden. *But would it not be more rational, and also more humane, if we were all tolerant towards all ?*"

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## BOOK NOTICES.

**THE POPE, OR THE PRESIDENT?** Startling disclosures of Romanism, as revealed by its own writers. A Manual of Facts for Americans. New-York: Stanford & Delisser, 1859. 12mo, pp. 360.

This volume exposes the monstrous evils and enormities of Popery, and shows that Romanism is incompatible as well with purity of morals as with civil and religious freedom. It treats of the confessional, of the Inquisition, of convents, Jesuitism, and other appliances and institutions of the church of Rome; and sustains its declarations by a reference to Roman Catholic authorities, giving the book and page of each quotation. The alternative suggested by the title, is one which deserves

the serious attention of every American. The people of the United States need just such admonitions as this book contains. The danger to which our Protestant religion and liberties are exposed, from the insidious growth and stealthy aggressions of Romanism, is such as to make these warnings both seasonable and needful. This book is handsomely got up in the usual style of Messrs. Stanford & Delisser, and will doubtless have, as it deserves, an extensive circulation.

**THE NOON PRAYER-MEETING OF THE NORTH DUTCH CHURCH, FULTON-STREET, NEW-YORK**—Its origin, character, and progress, with some of its results. By Talbot W. Chambers, New-York: Board of Publica-

the Reformed Protestant Dutch synod's Rooms, 61 Franklin-street, o, pp. 308.

**POWER OF PRAYER, ILLUSTRATED UNDERFUL DISPLAYS OF DIVINE : THE FULTON-STREET AND OTHER S IN NEW-YORK AND ELSEWHERE, AND 1858.** By Samuel Irenæus author of "Travels in Europe and "Thoughts on the Death of Child-history of the English Bible, abridged," 5th edition. New-York: Charles 124 Grand-st. 1859. 12mo, pp. 373.

two volumes, by distinguished cler- this city, are so similar in their atures that we include them in the ice.

vo great events of 1857—the mutiny and the commercial crisis in this were the providential precursors of emarkable outpouring of the Holy The work of God was signally re-

this city and in many parts of our More prayer ascended to the throne than perhaps was ever before offered ie same period; and the proofs of the if prayer were so abundant and mani-ubelief trembled before the presence ayer-hearing God. Such a glorious Divine grace demanded a fit memorial; Christian world is greatly indebted to ime and Chambers' for the volumes eord these wonderful displays of ercy and faithfulness. The Rev. Dr. rs, one of the pastors of the Col- church, has given to the public the titled; "The Noon Prayer-Meeting," ives a history of the North Dutch when this prayer-meeting commenced, cribes scenes of thrilling interest. rk of Dr. Prime is full of soul-stirring ustrating the power of prayer, the eass of Christian union, and the happy of the labors of faithful and devoted

These precious records of God's ill be read with gratitude and profit of thousands, and will contribute to at cloud of incense which ascends as erfume before God, and comes down rers of peace and in rich covenant ; to the children of men.

**THEOLOGY OF CHRISTIAN EXPERI-** Designed as an Exposition of the ion Faith" of the Church of God. By ). Armstrong, D. D. Pastor of the terian Church in Norfolk, Va. New- C. Scribner, 124 Grand-street, 1858, pp. 342.

This work takes a view of the great doc- trines of grace from the stand-point of Christ- ian experience, and expounds and defends the truths of Christianity in a polemic, didac- tic, and practical manner. The vicissitudes of the church, the changing position of her foes, and the ever-varying phases of Christian society, constantly call for new defenses and exhibitions of the Gospel and its doctrines. In this volume Dr. Armstrong has ably vin- dicated and explained the vital truths of our holy religion, has done good service to the cause of Christ, and given to the public a work which merits a favorable reception and a wide circulation.

**NATURE, AND THE SUPERNATURAL, AS TO GETHER CONSTITUTING THE ONE SYSTEM OF GOD.** By Horace Bushnell. New-York: Charles Scribner, 124 Grand-street.

The design of this work, from the pen of the Rev. Dr. Bushnell, of Hartford, Conn. is clearly seen by its title. It is to find a leg- itimate place for the supernatural in the system of God, and to prove it a necessary part of that system. This plan has been most admirably carried out, making the work one of the most *able* and *masterly defenses* of Christianity ever written.

**BLIND BARTIMEUS, or the Story of a Sightless Sinner and his great Physician.** By Rev. William J. Hoge, Professor in the Union Theological Seminary, Prince Edward, Va. New-York: Sheldon, Blakeman & Co. No. 115 Nassau-street, 1859. 18mo, pp. 257.

This is a valuable and instructive book. The story of blind Bartimeus is happily ana- lyzed, and the truths suggested by it are skill- fully illustrated, and applied with fervor and force to the state of the sightless sinner. This volume is well adapted to be a means of opening the eyes of the blind, and of leading poor wanderers to Him who alone can give sight to the sightless and salvation to the lost. We cordially commend this precious volume to ministers, Sabbath-school teachers and scholars, parents and children, and to all lovers of truth and inquirers after the way of life, as well worthy of their prayerful perusal.

**THE LIVING EPISTLE; OR THE MORAL POWER OF A RELIGIOUS LIFE.** By Rev. Cornelius Tyree, of Powhatan county, Va. with an introduction by Rev. R. Fuller, D. D. New-York: Sheldon, Blakeman & Co. No. 115 Nassau-street, 1859, 18mo, pp. 185.

This excellent volume aims to raise the standard of piety among the disciples of

Christ. It sets forth the defects and obstacles which hinder growth in grace and advancement in holiness. The subject treated of is one of vast importance, and it is discussed with ability and earnestness. The introduction by Dr. Fuller is very appropriate. This reasonable book merits the favorable regards of the Christian public, and will conduce to the edification and increased usefulness of those who give it a prayerful reading.

**FUTURE LIFE, OR SCENES IN ANOTHER WORLD.** By George Wood, author of "Peter Schleinhl," "Modern Pilgrims," etc. New-York: Derby and Jackson. 12mo, pp. 359.

This is a queer book, and describes a dream, which is not quite so scriptural and sublime as that of John Bunyan. The author, who is doubtless a musical amateur, makes heaven an elysium of artists, a paradise of philosophers, and a high-school for the culture of the fine arts and the abstruse sciences. It contains some clever passages in relation to the church of Rome, and the faith and sufferings of the early martyrs. This volume is well written, but in our opinion the enthusiastic author gives too free reins to his imagination, and by earthly associations and conceptions, and material imaginings, rather degrades our views of the glory and holiness of heaven, and makes the future world a field for the development more of the æsthetical than of the spiritual susceptibilities of the redeemed.

**THE NEW PRIEST IN CONCEPTION BAY.** Boston, 1858, Phillips, Sampson & Company, 2 vols. 12mo, pp. 309, 330.

The title of these volumes might lead the uninformed to rank them with that class of novels (religious) which of late has become so common. But conspicuously upon the fly-leaf of the first volume is this inscription: "Religious novels there are many—this is not one of them. These figures of gentle, simple, sad and merry, were drawn (not in a day) upon the walls of a house of exile."

The tale is to be regarded, therefore, in all its principal features, as a reality—a description of veritable life-scenes. In the portraits of Father Debree, the new priest, and of Mrs. Barre, the reputed widow, but in reality his lawful yet deserted wife, are affectingly shown the deceptive, cruel, killing nature of Romanism, on the one hand, and the life-giving and supporting power of the Gospel, on the other. The other characters that are introduced are well sustained, and happily inculcate many lessons of integrity, morality, and religion. We have read the work with great interest, and heartily commend it to the reading community. Its general distribution will do good. We must be allowed, however, to express our regret that to a work written with so much ability, and having such important bearings, the author has not attached his name. In future editions we hope it will be appended, for the sake of the increased interest and usefulness of the work, and also of the gratification of the public, who always are better pleased to know who is speaking to them, than to be kept in the dark in regard to it.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF DECEMBER, 1858, TO THE 1st OF JANUARY, 1859.

MAINE.		Nasbau.	
Portland. Solomon Myrick, Esq., for the Paris Chapel.	7 00	Pearl St. Ch., R. W. Lane, to make Miss Julia E. Lane a L. M., \$30; others, \$10 00,	40 00
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Francetown. Cong. Church, to make Rev. Chas. Cutler a L. M., \$45 34; Jno. L. Kingsbury, in full of L. M., \$5,	50 34	St. Johnsbury. Hon. Erastus Fairbanks, of the Paris Chapel,	30 00
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Lowell. John Street Church, . . . . .	15 87
Middleborough. 1st Congregational Church, . . . . .	10 00
Hopkinton. Lee Chaffin, \$25; others, \$14 45, . . . . .	39 45
Medfield. Mrs. S. A. Goodale, . . . . .	1 50
N. Andover. Evan. Cong. Ch., in full to make E. G. Manning a L.M., . . . . .	16 50
Worcester. Union Church, . . . . .	25 71
"    Salem-st. Ch., in full to make Rev. M. Richardson L. M., . . . . .	11 31
Andover. Hon. John Aiken, in full, to make himself a L. M., and for the Paris Chapel, . . . . .	10 00
Auburndale. Charles C. Burr, to make himself a L. M., and for the Paris Chapel, . . . . .	50 00
Charlestown. George Hyde, for Paris, . . . . .	10 00
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THE  
AMERICAN AND FOREIGN  
CHRISTIAN UNION.

VOL. X.

MARCH, 1859.

No. 3.

THE REV. C. CHINIQUY—HIS CONVERSION FROM ROMANISM.

*One thousand Canadian French families adhere to him—the bitter persecution of himself and his people by the Bishop and the priests.*

The occasional notices of the ex-priest of the Roman Catholic church the Rev. Mr. CHINIQUY, which have appeared in former numbers of this magazine, have excited a lively interest in many minds, and an anxious desire to know something more about the process by which himself and his people were led to apprehend the un-Christian character of the "Romish Corporation," and eventually to withdraw from it, and also to know what is their present position in regard to religious faith and practice.

They constitute a large and interesting body, comprising about one thousand French Canadian families, who by birth and education were Romanists, and of whom about five hundred persons give credible evidence of conversion to Christ.

We had purposed to submit to our readers in this number, a paper which we had prepared on these topics with some care, but we withhold it to give place to a narrative from the lips of Mr. Chiniquy himself, which has come to us through the January number of *The Presbyterian Reporter*, published in

Alton and Chicago, in the state of Illinois. At the request of a number of friends, Mr. Chiniquy recently delivered a lecture in the latter city, in which he gave his hearers an account of his first settlement in St. Anne, his subsequent struggle for liberty of conscience, the conduct of the Romish bishops in relation to himself, and his present position in regard to the Papal hierarchy. It will be read, we think, with deep interest, and we trust the people of God will not forget to pray for that interesting and large colony of people whom Mr. Chiniquy represents, that they may be sustained and confirmed in the truth of the Gospel, and that their consistent and Godly example may lead others who now are in the bonds of the "Man of Sin," to seek and obtain the liberty wherewith Christ makes his people free. Of the lecture the *Reporter* says :

"Mr. Chiniquy commenced by saying, that, while he ever had at heart the spiritual interests of his people, he was also desirous, if in his power, to promote their worldly prosperity—and deeming the soil and climate of Canada unpropitious in the latter regard, he was induced to visit this State some eight years since, in search of cheap and rich lands, to which he might



remove his flock, and gather around him such others of his countrymen as might desire to better their condition in a new and thriving community. In his journeyings, he was directed to the south-east part of what was then Will county, now known as St. Anne, in the county of Kankakee. He made considerable purchases of government lands, and, subsequently, many of his old parishoners followed him to his new home. They were aided by his advice and means, and very soon a thriving settlement was created, and St. Anne was numbered among the numerous villages of northern Illinois. Here Mr. Chiniquy erected a small chapel for the worship of God, and a commodious parsonage for himself. For a few years, peace and prosperity attended the settlement, which was gradually enlarged by immigration from the Canadian line.

“So far, Mr. Chiniquy had been a firm believer in the dogmas of his church. Especially was his faith firm and bright in the infallibility of his superiors, from the Pope to the Bishop. He viewed them as the great moral lights of the world, of perfect integrity and unbending uprightness. Alas! in an unhappy day, his dreams of infallibility were abruptly terminated—and he awoke to the sad reality that his bishops were but frail and erring men—and that they were—‘no better than they should be.’

“Mr. Chiniquy said he was first led to doubt in the rectitude of his bishop, from his conduct in relation to the French Catholic church in the city of Chicago. Upon a time, four of his Canadian brethren, laymen, and residents of that city, called upon him at St. Anne, complaining that the bishop of Chicago, then Mr. O'Regan, had seized and sold their church and parsonage, which, with great labor and self-denial the Catholic Canadians had erected for themselves and pastor, some time before Mr. O'Regan was appointed to this diocese. Mr. Chiniquy was requested by these men to return with them to the city, and intercede with the bishop in their behalf. He complied

with their request, and had an interview with his superior.

“‘My lord,’ said Mr. Chiniquy, ‘these men inform me, that having leased a lot of land, they built with their own money, a little church and a parsonage adjoining which had been occupied by their priest, and that you have dismissed their pastor, sold their buildings, and left them without any spiritual guide or place of worship. They are poor, but honest; and think it very hard that after all their efforts, they should thus be deprived of their property and religious privileges.’

“‘The bishop insisted that neither Mr. Chiniquy nor the poor Frenchmen, understood the subject—that what he had done in the premises was not a matter of inquiry for any one—that he was well acquainted with his rights, and that nothing more was to be said in relation to the church and parsonage. In short, they were unceremoniously dismissed from his presence, and Mr. Chiniquy returned to St. Anne not perfectly satisfied with the bishop's idea of justice and equity.’

“Some time after this interview, the bishop visited St. Anne, and was evidently pleased with its situation and prospects. Mr. Chiniquy, of course, entertained him at his residence, a plain stone building, not pretentious in dimensions or architectural adornments.

“‘Whose building is this?’ inquired the bishop.

“‘It is mine, my lord,’ Mr. Chiniquy replied.

“‘Whose money did you use in its construction?’

“‘My own, my lord.’

“‘How did you obtain it?’

“‘It was a part of my patrimony, my lord. Besides, with my own hands, I quarried the most of these stones, and afterwards hauled them to St. Anne.’

“‘Mr. Chiniquy, you must make me a deed of your house.’

“‘Why? my lord.’

“‘Because I want it.’

“‘But how can I live here without it, my lord?’

“ I wish you to understand, Mr. Chiniquy, that you must deed me your house.’

“ If, my lord, you can show me any warrant from Scripture, or the constitution of our church, I will give it to you, but not otherwise.’

“ Mr. Chiniquy, you are bound to obey your bishop.’

“ Certainly, my lord, in all things lawfully required.’

“ You refuse, then, to give me this house ?’

“ I do, my lord.’

“ It was not long after this visit and conversation that Mr. Chiniquy was ordered to appear at the bishop’s residence. His superior informed him that he must leave St. Anne, and go to another parish near St. Louis, and that fifteen days was allotted him to make his preparations for the change. ‘ If you do not go within that time, Mr. Chiniquy, I shall punish your contumacy by issuing an interdict.’

“ Mr. Chiniquy said that he attempted, without success, to change the bishop’s purpose. He spoke of the affection he bore his countrymen, whom he had induced to immigrate from Canada, and their dependence upon him for counsel and aid—and of the pecuniary losses he must necessarily sustain from his sudden removal. The bishop was unmoved. It was a removal or an interdict. The latter, as Mr. Chiniquy then viewed it, was an alternative dreadful in its nature and consequences, and to be avoided, if possible, by any concessions however onerous and severe—and Mr. Chiniquy determined to leave his people and his pleasant home.

“ While busily engaged in arranging his affairs preparatory to an uncertain period of return, said Mr. Chiniquy, and before the allotted time had expired, the assembled citizens of St. Anne were surprised by the arrival of three priests, in their sacerdotal robes. They did not leave the carriage in which they came, but drove near the chapel door. One of them arose in the vehicle, and commenced an address to the people. His

discourse was so incoherent, that his hearers failed to comprehend its purport—and said Mr. Chiniquy *naively*, ‘ I doubt whether the speaker was better enlightened in that respect than those around him, for he was so much intoxicated as that it was with difficulty he maintained his upright position.’

“ After the speech, a second alighted from the carriage, and proceeded, not in a very straight line, to the door of the chapel, and nailed thereto a written document; whereupon the trio immediately left the village. Upon examination, the paper appeared to be a bull of excommunication of Mr. Chiniquy from the Roman Catholic church—but, said Mr. Chiniquy, ‘ in the hurry or ignorance of the bishop, he had failed to affix his signature to the document.’ He might, therefore, he said, had he been disposed in the least degree to be technical, have treated it as a nullity, and continued his ministrations.

“ His eyes, said he, were now so opened, that he admitted in his heart that in point of purity of character and honesty of purpose, his bishop fell below the gospel standard. And being now convinced that O’Regan was determined upon his ruin, he called his flock together, and told them that he stood before them an excommunicated priest. ‘ Now,’ said he, ‘ let as many as wish me to leave St. Anne, that another priest may be sent you, and your position in the church preserved, rise from your seats.’ No one arose. ‘ And now, as many as wish me to remain in my present deposed state, and instruct you in the ways of holiness and peace, according to the best of my feeble powers, manifest it by rising.’ Immediately all were upon their feet; and the fate of pastor and people was thus indissolubly linked together.

“ It was not long after the occurrence of these events, that Bishop O’Regan was called to Rome, to answer for this and some other irregularities, and was permitted by the Pope to assume the bishopric of *Dora*, a place neither to be found

upon the maps, or by the most observant travelers—in other words, the bishop was gently let down from his high position, and divested of all power to do good or evil. The care of the diocese, after the departure of O'Regan, was vested in the Bishop of Dubuque.

“While Mr. Chiniquy was thus laboring with his people, in his equivocal position, he was called upon by the Rev. Mr. Dunn, a Catholic priest, and urged to visit the Bishop of Dubuque, and make his submission to him. So very anxious was he to secure Mr. Chiniquy's restoration, that he offered to accompany him to town, and use his influence with the bishop. They proceeded to Dubuque, and after much conversation and many explanations, Mr. Chiniquy received the bishop's blessing, and a letter of reconciliation, and Mr. Dunn was authorized to proceed to St. Anne, and proclaim that peace had been declared, and all their difficulties happily settled. Inasmuch, however, as Mr. Chiniquy had been publicly in opposition to the powers of the church, the bishop required him to spend a term of fifteen days, in holding a retreat. Accordingly he proceeded to a college in Indiana, and while observing the penance inflicted upon him, he received a mandate from Dubuque, requiring his immediate attendance upon the bishop. He at once obeyed the summons, and was received by the prelate with extraordinary coolness. He was asked if he had brought with him the letter of reconciliation he had formerly received, and answered in the affirmative. The bishop demanded to see it, and it was unhesitatingly handed to him. Having satisfied himself that it was the veritable document, he moved towards the stove, and to the utter astonishment of Mr. Chiniquy, committed it to the flames. Mr. Chiniquy made a rapid movement to recover it, but was too late. He was then informed his presence was no longer required, and he left for his hotel.

“The description Mr. Chiniquy gave *the audience of the state* of his feelings

when alone in his room, moved every heart. It seemed to him, he said, that man was leagued against him, and that God was his only friend. He fell upon his knees, and implored divine light and guidance. He arose from prayer with a calmer mind, and with a firm determination to rely no more on man, but trust alone in God, to direct his future path of duty. He returned to his home more fully satisfied that bishops, at least, were fallible men.

“In due time a successor to Bishop O'Regan was appointed—and Mr. Chiniquy was informed that, on a certain day, the new bishop would visit St. Anne, and address the people. Though, from his former experience, he anticipated nothing favorable to his peace and comfort, he made the necessary preparations for the advent of his superior, and gave a general notice to his parishioners. Aware that his chapel was too small to accommodate all who would be present on so great an occasion, he constructed a platform outside of the chapel for the bishop's accommodation. Before his arrival on the day appointed, Mr. Chiniquy addressed the people, and urged them to treat the bishop with the utmost respect, listen attentively to what he might say, and if convinced by his arguments that they had erred in adhering to him, to acknowledge their fault, and become reconciled to the church. He also invited the sheriff of the county to attend the meeting, for the double purpose of preserving order, if unfortunately there should be any breach of the peace, and that he might have present an impartial witness of the transactions of the day. Soon the bishop appeared, and Mr. Chiniquy paid him due respect, and extended his hand in token of friendly recognition. But ‘my lord’ contemptuously turned his back upon him, and directed his course towards the platform. Both ascended and took their seats upon it. The bishop commenced his address, and occupied half an hour until he closed, without the slightest interruption, and during the half hour n

people were ever better reproached and reviled than were the poor Frenchmen of St. Anne.

“ Mr. Chiniquy said, that expecting the bishop would treat his people with an argumentative discourse, he had prepared himself to answer him, and had selected numerous books of authorities, and left them at his house, to be brought on the platform at an agreed signal. As the bishop neared the close of his vituperative harrangue, the signal was given, and a man soon after appeared upon the platform, bearing numerous large volumes, and laid them upon the table in front of the angry prelate—conspicuous, and upon the top of the volumes, was the Holy Bible. When the bishop had taken his seat, Mr. Chiniquy asked permission to make a few remarks by way of reply. ‘Not a word,’ said the authoritative metropolitan, casting his eye upon the pastor’s volumes, and especially his Bible, ‘Not a word.’

“ The Sheriff here remarked, that as Mr. Chiniquy had quietly listened to his reverence, it would be nothing out of the usual course of things in this country, if he should condescend to hear Mr. Chiniquy in defense of his people; ‘Not a word, not a word,’ was the bishop’s reply.

“ And now the people, quiet to this time,

could no longer suppress their indignant feelings—and cries were heard, ‘Knock him off the platform!’—‘Drive him out of town!’—‘Give him his deserts!’ With great difficulty, Mr. Chiniquy appeased the excited multitude—and the Bishop left with the public announcement that he would never again visit St. Anne—to which the people answered in an emphatic AMEN.

“ Mr. Chiniquy said in relation to his present position, his quondam Catholic friends called him a Protestant. He knew but little of Protestantism—he had read of Luther, and knew the origin of the word. But, said he, if to denounce the dominion of men as lords over God’s heritage, and acknowledge the supremacy of God alone, is Protestantism, then I am a Protestant, and so are my people. If to take God’s word as the rule of faith and practice, then myself and my people are Protestants. If to rely alone, on the atonement made by the blessed Savior, an offering made once for all, and his mediation with the Father for salvation is Protestantism, then we of St. Anne, are Protestants. ‘These,’ said Mr. Chiniquy, ‘are my views, and it is left to the audience to decide to which branch of the church I belong.’”

## THE REV. DR. MACKNIGHT'S VIEW OF PAUL'S PROPHECY CONCERNING THE MAN OF SIN.

“3. *Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;*

“4. *Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.*

“5. *Remember ye not, that when I was yet with you, I told you these things?*

“6. *And now ye know what withholdeth that he might be revealed in his time.*

“7. *For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way.*

“8. *And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:*

“9. *Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders.*

“10. *And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.”*

Dr. Macknight, in common with many of the ablest and most learned divines, regards this prophecy of the apostle, originally addressed to the

Thessalonians, as applicable to, and designed to point out, the corruptions which began to appear in the first age of the Christian church, and by a gradual progress ended in the gross errors and usurpations of the Papacy. Having examined every expression with great care, he sums up the matter in the following language, viz :

“ Though many different interpretations have been given of the prophecy under consideration, that, in my opinion, will appear the best founded, which makes it a prediction of the corruptions of Christianity which began to be introduced into the church in the apostle's days, and wrought secretly all the time the heathen magistrates persecuted the Christians ; but which showed themselves more openly after the empire received the faith of Christ, A. D. 312, and by a gradual progress ended in the monstrous errors and usurpations of the bishops of Rome, when the restraining power of the emperors was taken out of the way, by the incursions of the barbarous nations, and the breaking of the empire into the ten kingdoms, prefigured by the ten horns of Daniel's fourth beast. Now, to be convinced of this, we need only compare the rise and progress of the Papal tyranny, with the description of the *man of sin*, and of the *mystery of iniquity*, given in the writings of Daniel and Paul.

“ And first, we have shown in note 1, on ver. 7, that the mystery of iniquity, or the corrupt doctrines which ended in the errors and usurpations of the see of Rome, were working secretly in the apostle's days, as he affirms, ver. 7, and that the power of the Roman emperors, and of the magistrates under them, was that which then, and during the succeeding ages, retained the mystery of iniquity in its working, and the man of sin from revealing himself. For while the power of the state continued in the hands of the heathen rulers, and while they employed that power in persecuting the Christians, the corrupt doctrines and practices introduced by the false teachers did not spread so fast as they would otherwise have done. At least, they were not produced to public view as the decisions of heaven, to which all men were bound to pay implicit obedience. But after the heathen magistrates were taken out of

the way by the conversion of Constantine, and after he and his successors called the Christian bishops to meet in general councils, and enforced their assumption of divine authority by the civil power, then did they in these councils arrogate to themselves the right of establishing what articles of faith and discipline they thought proper, and of anathematizing all who rejected their decrees : a claim which, in after-times, the bishops of Rome transferred from general councils to themselves.

“ It was in this period that the worship of saints, and angels, and images, was introduced ; celibacy was praised as the highest piety ; meats of certain kinds were prohibited ; and a variety of superstitious mortifications of the body were enjoined, by the decrees of councils, in opposition to the express laws of God.

“ In this period, likewise, idolatry and superstition were recommended to the people by false miracles, and by every deceit which wickedness could suggest ; such as the miraculous cures pretended to be performed by the bones and other relics of the martyrs, in order to induce the ignorant vulgar to worship them as mediators : the feigned vision of angels, who they said had appeared to this or that hermit, to recommend celibacy, fastings, mortification of the body, and living in solitude : the apparition of souls from purgatory, who begged that certain superstitions might be practised for delivering them from that confinement. By all which, those assemblies of ecclesiastics, who by their decrees enjoined these corrupt practices, showed themselves to be the *man of sin* and *lawless one* in his first form, whose coming was to be with all power, and signs, and miracles of falsehood, and who opposed every one that is called God, or an object of worship. For these general councils, by introducing the worship of saints and angels, robbed God of the worship due to him ; and by substituting saints and angels as mediators, in the place of Christ, they degraded him from his office of mediator, or rendered it altogether useless.

“ However, though they thus opposed God and Christ by their unrighteous decrees, they did not yet *exalt themselves* above every one who is called God, or an object of worship. Neither did they yet sit in the temple of God, as God, and openly show themselves to be God. These blasphemous extravagances were to be acted in after-times, by a number of par-

ticular persons in succession ; I mean by the bishops of Rome, after the power of the Christian Roman emperors, and of the magistrates under them, should be taken out of the way. For the bishops of that sec. having very early obtained from the Christian emperors decrees in their own favor, soon raised themselves above all other bishops ; and by a variety of artifices, made the authority and influence of the whole body of the clergy centre in themselves ; and claimed that infalible authority, which was formerly exercised by general councils, of making articles of faith, and of establishing rules of discipline, for the whole Christian community, and of determining in the last resort all differences among the clergy, and of anathematizing every one who did not submit to their unrighteous decisions. In this manner did the bishops of Rome establish in their own persons a spiritual dominion over the whole Christian world. But not content with this height of power, by dexterously employing the credit and influence which the ecclesiastics, now devoted to their will, had over the laity in all the countries where they lived, they interfered in many civil matters also, till at length they reared that intolerable fabric of spiritual and civil tyranny conjoined, whereby the understandings, the persons, and the properties, not of the laity only, but of the clergy themselves, have for a long time been most grievously enthralled, in all the countries where Christianity was professed.

“ This height, however, of spiritual and civil power united, the bishops of Rome did not attain, till, as the apostle foretold, *that which restrained* was taken out of the way ; or till an end was put to the authority of the Roman emperors in the west, by the inroads of the barbarous nations ; and more especially till the western empire was broken into the ten kingdoms prefigured in Daniel's visions by the ten horns of the fourth beast. For then it was that the bishops of Rome made themselves the sovereigns of Rome and of its territory, and so became the little horn which Daniel beheld coming up among the ten horns, and which had *the eyes of a man, and a mouth speaking great things*, to show that this dominion was founded in the deepest policy, and that its strength consisted in the bulls, excommunications, and anathemas which, with intolerable audacity, it uttered against all who opposed its usurpations. And in process of time the bishops of Rome,

having got possession of three of the kingdoms into which the western empire was broken, signified by three of the horns of Daniel's fourth beast being plucked up by the roots before the little horn, they called themselves *the Vicars of Christ*, on pretense that Christ had transferred his whole authority to them.

“ They also thought to change times and laws, as Daniel foretold. For, as the vicars of Christ, they assumed the power of saving and damning men, at their own pleasure, and altered the terms of salvation, making it depend, not on faith and holiness, but on the superstitious practices which they had established ; and sold the pardon of sins past, and even the liberty of sinning in future, for money. Moreover, they openly made war with the saints, who resisted their corrupt doctrines and practices, and prevailed against them, and wore out the saints of the Most High ; for by the cruel and bloody persecutions which they obliged the princes who acknowledged their authority to carry on against those who adhered to the pure doctrine and worship of Christ, they destroyed incredible numbers of them. Nay, by the terrors of their excommunications and interdicts, they forced even the most powerful sovereigns to bend their yoke. Thus *with their mouth did they speak very great things*. At length, they assumed the right of conferring kingdoms and of deposing princes ; and actually deposed some, with the help of the potentates of their communion, who put their mandates in execution.

“ Lastly, to render this exercise of their tyranny the more effectual, they arrogated the power of loosing subjects from their oaths of allegiance ; whereby they made void the most sacred of all moral obligations, the obligation of oaths. But this impious scheme of false doctrine, and the spiritual tyranny built thereon, agreeably to the predictions of the prophet Daniel and of the apostle Paul, began at the Reformation to be consumed by the breath of the Lord's mouth ; that is, by the Scriptures put into the hands of the laity, and by the preaching of true doctrine out of the Scriptures.

“ Upon the whole, I think every impartial person who attentively considers the foregoing sketch, must be sensible that in the bishops of Rome all the characters and actions ascribed by Daniel to *the little horn* and by Paul to *the man of sin and the lawless one*, are clearly united. For, according to the strong working of Satan, with all power, and signs, and miracles of

falsehood, they have opposed Christ, and exalted themselves above all that is called God, or an object of worship; and have long sat in the temple of God, as God, showing themselves that they are God; that is, they exercise the power and prerogatives of God. And seeing, in the acquisition and exercise of their spiritual tyranny, they have trampled upon all laws human and divine, and have encouraged their votaries in the most enormous acts of wickedness, the Spirit of God hath, with the greatest propriety, given them the appellations of *the man of sin, the son of perdition, and the lawless one*. Farther, as it is said that the man of sin was to be revealed in his

season, there can be little doubt that the dark ages, in which all learning was overturned by the irruption of the northern barbarians, were the season allotted to the man of sin for revealing himself. Accordingly, we know that in these ages, the corruptions of Christianity and the usurpations of the clergy were carried to the greatest height. In short, the annals of the world cannot produce persons and events, to which the things written in this passage can be applied with so much fitness, as to the bishops of Rome. Why then should we be in any doubt concerning the interpretation and application of this famous prophecy?"

## THE CHURCH OF ROME AND THE APOCALYPTIC BABYLON IDENTICAL.

The January number of the *London Protestant Magazine* contains an interesting article on the subject of "The Seven-Hilled City and its Doom," from which we take the following paragraph, extracted by the editor, from the Lectures on the Apocalypse delivered by the Rev. Canon Wordsworth before the University of Cambridge. Having disposed of some other matters, the lecturer says:—

"But now take the other alternative. Let the claims of the Church of Rome be *unfounded*; then there is no medium, they are nothing short of blasphemy, for they are claims to Infallibility, Indefeasibility, and Universal Dominion, which are attributes of God alone. And now again we open the Apocalypse. What do we find there? We see there a city portrayed, a great city—the Great City, the Queen of the Earth when St. John wrote, the City on Seven Hills—the City of Rome. At Rome, then, we are placed by St. John. We stand *there* by his side. This city is represented as a woman—it is called the Harlot. It is contrasted with the woman in the wilderness, the future *bride* of heaven; that is, with the faithful Church,

now sojourning here, and to be glorified hereafter. The harlot persecutes with the power of the dragon; the bride is persecuted by the dragon; the harlot is arrayed in scarlet, the bride in white; the harlot sinks to hell, the bride ascends to heaven. The bride is the faithful Church; the harlot, contrasted with her, is a faithless Church. The city, then, which is called a harlot, is a faithless Church, and that city is Rome. This harlot city is represented as seated upon many waters, which are peoples, and nations, and tongues. Kings give their power to her, and commit fornication with her. She vaunts that she is a queen for ever. Thus she is displayed as claiming a double supremacy.

"Now, look at Rome. She, she alone of all the cities that are, or ever have been, asserts universal supremacy, spiritual and temporal. She wields two swords. She wears two diadems. And she has claimed this double power for more than a thousand years. 'Ruler of the World,' 'Universal Pastor,' these are the titles of her Pontiff. She boasts that she is the Catholic Church; that she is *alone, and none beside her*, on the earth. She affirms that her light will never be dim, her candlestick never be removed. And yet she teaches strange doctrines. She

has broken her plighted troth, and forgotten the love of her espousals. She has been untrue to God. She has put on the scarlet robe, and gaudy jewels, and bold look of a harlot, and gone after other gods. She canonizes men, and then worships them. She has endeavored to make the apostles untrue to their Lord, and the blessed Mother of Christ into more than a rival of her Divine Son. She prays to angels, and so would make them instruments of dishonor to the Triune God, before whose glorious Majesty they veil their faces. She deifies the creature, and so defies the Creator. St. John, when he calls us to see the harlot city, the seven-hilled city, fixes her name on her forehead, *Mystery*, to be seen and read by all. And he says, 'Blessed is he that readeth, and they that hear the words of this prophecy.' Her title is *Mystery*, a secret spell bearing a semblance of sanctity: a solemn rite, which promises bliss to those who are initiated in it; a prodigy inspiring wonder and awe into the mind of St. John; an intricate enigma, requiring for its solution the aid of the Spirit of God. Heathen Rome, slaying the saints, was *no mystery*. Rome, if she becomes *infidel* and persecutes the truth, will be *no mystery*. But a *Christian Church* calling herself the Mother of Christendom, and yet drunken with the blood of saints, this is indeed a *mystery*. A *Christian Church* boasting herself the bride, and being the harlot; styling herself Sion, and being Babylon; this is indeed a *mystery*. A *mystery* indeed it is, that, when she says to all, 'Come unto me,' the voice from heaven should cry, 'Come out of her, my people.' A *mystery* indeed it is, that she who boasts of sanctity should become the habitation of devils; that she who claims to be infallible should be said to corrupt the earth; that a self-named *Mother of Churches* should be called by the Spirit the *Mother of Abominations*; that she who boasts to be indefectible should in one day be destroyed, and that apostles should rejoice at her fall; that she who holds, as she says, in her hands the keys

of heaven, should be cast into the lake of fire by Him who has the keys of hell. All this, in truth, is a great, an awful mystery. Nearly eighteen centuries have now passed away since the Holy Spirit declared by the mouth of St. John, that this mystery would be revealed in that city which was then the Queen of the Earth—the city on Seven Hills, the *City of Rome*. The mystery was then dark, dark as midnight—man's eye could not pierce the gloom. The fulfillment of the prophecy seemed improbable, almost impossible. The saints of old could not scrutinize it. The fathers could not penetrate it. Who would believe it now that had not seen the event? Age after age rolled away. The mists which hung over it became less thick. The clouds began to break. Some features of the dark mystery began to appear dimly at first, then more clearly, like mountains at daybreak. Then the form of the mystery became more and more distinct. The Seven Hills, and the woman sitting upon them, became more visible. Her voice was heard. Strange sounds of blasphemy were muttered by her. Then they became louder and louder. And the golden chalice in her hand, her scarlet attire, her pearls and jewels, glittered in the sun. Kings and nations were seen prostrate at her feet, and drinking her cup. Saints were slain by her power. And now the prophecy became clear, clear as noonday; and we tremble with awe at the sight, while the eye reads the inscription emblazoned in large letters, '*Mystery, Babylon the Great*,' written by the hand of St. John, guided by the Spirit of God, on the forehead of the *Church of Rome*."

## CATHOLICITY AND PROTESTANTISM IN CANADA.

	Catholics.	Protestants.
Canada, in 1852 . . . . .	920,000	922,000
Nova Scotia, in 1851 . . . . .	61,000	187,000
New Brunswick, in 1851 . . . . .	70,000	123,000
Newfoundland, in 1845 . . . . .	60,000	40,000
Total . . . . .	1,010,000	1,272,000

The *c* were the figures seven or eight years ago, and though there has been a large increase since, it is probable the proportions remain much the same.



## FOREIGN FIELD.

### SOUTH AMERICA.

#### Peru.

In the October number of our last volume, we gave to our readers an interesting letter on the subject of the Spanish Colonies in South America, and especially in reference to Peru, from the pen of a gentleman resident at Lima, who had enjoyed unusual advantages for acquiring a thorough knowledge of the matters of which he wrote. From a communication recently received from the same correspondent we submit the following paragraphs, which shed additional light upon the moral, social, and political condition, resources, etc. of that part of our continent, which we are happy to know has begun to attract the attention of the church of Christ among us, as well as that of speculators and adventurers. There are now in our country many young ministers whose thoughts and affections are drawn out strongly to South America. They look to it, and very justly, as a missionary field of great importance and much promise. We hope their numbers will rapidly increase, so that as the doors of usefulness are opened they may be entered by zealous and competent laborers, and that the millions of people there who are now the servants of the "man of sin," may be reclaimed and become the freemen of the Lord Jesus Christ.

Having spoken of various matters in relation to things in the country prior to and at the coming of the Spaniards, the writer says:—

"The introduction of Roman Catholicism into these countries has been pretty effectual, so far as the Indians could be got at and conquered by the Spaniards. But to accomplish this the conquerors used much cunning. For example, the *feast days of the church* were, many of

them, made to fall upon the old feast days of the worshippers of the sun. And up to the present time, so that the Indian comes to the church in the morning, he may go to any enjoyment afterward. Here, in the interior, even now, on such days, the Indians, after church, go to dancing, singing, eating, drinking, and frolicking, and usually they will be joined by their priest—the whole ending in a grand drinking frolic.

"*The church*' has never felt that she was called upon to teach these natives either to read or write. The extent of their educating usually has been only to the richer whites, or Creoles, and this for the purpose of making teachers in the church. This education, of course, was limited; for the policy of Spain, as it is now in Cuba, was and is to keep the Creole down—to give him no offices of any kind, these all being filled from home, so that there may be no sympathy for the colony at the expense of Spain.

"When the Creoles commenced their struggle for independence, they were shamefully treated by the Spanish rulers in the colonies. They made treaties—solemn ones, and having got the Creole thus in their hands, they at once broke the treaties, and destroyed all the leading inhabitants of any conquered province or town. This made the war a horrid one, and one that brought out all the bad passions of the heart. Of course, when they secured their independence, they had no wish to save their enemy. The consequence was, that all the old Spaniards had to run or be destroyed. In these were found nearly all the education, much of the wealth and refinement, and all their old rulers. The Creole was poorly educated so as in any way to replace these. Thus we see that not only were these people first of a sad stamp, but that when they gained their independence they again weeded out and destroyed their great sources of prosperity by driving out of their countries many of their best inhabitants and much acquired wealth, the which they could ill afford to

lose. The agriculture and mining of Peru has never recovered this blow. The Creole has not the patient perseverance of the old Spaniard. He has more of the happy-go-lucky feeling of the Indian. He is fond of his ease and pleasure, to secure which nothing in the way of conscience will stop him. Work! He work? not he. This is for Negroes and Indians. For the white to work is at once thought degrading, although the party may not know where they are to find their bread for the day.

"The army, navy, a government office, a priest, lawyer, or gentleman, is the choice of these Creoles. You see some of them shop-keepers, mechanics, or farmers, but these are not of the better classes. They are addicted to all sorts of vices, which they commence at an extremely early age—as soon as they have any enjoyment in indulging the same. They are extremely fond of dress and show, fond of the opera, theatre, bull-fight, dance, but more fond of gambling and the opposite sex. Such habits of expense they indulge so long as they have the means or the credit to get them, and when these give out, the idea of going to work is never thought of, but they lean upon some more fortunate relation or friend, and hope for some one to want their services in a revolution, or a job of some kind, about the which they are far from particular, for few of them, male or female, are troubled with much conscience. These feelings, and such needy circumstances, lead to most of the South American revolutions.

"It is a singular fact that the people of Peru seem to have no love of country—no pride of country. To see one of them do any disinterested act for their country is a thing hardly known; but to rob her they are all ready, and thus, perhaps, there are next to none of the public officers of Peru that are not to be approached, in some shape, through them or their friends, to betray their trust. Such a life leads to expenses beyond their incomes, and thus their wants lead them to these

malpractices, for, as I have before said, they are extravagant in their habits. The courts of law are a by-word for honesty or dishonesty, and the Government officials worse, if anything can be done so as not to be found out.

"Peru has a splendid income from her guano, (some ten or twelve millions per annum,)—half their expenses—a thing that costs them nothing but to dig it and put it on ship-board. Yet all these proceeds of years of sales have found the country more in debt than formerly, and with very little to show—not a public building, a road, bridge, or anything, saving a few useless men-of-war steamers, which they would be far better without, as they ferment or sustain revolutions, for the party holding their largest one kept this country in revolution, of late, a year or more, as she commanded the ports and the coast.

"These revolutions use up all their income, for in these there are 'pickings,' and in these disturbed times all have a chance to rob. What leads to these? Just whether Tom or Jim shall, with their separate friends, be in power, and have the patronage, and pickings, and stealings. Love of country, or a desire of her prosperity, seems out of the question. All they have here their old Spanish enemies left them. They do nothing, not even to keeping up and in order what they inherited.

"From the foregoing, we see the fruits of the teaching of the Roman Catholic church. The church here, in Peru, is rich. She went on getting richer, till, some few years ago, Congress passed a law that no bequests made by dying people to the church, convents, etc., should be legal. This was a strong blow to the influence of the clergy. There is now a strong party here that advocate the taking of this property from the church and convents, and then putting the clergy upon the public treasury, and compelling them to perform all their duties free of fees, which now are so exorbitant that many—the greater part of the lowest class of the

Indians particularly—do not go to them even for the marriage ceremony. They just seek their companion, and live without the priest's blessing. There is a growing dislike here to the convents and monasteries, so much so, that now it is difficult for them to keep up the number in each that the law requires in order to continue to hold their property. The sad lives of the monks have led to this result. The priests here are, perhaps, the most corrupt of any to be found in any part of the Catholic world.

Having spoken of the Republic as a military despotism, and of the influence of Romish priests in the popular elections, and particularly in the election of 1856, the writer proceeds thus :

“Castillia is a man of half Spanish and half Indian blood, and, from a soldier of the Spanish army, has risen to the presidency here, having served his term out some years ago, and is the only one that has ever done so since their independence. He is a man of courage and strong will, and is much feared, and, we think, really has the prosperity of the country at heart. Echenique, the President succeeding Castillia's first term, was a weak man and let bad men round him do many sad things. Castillia seeing this, finally raised the standard of revolution against him, and after a long struggle upset Echenique. During this struggle, Echenique, wanting men, offered to all slaves that would enter the army and serve for a time, their freedom. Castillia, to outbid him in this, declared all slaves at once free. There were some 14,000 of them paid for by the Government at nominally \$300 per head, one-third in cash and two-thirds in Government paper. Further than this, the Indians here, from the early times of Spanish rule, had all paid a head-tax of some \$10 to \$17 each; this Castillia, at about the same time that he abolished slavery, also abolished. These two moves were strong bids for popularity, and of course

the Indians and negroes will go to the death to serve Castillia. Another thing adapted to help Castillia, is that since the taking of Arequipa, the public bonds here have gone up in price some 25 to 30 per cent., some more than this. This will make all monied men feel that he is their man. This class of men, I hear, also have said to him that if he will allow the funding of Vivannias and other bonds, they will all go for him : should he consent to this, his election may be considered safe so far as we can now see.

“This election is interesting, from the influence it promises upon the future policy of Peru. Should the church be shorn of its strength, and should this lead to more liberal measures, there may be some hope that these people may see better days. . . . The breaking up of the clergy or exclusive Roman Catholic church in New-Granada, is setting an example to these other states; and as public sentiment changes, politicians will soon take advantage of this and decrease the influence of ‘the church’ which has so long reigned supreme here, for they have great influence upon the elections in the interior, where people are ignorant and the priest, perhaps, the only one in the village fit to manage an election. The first moment the Government is ‘hard up’ for funds, the church property and that of the convents will stand a chance of confiscation, and public sentiment will justify the act.

“*Education.*—This, as I have before said, has never received great attention here. There is one college for the education of priests, in the charge of the Archbishop, and there are other colleges, but none of them where anything more than a quite ordinary education can be acquired. Private schools for the older boys or girls there are next to none.

“*Society.*—This, in Lima, is various. If once a stranger is introduced into a Spanish family, they are always pleased to see him. They are not ‘dinner-giving,’ nor do they furnish any refreshments usually, unless it may be a cup of tea. They are

fond of music, though no great performers. Pianos are plenty, as also are guitars; dancing they are very fond of; theatre, opera, bull-fights, cock-pit, and 'church' holidays, making up their days and nights in a great measure. Reading is little practiced, for they have but few books, and they are usually of old monkish stuff or expensive imported ones. The males of the family spend little of their leisure time at home. The females are quick, bright, lively, and fond of conversation; they are extravagantly fond of dress and have a nice taste, and some of the richest goods that France produces find large sale here. The men are far less interesting than the women, for they commence their vicious courses at an extremely early age, for they are forced out of their homes when evening comes, and this leads them to seek their pleasures out of the family circle, as their fathers do. This leaves the women to seek such society as they can find, often leading to sad results; but if these women could only get good, strong, home, faithful husbands, they would, with education, be an honor to their sex in any country. But the men are perhaps as corrupt a race as christendom can produce; they are proud, ignorant, shiftless, and lazy. Having expensive habits, they do not scruple as to the manner of acquiring the means of gratifying their desires. They generally keep clear of the church during their active days, but are apt to become bigots in their old age. The women are the strength of the 'church,' but the coming in of foreigners is striking at the root of this.

*Foreigners.*—There are now some 15,000 to 20,000 of these in Peru, of whom 10,000 are Italians, 2,500 Germans, 2,500 French, 1,000 each of English and American, etc. There may be 10,000 Chinese and 25,000 or 30,000 Negroes. These with the Spanish and Indian blood, are making up perhaps as mixed a race as can easily be found at any other point.

*Commerce.*—Their exports are guano, saltpetre, wool, bar silver, hides, skins, sugar, tobacco, etc. and may amount to

some 20,000,000 to 25,000,000, and their imports probably, with their Government expenses abroad, exceed their exports. Nearly the whole of the foreign trade is in the hands of foreign houses and done by their capital. The retail trade, the best of it, is also mostly in the hands of the French, though there are some Germans, etc. and some of the natives engaged in it.

*Mechanics.*—These are also, the best of them, foreigners, who get large wages for little work.

*Manufactures.*—These are small: boots, hats, furniture, with some coarse woollens by the Indians, comprise most of these, so that nearly all they use for dress, ornament, and sleeping, are from abroad. Foreign commercial houses stand high among the natives: they will trust us with anything, while they are mighty shy of each other.

*Mines.*—These formerly were of great richness, and are so still; but their constant revolutions, the scarcity of labor, and the want of capital and industry, has decreased the productions of all their mines to perhaps four millions of dollars. Gold is scarcely sought for now.

*Agriculture.*—This has never recovered the wars of their independence, but has, on the contrary gone on decreasing for want of labor and industry. The liberating of their slaves has given another hard hit at this. They are now permitting in free, flour, lard, butter, salt meat, sugar, etc. being short of them. All the flour used in Lima, and in many other parts of Peru, is imported—mostly from Chili now, but ere long, will come from California; and yet here in the sight of Lima are fine lands actually lying waste, while all sorts of vegetables, fruits, food for cattle, Indian corn, etc. are dearer here than in any capital in Europe. There are probably 20,000 souls in Lima that have not the means of purchasing their dinners to-day. The great want is, first, industry, then water or irrigation, then laborers and their capital, to stop these anomalies. The Indians, Negroes, and

Chinese are the workmen upon land, and also the laborers in and about the cities, ships, etc. The fishermen are Indians, and they usually supply the fish and attend to the markets: many of them are also small tradesmen, mechanics, sailors, boatmen, etc.

*Army and Navy.*—The army here, in time of peace, is composed of some 6,000 men, mostly of Indians, and some few Negroes, officered by whites and Indians. They have officers enough under pay for the army of England, I was about to say. The Indians fight well when their officers will lead them into it; but this they reluctantly do, for they do not enter the army to fight, but for the position it gives them. They have not credit for much courage. Their fighting is done more with ounces of *gold*, than ounces of *lead*, for in their revolutions there is not apt to be much blood shed. Their pay is large, much larger than in Europe or the United States.

“Their navy is principally comprised of steamers, they having some eight or ten, two of which are frigates, built in England. They are of great expense, and no earthly use, for they have no external enemy. Their only use, as well as that of the army, is to get up revolutions and destroy the prosperity, and keep back their country. The loss to the farmers is serious in having so many laboring men taken from them for the army and navy, and the expenses of the two to the country, one quarter of their income or more.

*Government.*—This is usually a military despotism, which they flatter themselves is a republic. They have had more constitutions since their independence, than France in a century, but none of them are executed when they are found not to suit the moment. As I have before shown, these people have no political education, and therefore they just copy more or less after their Spanish colonial days. Their object is not to improve and better their country, but those that seek power have to pay dear to get it; and having got it, they take care to repay them-

selves; but such are their habits that they soon part with such gains. One party is driven out by the other; one comes in poor and soon gets fat; but in the meantime the outs are getting poor in means and in credit, and get desperate and kick up a muss, and get in again, all for their good selves, and nothing for the country. The curse of Peru is their military, and their exclusive Roman church, and so long as these last, there is poor hope of improvement. I fear the military will last as long as their guano lasts, and that may be for this or the most of this century. With this guano income the Government of the day can purchase all they want, such as congress, etc. They exported 500,000 register tons of guano last year, worth some \$12,000,000. All went in foreign ships, of which American ships took more than half of the whole.

*Press.*—There is but one daily paper in Lima, and this is one of the most scandalous prints in Spanish America. It is small and has no editorials, and there are in it no discussions of great principles, and not overmuch of what is going on in other countries, saving with the gloss to suit their old worn-out thoughts formed some 150 to 200 years ago, the which they have as yet no great desire to change. This costs about as much as the *London Times*. The press is under a certain sort of censorship, for any writer can be demanded to be exposed and punished, if he steps out of the right course. We have no periodicals here.

*Population.*—There has been no census taken here worthy of trust for many years, but we suppose there are in the civilized parts of Peru (in many parts on the east of the Andes, as yet, only wild Indians are found) some two millions of all, Indians and whites, etc. and it is supposed of these not over one-third have white blood in them; of course, those with white blood usually are the most influential, wealthy, and better educated. The proportion of pure whites is small, and mostly found in large towns. Lima is supposed to have 100,000 souls, (of her births more than

half are illegitimate by their own tables!) Arequipa has some 40,000, Cusco probably more; Taoua, Tujillo, Piura, Puna, etc. may have 10,000 or 12,000 each; Callao has some 15,000 to 20,000.

“*Hospitals.*—These, as in all Catholic countries, are large and much used; for the poor here think nothing of saving for a day of illness, as the moment they are ill they start for one of these hospitals, which are supported by the Beneficencia, a charitable society here, that has an immense capital of the bequests of the charitable, and said to have an income of \$350,000 per annum.

“*Churches and Convents.*—There are said to be eighty places of worship here in Lima. The churches are very large, as are the convents, and they are each rich. Some of these convents would house the army of Peru. All these were the works of the old Spaniards of centuries ago. They are like all Spanish churches; the Moorish style predominates.

(To be continued.)

## FRANCE.

CENTRAL PROTESTANT SOCIETY—PARIS.

*The kingdom of Christ comes not with observation, but labors in its behalf are not in vain—liberty of conscience and worship but little known or enjoyed—Romish priests and local officers the chief sources of persecution—Protestant churches recognized by the State, not free from persecution—often closed, and their schools shut up and worship prohibited—a case of much interest—Five mission stations—Estissac, Fresnoy-le-Grand, Grougies, Elbeuf, St. Opportune—persecutions—religious awakenings, schools, improvements in morale—six new stations ought to be established.*

“BATIGNOLLES, NOV. 24, 1858.

“REV. DR. FAIRCHILD.

“DEAR BROTHER:—Since our last communications, no events of extraordinary importance have occurred in our Society's field of labor. In a country like ours, given up, on the one hand, to indifference and unbelief, and on the other, to the superstitious influences of the Roman

church, we could not expect that the kingdom of Christ would come with observation, and make very rapid progress. The spirit of grace which has just been manifested among you in so marvelous a manner, has not yet come to quicken the dry bones which cover the soil of France. But God is faithful. His promises are ‘*yea and amen*’ to them that believe, and the day will arrive, we are confidently assured, when it will be confessed that the prayers and toils of his servants have not been in vain; and even now we are receiving from his kindness precious encouragements, for which you will join with us in giving him thanks.

“You are aware that the liberty of conscience which we enjoy in France is not so complete as that to which you are accustomed. It is written in our laws, but it has not yet taken its appropriate place in our habits and usages; and in the presence of the Roman clergy, intolerant wherever they rule, we are often obliged to struggle for the defense of our rights. These difficulties do not proceed from any ill will on the part of the Government; but the local magistrates, influenced too often by the priests and the bishops, imagine that they are serving the interests of religion, in consideration of public order, by opposing the preaching of the Gospel and the free celebration of our worship. Our brethren of the independent churches have had, in more than one respect, to suffer from these trammels; but our churches, though recognized by the State, have not fared much better. Our churches and our schools are also closed, and our assemblies for worship, in many places, are prohibited. Meanwhile, the partial triumphs which the enemies of our faith thus achieve, sometimes turn to their own confusion; of this, a fact which recently took place in the north of France affords proof:—

“Some Protestants living in the city of Maubeuge (Department du Nord) met together on the 22d of August last for public worship, under the direction of a pastor sent by the consistory of Lille

They had obtained authority to this effect from the mayor of the city, but had not sought that of the Prefect of the Department. Now, for the defect of this formality to which we believe we are not obliged to conform, a commissary of the police came, in the midst of the service, to summon our brethren to separate; then, after some remarks on their part, *the pastor and two other persons were arrested and conducted to prison.* This made a great sensation in the town, and the Sub-Prefect of the district, fearing doubtless the bad effect of the measure, on the same evening sent an order to restore the prisoners to liberty. But these refused to leave, saying that as they had been incarcerated contrary to law, they had a right to demand a public reparation. Among these was a sub-commissary of stores, (a somewhat high grade in our army.) This officer, formerly a Roman Catholic but now heartily converted to the truth, displayed on this occasion, an unshaken firmness. In spite of all the means used to induce them to quit, our brethren remained four days in prison, and at last left only by yielding to force. This firmness produced an excellent impression on the public; and the sub-commissary, far from being condemned for his courageous resistance, has been promoted. There is reason to hope that the result of this affair will be the establishment of regular worship at Maubeuge.

"A short notice which we have just published, a copy of which we send you in this letter, will place before you some of the latest news that we have received from the agents of the Society. We will add thereto some more particular details in relation to the five stations in which your Society has promised to take a special interest, viz: those of Estissac, Fresnoy-le-Grand, Grougies, Elbeuf, and St. Opportune. The first of these is at the east, in the Department of Aube; the second and third, in the north, in the Department of Aisne; and the last two, in the north-west, in the Department of Eure et Loire.

"We have only one agent at Estissac, the Pastor Gerber. This church, composed entirely of those who were formerly Roman Catholics, has been, and still is, very much tried. Under the pretense that it originated rather from a political than from a religious movement, but in reality because its formation has been richly blessed, the Roman clergy, the local authorities, have made vehement opposition to it, and a church, built at great expense, has not yet been opened. Some of the members, 'who were not of us,' in consequence of these obstacles, 'concerning faith have made shipwreck,' but the greater part have valiently endured the trial. The notice hereto annexed will inform you of what Mr. Gerber says of them. We will add, that the meetings which were held in the house of this pastor manifest a deep interest. Not being able, in order to keep within the terms of the law, to convene all the faithful at one time, he receives them in successive groups; so that on Sunday, from 11 o'clock in the morning until 11 o'clock at night, there is at his house a succession of small assemblies, at which they pray, and sing, and read the Scriptures. It is with difficulty that the pastor can, during this interval, take hasty meal; and some of his assistants, having taken theirs with equal haste, return again to take part in these sacred services. From time to time, especially at the great festivals, carriages are provided to carry a number of the faithful to the evangelical church at Troyes, situated about seven leagues from Estissac.

"The stations of Fresnoy-le-Grand and of Grougies, being contiguous and similarly situated in the midst of a population entirely Roman Catholic, at least in name, present nearly the same characteristics. The Society employs here two pastors, one evangelist, one male and two female teachers. These two enterprises are prosperous, and continue to extend so much that it seems to be necessary to place a third pastor there. Grougies has but one out-station (Mennesret,) but

Fresnoy has five, viz: Bohain, Fonsomme, Fienlaines, Montigny, and Fontaine-notre-Dame. The last two are quite recent establishments, and give promise of great success. The preaching of the Gospel is much enjoyed there, and many souls to whom it is proclaimed appear to be open to gracious influences. It is especially in view of these new undertakings that we feel the need of a third pastor. In fine, there is in this part of our field of labor encouragement and blessing from the Lord. Not only has the number of adherents increased, but what is far more important, the Gospel has exerted a manifest influence in the improvement of morals. Impurity and drunkenness, which, before the awakening, were the prevailing vices of this ignorant population, begin to lose their power; and these effects are so clearly due, under God, to the labors of the Society, that when any one of those who have attended our worship has unhappily relapsed into these sins, it is said of him, even among those who are without, that he has ceased to be a Protestant.

"The church at Elbeuf, composed also chiefly of those who were formerly Roman Catholics, has suffered much from the want of a pastor. Notwithstanding all our efforts, we have not been able to secure for it the services of any one, in consequence of the great lack of ministers of the Gospel which our churches experience. At present, however, we think we can rely on a young brother who has already devoted some months to this very interesting flock. The pastors and the evangelists who come meanwhile to celebrate divine worship at Elbeuf, continue to be edified by the faith, the religious life, and the steadfastness in the ways of the Lord which characterize this work. We have there, besides the pastor, one male and one female teacher, with two schools which are very well attended. Elbeuf is still worthy of the interest which we have solicited of you, and which you have granted to us in its behalf. It is a living testimony of the power of the Gospel among us.

"We will say the same of St. Oppor-tune, lying seven leagues beyond, almost the entire population of which, as you know, is interested in the Gospel. The evangelist whom we sustain there, who is also a teacher, has not been able, owing to a prolonged opposition, to open a public school; but he goes from house to house to give his instructions to children and to families. His wife performs the duties of female teacher for the little girls. To this station is annexed an out-station by the name of Fumechon, where quite a number of families have received with joy the good news of free salvation.

"Such, much respected brother, is the aspect of the five stations for which we have asked, and already many times received, your fraternal aid. Our report of this year, and the little notice hereto appended, will inform you that at other points also God is granting us precious encouragements. We could do much more for the advancement of his kingdom, if our resources were more abundant. We entreat of you, at this time, the means of establishing at least six new stations, some of which are very important. It is sad thus to leave so many things undone in the vineyard of the Lord. We beseech all our friends, and your Society in particular, to come to our aid. We believe that the money is well invested which has for its object the evangelization of France. Permit us to add, in conclusion, that our Society ought to have, from this time to the 1st of April, at least 50,000 francs, in order to be able to meet the demands that are made upon it.

"Accept, respected brother, the assurance of our affectionate and sincere regard in Jesus Christ our Lord.

"For the permanent commission.

"L. VERNES."

#### THE FOREIGN EVANGELICAL SOCIETY OF FRANCE IN GREAT NEED OF AID.

We earnestly commend the perusal of the following document to the friends of the Redeemer, and beg for



aid for those brethren represented in it :

“ PARIS, December 15, 1858.

“ MONSIEUR FAIRCHILD :

“ ‘Always the same cry of distress at the same time.’ This is what you will doubtless say when you receive this urgent appeal of the Evangelical Society of France, which is, as it were, a postscript of the last report, that has just been published, and you received a few days ago.

“ Very well. So it is—we confess it. Our Society is again knocking at your door with importunity and in the name of God. For it is not *our* work in which it is concerned, but *His* ; His, by the object aimed at—His, by the results secured. We cannot then abandon it, even when financial difficulties overwhelm us, as they do at this moment. If we had listened to the counsels of worldly prudence, the Evangelical Society of France would long ago have ceased to exist. Consider, also, the number of souls actually saved, who would not have been saved, and tell me if Christians can assume such a responsibility. Indeed if, foreseeing three months ago the return of the crisis which, in December, reduced us to such painful extremities, we had closed our chapels and dismissed our agents, we would not have importuned you to-day. But is not this importunity far better than the desolating news of the winding up of our Society, for all those who take to heart the interests of the Gospel among us ? Let those who, perhaps, blame us, ask themselves if they could have had the courage to withhold the bread of life from so many perishing souls ? No ; they could not have done it. They would have relied, as we do, on God and their brethren. Should this be the time to suspend labors that have been so richly blessed ? No one can deny, that never since its origin has Evangelical Protestantism been so favorably held in the public estimation in this country. Recent discussions have shaken the opposite faith from its very foundations. We can say

that the furrows are widely opened to receive the seed. And should any one talk to us of withdrawing ? Could any one wish us to abandon those faithful populations of Haute-Vienne, whose constancy nothing has shaken ? Could they wish us to detach ourselves from infant churches established elsewhere, and which may become centres of light for the surrounding country ? Could they wish us to close the chapels and the schools in the faubourgs (outskirts) of Paris, where serious hearers and children meet in crowds, yielding to the power of the Gospel—in these faubourgs where we have seen a nucleus of sincere Christians established ? To put these questions is to answer them.

“ As we have shown in our Report of the 1st of November, our deficit amounted at that time to 68,800 francs. Some returns made since then have reduced it to 60,000 francs. But we have to pay more than 10,000 francs this month, and the engagements for which we will have to provide from now to the 15th of April next, the end of the current financial year, exceed 45,000 francs. We therefore need 115,000 francs to meet our expenses, and this situation of our affairs fully justifies the appeal which we now make.

“ It might seem to some of our friends that these financial crises are less painful, less difficult for us to meet, even on the score of their repetition. This would be a great mistake. This return of crises is a return of trials, which are aggravated by their renewal. We fear to weary our brethren. Oh ! if they knew our anxieties,—anxieties augmented by our conviction of the glory of the work, they would not become weary. We ask them, before God, generously to sustain yet once more this blessed work which is confided to us, and which is theirs also, by reason of their past sacrifices, and we beg them to reply as soon as possible to our pressing request ; for in this case promptness is the condition of deliverance.

“Accept the expression of our affectionate and respectful Christian sentiments.

“In the name of the Committee of the Evangelical Society of France,

“V. DE PRESSENE.”

### IRELAND—A SUNDAY SCENE.

*A raffle for a cow continued two Sundays—Romish priests preside—a Roman Catholic court approves of the procedure—some of the people disapprove of it.*

One of the tendencies of Romanism is to destroy in the public mind, where it obtains, all proper regard for the Sabbath. It usually converts that sacred day into an occasion of more than ordinary dissipation. The priests of that religion are not only the abettors of, but foremost in the work of its desecration. Where Protestant influences are strong, the more gross violations of the day are not ventured upon, but where Romanism is dominant—is the religion of the land—as in South America, Mexico, Spain, Portugal, or Italy, there is practically little of the Sabbath, as enjoined in the Scriptures, known to the people.

Even in Ireland, notwithstanding the influence of the Protestant Government of England, the Sabbath, in the Roman Catholic districts, is greatly desecrated. Drinking, dancing, gambling, fighting, and carousing in general, are not unfrequently Sabbath scenes, connected with Romish chapels or churches.

One of the missionaries sustained by the Board in that island, in a recent report, says :

“I asked why the priests did not preach against Sabbath desecration, which is so very general in the country. ‘O, sir, it would not be fair to hinder the poor people who are working hard all the week

from amusing themselves on Sunday.’ I cited the commandment regarding the Sabbath, and showed the evil effects resulting from ignorance of the Scriptures. I referred to a raffle which was held at the chapel of Craughwell on Sunday, the 12th inst. and again on Sunday, the 19th, for a cow, the property of one of the priests. They admitted that the raffle was held at the chapel, and that the priests presided over it, but said—

“‘Sure it could be no harm, as the profits of the raffle were to go to the chapel.’ One of them, more intelligent than the others, said, ‘It is a breach of the Sabbath, and there is no use in trying to excuse it.’ ‘I wonder, said another, that the priests would do it, for, sure enough, it is a breach of the Sabbath.’”

We add the following postscript, viz :

“P. S.—Some circumstances have taken place in this district, within the past month, which reflect very little credit on the Church of Rome, and which are felt, I am sure, by at least, the intelligent portion of the people. The first to which I allude is that of the raffle mentioned in my journal. It was held publicly at the chapel for two successive Sundays. Immediately after the celebration of mass, priests and people adjourned to a corner of the chapel yard, and commenced raffling for a cow, the property of one of the priests. The raffle continued to a late hour on Sunday evening, the 12th, when the congregation was dismissed, with directions to go home quietly, without fighting or getting drunk, and to assemble on the following Sabbath to finish the raffle. Accordingly, on Sunday, the 19th, the raffle was renewed, when the cow was disposed of to considerable advantage, realizing, I am informed, upwards of £30. On the petty sessions day succeeding the ‘raffle’ several persons were brought before the magistrates at Ardahan, charged by the police with a public breach of the peace.

“The police stated that large crowds were assembled, hurling and holding a

dance, and that they issued summonses in obedience to instructions received from the Inspector-General. I was in court myself, anxious to hear how Roman Catholic magistrates would deal with such public desecration of the Sabbath, and never have I witnessed, even among the uneducated masses, a more utter disregard to its sacred claims than was evinced by the magistrates on that occasion. They not only decided that such meetings were not illegal, but expressed *their own sentiments* very freely to police and people. One magistrate designated such charges on the part of the police '*very frivolous*;' another, the resident magistrate, told the people he saw no harm in kicking football,

or hurling, or dancing, on Sunday, provided there was no breach of the peace; and, turning to his brother magistrate, he said, 'Surely, we are not going to introduce a *Scotch Sabbath*, so that a man can't whistle.' At this juncture, one of the hurlers called out from the body of the court, 'Of course, yer honor, it's no harm. Sure, the parish priest himself was with us several Sundays.'

"After leaving court, I heard intelligent Romanists express their disgust at such proceedings, but, with a few exceptions, the court was filled with the poorer classes, who would not find fault with such language."

## HOME FIELD.

### PITTSBURGH AND ALLEGHANY.

LETTER OF REV. WM. D. ROSSETER.

*Three Industrial and four Sunday-schools—ninety teachers and six hundred pupils—encouraging improvement—interesting incidents—demand for such labor.*

The following letter is from the pen of the Rev. Mr. ROSSETER, the District Secretary of the Society for the valley of the Ohio and a part of the valley of the Mississippi. The subject to which it relates is one of great interest, and to which he has given much attention, with great advantage to the intellectual as well as moral and religious improvement of large numbers of Papal children throughout the district in which he labors.

Our friends outside of Pittsburgh and Alleghany cities, we are sure, will be glad to see how the good work has progressed in them—to know that from the small beginnings which we recorded a few years since, in connection with the

early labors of the Rev. Mr. Sinclair, our first missionary there, and under the superintendence of Mr. Rosseter, there have grown up the Sunday and Industrial schools, that comprise about *six hundred* children, who receive the attentions of nearly *one hundred* competent teachers weekly, or oftener. For their kind co-operation in our peculiar work, we trust that our friends there will receive an ample reward from on high, and that they will hold on their way till all the neglected children are gathered and taught as those now under their instruction. Mr. Rosseter submits what he has to say under the head—

#### OUR SCHOOLS, AND HELPERS IN THEM.

"The chief instrumentality which the AMERICAN AND FOREIGN CHRISTIAN UNION is using in the prosecution of its high and noble mission, and for the accomplishment of the objects of its institution, is THE SCHOOL. The Mission Sabbath-school, for the purpose of gathering the youth of both sexes together upon the Lord's day solely to instruct them in

Gospel truth; and the Industrial School, in which only the *girls* are convened, which holds its session weekly, and sometimes two or three times a week, to be instructed in sewing, singing, behavior, attire, etc.

"In the inauguration and prosecution of all the missionary efforts of the church of Christ, the children and youth have received especial care, if not the first and most marked attention. Experience and observation have fully demonstrated the utility, indeed the *necessity* of these agencies, in efforts to reach the adult classes—the parents and guardians of the youth. And could the personal history of each of the *thirteen hundred adult converted Roman Catholics*, who have been led to Christ through the instrumentality of the AMERICAN AND FOREIGN CHRISTIAN UNION, be ascertained, I do not doubt but that in the majority of them, at least, it would be found that they were *first* interested in the cause of evangelical religion by the interest taken in their children, or those of their neighbors, manifested in gathering them into Sabbath and industrial schools, and in instructing them in the duties of daily life in the family, in the world, and in relation to God. And I rejoice that the Christian people of some portion of the land are appreciating this fact, and are nobly aiding our missionaries in this department of Christian labor. May the numbers of such be greatly increased!

"The readers of the Magazine know that in connection with the missions of the AMERICAN AND FOREIGN CHRISTIAN UNION in the cities of Pittsburgh and Allegheny, Pennsylvania, there have been established *four Sabbath and three Industrial schools*. A late visit of the writer to these cities has impressed him more than ever with a sense of the utility and importance of these educational institutions, as a means to the successful prosecution of the work of this Society; and he has thought that a brief account of these institutions would interest the readers of the 'UNION,' and might induce

other communities to go and 'do likewise.'

"In these three Industrial schools, above alluded to, which are exclusively for girls, are gathered over *six hundred*, a large proportion of whom are the children of Roman Catholics.

"The *first* effort, in their inception, was to secure the co-operation of a number of Christian females to undertake the instruction of as many as could be gathered together, once a week, for such purpose: it was *then* the duty of the Missionary to visit the parents and obtain their consent to the attendance of their daughters. A place accessible and convenient was then to be procured where the schools might be held; and, at last, kind friends of the mercantile classes were to be solicited for contributions of thread, needles, thimbles, remnants of calico, cotton cloth, etc., with which to commence the work.

"The next and most important step was to secure the services of a lady for each school, of great energy of character, with an aptitude for government, instruction, singing, etc., to assume the chief direction thereof.

"All this was done, and well done, in the cities named. A band of nobler, more indefatigable and persevering Christian ladies can nowhere be found, consisting in number of near *one hundred*, eminently adapted to their self-denying labor—with *hearts for it*—and who are found with great regularity in their places, each surrounded by from six to ten little girls, instructing them in plain needlework, and at the same time in biblical and useful knowledge. At the head of each of these schools stand three noble specimens of female Christian character, energy, and devotion to the work of doing good. These schools have been wonderfully blessed in having at their head three such ladies. I should love, were it proper, to introduce them to your readers by name but I know they would prefer I should not. By their kindly government, their power of simplifying and explaining truth, the

uncommon talent of song, and the ease and kindness with which they each move among this large class of youth, I *know* they are doing a great and blessed work.

"But while I speak thus of these *three*, I would not in anywise impress the reader that the teachers who are associated with them have any less important or glorious work to do, or enter upon it with any less enthusiasm, or are any less successful therein. They are all of the same mould in spirit. As the leader in a martial array is powerless for good and cannot succeed without the co-operation of the soldiery, so these three leaders would be, without the cheerfully and voluntarily rendered aid of these *ninety* assistants. They are *all* worthy of the highest praise for this their labor of love, and will receive a great reward at the hands of the Master.

"Already, too, have they received it, and *daily* is it being renewed and enhanced. Could a spectator have seen these little girls at the inauguration of these schools, *and now again*, the change in their personal appearance and demeanor, would be testimony enough of the success of the effort, and the reward it has furnished its friends.

"When it is remembered that *then* few of them could use the needle in any way, and that *now* some most excellent sewing is performed by the same little fingers—garments being made as neatly, in quite a number of cases, as our daughters or sisters could do—this reward is ample, satisfactory, and glorious.

"Once more—could their discordant voices, as *then* they endeavored to join their little song, be called to the mind of the same spectator, in contrast with the harmonious and melodious singing by the same voices *now*, as they peal forth the sentiments—'I want to be an angel,' and 'There is a happy land,' he would rejoice to take the places of these teachers, that *he* might have a right to share their rich 'recompense of reward.'

"And yet once again—could he recall their uncouth, noisy, and, in some cases,

boisterous manner, as *then* the exercises of the school were introduced by prayer, and *now* see them, as reverently they bow their heads and clasp their hands, and all simultaneously with the teachers, repeat the Lord's Prayer, methinks, amid such a superabundance of this and similar testimonies, he would exclaim—Enough—enough! 'Great is your reward *even here*, but how much greater in heaven.'

"Let me add an illustration or two, as evidences of what these schools are silently accomplishing, and how the pupils themselves show it.

"A few weeks ago, there called at the residence of a Christian lady of Pittsburg, a little girl with scouring sand for sale. She, having a supply of the article, declined to purchase any more. 'O do buy,' she cried. The lady still declined. 'Well, then,' said the girl, 'here is some little aprons; wont you please buy these?' The lady took and examined them. They were very neatly made, and led to the inquiry—

"'My little girl, who made these?'

"'I did,' was the response of the little stranger.

"In doubt as to the truthfulness of the girl, the lady inquired again, 'And where did you learn to do this?'

"'At the Industrial School, just over there, ma'am,' pointing to the University Industrial School.

"Suffice it to say, the lady purchased the two aprons, and the little girl departed, with a smile of delight suffusing her youthful countenance.

"O, was there no reward in the testimony of that little one to this heroic band of co-helpers, as well as proof of the utility of such efforts among the youthful classes of our city poor?

"During the morning of a warm day in the fruit-season of the last summer, the Directress of one of these schools was in the market, seeking berries. She had inquired the price of one or two buckster and found that *they* were asking eight cents a quart, but for some reason she did not purchase. Passing along, she observed

served some fine-looking ones at a stand at which stood a woman and a little girl. Stopping to inquire the price, the little girl quickly responded that they were a 'shilling a quart, ma'am,' and urged her to buy them. The woman, overhearing the price her little girl had put upon the berries, hastily cried out—

"'No! no! madam, they are twenty cents a quart,' and as quickly the little girl interposed, 'Oh! no! they are only sixteen cents, ma'am,' at the same time nudging her mother, who persisted in urging that they were twenty cents a quart. At last the little girl gave her mother to understand that the purchaser was her *teacher* in the Industrial School. In a moment a change came over the countenance and demeanor of the woman.

"'O,' said she, pressing the berries upon the lady, 'take the berries—take them, and God bless you. God bless you too.'

"We can imagine the feelings of that lady at that moment, but who would not love to possess them? Was there not in that little scene an ample recompense for all her toil and self-denial? and was there not, at the same time, an exemplification of the utility and blessedness of such educational efforts? O, then, let their number be increased. Let every missionary who has not already commenced them, *do so at once*; and at every mission station let there be ladies, *Christian ladies* enough found to co-operate in such a work of faith and labor of love, confident that the reward shall be sure—not thirty fold alone, nor sixty even, but an hundred fold. W. D. R."

#### FROM A MISSIONARY AT THE WEST.

*The need of such a Society—Protestants delude themselves about the nature of Romanism—Mary, the Romanists hope of Heaven—revival signs—case of conversion—persecution commenced by the friends—another case, and still another, etc. etc.*

"My intercourse with Romanists in this work, convinces me more than ever

of the necessity of the organization of the AMERICAN AND FOREIGN CHRISTIAN UNION. In the exercise of that charity which leads us to put the most favorable construction on the doctrines and teachings of the Romish church, have we not erred in our *too liberal* opinion of the errors of that Church? Do not Protestants try to impose on themselves the belief, that there is at least enough of saving truth, conveyed with the erroneous doctrines taught, to save her from the charge of being *anti-Christian* and *idolatrous*? My acquaintance with many of her people, leads me to conclude that the majority of her deluded votaries look to the Virgin Mary to manage all their interests at the Court of Heaven, by virtue of her own personal merits as the mother of God. Recently, I have inquired of some, from whom I had reason to expect a more Scriptural answer, on what they founded their hope of heaven? After a pause of some time, I was answered that it was on the mercy of the blessed Virgin, the mother of God. *Is not this idolatry?*

"At one of our prayer-meetings there has been an encouraging interest manifest for some weeks past, that has furnished grounds to hope that the Word of God has reached the hearts of some of those who were so regular and attentive at our meetings.

"The lady of the house where we held our meetings became convinced of her alienated condition as a sinner before God. Her own apprehension of her lost condition, she said, was indescribable. On New Year's eve, she left the room in which the meeting was held, and went into an adjoining room, without knowing why she did so, only that she felt she was a lost sinner. Here she was found weeping, by a Romanist who was coming to the meeting, and with whom she returned; and at the close of the meeting she got up, and being deeply affected, stated that there was something unusual the matter with her. She did not know what it was, as she never felt anything like it before in all her life. Thus she continued for some

time, declaring that she never believed that such a state of mind could be felt. It was now manifest that 'God was turning her heaviness into joy,' and from a general state of weeping, a general rejoicing pervaded the meeting, so that we 'wept with those that wept, and rejoiced with those that rejoiced;' and encouraged her to trust in Christ, our all-sufficient Savior.

"At this and the next meeting she was greatly comforted. This woman had never been in a Protestant church but once, and that was six years ago. From her we expect much, as she is looked up to by her neighbors, as a kind, truthful, and benevolent woman. Her friends (not her family, for they are all with her, six in number,) have commenced their warfare of ridicule. The 'law of kindness is on her tongue.' She does not return 'railing for railing,' but invites them 'to come and see for themselves what excellent meetings we have.' At these meetings, we have had from four to seven adult Romanists in attendance, together with some Sabbath-school scholars. These were all impressed that there was something in religion more than the bare name. One of them stated that she had never felt so in all her life before. Another, in defending our meeting, stated that she believed this was the true religion. A third says she is willing to do anything that she can do, if she may but only obtain the pardon of her sins. This woman has been reading the Scriptures, and inquiring the way of salvation for some time.

"During the past month, I have made one hundred and eighty visits; distributed three hundred loaves of bread, and fifty pair of shoes; also, some clothing. I have also attended twelve prayer-meetings."

#### A FRENCH LABORER IN NORTHERN VERMONT.

*The missionary visits Protestant churches—lectures to mixed audiences—Romanists desire to confer with a converted Papist—the Bible is getting into new families—encouraging things in the missionary work—the opposition of rum, etc.*

"Besides presenting the claims of the 'Union' to four churches, I have lectured five times and preached six times.

"It has been my privilege to address scores of Romanists for the first time, and to visit and converse with many of them. All of my congregations were large, and most of them mixed. Among those I met for the first time were two young persons who had long desired an interview with a convert from Rome, as they had only partially found their way out of that church. I answered their questions and objections, and to all appearances the truth has now a firm grasp upon their intellect. May it also take possession of their hearts. The good news reaches me from time to time, that in the towns I visit only occasionally the Bible is finding its way to homes it had never entered before. What I have to communicate to the Society of an encouraging nature, for the last few weeks, may be summed up in the following:—

1. The reading of the Bible in new quarters. 2. The intellectual reception of its truths in others. 3. An increase of co-operation on the part of many Americans. 4. An increase of interest in our work among the churches generally. 5. The opening of new doors.

"But while with a heart full of gratitude I report my success, I feel compelled to mention some of the obstacles that are in my way, and, I believe, more or less in the way of all the missionaries of the Board.

"Whoever is acquainted with the condition of the Romanists cannot help associating Rome with rum. The generality of the slaves of Rome are also the slaves of rum. And often those who embrace the Gospel have as much to do to renounce the one as the other. Were we to inquire of the large numbers of Irish and French Protestants, (nominal) in that country, what hinders them from becoming Christians, we would find, as a prominent cause, that of their two worst enemies only one has been conquered. They have left Rome, but not rum. Hence, among those who strive to lead a Christ-

ian life, we find some who have not the moral courage to continue resisting successfully their appetite for liquor, as well as the influence of their former companions, the temptations put before them by liquor dealers, and the persuasions of a certain class of politicians at election times.

“So far as my observation extends, liquor shops in this and the surrounding towns are very numerous. These shops are kept by Americans as well as foreigners, and are constantly frequented, in spite of the Maine Law. Is it to be wondered at if from time to time (as of late) a babe in Christ falls over such stumbling-blocks? And who shall remove these blocks but Christians, by helping missionaries to look after their converts, by taking the intoxicating cup from the drunkards' mouth, by reproof that class of Americans who, in one way or another, encourage drunkenness, and by punishing every rum dealer to the extent of the law? I shall consider it a part of my work, in future, to do my utmost in favor of temperance.”

### IRISH MISSION IN PHILADELPHIA, PA.

*The Missionary careful to conform to the requirements of the Society and of the Gospel—violently opposed—Priests denounce his labors, and threaten the people, etc.—some encouragement gained.*

The Rev. Mr. POWER, who labors among the Irish Romanists in Philadelphia, meets with much opposition. He finds unremitting activity on the part of the priesthood to prejudice the Roman Catholic people against all evangelical laborers, and in some cases he is met with great violence of manner and expression. But he is not wholly without encouragement. The brief paragraphs which we give from a letter from him, show that there is need of missionary labor in that city, in behalf of Papists and

that such labors are not altogether hopeless. We hope the friends of the Redeemer there, and those who prize a pure christianity and know the dangerous errors of the Papal system, will lend their sympathy, and prayers, and generous aid to the missionary in his important and trying work. The missionary says :

“Immediately upon my appointment as a missionary, I commenced in good earnest to carry out, in their letter and spirit, the ‘instructions’ as they were contained in my commission. In the effort to do this, and do it in accordance with the suggestions of the district secretary, I determined (sinking the term Protestant,) that I would know nothing but ‘Christ, and him crucified’ in all my visits and calls upon families, where God’s providence should give me access.

“I am sorry to say, however, that even with this precaution against arousing Romish prejudice against the truth as it is in Jesus, I have very generally met with either a prompt and determined hostility, or a very cold, constrained, and freezing reception,—a hostility sometimes so marked as to threaten *personal violence* to myself. The fact that the ‘UNION’ has established a branch, and employs missionaries to labor among the Romish population of Philadelphia, has aroused their priesthood to the strictest surveillance of their flocks, and the severest denunciations against *any* of their people who shall *dare* to give a friendly reception or a hearing to your missionary. Despite this hostility, however, some encouragement has been afforded me, and I am enabled to report the case of *one male adult truly* converted from Romanism; and as he has united himself with one of our Protestant churches here, (Methodist) I think he is really converted to the faith as it is in Christ. Also, I may report the fact of having been enabled to gather a few children of parents of the Romish faith into a Protestant Sunday-school, but I forbear to state the number until I shall



ascertain how many of them remain in the school.

"In the other, the more secular branch of my duties—that which is connected with the publication department, taking into view the difficulties of monetary matters, my success, though not by any means equal to the expectations with which I commenced, and which being based upon my former experience in that line when 'times were good,' were altogether too sanguine, I have been as successful as could fairly be expected."

The chief thing that convinced the young man named by Mr. Power in the above report, was 'Dennis and the Priest,' and 'Romanism compared with the Bible.' This last named work, is a small duodecimo volume of 256 pages, published by the Society, and is of great value to those who desire to know the truth in distinction from Papal errors. Many have been greatly benefitted by it. It should be in every minister's library, and in all the Bible-classes and Sunday-schools in the land.

### MISSION SCHOOL IN NEW-YORK CITY.

INTERESTING LETTER FROM MISS BREWSTER, THE TEACHER OF THE SCHOOL.

*The last, a month of unusual interest in the school—the children attend well—good supply of books—good attention to what is taught—good opinion of visitors—why—improvement in knowledge and behavior remarkable—prizes given—the scriptures as a text-book singularly suggested—the hand of God in it.*

"The month just ended, has been one of unusual interest in our school. The cold days, of which we have had not a few, so far from frightening our little half-clothed flock away from the fold which Christian benevolence has provided for them, appears to have had an opposite tendency. It has drawn them in greater numbers to our protecting care and guidance.

"We owe it to the kindness of friends to report that our wants in regard to suitable text-books for every class have been supplied. We have likewise had many other substantial expressions of Christian sympathy from friends who feel a deep interest in our mission. Among many disagreeable and disheartening experiences which we share in common with those who are engaged in similar fields of labor we have had some of a more pleasant and cheering nature.

"Our hearts are gladdened and encouraged by the evident progress which our pupils have made in their lessons, and the increased interest which they manifest in the truths and precepts we endeavor to teach.

"Another fact, by no means unimportant to us, is the commendation which our friends of our cause who visit us from time to time, are pleased to bestow upon the children of our school. We do not wish to give the impression that the demeanor of our pupils is so very commendable, for we have to acknowledge that we are sometimes obliged to have recourse to rigid discipline to preserve order. That which has elicited the praise of all our visitors is the prompt and intelligent answers which the children make to questions relating to God, his attributes, &c. &c.

"I mention this fact, because I think it is remarkable that these children, gathered as they have been from garrets, cellars, and hovels, where from their first breath they have inhaled the poisonous atmosphere of Papal superstition, in so short a time after being brought under the pure and healthful influence and teachings of the unadulterated scriptures, should have acquired a knowledge of their great truths by which they prove the whole Papal system not only erroneous, but a device of the wicked one.

"It may be asked if this readiness for acquiring a knowledge of religious truths is alike the characteristic of all the children, or if it is confined only to a few? If I could answer in the affirmative to the

most part of this question, I believe it would stand as a solitary instance of such a fact in the whole history of school-teaching.

"In relation to the mental capabilities of the children with which we are now associated, I will say that about the same variety in the classes of mind is observable, as may be found wherever the same number of children is brought together; some are very teachable, others are not so much so. However, I do feel that there is a decidedly deeper interest taken in our Bible-lessons, at the present time, than was perceptible at the commencement of our labors.

"In some cases we have (to those that were most deserving,) awarded prizes, in the way of little books adapted to juvenile minds, which we trust have been the means of doing good in more ways than one, for it has commended us to the favor of the parents as well as to the little ones themselves, while it has invited the inattentive to a closer application.

"I shall conclude my report by the simple statement of a truth, which vindicates in a striking manner the imbecility of human judgment, and the unerring wisdom of the divine mind.

"At the commencement of my missionary labors, I was greatly annoyed, as I believe you are aware, by the absence in our school of all suitable text-books.

In all my experience as a teacher, I had been accustomed to a large supply, and how could I be expected to conduct a school with any hope of success, when I had not even one book adapted to the wants of the school?

"After spending some time in the indulgence of these perplexing questions, and when I began to feel that I should be justifiable in folding my arms, I turned to the book-shelves, on which were resting a number of copies, both of the Old and the New Testament scriptures, when in an instant, 'like the clear shining of the day,' my path was illuminated, and I determined to make an attempt to teach the truths of the Bible orally: I commenced at once, and my labors have been crowned with a success far beyond my expectations.

"The application is so obvious to my own mind, that I think it requires no comment. Had I been provided with such books as I considered appropriate to the wants of the school, I should, in all probability, have pursued the ordinary routine of teaching. As it was, I was driven by a necessity which I could not control, to the very storehouse of knowledge itself. O that the words of wisdom drawn from them, may be as goads and as nails fastened in a sure place by the great Master of assemblies!"

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## MISCELLANEOUS.

### AMERICAN CHAPEL IN PARIS.

We take this opportunity to state to our friends, and especially to those who have taken an active part in its establishment, that the American Chapel in Paris continues to enjoy its wonted prosperity. By recent official advices, we learn that it is well attended, and its prosperity most encouraging. We are sure that this will be grateful intelligence to vast

multitudes of American Christians of all denominations, and we trust that their prayers will be offered up to God that the Holy Spirit may be poured out upon their countrymen who worship there—that Christians may be edified and the impenitent converted; and thus one of the great ends for which the Church of Christ is organized on earth, may be accomplished.

## A VETERAN FRIEND

STRONG IN THE FAITH.

The following letter, from an aged and worthy minister of the Gospel, is highly appreciated. It discovers a strong attachment to the work in which we are engaged, and an unshaken faith in the final overthrow of the Papal imposture. Animated by the confidence and co-operation of intelligent and evangelical ministers of Christ, and by the knowledge that they and others pray for us, we prosecute our labors with much assurance of success. For his kind interest in our work our venerable friend will please accept our acknowledgments. He says :

“EDWARD VERNON, Esq.

“MY DEAR SIR:—I am ashamed in being so long in paying for the last year's AMERICAN AND FOREIGN CHRISTIAN UNION. The hard times is my only excuse, and, as soon as I could, I have sent payment for 1858 and 1859. I regret that it is not in my power to do more for your excellent Society

“But old ministers are not like old physicians, in the estimation of the public. They in many instances, like me, are left to shift for themselves, at that period when they most need the care of brethren in whose behalf they have spent their vigorous days.

“But there is One who never leaves nor forsakes his servants; so we have no reason ever to believe that He will fail to fulfill his promise to those that put their trust in Him.

“I rejoice in the good done by your Union, and I am certain that in due time the nations of our world who have so long given their strength to support the Man of Sin, will see it to be their duty to unite for their own safety and that of their fellow-men, to destroy every vestige of that ‘mystery of iniquity.’

“With sincere prayers for the prosperity of the Union, I am, dear brother,

Yours sincerely, —

## GREAT HEARTS.

Under this heading the Rev. Mr. Rosseter, of North Madison, Indiana, one of our district secretaries, writes:

“The hearts of our missionaries, and of the great and growing band of efficient female helpers at our various missions, are sometimes cheered (would that they could be oftener so) by exhibitions of liberality and great-heartedness, of an appreciation of their work, and of a willingness to aid in its prosecution and extension, which is in the highest degree gratifying to their feelings. Some of these are worthy of a place in the Magazine, by way of commemoration and example.

“Two recent illustrations of this let me thus commemorate, and commend to others as worthy of imitation.

“A gentleman of the Third Presbyterian Church, (Rev Dr Kendall's,) Pittsburg, Pa., whose Christian modesty determined him to withhold his name from all but the especial donee of his benevolence, meeting, some weeks since, Mrs. G—, the excellent and efficient Directress of one of the Industrial Schools of that city which have been instituted under the auspices of the AMERICAN AND FOREIGN CHRISTIAN UNION, inquired about her school—its progress, its success, its wants, etc. Learning of these things and sensible of the importance of the work thus being accomplished, his great heart led him to present her with an order of fifty dollars on a leading dry goods house in that city, for material to be made up by the little ones of the school—a donation which was very much needed and was highly appreciated by all related to the school.

Another gentleman in the same city of the Protestant Episcopal church, Mr. J. P. T—, who knew that the missionary must encounter in his visits many poor who needed aid, and who might be induced to attend the schools if clothed and shod, sent up a large box of shoes, boots, etc., valued at fifty dollars, thus to be disposed of.

“Other cases of nature's noblemen—

men and women of great-hearted, Christian philanthropy—might be sent you, but these are enough. Indeed, all the ladies in the schools of Pittsburg and Alleghany not only give their time but their money, and cheerfully, to such work. God bless them all, with all our great-hearted patrons, and return into their own bosoms greater blessings, 'good measure, pressed down, shaken together, and running over.'

W. D. R."

**ANNUAL SERMON.** The annual sermon before the Society will be preached in this city, Sabbath evening, the 8th of May, by the Rev. N. S. S. Beman, D. D.

**ANNIVERSARY.** The usual Anniversary exercises of the Society will be held in this city on Tuesday, the 10th of May. The time of meeting for the services of the occasion will be published in a subsequent number.

## BOOK NOTICES.

**A MEMORIAL OF THE FUTTEHGURH MISSION AND HER MARTYRED MISSIONARIES:** with some remarks on the mutiny in India. By the Rev. J. Johnston Walsh, sole surviving member of the Futtehgurh Mission of the Board of Foreign Missions of the Presbyterian Church. Psalm 79: 1-3. Philadelphia: Joseph M. Wilson, 1859. 8vo, pp. 338.

The providence of God has linked the Missionary cause in India, with one of the most memorable events of the present century. The mutiny in India, and the massacre of the members of the Futtehgurh mission, will hold a conspicuous place in the pages of history and in the annals of missions. This precious memorial has been prepared with great care, by the only surviving member of that mission, the Rev. Mr. Walsh, who was eminently qualified for the work which he has so faithfully and successfully accomplished. This volume contains a brief account of the mission, and describes the people for whose benefit it was established. There is an interesting sketch and fine portrait of the Christian prince Juteep Singh, son of the renowned Runjeet Singh, the lion of the Punjab. The origin of the mutiny, its progress towards the station, the fears and flight of the missionaries, and their faith unto death, are described. Their sterters in view of their departure, breathe the spirit of those who were willing to lay down their lives for the sake of Christ. The biographical sketches of the four missionaries and their wives will be read with deep emotion.

This book, sacred to the memory of the martyrs, is a pathetic appeal to the friends of missions, and binds this great work to the hearts of Christians with new cords of sympathy. It will revive missionary zeal, perpetuate that spirit of prayer which the mu-

tiny and massacre elicited, and confirm the faith of God's people by the example of heroic fortitude which these faithful martyrs exhibited. This memorial illustrates the faithfulness of God in sustaining his people, and the sequel of the sad tragedy it describes, proves that the Lord can make "the wrath of man to praise him," and that the "blood of the martyrs is the seed of the church." The work is got up in very handsome style by Mr. Wilson, and is embellished with portraits of the missionaries and their wives, and with other illustrations. This intensely interesting volume merits, and will doubtless have, a wide circulation.

**THE HOLY CATHOLIC CHURCH, COMPARED WITH THE ROMAN CATHOLIC CHURCH;** or a Catechism on the ninth article of the Apostle's creed, in which the difference between Popery and Christianity is shown by way of question and answer. By an American Divine. New-York: R. L. Delisser, 508 Broadway. 1859. pp. 102.

The strange indifference of Protestants to the Roman heresy, is owing chiefly to their want of acquaintance with its anti-christian tenets. We regard any work as valuable, as well as seasonable, which points out to the public the errors of the Romish church, and helps the more correct understanding of them. This convenient manual shows the origin of these errors, and proves that Romanism is an innovation, and a sacrilegious perversion of the gospel as revealed in the New Testament, as embodied in the Apostle's creed, and taught by the early fathers.

The author of this catechism has done good service to the cause of truth, and given to the public a volume which no one can read without benefit, and without seeing that Roman-

ism is a gross corruption and a monstrous caricature of christianity, and that its peculiar dogmas have no support from scripture or antiquity, and no sympathy with truth or freedom. The learned author refers to original authorities and gives reliable vouchers for all his statements. It would be a good thing if every Protestant in the land should get a copy of this manual, and mark well its contents; and no enlightened and candid Catholic can read it without admitting that modern Rome and ancient christianity are as wide apart as the antipodes.

DISCOURSES ON COMMON TOPICS OF CHRISTIAN FAITH AND PRACTICE. By James W. Alexander, D. D. New-York: Charles Scribner, 124 Grand-street: 1858.

This is an octavo volume of 463 pages, comprising twenty sermons on as many different topics. In his preface to the volume, the author says, "None of the articles which make up this book belong to the class of occasional discourses; one only, intended for the young, was delivered by request; all are such as came up in the routine of a common ministry." The headings under which the sermons are arranged in the volume are the following: Our Modern Unbelief, The Divine Perfections in Harmony, The Providence of God in Particulars, The Incarnation, The Character of the Worldling, The Scornful, Salvation traced to God the Father, Dying for Friends, The Blood of Sprinkling, The Thirsty Invited, The Inwardness of True Religion, New Disciple Admonished, Love casting out Fear, The Young American Christian, Daily Service of Christ, Mirth, Believers are Witnesses, The Church a Temple, Strength in Christ, Youth renewed in Age.

These topics the author has discussed with his usual ability, and in a clear and forcible style. And while he makes no concealment of tenets associated with a scheme of belief which, as a Presbyterian minister, he is supposed, as a matter of course, to entertain, there is little of polemical character introduced into the work which could give offense to evangelical Christians of another school of theological belief. The book is well got up, on good paper, with clear and readable type, and will make a valuable accession to the family library. We wish it an extensive circulation.

THE GOSPEL ACCORDING TO MARK, EXPLAINED BY JOSEPH ADDISON ALEXANDER. New-York: Charles Scribner, 124 Grand-street, 1858. 12mo, pp. 444.

Although we have many commentaries on the New Testament, we rejoice that biblical exegesis has been enriched by this admirable exposition of the Gospel of Mark. The commentaries of Dr. Alexander on the Psalms and Isaiah, are too well known to need remark or commendation. His works on the New Testament are prepared in a more popular style, and are well adapted to aid the biblical student in arriving at a correct understanding of the Holy Scriptures. This acceptable volume on Mark will add new lustre to its distinguished author; and we trust that its wide circulation will encourage him to give to the public expository works on other portions of the Word of God. To the minister of the Gospel and the Sabbath-school teacher this book is invaluable.

PEASANT LIFE IN GERMANY. By Miss Anna C. Johnson, author of the "Iroquois," "Myrtle Wreath," etc. etc. Second Edition. New-York: Charles Scribner, 124 Grand-street, 1859. 12mo, pp. 430.

This book gives us a view of German life and manners, such as we do not find in the ordinary works on this subject. The topics discussed, are such as a woman of intelligence would be apt to notice, and they are treated in such a way as to render this volume very entertaining and instructive. Every thing that pertains to Germany, is becoming every day more sought after by Americans. German literature is growing more popular, and everything that illustrates the land whence so many emigrants come to this country, and which supplies the world with such a noble literature, will be read with deep interest by thousands. This book has a special charm and value, from the life-sketches it gives of the interior life of the German's fatherland.

THE HISTORY, OBJECT, AND PROPER OBSERVANCE OF THE HOLY SEASON OF LENT. By the Rt. Rev. Wm. Ingraham Kip, D. D. Bishop of California, author of "The Double Witness of the Church," "The Early Conflicts of Christianity," etc. Tenth Edition. New-York: Delisser and Proctor, 508 Broadway, 1859. 12mo, pp. 236.

Bishop Kip has exhibited in these pages the design of the church in establishing the season of Lent, and the manner in which this season should be observed. He has also discussed many interesting subjects connected with Good Friday and Easter Even. With that portion of the church of Christ to which the author belongs, a work of this kind

written with his well-known ability, will find a large number of readers. The work is beautifully printed, with a fair type, and the subjects are treated in such a manner as to interest Christians of all denominations.

## R e c e i p t s

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF  
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THE  
AMERICAN AND FOREIGN  
CHRISTIAN UNION.

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VOL. X.

APRIL, 1859.

No. 4.

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TREATMENT OF OUR DEAD IN PAPAL COUNTRIES.

The indignity with which the Protestant dead are treated in Papal countries is well worthy the serious consideration of all friends of humanity. That American citizens, who extend to the subjects of all Papal Governments who come within their national boundaries the privileges which they themselves enjoy,—granting them equality before the laws—protecting them through life in the exercise of the rights of conscience and of worship—securing them the rites of sepulture, in accordance with their preferences, and guarding the safety and quiet of their burying-places from all violence, should be denied in Papal lands a peaceful and honorable burial when dead, is passing strange, and affords no flattering commentary on Roman Catholic principles. And that this indignity, so long suffered, and in many cases imposed with circumstances of extreme aggravation, should have elicited, thus far in our history, so little feeling and action on the part of the masses of the people, and have been passed over in such silence by the officers of our National Government in their diplomatic intercourse with Papal States, is equally as strange. We

trust, however, that this subject will not be allowed to pass unnoticed much longer. It is quite time that it was made a matter of every-day discussion in every circle of society, that the public sentiment of the nation might be brought out in regard to it, and measures be adopted by which the evil shall be brought to an end.

Thousands and tens of thousands of our people are now abroad, and every year more are going, in pursuit of business, health, or pleasure,—and at every step they take in a Papal land,—and with every moment they can get for reflection, they must be haunted with the thoughts of the indignities to be heaped upon them when dead, and the cruel sufferings to be inflicted on their surviving friends, if they should chance to die within the limits of Papal jurisdiction. They are protected in their persons and property by our Government only while they live; when they die, they may be subjected, it may be, to a burial but as of a dog.

We have frequently spoken of this matter before, and have given to our readers some cases of a most harrowing kind, to which our citizens have



been subjected by Papal authorities. We do not intend now to recite similar scenes, though they are not wanting. They are constantly occurring. We design merely to call attention to the subject, and to suggest that inquiry be made concerning it from all sources of reliable information, that it be made the topic of discussion in social gatherings, and that the Government be memorialized from all parts of the land in regard to provisions to be made in all future treaties with foreign powers, securing the exercise of the rights of conscience and of worship, and a peaceful and honorable sepulture in case of death, on the part of our citizens, according to their wishes and the usages of the denomination to which they belong. At the hands of Spanish authorities our citizens have suffered much, especially in Cuba. In Spain itself very little respect is paid to the remains of any Protestant from any nation, whatever may have been his position or his claims while living. Americans meet with little favor there, especially when dead.

Illustrative of this statement, and in the hope of attracting more attention to the general subject, and of leading to that action which self-respect, our common humanity, and the Gospel unite in urging upon us as Americans, in this regard, we reproduce here a portion of a letter from the Hon. J. O. PUTNAM, (our fellow-citizen, now in Europe,) dated at Malaga, in Spain, in January last, and published in the *Buffalo Commercial Advertiser* of the 19th of February.

Though the extract is of considerable length, we insert it with pleasure, and beg our readers to give it a careful perusal, and then to adopt such measures for the correction of the

evil as in their judgment may seem proper. Mr. Putnam says :

"There is a feature in Malaga to which I would call attention, not only because in itself pleasing, but as introductory to a word of comment upon the neglect of our Government to provide the means of decent sepulture of its citizens dying in Catholic countries. The feature to which I allude is the English Protestant Cemetery. With the exception of one at Cadiz, and one just obtained from the reluctant authorities at Madrid, it is the only place where a 'heretic' can receive decent burial in Spain. It was founded by the persevering exertions of the late Mr. MARK, long the English consul at Malaga, who never gave over his importunities until his 'Catholic Majesty,' the King of Spain, in 1830 gave his assent to the grant of land for this object. Prior to that time, Protestants deceasing at Malaga, English or American, sailors or men of the highest social consideration, were buried by night, between high and low water tide, on the sea-beach. They had about the same rites and offices as are given to dogs and beasts of prey. *Nothing more was permitted by the bigoted intolerance of the Spanish Government.* The English Government aided the liberality of its own citizens resident in Malaga to purchase the plot of ground constituting the cemetery; and, not to speak derogatively of the religion of this country, for such is not my purpose, I will say, that this consecrated spot is, to one of our faith, the fairest oasis upon which the eye can rest on the whole Peninsula. It touches chords in the Protestant heart, which all the other creations of art or nature fail to reach. Here, in this land of intolerance, where your worship is denied you, except in a covert way, and under the roof and flag of the English Consulate, where, until recently, the deceased of your faith was given to the sea, without any of the ceremonials of religion or the delicate offices of love, is an honored place of sepulture for the English Protestant, surpassingly beautiful in its position and decorations.

"This is the place where the last offices of the living are paid to the English Protestant deceased in Malaga. And this not alone for the rich and the noble, but the English sailor has allotted to him a portion of the grounds. No cemetery I ever visited is more richly and tastefully adorned by its monumental architecture.

"Two of these tributes of surviving

attracted my attention. It is Catholic Spain, and

more this inscription :

OMAS CLERKE,  
N. THOMAS WM. CLERKE,  
up. Court of New-York, U. S.,  
Malaga, Nov. 14th, 1835,  
Æt. 23 YEARS.

hus :

IN MEMORY OF  
ED F. CODDINGTON,  
ipman in the Navy of  
ed States of America ;  
SON OF  
HAN I. CODDINGTON,  
the City of New-York ;  
t Malaga, Nov. 8, 1834,  
aged 23 years.

It to thank God that Eng- had afforded to my coun- which made them seem al- le, as I yielded to the sen- hour—the native children ed New-York, so hallowed pose, rescuing them, as it n the fate of beasts—that l on the sands of the sea by of midnight. I could not ger feeling than of mere re- American Government has d all appropriations and all ecurring plots of ground in Catholic ports, where is a n trade, for the burial of its ens. During the vintage are often thirty of our ves- hundred of our seamen in ae at the same time, and a passing without more or while in this harbor. I gh our Consul at Cadiz that rec years of his official ser- had buried on the sea-beach thirteen American citizens, e or shipwreck had thrown s hands at that port. The the English Cemetery here ve proposed, in response to of our excellent Consul, Mr. or one thousand dollars the ht of burial of American g at Malaga should be e at Cadiz, for three hundred ot of ground, ample for all rposes for all time could be he Government has been l these facts, and yet refuses any proposition on the sub-

be inconsistency. An Amer- disabled by any providence, re of these ports, indeed in he world, and the home Gov-

ernment, through its commercial agent, feeds and clothes him, supplies all his living necessities, and sends him by the first opportunity to his home. So much the humanity of the Government does for the living sailor. But if he chance to die in any of these Catholic ports, that human- ity forgets the sailor is not a dog, and throws him to the jaws of the sea.

“ If an American traveler lands at one of these ports, and his rights as a man are outraged by the Spanish authorities, the whole navy of the United States, if necessary, would be found thundering at its gates, demanding apology and restoration. No expense would be deemed too great to protect the rights which pertain to the sacred character of American citizenship. But when he dies, that Govern- ment forgets its paternal relations to the citizen, and allows him to be buried like a beast of prey, to be ‘ by dogs and hun- gry vultures torn.’ It is an outrage upon humanity—a burning shame to our Govern- ment. There can be no apology made for this neglect. A hundredth part of the sum which is every year wasted in mani- fold ways would secure an American cem- etery of ample accommodation in every port in the world where we have a consid- erable commerce, and where humanity demands it.

“ Let it be understood that now, since Spain has so far relaxed her intolerance as to permit of Protestant sepulture in her Mediterranean ports, while the English Government have justified their relations to the better sentiments of our nature by securing to her citizens these hallowed resting-places for their dead, the Ameri- can citizen, dying in Spain, has, except in Malaga, no burial-place save in the sands of the sea, and here, has no place where surviving love may attest its affec- tions, except as it is afforded by Eng- lish courtesy! Can any moderate lan- guage characterize this national policy?

“ I learn that this apology has been made by our authorities : That if appro- priations are made for cemeteries at Mala- ga and Cadiz, it will be established as a precedent, and we should have to do the same in other Catholic ports, where the same necessity exists. Most paltry! Of course it would, and of course it ought to, be a precedent. Wherever we have a large commerce, and deaths of American citizens are of annual occurrence, the Government should secure, at a moderate cost, a decent place of burial. And wherever the bigotry of a foreign Govern- ment now refuses Christian rites of sepul-

ture to our dead, the Government should make it a leading object of diplomatic negotiation until the boon is yielded. Indifference on this subject, which lies

so closely to our humanities, is unworthy a Christian nation. I trust my country will by timely action erase this blot from her escutcheon. J. O. P."

## RIBBON SOCIETIES OF IRELAND.

In the February number of the present volume we had occasion to notice the deep excitement then prevalent in Ireland, by reason of the numerous assassinations and acts of violence which had lately been committed there. The excitement was the more intense, and the personal alarm and terror more distressing, from the concealment of the agency that directed and gave power to the blows that were struck. The ancient "Ribbon Societies" had been revived, and the Papists by the Papal priesthood were stimulated to work them. These were secret societies. They were designed to promote the interests of the Papacy against the persons and rights of Protestants, the Protestant religion, and the Government of England; but almost everything appertaining to them, except the destruction they wrought, was concealed from observation.

The following account of one of those Societies will be read, we think, with painful interest. It comes to us from a reliable source, and may be regarded as representing all others of the name. It discloses the true idea of Ribbonism and of the Papacy—a spirit which it will be difficult to reconcile with the principles of justice and humanity; much more so with those of the Gospel of Christ. In view of the objects of the Society, its provisions and laws, we cease to wonder that the people among whom its members were scat-

tered, were disturbed by its influence, and that the Government interposed to root it out of the land. Here is the account of its Orders, election of delegates, and their duty, lodge meetings, proceedings of the secret tribunal, sentence, and how executed, etc., viz :

*Orders.*—There are in the Ribbon Society five orders or distinctions. 1. The county delegate. 2. The parish-master. 3. The body-master. 4. The committee man. 5. The mere Ribbon-man. The first four grades possess authority; the fifth does not. Each county in Ireland has a delegate, and every shire in England and in Scotland in which Irish emigrants are in any number located, has its delegates and its lodges.

*Election of Delegates and their Duty.*—The county delegate is elected by the majority of parish-masters within his own county. Their duty is at each quarterly meeting (usually held in the chief manufacturing towns, such as Liverpool, Manchester, Glasgow, or Dublin) to settle on the signs and passwords which are to be used during the ensuing quarter, and to disseminate them. The signs and passwords are denominated 'goods;' such meetings are never dissolved without arranging where and at what particular house the next quarterly meeting will be held.

*Lodge Meetings.*—These meetings are invariably held in some public-house which has a private room. The members gradually assemble, so as to escape notice. When assembled, they appoint five or six of their body to act as tylers, whose duty it is to bring in any drink that may be required, and to exclude all persons who are not in possession of the signs and passwords of the day. At those meetings a chairman is elected, who is to preside and regulate their proceedings.

*Proceedings of the Secret Tribunal.*—Each grievance complained of is fully

discussed ; the obnoxious magistrate, landlord, or agent is placed on his trial, sentenced to death, (if pronounced unfit to live,) or if not to death, to some mitigated punishment, such as beating, or destruction of his property by fire or otherwise ; or he is pronounced not guilty, the rare exception to the general rule.

*"Sentence, how executed.*—If a murder is determined on, the duty of executing the sentence does not devolve on the delegate of the county within which the meeting which passed it was held. The aggrieved party in whose favor the decision has been made proceeds to the parish master of a district in another county ; the first eight or ten men who are then for duty in that district return with him to the spot which he is prepared to indicate. If any prescribed punishment is to be inflicted, from murder to a beating or destruction of property, he points out the individual or place, and keeps himself in the background, whilst the others execute his purposes ; and if the party which executes these escapes arrest on the spot, his identification is nearly impossible. Every member of the body is bound by his oath to obey his leader, at two hours' notice, under the penalty of death. All sentences are to be carried into effect before the ensuing quarterly meeting.

*"Funds, how provided.*—The county delegate is at some expense when he attends a quarterly meeting, held (it may be) in Dublin, Liverpool, or Glasgow ; he is then reimbursed. It is the duty of each delegate to have an efficient parish-master for each parish within his county. On his return from the quarterly meeting with the 'goods,' he directs the parish-masters to meet him at some named market or fair, to obtain from him the signs and pass-words. For these they each pay him the sum of 5s. which amply compensates him for his outlay. The parish-master is bound to have under his command twenty or thirty body-masters ; to them he imparts the 'goods,' for which they each pay him 1s. The body-master has also under his command some twenty or thirty of those of whom the fourth order is composed, and from each of those he receives the sum of 6d. They are communicated to the men of the fifth grade without any specific charge. No one of this order can reach a higher rank, except he signalizes himself by picking down an obnoxious magistrate, landlord,

or agent, or by the commission of some daring outrage. None except those of the first three grades have authority to make a member.

"Such is the Ribbon system, and one better contrived for purposes of evil can scarcely be conceived ; it almost defies the law. A magistrate or police-officer has information given to him that a lodge meeting will be held at a certain time, in a certain public-house. He goes there ; he sees a number of men in a private room, supplied with drink, but he hears or sees nothing which would justify his interference ; no book or papers of any description, no appearance of any business being transacted : nothing is committed to writing. The signs are communicated to the initiated by signs, the pass-words orally, and committed to memory. If it should happen that an associate is brought to trial for an outrage, money and witnesses for the defense are abundantly supplied. The following passwords and signs were those of a recent quarter :—

"We are expecting a change.  
In what case ?  
The present Ministry.  
(*Quarreling words.*)  
Don't be contentious, sir :—  
Not with you.  
(*Night words.*)  
The clouds are heavy :—  
A storm is at hand."

"Signs :—The right hand rubbing the back of the head, the left thumb in the left waistcoat pocket.

"For the information of your English readers, an explanation of the threefold division of the passwords may be necessary.

"If a member enters a room where persons are assembled, and desires to know if there are any of the body present, he puts the question, 'What do you think of the times ?' If the correct answer is returned, he at once recognises a member.

"He is in a fair or market : he sees a man engaged in a row : he says to him, 'Don't be contentious, sir.' If he receives the proper reply, he immediately ranges himself on his side.

"Traveling at night, he meets a man : it is too dark to distinguish him. He observes, 'The clouds are heavy.' If he receives a correct reply, all is well."

(Communicated.)

## ROME'S APOSTOLIC CLAIM.

"THE TREE IS KNOWN BY ITS FRUIT."

Rome is always poor in arguments for the support of any of her peculiar dogmas and practices, but never more so than when she endeavors to show her so-called "apostolic claim." This can be done, of course, only by naming the various persons who as Popes pretend to constitute the chain which links Pius IX. with the apostle Peter.

We can readily conceive what *ought* to be the character of him who is called the Vicar of Jesus Christ; we can represent him to ourselves only as possessing in some good degree all those virtues which so illustrated the person and character of Him who was given to us for an example in all things, that we should walk in his steps. Nothing, therefore, could be more absurd than to represent the Vicar of Jesus Christ under the character of *heretic, idolator, liar, adulterer, murderer, poisoner, protector of houses of ill-fame, incestuous, etc., etc.* In such representations we should have the faithful portrait of the vicar of Satan. The links of a true apostolic chain manifestly cannot include heresy, idolatry, lying, impurity, adultery, incest, murder, assassination, poisoning, etc. Such a chain, if it exist, could only be an infernal chain, with Satan at one end and Judas at the other: to represent it as divine, would be an act of madness.

If we question history, we shall learn some terrible facts concerning Popes and all orders of the Roman Catholic clergy. We shall learn what will not only dissipate all faith in the claims of the Papal church in this matter, but astonish us that such claims were ever set up.

Liberius professed the errors of Arius; Honorius, the errors of Monothelites; Marcellus offered incense to idols; Victor II. made a tariff of prices for all crimes; Honorius III. is called by his historians *a lion in ferocity and a leech in avarice*;

Boniface made money from all sources, and his historian called him an insatiable abyss, whose avarice was never equaled.

Sextus IV. built publicly two houses of prostitution in Rome, and appropriated the profits of them for himself and his cardinals. He permitted things more infamous still, which cannot be mentioned for shame.

Benedict IX. was made Pope at ten years of age by means of money. Sylvester III. bought the papacy of Benedict. Hildebrand was deposed in a council at Mayence, not only as a sacrilegious usurper, murderer, perjurer, etc., but for being addicted to magic and divination. Alexander VI. poisoned himself with the same poison which he had prepared for a cardinal. Innocent VIII. had eight sons and eight daughters by one concubine. Some of the predecessors and successors of Landon lived openly in a state of concubinage, while the impure Theodora governed the church; and the profligacy of those times was such, that Cardinal Baronius said:

"What was then the face of the Roman church, and with what impurities was it not defiled, when prostitutes were all-powerful at Rome, and even disposed of episcopal seats! and when they placed on the throne of St. Peter those who were the objects of their infamies!"

Innocent VI. offered to the celebrated Petrarch a cardinal's hat, if he would deliver to him his sister for a *concubine to his Holiness*.

Does the heart sicken at such a recital? It does. But we must go on. The cause of truth demands an examination of the claim to holiness which Rome has set up. We proceed—

Baronius called Sergius the slave of all vices. He says, also, that John XIV. ought to be counted among the famous brigands and destroyers of their country.

—among the Syllas and the Catalines.

Gregory VII. was accused, by a diet held at Worms, of heresy, schism, sacrilege, of separating wives from their husbands, and of entertaining an assembly of foolish women with the holy mysteries.

John XII. was convicted of the most abominable crimes. Baronius says :

“He sold the sacred orders for ready money ; he lived in illicit intercourse with the concubine of his father ; he made the palace of St. John Lateran a place of debauch ; he put out the eyes of Benedict his spiritual father,” etc.

Alexander VI., the celebrated Borgia, whose history is so well known, is the type of a moral monster : perjury, concubinage, incest, perfidy, cruelty, murder, adultery,—all crimes appear to have had a rendezvous on that pontifical head.

Urban VI. caused a prelate to be put to death in his presence ; he caused four bishops to be destroyed by fire and by the rope ; and cast into the sea five cardinals tied in a sack. The council of Constance declared publicly that John XXIII. united in his person all vices.

Such are some of the links in that chain, by which the church of Rome thinks to constitute its Popes the successors of the pious fisherman of Bethsaida. But the church which can see in a Borgia or a Sixtus IV. two successors of an humble and pious apostle of Jesus Christ, must be regarded, we think, as that woman clothed in purple and scarlet color, and decked in gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications. Revelation, 17 : 4.

But not only Popes, but all orders of Roman clergy have been written down in history as among the most dissolute and debased of men. One, out of a multitude of witnesses, must suffice for the character of the clergy in times past. William, Bishop of Paris, said of the clergy of his time :

“In these people one sees neither piety nor doctrine, but the most diabolical baseness—a monstrous slough of all

vices ; their sins are not only sins, but horrible monsters of sins ; they are not the church, but Babylon, Egypt, Sodom, etc.”

The church of Rome, both before and since the Reformation, has arranged a tariff for all sorts of misdeeds and crimes. The priest for a sum of money could keep his concubine ; the monk and nun could violate their vows of chastity. And there is abundant evidence, that what the church has permitted for money, from those who had it, has very generally been done by those who have been unable to pay. The late Pope Gregory XIV., whose daughters are often seen in the streets of Rome, endeavored to replenish his exhausted treasury by granting, at a fixed rate of money, absolution for neglected duties, and various kinds of sin—among others, that of violating the vows of chastity. The fact that absolution for certain crimes or sins could be had for a specified amount of money, has made those sins common, and greatly diminished their baseness in the minds of Roman Catholics.

A great number of individual cases might be cited, which have come to the knowledge of persons who have passed some years in Italy and other parts of Europe, which serve to confirm a very general suspicion that a very large portion of the Romish clergy are thoroughly debased, corrupt, and corrupters of the people among whom they live.

A petition, recently presented to the Archbishop of Vienna, signed by 507 Bohemian bishops and priests, has the following statement :

“Priestly chastity is impugned, simply on the ground that the denial of lawful marriage has rendered it an impossibility. Not only does the priest find himself exposed to derision on this score, but he has the pain of beholding how widely the assumed delinquencies of his class have contributed to open the flood-gates of vice among the once distinguished, virtuous peasantry, inasmuch as the now gigantically increased immorality of all orders

of society is frequently justified by reference to the notorious lives of their spiritual guides; and the application of the proverb, 'like people like priest,' forms the running commentary in every ethical discussion."

Another fact, given on good authority, confirms the sad truth set forth in the petition of the Bohemian priests. Soon after the ratification of the Concordat, the Archbishop of Vienna required the chief of police to furnish him a list of all persons known to be living in a state of concubinage in a certain district. A partial return showed the Archbishop that nearly all the clergy of that district were among the number of transgressors:—he did not require the completion of the list.

A nobleman connected with the court of Bavaria said lately:—

"In no part of Europe are the demoralizing effects of the Romish religion more fearfully demonstrated than in Bavaria. Nowhere has the priesthood full-

er swing; nowhere does it use its unholy freedom with more shameless effrontery. Whoever, in fact, wishes to know Rome, in all her depths of abomination, should go to Munich. There vice walks openly and undisguised, not shrouded by, but flaunting in the priestly stole or the monkish habit. No one dreams of concealing, far less denying, the *liasons* which exist between father-confessors and their married penitents."

But this chapter of abominations is already too long. Enough surely has been shown to save those from delusion who are anxious to know the truth of Rome's pretensions to holiness and connection with St. Peter. The history of the past and the present afford material for volumes of facts bearing on this subject. Let Protestants remember, that until there is a thorough reform in the Romish church, the same fruit will appear wherever it extends its power. A corrupt tree can bring forth only corrupt fruit.

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### THE REV. JOHN FLAVEL'S VIEWS OF THE PAPISTS' NOTION OF FAITH.

THE REV. JOHN FLAVEL, a non-conforming minister of the seventeenth century, was one of the most excellent and godly men that England ever knew. He was learned, laborious, and devoted to the promotion of a pure and evangelical Christianity, and to the work of saving souls. He had, through the agitation of the times in which he lived, an opportunity of seeing the working of the Papal system, and was competent to speak concerning it,—the teachings of the priesthood, and the moral and spiritual condition of the people who were under its power. The standard printed works of Romanists were also within his reach, and he well understood the whole Papal system.

To those who by the force of a pseudo charity strive to convince themselves and others that there is with the common Papal population a knowledge of Gospel truth sufficient for salvation, and on the part of the priesthood a holding forth of the true doctrines of grace when they preach, and who consequently withhold their efforts from the encouragement and active support of evangelical missions to Romanists in our own and in other lands, we commend the consideration of the following paragraphs from the pen of Mr. Flavel. They are instructive. They are taken from his valuable work entitled, "The Method of Grace," and are applicable to the Papal priesthood.

now as then ; and they give as accurate a portraiture of the moral and spiritual condition of the masses of Romanists now as they did when they were first written.

If Mr. Flavel was not mistaken, then with what earnestness should evangelical Christians endeavor to convey the Gospel to the millions who now are involved in the darkness of the Roman apostasy !

In arguing "the impossibility of their salvation who neither know the nature nor enjoy the means of saving faith," he says :

"My soul pities and mourns over the infidel world. Ah ! what will become of the millions of poor unbelievers ! There is but one door of salvation, Christ ; and but one key of faith to open that door.

"As that key was never given to the heathen world, so it is laid aside or taken away from the people by their cruel guides, all over the *Popish* world. Were you among them, you should hear nothing else pressed as necessary to your salvation, but a blind, implicit faith to believe as the church believes ; that is, to believe, they know not what. To believe as the Pope believes is no more than to believe as an infidel believes, for such that false church herself confesses he may be ; and though such a thing as an explicit faith is sometimes spoken of among them, yet it is but *sparingly* discoursed of. They

love not to accustom the people's ears to such a doctrine : one of themselves confesses that there is so deep a silence respecting explicit, particular faith in the Romanist church, that you may find many everywhere that believe no more of these things than heathen philosophers. And when it is preached or written of, it is *falsely described* ; for they place the whole nature and essence of justifying and saving faith in a naked assent, which the devils have as well as men : James, 2 : 19. No more than this is pressed upon the people at any time as necessary to their salvation.

"And even this particular explicit faith, when it is spoken or written of, is *exceedingly slighted*. I think if the devil himself were in the *pulpit*, he could hardly tell how to bring men to a more low and slight esteem of faith—to represent it more as a very trifle, or a quite needless thing, than these his agents have done.

"Some say if a man believe with a particular explicit faith, if he actually assent to the Scripture truths *once in a year*, it is enough. Yea, and others think it too much to oblige people to believe *once in a twelve months* ; and for their ease tell them if they believe once in *twelve years* it is sufficient ; and lest this should be too great a task, others affirm that if it be done but once in their whole life, and that at the point of death, it is enough, especially for the rude and common people. What a doctrine is here !"

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## FOREIGN FIELD.

### IRELAND.

*The church of Arboe—its cross—the inscriptions on its sides—the visitors pass it bare-footed—the penance inflicted in the church—walk on the bare knees on sharp gravel—wash in the lake—and think their sins forgiven, etc.—drinking, carousing, etc., at the end of the penance—labors of the month.*

Mr. SMYTH, one of the mission-

aries of the Board who labors in Ireland, in a late report says :

"Since I came to this locality, near Arboe post-office, I have had abundant opportunity of observing many of the superstitious, degrading, and soul-destroying usages of Romanism. Let me give you a description of the old church and



cross of Arboe, also of the abominable rites and ceremonies that are annually performed there by the members of the Roman Catholic communion.

"The church and cross are situated in the parish of Arboe, in the barony of Dungannon and county of Tyrone; they stand on the west bank of Lough Neagh. It is said that a noble and celebrated monastery was founded here by St. Colman, the son of Aid, surnamed Mucaidhe. His relics were long preserved in this abbey, and his festival was kept on the 21st of February. In the year 1166 this abbey was so damaged by fire that it immediately fell to decay, and was scarcely visible in the time of Colgan the Franciscan. However, there still remain the walls of the old church, with a cross in a good state of preservation 15 feet in height, and on which are several inscriptions. The following is an explanation of the figures on the different sides of the cross :

## EAST SIDE.

- No. 1. Adam and Eve in the garden.
2. Abel's offering.
3. Daniel in the den of lions.
4. The Ark of the Covenant.
5. Joseph and brethren dining together.
6. Sacks of grain.
7. Joseph and retinue meeting his father.

## WEST SIDE.

- No. 1. The Nativity.
2. The Purification.
3. Table of money-changers.
4. Ass and colt.
5. Pilate saith, 'Behold the Man.'

## NORTH SIDE.

- No. 1. John baptizing our Savior.
2. Moses supported in prayer.
3. Child suspended between the disputing mothers.
4. Solomon allowing the child to be cut in twain.
5. An arm.
6. Mitre on top. Pilate says, 'Shall I crucify your King? And they took him away and crucified him.'

## SOUTH SIDE.

- No. 1. Cain killing Abel.
2. David rescues a lamb from a lion and bear.
3. David smiting the Philistines.

4. David's charge to Solomon.
5. Solomon succeeds his father.
6. Peter crucified head downwards.
7. On corner: Pilate saith unto the Jews, 'Behold your King.'

To this place—to the remains of the old church, and this old cross—the Romanists belonging to the counties of Armagh, Tyrone, Derry, and Antrim, and some others, usually make pilgrimages annually. When the devotee approaches the cross, which stands outside the old churchyard, he (or she, as the case may be) takes off his shoes and walks *barefooted* as he passes the cross into the church yard. In this way he proceeds till he gets within the walls of the old church, on the floor of which there is a graveled walk, in form of an oblong or parallelogram. Here the pilgrims strip themselves of clothing up to or above the knees. They then kneel on their bare knees, and walk on them a certain number of times over the above-mentioned walk, repeating their 'Ave Marias,' 'Paternosters,' and 'Credos,' etc.

"The number of times they have thus to travel over the graveled surface is prescribed by the *Confessor* before they leave their homes. Before they have this part of their penance completed, their knees are usually lacerated to the bone and bleed profusely. After this part of the penance is ended, they go outside around the walls of the old church on their bare feet, reciting their prayers, Ave Marias, etc., as before. They then go circling round the old cross a number of times, in like manner as they walked round the old walls of the church. They then finish this painful penance by going down into the waters of Lough Neagh and washing the blood off their knees and legs; and when they have done all this, they are taught to believe that they leave all their sins in the lake!

"An old woman last year, on returning home to the county Antrim, boasted that *that* was the *twelfth* time she had come on pilgrimage to old Arboe; and added that she had not neglected her soul, but 'had made *sure work* for eternity.'

the time they commence to perform stations' here, as this service is is about midsummer, and their day is the first of August. On this Romanists come in flocks from all parts. The crowd is immense. It requires a number of priests to keep them quiet; for after the penance is over they drink a great deal of whisky, which leads to quarreling. Sometimes they sometimes rob each other, and commit various acts of violence.

How derogatory is such a system of devotion to the Gospel and the blood of Christ, which cleanses from all sin! May the happy time soon arrive that is predicted in the 18th chapter of Revelation: 'Thus with violence shall that city Babylon be thrown down and shall be found no more at all.'

I have read the Scriptures from house to house in the parishes of Ballinderry since the beginning of the last month, and I hope to state that my visits are well received."

### BELGIUM.

A good work of evangelization is advancing in Belgium, in connection with the labors of the Evangelical Society established at Brussels. It is common with others in every community, the pastors, evangelists, Bible readers, and every laborer who strives to disseminate the truth and to promote the extension of Christ's kingdom, are rebuffed by the priesthood. The converts to the Gospel are also persecuted and annoyed by priests, who, since their conversion, paid no attention to them, nor cared to enlighten or reclaim them from their sins. The following extracts from a report of a minister of the Gospel Society at Brussels, may serve to illustrate the course of the Romanists at all stations where they are taking effect:

#### THE VICAR'S ATTEMPT UPON CONVERTS.

"A man still young, for some years married, born and living at Dampremy, led a dissolute and scandalous life. He was well known by all, by the Vicar among the rest, for his disorderly conduct; but no friend came to lead him back into the good way—the vicar no more than others. Suddenly there was wrought in him a great change. He was no more seen in the taverns, the dancing-rooms, nor at the gaming-tables, nor anywhere that he was used to be found at. In the evening, when the day's work was ended, he remained at home to read. On Sunday he did the same. Every one was pleased to speak well of him. They commended him that he was no longer intoxicated nor given to fighting.

"Need I tell you that he had known the Gospel, that he had received it into his heart; that, in short, he was converted to the word of the Lord. The Vicar was not slow to learn this great event in the village, and he hastened to visit our friend—rather our friends, for his wife had embraced the same sentiments as himself.

"'I am very glad to find you at home,' said the Vicar, on entering, to the husband himself.

"'And I to see you at my house,' replied our friend.

"The priest entered upon the subject of his visit, and began to rebuke his host for having allowed himself to be gained over to heresy; for having renounced the religion of his fathers, etc., etc.; and that he was thus exposing himself to be dishonored in the eyes of the whole society.

"When he had finished, our friend said to him, in substance:

"'Very good, Mr. Vicar. Now, hear me. How comes it, that when I was a drunkard and a debauchee, a wicked man, in a word, you never came to reprove me; and now that I am steady, (thanks be to God,) now that I am now longer seen in the taverns nor in other public places—that I fear God and study his Holy Scriptures, and endeavor to conduct myself

honestly and religiously—how is it that you come to reprove and threaten me ?

“ Do you then give the preference to wicked men over those who are honest and pious ! Understand plainly, sir, that if you are come to convert me, you are come to late. The thing is done without you.’ Whereupon the Vicar took up his three-cornered hat and went away.

ANOTHER CASE.

“ The same priest, learning that a certain L. C. had allowed himself to be won over to the Gospel, repaired to his house. The following conversation ensued between them :

“ Monsieur C., you wish, then, to change your religion ?”

“ Sir, I never had any, and I am now beginning to have a little.’

“ It is your brother-in-law, G. S. (one of our Christian brethren) who took you to the Protestant meetings.’

“ Not at all ; but, Vicar, I went there of myself ; or rather, I rejoice to think that the Lord disposed me to go thither.’

“ How ill you comprehend your interests ! You are established ; you are in trade : you are going to lose all your customers.’

“ I am not learned as you are, Mr. Vicar, but I assure you I know well when you say a foolish thing. You just said that I do not understand my interests. It is clear that I understand them better than you do ; for while you wish me to *save my body*, I am concerned to *save my soul*.

“ Which is the better and higher of my trusts ? Is it not that I should be saved ?

“ Well, it is for this that I believe, and shall to my dying day believe, the Gospel of the Savior who died for me. As for my customers, I scarcely fear the loss of them. Besides, they are like the buckets of the well, when one goes down the other comes up, and so one customer goes away but another comes.’

“ The Vicar, hearing that, speedily departed, saying, ‘ You are damned al-

res’

CANADA.

FRENCH CANADIAN MISSIONARY SOCIETY.

The French Canadian Missionary Society, which labors especially for the evangelization of the French-speaking, Papal population of Canada, recently closed the twentieth year of its operations. The anniversary exercises were held on the evening of the 27th of January, in the Wesleyan Church in Great St. James'-street, in Montreal. The audience in attendance, we learn from the *Missionary Record* of February, was large. The Annual Report was submitted, various resolutions were adopted, several interesting speeches were made, the usual business of such an occasion was transacted, and the way was prepared to commence the labors of another year. Much enthusiasm appears to have distinguished the meeting.

We have ever cherished a lively interest in the subject of the evangelization of the Papal population of Canada. The field to be cultivated is near us, and constitutes our national boundary on the north for many hundreds of miles. Many of the people who occupy it come daily into our territory for mechanical, commercial, or other transactions, and not a few annually bring their families with them and settle in some of our States, and they become permanently our fellow-citizens. We have good reason, therefore, for feeling even a deep concern in the evangelization of Canada ; and we sincerely rejoice in the success that has attended, during the past year, the labors of the French Canadian Missionary Society, in propagating the Gospel among the Papists in that northern region. We heartily bid

them God-speed in the good work they have in hand.

The total income of the Society for the year was \$10,048 94, of which \$1,561 11 were received from Great Britain, \$944 50 from the United States, \$11 74 from Switzerland, and \$7,531 59 from Canada. The expenditure was \$10,008 35 for the same time, leaving the indebtedness of the Society \$1,575 81—about the same as at the preceding anniversary.

The following resume is given in the conclusion of the Report, viz:—

“A summary view of the reported operations of the Society during the past year is very encouraging, and shows at most points a marked progress in the propagation of the Gospel, and its influence among the French Canadian population. The number of missionaries permanently and actively engaged in the work of this mission is 25, besides the converts and pupils of Pointe aux Trembles occasionally employed in tours of colportage. French Tracts, Bibles, and New Testaments have been widely circulated.

“The pupils who have been taught during the year in the Institutes at Pointe aux Trembles number 121, and besides these, 160 children have received the benefit of evangelical instruction in four schools at other stations, making in all 281. Two additional churches have been formed, and the ecclesiastical organization of the mission churches is placed on a firmer basis. The religious meetings held in various parts of the country by our missionaries have become more frequent, from greater willingness on the part of the people to listen to the Gospel, and the usual attendance at these meetings cannot be estimated at less than 500. Finally, the number of young French Canadian converts of this mission preparing for the ministry has doubled, being now six, and thus raises great hopes of future blessings among their countrymen. However, the success and the influence of the mission among the French

Canadians should not be judged of solely from results that can be placed in a statistical form, for there proceeds from the Gospel and its doctrines, so widely cast abroad through the instrumentality of preachers, colporteurs, and the Institutes, a spiritual impulse working slowly important changes in the minds of a large part of the French population. If the number of those who have withdrawn definitely from Rome to make a public profession of Protestant Christianity is comparatively small, the number of those who have lost confidence in the idolatrous practices of their church and her pernicious doctrines is considerable, and shows that the faithful and persevering protest of our missionaries against Romish error has borne its fruits. Never before have the clergy and hierarchy made such incessant efforts, through the press, the pulpit, the confessional-box, and religious confraternities, to retain a spiritual despotism, the wane of which they not unfrequently deplore in public.”

#### HAYTI.

We are happy to inform our readers that we learn, by recent advices received from the Rev. Mr. WARING, missionary of the Board at Cape Haytien, in the island of Hayti, that the late revolution in the civil government there did not very greatly interfere with the missionary work in which he is engaged. For a short period, passing from one place to another was prohibited, and some of the men who were members of the little churches which had been established by him were drawn into service in the army. The religious exercises at all the stations, however, were maintained through all the periods of transition from the reign of Solouque to that of Geffrard, or from the Empire to the Republic.

The missionary states that quiet is now restored, and hope is entertain-

ed that the change effected in the government will be favorable to the cause of evangelical religion, as well as to the political and civil interests of the people generally.

Geffard is said to be a "half white"—an intelligent and a well-disposed man. Time, however, will show his qualities as a statesman and an executive officer, and whether any advantage has been secured to the people, the cause of morality, and religion, by the change, or not. In the meantime we trust that the friends of the Redeemer will not fail to pray for our missionary, the native helpers, and the *five little churches* he has established at different points in the island. They need the sympathies of their brethren in Christ. If sustained, we think they will be very useful.

## SOUTH AMERICA.

### Peru.

(Continued from page 79.)

*The city of Lima—public squares, streets, etc.—climate, fogs, rain, dry season, etc.—Cero de Pasco—guano islands—annual export—salt petre, alpaca wool—Lama—coca, salt, straw, sheep, fowls, etc.*

"LIMA.—This is perhaps the finest city in Spanish America. It is laid out in streets crossing each other at right angles, all paved and flagged. The houses are all Moorish, one and two floors having patios or squares, one within the other. They are built of sun-dried bricks for first floor, and of cane and plaster or mud for second, and all yellow washed, having green doors, iron window-bars, etc.

"The city is laid out in squares of 300 varas (270 yards) each, and the house lots, after the streets are deducted, reach through half of each square, thus making the ground-plan of each house immense. The houses are entered by a large gate or door into the patio or square, around

which (and those within the front patio are the rooms built, having one room on the street, which if not used, as is often the case, for a shop, is used for looking into the street, having a large iron grate window to open in folds from top to bottom. In the main street, many of the houses have a second floor or altos, which is entered from the main patio. These have balconies projecting some three or four feet over the street below, built of wood, having a boarding up some four feet from the floor, and then fixtures of wood opening or shutting at pleasure—thus making fine look-outs. The houses have tile floors, and their roofs in this fine climate only require a covering of mud over boards, or something of this kind. The first floor is of solid adobe wall, (the one I am writing in being near three feet thick,) while the second floor is a wood frame-work, filled in with canes, and plastered over with mud and then yellow-washed. This is to guard against earthquakes shaking them down, as they would heavy altos.

"Out of the main streets, houses are nearly all of one floor, many of them having gardens within. In the main patios of the best houses, flowers in plants are found; and here also they have canvas awnings to draw over the whole patio, making the house shady and cool. These patios are paved or flagged. This style of building is peculiarly adapted to a warm climate, where plenty of air is wanted. Their finish is rough, but usually the walls are papered; and when well furnished, carpeted, supplied with gas, and mirrored, etc., they look pretty. The main rooms are large, only opening on the patio; none of the better houses open on the street.

"CLIMATE.—Lima is some 12 degrees south of the equator, and therefore we should look for a strong degree of heat; but this is not the case. We are some six miles or so from the sea, and up near to some hills, the highest of which is 1,300 feet above the sea and 800 above this city. The consequence of which is, that the

vapor from the sea rests on these hills and over Lima for the winter part of the year, causing us to see the sun only at mid-day, and often not then. This mist falls upon the city, causing mud in the streets, and rain or a strong fog during the night. During the summer we have our uninterrupted sunshine, moon, and starshine. This fog or vapor, *though not seen* in summer, shuts off the force of the sun's rays, so that its heat is not oppressive. It is never so in the houses day or night. In Callao, the people have during summer and winter, nearly at all times, fine sun and moonshine; while we here may be in the fog, we being five hundred feet higher than they.

"I find woolen clothes acceptable in summer, and thicker ones in winter agreeable and the most safe. The great mass of people, of the better class of males, dress in black, summer and winter—using the Spanish cloak in winter for the street. Females use in winter thick shawls, but usually without hats, bringing their shawls over their heads in a graceful manner peculiar to them; so as, if they wish it, they may hide themselves from their own nearest relations—a style of dress peculiar to the Lima girl, who makes her best show on their church feast-days. The sayean mantle has nearly gone out of use. This was a petticoat very full, quilted perhaps, to fasten round the waist, and then a long white crape or other shawl to go round the neck, and the mantle or thin piece of silk to go over the head and down below the waist, brought over the face, showing but one eye. Thus dressed, they visit any man, speak to any one, or are spoken to, so long as they are treated with perfect respect. If one says aught to them to the contrary of this, he will get strong, hard hits; for while she is unknown, he of course, will be known. The custom has led to such abuses that the dress is going out of use, though the topada, or shawl thrown over the face, so as to show one eye only, still keeps in vogue. Being thus dressed, all men know they are up for a frolic, and are at liberty to speak to them *if they wish*.

"RAIN.—It is known that, aside from the fog above mentioned, there is no rain on the sea coast in Peru, though plenty on the mountains. This want is made up by irrigation. They have fine crops—two or more per annum might be got, and indeed are got to some extent. We have no weather to prevent Indian corn from growing the year round. The winter or damp season is the most growing one of the year for some crops. A smart shower of rain would flood all Lima, as will be seen by the foregoing, the houses only being made for the dry weather. The summer on the coast, or the dry season, is the winter or wet season in the mountains, when there is not much coming to the coast. Vegetation is always green and fresh, though of course it sheds its leaves annually. There is always some fruit ripe and in season, and we have salad on our table the year round; so that one hardly realizes by the table the change of seasons. In the mountains, one in a few hours can go from snow and ice, to perpetual summer in the vallies, where tropical fruits are growing. By a journey inland, or to the mountains, one can find any climate he may wish or desire.

"This country is altogether a most singular one. There are no roads, saving mule paths, of any moment anywhere. All freight is made and taken upon animals; the mule and lama being of great use or indispensable to Peru.

"In going from Islay to Arequipa, some 14 leagues, you see no green thing, saving a stunted cactus now and then, and no living animal, saving now and then a condor. There is no food or water for man or beast, saving that taken up from below; and you mount up some 14 or 15,000 feet in reaching the valley of Arequipa. I was as sea-sick as was pleasant on getting up so high. Arequipa is, I think, some 11,000 feet up, and at the foot of a mountain some 18 or 19,000 feet high.

"It is at first difficult to breathe in Arequipa, and exertion is painful to strangers. All the cultivation of Peru is in its valleys, where streams of water are met with. The Rimac is a mere mountain

stream, of small volume, saving in mid-summer, when the rains come and melt the snows in the mountains. From this, this valley, through which it runs, is irrigated—water being turned upon the cultivated land once or twice a week.

“Lima is supplied with fine water from springs near it, and this is brought in pipes into the centre of the city, which has of late been lighted with gas by an English company, who are soon to improve the introduction of water and take it to each house also. The drains of the city are all open, running through the streets as before stated, and all entering the river. Lima is walled on the land side, having many gates, which are shut at night. The river passes through the town, there being a strong stone bridge over it. A railway connects the town with Callao, which is nine miles distant. It cost \$600,000 and gives a very large income.

“The Custom House is in Callao, and our supplies come up by animals or rail-cars.

“CERRO DE PASCO, where our main silver mines are, is 14 or 15,000 feet above the sea. There nothing, of course, grows; but from the vallies near, the market there is well supplied. The weather is horrid. At night, snow, frost, rain, and mud obtain, while in the middle of the day it is warm. The mines produce some two millions or near of silver per annum. It is a wild ride of two or three days (55 leagues) to go to the Pasco, but worth the journey. You mount higher in going there. Pasco is on the eastern slope of the Andes.

“GUANO ISLANDS.—These islands are some ten miles from Pasco, or from the only exporting point. The whole of the guano trade belongs to the Government of Peru. The Government contracts first to have the guano put on board of ship at the islands, then with the foreign houses here to ship and sell it in Europe, the States, etc. It is sent also to China, Australia, Java, Mauritius, West Indies, etc. The export last year amounted to some 600,000 tons weight. It was worth certainly \$20 per ton. American ships took away

more than half of this export last year, thus gaining some five millions freights.

“The guano is supposed to be the dung of birds, together with that of sea animals and their bodies. It is the strongest of manures now known, and much prized in Europe for their more worn soils. England uses from 2 to 300,000 tons; France perhaps 100,000, and the United States not so much; Germany, Holland, etc. also use it largely. All that have had to do with the trade in this article have made fortunes. There is a large supply yet at these islands, and when gone, there are the Lobos and other deposits, not so good, but must answer when the other is exhausted; for there being no rain to wash out the ammonia, no other guano can take the place of this of Peru. It must be centuries that this has been accumulating. The birds desert the islands as soon as man comes to disturb them. They are all sea-birds, and wonderfully numerous.

“SALETRE OR SALTPETRE, or a species of this, is found near Iquique. The earth is there strongly impregnated with this, the which they, by boiling, extract. It was exported to the extent of a million of quintals, last year, and was worth \$2 50 to \$3 per ql. This only costs the labor of getting out and conveying to the ship's side, and is peculiar to Peru, or it is here found more than elsewhere. It is found in a barren country, where there is no food or water for man or beast, or any fuel. All these are taken up from Iquique, which is a small seaport of perhaps 2,000 souls, supported by the trade.

“ALPACA WOOLS.—These are peculiar to Peru also. These and the Lama were the sacred animals of the Inca, worshippers of the sun. It is long, fine, soft, rich wool, the fleeces weighing some 9 pounds each. The export is some 20,000 qqls, and worth some \$30 per qql. here. There are two others of these wools of a similar species, but the export is small, vicunia, Lama, etc. These are all the same in species, but found in less quantity than the Alpaca.

"**LAMA.**—The Lama are peculiar to the mountains in Peru, and are used by the Indians as beasts of burthen, they being able to go where mules cannot; they are therefore very useful. They fare badly when they come to the coast, the change being too great for them. Arequipa sees many more of them than Lima.

"**COCA.**—This is an article peculiar to Peru, Bolivia, etc. It is a small shrub, producing a leaf the size of a two-rial piece, which is dried and packed in boxes and sent over the country. With this and parched or roasted dry Indian corn, the Indians travel all over the mountains. Incredible stories are told of a runner going days without food, with this leaf alone, mixing a trifle of lime with it to give it the flavor they fancy. It is invaluable to the Indian. This and Indian corn will feed and support them, and these are easily carried, like the dates and parched corn of the Arab. Spirits and tobacco the Indian foregoes for the coca.

"**SALT.**—Salt is found near Huacho, at Selenas, produced by evaporation from sea water. This nearly supplies Chili as well as Peru. The inhabitants cut it out

in cakes, about 20 inches square and 8 or 10 thick. It is not very white.

"**STRAW.**—Straw hats are made largely in Peru, at the north near Equador, whence is smuggled the whole of the material. It is supposed that the people export from Peru to Chili, California, etc., half a million dollars' worth per annum of these hats. They make also cheap straw hats, used by the Indians. They also export many goat-skins, which are taken from animals at the north, that are killed for their tallow to make soap. Hides are to some extent exported, though they use many at home. In Lima the opinion obtains that cows are far more desirable for beef than oxen, so that none other is sold (comparatively) than 'cow beef' in Lima; the other goes to Callao for ships,

"**SHEEP** are very abundant in the mountains, where a good deal of wool is procured. They are largely, as are kids, eaten here.

"**FOWLS.**—There is something here against success in raising fowls, so that they are always scarce and dear. A pair of good fat fowls are worth \$3, and a turkey \$5 or more."

To be continued.

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## HOME FIELD.

### MISSION SCHOOL AT BROWNSVILLE, TEXAS.

DEATH OF THE ASSISTANT INSTRUCTRESS.

In the October No. of the last volume of this Magazine we informed our readers of the then intended early return of Miss M. RANKIN to her seminary in Brownsville, on the Rio Grande, in Texas, from which, on account of ill health, she had withdrawn to the north some little time previous. She, however, did not return so soon as she thought to do; for the yellow fever, which prevailed with such signal fatality over large

portions of the southern country last summer and autumn, made its appearance in Brownsville about that time, and she was advised to defer her return there till it disappeared.

She had left the seminary in charge of her sister, who had been with her for a long time, who was deeply interested in its welfare and usefulness, and was admirably qualified to superintend and manage its affairs. But she was not spared long after the disease entered the town. She was among its earliest victims, and news of this afflicting event confirm-



ed Miss Rankin in her decision to postpone her return a little longer, though it did not lead her for a moment to entertain the thought of abandoning that important field of missionary labor. In due time she returned to her post, and by our last advices we learned she was engaged with usual success in her duties, though deeply afflicted by the bereavement she had sustained.

Though not intended for the public, we now venture to submit to our readers the following letter addressed to us, and to which we responded privately at the time it was received. It discloses the excellent character of the departed sister, and we trust will enlist the sympathies and prayers of Christians in behalf of the surviving one and of the seminary over which she presides.

“HAVERHILL, Ohio, Oct. 25, 1858.

“REV. DR. FAIRCHILD.

“DEAR SIR:—When I wrote last, I expected to have been in Brownsville before this time; but you are doubtless aware of the awful scourge which is ravaging almost the entire south. Prudence suggested that I should remain where I am until it would be more safe for me to return. It is well I remained, so far as my own life is concerned; for the yellow fever has appeared in that town also, and has raged there with fearful violence for a month past, and many of my dear friends have fallen victims to it. Among the number is my dear sister, who has shared with me in my labors during the last three years.

“I received a letter from her, dated the 1st of September, in which she urged me not to return, although there was no sickness in the place at that time. The principal danger was thought to be in passing through New-Orleans. She was then going on with the school and other duties successfully, and was much encouraged by recent admissions of interesting,

indigent children into it. The 14th of September she wrote me again, in which she informed me that the fever had made its appearance in Brownsville three days previous, and that many persons were sick; but, she added:

“Do not be alarmed on my account for I am not. I have been expecting the disease would come here, and I have prepared my mind for it.”

“Three days after this she was taken sick, and died the second day following.

“The news of her death reached me only three days ago, and I have scarcely any of the particulars, for the friend who wrote me was so engaged in attending upon the sick and the dying, that hardly a moment's time was allowed her. The letter was dated the 3d of October, which was the first opportunity she had of writing after my sister's decease. She says in it:

“The epidemic is still fearfully raging. It seems as if we were never to hear anything but sounds of distress and of grief.”

“I have been thus particular in stating all the facts which have come to me, knowing that you would be interested (although painfully) in them.

“I can but speak to you of the heart-rending anguish with which the death of my lovely and beloved sister oppresses me. The loss of one who was so eminently qualified to encourage my heart and strengthen my hands in the performance of the arduous duties which Providence has assigned to me, I feel to be great—indeed almost insupportable. I indeed endeavor to yield a cheerful submission to the will of my heavenly Father, yet human nature is weak, and I feel at times entirely overcome. O, I must weep, and how can I refrain? It is meet that I should grieve for one who was so near and dear to me. Has not the Savior sanctified the tear of affection? He wept at the grave of Lazarus, and at the same time he comforted the hearts of weeping Mary and Martha with the assurance that their brother should ‘rise again.’

"I will not mourn as those that have no hope. For if we believe that Jesus died and rose again, even those who sleep with him will he bring again. What comfort do the precious promises of the Gospel afford, in an hour like this! Where else can our griefs be assuaged but in the bosom of our Savior and under the sound of his voice! Thanks be to God for so precious a gift, for so sure a solace!

"I have no doubt but my departed sister is in the enjoyment of that rest which is prepared for the people of God. Her 'heavenly home,' where no grief should enter, was a theme upon which she frequently dwelt. And why should I grieve, when I most assuredly believe she has been safely conveyed to the bliss of the heavenly world, where God is, and the Savior whom she loved is, and where many of her dear friends are who have gone before her?

"The desolations of death have not in the least abated my desire of returning, and renewing my labors in trying to elevate the beloved youth of the Rio Grande. I shall return as soon as circumstances permit, and devote myself to that blessed work, if such be the will of God. My prayer is that this trying dispensation of God's providence may be sanctified to the spiritual good of us all, in our seminary and in all our circles of acquaintance, individually and collectively. 'May our light affliction, which is but for a moment, work for us a far more exceeding and eternal weight of glory!' For this let me ask your prayers, and allow me to hear from you when your duties will permit. A line from you, on whose sympathies I can rely, I shall highly prize.

"Yours in Christian bonds,

"MELINDA RANKIN."

### FRENCH AND GERMAN MISSION IN DETROIT, MICHIGAN.

*The Missionary continues his labors—goes out beyond Detroit—is much encouraged—Romanists attend service at communion, in Royal Lock—Mount*

*Clements wishes the service of the Missionary—the people are united and happy—the Missionary's family in trouble—death of a child—Mount Clements in earnest—raises funds—the Missionary proposes a change of residence, etc. etc.*

The Rev. Mr. HOFF, who is stationed at Detroit and labors in the city and vicinity, in a late report writes :

"The Lord has blessed my labors during this last month. I have been enabled to continue my preaching in Detroit and vicinity; but the inclement weather and the bad roads have prevented me from visiting the people as I have done before. I have been once at Royal Lock and twice at Mount Clements, and my meetings have been most encouraging. A certain number of Roman Catholics always attend these meetings, and I have distributed a large number of tracts, which I hope will do them good.

"In Royal Lock, where we took the Lord's supper, I gave the sacred elements to a Roman Catholic, without knowing him, who received them, to the great astonishment of all the Protestants. I had no opportunity to see him since, so as to know what he thinks or says about these things. May the Lord's blessing rest upon him!

"Mount Clements will undoubtedly be the best part of my field for future labor. Last Sabbath the court-house there was again filled with attentive hearers. Yesterday was the day on which the people met to organize themselves as a congregation. Thirty-two men were present, and many others who could not come gave notice to the meeting that they would agree to all that the meeting would do. All was done with the greatest harmony and love. The Lord, I hope, was among us. It was indeed a blessed moment for me to see the great spirit of union among this people, coming from so many different places, with so many different views and habits in religious matters, and laying every personal opinion aside, and holding

fast in what all agree, viz: the faith and hope in Jesus Christ. My heart, and I think every heart, was full of joy at such a scene.

"But while I was thus rejoicing, and passed my evening with one of the best families there, singing, reading, and praying, at home in my own family there were tears and anguish. My poor wife, whom I left alone with two little children in good apparent health, was called to endure great suffering. You may judge of my feelings when I got home yesterday morning, and found my wife sick and one of our children dead. There was my wife in the bed, much more troubled on account of myself than for herself. There was the precious gift which God had bestowed upon us, but dead, dead! But I have to stop here. The Lord gave it, and the Lord has taken it. Be his holy name exalted!

"But I cannot close this letter without telling you that the people of Mount Clements have already subscribed the sum of \$91 00 toward my support, and more will be subscribed, as I have heard. But they long for me to reside among them. I stated in my last report that it would be of great benefit for me to labor, and for the Board to authorize me to remove there. I wish the Board would decide in the affirmative, and send me to Mount Clements. The more I reflect, the more it seems to me that it is the Lord's will that I should go there. The Board may somewhat hesitate, on some accounts; but if we see that more good can be done there for the Lord's cause than here, and if we also can receive more for the missionary support than we receive here, should we not go there? This, however, the Board understands better than I do.

"Please, dear sir, let me hear from you as soon as possible. You have received, I hope, my last report, with the account for the whole year.

"I would be glad to receive some direction or counsel from the Board about the arrangements to be taken with the people of Mount Clements and vicinity."

## IRISH MISSION IN LOUISVILLE, KENTUCKY.

*Missionary instruction from house to house—Sabbath and Industrial schools—Bishop Spalding opposes the Bible—he is answered—opposition from the "Guardian"—the mission prospers.*

The mission in Louisville, Kentucky, among the Irish Romanists, has been attended with very encouraging results. Besides the usual missionary labors from house to house, to read the Scriptures to the inmates, to distribute tracts, and pray with and instruct them upon the subject of morals and evangelical religion, Industrial and Sabbath-schools have been established, in which many children and even adults have been gathered, and taught much useful knowledge. But these nurseries of evangelical piety are the objects of the extreme dislike of the Papal priesthood, and from the beginning they have opposed them openly or covertly. Last autumn, Bishop Spalding, the Roman Catholic suffragan stationed there, commenced and carried forward a most violent assault upon our mission and our missionary through the public press. Ostensibly the war was got up because the Bible was used in the common schools in Kentucky; but it was made to bear with great force upon our operations in that city. A friend, however, triumphantly sustained, by articles published in one of the secular papers of the city, the cause which the bishop assailed. To this assault upon the good work our missionary alludes in his report, which we here subjoin. The missionary there, the Rev. Mr. McDEVITT, says:

"Since the straightforward and honest articles published in the *Journal* of this

city, defending the use of the Bible in our schools, we have had nothing said by the Papists. It is to be hoped that a quietus has been given them, as well as a good lesson taught them. When they openly bring on their lecturers to attack us, and when the bishop does all he can to bring the Bible into contempt, it is well that they should see upon what a false system their creed and arguments are based, that they may cease to rail at and fight against what God has established, yea and will establish.

"Now and then we are all treated to some abuse from the *Guardian*, a Romish newspaper here; but its flickering light, which soon goes out, only leaves its readers in greater darkness. A few days ago the bishop stood opposite our mission house, accompanied by some associates, and from his frequent gesticulations toward that building, his feelings seemed manifest. From his untiring opposition to us everywhere, it is evident that the good seed of the Word is taking root in good and honest hearts, who were formerly his blind votaries. The priests, and the Sisters, too, spare no pains to keep all they can away from our schools, but to no purpose. Our 'Industrial' (sewing) school is quite large and well attended, and managed by our self-denying ladies, whom no inclement weather deters from aiding these children of the poor. Our Sunday-school is now so crowded that we scarcely have room to seat the children and their parents who usually come with them. Thus amidst the greatest persecution the people are manifesting their love for learning, and also for that forbidden book which they hear daily, and in which I bless God so many of them delight. R. B., to whom I gave an Irish Testament, reads it in many families himself. When I told him some one would take it from him, he said he was a very poor man, but he would not go without it for the best house in the city.

"On Sunday last we had over 120 present at our mission rooms. At our

Sewing-school at the last meeting about 60 were present.

"I have made during the month about 320 visits, prayed in 50 families, and held religious conversation with all. Some of these would seldom hear the word of life were it not that the Lord permits me to carry it to them; and many a time I hear said to me, 'May the Lord reward you for your kind words this day!'

"Should the Lord continue to bless the humble efforts of your missionary as he has done hitherto, I hope to open another Sunday-school in the spring."

Since the foregoing was received we have also from the Rev. Mr. McDEVITT the following, which shows the good work in that city yet progressing. The Roman Catholics can be led to inquire for the way of life, and the success of our efforts ought to encourage all to attempt more for that people.

"To-day closes my missionary labors for this month. To me it has been an interesting one, from the fact that I have had access to many families who, to some extent, were hostile before. This was brought about, in part, by their seeing how liberal Protestants were to them in their time of need. Many of them thought (and justly too) that that (Bible) religion which prompted them so to act toward the suffering, though of a different faith could not be so bad as their priests represented it to be. Though many of these are still under Rome's influence, yet I have good ground for hope that, after examining the Scriptures which I am thus enabled to put into their hands, they will be, like the Bereans of old, willing to search the Scriptures, and to believe their truths, and to lay hold of that eternal life which they teach.

"I called at a house a few days ago in which were two women and one man, talking on matters in general. I put my hand on a bright little boy of about eight years of age, and asked him if he would not wish a nice little book. He smiled

and accepted it with gladness. I then told his mother that I had some nice little tracts, which, if she would permit, I would read to the family. I then read for them the tract called 'Why should not I be saved?' They all listened with attention, until I came to speak of salvation through the Lord Jesus Christ only, when the man said that the priest only could direct them. He was appointed by the church to do so, and he only could forgive us our sins—he has the power of binding and loosing.

"Having shown him Peter's confession of what he thought of this same Savior, I gave him three tracts, which he promised to read. I asked him to attend our afternoon meetings at the mission house. The two women had heard of me before, and one of them said that my name was denounced in their churches; but, added she, 'I have known what you did for the sick family near me, and with the help of God I will send my son to your school.' She has been as good as her word, and she also comes as regularly to our meetings as her son does to our Sunday-school.

"Our large room is unable to contain the number who attend our afternoon meetings, where parents and children assemble to hear from truly Christian ladies and gentlemen the unsearchable riches of Christ. Our sewing-school is superintended by a number of ladies, and is doing a great and good work among the children of the poor, who alone are the recipients. I have made during the month over two hundred visits, distributed about five hundred pages of tracts, and given to German and Irish Papists three Bibles and seven Testaments."

### IRISH MISSION IN PITTSBURGH.

*Report encouraging—false charity toward Romanism—faith in Christ required—Romanists very ignorant—Extreme Unction insufficient—a striking case—poor widow—labors of the month—newsboys' school—new industrial school—priests' anathemas, etc.*

*—opposition schools started by Imanists, etc.*

Mr. DE FOREST, who is stationed Pittsburgh, wrote as follows in report just received, viz :

"Having been engaged another month in that department of labor for the cause of Christ which has for one of its great objects the extension of the light and influence of the Gospel among the adherents of Popery, I now submit to you a few brief statements respecting my operations and their results. I trust that they may prove interesting and edifying.

"I feel great assurance in stating, from evidence gathered from extensive intercourse with Papists, that it is but a faint tenderness that prompts any one to say

"'Oh, the church of Rome is a *sic* church, engaged in the same holy cause as ourselves, is exerting practically the same beneficial influence and is securing the same ultimate results, in restoring sinners to God, through Jesus Christ, as our own churches; and therefore her doctrines and doings ought to be only respectfully and charitably spoken of.'

"But, on the other hand, if it be true as it most certainly is, that only he that 'believeth shall be saved, and he that believeth not shall be damned,' then the religion which flatters men with the idea of being saved by some other way than 'believing in Christ,' tends not to save men's souls, but to destroy them. The Rome does indefatigably and designately inculcate this fundamental error, and therefore no one can tell the millions who have been by her deceived to their everlasting destruction.

"Anxious, however, to bring no false charge against the Romish church, that every statement respecting the ruinous tendency of her doctrines and practices may rest on undoubted facts, I can truly say that in my visitations from family to family, and contrary to my earli- est desires and expectations, I have met with only sad proofs of the most amazing and deplorable ignorance concerning the

ble's teachings in respect to the way of salvation, connected with a slavish subjection of the people to the authority of their priesthood, an unwavering belief in and scrupulous performance of the rites and ceremonies of 'mother church,' as the only ground and hope of salvation on their part.

"Her solemn and imposing rites and ceremonies in the trying hour of death, when the soul trembles at the prospect of being speedily summoned to the judgment, may, and often do, calm the troubled spirits by their bewildering and stupefying effects; yet instances are known to occur when the services of the priest or bishop, with the holy oil, fail to inspire the 'faithful' of their communion with the desired assurance and composure, in view of approaching dissolution.

"An affecting case of this character occurred not long since in the 9th ward of this city. An Irish Roman Catholic was fatally injured on the railroad, and died within an hour and a half afterwards. The bishop was present in due season to administer the required sacraments. But the poor man's dying language was,—

"'O for a sight of Jesus! O that he would save me!'"

"I saw his wife and family a few weeks after his death. That was a heart-rending scene of squalor, misery, and rags. Upon my inquiring as to the welfare of her children, and whether they attended school, or desired to do so, she replied, seemingly in great bitterness of soul, that she would have nothing to do with any church but her own, adding that 'there is but one God and one church, and that was all she needed.'

"Poor deluded soul! widowed and friendless, she now has the burden of providing for the wants of herself, and three children ignorant and unfitted to aid her, besides the additional task imposed by the avarice of the priesthood, of raising money for masses to be celebrated for the repose of her husband's soul!! Oh, what a burden of sorrow and suffering does *Popey* inflict upon the poor,

and all, too, in the name of Him who graciously invites, '*Come unto me, all ye that are weary and heavy laden, and I will give you rest.*'

"During the month just past I have made about one hundred visits to families for the purpose of reading the Word of God and prayer—distributed 200 pages of tracts, 46 English Testaments, 13 German Testaments, and 24 religious books published by the American Tract Society.

"I have delivered 13 addresses to the children of our several schools, have read the Word of God in a number of Roman Catholic families, and in a few have engaged in prayer.

"I have distributed 14 pairs of boots and shoes and 16 garments among the worthy poor.

"I have also during the past month opened a school for the special benefit of the 'newsboys,' which has been in operation for about three weeks with an average attendance of 19. I made a public appeal for pecuniary aid, through our daily papers, for defraying incidental expenses, and especially for remunerating a gentleman for his services as teacher. This school is yet only an experiment. It is very popular with Protestants, but strongly opposed by the Popish bishop. Nearly all the boys are of Roman Catholic parentage. I desire and pray that this school may not be a failure.

"I have also started a new (the 4th) Industrial school. This was opened last Saturday in the 2d ward, Allegheny, in Dr. Swift's Sabbath-school room. Present at this session were fifteen ladies for the purpose of organizing and preparing for active operations next Saturday. A directress was appointed, and also two committees—one for soliciting funds, and the other to make the purchases of materials for the benefit of the school. May God bless and prosper this school, as he has the others organized under the auspices of the Board.

"There is no telling how salutary and wide-spread an influence these Industrial schools are exerting. But this much I may affirm, that of about 50 or 60 Roman Catholic children that I could point out in several mission Sabbath-schools, they were

beyond a doubt brought there through the liberalizing influence of the *sewing-school*. In our three mission Sabbath-schools, organized under the patronage of our Board, there are between *three and four hundred children and youth* faithfully instructed every Sabbath by kind Christian teachers. There are about 15 Roman Catholic children who regularly attend that which is held in the University. And although Father McMahan lately declared publicly in the cathedral that he would refuse absolution and the rites of the church to any father or mother who would persist in sending their children to the public, industrial, and mission Sabbath-schools, yet there is no diminution of the numbers who still attend said Sabbath-schools. This is an encouraging evidence of the waning power of the priests.

"Our Industrial Schools are the most formidable weapons against the blindness and bigotry of Rome. The priests have fretted, and 'thundered,' and 'cursed' their flocks for allowing their children to be perverted in these heretical schools; but still in increasing numbers they come, and are asking for and receiving Bibles and Testaments for themselves and their parents.

"The sacred hierarchy, aware of all this, have instituted, through the agency of the Sisters of Mercy, a rival Industrial School in Alleghany, and but a few steps from the most flourishing of all our sewing-schools. But this scheme of opposition, singular to say, just like Father McMahan's pompous *threat*, is also a failure; for our school there being a sort of moral magnetic focus, has augmented its numbers from 250 children to 330.

"In every respect Divine Providence seems to prosper the great work of God's people, herein seeking to secure the temporal and eternal welfare of those who are debarred from reading the Bible daily in their families, or when alone in their chambers, and who are thus cut off by their teachers from the purest and richest source of consolation to be found on earth.

"In my previous report I omitted, unin-

tionally, to state that I had received a donation of *fifty dollars* in money, from a person who signed himself 'a friend,' in response to an appeal I had made for the destitute children, and which the donor requested I should expend in purchasing clothing for them. This money is now nearly all spent as he requested, and good service it has done.

"With the new month before me, with greatly invigorated health, with earnest prayers for the blessing of God to rest upon all the officers of our Board, and with increasing confidence that God will save some souls here, through my humble instrumentality, from the errors and delusions of the 'man of sin,' I again assure you, in submitting this report, that I feel an unabated delight in this humble, toilsome service in this most important field."

#### GERMAN MISSION, NEW-YORK CITY.

The Rev. FRANCIS ZASTERA, who labored with so much success among the Germans in the vicinity of Seventh Avenue and 28th-street, has been transferred to the eastern side of the city. The German population is dense there, and labors of an evangelical kind are much needed. Mr. Zastera, we regret to say, has been interrupted in his labors in that locality by sickness. For a season great fear was entertained for his ultimate recovery; but by the Divine blessing he is so far restored as to be at his post, and in the discharge of his usual duties. His labors are now confined chiefly to the vicinity of the Second Avenue and Twenty-third-street; but a station is soon to be made in Twelfth-street, where his labors are much desired. The following report from Mr. Zastera is recently received, viz:

"The undersigned cannot be thankful enough to God that he is again able to

report in regard to his work in that field which has been lately assigned to him. My throat recovered very slowly from that dangerous sickness to which it was subjected, viz: bronchitis. My medical adviser gave me great relief in many respects and saved me from imminent danger. During all the month of December I was under his direction, and could labor but little.

"But the physician could not free me from the *consequences* of the disease that has fallen on me—I mean *the very great weakness of my throat*. It was only with great exertion that I was able to preach at all. During the month of February I was entirely hopeless, and resolved even to give up preaching entirely on account of the continued prostration I suffered.

"At that time, however, another mode of treatment was commenced, and by the Divine favor I am now greatly relieved, and for several weeks past have been able to attend to my usual duties. Indeed, I have strong hope that the treatment will prove entirely successful, and I be enabled yet to labor in the work of the ministry. At present I feel that I am delivered from the weakness that threatened to lay me aside, and I hope it may not return upon me.

"My report for the month of January was withheld, because I was sick so much of that time and could do so little. I could preach *but once* on the Sabbath-day most of that month, and visit and converse with but few families or individuals. Since my health has been restored I have entered on all my labors again, and have pursued them as formerly.

"The new field allotted to me in the city by the Board since I gave up the station in the Seventh Avenue, where a church had been gathered, I have diligently explored. It is a wide and important field and greatly needs culture; and if it can be cultivated properly we may hope for ample returns for our labors.

"The place of my operations now is in Twenty-third-street, corner of Second Avenue. There I preach every Sunday

at 3½ o'clock P. M. I have preached there already during the past seven Sundays. At the present time the audience consists of from fifty to seventy hearers. It seems to be a hopeful meeting. An increasing hunger and thirst after the pure Gospel manifests itself more and more.

"It is not necessary to speak of the difficulties here at the beginning, because every beginning is difficult. The question here is to get a personal acquaintance with these people, and the people with me, and further to develop a mutual confidence, which is most necessary. On this account I have been obliged to repeat my family visitations. *At the present time I visit thirty-four Roman Catholic families.*"

Here follows a long list of the names and residences of persons favorable to the efforts of the missionary and who attend his ministrations. He then adds:

"I cannot commence preaching in Twelfth-street under three or four weeks, because the place on Twenty-third-street demands my entire operations; and, besides, my present physician has advised me to that effect."

#### GERMAN MISSION IN COVINGTON, KY.

In the early part of last winter the Rev. F. L. A. DULITZ was appointed to labor among the German Romanists in Covington, a growing town in the State of Kentucky, opposite the city of Cincinnati, in Ohio. Mr. Dulitz soon repaired to the place, and, enjoying the counsel of clergymen and other friends there, commenced his labors. But he has found some obstacles in his way, though he has succeeded in opening a Sunday-school and a week-day school. What further encouragement will attend the labors in this place



remains to be seen. From a somewhat extended report lately received we extract the following paragraphs, viz :—

“A few days after I received the commission as a missionary of the AMERICAN AND FOREIGN CHRISTIAN UNION, I left Cincinnati for Covington, Ky., and entered my new field of labor. Looking unto Jesus, the author and finisher of our faith, I ordered the exercises on the Sabbath, and also the Sabbath-school, and began missionary visits. The attendance on my preaching and in the Sabbath-school grew very encouragingly for several Sabbaths, so that I had great hope to begin soon the organization.”

Here Mr. Dulitz recites at some length the details which constitute the hindrance to immediate success, or to the realization of that enlarged usefulness and prosperity he at first anticipated. He found influences at work to prevent persons from attending upon his instructions who at first encouraged him by their presence and influence. In these altered circumstances he says :

“To keep my few families, and to induce others to join us, I found it necessary

to have an every-day school, for I found a way through the children to the hearts of the parents. Besides, I found in my visits that most of the German parents, though living unconcerned about their own salvation, in their selfishness, prejudice, and opposition to differentism and materialism, feel it their responsibility to care for the education and even religious instruction of their children, and I considered it my duty to take hold upon this fact.”

He says further :

“I found, in general, the Romanists are under the influence of priests, and it is difficult to be gained and brought under the influence of the Word; *for it is so easy to let the priests care for everything.* Roman Catholics without the influence of priests, and who are non-attendants upon their church, are very few.”

Having expressed a hope to be able, in process of time, to teach and benefit those people, he concludes by saying :

“If the Board approve of it, I am ready to continue to labor here in the cause of missions, and hope (confiding in Him who is able to do exceeding abundantly above all that we can ask or think) to present you in future a more cheering report of success.”

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## MISCELLANEOUS.

### PROTESTANTISM—THE LADIES.

Under this heading, the *Brighton Protestant* not long since contained an article calling on the women of England to aid their fathers, husbands, and brothers in the work of arresting the progress of Romanism in that island. It assumed that the happiness of English women was intimately connected with the utter breaking down of “confession” to

and “absolution” by “a priest,” and held that the catalogue of crime in every Popish country on the continent of Europe was a direct and strong appeal to every woman to engage in the work of expelling the usages and the whole of the polluting system of which it is a prominent part, from the kingdom.

It would have Protestant Associations formed in every town, and

ourage the ladies to organise themselves into committees, to cooperate with them. This they could very effectively without being unbrought before the public. For the distribution of tracts, circulation of petitions, collection of funds meet necessary expenses, and such things, a very wide field of usefulness was opened before them.

In Brighton a "Ladies' Committee" had already been formed, and it was entertained that the right example of the women of "Reformation," to which reference is pleasantly made, might lead hundreds and thousands to come forward and take an active part in the maintenance of a pure Christianity against the errors and corruptions of Popacy.

We are glad to see a movement in that direction in England, and we trust it will be cherished and quickened into vigorous activity in every place. None have a deeper stake in the issue of the Popish struggle than the female sex. They have ever been made the sufferers wherever it has prevailed. Self-respect and self-defense, therefore, as well as the happiness of the community, urge them promptly and cheerfully to come forward and devote their skill and all their energies to arrest the evil and root it out of the land.

If they will engage in the combat, they can render the cause of truth essential aid. They can do much to protect their own families, and also to create a correct popular sentiment concerning it. If they cannot rescue the *fifteen hundred* individuals of their sex now immured within the walls of the *fifty-three* ecclesiastical prisons (Romish nunneries) established in *the island*, (most of

them lately,) and restore them to their parents and friends, to liberty and society, they may at least so diffuse information upon the subject, and influence the public mind, as to discourage the erection of other nunneries, and prevent inexperienced young women from being ensnared and led into them, and lost to themselves, the church, and the world, by interested and unprincipled advocates of the Papacy.

Such is our conviction of the fitness and importance of this method of operation, that we are anxious to say that we should be glad to see the ladies in their respective localities throughout the United States associate themselves in similar manner, and for the like purpose. We should be happy to see them in every congregation, village, or town, cooperating with local societies, or directly with the Board in New-York. To render their efforts *effective*, they do not need much machinery of organization. Indeed, the less the better, in some respects, if there be enough to direct the business and keep the accounts correct. Tracts and various publications on the subject can be distributed judiciously. Pastors can be reminded of the state of things, and be requested to deliver lectures and sermons on the subject of Popery as exhibited in the Bible—housekeepers can be encouraged to seek the moral and religious instruction of their female Roman Catholic domestics—ways can be devised (to enlighten other females of more elevated classes, who are exposed and liable to be misled by the trappings with which Romanism is sometimes set out—and funds can be collected and forwarded to the

treasury of the Society, to enable it to prosecute its blessed work.

Several such Associations exist in our country, and the ladies who constitute them have accomplished a great deal of good. We wish they were in existence in every place, and venture to request every lady whose eye may happen to fall on this article, to do what she can to secure, in connection with herself, the personal attentions of her female friends to this subject, and to the performance of the acts which will promote the triumph of evangelical truth over the errors and fatal delusions of Popery among us.

#### PROTESTANTS IN ITALY.

Though under the strictest surveillance of the Roman Pontiff and his ecclesiastical officials, Italy nevertheless now contains in the aggregate a good number of Protestants. Besides the visitors who annually spend more or less time in various parts of the Peninsula, the permanent Protestant residents amount to several thousands. But notwithstanding their numbers, and the privileges allowed to Italians in the Protestant lands to which many of them emigrate for the purpose of permanent or temporary living, they are subjected to very many disabilities. Prominent among these is the denial to them of the free exercise of the rights of conscience and of worship. And but little better than an absolute denial are the conditions which are uniformly imposed, when in any case the exercise of these rights is granted.

But this state of things we hope to see changed. Events of comparatively recent occurrence, and some matters now in progress, seem to

foreshadow the approach of the time when the Papacy will find it expedient, if not indispensable, to extend that courtesy and those privileges to Protestants resident in Papal lands, which are generally accorded to Romanists in Protestant countries.

The time, we think, is not far distant, when Americans, at least, will take up this subject, so far as it relates to themselves, and require a reciprocity. It is due to their self-respect as well as to the fitness of things, to demand that if Italian or other Papal subjects come to the United States and enjoy the fullest religious liberty, the same shall be extended to American citizens when in Italian or other Romish territories. And, if we mistake not, there is throughout England a strong feeling of a like nature, in regard to what is due to the subjects of that realm when abroad. Should the Protestant Governments insist upon it, it would not be long, probably, before equality in this regard would obtain. Let every citizen of our Republic think of it, speak of it, and do his duty in his appropriate sphere in regard to it, and a public sentiment will be created that will do much to hasten so desirable a consummation, at least in regard to our own countrymen. When it shall be realized by them it will undoubtedly soon be extended to others.

The bearing of the following article upon this general topic is important. The article appeared in one of the secular papers of this city, not long since, as from a correspondent in Europe, and is well worth preserving. The facts it records should be remembered, though we think that the estimate which the writer makes of the

number of Protestants in Italy much below the reality. He says :

I have often spoken in my letters of the Protestants in the valleys of Piedmont, of Turin, of Florence, and other parts. But I have rarely or never mentioned those who live in the Lombardian Kingdom, at Rome, or at Naples.

Having found late and authentic documents upon this subject, I readily communicate the substance of them to my readers.

In almost every city in Italy there is a number of Protestants, chiefly foreigners, Swiss, German, English, Dutch, who reside in that Peninsula for commercial purposes. Some are merchants, some mechanics, confectioners, hoteliers. They commonly bring with them young apprentices and servants, of their religious faith. Their settlement, first at Venice, Leghorn, etc. dates from the beginning of the nineteenth century, that is, from a period when Italy received from France more liberal laws. In 1815, after the restoration of the old laws, they were tolerated; perhaps, because it would have been too odious to drive away such old residents, or because

Italian governments, being in want of money, were afraid of impoverishing themselves by banishing industrious men. Let us now review some of these Italian Protestant congregations:—

1. **LEGHORN.**—The number of Protestants, in round numbers, is 250, mostly of German, Dutch, or Swiss origin. Leghorn is the principal port of the Adriatic Sea, these foreigners have gained considerable fortune in trade. Their ancestors were already received under the dominion of the princes of Medici and of France. They have regular worship, celebrated alternately in French and German.

2. **VENICE.**—Protestants, 300 to 400. Same circumstances as at Leghorn. In the seventeenth century, the Senate of Venice, who paid very little respect to the anathemas of the Popes, allowed foreign merchants to found churches in this city, and authorized them to have regular worship. When Austria took possession of the Venetian States, she recognised the churches, and subordinated them to the Imperial consistory at Vienna; only public worship was forbidden.

3. **BERGAMO.**—220 Protestants. Many of them have come from the Canton of the Grisons, in Switzerland, and

speak the Italian language. They came in the early part of this century to Bergamo, which was then the great market of the silk trade—the French had granted them perfect liberty of worship. The Austrians have quietly tolerated them, but without granting them any legal existence. These Protestants have received some aid from the Society of Gustavus Adolphus. The service is partly celebrated in the Italian language, but exclusively from the Grisons, or foreign Protestants.

4. **MILAN.**—400 to 500 Protestants. After the Revolution of 1848, they opened a church and chose a pastor without asking leave of the Government. Nine months later, when Austria had recovered the city, their worship was forbidden. But Marshal Radetzki, who, I believe, belonged himself to a Protestant communion, took the responsibility of again opening a place of worship, but with heavy restrictions. The cabinet of Vienna has all along refused to give a legal existence to this congregation.

5. **TRIESTE.**—About 1,600 Protestants. They are divided into two congregations, one of which belongs to the confession of Augsburg, and the other to the Helvetic confession. They hold a respectable rank in society; several are at the head of influential commercial houses.

6. **ROME.**—The number of resident Protestants is 130 to 150. During the winter months there are some hundreds of Protestants more, but only transient. The English, Prussians, Americans also, have especial chaplains. The other Protestants have not the right to establish a regular church, nor to call a pastor; they attend the chapels of the ambassadors.

7. **NAPLES.**—700 to 800 Protestants. They have two pastors, one German, the other French. Several are in easy circumstances. Some are soldiers belonging to the Swiss regiments, enrolled in the service of the Neapolitan monarch.

The total number of Protestants living in Italy, both in the cities that I have mentioned and in the places where there is no particular worship, amounts to 7,000 souls. Add to this 1,000 to 1,200 English, American, and German travelers; a floating, constantly changing population. Such are the statistics of Protestantism in this country.

Now, how do the Italian Governments look upon Protestants? Here we must discriminate. The English churches, be-

ing attached to the embassies and consulates of Great Britain, possess great privileges. They are under the superintendence of English bishops from London and Gibraltar. The English have their own registers of baptisms and marriages; they have nothing to do in this respect with the national authorities. The German and Swiss residents are obliged to inscribe their baptisms and marriages in the registers of the Catholic parish, which causes much embarrassment and many quarrels.


"Except in Piedmont, and, perhaps, in Venice, the Protestants of Italy have not the same rights as the other inhabitants. They cannot become naturalized citizens. Their churches are not recognized by law. Their meetings for public worship are regarded as meetings for domestic worship. The places of meeting are regarded by the magistrates as private apartments. The pastor is a mere individual, a foreigner. Such is Popish tolerance.

"Protestants are absolutely forbidden to make proselytes among the Italians. The natives of the Peninsula are not even allowed to set foot in a heretical church; and if a pastor was convicted of proselyting, he would be immediately banished. Still the Gospel finds here and there hearts prepared to receive it. The word of God and the power of the Spirit cannot be chained by human decrees.

"The public mind, except in the ignorant and bigoted classes, is favorable to Protestantism. Intelligent men appreciate its doctrines and its moral influence. Protestant benevolence, particularly, is in high repute. Residents and travelers give annually large sums for the poor and the sick. The Romanists make much account of the money of Protestants.

"The religious life of the members of these small congregations is not always what it should be. Mixed marriages are frequent, although they cannot be blessed by Italian priests. The children of these unions are ordinarily educated in Romanism. There are also attempts to proselytize children and servants: for the clergy do not scruple to buy souls for money. In the hospitals, the Protestants are ill-treated by the Sisters of Charity, and pastors are prevented from carrying the consolations of the Gospel to the patients. Also, at Naples, Genoa, Turin, hospitals have been founded by the reformed communions.

"Will the day come when the mass of Italians shall open their eyes to the light of the Gospel! Let us not lose hope nor courage. The Romish clergy are in disrepute in this country—many souls sigh after a better religion."

 ANNIVERSARY.—The *Annual Sermon* before the Society will be preached in this city, Sabbath evening, the 8th of May next, by the Rev. N. S. S. BEMAN, D. D.; and the usual *Anniversary exercises* will be held on the Tuesday following, (the 10th of May, commencing at 10½ o'clock, A. M.) when the Annual Report of the Directors will be presented, several addresses delivered, and the ordinary business of the Society transacted. The place in which these services will be held will be made known in due time through the weekly religious newspapers of the city, as well as through the next number of this Magazine.

## BOOK NOTICES.

BOTH SIDES OF THE CONTROVERSY BETWEEN THE ROMAN AND REFORMED CHURCHES: being I., "A Doctrinal Catechism," etc., approved by the most Rev. John Hughes, etc., and II., *The Other Side*: By the Rev. Thomas S. Bacon, New-York. Delisser & Proctor, Successors to Standford & Swords, 508 Broadway, New-York, 1859. 12mo. pp. 522.

The inspired penman long since said: "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." This is well illustrated, at least the *searching* part of it, in this work of Mr. Bacon. The Catechism referred to, as approved by the

Archbishop, and which is made the text for our author, is known as "Keenan's Catechism," and it has been much relied on for the propagation of Romanism, and for creating the worst of prejudices among the masses of the people against Protestantism. Its circulation, without anything to expose its logical absurdities, historical fallacies, and unscriptural teachings, has done much harm in Europe, and not a little in this country since the Archbishop ventured to affix his signature of approval to it and send it out among our population. Few books more grossly misrepresent Protestants than it; and Mr. Bacon and his publishers are entitled to

of the community for the present which its misrepresentations are by the light of truth and are propted.

It is well got up, with good paper ble type, and is well worthy of a he family library. We heartily it to the community, and wish it a very wide circulation.

**END AND THE BOOK; OR BIBLICAL TIONS DRAWN FROM THE MAN-CUSTOMS, THE SCENES AND SCE-THE HOLY LAND.** By W. M. D. D., twenty-five years a Mis-the A. B. C. F. M. in Syria and New-York: Harper & Brothers. o volumes, 12mo. pp. 560, 614.

ject of these beautiful volumes is ense and absorbing interest. It is such a way by the author as to work eminently instructive, as well

as attractive. These volumes are copiously illustrated with engravings, which add much to their value. To the beloved missionary, who has spent a quarter of a century in the Holy Land and in Syria, the scenes and manners which he describes are as familiar as household words, and he records them in these volumes in so genial and popular a manner, as to impart to his work a peculiar attractiveness. As the author makes everything he narrates tend to illustrate the Word of God, he has enriched biblical literature with a valuable work, suited as well for critical as for popular use. The prolific press of the Harpers has rarely ever published a more valuable or beautiful book, which we commend as well worthy of a place in every library.

Notices of other books received are necessarily deferred.

Receipts

OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF FEBRUARY TO THE 1st OF MARCH, 1859.

<b>NEW-HAMPSHIRE.</b>	
ongregational Church, . . . . .	3 00
rket Cong'l Ch., per W. F. Field, . . .	10 06
<b>VERMONT.</b>	
M. B. Goodwin, . . . . .	3 78
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MAY, 1859.

No. 5.

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**THE TRUCE BROKEN—THE WAR AGAINST OUR PUBLIC  
SCHOOLS RENEWED IN BOSTON.**

The *Freeman's Journal*, the reputed organ of the Rev. John Hughes, D., Archbishop of the so-called Papal Province of New-York, in December last, at the close of a popular election, which had strongly rebuked the interference of Romanists in our public schools and their expulsion of the Bible from several of them, reported him as saying, concerning the schools, in a sermon delivered before a crowded audience in this city :

*" However, we have ceased to war upon a system which a great majority of our citizens seem to approve."*

By many of our Protestant citizens that saying was hailed with delight, for they had grown weary of the noise and strife which he had so long perpetuated on this subject, and they looked upon it as a guarantee of coming repose, at least in all the territory where the Archbishop's power was acknowledged,—an assurance that the efforts of Romanists against our public school system was *permanently* at an end. We were unable, however, to sympathise with our fellow-citizens in their views of the prospect before us, in their confidence of peace, or of the cessation of hos-

tilities in regard to popular education, and we publicly so declared, and recorded our reasons for the same. We had long been aware of the very decided instructions of the Papal cabinet under which every Romish official in the United States had been placed in respect to the school question, and we did not expect to see any abatement of efforts to disturb, distract, and, if possible, destroy the schools, though we supposed there might be some change in the *manner* of attack.

We knew, also, that the ordination vows of the Romish priesthood required obedience to the Papal See in preference to any other obligation, and we could not reasonably expect the interests of our city, state, or nation even, to be regarded as a barrier to action for a moment, when the voice of Rome required them to be warred against or sacrificed. The command of the Supreme Pontiff concerning the school system had been proclaimed through the Romish journals throughout our land. His "Holiness" had said in most decided tones to his officials :

*" Employ all your influence, make all efforts, in order that in those schools the*



students may be in everything conformed to the rule of the Catholic doctrine."

That command has not been revoked. It is still in full force upon every priest's mind and conscience; and we did not believe that the war against our school system had ceased, or that it was about to cease just yet. Events have fully justified the views we entertained. In Boston and vicinity it broke out in March last as violently as ever, having its original and stereotyped features. Peace on this question has therefore, in its outward form, been observed in the Archbishopial diocese scarcely more than three months from the date of the remarkable proclamation of the Archbishop noticed above.

It is known, we presume, by all who have given attention to Roman Catholic history and movements in our country, that the Archbishopial diocese comprises all the New-England States, as well as the States of New-York and New-Jersey. The warfare, therefore, even within the limits where the Archbishop has ecclesiastical control, was not ended against our public schools last December. If not conducted personally by himself in New-York, it has been carried on by his suffragan and his subordinates in another part of his diocese, and the declaration of December in relation to the cessation of hostilities seems to have been but a *ruse de guerre*, as some at the time supposed it to be. This view is humiliating; but it is forced upon the observer by various occurrences. And we are interested to remark that if war, unrelenting and persistent, against any of our public institutions is determined on—if our public schools must be assailed—if there is to be no abandonment of the idea first

to embarrass, and then ultimately to destroy them, it is best surely that all should know it. If it comes to be well understood by the people, doubtless our educational institutions can be cared for, preserved, and continued in their course of conveying blessings to our land. So we believe, and to this end our labors shall be directed, as hitherto, since the effort against them began.

For the information of our distant readers, as also for the convenience of future reference, we subjoin a brief account of the trouble lately made by the Romanists in the

#### BOSTON SCHOOLS.

The *Boston Journal* of March 14th said:

"At the opening of the Elliot School in North Bennett-street this morning, as Mr. Saul W. Mason, the master, was about to commence the session with the usual devotional exercises, it was apparent that a large portion of the school neglected to follow him in the offering of the 'Lord's Prayer,' and in the recitation of the Ten Commandments, which also composed a portion of the services, the same omission was apparent.

"On the master ordering compliance with the rule of the school in this respect, the Irish portion of the scholars, who compose a large part of the school, flatly refused obedience, alleging that the Catholic priest in that section of the city had ordered them yesterday not to join in the offering of the Lord's Prayer, the Ten Commandments, or the singing of Old Hundred or any other 'Yankee Songs.' Under these circumstances the master ordered in vain compliance with the regulations of the school, as the boys in a body adhered to the mandate of their priest.

#### A PRIEST'S ADDRESS.

On the Sunday preceding the rebellion, the Rev. Mr. Wiget, of St. Mary's (Roman Catholic) Church, in Endicot-street, addressed the children as follows:

"My dear children: Christians have been persecuted in all ages. They were first persecuted by imprisonment, and they were

subjected to the worse persecution of sacrifice by wild beasts. In the reign of Julian their children were excluded from the public schools, and they were not allowed even secular instruction, that they might be degraded.

"It is idle for us to suppose that we can live without any persecution, when it may come any hour and any moment upon our church, upon our country, and upon those around us. But blessed are those that suffer persecution for the sake of Christ, who died to save us.

"My dear children, I do not remember that I have given you any instruction which I would not now repeat, or any advice which I would not now enforce upon your minds.

"My dear children, you know, and your parents know, that we are in trouble. I am glad that it is so, for though we are in trouble now, it will bring us into great joy.

"And now I charge you to conduct yourselves with humility, obedience, quietness, and peace, but to stand up for your religion. Be obedient in the schools as far as your conscience will allow, but do not be ashamed of your religion—do not be ashamed of Christ. Let people see that while you are good Catholics you can be good scholars, and obedient and intelligent, but that you will always stand up for your religion. Tell your parents you must say your beads together. God will save us out of the hands of heresy if we are true, and the blessed time will come when our sacred religion is acknowledged all over the United States.

"Again, children, I repeat, pray to God to help you. Pray to the Holy Mother of Mercy that she will intercede for you. Now we want your help. Now the Church wants you. Show yourselves good Catholics, and suffer persecution for the sake of Christ, and you will be saved."

Simultaneous instructions in other places in the city produced their fruits in other schools, and the excitement became general. In the meantime Bishop Fitzpatrick threw his influence into the scale with the assailants. His letter to the "school committee" is too long for insertion. The following extracts, however, will give a fair view of it, as they contain the main points, and show the line and manner of argument. Here they are :

"The undersigned would, therefore, first state, that the objections raised by the Catholic pupils, and by their parents, are not affected scruples, as some would seem to think—fetched or pretenses, devised simply for the purpose of creating a difficulty. They are serious and solid objections, founded in individual conscience and individual faith.

"To show this, it may be well to divide the matter and set apart for consideration three particular points, out of which, and against which, mainly, these objections arise.

"These points are: 1st. The enforced use of the Protestant version of the Bible. 2d. The enforced learning and reciting of the Ten Commandments in their Protestant form. 3d. The enforced union in chanting the Lord's Prayer, and other religious chants.

"On these points the undersigned respectfully begs leave to remark as follows:—

"I. Catholics cannot, under any circumstances, acknowledge, receive, and use, as a complete collection and faithful version of the inspired books which compose the written Word of God, the English Protestant translation of the Bible.

"II. The acceptance and the recital of the Decalogue, under the form and words in which Protestants clothe it, is offensive to the conscience and belief of Catholics; inasmuch as that form and those words are viewed by them, and have not unfrequently been used by their adversaries as a means of attack upon certain practices which, under the teaching of their church, they hold as true and sacred.

"III. The chanting of the Lord's Prayer, or psalms or hymns addressed to God, performed by many persons in unison, being neither a scholastic exercise nor a recreation, can only be regarded as an act of public worship. Indeed, it is professedly intended as such in the regulations which govern our public schools."

These Papal documents speak for themselves, and reveal the character of the warfare that is carried on by the Romish priesthood against the peace, good order, and educational system of the land. By the priest the children and their parents are herein taught that they are oppressed, extremely ill-treated, and reduced to a condition of suffering analogous to that of the ancient martyrs; be-

cause at the public schools, where all are educated gratuitously, the pupils are required to commit to memory and to recite once a week the "Ten Commandments" and "The Lord's Prayer!"

By the Bishop the evil is sought to be intensified and raised to the importance of a question of "conscience," by reasonings about versions of the Scriptures, and union in religious worship, as though an essential difference obtained between the Roman Catholic (Douay) and Protestant (King James') versions of the Bible in these parts; and furthermore, as though there were or could be anything sectarian or denominational in the bare recital of these portions of the Holy Scriptures! The sense in these parts (the Ten Commandments and Lord's Prayer) is substantially the same in both versions. The difference is chiefly verbal, changing no fundamental doctrine or form of worship or discipline, and can with difficulty be supposed to offend the conscience in such circumstances.

If the Bishop had frankly said that in some of the Roman Catholic catechisms, and in one at least, to be found within the province of New-York, the second commandment of the decalogue had been suppressed, because of its irreconcilable opposition to image-making and image-worship,—a cherished and universal usage in the Romish church,—and then added that the hierarchy were anxious to conceal from the children the unscriptural character of that usage, there would have been much more directness in his argument, and more to respect. If he had said that the Papacy had settled upon the ulti-

mate overthrow of the American school system, if it were possible to effect it,—that the question of agreement or disagreement between Roman Catholic and Protestant versions of the Bible was of no consequence to the matter in hand, and made no part of the motive that stirred up the present opposition,—though the existence of the purpose might have been deplored, there would have been a frankness in the avowal that would have commanded respect. Since the date of Bishop Fitzpatrick's publication on the subject, the conductors of the *Freeman's Journal* have issued the following, which, while it contains an implied rebuke of the haste of the Boston officials, justifies our views of this whole affair, and especially of its being conducted by authority from the head of the Papal church.

Under date of March 26th, they say :

"As to the question of Catholics in their relations to the school question, our minds are made up. We believe the whole system of State-supported schools erroneous, and that it will end in failure, and be abandoned. . . . Catholics, if they rightly husband and use their resources, reap from the advantages of this country, enough for the proper education of all their own children. To the steady furtherance and progressive accomplishment of this, and not to vain efforts at immediately upsetting the State-school system, should their attention be directed. The day that sees three-fourths of the Catholic children of any of our cities attending schools such as will satisfy the requirements of their religion and their circumstances, will not see, in that city, a State-school system. The latter will have fallen, as error always falls when confronted with the truth of which it is the counterfeit.

The italics in this paragraph are ours. We insert them merely to attract attention.

The conductors further declare, in

regard to the controversy which they are waging, that—

“The importance, or non-importance, of the difference between the Catholic and Protestant versions of the Ten Commandments or the Lord’s Prayer, is not to be admitted as part of the question.

The law of the Catholic Church is inflexible in these matters. The teaching Catholic children the Ten Commandments, or the Lord’s Prayer, except in the words, and according to the interpretation, approved by the Catholic Church, is forbidden, and neither parent, priest, nor bishop, can, as a Catholic, permit it.”

In view of these declarations through the press which the Archbishop is supposed to control, it is obvious that it matters little what is the ostensible object of complaint—whether it be the presence of the Bible in the schools, or anything else. The real object is ulterior, and no pains will be spared till it is accomplished, unless the order from Rome concerning it shall be revoked.

We should fail to give the just idea of the earnestness with which efforts are employed by the conductors of the Papal press, and others in their interest, to stir up prejudice and ill-feelings, far and near, between the people of Romish faith and Protestants, and to widen the breach on the school question, if we closed this account here. We therefore submit the following document, which purports to be a letter of sympathy from the boys of a Roman Catholic Sunday-school in Alexandria, in the State of Virginia, to the leader of the rebellion in the Eliot School in Boston, and those associated with him, who failed to overthrow the long-established rules and bring to an end in it the usage of repeating the “Ten Commandments” and the “Lord’s Prayer.” Whether it is the production of Sunday-school boys, or has an

older paternity, as internal evidences seem to indicate, the reader may judge. It was published in the *Freeman’s Journal* of the 2d of April, and had attached to it the names of thirty-two individuals. Here it is :

“*To Thomas Whall, and the other Catholic boys of the Eliot school, Boston, Mass.*

“Having learned from the newspapers how cruelly you have been treated, because of your refusal to unite in services, and recite forms of prayer, etc., disapproved by the Catholic Church, we have assembled this afternoon to give you an expression of our sympathy, and to exhort you to persevere in the course you have hitherto pursued, as becomes the children of fathers who knew how to suffer and die for liberty of conscience.

“Catholics here are much less numerous, in proportion to the population, than they are in Boston, and the free schools, the largest of which was founded by the Father of his Country, are charitable institutions, intended for such only as are unable to pay for an education; yet such of us as attend them have our religious rights fully respected; and it is the glory of our commonwealth that no preference is given, in any matter, to one denomination over another, within her borders.

“As descendants, then, of those who were the neighbors and friends of Washington, residing almost at the threshold of the sacred spot where his ashes repose, we call on you to look upon the monument which casts over you its shadow from Bunker Hill, and to remember that those whose valor it commemorates fought and died for general laws, equal rights, and equal justice.

“Forget not that the eyes of your brethren, and of all true friends of religious liberty throughout the land, are upon you, and so conduct yourselves that they may have cause to rejoice in your devotedness.

“*Resolved*, That a suitable testimonial be presented to Thomas Whall, as an evidence of our appreciation of his conduct in the recent school difficulties in Boston, and that a committee of three be appointed to receive contributions, and carry out this resolution.”

We merely add that there were about four hundred pupils withdrawn or expelled from the school in Boston for a time. The officers of the schools,

however, we are glad to know remained firm, and the larger part of the pupils soon returned, and were received and conformed to the rules. It is just to say, that it is understood

that not all the Romish priests in Boston, nor the Roman Catholic parents, approved of the controversy that the leaders had instituted and carried forward.

### CHILD-STEALING — EDGARDO MORTARA.

EDGARDO MORTARA, the son of a Jew of Bologna, not long ago abducted by Roman Catholic priests from his parents, is now in Rome, at a school connected with the church of St. Pietro in Vincoli. He is seven and a half years old, with marked Jewish features, a bright and intelligent-looking little fellow; and it is not strange that his parents are very deeply afflicted by the loss of such a child. He has been *stolen* from them by bandit-priests, aided by the arm of secular power, and the theft has been sanctioned by the Pope in the most open and distinct manner, thus making himself the head burglar in this infamous act of robbery. Stealing a human being was punished with death under the old dispensation, (Exodus, 21 : 16,) and if a like punishment were visited on all those who have aided and approved this outrage, the aggregate immorality of the world would be greatly diminished.

This act of child-stealing is by no means approved of by all Roman Catholics, especially those who know the meaning of domestic ties and the sacredness of parental affection; but the priests are particularly fitted for such atrocious wickedness, as they have no domestic ties but such as may be supposed to belong to promiscuous concubinage, and no children but such as are not known to our laws, to awaken the feeling of pater-

nal solicitude. In the time of Maria-Theresa, of Austria, the Roman Catholic priests abducted the child of a Jew in similar circumstances; and the empress ordered his immediate restoration to his parents, on the ground that no law of church or state should contravene a law of nature.

The account of the stealing of young MORTARA, published in the *Civiltà Cattolica* at Rome, is in substance as follows:—In the early part of last summer a Catholic servant, in the family of a Jew at Bologna, stated to an old woman that the youngest child of the Jew was sick and in great danger of death. The old woman told her that in such circumstances it would be a beautiful and pious act to baptize the child. The servant replied that she had already baptized an older brother six years before, when he was in danger of dying; and that the child was then growing up a Hebrew, notwithstanding his Christian baptism, and she should not again do a similar thing. The old woman, however, thought the affair was of great consequence, and made it known to several others, till at last the story was related to the "Holy Congregation" at Rome. An inquiry was immediately ordered into the facts of the case; and on the testimony of the servant, who said she had received instruction respecting the way of administering baptism from a certain grocer in Bologna, it was decided

that there was a "moral certainty" that the boy had been baptized. The Holy (?) Congregation then proceeded by "force and arms" to take the child from his parents and to bring him to Rome, where he is kept under guard of *religious* ruffians, who prevent his return to the guardians which God and nature provided for him. Such is substantially the Roman Catholic account of this transaction.

But it could not be expected that the Jews of Rome would be totally indifferent to this rude violation of all natural rights. Though the Jews here have groaned for centuries under the oppressions and insults of Roman Christians, and have learned to suffer in silence, yet they could not be insensible to this violent invasion of the sacredness of domestic life. If the child of a Jew might be clandestinely baptized in Bologna, and thus forfeit the right of parental protection and become the property of the church of Rome, why might not all the young children of Roman Jews be thus baptized, and by the same law torn from their chaste and loving mothers, and given to the custody of the great "Mother of Harlots?"

The Jews in Rome, sympathizing with Mortara, and desiring the restoration of his child, asked an interview with the Pope. They presented to him the written testimony of the family physician of Mortara, stating that Edgardo had not been dangerously sick during the period affirmed, when baptism could be lawfully administered by the servant. They presented, also, the testimony of the grocer who was reported to have directed the servant as to the manner of administering baptism, stating that

he did not know the woman, and had never instructed her in reference to the baptism of the child. They presented evidence, also, that the servant was a disreputable character, and the story of the child's illness and baptism was told in malice on her part toward the parents of the child.

This evidence, which clearly enough showed that the child had not, according to the Roman church law, received valid baptism, was indignantly rejected by the Pope; and, with the impiously assumed authority of the "vicar of God," he "made with his august hand the sign of the revered cross on the forehead of the child," affirming and confirming his baptism, and thus giving his decided sanction to his abduction from his parents. He then threatened the Jews with severe pains and penalties, if they were not quiet respecting the whole affair, of which he would hear no more from them.

The reason, or justification of this act of child-stealing, given by Romanists, is, that he had been baptized according to a regulation of the church, and thus created a child of God; and having been by that divine sacrament introduced spiritually into the family of the faithful, it became the duty of the church to see that he was placed under Christian influences. This, however, is probably a mere excuse or pretext, by which it is thought some may be satisfied and others blinded. The real reason which led to the abduction of the child was, that the poor Jews could make no resistance, or punish the outrage as it deserved. *The church of Rome robbed those parents of their child because they could do so with impunity.* There is now in the city of Rome the child

of English parents (Protestants) domesticated there; who was baptized while an infant by his grandmother, who is a Catholic. This case is well known, and, since the Mortara affair, often spoken of in public; and the same considerations, legal and moral, might be urged for taking the child from his parents and placing him under the guardianship of Roman priests. But the "Holy Congregation" would much sooner commit suicide than lay a finger on that child. The English Government has the power and disposition to punish such an infamous act according to its merits. The church of Rome knows when it is safe, and when not, to do a mean or a wicked thing: it is well

provided with that low cunning which prompts to acts of oppression and persecution only against the weak or the unresisting.

The whole affair shows the unscrupulous character of the Roman clergy, and their disposition, if they had the power, to sacrifice all those principles of right and truth by which the interests of society are protected and promoted. It shows, also, that the representations concerning the liberality of Pius IX. may be without foundation. A liberal Pope is as much a contradiction as an honest thief. Either might under constraint manifest a character which did not properly belong to him.

#### DUTY OF EVANGELIZING OUR OWN CONTINENT—CLAIMS OF THE SPANISH POPULATION.

The following communication is from the pen of an American gentleman, who in mercantile and other pursuits has spent many years abroad in different quarters of the globe, but is now in our country. In the meantime he has taken a lively interest in the work of evangelization, and has had his sympathies deeply excited, and his heart greatly moved, in behalf of the numerous semi-Christian inhabitants in the southern portion of our continent. He looks with surprise upon the small amount of feeling or anxiety, on the part of the Christian public, which he finds in regard to the moral and religious condition of the population that is crowding into the regions south of us, and especially into Mexico and the countries along the Pacific shores; and also with the same feeling upon the little that is done

or doing to bring those important parts of the country under the reign of a pure Christianity.

While we do not say, with the writer, that we think the people of the United States "spend their means and men too much among the heathen a long way off," we have long felt that there was a sad neglect of the people for whose welfare he writes. "These ought ye to have done, and not to leave the other undone," expresses very well our views concerning this important subject. And we have seriously thought that the interests of Christ's kingdom and the welfare of the many millions of souls in those regions near us, urgently required some decided and energetic efforts to be put forth, to arouse the churches to a conscientious examination of the disparity of their zeal and offerings in relation

to the objects named. There is, however, and we are happy to record it, a gradual waking up, on the part of Christian people, to a sense of this disparity and of their duty, and many are beginning not only to feel that they must do vastly more for the enlightenment and salvation of our own continent than they have heretofore done, but they are doing more.

We are not without hope that the following article may increase not merely the depth of this feeling, but the numbers of those who entertain it. Addressing the Secretary, under date of February, 22nd. 1859, the writer says :

“MY DEAR DR. FAIRCHILD :—

“You are aware that I feel a deep interest in the Spanish race upon the American continent. The present state of mind, growing out of the influence which the march of the age is having upon this race, is encouraging to the lovers of their kind, and calls for aid from all good men to help it forward. In reading from time to time your interesting Magazine, I am sorry to notice that nearly all your foreign efforts are made for those who are a *long way off*, while the door of New-Granada, a country only seven or eight days away from you by steamer, is now and has for some time been freely opened to all *Protestant efforts*, by the people having abolished the supremacy of the Roman Catholic forms of religion. This great result was not produced from efforts or influence from abroad, but by the action of the people of that country alone, and which to a great extent was induced by the corruptions of their own priests, monks, nuns, etc. Now any denomination has full liberty to establish churches and schools there. The country is near to us. Through it we have one of the most wonderful railways that this world can show, and which, with our steamers running to it on the Atlantic and Pacific, and the fixed property in Panama, has caused

an outlay of some twenty-six and a half millions of money.

“The English steamers on the Atlantic and Pacific cost a large amount also. These works, and the influence of California, and our constant wanderings over the west coast, are producing a waking-up of this old and nearly worn-out race, and are opening up a wide field for new teachers of new thoughts. The sentiment of all Protestant lands has been that these Spanish Catholic countries were a sealed book. But we see by their own acts in New-Granada, this sentiment is erroneous. That there is great prudence needed in going to these Spanish countries there is no doubt, but go now all may, at least to New-Granada, and from that place there might flow a strong force south as far down as Chili, which latter country is the most fanatical in South America.

“I may be wrong, or may be going contrary to the spirit of our churches generally, but I cannot but feel that the people of the United States spend their means and men too much among the *heathen* a long-way off, or at least too much neglect *the people near their own doors*, who have superior claims upon them. I can but think that this is the true view—and that the people generally have not stopped to examine it, and see to what disadvantage this course subjects them, besides the wrong it inflicts on the people for whose spiritual welfare so small a share of sympathy and aid is allowed to flow. Look, then, at this fact :

“A young man, in going to these ‘far-off lands,’ has first to spend *years* to acquire the language, and a knowledge of the manners and customs of the point he is sent to; and then being fitted to teach, he has those for pupils that have a strong love of their old superstitions, to eradicate which may be the work of years more; and in the meantime the teacher is worn-out either by the climate or age before he has accomplished much; and all this has involved a very large expense of money.

“The writer has been in some of these



heathen lands, and he therefore speaks from observation, and *feels* what he is saying.

“Let us now for a moment cast a glance upon the great movements of the age in the family of man. From Europe and Asia the great emigration is toward America, and more particularly to the United States. Most of these people are poor and ignorant, and seek our American shores to find bread for themselves and families. Does not this show that a kind Providence is putting them, in a measure, under our charge? And if so, are we not *bound to accept the charge*—to look out for their spiritual and educational well-being? Is it not the part of the good citizen, of the patriot, and especially of the Christian, to seek out these people, before he goes about ‘the outskirts of the world’ for objects on which to expend his philanthropy? How much more a young man could accomplish among these strangers in our country, on the Atlantic or Pacific shores, than he would among the Hindoos or Chinese! And so among the *near-by* Spanish races of this continent, who are, in fact, our countrymen, for they, like us, are *Americans*, or intruders, you may say, upon the soil of America. I fancy I hear some exclaim, who so zealously support the ‘far-off foreign missions.’

“We do not mean to neglect the people above spoken of.”

“But do they not neglect them? Are they not, in going so ‘far off,’ neglecting not only those immediately among us, but those who are our next neighbors? Surely, those within a week’s sail of our homes have more claims upon us than they who are on the other side of the globe. Let the writer beg such to stop and think—to give these thoughts a fair hearing and a fair trial.

“By people coming to our shores, they invite us to teach them our thoughts, our secret of success as a nation; and if the evangelical churches do not do this, *others* stand ready to do it. But the teaching of the latter make these poor people too often anything but an ornament and

blessing to our country, or such as we duty ought to try and form them. The Roman Catholic and Infidel are very active. Shall the *churches* not devote their *resources* and their *best men* to meet the enemy here at *home*?

“Again: think for a moment what effect our exertions would have upon the Spanish races near us. Our wonderful advancement as a nation will soon spread our race all over South America. Many of our people are now there, and for want of teachers they become even worse than the natives. Let us, then, send the teachers to prepare the way for pure Christianity. These races, it is to be borne in mind, are all *nominal* Christians. One has therefore only quietly to sit down and talk with them, not as Protestants but as *Christians*, and thus carry on their usual daily thoughts, or to cause those thoughts to flow out into a different channel. And the language of the people is not difficult to acquire. The Spanish language is, by one who understands Latin, easily acquired. The people of these races are descended from one of the most formal, polite, and best-manners of any in Europe, and therefore all teachers sent to them should be of cultivated taste and manners and of fair education. Let me now add:

“There were, some time ago, only two small Protestant Societies in New-Granada, each American, I think; but I regret to say that one of these teachers had to leave the country, from some bad or injudicious act of his own.

“New-Granada has some two millions of people.

“Panama is a poor field for a teacher, but inland, where most of the people are agriculturists, they would be ready to hear and ready to be influenced.

“What is most wanted, is personal example—family example. Therefore, if teachers sent are judiciously married, & much the more useful they promise to make themselves in those countries when morality and family enjoyments are so few. The Roman Catholic priest

re been so bad, that new teachers would  
re to show strongly that they are of  
erent stuff, before they could gain much  
luence or do much good. The country  
New-Granada is a sparsely populated  
untry: the climate usually is very  
lthy, and living cheap. In the inte-  
r, or in the large towns, like Bogota,  
a not so expensive as in other parts of

South America. I would advise that  
Missionary Boards should at first send  
only such men, and them to the large  
towns, who would illustrate and commend  
Christianity by their lives, and speak but  
little of Protestantism, but of Christ, and  
thus show the difference between them-  
selves and the old priests."

## FOREIGN FIELD.

### SOUTH AMERICA.

#### Peru.

(Concluded from page 113.)

*sh*—*cochineal*—*expenses of living*—*Belle Vista*—*iron foundery*—*transportation*—*shipping*—*Payta*—*Chincha Islands*—*guano*—*Islay*.

\***FISH.**—There are some fine fish caught  
in the Cholas, and they are always in  
market and much used. Smelts are good.  
here is in the river Camarones a small  
fresh-water lobster that is much esteemed  
and used. It is from four to six inches  
long. At times in the bay of Callao, and  
in fact all along the coast, fish are seen in  
immense quantities. On these the guano  
birds live. They (many of them) appear  
to be the sardine of the Mediterranean.  
Shrimps are found along the coast also, and  
they help make up the pile of guano, as  
they go on these islands to rest, die, etc.  
Hales, black-fish, etc. are also found  
along the coast.

"Elias has introduced the cultivation of  
the grape and of cotton upon the estates  
near Pisco. He is making some wines  
that are somewhat thought of, but the  
whole of Peru seems impregnated with  
nitre, which effects the flavor of this  
wine to such an extent, that up to the  
present time he has not made much head-  
way in the business, though he sent to  
Portugal for one of the most experienced  
wine men. The cotton plant here  
has succeeded to some extent. The crop of  
wheat (for there are several others growing

it) is supposed to be 35,000 qqls. This  
is much sought in France, where the high-  
est price is paid for it. It was worth  
some \$15 at Pisco in 1857.

"**COCHINEAL.**—This was introduced into  
Peru by Blackwood some years ago, and  
is now produced to the extent of some  
300 bales, of 150 pounds each, and worth  
here 75 to 87 cts. It is said to be equal  
to any grown. The want of or the having  
no rain is favorable to it, and gives four  
crops per year; while in Mexico it cannot  
be counted upon for more than one crop for  
shipment. This is grown at the north  
about Trujillo; so is cotton, but the short-  
ness of laborers keeps back each of these  
crops.

"There are plenty of fruits, flowers,  
vegetables, etc. that I could specify as cu-  
rious, and some of which are peculiar to  
Peru, but to do so I should spread these  
notes over too much space.

"From the foregoing any one can see  
that Peru is an interesting country, but  
in extremely bad hands. How long will  
they be permitted to abuse these rich  
blessings? Time will show.

"**EXPENSES OF LIVING.**—In Lima the  
expenses are higher than in London, or  
Paris, or New-York, and when done, one  
gets less for his money. The prices are  
very excessive for meat, fish, vegeta-  
bles, fruits, etc. The custom also is, to send  
their cooks to market, they being allow-  
ed so much per day to purchase the family  
supplies. The cook can thus steal freely.

This mode of living or of purchasing only for the day, and using up everything (in the day) so purchased, lead the servants to feel that all that is left is fair plunder.

“Breakfast is had about half-past ten o'clock A. M., and dinner at four or five P. M. Chocolate is used at each meal. Tea and coffee are less used. Wines by the natives are rarely used, while in Buenos Ayres all use the red wines of Spain and France. A good cook gets \$30 a month and a waiter \$17. The servants are scarce, lazy, dishonest, dirty, and fond of drinking and smoking, etc. Most of these are Indians or negroes. Foreigners soon become worse than the others. In the hotels there are no female servants—all are men, and they are bad enough usually.

“DRESS.—The taste of France entirely prevails in Lima, saving the wearing of hats by the women in the street. Some of the best *sometimes* do this, but these are not allowed in church. When the ladies go to their prayers in the morning of week-days and during the days of holidays, they are always accompanied by a servant-boy or girl, dressed well, sometimes in livery, carrying their carpet or rug. This, on entering the church, is spread on the church floor, on which they kneel or sit, with their servant behind them. Men in church usually sit upon settees around the walls, thus making one of their churches look singular to us when seen for the first time. Some days (fast days) men and women all go to church dressed in black; on others, usually the women dress in colors, throwing over their heads a veil or shawl. Their church dress is graceful and pretty rich. There are no pews in their churches, and the floor is usually of brick or tile. The cathedral in Lima is some 130 paces long by 75 or 80 wide—an immense building.

“The dress in Lima of men and women is superior to most large cities in Europe or the States, out of Paris or New-York. The men absurdly dress in

black clothes, hat, etc., which in this hot climate is oppressive; but washing is very expensive and difficult to get done. This drives people to save washing.

“The dress of the Indian of the interior is picturesque. The women use a coarse woollen shaggy petticoat of red, blue, green, brown, etc. colors. Their shirts show above their waist. They use a mantle over their shoulders, often of the same as the petticoat in material, a straw hat like a man's, with a fancy ribbon upon it as a band only; and slippers without stockings. The men use coarse woollen clothing, jacket, and short breeches, and long woollen stockings, shoes, and their everlasting poncho. This last garment is one of the most useful of all garments. It is made of silk, worsted, wool, cotton, etc. and of all degrees of fineness. Gentlemen and ladies, rich and poor, use it in riding—thin ones to keep off the sun, dust, etc. and thick ones to keep warm with. It is a simple piece of cloth of some 2 or 2½ yards long, and 1½ yards wide, with a hole cut in the centre, so that the head comes through, leaving the ends and sides to fall down before and behind and over the arms, and if for warmth, a collar can be put upon it, so as to come up over the ears. This garment is used also for bed covering, or for a bed altogether; for a table-cover; to carry any loose articles, such as food for animals, etc. etc. I have found this garment very agreeable, pleasant, and useful; and all gentlemen and ladies use it in traveling on horseback.

“The mountain Indians are yet in mourning for their last Inca. They make largely their own coarse woolens,—others used are English.

“These Indian women work very hard in the house and in the fields. They go to market, drive their lama on long journeys. They follow the army, carrying most of the luggage, do the cooking, nursing, etc. There being no wagon roads inland, this is an important service. When they come to the coast, they or many of them, cast off their old costume, and adopt that of the whites.

"SHOPS.—These are fine, some of them equal to shops in the cities of Europe or States, saving London, Paris, and New York. They have the richest goods made in France, which usually supply all the better classes with dresses, hats, gloves, coats and shoes, stockings, shawls, lace, ornaments, under-clothes ready made, etc. England, Belgium, Germany, the Netherlands, etc., supply the more ordinary uses.

"Round the main square, some 350 to 400 varas, two sides have fine covered walks some 15 feet wide—the top of the walks projecting over, and shops all along under on the ground-floor back of the walk. This is flagged with marble and heated with gas, the outside of the walk being supported by pillars with arches from one to the other. One of the other sides of the square has the cathedral and another church, and the Bishop's palace; and the other side has the Government palace on it. In the centre of this square is a fine fountain, from which water is taken to the neighborhood by negroes in small barrels, two on an ass, charging 1/2 cents for the two, delivered.

"Some of the best shops are within these arches. There are others also good, the streets running out of the square, which is the centre of all things in Lima.

"The *Almadras* are the other side of the bridge. One of them is along the bank of the river and the other away from the bank—one being used in the winter and the other in the summer, for the fine breeze from the river. Willow trees are planted on each, with carriage drives through the shade of them.

"BAY, HARBOR, AND TOWN OF CALLAO.—I suppose from Cape Horn to San Francisco there is not another such bay and harbor as this. San Lorenzo, which is a pile of rocks, barren and high, making a point from the main land, and also a point running out from near the entrance of the bay into the sea, make this bay, which is large enough for all the ships of war in the world. There are no winds, seas, storms, neither heat, cold, rain, or swells,

to impede work there all the days of the year. There is plenty of water and fine holding-ground. What are seriously wanted, however, are the facilities of landing cargo, as all this is now done in large launches, which bring the same to the mole, which is a small affair; but from this a railway (mule) lands the goods directly into the custom-house, where all dutiable goods are stored free for the first month, and at a moderate rent as long after as they are kept there. Ships lay some way out, when in ballast, as the port of San Lorenzo is some four miles from the mole. The custom-house is now in the old castle of Callao, one of the greatest works of old Spain in South America,—sufficiently large, formerly, to hold perhaps fifteen thousand troops. It has in it the strong prison of the town, and had formerly a church, fountain, and immense large guns. Here Rodil held out the last of any Spanish force in South America, he having destroyed Belle Vista from the fort, which was quite a town in old Spain's days. Fine store-houses are now put up, and the church turned into the head office of the customs.

"CALLAO.—This town has mostly grown up within twenty-five years, guano having given it its start; for previous to this time it was small, and the commerce was small, but now some five to six hundred ships come there for guano. They come first to Callao, then go to the Chinchas, and return to Callao to clear for their port of destination. The whole town depends upon the shipping, Government officials, etc. for its support. The most of the business done here with ships is in the hands of foreigners, saving laborers, which are mostly cholas. The town now has, some say fifteen, and others twenty thousand souls. It is growing, and daily improving in appearance. It has grown much since my stay here. The main street is along the sea-shore, where are most of the shops, etc.

"The site of the town is low and unhealthy, some part of it lower than the sea, which is kept out by a natural levee

of paving or ballast stones, thrown up by the wash of the sea. The surf is at times somewhat strong, and *sometimes* it impedes landing and shipping off; but this is rare. The streets are paved and flagged. There are two churches (one now building.) Custom-house business is done by a class of men called port-agents, who, or part of them, reside in Lima, going up and down morning and night, which costs them one dollar per day. The town is soon to have gas introduced into it. The people are now building a railway to Chorillius, the watering-place of Lima, some six or seven miles from Lima. There is an English line of steamers stopping here twice a month, going and returning from Panama to Valparaiso, Callao being the seat of their administration.

"At Belle Vista the Government have their *iron foundry*. The machinery of this is from the States, and it was at first worked mostly by Yankee workmen. Here also is the only Protestant burial-ground in Peru (English.) Here all foreigners have admittance, paying for the same. Ships find all the supplies they want in Callao. Repairing of them is impeded for want of docks, though they heave them down, but carpenters, graveurs, etc. earn three and a half to four dollars per day. The railway for Lima runs to the mole, having a branch into the custom-house. This brings up but part of the freight of Lima. The rest comes in carts, or on mules or donkeys. Nearly all the fire-wood used in Lima is brought from Chili, Equador, etc. and brought upon the backs of donkeys. There are some half a million of dollars paid per annum for this freight from Callao to Lima, sometimes amounting to as much as the freight on the same goods from Europe, and the damage is often far more. The carts are rude things, built in the country, and usually drawn by three mules abreast, going down in the morning and returning in the evening to Lima, over a road that has never had any repairs since Spanish days, and a most wretched one it

is, of some six or seven miles, being direct, while the railway goes circling round more. This road has a rise of four hundred and eighty feet to Lima, so that hold back is the chief use of the engine in going down. Between Lima and Callao nearly half the grounds are uncultivated for want of industry, water, capital etc. It is not safe to live outside the walls of Lima, robbers being so plenty who often attack travelers going on horseback to Lima and Chorillius. The last place is a wretched town, where people may own a cheap rancho or small house or hire one for the bathing season. The air and bathing are good. In the season there may be five or six thousand souls there, of which half or nearly all are Cholas or Indians. There are no other towns near Lima. For want of roads, the rides or drives about Lima are wretched and possess but little interest. There are pipes leading out of the Rimac, some way above Callao, to the mole, supplying ships with good water at two dollars and a half per ton.

"SHIPPING.—Peru owns but few ships, most of their tonnage being only coasting craft, and many of these vessels are owned and run by Italians. They have several vessels in use for taking guano from the islands, which they get free to the port along coast. These peaceful waters being so free of storms, old vessels find purchasers, and they last long. They have no merchant steamers, nor is there much use for them, they having no navigable river along coast, which coast is one of the most barren, unprepossessing imaginable; like the coast of Spain, rocks, hills, sand showing hardly a green thing anywhere. The surf is very bad along the coast making most of the small ports very disagreeable to land or discharge in.

"Payta is a good port with most wind. Of all places, the *Chincha Islands* are the most singular. Here you at times see a hundred or one hundred and fifty ships anchored, moored, pointing all ways some close into the rocks, and others set way out. It struck me more like a

laying in a dock, and yet rarely any damage happens, for blows are few. Surf, however, sometimes impedes work. The islands are only small ledges of rocks, having no vegetation and no inhabitants, saving those occupied in work in and upon guano, all others being prohibited. Captains of vessels there have fine times among themselves in visiting each other. Their wives are a great acquisition to such pastimes. Loading the guano makes much dust; but if the ship gets so that the wind blows it away, no trial comes out of it, otherwise it penetrates into everything. Large ships, by taking in at their side ports, avoid all this and much work also. Fresh water is found at one of these islands. Fresh grub comes over from Pisco, which is an awful surf port, and small place.

"ISLAY is the seaport of Arequipa. It is a small miserable hole, but in the bathing season has visitors from the interior. It is upon a high stone bluff, and formerly people and goods were hoisted up by ropes from their or to their boats. Now they have an iron mole, with a steep road leading up to the town, which has fresh water brought to it in pipes. I stopped here in a miserable Tambo.

"Since commencing this, I have some information that leads me to suppose that Castilia will gain his election; and further, that he cares little about which way the church may go—in fact, that he means that she shall be shorn of some of her power. The priests seem to have of late lost much of their influence by opposing the new constitution, getting up the revolution, etc. This is encouraging for progress in Peru, and should Castilia come in, we may hope for something more liberal in the way of religious freedom—a thing unknown in Peru up to this day.

"Should there be freedom of worship, or toleration in Peru, one of the first things the good people of the United States should do, is to build a church in Lima, with a preacher in Spanish, German, and English."

## FRANCE.—REV. EDWARD VERRUE.

The following extracts from a report of the Rev. EDWARD VERRUE, of Poitou, in the department of Vienne, in France, are, to the friends of evangelization in that empire, of the most encouraging kind. Like reports which we are receiving from a number of other places in that land, they constitute a convincing proof that the Lord is making a way for his truth there, and which, we cannot doubt, must be ultimately for some great and glorious purpose; and they constitute a very strong appeal to the evangelical churches and wealthy individuals of America, to sustain the evangelical laborers who are already at work in that field, and also to seek greatly to increase their numbers. We rejoice that, through the friends of the cause in the Church of the Pilgrims, in the city of Brooklyn, in this State, the Board have been enabled to extend aid to that needy yet very promising portion of the moral vineyard of our Redeemer, which Mr. Verrue has occupied so well during the last ten years. Our space does not allow us to give our readers his entire communication, but the extracts which we submit will give a brief view of the station, and what the Lord has enabled his servant to accomplish.

Mr. Verrue says:

"REV. E. R. FAIRCHILD, D. D.

"DEAR SIR:—I feel it to be a very delicate matter to speak of myself and my doings, and therefore hope you will delegate the Rev. Mr. Seeley, and others of your friends visiting France, to come and see us, and judge as to those features of our work here which will most interest the Christian people of America, and lead them to pray for us. . . . ."

"My parish, St. Sauvant, is situated at one end of the old province of Poitou, in which are 50,000 Protestants—the descendants of the old Huguenots.

"When I came here, ten years ago, the Gospel was not known in this parish, and I may say it was scarcely known in all Poitou. . . . Ignorance in all its forms and bearings prevailed everywhere. Not one-fourth of the boys attended school, and hardly half a dozen girls. Among the women not one in ten could read, and so deeply rooted were the prejudices in favor of this degradation, that some of the richest of our peasants told me they thought it dangerous for their girls to know how to write!

"This state of things was less their fault than the consequence of their position. After the revocation of the edict of Nantes, where persecution turned the *best* out of the land, and prevailed upon the remnant to make an outward profession of perversion to Romanism, they were left with very few Bibles, which were concealed, and with only two or three ministers, who, counting their lives for nothing, went from house to house. But they had long since rested from their labors, and for more than one hundred and fifty years the parish was entirely without schoolmasters. Twenty years ago, a number of ministers were granted to the old churches in the department, which had remained Protestant, notwithstanding the efforts of the captain of dragoons. But the ministers thus appointed found the work too heavy and withdrew, or, fond of their ease, and finding the people satisfied with little religion, they gave them still less, and so things grew worse and worse.

. . . . "My efforts were mainly devoted, at first, among the children and youth. With my wife only for an assistant, I commenced a Sunday-school, and after two years of perseverance we saw the first fruits. Some young men had become serious, and were evidently 'born again.' They were enlisted as teachers. At the end of another year a young girl was removed from this

life, and gave the plainest evidence in her last moments that she was in peace and enjoyed the full assurance of eternal happiness. This event was overruled for the conversion of several of her companions, and so we gained both male and female teachers.

"A desire for instruction was now kindled among the children, and the best of our young men and young girls felt how deficient they were in the primary elements of education.

"The first and most pressing demand was then for schools; and as my parish is extensive and scattered over the country, I was obliged to divide my sphere of labor into six sections. In each of these I endeavored to establish schools for boys, for girls, and for infants, as much as possible, according to my feeble faith, and a great deal above my means, and above the amounts contributed by those around me.

"Several promises however were made, and I felt encouraged to build and appropriate barns and even huts, as we could find them convenient for our purposes. We thus established four schools for boys, two for girls, and three for infants. In every one of these six sections, except the central place, St. Sauvant itself, one of our buildings became on the Sabbath a Bethel, where public worship was regularly conducted and a Sunday-school organized. The changes thus wrought were very great. Before I came here there was public worship only once in a fortnight attended by only thirty or forty persons. At present we have a *thousand* worshippers assembled every Sunday, and *five hundred* children in our Sunday-schools with a band of at least *forty* teachers.

"It was necessary to educate and prepare teachers for these schools, and for this purpose I felt obliged to open two normal schools, one for male and the other for female teachers. These schools have now been in existence for five years, and have proved very efficient instrumentalities for the advancement of the work. But these different and extensive opera-

ions have involved large expenses, and for them all I alone have had to be responsible. The Society of Geneva came to my help, and agreed to support three masters of the normal schools, and the male and female teachers of the other schools. This is a great relief, but it still leaves the balance of expenses incurred in the past, and those necessary for the buildings, on my shoulders. You will not wonder, therefore, that I have expended in the work here about *twenty thousand dollars*, and that my hands are still tied, and the cause impeded by a debt of two thousand dollars.

"If I had been able to devote some time to making collections this winter, as I have formerly done, and as I expected to do, all incumbrances would have been easily cleared away. But a blessed dispensation of God's grace, which commenced about the middle of last summer, has rendered it my duty to remain in my parish and to lay my pecuniary burdens on him, waiting for his good pleasure in this as in every other respect. This leads me to speak of our present situation.

"Last summer the desire for a revival was enkindled in the hearts of our pious assistants, and prayers were offered night and day. We felt assured that the God of America was our God, and that he is the same in all places as he is at all times. We therefore waited earnestly for the heavenly breeze.

"At the end of June a dreadful epidemic broke out at Nillé, one of our stations, the very one where I had expended most of the money, and also where the schools had exercised the deepest influence on the hearts of the children. This stroke of the rod was a blessed visitation. Out of two hundred inhabitants of this village, twenty-two died, but the greatest number was taken from the children, and from those who were prepared for their celestial home. They suffered with patience, and took delight in singing their Sunday-school hymns and in prayer, testifying that they felt happy to go and be with Jesus. . . .

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"One of our evangelists, a young man of twenty-four years, fell a victim to the disease, and more to his zeal and devotion. Night and day he was at the bedside of the ill and the dying, singing and praying with the departing children, reading the Scriptures, and offering the consolation of a peaceful heart to the parents and the bereaved. When the disease attacked him he felt that his end was near, and he wished to have around him all his friends, to tell them once more before he left, 'not to wait for the morrow.' As he had walked most consistently when in health, his dying appeal went to the hearts and consciences of many.

"Evidently now was the time for us to prophesy unto the wind to breathe upon these spiritually slain, and I instituted a prayer-meeting at one o'clock P. M. every Tuesday, conducted on your American plan. We have had hitherto from fifty to sixty present. In the whole of the parish twenty of our best Sunday-school teachers go every evening from house to house to read the Scriptures, and so to endeavor to make religion penetrate the family life. On Friday evenings we assemble to confer together on what we have done in the week, and to pray for support on behalf of those who seem revived and prepared. On Saturday (the market-day) we have another mid-day prayer-meeting, which is also better attended than I expected, though not so well as I could have wished. . . .

"I have expended twenty thousand dollars, and there still remain to be established one school for boys, two schools for girls, and one infant school, before the wants of the children will be met. So more sacrifices are required, it is true, but the number of the children already at school, the growing desire for education, and the growing appreciation of it, in a short time will make nearly all our institutions self-supporting. Besides, I am more and more convinced that an evangelization truly conducted in the spirit of Christ, must teach the people to



give not only from their superfluities, but also from their need.

"This year our contributions for missions are about one hundred dollars. Three persons among our peasants—and they are French peasants—subscribed two hundred and fifty dollars, and many other collections have been made for other Societies, when ten years ago not ten dollars were given, even for the poor. . .

. . . . . "Allow me to conclude by commending our work, and the interests of true religion in France, to the prayers of our beloved Christian brethren of your privileged country."

### SWITZERLAND.

EVANGELICAL SOCIETY OF GENEVA.

The Evangelical Society of Geneva, in Switzerland, continues its labors, and is encouraged by considerable success, notwithstanding the opposition its missionaries encounter from the Papists and Government officials. We give the following official communication, which is entirely reliable, though, from prudential considerations, names are withheld. We do not wish our Magazine to be a directory to those who are lying in wait to destroy, or are anxiously inquiring the way to the chambers of the converts to drag them to prison. The writer, who was formerly a Roman Catholic priest, says :

"Our meetings are, thank God, becoming larger and larger, and are followed by more blessed results. All the seats are filled, and we can perceive that evident hungering and thirsting after the Gospel which is the work of the Holy Spirit. The unexpected death of a man who had lately been converted at our chapel, has been a warning to our people to be ready.

"Some months ago our friend had received a Bible from our depot: the Lord awakened his conscience by means of his word, and I have often seen him leave

his work to converse on religious subjects. After having learned to know his his state of condemnation before was with the most lively joy that hold by faith of the free pardon of salvation which are given to us in Jesus. He thenceforth availed eagerly of every means of grace his reach, and these contributed, to the power of the Holy Spirit, to the enlightenment of his mind. He after his conversion undertook a journey to the Hautes-Alpes, to carry tidings of salvation to his family: then reduced the priests to silence judicious quotations he made from nature. After a sojourn of some months in his native village, he returned bringing one of his brothers, to him an opportunity of instruction Word of God; and having left his Bible with his family, his first care to replace it.

"We were very happy to have congregation a man who, though he only been converted a short time, had already such missionary activity acted as a true stimulant to others.

"But the fruit was ripe for harvest and the Lord saw fit to gather it. The death of our friend was a melancholy as regards the flesh, but it was precious in the eyes of the Lord. He was living near St. Louis: there was a large near the works, and he was buried in the ruins. Yesterday I gave a count of this sorrowful event at our ing, and I urged that we ought not to off coming to Christ, because we not at what hour the Son of Man come. There was quite a sensation among audience; and if our brother's life edifying, his death has been an example many, which we hope will not be in

"We have lately admitted to the sacrament a young man (black) from Africa, who has been brought to the knowledge of the Gospel in rather a remarkable manner. While quite young he carried off from his native land by Arabs and taken to Egypt, where he

sold as a slave and remained several years in captivity. A merchant from Marseilles having made a journey to that country, saw the young negro, purchased him, and brought him to Marseilles, where he had intercourse with some Christians. He was brought to a knowledge of the Gospel by means of reading and conversation with these friends. He is only 17 or 18 years of age, but he gives proof of very decided piety. He is much attached to his master and is very obedient. He avails himself of all the means of grace within his reach. It was a joy to us to receive this young man at the Lord's supper, and to think of the great compassion of the Lord, who in his sovereign power and wisdom draws souls to himself from far and from near.

"We have now *fifteen communicants* every Sunday. This is very cheering to us. We continue our meetings for religious instruction every Friday, giving a plain but clear explanation of the doctrine contained in the chapter read, and allowing full liberty to those who wish to ask further explanations. We also study, every Saturday, the chapter which is to be taught next day at the Sunday-school. On Sundays I take a class, to whom I give a lesson in the Old Testament. This is a difficult task, for the young people of this country are frivolous and volatile in the extreme; but this is an additional reason to look after them, for the Lord is all-powerful to make the good seed grow in their young hearts.

"There is a branch of the work at which our young people work heartily: I mean the dissemination of the Holy Scriptures. If they hear of any one among their fellow-workmen, their acquaintances, or their relations, who is inquiring, they come to the depot for a Bible and hasten to carry it to him. In this way a considerable number of Bibles and Testaments have been circulated, besides those sold by the colporteurs. This gives us great joy; for not only is the work of colportage doubled, but we feel that should the authorizations to the col-

porteurs be withdrawn, (and it becomes increasingly difficult to procure them,) the dissemination of the Scriptures will not be entirely stopped; for even in the most troublous times a person cannot be hindered from carrying a Bible to his friend, and if this is done repeatedly the Word of God will spread itself rapidly. If man has been unable to stop the propagation of the Gospel, even when it was attended with the penalty of death, we need not fear that its course will be impeded by man; for where the empire of conscience begins, there the power of man ceases to be felt.

"May God increase the zeal, the love, the courage, and the Christian activity of all around us, and the work of God will then be rapidly developed."

Another missionary thus writes :

"I have some details to give you of my journey in the Basses-Alpes, which I have happily gone through, with God's blessing. My presence at St. M—— at first produced some agitation. The mayor of the commune is still greatly opposed to the Gospel, but the Lord took care of us. I have been able freely to visit our friends, who still number fourteen. They were all rejoiced to see me, and they are sincerely thankful to God and to the Evangelical Society, who has allowed that they should be visited. In every house I have read the Bible, and entreated all our friends to persevere in being faithful to the end. I have inquired into their state and their respective positions, in order to give them advice according to their particular circumstances; and I have been much rejoiced to hear that, notwithstanding the reproach they have to undergo, they wish to serve the Lord according to his commandments, whatever it may cost them.

"The E—— family is greatly blessed. The mother seems to be quite in the good way: she is full of zeal and love. She received me on my arrival there, and I have been happy to see, in our private intercourse, how much the Lord has en-

lightened and blessed her by his Holy Spirit, even in the absence of evangelical laborers. That dear sister is almost the chief support of our work, by her firmness, her courage, and the good words of encouragement she addresses to those who have been near failing. Her son, U—— E——, is a child of God: he has accompanied me everywhere, undergoing the reproach of his fellow-countrymen. But unhappily, from ignorance, want of advice, and on account of his solitude, he has married a Catholic woman, who exercises a bad influence over him. However once opposed to the Gospel, she received me well, and listened to what I said without appearing vexed. I earnestly wish that the Lord would remove her prejudices.

“The C—— M—— family has given remarkable proofs of Christian firmness. As he is a zealous Christian, he has been much attacked. They have endeavored to make him enter again into the Romish church. They have tried by inconceivable means to frighten him. One day, the Commissaire de Police having come to St. M—— with a brigadier de gendarmerie to seize a thief, the mayor took advantage of these circumstances to summon this dear friend to the mairie, the whole population following him with the belief that he was led to prison. This dear friend answered with courage and firmness. He confessed his faith with meekness and simplicity. His faithfulness stopped his adversaries and silenced them. I have been joyful to be able to show my sympathy to these dear confessors of the faith, and to give them the assurance that as long as they persevere they could lean upon the Lord, who has given so many promises, and told his children to fear nothing when they should be brought before the authorities to answer for their faith, but that they should honor the Gospel by a holy life.

“I have seen the widow M——, who is a respectable woman: she has been truly refreshed by the good word of God. I have visited another family in M——,

two old men; one of them is almost blind and the woman is in delicate health. There our dear friends meet every Sunday to read a chapter and pray together. I have exhorted them to ‘search the Scriptures’ in their loneliness, to remain ve near to the Lord, to seek strength in the Lord Jesus to overcome all their trials. St. John says that faith makes us win the victory over the world. They look very happy, and it seems to me they have grown in knowledge since I saw them.

“The family E—— has shown also great joy, and I hope they will not be among the backsliding. That which interested me the most, was the visit of a young person sixteen years old, who was the first to come when she knew of my arrival, without minding the scorn; for in these little villages a stranger’s arrival puts all in motion. I asked of her some information respecting her sister. ‘Ah my sister,’ she replied, ‘she has gone back to the world; she has returned to the Romish church; she has forsaken the Gospel, and refuses to see you.’

“‘And you, will you too leave the Lord?’

“‘O no; I hope the Lord will never allow such a thing to take place. I wish to live and die in the faith, in the Lord Jesus Christ, and his good word.’

“My conversation with this young person deeply moved me: I learned that she walks faithfully, and is converted.

“‘You will come and see my father; he is indifferent, but you will do him good.’

“After having seen all these dear friends during the day, I asked them to come in the evening, wishing to have a meeting from six o’clock till eight. Many persons told me, ‘You will not be able to hold the meeting. The mayor will call the gendarmes, according to his custom.’ I answered, ‘Let us fear nothing; God is faithful to keep us.’ We did meet at six o’clock—eleven persons together. Three persons could not come—two on account of the storm, the third was prevented

ne is a dear sister, converted, but un-  
happily her husband is a violent man,  
he shut her up so that she could not  
in us. Our meeting was much blessed.  
We read and prayed together without be-  
ing at all disturbed. We spent those two  
ours in perfect Christian joy, and our  
riends seemed strengthened and rejoiced  
y this refreshment that the Lord had  
iven them.

“There remain only fourteen persons  
n this station. It is little, indeed, but wor-  
thy of our interest, if we consider their  
faith, their firmness, and their persever-  
ance for the twelve years during which  
they have been called to so many trials.  
Notwithstanding the small number, we  
may say there is a powerful manifestation  
of the Holy Spirit; and though the Pope  
(I have been told) had once sent a depu-  
tation to the *Sub Prefect* of M—, to con-  
gratulate him for having extirpated heresy  
from St. M—, the congratulation does  
not seem to be much deserved; for, God  
be praised, *heresy* has still deep roots, and  
the efforts that are attempted from time  
to time to gain over our friends, proves  
that the light of the Gospel has not been  
extinguished there.

“On my way home I could not help  
stopping in the valley of V—, at the  
foot of the L—, to visit our old friends.  
These friends are the result of the evan-  
gelization of the old *American Swiss*

*Committee*. When, in 1849, that Com-  
mittee sent me into the V—, I used to  
go sometimes and preach the Gospel in  
that place. The Lord blessed us there—  
souls were converted. They continued to  
meet together for their edification, and  
since that testimony has remained in that  
country amidst universal incredulity.  
These friends (I had not seen them for  
two years) welcomed me in the most  
brotherly way. I have visited every fam-  
ily, and everywhere I was cheered with  
the Christian conversations and the read-  
ings of the Bible. At the M— I vis-  
ited the schools and prayed with the  
children for their spiritual welfare. Then  
I announced an evening meeting at C—,  
which is a central place. The friends of  
those different places all came, and we  
had an excellent meeting. I then went  
to D—, where a pious clergyman lives,  
and as it is only five leagues (15 miles)  
from St. M—, I have recommended  
that commune to his care. He promised  
to go there in January. I have also vis-  
ited the schools of that place, to address  
some words of exhortation to the pupils,  
and to pray for them. May the Lord be  
blessed for his faithfulness! I can say I  
have been very happy during this journey.  
The hope that, through the grace of God,  
it will contribute to strengthen our friends  
in the faith, has filled my heart with  
sweet joy.”

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## HOME FIELD.

### THE RIGHT SPIRIT—THE HELP WE NEED.

The Rev. Mr. —, the writer of  
the following letter, who for obvious  
reasons must be nameless,—though  
mainly because he did not write us  
with a view to publication,—is a pas-  
tor in one of the eastern States.  
His views of the moral condition  
of the Roman Catholic population  
round him, formed by actual obser-

vation, would be forced upon almost  
every pastor of the land in reference  
to the Papal population, in their re-  
spective localities, if they should im-  
itate his example and personally  
visit their abodes for religious pur-  
poses. Few of that class of our cit-  
izens have copies of the Holy Scrip-  
tures, and consequently of the sim-  
plest things in the Gospel's plan of  
salvation they are wonderfully igno-

rant. Though wedded strongly to the delusive system they have embraced in regard to religion, and rendered exceedingly sensitive to any supposed assaults upon their faith, they are, notwithstanding, accessible, and by kindness can be led to hear the truth. And, in the aggregate, what a multitude are there in our land! They crowd our cities and villages, and now are spreading over our hills and vallies in troops—nearly four millions are settled among us.

We are extremely glad, therefore, to witness such a spirit, and to record and hold up to view such an example as the writer has here set. It is right. It is worthy of imitation. It is just what is needed. And we cannot doubt that, if spared to carry forward his good work of evangelization in the field chosen, he will eventually see many turned to the Lord through his efforts. In the hope of encouraging some who have a similar population about them, we venture to publish this letter. And we trust that its respected author will, for so good an end, excuse us for so doing.

We will add, for the information of our readers, that we sent off our publications to the writer at an early day; and we shall be happy to be called on in like manner by many others. We will send them, with great pleasure, the books and tracts needed.

“E. VERNON, Esq. New-York.

“DEAR SIR:—As beggars are accustomed to make their wants known immediately, I will do the same. I have great need of tracts and books for gratuitous distribution among the Romish population with which I am surrounded, and I have thought that *perhaps* I might get some of the AMERICAN AND FOREIGN CHRISTIAN

UNION. My residence is in one of the manufacturing villages in the town of W——, and is connected with six others, containing in all some 5,000 or 6,000 inhabitants, *two-thirds* of whom are Irish Roman Catholics.

“I commenced my labors in this place as the pastor of the church at —— (one of the above-named villages) a little more than a year ago. In order to find out the spiritual wants of this people, I began a course of visiting about three weeks since, calling at *every tenement*, and inquiring particularly into their spiritual state, also distributing *tracts, American Messengers, and Child's Papers*, and was kindly received by all, with *four or five* exceptions, in *two hundred and eight families*. Two Americans, one an ‘Adventist’ and the other an infidel, refused tracts, and also *three* Roman Catholics. I found them generally very accessible, and willing to hear conversation about Christ and the world to come; and only about a half dozen who were disposed to disputation, which was always avoided on my part. Many promises were made that the tracts and papers left should be read, as there were but few families who had none that could not read, and I was invited to come again.

“In nearly all these two hundred and eight families religious conversation was had with those at home; and when I told them of the great salvation, they would listen with pleasure, and sometimes respond with ‘That is good,’ or ‘That is true,’ etc. The most of these poor creatures have but *little scriptural knowledge*, and but *FEW* were found who had a Bible. Those few were some of the more intelligent, who had obtained the Roman Catholic Bible with notes, etc.

“I could not but feel the need of some tracts *more particularly adapted* to their wants; and, casting about to see what could be done, being a constant and deeply interested reader of the AMERICAN AND FOREIGN CHRISTIAN UNION, it occurred to me that perhaps your Society might afford me some help by a grant of tracts,

h I am ignorant of your custom  
ing this matter.

here ought to be a man from your  
y stationed in this neighborhood,  
appears to me to be a promising

Though there are two Baptist and  
ethodist churches in these villages,  
uls of the great mass of the popu-  
e the Roman Catholic, are entirely  
ed far, except that kind of care,  
'the mother of abominations' takes  
r children. As the providence of  
as cast my lot for the present among  
perishing thousands, my soul has  
leeply stirred at the sight of their

7. *Cannot something be done?*  
*Can be done? Must all these souls*  
*?* God only knows. But their  
ect looks dark and gloomy indeed.  
ong felt inclined to ask, 'Lord,  
wilt thou have me to do' for these  
for whom Christ died? God has  
d my feeble labors among the Amer-  
English part of the population,  
he number of our little church has  
more than doubled the past year.  
re expecting an addition of six next  
th. Our meeting-house occupies a  
d position, and it is hoped this little  
h of Zion may make its influence  
There is a vast multitude of Roman  
lies in this State, and I hope your  
y will not overlook it in its opera-

nd now, dear sir, if your Society has  
n to send and occupy this field, can  
give a soldier *suitable weapons* for  
ar who is already on the ground  
anting for the conflict? Here are  
children to be gathered into *the*  
*ith-school* and *the house of God*, the  
f this class and of all classes, and  
ture sovereigns of the nation.  
would most gladly send money for  
of the 'UNION'S' publications, but  
lary is barely sufficient to keep soul  
ody together; nor have I laid up a  
for the future wants of myself and  
' for the last three years. Knowing  
censure on your treasury, I hardly dared  
te you, but what shall I do? Stand

here and see these souls perish? No. I  
will call, sir, on your Society for help; and  
they must toll the churches with a louder  
and still louder voice, what a pressure is  
upon you, till their covetousness shall *be*  
*pressed* out of them, and they shall live  
to Christ, and not to themselves.

"O, sir, in what a day we live! Be-  
hold the wide world flung wide open to  
receive the Gospel, and uncounted mil-  
lions perishing at our very door, and no  
man cares for their souls. But let us  
hope in God that the churches will yet  
have the spirit of benevolence poured  
upon them.

"If your Society can afford to grant me  
some publications suitable to distribute  
among the people here, I will, in the  
Lord's help, see that the work is done in  
a judicious manner. If you send a bun-  
dle, please direct to ———, *by express*,  
if you have no other way. Wishing you  
good success in your noble work, I am,  
dear sir, Yours, ———"

### IRISH MISSION IN NEW-YORK CITY.

*Records of the journal—synopsis of the  
month's labor—domiciliary visits—Sab-  
bath and week-day mission schools—  
false charity in relation to Romanism  
—Protestants deceived by external ap-  
pearances as to the system—notice of  
some of its features and effects—power  
of the priests over the people—the Bi-  
ble withheld—reliance placed on priest-  
ly absolution—prayers to "Mary,"  
penances, pilgrimages, etc.—the Sab-  
bath desecrated—more packs of cards  
than Bibles—household gods set up  
and worshiped—hatred of Protest-  
ants—some cases of encouragement.*

Mr. ———, recently appointed to  
open a new mission in New-York,  
labors among the Irish Romanists  
on the western side of the city. In  
his journal connected with his re-  
port, we find many entries which  
show the nature of the missionary  
work, its delicate and difficult char-  
acter, and the need there is of its  
being performed. Opposite the names

of Roman Catholic families called on, we find such records as these, viz :

"Called on —, who has a large family, and is much afflicted; had considerable conversation on submission to the will of God, and gave a religious tract; was asked to call again. Called on —; very bigoted. Called on —; very well received, and left a tract. Called on —; found a copy of Douay Bible; engaged in religious conversation, and left a tract on the Bible. Called on —; well received. Called on —; very bigoted. Called on —; very bigoted. Called on —, who is a Protestant, and his wife a Romanist, and has her children baptized by the Roman priest; conversed, and left two tracts."

"Well received," "bigoted," and "refused admittance," are frequently recorded, while several entries show that children of these families can be and are induced to attend evangelical Sabbath-schools and places of religious instruction.

The superstition of the people and the willingness of the priesthood to deceive them, appears in this record, viz :

"Called at —, in — street; the wife, bigoted and violent, was re-baptized by the priest, to be cured of fits."

But did the priest, by his desecration of the ordinance of baptism, cure the woman? The record in the journal says :

"Cure ineffectual; fits now worse than at first."

But the Missionary adds :

"I have visited during the month over two hundred families, and distributed 600 pages of tracts. I have attended the mission Sunday-school two Sabbaths, and visited the mission week-day school one day each week, and examined the pupils at considerable length. These schools are in a flourishing condition."

He then adds :

"A spurious liberality has too often characterized the opinions which many professed Christians entertain concerning the doctrine and worship of those who profess the Romish faith. It has been supposed that because such are under the control of their appointed clergy, occasionally attend church, and profess what they term the Christian religion, that their spiritual condition is not so dangerous and desperate as those who are better acquainted with the system know it to be; but upon closer examination they would undoubtedly find that which may be justly compared to the 'whited sepulchre,' wherein outwardly there is a corruptive mass, associated with and tending to spiritual death.

"True, they are under the control of their clergy; but who (unless a dupe of Rome) could vouch for the honesty of the man who withholds from his fellow man with an immortal spirit, the blessed Gospel of the Son of God, and sanctions in its stead such miserable and delusive apologies as the 'Key of Heaven,' etc. etc. which, instead of exalting Jesus as 'the only mediator between God and man,' teaches him to address Mary as 'the mother of God,' and to pray to her to vouchsafe to negotiate for and with us the work of our salvation by her powerful intercession?"

"And who but the veriest bigot would affirm that that man could justly lay the least claim to sincerity, who would allow the sinner to rest under the soul-destroying idea, that let his life be what it may blackened by crimes of the deepest dye all will be well at last with him, provided he receives the 'benefit of the clergy' before the hour of death?"

"Is it not a notorious fact, that some time since, when three individuals were sentenced, in this city, to suffer the extreme penalty of the law for imbruing their hands in the blood of their fellow men, after having received the lawrites of the Romish church from the

priests, one of them went to the gallows prouetting on his heel, manifesting the utmost levity under the most solemn circumstances, and blasphemously asserting that he was going to suffer martyrdom, as the Savior did before him!

"If priests of the church of Rome have not the power of transforming a sinner's soul at the last hour, let them act the part of honest men, when ministering among their people, and say so; for is it not an appalling fact that countless thousands who believe they have the power, rush on to meet their future doom with no other preparation than the good offices of their clergy! Alas, it is true, too true!

"It is also true that many attend their church, some regularly, others occasionally, while vast numbers are content with kneeling on the cold steps outside, and with a few genuflections, a few crossings, a few unmeaning and utterly unscriptural prayers directed to the 'Virgin' or some imaginary saint, they manufacture a salve for a troubled conscience, and return under the false impression that they have done their duty!

"And besides all this, it is a lamentable fact that they are not taught to observe the entire Sabbath holy unto the Lord. Notwithstanding that the voice of God is heard in his word distinctly proclaiming, 'Remember the Sabbath-day to keep it holy,' the votaries of Rome, after they have attended the ceremony of the mass, use the remainder of the day as one to be spent in whatever is most agreeable to the impulses of unrenewed nature.

"In visiting from house to house, I find more packs of cards than copies of the Divine Word, which alone can make 'wise unto salvation;' and it is a fact, too, susceptible of proof, that a great portion of the Lord's day is spent, especially by the poorer classes, in drinking and gambling.

"True, they claim to be and are called by the name Christian; but how is Christ dishonored by their vain rites and ceremonies, their prayers, penances, pilgrimages, indulgences, works of supererogation, intercessors innumerable, and in

fact anything and everything but 'Christ and him crucified,' as the *only* foundation of the sinner's hope!

"In — street, in one house, two separate families have each their household gods, or patron protectors. They have an altar erected under a canopy, in the centre of which stands an image of the Virgin, before which, when candles are lighted, these deluded people pay their solemn adorations!

"These are not solitary cases, for many instances could be pointed out in which in this enlightened age, in this the land of religious liberty, many thousands are bowing down to images, the workmanship of man, 'whose breath is in his nostrils.'

"Add to this the early superstitious teaching which the young receive to hate the very name of Protestant, as equivalent to a heretic, who is beyond the pale of salvation.

"On asking a child, could she repeat the Lord's prayer, with anxious inquiry she asked, 'Sir, would that make me a heretic?' Think of this, ye who would see American youth grow up to maturity imbued with the principles of the religion of Christ, which lays the foundation for all that is noble in man—think that Roman Catholic children are taught—by whom it matters not—that to repeat the Lord's prayer, laid down for our rule from the lips of our blessed Savior, would subject them to the condition of a heretic, and consequently, as they understand it, to final destruction!

"In — street, a parent being admonished concerning the early bringing up of her children in the fear of the Lord, replied, 'she would as soon see her children grow up to become blackguards, as to have them go to a Protestant school, for they might as well go to hell one way as the other.'

"What Christian, upon a sober consideration of these facts, would ask himself the question: 'Am I my brother's keeper?' Such an infidel question should be wholly discarded by every friend of Christianity; for the observant in every land



can now behold in innumerable instances the summer fruits of righteousness ripening to perfection in many places where the scattered seed of God's word have been sown, but seemed for a time to give little evidence of vitality. Man is his brother's keeper in a very important sense, and great is his responsibility if he neglect his sacred trust.

"Many, in my daily visiting, are willing to attend to instruction, and bid me God speed in my errand of mercy.

"A man in — street, with a wife and large family dependent on him for support, who has been deeply afflicted, acknowledged the great goodness of God in the time of his trials, and with evident emotion brought forth a Bible, the gift of an unknown person, and stated with joy the comfort he received from it.

"Another case will here suffice. A poor widow with four small children, in — street, seemed truly grateful for what God had done for her and her fatherless ones, and brought forth a Bible, from which I read to her the comforting promises that God will be a husband to the widow, a father to the fatherless.

"From what I have witnessed, I am a decided opinion that no one stands on a higher vantage-ground, in proclaiming the Romanist the unsearchable riches of Christ, than a faithful agent of the AMERICAN AND FOREIGN CHRISTIAN UNION. When asked to what church he belonged he can truly say, the church of Christ—not trammelled by any peculiarity which may be offensive to some. He stands upon the broad evangelical basis of our common Christianity, 'love to God begetting love to man.'

"In the name of his Master, he can offer to the Romanist that sacred word which is 'able to pull down the strong holds of sin and Satan, and which, when received, removes *superstition, idolatry and will-worship*' from those who were slaves to mental and moral depravity, and makes them freemen.

"Come speedily, Lord, and revive thy work in the midst of the churches; plead thine own cause, let the nations of the world call thee blessed, yea, blessed be thy glorious name to all eternity, and let the whole earth be filled with thy glory!"

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## MISCELLANEOUS.

### LIGHT ADVANCING—THE SECULAR PRESS COMING RIGHT.

We have often, of late, spoken of the progress of Romanism in our own and in other Protestant lands, and of its aggressions when favored by the acquisition of new power. We have frequently lifted the veil beneath which those in its interests seek to conceal themselves, and the complicated and powerful machinery by which the designs of the Vatican are sought to be secured. We have shown that the agents employed are ceaseless in their efforts at propagandism, and the *agreement* of the system with

the depravity of human nature, in the absence of well-adjusted measure to expose and resist it, render its progress easy and its aggression sure.

Many, however, have but feeble and very imperfect conceptions of the power of those agencies by which Rome is working her way in our not happy land, but which, if it be possible, she intends to embroil and divide, and ultimately to rule, to all practical purposes, if not in acknowledged form, through corrupt politicians and heartless tools of her own making. On the subject of these

agencies, the *Louisville Journal*, a secular print, when discoursing on the Mortara case, not long since, put forth the following declarations, which, for their justness, are worthy to be read and remembered. We record them as an indication of a tendency on the part of the secular press to study the subject of Romanism, and to express the hope that the people will demand that it be more fully discussed and set before them through those channels, than it has been in time past. If Romanism were understood, we are persuaded it would find but little favor in our Republic. Having said of Rome that—

“With ever burning lust for dominion, and with undying enmity to truth, to God, and to the human race, she reaches forward for new conquests over reason, humanity, and right.”

The *Journal* adds :

“The varied agencies by which this tremendous organization works its will are admirably adapted to their purpose.

“1. The stultification of the human mind by the imposition of gross and impossible articles of belief.

“2. The degradation of reason and of religion alike, by the substitution of base and childish superstitions for Divine truth, and for the reasonable service of God.

“3. The invention of a Purgatory as the sole punishment to be feared by the faithful, and the assertion that the measure and duration of that punishment are under the exclusive control of the priesthood.

“4. The intrusion into every part of the social body of Christendom of the agents of this association, a corps of Janissaries, isolated from all human sympathy and communion by an enforced celibacy, and bound firmly together and to the central throne, by this separation from the rest of their kind, and by solemn oaths and fearful penalties, and the pressure of the strongest

passions of the human soul yet left to them.

“5. The confessional, which gives to this army of Janissaries the key of the human heart, and enables each member of the corps to enter into the very inmost soul of his victim, and exercise unbounded control there over his thoughts, passions, and purposes.

“6. The consummate art with which the subject of this malign dominion is soothed, indulged, flattered, and propitiated by the accommodation of religion to his own peculiar temper, fancy, and disposition. This supple and wily power has learned to furnish a charm and a resource to the sentimental and to the practical, to the gay and to the severe, to the profligate and to the moral, to the sensuous and to the intellectual. It has been the work of ages to prepare and accumulate these lulling and pleasing luxuries of the soul, as well as to extend and consolidate the terrific despotism which they help to recommend and to sustain.”

## ROME.

The following account of the “Eternal City,” the head-quarters of the Papal organization, is ascribed to one of the editors of the *Utica Herald*, in this State, who visited it not a great while ago.

The disclosures it makes of the state of business, the condition of the people, the heartless indifference of the authorities toward the wants of the poor, the extravagance of the Cardinals, the state of feeling on the part of the people towards the Pope, and the means by which he keeps his place, are far from complimentary to the Papal institution. The thing works badly in practical life. Why then should people desire it? But hear the editor. When on the ground he said :—

“No business seems to be doing. There are no manufactories worth speaking of.

The place is overflowing with priests and beggars, the former, many of them, sleek, flabby-faced fellows, who look as though they never had an aspiration above smoked beef and macaroni. As to the latter, they are the most insidious, persistent, indefatigable wretches I ever beheld. The lazzaroni of Naples are quite diffident in comparison. They are ubiquitous, omnipresent. They dog you like grim death. They cleave to you like leeches. You cannot shake them off, or scold, or threaten them away. And what is more, you haven't the heart to do it. Most of these poor creatures are old, and infirm, and diseased, and look so thoroughly miserable, that somehow your hand instinctively goes to your pocket. Nowhere else have I seen so many unmistakable objects of charity. Rome, with all her ostentatious pretensions to philanthropy, is more indifferent to her poor than, perhaps, any other city in Europe. There is no asylum for aged and infirm paupers. And yet tens of thousands of dollars can be squandered in useless pageants and ceremonials; and Cardinals can outshine the splendor of princes, and the Pope can load his favorites with bounty.

"Poor Pope Pius! Rome is yet garrisoned with French soldiers. He owes his feeble and flickering power to the potency of French bayonets. The French flag floats from the citadel of St. Angelo, every gate is guarded by French *gens d'armes*. He dare not trust himself with his own Italian subjects. Let him send his French hirelings away, and we will

send him on his travels a second time,' is the voice of Rome. Is not this a melancholy position for one who claims to be at once a temporal and spiritual prince?

"You may well believe that this excites the rage of the Italians. Collisions are of almost daily occurrence. The other day a grand fight took place between the Italian and French soldiers, near the Coliseum, in which several heads were smashed and some lives lost. The French soldiers are pelted wherever they go. The consequence has been, that the French commander has threatened to put this city under military rule; and I see an order has just been posted up about the streets, declaring that any further molestation of the French forces will be punished with the utmost rigor. The government of Naples is had enough, but it seems respectable compared with the government of the Holy Church."

**ANNUAL SERMON.**—The annual sermon in behalf of the Society will be preached by the Rev. N. S. S. Beman, D.D., in the Mercer-street Presbyterian Church, in this city, Sabbath evening, the 8th of May inst. commencing at 7½ o'clock.

**ANNIVERSARY EXERCISES.**—The usual anniversary exercises will be held in St. Paul's (Methodist Episcopal) Church, on the corner of 22d-street and 4th Avenue, Tuesday, 10th of May inst. commencing at 10 1-2 o'clock, A. M., when the Annual Report of the Directors will be presented, several addresses will be delivered, and the ordinary business of the Society transacted.

## BOOK NOTICES.

**THE PRESBYTERIAN HISTORICAL ALMANAC AND ANNUAL REMEMBRANCE OF THE CHURCH FOR 1858-1859.** By Joseph M. Wilson. Philadelphia: Joseph M. Wilson, No. 111 South Tenth-street. 8vo, pp. 316.

This volume contains a vast amount of valuable statistics—a large portion of which it has been heretofore difficult to obtain in this country. The names, residence, and ecclesiastical relations of the ministers connected with nearly thirty distinct branches of the Presbyterian Church in this country, Great Britain, and the British Provinces, are here given. Here is also an account of the doings of these several bodies for the year 1858, with a portrait of their respective Moderators, and

a view and description of the churches in which the sessions were held. The opening sermons are given in full, and constitute a unique and valuable collection. Full statistics of every branch of the Presbyterian Church are spread out, with an account of their several boards and schemes of evangelization, their contributions to various objects, etc. etc. This volume will be regarded by ministers generally, as well as by a large number of laymen, as an indispensable manual and book of reference. Mr. Wilson, the editor and publisher, has prepared this historical annual with great care and accuracy, and well deserves the thanks and patronage of the Christian public for this exceedingly rich storehouse of valuable statistical information.

1. HENRY WILLARD, OR THE VALUE OF  
GENT PRINCIPLES. By the author of "Ed-  
ward Clifford." 18mo, pp. 318.
2. SUNDAY SKETCHES FOR CHILDREN. By  
Father. 18mo, pp. 258.
3. HONEY BLOSSOMS FOR LITTLE BEES.  
Small quarto, pp. 236.

These volumes are published by M. W. Add, bookseller and publisher, at 506 Broadway, in this city. They are designed for children and youth, and are well adapted to promote their right moral training.

"Honey Blossoms" comprises a variety of stories suited to interest children in the nursery.

"Sunday Sketches" are brief expositions of Scripture selected from the Old and New Testaments, drawn up in an attractive form, and are well calculated to do good in the family circle. The book contains twenty-six sketches—enough to convey much instruction, and also to prompt parental feeling to pursue the same method, and search for and bring out from the sacred volume additional matter adapted to the ages and wants of the children, if they are not already anticipated by what is furnished.

"Henry Willard" is an illustration of what it professes to be. It is well written, and cannot fail to do great good if circulated among our youth. Parents would do well to purchase it, and put it into the hands of their children at an early day. It may save many a parent a broken heart, and many a young man from sin. Let it be purchased, read, and widely distributed.

LIFE OF CHRISTOPHER COLUMBUS. By Al-  
bion Lamartine. New-York: Delisser and  
Broctor, successors to Stanford and Swords,  
88 Broadway. 18mo, pp. 236.

This is a beautiful little volume. It is got up in handsome style, with good paper and clear, readable type. The story of this celebrated man, the discoverer of the New World, whose virtues and deeds it celebrates, is well and attractively told. Lamartine, the author, is highly distinguished in the history of France, and an accomplished writer, and needs no commendation from us in this regard. We are glad to see the work brought out; for while it communicates instruction in regard to the life in which the great navigator lived, and gives a reliable narrative concerning himself, it conveys a variety of moral lessons, which few can contemplate without deriving some benefit. Few benefactors deserved more of the honor, yet few have received from their con-

temporaries more neglect, ingratitude, and abuse. The value of the work is increased by the biographical sketch of Lamartine himself, which is prefixed to the narrative by the editor.

JAMES, THE LORD'S BROTHER: WHOSE SON WAS HE? WHAT WAS HIS POSITION IN THE CHURCH? AND WHAT CONNECTION HAS THE SUBJECT WITH THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES? By Rev. Chauncey W. Fitch, D. D. Rector of St. James' Church, Piqua, O. New-York: Published by Daniel Dana, Jr., 381 Broadway, 1858.

This is a 12mo volume of 83 pages. The author has bestowed much pains in tracing the history of the family of Joseph and Mary, and conclusively shown that Mary was not only the mother of the humanity of our Savior, but of James and several other persons whose names appear in the New Testament. He has shown, also, that James was bishop of the church in Jerusalem, and applied his facts with logical propriety against the Romish doctrine of the superior sanctity of "celibacy," the supremacy of Rome, and primacy of Peter. He has written with much clearness and force throughout the entire work; and while some may dissent from some of the positions taken in relation to the Episcopal church and "apostolic succession," none will fail, we think, to admire the kind and catholic spirit with which the treatise is conceived and executed. We are glad to see such productions, and to commend them to public attention. Let them be multiplied and error will be overcome. Rome cannot maintain her mariolatry, nor celibacy, nor Peter's primacy, in the light of scriptural truth which such productions elicit.

THE ACCEPTED TIME FOR SECURING THE GOSPEL SALVATION, AND, FROM THE ANALOGY BETWEEN TEMPORAL AND SPIRITUAL AFFAIRS, ANSWERING CERTAIN DOCTRINAL EXCUSES SOMETIMES URGED FOR NEGLECTING IT. By L. H. Christian, Pastor of the North Presbyterian Church, Philadelphia, author of "Faith and Works." Philadelphia: Joseph M. Wilson, No. 111 South Tenth-street, below Chestnut-street. 1859.

This is a small octavo volume of 189 pages. Its aim is chiefly to call the impenitent to an immediate attention to the duties of religion. It is occupied by a series of reasoning to refute the following objections against exertion to attain to eternal life, viz: "I cannot change my own heart." "The prayer of the wicked is sin," and "God's sovereign election." The

author has evidently given much thought to the subjects he has handled, and arranged his matter with not a little care, conscious that he was dealing with things of the gravest import, and concerning which the widest differences obtain in theological circles and among intelligent laymen. He has, however, avoided polemical severity to a large extent in his book, and given it a popular air, though he has not concealed it that he takes the Calvinistic view. He has written as one in earnest to persuade men to be saved, and Christians as well as others may be benefited by the work.

**A NEW METHOD OF LEARNING THE GERMAN LANGUAGE: EMBRACING BOTH THE ANALYTIC AND SYNTHETIC MODES OF INSTRUCTION;** being a plain and practical way of acquiring the art of reading, speaking, and composing German. By W. H. Woodbury, A. M., author of "Shorter Course with German," etc., etc. New-York: Ivison & Phinney, 48 and 50 Walker-street. 1859. 12mo, pp. 523.

This is decidedly the best German Grammar extant. Those who have used it have found it admirably adapted to lead the learner into an accurate knowledge of the noblest of the modern languages. It combines practice with principles, and, by a series of examples and exercises, shows how the rules are to be applied. Woodbury's elementary works on German Grammar furnish a complete apparatus for the student of this admirable language, a knowledge of which is becoming every day more important to men of business, as well as to literary and scientific men.

**A JUVENILE FRENCH COURSE: INTRODUCTORY TO FASQUELLE'S LARGER FRENCH**

**COURSE.** By Louis Fasquelle, LL. D., Professor of Modern Languages and Literature in the University of Michigan, etc., etc. New-York: Ivison & Phinney, 48 and 50 Walker-street. 1859. 18mo, pp. 300.

A work like this has long been felt by teachers to be a desideratum. It will doubtless prove a very valuable and acceptable aid to beginners, in the study of the French tongue. Fasquelle's excellent series has gained an established and extensive reputation, and has become quite popular in our literary institutions. This book for beginners will initiate many into the mysteries of the French language, and prepare them to profit by the larger works of the same author.

**WHAT WILL HE DO WITH IT?** By Pisistratus Caxton. A Novel. By Sir E. Bulwer Lytton, Bart. Author of "My Novel, or Varieties of English Life," etc., etc. New-York: Harper & Brothers. 1859. 18mo, pp. 311.

Among the writers of fiction of the present day, Bulwer stands first. His work entitled "My Novel;" far exceeded his earlier productions in elevation of aim, purity of sentiment, and ability of execution. It illustrated the great truth, that knowledge is not the power that dominates in human affairs; but yields in the end to the superior force of virtue and love. The present work, with its quaint title, enforces also an important truth, and abounds in delineations of character and events, which are drawn and described with great force, humor, and vividness. The attention of the reader is arrested at the opening, and is kept alive to the end, of this very able and intensely interesting work.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF MARCH TO THE 1st OF APRIL, 1859.

MAINE.		
Portland.	High-street Circle, per S. M. N. Cummings, Sec'y. . . . .	\$161 00
NEW-HAMPSHIRE.		
Temple.	Dea. N. Colburn #2, N. Wheeler #3, Henniker. Ch. and Soc'y, in full of L. M. for Jos. B. Colby, . . . . .	5 00 23 00
Hampstead.	Mrs. S. Eastman, in full of L. M. for J. T. Eastman, . . . . .	15 00
Troy.	Jos. Jones, . . . . .	5 00
VERMONT.		
Thetford.	1st Cong'l Church, . . . . .	13 94
MASSACHUSETTS.		
Northampton.	J. P. Williston \$100; Miss Eunice Wright #1, . . . . .	101 80
Holyoke.	1st Church and Society, . . . . .	9 00
So. Deerfield.	Monument Ch., in full to make J. R. Smith L. M., . . . . .	15 00
Granby.	Cong'l Church and Soc'y, . . . . .	36 45
Plainfield.	Orthodox Soc'y, to make the Sabbath School a L. M., . . . . .	39 00
So. Hadley Falls.	Cong'l Ch., in full to make Rev. R. Knight L. M., . . . . .	17 54
N. Hadley.	Cong'l Ch., to make Rev. Warren H. Beaman a L. M., . . . . .	34 34
Springfield.	So. Ch. and Soc'y, Chas. Merriam, to make C. Merriam, of Greenfield, a L. D., \$150; others, \$62 75, . . . . .	212 75
"	North Ch and Soc'y, to make Rev. Jas. Drummond, Geo. H. Roberts, George M. Atwater, L. M's., . . . . .	104 50
"	1st Cong'l Ch. and Soc'y, to make Luther Bliss, Jr. a L. M., . . . . .	5 50

Meadow. Female Benev. Association,	14 30
Gentlemen's Benev. "	23 05
1st Church and Soc'y,	10 70
1st Church and Soc'y,	5 75
G. Bulmer,	1 00
Geo. Batchelder, to make Mrs. H.	
Batchelder a L. M.,	30 00
Depot. N. M. Tracy, for L. M.,	38 00
A Friend,	10 00
ad A Balance,	1 00
port. 1st Cong'l Church,	20 00
am. Cong'l Ch., in full, to make Mrs. J.	
Harding a L. M.,	15 13
ro. Orthodox Cong'l Church, to make	
Wm. P. Payson a L. M.,	51 60
boro. Evang. Cong'l Church,	34 73
ence. Lawrence-st. Ch., a friend, \$20;	
others, \$70, to make Geo. Oscar	
Rogers a L. M.,	50 00
ton. Winslow Church,	17 91
hester. Congregational Church,	66 84
boro. Samuel Lovejoy,	10 00
oston. Phillip's Church,	41 92
Boston. Maverick Church, to make Rev.	
T. N. Haskell a L. M.,	30 00
n. A Friend,	3 00
Mt. Vernon Church,	201 58
Park-street Church,	162 95
Bowdoin-street Church,	159 83
Salem-street Church,	58 38
Essex-street Church,	124 80
Central Church,	44 03
Old South Church,	117 64
bridgeport. Wm. R. Hurlbut, add. for	
L. M. of Mrs. C. A. Hurl-	
but's L. M.,	5 00
field. Rev. Dr. Todd's Church,	56 10
Mrs. Walter Tracy,	10 00
Congregational Church,	13 00
rence. Central Ch., W. C. Chapin, Esq.,	
and Mrs. Chapin, to make Jos-	
iah L. Chapin and Edw'd P.	
Chapin L. M.'s, \$30; others,	
\$19 11,	69 11
dale. Cong'l Ch., to make Rev. Kinsley	
Twining a L. M.,	45 39

CONNECTICUT.

Haven. Miss Nancy Atwater, per F. T.	
Jarman,	10 00
son. Cong. Ch. and Soc'y, to make Rev.	
Sam'l Fiske a L. M.,	29 29
ford. Bequest of Jerusha Treat, per C.	
Hosmer,	100 00
Killingly. H. L. Danielson, add. for L. M.,	5 00
eld. Misses Guy,	2 00
Haven. J. M. Whiton, to make his wife	
a L. M.,	30 00
h Branford. Jas. F. Linsley,	5 00
dbury. Henry S. Curtiss,	3 00
Lyme. Jos Ayer,	5 00
hington. Congreg'l Church, \$41 69; E.	
Twitchell, add. for L. M., \$10,	51 69
letown. Mrs. Ward,	5 00

NEW-YORK.

ton. Cong'l Ch., Monthly Concert,	6 00
ush. Ref. Dutch Ch., Dr. Strong,	45 87
A Friend,	3 00
York City. Market-st. Ref. Dutch Ch.,	85 19
13th-st. Presb. Ch., per J. C.	
Hines, Treas., to make W.	
S. Johnson, M. D. and D.	
Knight L. M.'s,	74 48
Lear Lillenthal,	15 00
Edward Crary,	20 00
Collegiate Ref. Dutch Ch.,	
5th Ave., S. G. Smith, Tr.,	145 79
John C. Baldwin, per O. E.	
Wood,	75 00
Norfolk-st. M. E. Ch., in part	
of L. M. for Rev. A. S.	
Franks,	15 25
Chester. Jas. Blackstock, in full of L. M.,	16 00
ay. 2d Ref'd Dutch Church,	28 75
U. P. Ch., add. Rev. S. F. Morrow,	2 00
4th Presb. Ch., per Chas E. Gifford,	
Treasurer,	45 13

Albany. Meth. Epia. Church,	14 16
Wm. Orr \$1; Wm. McRoberts \$1,	2 00
Utica. Jas. Dana,	1 00
E. Bloomfield. Cong. Ch. and Soc'y, Rev. L.	
Conklin,	37 59
Durham. Rev. Linus H. Fellows,	1 80
Poughkeepsie. 1st Ref'd Dutch Ch., per T.	
D. Varick,	25 64
Lockport. Josiah B. Scovill, Legacy by T.	
Scovill, Ex.,	250 00
Ogdensburgh. Presb. Church,	26 69
Herkimer. Ref'd Dutch Church,	3 65
Brunswick. Bal. of 1838 on L. M. for Rev.	
J. S. Tombs,	1 45
Valatie. Presb. Church, to make Rev. S. L.	
Dimock a L. M.,	30 00
Lutheran Church,	2 00
Kinderhook. Ref. Dutch Ch., in part to make	
Rev. J. Romeyn Berry a L. D.,	42 70
Springfield. Presb. Ch., to make Z. E. Lay	
a L. M.,	30 00
Madison. Congregational Church,	6 56
E. Winfield. In full to make Rev. H. H. Waite	
a L. M.,	2 27
Goshen. Dr. J. S. Crane,	5 00
N. E. Ch., in part, to make Rev. T.	
B. Smith a L. M.,	16 07
Port Jervis. Dutch Ref'd Church,	13 29
Presb. Church,	6 27
Meth. Epia. Church,	5 85
Fordham. Ref'd Dutch Church, add. to L. M.	
for Rev. Jas. Bolton,	7 95
Kortright. Benev. Soc'y, per Jos. Kuelan, Tr.	
Poughkeepsie. Presb. Ch. Thos. S. Wickes, \$30,	
to make Miss Harriet Wickes a	
L. M.; bal. \$44 81 to make Rev.	
Francis B. Wheeler a L. M.,	74 81
Carlisle. Samuel Boughton,	5 00

NEW-JERSEY.

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Chester. Thank-offering from Miss Minerva	
H. Topping,	5 00
Cedarville. Brick Ch., Presb., to make D. L.	
Burt a L. M.,	25 35
Fairfield. 2d Presb. Church,	15 25
Fairto. 1st Presb. Ch., to make E. H. Whit-	
taker a L. M.,	18 69
Hudson. Ref'd Dutch Church,	40 00

PENNSYLVANIA.

Philadelphia. Mrs. J. N. Kershaw,	2 50
L. F. Brown, Esq., in full of	
L. M.,	20 00
S. Field, Esq.,	5 00
H. E. Rood,	1 00
Rev. John Dulles,	3 00
Mr. Eltonhead,	1 00
Rob't. Jardon, in part for L. M.,	5 00
Mr. Moulton,	1 00

VIRGINIA.

Alexandria. Mr. Lee,	2 50
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GEORGIA.

Roswell. Helen Magill,	3 00
Marietta. Mrs. A. A. Nesbitt,	5 00

ALABAMA.

Selma. N. Waller,	5 00
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TENNESSEE.

Memphis. J. C. Johnson, to make C. A. John-	
son a L. M.,	30 00

MISSOURI.

St. Louis. Messrs. Edgill & Co. to make Jno.	
Dean, Luke Shipley, and Chas.	
Lyons L. M.'s,	100 00
Chas. Wiggins, Esq., in full of his	
L. M. \$25; R. & J. Beardley \$30	
to make J. B. a L. M.; R. H. Colo	
\$20; J. K. Field \$20; J. S. Mc-	
Cue \$30, to make J. J. Holliday	
a L. M.,	125 00
Messrs. W. H. Markham, H. Whit-	
more, S. C. Davis, J. K. Alexan-	

der, C. Greeley, J. B. Turner, G. P. Strong, Jenkins & Knight, J. Charles, T. J. Slaughter, R. Nibbet, C. D. Pond Esq., Mrs. Crittenden, each \$10, . . . . .	130 00	Terre Haute. 1st Congregational Church, . . . . .	21 90
" Messrs. Nicholson, Archer, White- side, Jermon, Fiske, Baker, Rice, Davis, Camden, Kellogg, Pearce, Sherman, Richards, B., Mulliken, Porter, Matlock, Ken- net, Hidgeley, Garrott, Munroe, Bent, Bailey, Garrott, Whit- aker, McMeochan, Smith, San- born, Kirby, Knight, Baker, Broadwell, Bailey, Chapel, Kel- logg, Slaughter, Ferguson, Ben- ton, Dean, Stevenson, Adriance, Allen, Dunham, Kingsland, C. W. Peck, J. H. Peck, West, Ab- bott, Baron, Oliphant, Holmes, and Stamps, Esq's, and Mrs. Cowperthwait, Collier, Filley, Carr, and Peters, and Miss Mc- Dannold, each \$5, . . . . .	285 00	" 1st Baptist Church, . . . . .	13 46
" Messrs. Root, Totten, Kellar, Coch- ran, Ranney, Biggers, Currier and Barr, each \$4, . . . . .	24 00	Terre Haute Female College, to make it a L. M., . . . . .	30 15
" Mrs. Roe and Rea, . . . . .	6 00	Greencastle. 1st Presb. Church, in part, . . . . .	19 01
" Mrs. Brotherton, Shepleigh, Read, Morrison, and Miss Spencer, each \$2 50, . . . . .	12 50	" 1st Christian Church, . . . . .	6 97
" Miss' Sewing Society of Central Presbyterian Church, . . . . .	5 00	" Ashbury University, in part, . . . . .	20 75
" Messrs. Batt, Little, Hayden, He- genberg, Edgar, Pomeroy, Grady, Brown, Garrard, Baron, Kamey, Bull, Corbitt, Garnett, Scott, Strenger, Allen, Sprole, Whitney, Stone, Seaver, Leech, Miller, Hall & Rippey; Mrs. Rokold, Voorhies & Freligh, and Miss Powell, each \$2, . . . . .	58 00	Shelbyville. Rev. E. Kent \$2; four others, \$4; two others \$1 50, . . . . .	7 30
" Forty-three others, \$1 each, . . . . .	43 00	Indianapolis. Chas. Munson \$1; Mr. Coon \$1, Plainfield. From the Friends, . . . . .	2 00 5 90
" Mr Thompson \$4; Mrs. Lake \$6 50; Mrs. Bragg, Davis & Mc- Cord, each \$1 50; others \$4 60, . . . . .	19 80	" Meth. Epis. Church, . . . . .	2 25
" 1st Christian Ch., which makes Elder Benj. Skeen a L. M., . . . . .	41 12	Mt. Carmel. O. S. Presb. Ch., Eq. Lowe \$5; Andrew Bryant \$15; Mrs. Bryant \$10, . . . . .	30 00
" 1st Meth. Epis. Church South, . . . . .	65 25	Mooreville. From the Friends, in part of L. M. for Jer'h Hadley, . . . . .	23 75
" Mr. Axtell, 20 bushels of coal for Industrial School, . . . . .		" Meth. Epis. Church, . . . . .	4 50
" J. H. Lionberger, 22 pra. shoes for poor children, . . . . .		Monrovia. From the Friends, in part of L. M. for the West Union, . . . . .	26 50
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Marissa. Hill Prairie R. P. Ch., per Rev. N. K. Crow, . . . . .	9 00	Ohio.	
Pittsfield. Congregational Church, . . . . .	18 00	Cincinnati. J. E. Ferris and Wife, . . . . .	5 00
Summer Hill. Congregational Church, . . . . .	15 75	Ravenna. Instalment of the estate of Esquire Everet, . . . . .	20 00
Griggsville. Congregational Church, add., . . . . .	5 00	Tiffin. Presb. Ch., in part of L. M. for Rev. Jno. M. McLain, . . . . .	5 80
Geneseo. M. H. Merriman, Esq., to make himself a L. M., . . . . .	35 00	Wellington. Free Cong'l Ch., add. for L. M. of Rev. H. C. Hitchcock, . . . . .	1 25
INDIANA.		Madison. Cong'l Ch., in part of L. M. for P. T. Safford, . . . . .	12 25
Ladoga. Union Meeting, . . . . .	7 55	Sandusky City. Cong'l Ch., in part of L. M. for Jas D. Whitney, . . . . .	10 50
Vienna. U. Presb. Church, . . . . .	2 32	Randolph. Add. to L. M. for Rev. Jos. Mer- riam, . . . . .	3 50
" A friend, . . . . .	25	Brownhelm. G. Fairchild for L. M. \$5; Cong. Ch., in part of L. M. for Seth G. Morse \$3 50, . . . . .	8 50
		Perrysville. Presb. Ch., add. to L. M. for Rev. Wm. Hughes, . . . . .	3 00
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		Beloit. B. Durham, in full of L. M., . . . . .	10 00
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		& Mrs. Singer, 100 00 Mrs. Burrows, . . . . .	11 16
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		Nagle, 5 00 Mrs. A. Hudson, . . . . .	4 00
		Dr. Mackenzie, 10 00 Dr. and Mrs. J. Lea- James Armstrong, 20 00 ox Banks, . . . . .	50 00
		P. R. Hoffman, 20 00 Mrs. M. Haby, . . . . .	15 00
		Cash, 7 44 Mr. and Mrs. Cor- Miss Dyas, 4 00 entry, . . . . .	5 00
		Cash, 3 72 Mr. and Mrs. C. C. W. Spencer, 20 00 Paine, . . . . .	6 00
		Mr. Mozier, 20 00 Dr. and Mrs. Bur- Mr. and Mrs. T. W. Sargent, 50 00 W. E. Valentine, 10 00	10 00
		Nich'l Scott, 23 17 Mr. and Mrs. S. M. W. H. Doughty, 5 00 Vail, . . . . .	10 00
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THE  
AMERICAN AND FOREIGN  
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No. 6.

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THE TENTH ANNIVERSARY.

We have increased the number of pages, and also delayed the publication of the Magazine for this month, in order to furnish our readers with an account of the anniversary exercises of the Society, which have been held in this city since the Magazine or May was issued. We trust that the objects sought by the delay will be a satisfactory apology for its occurrence. We devote the greater part of our room to the anniversary services, and the Report of the Directors, somewhat abridged, for the year just closed.

**THE ANNUAL SERMON.**

The usual anniversary exercises of the Society were commenced on Sabbath evening, the eighth of May, in the 13th-street Presbyterian Church (the Rev. Dr. BURCHARD'S) in this city, with a sermon by the Rev. N. S. S. SMAN, D. D., LL. D., of Troy, N. Y.

A considerable time before the hour appointed for the services the house was crowded to its utmost capacity, with citizens and strangers of the most respectable classes of society, who were anxious to enjoy the benefits of the occasion, and many

who came to the house went away, not being able to gain admittance.

The text on which the sermon was founded was Romans, 1 : 14, 15, viz :

*"I am debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise.*

*"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."*

It was an able, appropriate, and eloquent discourse, adapted to convince, and also to move the judgments and hearts of the hearers, and to engage them to renewed zeal and activity in the sacred cause for whose elucidation and promotion it was preached. The following outline may serve to give a general view of the train of thought pursued by the preacher. He commenced by saying :

*"It had been often said, in reference to Christian missions, 'the field was the world;' and the thought here embodied, when connected with such enterprises, was a sublime one, and this presentation of it could not fail to awaken a thrilling interest in the heart of any one who believed that Jesus Christ is to have 'the*



heathen for his inheritance, and the uttermost parts of the earth for his possession.'

"There was something in the term 'world' that filled the mind. It was not a [province, a kingdom, an empire, or a continent, but the great globe itself. They had this vast field, covering the surface of the magnificent floating ball where they then stood, to bring under Christian culture, and to transform this desert into the garden of the Lord. But, to change the symbol, he would present the world in another aspect, viz: as the field of conflict, where lawless and bitter passions now run wild and war upon God and man, until they should be conquered by the power of love, without bloodshed or violence, and peace and happiness should reign on earth until the end should come. In all this they had a picture which was morally sublime, and they waited in the patience of hope for its jubilant approach—the good time coming.

"The question, however, naturally arises, what has the church of Christ been doing for the past fifty years in the missionary field?

"The Christian had often wept as he gazed on the heathen—the one thousand and one hundred and fifty millions, who people this vast field, the world, and of whom six hundred and seventy millions are pagans, having no hope and without God in the world. Could the blood-washed church stand still and see these millions perish? It could not be. Every effort for their rescue from endless misery must receive the sympathy and support of every friend of the Gospel. So, also, in reference to Home Missions, The Gospel must be encouraged and supported in the West. But there is a third kingdom which has been greatly neglected, but which now demands special attention, and which is the theme of this discourse.

"The Roman Catholic population of the world as a missionary field.

"(1.) These people need the Gospel.

"This necessity lies at the basis of every missionary effort. If the physical and religious condition of these people *should receive damage* rather than benefit

from the Gospel, as infidels had affirmed of the heathen, then Christian missions would be a thankless gratuity, if not an absolute absurdity, and would bring nothing in their train but affliction. Neither of these things could be said of the Roman Catholics, who fill so large a space in our world, for they had not the Gospel. He made no apology for the utterance of this plain truth. It did not need to rest on mere assertion, proofs unnumbered clustered all around. All that was necessary was an eye, ear, ordinary understanding, and honest heart, to perceive that it was not the Gospel taught by Jesus Christ and his Apostles.

"When a person crosses the line which separates a Papal from a Protestant country, he was half way on his journey toward paganism. Not only were the churches, but the rural districts, filled with the abominations of idolatry. 'Mary' was the grand object of homage. Her images were even to be seen at the corners of the streets; she was more frequently the object of prayer and praise than God himself, and she was the grand motive-power in the redemption and salvation of souls. Papal countries had no Sabbaths! Certainly, religious rites were performed on the first day of the week, but the remainder of it was given up without restraint to amusements, which were always secular and often debasing. In Mexico and South America gambling was tolerated; and the priest, even, lays away all that is holy to him, his consecrated garments, and takes his chances, soon distinguishing himself as the ringleader of abominations. There was no fancy in this; the half was not told; he had indulged in no exaggeration, he had used no artistic coloring. Look at their industrial and material prosperity; they had never been the growth of the Romish faith. A large proportion of her subjects could neither read nor write. It was so in Ireland, in Italy and even among the Catholics of this country.

"(2.) In the second place, the missionary field is a large one. According to the last statistical tables, 676,000,000 were heathen, which is considerably more than one half

the human race now living; and this dreary, cheerless waste had to be reclaimed, cultivated, and subdued. Protestant Christians, he said, numbered some 90,000,000; Catholics numbered some 170,000,000, nearly double the number of nominal Protestants. All these, he said, needed the Gospel in the same sense that the Pagans do; they had no Gospel ministry, and, as a general thing, they had no Bible. The masses had never heard of such a book in Roman Catholic countries.

"(3.) In the third place, this missionary field is open and accessible. Little progress can be made and nothing done effectually until this is clearly evinced.

"(4.) In the fourth place, this field of missionary labor has been greatly neglected: but Christian enterprise has been awakened, the star of hope has risen, and a brighter day dawned; and, God willing, we intend to do them good.

"(5.) The cultivation of this field is most intimately connected with the salvation of the heathen world. It is a matter of unspeakable joy that we have one noble Society prosecuting this work—THE AMERICAN AND FOREIGN CHRISTIAN UNION. A Society, though among the last in its formation, not the least nor last in importance—a Society ready, like Paul, to say, I am ready to preach the Gospel to you that are at Rome also—a Society like Benjamin the youngest, yet one that we sincerely hope will receive from the churches *Benjamin's portion*."

### ANNIVERSARY EXERCISES.

On Tuesday morning, the 10th of May, the anniversary exercises were resumed in St. Paul's Methodist Episcopal Church, on the corner of the 4th Avenue and 22d-street. At the appointed hour, 10½ o'clock A. M. the President of the Society, the Rev. THOMAS DE WITT, D. D. took the chair and called the meeting to order.

The house was well filled. A large number of clergymen were present, and also many other friends of the

cause from different parts of the United States.

The exercises were commenced by the audience singing the following hymn:

"O Lord our God, arise,  
The cause of truth maintain;  
And wide o'er all the peopled world  
Extend her blessed reign.

Thou Prince of Life, arise,  
Nor let thy glory cease;  
Far spread the conquests of thy grace,  
And bless the earth with peace.

Thou Holy Ghost, arise,  
Expand thy quickening wing,  
And o'er a dark and ruined world  
Let light and order spring.

All on the earth, arise,  
To God the Savior sing;  
From shore to shore, from earth to heaven,  
Let echoing anthems ring."

The Rev. ARTHUR BURTIS, D. D. of the Presbyterian Church, (Old School) Buffalo, N. Y. read the 67th and 122d Psalms, when the Rev. JOHN N. McLEOD, D. D. of the Reformed Presbyterian church in New-York, led the meeting in prayer.

Mr. EDWARD VERNON, the General Agent, read the Treasurer's report, as approved by the auditors, and which may be found at the end of the Report of the Directors, on a subsequent page.

An abstract of the Report of the Directors was then read by the Rev. A. E. CAMPBELL, D. D. one of the Secretaries of the Society, at the close of which the Rev. THEODORE L. CUYLER, of the Reformed Dutch Church of this city, moved the following resolution, viz:

"Resolved, That the Report, an abstract of which has now been read, be accepted and adopted, and published under the direction of the Board."

Mr. Cuyler supported this resolution by a very interesting and excellent speech, which occupied nearly half an hour in delivery, and was received by the meeting with much satisfaction. We give the following

account of it as reported in one of the daily newspapers of the city :

"Mr. Cuyler proceeded to address the assembly at some length. He congratulated the Society upon the manner in which it had been conducted for the past year. He considered the Society might be compared to fire—admirable when in safe hands, but perilous and mischievous when in wrong hands. The proper manner to reach Romanists, was not by abusing them and launching imprecations upon them. He would offer a resolution, which he considered to express the moral fundamental principle upon which this CHRISTIAN UNION acts and does its work :—

"*Resolved*, That while we hate Romanism, we love the Romanists.

"That was the simple cardinal principle of the AMERICAN AND FOREIGN CHRISTIAN UNION—the very principle of the Father of all, who hates sin, yet loves the sinner and seeks to save him from his sin: and the only way to reach Romanists was through the new commandment, Love one another.' He questioned whether Protestant England ever did much for Catholic Ireland, until she began to give her the means of education, and granted her that great boon of Catholic emancipation. Then England won the heart of Ireland, and within a short time one hundred thousand Irish Catholics had become evangelized. Fifteen years ago that would not have happened; but there were persons now present who would probably live to see the majority of the population of Ireland standing up in the liberty of God. But this must be done by the spirit of love.

"Romanism must be met and conquered here. It is brought here by ship-loads and dumped upon our wharves. But so long as the atmosphere of America was kept Protestant, evangelical, truly Bible Christian, we should be an overmatch for all the Romanism of Europe. It could not live here, so long as we kept our religious atmosphere pure.

"It was said that this Society aimed to make Protestantism aggressive. Now, Napoleon had said to his soldiers, before one

of his great battles, 'Men, if you would get rid of death, drive him into the enemy's ranks.' Napoleon understood human nature well; and if we would succeed, we should drive death into the ranks of the enemy. Aggressive Christianity is the only Christianity that was worthy the name. We cannot get the start of Rome, in the long-run, until we outwork it. Rome is a tremendous worker. The valley of the Mississippi is as busy as an ant-hill with the Romanists, and they are working there in every way in which they can reach a man. Their schools never die out their churches are never vacant. Rome never lacks men for her work: if they are not to be found here, Europe will furnish them, able to speak any language that is desired. Rome was to be honored for her earnestness, at least. But she should be met by Protestants. Wherever she established a church or a college, let the Protestants establish a dozen. Let her build her churches and decorate her cathedrals: only let truth and error have a fair field for the encounter, and, as old John Milton said, truth never would come out the worst in the combat. The Romanists were building cathedrals which would become the mountains from which Protestant eagles would take flight. In time great gatherings of converted souls would meet in the magnificent cathedral whose corner-stone was laid here last year by the Archbishop, and would praise God there according to the full light.

"Above all things, this Society aimed to scatter the Bible, that most revolutionary book the world ever saw containing the very essence of all revolutions and reforms. It was said that the Reformation came from Rome. It came from Luther, and he got it from the Bible. Put a Bible in a man's house, and you have got there the most dangerous enemy to his errors and the most blessed thing for his soul that you can possibly put there. This Society should therefore be sustained, just because it is a great Bible-circulating organization.

"He referred to the spiritual condition of the nations in Central Europe, and stated that the Bible would effect its work there. The tramp of armies and the clash

if arms could be heard there now. War was an awful thing; but deep-seated diseases required often severe remedies. As to this war between France and Austria, he could truly say that he was like the old Roman who saw the fight between her husband and the bear—it was the only fight about which he was perfectly indifferent. Let the fight between them go on; Italy would get her rights through their means. Crimean shots and shells made the first reaches in Turkish exclusiveness. So, out of this war in central, Romish Europe, would come agitation of men's hearts, the rampling down of old dynasties, the circulation of the truth, and the spreading of the principles of republicanism, which is but the *avant courier* of the Bible and the Gospel. Let the Gospel penetrate men's hearts everywhere, and then we shall see the beginning of the end."

The resolution having been seconded by Mr. C. T. MALLORY, of the Methodist Episcopal Church, it was adopted.

The Rev. JOHN M. REID, D. D. President of the College at Lima, N. Y. of the Methodist Episcopal Church, moved the following resolution, viz :

*Resolved*, That the political, social, and religious elevation of the race requires the church of our Lord Jesus Christ ceaseless to labor to substitute a vital Christianity or that of mere form, and to teach men everywhere that justification is by faith and salvation by grace."

President Reid supported this resolution by a very appropriate and valuable speech, which we regret our inability to give in full to our readers. The following brief paragraphs give a view of the current of thought running through it. He said :

"Forms alone possess no power; vitality, life alone, was powerful. Water in

the lake could not drive machinery; it was only after it received motion or life in the stream, and was turned upon the great wheels, that machinery was enabled to accomplish its purpose and to send out its fabrics of beauty and utility. Man, made in God's own image, was of no value until He who made him had breathed into his perfect form the breath of life. Forms were of no value in themselves; there must be vitality somewhere behind them, to render them of worth in any sense.

"The Romish religion was but a form, a mere carcass, and had no power to elevate and save fallen humanity. Wherever it prevailed, squalor, wretchedness, poverty, and ignorance marked its way. As you passed into the light of Protestantism, however, ignorance, degradation, and crime passed away, as clouds before the sun.

"There was this striking characteristic of the Roman religion: there was much of human invention about it—striving, as it were, to improve what God has given us. Human invention could not improve God's works. It was too much like the attempts of modern architects here to improve the light of heaven, by giving us painted windows, shutting out the light of day that was beaming without, while all was gloom and darkness within.

"The forms and ceremonies of the Roman religion were like these painted windows, shutting out the pure light of the Gospel. We could not judge of Rome and its principles entirely by what we see of its operations among us here. Here, she is under the restraints and influences of a pure Christianity, and compelled to be what she would not otherwise be. In some places she refused to allow even her own Bible to be circulated among the people. The nature and spirit of Rome—the genius of her faith—was that of a religion without a Bible. Now, all that was necessary to dispel the gloom that the faith of Romanism spreads, was to bring to bear upon it the pure faith of the Bible.

"President Reid narrated many interesting incidents of his pastorate of a church in this city, during which period a

number of Romanists were added to the church. In conclusion, he said he had come from his quiet home to bid the Society 'God speed.' And in his own behalf and that of his brethren of the denomination of which he was a member, he said to the officers and members of the Society, go on in your great and good work, and we will be with and sustain you in it to the end."

The resolution was seconded by the Rev. Dr. HURTON, of the Reformed Dutch Church of this city, and unanimously adopted.

The audience then rose, and united in singing the beautiful hymn—

"Blow ye the trumpet, blow:  
The gladly solemn sound  
Let all the nations know,  
To earth's remotest bound.  
The year of Jubilee is come;  
Return, ye ransomed sinners, home.

Exalt the Son of God,  
The sin-atonng Lamb;  
Redemption in his blood.  
To all the world proclaim:  
The year of Jubilee is come;  
Return, ye ransomed sinners, home.

Ye who have sold for nought  
Your heritage above,  
Come, take it back unbought,  
The gift of Jesus' love:  
The year of Jubilee is come;  
Return, ye ransomed sinners, home.

The gospel trumpet sounds,  
Let all the nations hear,  
And earth's remotest bounds  
Before the throne appear:  
The year of Jubilee is come;  
Return, ye ransomed sinners, home."

which was performed with deep feeling and happy effect; after which the Rev. P. C. HEADLEY, of the Congregational Church, Greenfield, Mass. offered the following resolution, viz :

"Resolved, That the renovation of a corrupt Christianity is the first work of the American churches, for their own safety and that of the country identified with her life, and also in the conversion of the world to Christ."

Mr. Headley sustained this resolution by a brief address, in which he said :

"This resolution, Mr. President, presents the two great aspects in which we are to

contemplate the work of the AMERICAN AND FOREIGN CHRISTIAN UNION—its home field and its foreign field—its duty to the great masses of the foreign population that have been for years flocking to our shores, no less than the millions in foreign lands under the influence of a corrupt Christianity—a Christianity only in name, without any of the vitalizing power of Christian truth.

"It is a work not only of great magnitude, but a work which may be said to be emphatically 'the first work of the American church'—a work which she owes not only to the people but to herself, connected with her own safety, identified with her very life. Who can tell, who can calculate what is to be the final result, if these people are left in their ignorance and error! slaves to a system which binds the conscience in fetters, and makes the man a mere machine, ready at a moment's warning to do the bidding of the priest!

"But the resolution has an eye to the foreign field—that the salvation of the heathen world is most intimately connected with the renovation of those nominal churches—that their senseless and absurd forms is but a caricature of Christianity, from which the heathen turn away in disgust. How, then, can you expect them to be converted, when these corrupt churches block up their way? Would you, then, do them good? Aid this Society in her noble work of imparting to them a pure Gospel, giving your prayers and your cheerful co-operation."

The resolution was seconded by the Rev. R. R. KELLOGG, of the Presbyterian Church (New School) of Lima, N. Y. and unanimously adopted.

The Rev. LEONARD BACON, D. D. of the Congregational Church, New-Haven, Conn. then addressed the meeting.

"He said it need not be supposed that he was about to read the riot act, nor was he going to make a speech: the audience need not, therefore, be frightened away. He had come there to listen to others.

ut he had been drawn up on the platform, and after he had been got there, it had been insisted that he should read some resolutions which had been prepared. The first resolution was as follows:

“(1.) *Resolved*, That in the persecution of the Protestants in various countries of Europe, especially the missionaries of the Evangelical Societies of France and Geneva, with which the AMERICAN AND FOREIGN CHRISTIAN UNION co-operates in the propagation of a pure Christianity and the principles of religious liberty, whereby several of their schools have been discontinued, congregations for religious worship broken up, and some of the Missionaries fined and imprisoned,—the true spirit of Rome is discovered, and a motive of great power is addressed to all nations to guard against her introduction among them. And deeply afflicted by their sufferings for the Gospel's sake, this Society assures them of their sympathy, and prayers to the great Head of the Church, that they may be sustained in the discharge of their duties and maintenance of Christian character, and speedily be delivered from their trials. ;

“It could not be said that the assertion of religious liberty had been uniformly from the beginning or is now universally the characteristic spirit of Protestantism. Yet when the first Protestants asserted their own religious liberty, that assertion carried with it, by inference, significance, and in its ultimate results, the assertion of religious liberty for the whole world. God had mapped the ends which the reformers roughed, and had wrought of their protests results which they in their mere human wisdom could not have anticipated. Now, as a historic fact, there had always been in Protestantism something of the spirit and genius of Popery; but God had been, in his providence and by his Spirit, continually exercising it and purging it out, and in the old Protestantism would everywhere stand up face to face with Romanism, asserting the principle of the individual conscience and of individual religious liberty.

“(2.) *Resolved*, That the vigorous and

determined efforts made by the Romish church, during the last few years, to extend her power and her influence both in England and America, demand of every Protestant prompt, decided, and Christian measures to protect themselves against her errors, especially as her system of religious teaching is subversive of the fundamental principles of the Gospel of our Lord Jesus Christ.’

“These efforts can be seen all around us, and summon us to renewed and increased efforts for the diffusion of that light which is the only effective antidote to darkness. The next resolution was as follows:

“(3.) *Resolved*, That the success which has crowned the labors of Missionaries destined to reach the Mahomedan and Pagan mind, through the revival of a pure Christianity among the Armenians and Nestorians, clearly evinces how intimate is the connection between the salvation of the heathen world, and the spread of a pure Gospel among the nations of Europe where a corrupted Christianity now prevails.”

“Lately the idea of Christianity in the Turkish empire was beginning to change. He would give one or two instances to prove that assertion. A small body belonging to the Greek church, living in a small city near the head waters of the Jordan, had quarreled with their bishop—for the Arabs were a quarrelsome and factious race, and were as apt to quarrel with their bishops as were Protestants. They concluded to turn Protestants, without knowing what it was, and sent to Beyrout for a missionary to come and tell them what it was. He came and found that their whole idea of Protestantism consisted of three things—to use no profane language, to speak the truth, and not to get drunk. They had undertaken to practise these things, and so far were Protestants. That was an illustration how the presence of a pure, living Christianity operates upon the pagan—Mahomedan, Turk, or Arab.

“What kind of people are these Protestants? was a question asked, somewhere near Constantinople, at the time Protestant-

ism began to be talked of there. The answer from one who had seen them was— 'They are a very strange people; I would trust one of them with anything I have; they will not lie, and they will not cheat.'

"Two nominal Christians in one of the bazaars of Aleppo fell into a controversy about some transaction. Finally, one of them charged the other with lying. 'Well,' said he, 'am I a Protestant, that I should speak the truth?' Now, it is this idea of Protestantism, this idea of Christianity that arms it with power. The last resolution was as follows:

"(4.) *Resolved*, That as the greater portions of Central and South America are now open to Gospel influences, and the work there to be done can be more readily accomplished by a union of the various evangelical denominations than by any one denomination alone, this Society is specially called upon, in the providence of God, greatly to increase the number of her laborers in that field, and to enter on such a system of efforts as will in due time extend the blessings of a pure Christianity throughout the length and breadth of those lands.'

"Dr. Bacon said, the point of this resolution is that which speaks of the union, the co-operation of the various Christian denominations. How much more in accordance with the spirit of the Gospel and the wants of human nature and the world was this, than the centralized, comprehensive government and unity of Rome. Protestantism, by the grace of God, had fallen apart into various churches and denominations, and in that way the spirit of decentralization, the spirit of liberty, became the characteristic of Protestantism. The union and co-operation of these various denominations present that united front which can go into such lands as those to which this resolution refers, in the assurance of success and of ultimate conquest and dominion."

The resolutions were seconded by the Rev. NATHAN BANGS, D. D. of the Methodist Episcopal Church in New-York, and were unanimously adopted.

The audience then united in singing the hymn—

"From all that dwell below the skies  
Let the Creator's praise arise:  
Let the Redeemer's name be sung  
Through every land, by every tongue.

Eternal are thy mercies, Lord;  
Eternal truth attends thy word;  
Thy praise shall sound from shore to shore,  
Till suns shall rise and set no more."

after which the apostolic benediction was pronounced by the Rev. Dr. Bangs.

The Society then proceeded to the transaction of the usual annual business, when the minutes of the last annual meeting were read and approved.

The vacancy in the Board of Directors was filled by the election of the class which will hold office for the next succeeding four years, and whose names appear in the proper place in the list of Directors.

Several Vice-Presidents were also elected, whose names are inserted in the list of Vice-Presidents.

A vote of thanks to the Rev. Dr. BEMAN was passed, for his very excellent and appropriate discourse delivered before the Society on Sabbath evening, the 8th inst. and a copy was requested for publication.

Votes of thanks to the various speakers on the occasion were then passed, and also to the trustees of the church, for its use for the meeting.

Having directed the first meeting of the Board to be held on Thursday, the 19th inst. at their office in Chambers-street, at 4 o'clock P. M. and after that on their own adjournments, the Society, on motion, adjourned to meet on Tuesday preceding the second Thursday in May, 1860, in the place to be determined hereafter by the Board of Directors.

We subjoin here an abridgement of the Tenth Annual Report.

## TENTH ANNUAL REPORT.

In coming on this anniversary occasion to meet the patrons of the AMERICAN AND FOREIGN CHRISTIAN UNION, and review the proceedings of the year which has just come to a close, the Board of Directors cannot conceal it that they are oppressed with a feeling of sadness, notwithstanding the numerous causes for thanksgiving, which they recognize and gratefully acknowledge, in connection with their labors during the time.

They deem it to be their duty, therefore, to speak, at the commencement of the report which they are required to make, of the chastening of the Lord with which the Society has been visited since the last annual meeting, and which is the cause of their grief.

Mr. ANSON G. PHELPS, a beloved member of the Board—the excellent Treasurer, the ardent friend, and munificent patron of the Society, is no longer with us. He had been with us from an early period in the Society's history. From May, 1851, he had been the Treasurer, and managed, to a great extent, the fiscal department. By his judicious counsels, his prompt and efficient action, he had won the esteem and confidence of his brethren of the Board, and they had come to rely, to a great extent, upon him in all matters appertaining to the welfare of the cause.

His presence at the last anniversary, his engagement in the business transactions with the same zeal and earnestness as on former similar occasions, gave promise of his continuance, quite as full of encouragement as that of any other member. But it pleased the Great Head of the

Church, for reasons which, though inscrutable to us, are doubtless wise and good, to call him away from his earthly labors to his heavenly rewards. On Tuesday evening, the 18th of May, just one week from the last anniversary of the Society, Mr. Phelps died. His illness was short: his departure was unexpected.

At any time, and in any circumstances, to be bereft of such a friend is a calamity of no ordinary severity, and the wound it inflicts requires a long time to heal; and there are few, when such are withdrawn, to come forward and well fill the place which their removal has made vacant. At that time, and in the existing state of things, when Mr. Phelps was removed from us, there seemed, to human view, peculiar reasons, and many of more than ordinary weight, to plead for his continued presence and the exertion of his effective agency. His withdrawal, therefore, was all the more afflictive, and a lively sense of the loss sustained has survived the changes of time, and still holds a place in the hearts of the members of the Board. Much, however, as they have felt the severity of the stroke which God, in the infinite wisdom and goodness which mark all his proceedings, has been pleased to inflict, they have sought to guard against murmuring, and to bow with becoming submission to the afflictive visitation.

In their official capacity the Board attended the funeral of Mr. Phelps, on Thursday, the 20th of May, at the Mercer-street Presbyterian Church, at which place during his life he was accustomed to worship; and the Rev.



Dr. De Witt, the President of the Society, took part with the pastor of the church, and other clergymen, in the exercises of the mournful occasion.

Subsequently the Board, at its meeting, adopted the following preamble and resolutions, in relation to the bereavement they had suffered, viz:—

“WHEREAS, God, in his wise providence, though inscrutable to us, has been pleased to remove from the scene of his earthly labors our highly esteemed and excellent Treasurer, Mr. ANSON G. PHELPS, a man greatly endeared by familiar intercourse and association with us as an officer of this Society for the last seven years, who has given us so cheerfully of his time, his influence, and his wealth, therefore—

1. “*Resolved*, That though cut down in the midst of his days, and apparently when his efforts in the cause of Christ were greatly needed, still we render devout thanksgiving to God that his life was spared so long to us, to his friends, and to the cause of the Redeemer, and we rejoice in the assurance that *our loss, great* as it is, to him is unspeakable gain.

2. “*Resolved*, That while we deeply lament his death,—on our account, not on his,—and scarcely know where to turn our eyes for a successor, blessed with wealth and a heart as prompt and ready to respond to every call of benevolence, yet we cherish the most profound respect for his many virtues as a Christian and philanthropist, and shall ever remember with devout gratitude his undeviating attachment to this Society, manifested both by his publications and the bestowal of his wealth.

3. “*Resolved*, That we hereby tender to his afflicted family and friends our heartfelt sympathy in this time of sadness and of sorrow, and our prayer is, that this dispensation of divine providence, though grievous at the present,

may work out for them a far more exceeding and eternal weight of glory.

4. “*Resolved*, That a copy of these resolutions be sent to his family, and also published in our Magazine.”

In this connection it is in place to state, that in his last will and testament, Mr. Phelps generously provided, by a specific legacy of \$12,600, for the liquidation of the debts remaining on the Society's house, No. 156, Chambers-street, in this city, which, when received, will give to the Board a very valuable property, advantageously located, in which they may conduct the business of the Society permanently without costs.

Early in the autumn the Board had their hearts again saddened by the sudden decease of one of the most devoted laborers in the service of the Society—the sister of Miss MELINDA RANKIN, her assistant teacher in her “Female Seminary” at Brownsville, Texas. For several years Miss Rankin had taught in that seminary, and, with her sister, had done much for the improvement of the Mexican population in the town and vicinity. She had taken great interest in the intellectual and religious education of the girls of indigent Mexican parents who were admitted into the seminary, and had come to be regarded, in respect to the management of the establishment, as almost indispensable.

While her elder sister was constrained, on account of ill-health, to come to the north and spend the months of the last summer there, she remained in charge of the seminary, and conducted it with great energy and propriety. But in September, the yellow fever, which prevailed so extensively over large portions of the

southern country, and swept many of the inhabitants into the grave, made its appearance in Brownsville, and did its work of death in many families. On the 17th day of September she was taken sick, and died the second day following. In this event, the Board can but feel that their loss is great—their affliction severe. Few of like spirit—so self-sacrificing—devoted to missionary labors, and so well adapted to perform them, can be found, who, for the sake of the cause, would cheerfully give up the comforts of a well-furnished home, and the pleasures connected with a life of ease in well cultivated society, and go to remote borders of our land, there to labor in order to enlighten and reclaim the ignorant, the degraded, and superstitious among the disciples of the “Man of Sin.”

On her account, however, the Board cannot mourn. Her end was eminently peaceful, and she was sustained in the moments of her dissolution by the well-founded hope of a blessed immortality. Their loss, they are persuaded, is her eternal and unspeakable gain.

The Board are called also to notice the decease of three of the Vice-Presidents of the Society, viz : Hon. WILLIAM JAY, of Bedford, N. Y. ; Rev. REUBEN POST, D. D., of Charleston, S. C. ; Rev. HENRY MANDEVILLE, D. D., of Mobile, Ala. ; and one of the members of the Board of Directors, the Rev. H. V. D. JOHNS, D. D., of Baltimore. These friends of the cause can make no more part with the Society in its works, and the Board lament their absence ; but they mourn not as those who have no hope, for the deceased were long numbered among the eminent “sons of God,” and they

have doubtless gone to be numbered with those who compose the church triumphant, and who have ceased from all earthly labors.

By the deaths which have fallen upon their number, and the band of laborers connected with the Society, the Board are strongly reminded of their own mortality, and they desire to be prompted by them to greater diligence in the discharge of their duties, and to more earnest and importunate prayer that the Divine Redeemer would raise up other and sufficient laborers, and thrust them into the great and wide fields which are “white already to the harvest.”

It is with unfeigned pleasure that the Board are enabled to state that no other deaths have occurred among the officers of the Society, or its missionaries either in the home or foreign field, so far as is known to them, during the past year. The lives of all the others have been preserved, and they have been enabled to prosecute their duties in their respective spheres.

Turning from these painful considerations, the Board would call attention to a few things still preliminary, yet whose comprehension is necessary to an adequate and proper view of the cause in which the Society is engaged. Some of these things, at least, in some of their relations, they have taken occasion to show before ; but they are still crowded upon their observation, and remain unchanged, except in such traits as render their contemplation by THE PEOPLE the more important, and imperatively urge their reiteration.

1. Prominent among these things, and worthy of the first place in the catalogue, is the unprecedented activ-

ity at the present time of the Roman See.

Since the days of the world-renowned Reformation, Rome has not manifested such earnestness in obtruding her presence, seeking to augment her influence, and to establish her dominion everywhere, as during the past year. While within her own accredited domain, among the nations and tribes that have accepted her religion and acknowledged her right of control, she has not been, in years past, inattentive to the maintenance of her sway; and since the revival of the order of the Jesuits, in 1814, she has been gradually increasing her zeal and measures to keep good her position, and even extend her dominion into new places; she has given special attention and made extraordinary efforts in regard to the more than *one hundred and sixty millions* of the race who are the descendants of the "schismatics" and "heretics" of the ninth and sixteenth centuries, and who have repudiated her claims to supremacy and abjured her communion. Each year, of late, an *advance* has been made on the preceding time in her efforts in Protestant territories, and in no former year has she done more than in the last to embarrass their institutions, deceive the unwary, and, through her sorceries, get herself into favorable notice, and to entice the multitude into her corrupt and ruinous fold.

England and the United States, the two great bulwarks of civil and religious liberty, have been the chief objects of her solicitude and care; and to distract their counsels, to create dissensions, to divide their action on matters of moment, in order ultimately to profit by their differences,

she has labored with almost *superhuman* energy, with ceaseless vigilance and untiring industry. In *east* these nations she has multiplied priesthood, her orders of nuns, her monasteries, nun schools, colleges, church newspapers, festivals, processions and other instrumentalities, by which to push herself and her religion into notice, become recognized before laws, and to put out the light of *g*elical religion within them.

By intrigue, artifice, and *perseverance* in her ways, she has *g*ained a more favorable position in *England* within the past year than she has there since the days of *Henry* Eighth. From the public treasury, her colleges for the training of her priesthood, and her schools for educating her children in her *faith* and worship, have received very considerably increased *sums* and the numbers of her adherents have been augmented, not merely by individuals from the various *classes* of operatives, but by persons from the different ranks of the nobility, as well as by converts from the *members* of the Established Church.

In the United States she has been less vigilant, industrious, and persevering. Besides founding her own institutions, accumulating in the hands of her bishops an *immense* property in church edifices, palaces, burial-grounds, and other *possessions* of wealth, sufficient to compete *successfully* and for a long time with the *governments* on questions where *her* interest prompts her to resist the *legislative, judicial, or executive* decisions, and placing herself so *as* to attract the attention, and render *favorable* the object of desire on the

of rival political parties ; she has engaged with much more than ordinary force in efforts to discredit, embarrass, and ultimately to destroy our public schools, which, next to the religion of the Gospel, are a principal source of our national prosperity and happiness. These schools are alike open to all—to the children of the poor as well as to the children of the rich—without charge, and without subjecting the pupils to any political or religious tests. The violent assault upon them which was renewed during the year, acquires importance and is especially worthy of attention, as it is the result of an extensive and well-adjusted combination among the priesthood for the purposes which the acts themselves indicate. The order from the Vatican to every Papal official in our country amenable to the powers resident in the "Eternal City," touching the conduct to be observed towards the schools, runs in this language, viz :

"Employ all your influence, make all efforts, in order that in those schools the students may be in everything conformed to the rule of the Catholic doctrine."

Nothing, then, short of the conversion of our schools into Papal seminaries to teach the Papal catechisms and other formularies—the superstitions notions, idolatrous practices, and anti-scriptural dogmas, which may conform the students to the "Catholic doctrine," may be expected to end the controversy, so far, at least, as the cabinet at Rome can control and continue it.

It is instructive, in respect to the nature and spirit of Romanism, to observe the changes in their objections which the hierarchy have made

against the schools ; and yet, when the ground of the objections is removed, to see them still continue their opposition. This first objection was the "sectarian" character of the schools,—sectarian simply because the Bible, without note or comment, was read in them daily at the opening and the close ! When that exercise, through their procuring, was dispensed with in some schools, then, as if horror-struck at the impiety, they objected to them as "Godless!" When their own version of the Bible (the Douay) was proffered as the version to be read in the schools, it was refused ! In these facts and proceedings there are manifested not only Rome's duplicity and disregard of the principles of common morality, but her deep hostility to popular education, and also to the Sacred Scriptures.

2. The intolerant and persecuting spirit of Rome, manifested more openly, and with less effort at disguise or concealment than formerly.

Consequent upon her doctrine of "infallibility," are her dogmas touching the rectitude of her intolerance of any and all creeds and forms of worship besides her own. Through the force, however, of popular opinion or Governmental provisions, in some countries and for some periods of time a suspension of acts of oppression on her part has obtained. But it has obtained only to be dispensed with when opportunity shall favor it, or her interest may seem to demand it. The call for dispensing with it seems in her estimation to have been made with great emphasis of late, for she has responded to it with remarkable energy and zeal.

In France few of the Protestants

who in anywise were in her power, whether of the reformed churches, which were recognised by the Government, or of the independent churches, who were comparatively unprotected, have escaped oppression. The Society of St. Francis De Sales, organized in December, 1857, to arrest the progress of Protestantism, and presided over by a distinguished functionary of the Roman See, has been true to its object, and during the last year done a large business in its line. Through the local police and parties in the Roman Catholic interests, Protestant assemblies for worship have been broken up, pastors, evangelists, and others have been arrested, fined, and imprisoned, churches have been closed and schools disbanded, and various other evils have been inflicted. So severe and protracted have been the intolerant proceedings, that an intelligent pastor from the capital of that empire, in a letter addressed to the Board in the month of November last, said :—

“ Since the fatal days of the Restoration, the position of Protestantism was never so gloomy as now. Since the last tour of our Emperor in Brittany, in which his generosity and good will toward the Romish clergy were so conspicuous, the impudence of the priests' party is stronger than ever. . . . The Bishops exert a powerful and unceasing pressure on the Prefects, and new facts of intolerance are taking place every day.”

In the Roman Catholic districts of Ireland many scenes of violence against the Protestants have been enacted. In Belgium their meetings for worship have been disturbed, and measures employed to injure them in character, person, and estate. In Piedmont, Austria, and some parts of

Germany, they have been subjected to many and severe privations. While in Italy, Spain, and Portugal, the surveillance to which they have usually been subjected has been rendered much more exact and humiliating.

And while the sense of our nation, as well as the genius of our Government, is strongly in favor of liberty, civil and religious, in the fullest measures, and a course on the part of public functionaries or others in practical life adverse to this sense would infer in them not only extraordinary assurance, but other qualities very offensive, still the outcroppings of that spirit in the Romish community in the United States have been numerous, distinctly marked, and in some cases not only unchristian, but extremely bold, tyrannical, and oppressive. Such and so numerous have been the instances of intolerance and oppression, by those in stations of superiority, towards those in places below, as to evince a conviction on the part of the perpetrators that they occupied a very strong position, not merely in their own communion, but in the community around them, and also to demonstrate the genuineness of the Papal plant that is growing in our soil—that Roman Catholicism in America is the same in nature as it is in Italy or Spain, and wants but the surroundings of those countries in order to manifest here the same spirit of crushing intolerance.

In illustration of this statement there might be given many cases in which Roman Catholics, converted to Christ in the United States, and desirous of connecting themselves with some evangelical denomination, have been, by their former co-religionists,

visited with treatment unjust, cruel, and exceedingly painful to bear.

But we pass by these cases, and mention a notable one of recent occurrence, connected with the suspension of the Rev. ALFRED J. DAYMAN,

Romish priest, from the functions of the Papal ministry within the limits of his jurisdiction, by the Rev. John Hughes, D. D., Archbishop of the province of New-York, and which has been noticed by some portions of the public press. It is marked by peculiar severity, and strongly prompts the inquiry: Where are we, and in what age are we living? The act seems more in keeping with Spain or Italy, than with America; and with the darkest moments of the "dark ages," than with the light of the nineteenth century.

Having removed Mr. Dayman from his place as a priest, ministering in one of the churches in the city of New-York, and, as it is affirmed, not on any moral obliquity, but for a too faithful exposure of the characters and lives of some of the Romish priesthood who were dead, on the 30th day of April last he issued against him the following remarkable interdict, which, if observed and obeyed by all under his jurisdiction, must reduce the object of his displeasure to the most painful extremity. It must cut him off from all expressions of sympathy, and from the reception of even the things necessary to his existence. By its language none may contribute, solicit, request, or accept of any money for his relief, on pain of censure, from which none but the Archbishop can absolve them while he lives, and none but his successor after his death. The interdict reads thus:

"PROCLAMATION.

"I proclaim and ordain that if any clergyman or lay person shall contribute, solicit, request, or accept of any money for the relief of the Rev. Mr. Dayman, after their having a knowledge of this prohibition, they, and each of them, shall thereby incur, *ipso facto*, the censure of irregularity, from which they cannot be absolved except by myself during my lifetime, or by my successor after death.

† JOHN, ARCHBISHOP OF NEW-YORK."

Such an act of ecclesiastical despotism, accompanied with such instructions and *threats* to enforce its support, are a comparative novelty in our land, and, we think, would not have been ventured upon by any Romish prelate a few years ago. But it serves now not only to develop the nature of Romanism, but to mark a stage of its advancement in our republic, and we chronicle it for these two-fold ends.

We may add that the case of the Jewish child, Edgardo Mortara, which we have noticed fully elsewhere, torn from his parents and detained in a Romish monastery for the accomplishment of the purposes of the priesthood, though displaying a heartlessness and cruelty which words can ill represent, conveys but a true picture of the system of religion of the "Man of Sin," gives warning as to what may be expected of it where it is in power, and appeals to the purest and most sacred sympathies of every parental heart to guard against and to do all that can be done to remove it entirely from the earth.

3. In this connection, it is appropriate to advert to the course pursued by Rome in relation to evangelical missions on heathen ground.

The adverse and corrupting influences of the Papacy in former times

on Pagan ground, conforming the teachings of the Gospel to the traditions and idolatrous views and usages of the degraded heathens, are matters of history. And the opposition which Papal missionaries have made more recently, at mission stations, to the propagation of a pure Christianity is known and deplored by many of the friends of the Redeemer. But it seems not to be generally apprehended.

Within the past year the opposition has been very widely extended and marked in its character. To India, Burmah, and China large delegations have been sent. And it is worthy of observation, that the measures for occupying those regions were resolved upon by Rome, just when the Christians of England were rousing themselves to diffuse throughout them, in a more effective manner than formerly, a pure Christianity, and also when some of the American churches were engaging with special interest in the same service. From her past history, it is most painfully clear that she cares little for the spiritual welfare of Mahomedans, Pagans, or Jews. She has never imparted to them a pure Gospel, and now she has no wish to do it. She hates the light, and her gigantic efforts are aimed at its extinguishment. Its general diffusion she knows will prove her death.

To Western Africa a bishop has also been sent, to counteract with his associates there the good work begun by the English church at Sierra Leone. To give efficiency to the operations to be conducted in Africa, two colleges are being established in Spain, where negro youths are to be trained up for the Papal priesthood,

and then sent back to that land to do the work of the "Man of Sin."

To Australia, Rome has also sent large forces for the same purpose. Already there are bishops in Victoria, Sydney, and Adelaide; and steps have been taken to send other bishops to five of the principal towns of New South Wales. On this subject—the spread of the Papacy and its opposition to evangelical missions—that veteran missionary at the Sandwich Islands, the Rev. THOMAS COAN, in a letter addressed to one of the Secretaries about the middle of the last year, said:

"I feel what you say on the revival and spread of the Papacy. It is a painful truth, that that dreadful system still possesses all the vitality of the 'beast,' which lives in spite of its deadly wound. No false system on earth can compare with it in tenacity of life or in dogged persistency of purpose. . . . .

*It is my decided belief that it is now the most formidable obstacle to the progress of truth and the spread of vital godliness in our world. It is an extinguisher of light, a disturber of peace, and a destroyer of souls. It has had a painful history at these islands and a deadly one at the Society group. It is now opposing our mission at the Marquesas, and, like a jackal, it will follow the Redeemer's army into all climes."*

4. The developments in relation to religious liberty.

Since the failure of the declared friends of civil and religious liberty to establish, consequent to the revolutions of 1848, in several countries of Europe wise and equitable governments, there has been a tendency on the part of most of the rulers on the continent to circumscribe the limits of freedom, and to attempt to bind more closely the consciences as well as the persons of their subjects. For

he accomplishment of this object the Papal hierarchy have been largely employed, their own system being modeled on the plan of the most absolute despotism. They have therefore had much to do in tightening the cords of despotic rule, and removing from the people the use and enjoyment of those religious rights which are natural, and which the Creator and common Father of us all designed every member of the human family to exercise and enjoy. And this tendency to this kind of action has suffered no abatement during the last year. It has rather been increased, and produced in France, Austria, Bohemia, and elsewhere, very strong feelings of dislike and earnest and decided expressions of remonstrance. In one remarkable case in Austria the remonstrance was signed by more than *five hundred* of the subordinate Roman Catholic priests. These instances of intolerance have called forth much effort, on the part of the friends of religious liberty, and we cannot doubt that they have done much to avert the progress of intolerance and secure a mitigation of suffering, if not the full recovery of the rights which had been withdrawn.

But we are compelled to say, and we do it with a sense of humiliation, that the denial to their fellow-citizens of the rights of conscience and of worship, in other words, of religious freedom, has not been confined in Europe to Papal Governments alone. Protestant Sweden has taken part in it, and by a recent act covered herself with reproach, as well as grieved the friends of evangelical truth in this regard in all parts of the world. Early in the year, by a decree of the Royal Court at Stockholm, the capital of the realm, six women, worthy sub-

jects, (and guilty of no other crime,) were banished from the kingdom, and their estates were confiscated, because, in obedience to the dictates of their consciences, they had withdrawn from the established church (Lutheran) and attached themselves to the Roman Catholic organization.

Deeming it their duty, as it is an important part of the business of the Society, according to its constitution, to "diffuse and promote the principles of religious liberty," the Board called a public meeting, which was held in this city on the evening of the 11th of November last, to consider what measures, if any, might properly be taken in respect to the case. At that meeting a memorial to his majesty the King of Sweden, representing the views of the memorialists, their sympathy with the "banished," and asking their recall, was adopted. The memorial was signed by a large number of the most distinguished citizens of different States in the Union, including Governors, Judges of Civil Courts, lawyers, merchants, divines of various denominations, and others in various spheres of life, and forwarded to the American Minister at Stockholm, with a request that he, as a friend, and in his private capacity, would deliver it to the proper authority, that it might come into the possession of his Majesty, to whom it was addressed.

Although we have no direct communication from the royal court in regard to the memorial and its design, the Board have reason to believe that the effort is by no means lost to the cause of religious freedom. The influence of the meeting, of the valuable addresses delivered by gentlemen of distinction, of the pulpit



and the bar, who kindly rendered their aid, is by no means lost to our own country. The effect is good; and the friends of liberty in the kingdom of Sweden have been encouraged, and discussion has been quickened there and extended among all classes. The King is known to be favorable to a modification of the laws relating to the subject of religious freedom, and we can but hope that God, in his providence, will overrule this instance of oppression to the furtherance, not only in Sweden but elsewhere, of the interests of the cause for which we labor.

It is interesting to know that one of the results flowing from this act of the Court at Stockholm, and the consequent discussions and acts, is the calling of a great meeting to be held at Lund, one of the principal towns of the kingdom, for the discussion of religious topics, in the beginning of July next. To that meeting Christians from foreign parts are invited, and it can hardly be that it will not be attended with much good.

In the remote East—in China and Japan, within the year, a great advance has been made in the matter of religious freedom, and in Turkey we are not without hope that the advantages promised by the decree of the Sultan, which abolished the death penalty connected with a change of religion, (and which the Board with others labored to procure,) may be eventually fully realised.

5. The increasing number of Roman Catholics in the United States, and growing amount of their material strength.

Though the number of immigrants from the old world, which in 1853 had

risen to more than a quarter of a million, and from which the Papal ranks were greatly enlarged, has been diminished very considerably since that time, still it is very large every year. Not less than 150,000 annually come to us from abroad, and large numbers of them being Romanists, find their ecclesiastical home with the Roman Catholic organization. The Romish hierarchy now claim to have in their connection upwards of *three millions* of the inhabitants of our land. According to their own showing they have 2,058 churches, 30 colleges, 32 theological and 7 preparatory seminaries, 1 quarterly, 4 monthly, and 18 weekly newspapers, conducted in French, German, and English. They have 7 archbishops, 36 bishops, and 2,000 priests. They have also 24 different orders of monks and 30 of nuns dispersed over the nation, engaged in their peculiar avocations.

These statistics show the Romish force now in the country considerably in advance, even at this early day in her American history, of many of the evangelical denominations. Indeed, only the Baptist, Methodist, and Old-School Presbyterian denominations are equal to it in numbers; and the zeal and energy employed to place the Roman Catholic sect socially and politically in position superior to what it has hitherto occupied are very great, and, in regard to the latter, that outlay, at least, is not wholly without success. Every year the increase of their numbers increases the temptation to unscrupulous politicians to bid for their favor, and to promise, if not to pay, them their price.

In this catalogue of adverse mat-

ters we must not omit to mention, in conclusion,—

6. The recent change in the outward policy of Rome in regard to her affairs in the United States, and the general engagement of the Papal press in urging and sustaining it.

To one accustomed to the Roman Catholic Society of the bygone age in our land, and to the expressions of the members in relation to matters American and Protestant, the utterances, spirit, and acts of the present time, on the part of Romanists, would naturally be regarded, if ignorant of the nature of Romanism, as marking an entirely different class of people. The manner was then respectful, the spirit kind, the language and conduct courteous and conciliatory. But with the increase of numbers, the growth of wealth, and the attainment of advanced position, these assumed graces have been gradually laid aside, and the genuine spirit of Rome has discovered itself, and thus given warning of the cherished purpose to crowd herself upon the American people.

Within the past twenty months the *Quarterly Review* (Brownson's of Oct. 1857,) which is the accredited organ of the Roman Catholic bishops of America, and the exponent of their views and of the policy to be observed, has thrown off all disguise, and said:

“Catholic controversy changes its form with the circumstances of the age and country. When Catholics in the United States were few . . . controversy very necessarily and properly assumed an apologetic tone, and confined itself to self-defense. . . . When by natural increase, conversions, and immigration, they had become a notable part of the population, and capable of forming a body able in some measure to suffice for itself, it became equally necessary for

their own security and progress to make them feel their independence in the face of Protestantism, and induce them to rise to the level of their position as free and equal citizens of a free republic. This has continued long enough— . . .

It is time now for our controversy to assume a new phase,—and leaving the question of self-defense, as well as that of infusing the spirit of independence into Catholics, aim at the conversion of Protestants, or producing on their minds an impression favorable to our holy religion.”

Within the last year the Papal press quite generally has echoed this sentiment of “independence in the face of Protestantism,” and as a natural fruit, whatever in our system of government, laws, education or religion, has been regarded as standing in the way of Papal advancement, it has been in some way or other, and in some place or places, assailed; and on the other hand, whatever custom, usage, rite, ceremony, act or course of proceeding, peculiarly Romish, has been judged adapted to crowd the system of Romanism upon the community, in anywise advantageously to itself or its friends, has been adopted and vigorously employed. Hence secret and open opposition to our public schools, to the distribution of the Sacred Scriptures among the people, to the maintenance of the sanctity of the Sabbath, to laws in regard to the tenure of church property. Hence, also, the multiplication of Roman Catholic public processions, pompous displays at church dedications, consecrations of burial-grounds, laying of corner-stones of churches, celebrating festivals, importing relics, pronouncing eulogies over the bones of pretended dead saints, multiplication of false miracles, open and shameless encourage-

ment of the worship of Mary, of saints and angels, granting indulgences as rewards for the performance of some service, and many other like things.

The policy is now avowedly *aggressive*. The Romish organization is well-nigh completed. Its resources are very considerable, and it is aiming in its movements for the mastery. This is the great object of its ambition, the end of all its zeal and outlay of every kind.

To the foregoing statements it is now proper to add the following, which may serve to perfect the view of the general condition of the cause which claims the attention of the Society, and for which its members most devoutly pray and assiduously labor.

1. There is throughout evangelical Christendom a deeper and more extensively pervading conviction of the duty as well as the importance of efforts for the conversion of Romanists and other apostate Christians to Christ and a pure Christianity, than has obtained before for a long time.

In this country various denominations which have engaged in missionary labors abroad in their denominational capacity, have comparatively lately established independent missions to Romanists in some Papal land, or contributed to the support of the work through local Boards stationed in some Papal territory. Denominations that have not engaged in their separate capacity in such labors, have, through many of their churches and individual members, cooperated cheerfully with us, and in their ecclesiastical assemblies expressed their approval of the AMERICAN AND FOREIGN CHRISTIAN UNION, and encouraged the public to aid it

by their prayers and alms. Some also have aided us in addition to the aid extended to the work through their own organizations.

In England, Ireland, and especially in Scotland, the spirit of reformation seems to be taking a most encouraging hold of many of the influential classes, and through the multiplication of local Societies, lectures by the ablest and most competent men, itinerant agencies, and periodical publications concerning the subject, promises the most valuable results.

And on the Continent the Protestants are in general no less impressed with a sense of the duty of spreading the light of the Gospel into the surrounding regions of Papal darkness, and are engaged in efforts for the same, in a manner that has not had its parallel for two hundred years. The various parts of evangelical Christendom have indeed done but little in this great work, in comparison with what is needed, and what ultimately must be done, if the Gospel shall spread over the Pagan, Mahomedan and Jewish parts of the earth; but, there is a perceptible increase of feeling of interest in all sections, a rousing up of the minds of multitudes in regard to it, that is new to this age, and inspires strong and cheerful hopes for the future. We are clear in stating our belief that there has not so much been done in behalf of a pure Christianity and religious liberty, in the corrupted parts of Christendom, in any one year since the Reformation, as during the last year, although the friends of the cause have been in many instances subjected to much persecution and suffering.

2. Notwithstanding the remain-

ble activity which Rome has exhibited of late, her power is mainly adventitious, and in her own domains she is rapidly losing the respect of the masses of the common people, and her influence over them.

Having lent herself to the world, and its ambitions and sinful pursuits, these results might be reasonably expected. Consorting with politicians, and seeking worldly preferments and gains, rather than the spiritual and eternal welfare of men, it is but a suitable reward that she should be held in contempt by the people, and used merely for convenience by those rulers and politicians who seem to countenance her pretensions. It is worthy of note that her power is now mainly in their hands. By her corruptions, her vices, and especially by her cruelties and oppressions, she has alienated the feelings of the people from her to a large extent; and though bound to her by governmental ties or obligations, those are but external bands, and they inwardly sigh for her destruction and for better instructors. If the Governments of the earth should withdraw from her their outward and formal protection and respect which they now show to her, she would be soon reduced to an considerable affair.

The state of the Roman Catholic world in regard to what Romanists call Catholicity, and the loose manner which it is set by, on the part of any Romanists, is thus described by Dr. Brownson, under the character of "Father John," in his Review of January, 1858. He says:

"In most Catholic States, I find them (Roman Catholics) wedded to what is called in the language of the day, the *ultra* of the past, and losing their Catholicity in proportion as they approach the

party of the future. You find them, if not affected more or less by unbelief, poring over the dead past, living on their traditions, exploring catacombs, deciphering half-obliterated inscriptions, and writing history, as if they had no sense of the present, no hope of the future. They seem to give up the present and the future to Cæsar and the enemies of the church, and to feel that the most glorious epoch of Catholicity has passed away. They are without influence in affairs. France, with her thirty-five millions of nominal Catholics, is governed by the non-Catholic mind, as much so as our own country. In Naples the monarchical rather than the Catholic mind governs. In Austria, the Emperor would seem to have a regard for Catholic interests, but the Austrian bureaucracy is Voltarian, and Catholics, as such, have very little if any weight in the administration. So in all Catholic countries. The governing mind is non-Catholic. Even in Belgium, where the great majority are Catholic, the effective power is in the hands of the non-Catholic or anti-Catholic minority. These are facts which are no doubt unpleasant to Catholic ears, but facts they are, and it is idle for us to seek to conceal them or to explain them away. The non-Catholic world know them better than we do, and find in them their only effective argument against us. Count Cavour, the elder, is pious, said to be a good Catholic, but without talent, force, or energy; his younger brother is prime-minister of Sardinia, an able statesman but a sorry Catholic."

Though some modifications are due to truth in this extract, the writer having ascribed too little to Papal influences in the civil governments where the Romish religion is adopted as the religion of the State, it nevertheless discloses an important truth in regard to the adventitious nature of Rome's power, and the reality of her decline. There is upon her a consumption, before whose influence

she must eventually disappear. With the progress of truth her hold upon the nations must be relaxed, and her errors give place to the reign of the Gospel in its purity, and with all its sanctifying power.

3. Discords and divisions in the Roman Catholic world are on the increase, and seem to betoken the near approach of the breaking up of Rome's boasted unity, and the consequent curtailment of her present power, if not her total annihilation.

In all parts where priestly authority is unquestioned there is a kind of peace, for the spirit of inquiry is suppressed, thought is paralysed, discussion is interdicted, and the people are condemned to inaction. Such is the case in the Papal States, Naples, and in Spain. This state of things the Pope has striven to introduce into the Austrian empire by means of the "Concordat." But the effort has produced the reverse of his expectations. Schools, marriages, burials, and other matters, have become the subjects of angry discussion and conflict, and the strife seems likely to continue.

In France the Catholics are divided into two great parties—the *Ultramontane* and the *Gallican*. These make incessant war on each other through their public journals as well as speeches, lectures, and various modes of reaching the public, and daily the breach is widening. The ultramontanists are themselves also again divided into opposing schools, and they conduct their quarrels with great heat and violence.

In Belgium and Piedmont the people are divided into two opposing parties, each acting professedly for the interests of the Catholic church,

but they are irreconcilably apart; and the *Austrian Gazette*, commenting not long since on the result of an election in Belgium, in which the liberal party were the victors, declared, in regard to the tendency designated by the term *Ultramontane*, that—

"The population had no sympathy with it, either in Sardinia, in Spain, in Portugal, in France, in the Rhenish provinces, in Austria, or even in the States of the Church. The people, so soon as they can declare themselves by a free choice, will break the yoke of the party."

The unity and harmony of the Roman communion is broken; again, by the almost numberless varieties of the so-called "religious orders" which now exist within it, and which are constantly at war with each other about opposing tenets of theology, or about some questions involved in their peculiar organizations. In this regard the Roman Catholic body in many parts of the world is now well-nigh in a state of complete anarchy. How these differences may be adjusted, or whether they will, by a righteous and retributive Providence, be allowed to continue and do their part in the work of destruction, it is not for us to say. The church is in the hands of the blessed Redeemer, and in his own time, and by such means as he pleases, he can put her enemies out of the way, and give her enlargement and prosperity.

4. Many parts of the Papal world are now more accessible and open to the labors of evangelical missionaries than they have been at any former period.

In New-Grenada, Venezuela, and Argentine Republic in South America, religious liberty has been de-

clared by the civil authorities ; and though the other Governments in that part of our continent have not made equal advances upon that subject, still the state of public feeling is such in reference to the abuses of the Papacy, that in Brazil, Uruguay, Paraguay, Peru, and even in Chili, and some other places, a good deal may be done in spreading a pure Christianity.

In Piedmont, Belgium, and Sardinia (in Europe) the people in many districts are anxious to obtain evangelical instructors ; and in France, where the work of evangelization has been carried on with much success, though amidst great privations and persecutions, for a few years past, by a recent decree of the Emperor in relation to opening new places of worship, Protestants are placed on equal footing with Romanists, and thus many and great advantages are now offered to them and the cause of evangelical truth. We cannot look upon these movements, by which the way for the diffusion of the Gospel has of late been laid open before the church of Christ in these Papal regions by an overruling Providence, without adoring views of the wisdom and goodness of God, and a strengthening of our convictions that the end of the tyranny, misrule, and corruptions of the "Man of Sin," are approaching their end. Of these encouraging "signs of the times" we will stay to notice but this additional one, viz :

5. In respect to our own country, the Board cannot but regard it as a favorable omen, that on the part of the people there is an increasing demand for information in relation to Romanism ; and in our seminaries, among the candidates for the minis-

try, a growing disposition to examine the claims of Papal countries to the services of those who devote themselves to missionary life.

So strong has this desire for information about Romanism on the part of the people become, that works on the subject are now freely published by private individuals, or publishing houses at remunerative rates, so as to obviate the necessity to a great extent of publishing them by benevolent Societies. This demand for information and the works that have been issued, together with the discussions that have been held and the course that Romish officials have lately caused to be pursued, have served greatly to correct the public judgment in regard to the system of Popery and its numerous and arrogant claims. It is yet, however, too little understood by very many, but still the attention of vastly more has been recently turned to it than formerly, and its claims to be of God, and entitled to be ranked among the forms of true Christian faith, worship, and discipline, are coming to be more and more repudiated. It is coming to be understood, as it is in reality, a religio-political system, in which Gospel truths which have been introduced, have been obscured, and even paganised, and so changed in everything that its teachings are subversive of the Gospel.

The secular as well as the religious press in some instances has responded to the call for information, and truthfully and to the great benefit of the public interest, laid much of the sad and dark history of the Papacy before the people.

From a number of the theological seminaries in the country the Board have the pleasing assurance

that an unusual number of young men are directing their studies with reference to labors as missionaries in some Papal land. Light is being diffused. Rome is coming to be seen as the anti-Christian power foreshadowed to the prophet Daniel long before the Incarnation, under the emblem of the "little horn" and ambitious king, who were to "wear out the saints" of the most High,—and also to the apostles under the new dispensation, under the symbol of "Babylon," the proverbial enemy and persecutor of the people of God, and of "the Man of Sin," whose destiny is to be destroyed by the Savior, through "the breath of his mouth" and the "brightness of his coming."

Having noticed the foregoing facts and things, whose bearing upon the work entrusted to them is as marked as it is apparent, the Board proceed to the consideration and exhibition of matters more directly connected with the operations of the Society. As usual, they begin with—

### THE HOME FIELD.

The Home Field comprises the United States and its Territories. The duties which appertain to it, though various and dissimilar in nature, and in many respects different in aims, naturally divide themselves into two classes, corresponding to the two great divisions, Protestant and Roman Catholic, into which the population of the country is chiefly divided. They may be conveniently spoken of, therefore, under two general heads.

#### I. To the Protestant Population.

We will speak first of that class of duties which refer mainly to the Pro-

testant part of the population of the land. Prominent among these is the work of communicating to them information respecting the nature, object, necessity, and importance of the Society, and of engaging their sympathies and energies in its behalf. To effect this end, the Board have relied mainly on two kinds of instrumentalities, namely,

THE PRESS, and

THE LIVING PREACHER.

These agencies they have brought into requisition, and employed to good advantage to the cause of evangelical religion, although they have not used them to the same extent as in some of the previous years in which they have been engaged in the service of the Society. For the sake of order in the narrative to be given of the operations in this department, we will speak first of

#### THE PRESS.

Several years ago, when little had been done to inform the public of the nature, spirit, and ruinous tendency of Romanism, and of the designs of the Papacy; and when demands for books on the subject were not sufficient to prompt individual publishers to secure their production and distribution, strong and sufficient reasons existed for producing and distributing them as a part of the work of the Society, which now, in the changed state of things in this regard, do not exist.

The awakened feeling in the public mind in reference to the momentous subjects, in large measure induced by the efforts which the AMERICAN AND FOREIGN CHRISTIAN UNION and the Societies which preceded and are now combined in it, had put forth has produced authors and publisher

a almost every section of the country, who have supplied to a large extent the kind and variety of books needed.

There are, however, ever-recurring necessities in connection with enterprises which aim at the moral and religious instruction of the passing generations, which can be met and satisfied in no way so well as by *periodical* publications. To these necessities the AMERICAN AND FOREIGN CHRISTIAN UNION forms no exception, and the Board have therefore, as in previous years, published *monthly* the Magazine which bears the name of the Society.

#### THE MAGAZINE.

The Magazine is an octavo pamphlet of *thirty-two* pages: It is printed on good paper, with readable type, and at the close of the year the combined numbers constitute an interesting and valuable volume of *early* four hundred pages. It has, in former years, been sent to Life Directors and Life Members without charge. It has also been sent free to many Colleges and Theological Seminaries, to Young Men's Christian Associations, to the officers of Lyceums or Reading-Rooms, and to many clergymen and other persons of distinction. Its circulation is not confined to any given district or section of the country, but is diffused to some extent in all parts—north, south, east, and west. It has found its way into Ireland, England, Scotland, and several countries on the continent of Europe, in the southern part of Africa, in South America, and in the Sandwich Islands. It is furnished to subscribers at one dollar a year, in advance.

Besides reports from the missionaries of the Society at home and abroad, it contains *discussions* on top-

ics adapted to throw light upon the general subject of Romanism—its nature, teachings, and practical effects—how to deal with Romanists in the work of evangelization—what ought to be done or attempted in their behalf, and various kindred matters flowing out of the extensive correspondence of the office. It marks the developments of Romanism as a political element developing itself in our country, concealed under forms of nominal Christianity; acknowledges the receipts of the Treasury, and notices new publications which are judged likely to be of interest and use to the reader. It is the object of the Board to make it an acceptable and instructive visitor in the family circle as well as in the study of pastors and reading-rooms of literary and other associations.

From views of economy, as also to convey the information to a larger number of persons, the Ninth Annual Report (the Report of the preceding year,) was not published in pamphlet form, with complete lists of Life Directors and Members, and other matter, as formerly; but having increased the pages of the Magazine to double the usual number, the substance of it, with the proceedings of the anniversary meeting, appeared in the June number, and in that way was furnished to all our readers. A small edition, however, of a few thousand copies, comprising, with the Report, the names of Life Members and Directors added during the year, the Officers of the Society, and the Constitution, was published for use outside of our subscription-list to the Magazine. In this way it is believed that the important and interesting facts, statements, and reasonings which it contained reached



many more people than they would have reached if the Report had been published only in the usual form.

#### OCCASIONAL PAPERS.

The Board have issued, in the progress of the year, a few occasional papers setting forth the general state of things in connection with the work entrusted to their management, asking more effective co-operation, or stating the position and wants of some particular mission or enterprise in which they were engaged, and soliciting for it some special support. The principal of these papers is a tract of twelve pages entitled "Signs of the Times and Protestants' Duty," of which more than *thirty* thousand copies have been sent gratuitously to clergymen and others in different parts of the country. This tract, the Board are happy to know, has been productive of much good in correcting some popular errors touching the position and aggressions of Rome, especially in regard to Protestant lands; and also in showing the opening which now exists for missionaries in Papal territories, and the success which God had granted to evangelical labors in connection with the Society and the various organizations with which it is associated in foreign parts.

In this connection, while speaking of the press, the Board will merely add that they have issued several editions of the standard tracts which had been in use in previous years in English, German, and Spanish—some designed for Protestants, and others for Papal readers. They have also continued by grants and sales to issue the "Sunday School Library" and their other works.

The printed matter which has been

distributed gratuitously amounts to upwards of six thousand dollars. This outlay has been productive of great good to the cause of evangelical religion, morality, and good order, besides the amount of revenue it may have already procured to the treasury for the support of missions and other branches of the work of the Board.

#### TREASURY.

The Treasurer's account, in usual form, will be found at the end of this report. It shows the aggregate transactions of the year to have fallen somewhat below those of the year before, but for which the following reasons sufficiently account:

*First*, the discontinuance of "Collecting Agencies" in large districts, which will be noticed in a subsequent page; and—

*Second*, the large amounts collected for the American Chapel, by special service at home and abroad, which had no occasion to be repeated last year. The diminished aggregate does not, therefore, infer the diminished interest of the public in the cause. On the contrary, the Board are happy to be able to state that the receipts for ordinary purposes from sections where agents have continued to labor, are such that the aggregate is a few thousand dollars *in advance* of the former year.

They have had much to do in payment of liabilities for the American Chapel in Paris, France, and been thus embarrassed in some of their work, and constrained to diminish the number of their missionaries and the amount of appropriations at several stations. But in the meantime they have very considerably diminished the amount of indebtedness

occasioned by the erection of the chapel in Paris, and proportionably prepared the way for freer and more effective action in the year to come. They can but believe, therefore, that the prospects of the Society are more favorable and encouraging than they have ever been at any former period. And they will express the hope that those to whom God has entrusted the wealth of this world in large measures, will by their offerings liquidate within the present year the entire amount of indebtedness which has unavoidably been incurred, so that the Society may the sooner resume its natural course.

But the Board adverted to an instrumentality in addition to the press which they have employed, in performing the work so important to be done among the Protestant part of the American population, namely :

#### The Living Preacher.

As the truth spoken is usually more effective than the truth read, and as there is power in adaptation to circumstances, times, and occasions, so in many respects this instrumentality is vastly superior to the other, and in multitudes of cases seems indispensable to success. To the highest and most general success both are desirable, and to a limited extent both have been employed. But the Board have here to say that this part of their service (the employment of ministers of the Gospel to preach and labor in behalf of the cause among the churches of the land) usually sufficiently difficult to conduct in a manner satisfactory to all concerned, has been for several years past growing more difficult, and it has been rendered especially

so within the past year, by the increased efforts which have been put forth in various quarters to discourage the usage and to break up the practice of employing salaried agents to labor for, and attend to the work, and promote the interests of benevolent Societies.

Those efforts and their results have caused the Board no little anxiety ; and they have led the members to much thought and inquiry, in order to a right apprehension of their duty toward the AMERICAN AND FOREIGN CHRISTIAN UNION, and to the Christian public. They have felt that their situation in regard to the Society was in some important respects peculiar, and consequently the more responsible. And while, on the one hand, they did not desire to disregard the views, feelings, or judgment of the churches around them, or even appear to do so, in the course they pursued ; on the other hand, they could not adopt a course of proceeding which to them appeared certain to work disaster to the interests committed to their trust, merely in order to imitate the ways or to follow the course which some seemed to regard as promising advantages to them denominationally, or to the causes entrusted to their care.

The Institution whose prosperity and usefulness it has been made their duty to seek to promote, and whose ultimate bearing upon the evangelization of Mahommedans and Pagans, it is believed, will be second in importance to none, if it be generously sustained and carried forward in its work of reforming the apostate and corrupted parts of Christendom, is, in the highest and best sense of the term, catholic. Its interests are

alike the interests of ALL EVANGELICAL CHRISTIANS. Its great ends can scarcely be hoped to be effectually secured by one, or two, or a small part of the Protestant denominations. They are sufficient to require, and they do require, the combined wisdom and strength of all the parts of the one true church of Christ. To secure patronage, it has no sectarian bias, shibboleth, or feature to display ; but must, as it does in fact, rest upon its evangelical nature, its high and holy aims, and those distinctly marked qualities which everywhere and at all times commend themselves to all Christians of every branch of the spiritual family who hold the first principles, the fundamental doctrines of the Gospel. In their judgment there is, therefore, a *necessity* for something by which its nature, designs, operations, and wants may with a degree of moral certainty be brought out stately and shown clearly to the people. There is something needed by which, in any emergency, the needed aid may be secured and its usefulness demonstrated ; and especially as it is cut off by its catholic nature from ability to appeal for support to sectarian preferences, prejudices, ambition, or zeal, or to ecclesiastical authority, in these times, which in religious things have a very strong tendency to what may be called Denominationalism.

And it is to be borne in mind, also, that the AMERICAN AND FOREIGN CHRISTIAN UNION is among the youngest of the charities recognized by the Christian churches. Although it has had a most encouraging recognition since its inauguration, and a very pleasant history of receptions and favors during its brief career, and is

annually gaining upon the confidence of those to whom it is known ; its position in the public esteem, and its chances for support by the churches, in the absence of agencies especially designed to call attention to and plead its claims, are materially different from those of Societies which have been in existence for thirty or more years, and during that time have had their claims stated and urged in thousands of forms, by pastors and agents, on Sabbaths, at monthly concerts, and other occasions ; and also have been defended against assaults, and commended to confidence and support, by the religious press, in all parts of the country, as well as by the publications which those Societies respectively issue.

It would be strange, indeed, if this difference, which must be apparent to the most casual observer, should not be the occasion of embarrassment, unless measures were taken to guard against it. For example, it would be quite remarkable, amidst the numerous objects now soliciting the patronage of the churches, if a new and comparatively unknown Institution, in the absence of agents to plead its claims, should not be overlooked or crowded from patronage by the force of attachments to older Societies, and the distinctness with which their claims are perceived. To the Board's apprehension, the discontinuance of all agents at once, in these circumstances, seemed a measure certain to curtail the usefulness if not to peril the existence of the Society. If the resources of the treasury fail, the missionaries, of course, must be dismissed ; if the missionaries be dismissed, the

f evangelization is abandoned that ceases to be carried on, a death-blow is struck, and the Society, with all its early promise and usefulness, must soon cease to exist. Are American Christians prepared for that result? We can believe it. And to adopt measures which might tend to it, especially at the last extremity, when all other means to prevent it had been exhausted, and it was fairly represented to be the wish of the people of the land to allow it to be brought to an end, the Board could not have their way clear. They therefore did not cease entirely to employ agents. In deference, however, to the public opinion, it is now known to exist in order, also, to learn more fully and satisfactorily their duties and appointments which had been neglected by reason of the financial embarrassments of the country during the latter part of the year previous. Agents were not replaced, and agents in some other districts which had been contemplated were deferred within the last year. Thus, during the year agencies have been established in some parts of New-England, in the northern part of Indiana, in the States of Illinois, Michigan, Iowa, Wisconsin, and Michigan in all the States below Maryland in the south and south-western parts of our Republic. The work pursued has not been without advantages. It has thrown light upon a variety of topics: but there are two things connected with the Agency question," as developed in the progress of the year, which the Board cannot fail to notice as worthy the especial attention of the members of the Society and benevo-

lent Institutions in general. They are these:

*First:* From all the regions in which there has been no agency employed, the Board have derived but little aid. The contributions which have been received from the churches within them have been very few and the amounts small. The churches, however, are numerous, and many of them have a great deal of wealth, and most of them are able to do something in matters of charity. In former times, when visited in our behalf, they have cheerfully contributed, and the aggregate of their gifts amounted to large sums. They are, doubtless, now as favorably disposed to our cause as they ever were, and probably more so, as very many are known to be who have given attention to it, but they failed to contribute, because no one having its interests especially in charge called on them and asked aid for its treasury.

*Second:* From those churches, in different parts of the country, in which agents labored last year, the aggregate contributions to the treasury for ordinary purposes exceeded the amount received from the same churches the previous year.

While this fact discloses the agreeable assurance that the Society's aims and operations commend themselves to the judgments and hearts of those who properly comprehend them, it serves not a little to relieve the Board from the embarrassment they have suffered. It seems to indicate the propriety as well as desirableness of the employment of able, trustworthy, competent, and suitable ministers of the Gospel, whose business it shall be to "attend upon this very thing."

who, as apostles, charged with the sacred service of rousing, after the manner of the Reformers, the slumbering churches to a conception of the melancholy, dishonorable, and sinful state of large portions of nominal Christendom, shall engage them to immediate and vigorous efforts to enlighten and reclaim those parts to Christ and a pure Christianity.

To the evangelical branches of the church there can be few things that are of deeper moment—few that are adapted to awaken profounder emotions in the soul, than the condition of large parts of the Christian world, which are sunk beneath such overpowering systems of superstition, idolatry, and sin, as now brood and triumph over them, and openly and grossly dishonor the Savior and his glorious cause: and few services to which the minister of the Gospel can be called to address himself are more important and difficult of execution, than the service of an “agency” in behalf of a cause which aims to redeem the benighted, wandering, spiritually crushed, and bleeding portions of the nominal church from the power of “the Man of Sin.”

If, then, by pressure of other objects this cause is liable to be overlooked, its receipts diminished, and its usefulness abridged, there seems little room for doubt as to the expediency or duty of maintaining the service which gives reasonable promise of avoiding such evils; for whatever may be true of the position of other Societies, it does not seem desirable that the AMERICAN AND FOREIGN CHRISTIAN UNION should unnecessarily be subjected to the risks incident to the “no agency” scheme. And the Board cannot believe that any Society which

is not strictly denominational, and whose interests are not committed to the special care of pastors or others who regard themselves in some way responsible for their advocacy and promotion, can prosper for any great length of time under a regime so loose and indefinite, for it is at variance with the ordinary laws of God's providential government. By those laws ends are coupled with means, and for the application of those means responsibility must be lodged somewhere. It must be the duty of some person or persons to attend to and manage any enterprise which it is desirable to have maintain a healthful and prosperous course.

In regard to the FORM of agencies and some of the services connected with them which of late have shown symptoms of change, the Board have but few things to say; for it is obvious that the *form* is comparatively of little account, so long as it does not essentially damage the thing itself, or the cause of benevolence in any of its branches; and it is equally obvious, that when the substance and working of the thing are preserved, it will be difficult to conceal the reality beneath external forms. If a service rendered, enlighten the people as to a given object, and excite them to efforts to patronize and promote it, he or they who render the service are “agents” in regard to that object. And if the acquisition of funds are the design or result of the effort, they are to the object a “collecting agency.” The *form* of the thing does not change its nature, nor its importance to the cause, nor the propriety of an equitable compensation for the service.

If, for example, instead of a single

clergyman to visit a church and preach and labor after the usual manner, to awaken an interest and procure the means for the support of a cause, several individuals are grouped together, and in their associated capacity travel and visit towns and churches, hold meetings, and deliver addresses, by which the people are impressed with a conviction of the importance of the object represented and of their duty to contribute to its support, although the individuals conducting the service may not engage personally in collecting funds, having disposed others to do that work,) it is manifest that this is but a "Lecturing" and "Collecting Agency," varied only in some non-essentials from the long-established system. For the adoption of this form, to the exclusion of the older and more tried one, the way has not seemed clear to the Board; though it is admitted that so far as the agents are concerned, it is more social, and if conducted with energy, there seems a chance to make a broader if not a deeper impression upon the people than it is reasonable to expect a single individual to make. But it calls many individuals into one service, withdraws some from stations which for the time being must remain unoccupied, and must impose equal if not augmented expenses. The individuals employed cannot travel gratuitously, nor sustain themselves or their dependents without charge. From some quarter their living must be furnished them, for it is unreasonable that a soldier should go "a warfare at his own charges." Whatever other features this system may have to commend it in favor, it fails essentially in "disensuing with the expenses of agents,"

which is a matter very greatly to be desired, though, as things are constituted, of very doubtful practicability. Even in things denominational, nothing can be done without agencies. In those cases the agency is merely shifted to another class of persons, who ordinarily can give attention to little more than what belongs exclusively to the denomination.

Before leaving the subject of agencies, (which the peculiar state of things in the country in regard to agents seemed to render it necessary that the Board should notice more fully than usual,) the Board feel called upon to say, in regard to the brethren in the ministry who have consented to labor in the service of the Society as District Secretaries or Agents, that they as a body have accomplished a work of great value to the church and to the community. They have done it, not because they had nothing else to do, but because of their convictions of its importance, and that it ought to be done. They left other situations to do it, and have resisted firmly overtures for settlement in desirable situations, that they might *continue* in it, though it requires on their part sacrifices of personal and domestic comfort, and the endurance of "hardness" which few ministers in other relations know by experience anything about.

Such is the peculiarity of the work of the Board, that extra or peculiar duties are required of those who engage in it as agents. Besides soliciting or raising funds, their commission comprises many other and highly important things. They are, in fact, apostles to the churches to enlighten the members upon the nature and object of our work, to arouse public sentiment, and direct

it aright in regard to the scriptural view of the "Man of Sin," and to warn the public respecting that gigantic system of Papal iniquity which has scourged the nations of Europe for centuries, and which, with ample means to embarrass our institutions corrupt our youth, and disturb our peace and happiness, is thrusting itself now with wonderful energy into our land. To fulfill their mission, they have traveled extensively, attended public meetings, maintained an active correspondence with persons of influence in their respective fields, addressed many ecclesiastical bodies, preached twice and sometimes oftener on the Sabbaths, and frequently on the weekdays. They have freely co-operated with pastors in preaching for them and sustaining their wise and pious efforts, and in their respective spheres their influence has been everywhere for good. If any servants of our common Lord are entitled to respect, love, and a generous support from their brethren in the churches, these also have a high claim, which should be honored. Few in any rank in society do more for the welfare of the community than they; and the friends of the Redeemer, simply for the consideration of a few dollars, cannot well afford to dispense with the services of such men: their withdrawal, without a substitute of similar and equal activity and power for usefulness, would be a public calamity.

## II. To the Roman Catholic Population.

The Board will now speak of the operations which relate mainly to the Roman Catholic part of the population of the country.

The amount of this population it is difficult to determine with certainty. Roman Catholics themselves have failed to determine it in the estimates which they have attempted. The computations have ranged from two and a half to four millions of souls. But from the most reliable sources of information at hand, we think it amounts to about *three* millions. It is a heterogenous mass of Mexicans, Indians, Frenchmen, Spaniards, Italians, Portuguese, Germans, Africans, Irishmen, and some others, natives and foreigners, who are distinguished and divided from each other to a great extent by different tongues, as their patronymics indicate.

It is diffused throughout our States and Territories (though by no means equally) from the Canadian border to the Mexican Gulf, and from the Atlantic to the Pacific Ocean. And, though of different nationalities, social and domestic habits, and, to the eye of common observation, having no common bond, yet throughout the immense area over which it is spread the influence of the great central spirit of the Papacy is felt, and it is, in fact, in every part subject to priestly rule.

The organization is complete in its way, the country being divided into SEVEN so-called Provinces, viz: Baltimore, Oregon, St. Louis, New-Orleans, Cincinnati, New-York, and San Francisco, presided over by as many archbishops. Each Province is again divided into two or more dioceses, which are submitted to the supervision of an equal number of bishops; and each diocese is subdivided into districts or parishes, having the presence and labors of priests and other subordinate officials. By this

arrangement a systematic and very effective supervision and control are maintained, and, to a large extent, measures designed for the moral and religious benefit of any of the members, on the part of Protestants, can be had and often are embarrassed, if not rendered entirely ineffective. But it is an agreeable and hopeful consideration in respect to their evangelization, notwithstanding the framework of the organization which is intended to give the priesthood such power, that the vast majority of the Papal population is in the northern and north-eastern States, where the Protestant population is most dense, and the number and ability of the evangelical churches the greatest.

More than a million and a quarter of the entire Papal population dwell north of Virginia and east of the Alleghany mountains. Of the remaining portion, by far the largest part is found in the Ohio valley, and that part of the valley of the Mississippi which lies north of the outlet of the Ohio river. The smallest portion of it is therefore scattered throughout the southern and south-western States, and the newly acquired possessions on the Pacific coast. This providential disposition of their numbers the Board cannot but regard as favorable to their most speedy enlightenment, and to the most ready and effectual guard against the machinations of the Vatican against the peace and happiness of the Republic through them.

#### MISSIONARIES AND THEIR LABORS.

The Missionaries employed by the Board, as usual, comprise both ministers of the Gospel and laymen. As to their ecclesiastical connections

they are of the Methodist, Baptist, Congregational, Lutheran, Reformed Dutch, Old and New School and Associate Reformed Presbyterian, and Episcopal denominations.

They are of native and foreign birth—of different ages, talents, mental culture, social and ecclesiastical relations, and of various tongues.

Some of these laborers have been confined to comparatively limited spheres in large cities, and others have been employed to labor in wider fields, which have led them to traverse considerable districts, and visit and teach in very many towns and rural settlements.

In the prosecution of their work, they have preached the Gospel to the deluded Romanists in seven languages, viz: English, Irish, French, Italian, Spanish, German, and Bohemian.

#### SCHOOLS—SUNDAY AND INDUSTRIAL.

It will be remembered that considerable prominence was given in the Ninth Report (the Report immediately preceding the present one) to the subject of Sunday and Industrial Schools, in connection with the labors of our Missionaries. The same care, with similar useful and happy results, has been maintained during the year which has just expired. At all the stations where it is practicable, the daughters of Papists are gathered into schools during some of the days of the week, and, by the kindness of Christian ladies, are taught not only plain needle-work and habits of industry, but pious hymns, sacred music, and the elementary truths of evangelical religion.

On the Sabbath days, both the sons and daughters are collected into



schools, where it can be done, and much attention is paid to teaching them to read, and in conveying to them a knowledge of the religion of the Gospel. The results of these efforts are gratifying in the highest degree, not only to the excellent people who have engaged in them, but to the friends of religion and humanity who have observed them.

In the city of New-York, where many of the children of the poorer and more degraded Papal families are congregated, and for various reasons do not enter the public or other schools, the Board during the last year were induced to open a school for the daily instruction of such as might be gathered into it.

At its opening, in the Tenth Avenue, near 43d-street, but a few of the children could be induced to attend. The most fanatical and violent opposition was manifested toward the school, and long-continued efforts were made to prevent its continuance. By kindness and perseverance, however, it grew in numbers and in influence over the parents, and in the course of the year more than *two hundred names of children, boys and girls*, who have enjoyed its benefits a part of the time, have been registered upon its roll.

Several ladies, members of various churches in the vicinity, at an early day in its history, having become interested in the training of the class of children for whose benefit the school was opened, organized themselves into an association under the name of "Christian Helpers," with a view to attend upon it and give it, a portion of the time, the advantages usually connected with "Industrial Schools." Those ladies, upwards of

a dozen in number, in rotation have regularly attended every day in the forenoon from 10 to 12 o'clock, and by their efforts the work has been greatly augmented in usefulness. No less than *five hundred and twenty-six* different children have enjoyed the benefits, for longer or shorter periods, of the Industrial branch of the establishment. Under the faithful and judicious instructions of the Instructress, the constant and very valuable attentions of the ladies referred to, and the assistance that others have furnished, these schools have been of great use.

In illustration of the nature of the work performed by the Board, its importance to the welfare of those on whom it is bestowed, and also to the community, and to exhibit the great practical fact that Romanists are not beyond the reach of the Gospel's means for salvation, as well as to make manifest some other truths of great interest, we will now submit a few extracts from missionary reports and the correspondence which have been received at the office within the year.

We will begin with those which are connected with

#### The Irish Missions.

1. Mr. DERICK DE FOREST is stationed in the city of Pittsburgh, Pa. and labors in behalf of the Board in it, and also in Alleghany City which is separated from it only by the Alleghany river. Mr. De Forest commenced his labors there in October last, that station having been occupied the preceding part of the year by the Rev. J. C. Sinclair. In connection with our mission in those cities, there have been organized *four* Sabbath and *three* Industrial schools,

the latter being for the special benefit of little girls, and the former for boys as well as girls. With these Industrial schools are associated over *six hundred* pupils, and between *ninety and one hundred* ladies, as instructors or helpers, who teach them plain needlework, and also Biblical and other useful knowledge. With the three Sunday schools now in connection with the mission, there are between *three and four hundred* children who are faithfully instructed every Sabbath by a competent band of Christian teachers. He says:

"The bishop and priests, are *here* incessantly striving by every practicable expedient—by erecting physical barriers, (their *schools* being very much like *prisons*, where the children are *compelled* to learn the catechism,) by steadfastly opposing the diffusion of the Scriptures, by fostering mental imbecility and universal indolence, to maintain their spiritual dominion and to perpetuate those errors which have hitherto secured them the means of luxurious ease.

"'Thirty years ago,' said an intelligent Papist to me, 'there were altogether only two hundred Roman Catholics in this part of the country.'

"Now there are estimated to be in these two cities, Pittsburgh and Alleghany, and their suburbs, from thirty-five to forty thousand!

"My missionary labors have been prosecuted in the 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, and 9th Wards of Pittsburgh, and also in the 1st, 2d, 3d, and 4th Wards of Alleghany, bringing me into intercourse with Irish, Germans, and Americans, both Roman Catholic and Protestant.

"I have made 1,120 calls, 1,100 visits, traveled 600 miles, and delivered 61 addresses to the children in our Mission and Industrial schools. I have distributed 4 English and 4 German Bibles, 71 English and 20 German Testaments, also

53 religious books, published respectively by the American Tract Society and Presbyterian Board of Publication. To the worthy poor I have given 142 garments and many pairs of shoes. For religious purposes I have visited 350 Roman Catholic families, besides 50 additional families for general purposes or objects connected with my labors.

"I have induced 25 Roman Catholic children to attend Protestant evangelical Sabbath-schools, and established one additional Sabbath-school. Likewise, as it was necessary, I made numerous calls upon the Christian brethren, in order to solicit their co-operation, as teachers and superintendents, in conducting the new Mission Sabbath-schools which I had organized in the 5th Ward, Pittsburgh; and also to secure the charitable services of ladies to teach those young girls to sew whom I had induced to attend the two new Industrial schools which I had opened, the one in the 6th Ward of Pittsburgh, the other in the 2d Ward of Alleghany City.

2. The Rev. JOHN McDEVITT is still engaged at the station in the city of Louisville, Kentucky.

At this station there has been an unusual effort, on the part of the Papacy, within the past year against Protestant faith and usages, and evangelical religion in general. In material strength, such as members, church edifices, priests, and various institutions, there has been on its part considerable advance. The missionary, however, has caused the power of the truth to be decidedly felt by the Romish people through the labors he has performed, as is manifest by the success that has attended his efforts, and the violent assaults made upon him by the bishop of the diocese. Schools—Sunday and Industrial—visiting from house to house, reading the Scriptures to the

people, and holding meetings with them for prayer and conversation respecting religion, cannot be without effect upon the minds of those on whom they are brought to bear. In his report the Missionary says :

“That Protestants may have some knowledge of the efforts Popery is making in the land, and its rapid growth in the part of Kentucky where I labor, I will give the growth of Popery for the two last years in this Papal diocese, hoping that when Protestants see how it is spreading, they may be led to make more vigorous efforts to counteract its influence.

“In 1857 there were in this diocese 63 churches—now there are 68, and 8 others in process of erection; making an increase, in this small diocese, of 13 churches.

“In 1857 there were 86 priests, variously employed—in 1859 there are 140, variously employed; making an increase of 54 priests within the last two years. In 1857 the Romish population was 45,000—in 1859 it is 60,000; making an increase hereabouts of 15,000 in two years. What a growth is this!

“What I have been enabled to do will appear from the following :

“I have now three flourishing Sunday-schools, averaging in attendance about *two hundred children*, besides a very excellent Industrial school, where girls are taught to sew and otherwise improve themselves for future usefulness, and where they are taught the facts and truths of the Gospel's religion. I have made during the year about 2,200 visits, distributed eighteen English Bibles and thirty-five Testaments, two Irish Testaments and one copy of the Donay Bible, and circulated 4,500 pages of tracts.

“I have held 76 meetings for prayer in families, and I rejoice that there are at present over 35 Romish families who have been and still are learning the way to heaven through a crucified Redeemer.

3. Mr. MICHAEL YOUNG has labored in the western part of the city of New-York, between 39th and 51st-streets, the 6th Avenue and the North river. A partial view of the idolatries of Rome, the wretched moral condition of the population in whose behalf he labors, and the value of missionary service, may be seen by the following extract from one of his monthly reports recently received. He says :

“I am happy to be able to say that my missionary work in this part of the city is beginning to be felt and appreciated not only by the Roman Catholics, but many of our Protestant friends are beginning to take a very deep interest in it. There never has been a time since we first organized our *Sabbath* and *day schools*, that our work has been in a more prosperous condition than at the present. I find no difficulty in obtaining children for our day-school, and those of the right kind; but many of them are of the poorer class, and some are very destitute of clothing. But I called on a friend, who kindly supplied us with such things as were needed.

“Our Sabbath-school is becoming very interesting. We have from 60 to 70 children in attendance, and I have obtained three additional teachers. A gentleman who called to see our school last Sabbath has offered his services. Some of our children have been prevented from coming by reason of sickness; and the mother of one of the children has been called from time into eternity, and, I trust, to that ‘rest that remaineth to the people of God.’

“A Roman Catholic family that I have had under instruction for some time past, has been, I trust, truly converted to the Savior. They offered to come with me to a Protestant church. They are a very interesting family. The husband calls on me often for religious instruction. A converted Roman Catholic has sent us a bundle of clothing and two dollars for the poor.

“In one Romish house where I entered—

the first thing that attracted my attention was a large Romish altar erected under a canopy ornamented with roses and flowers of various kinds, with the Latin super-scription I. H. S. and wax candles burning around. The frame within contained the images of many saints, and a crucifix, and an image of the virgin holding a child in her arms. They pay their regular devotions to these images every night. My spirit was 'stirred within me' when I saw them 'wholly given over to idolatry.' This house is very convenient to our school. I wish that all unbelieving Protestants could see these things for themselves. I am quite sure that in that case they would be most deeply convinced that such a mission as ours is loudly called for, at least in this locality. And they would also be convinced that Popery is no better now than it was in the dark ages, but is rather growing worse, as every few years there are new gods added to their catalogue.

"I called on, during the month, 317 families for religious objects, and read the Scriptures on 32, and prayed on 16 occasions. I gave away 527 pages of tracts, and supplied 46 families with religious books from our library. I also gave away 224 religious papers to children and others. I have supplied to Romish families two Bibles and four Testaments. I have induced 8 children to attend our day and 4 to attend our Sabbath-schools. I believe that some of the children in our Sunday-school are becoming interested on the subject of religion. I feel assured that the schools under your Society, through the blessing of God, have been the means of doing much good in this part of the city.

"I have had several calls lately from Romanists who are beginning to inquire after the truth. I have spent some hours after night in teaching them the knowledge of the Scriptures in my own house. They have given up many of the Romish errors already, and desired to be taken to a Protestant church.

4. Miss HARRIET BREWSTER has labored during the year as Instructress and Principal in the Irish Mission School in the city of New-York, in 43d-street, near the 10th Avenue. Miss Brewster says :

"I find, by reference to my first report to your Society, that it will be one year on the 13th of April since I commenced laboring in the field of 'Home Missions' under the auspices of your Society. By reference to the same report I find that the number of pupils present on the first day of our school was between 15 and 20, male and female.

"I shall not soon forget the appearance of the children on that day. They were disgustingly squalid, and in some cases almost entirely destitute of clothing. Offensive as such things are to those who have been accustomed to cleanliness and decency, they are far from being the worst feature in our missionary experience.

"The 'Man of Sin,' of whom we got a faint view at the very first, was not long in discovering himself, very conspicuously, and then commenced our hardest struggles. Without were fightings, within were fears. We were obliged to stand for hours at a time in the door of our school-room, after the bolt and bars had been forced, to defend our pupils from being dragged into the street, and all the while compelled to listen to the most horrid oaths and imprecations, varied by the vilest obscenities that language could express. What rendered these facts more peculiarly trying, was the manifest sympathy of the mind within the school-room with that of the rabble without.

"I cannot conceive of the labors of a missionary in a Pagan land as being much more arduous than that which we have experienced in the great metropolis of this highly favored nation. In looking over my diary, I find, after having been nearly two months in the field, we were obliged to call on the police to protect us from the annoyances of vagrant Romanists.

"In one of our reports, already before the public, I mentioned a fact which has been the marvel of all our visitors. I refer to the prompt and intelligent answers which the children are capable of making to questions relating to God, his attributes, word, etc. The readiness with which these children commit Scripture lessons is almost incredible. Besides the entire chapters which they have committed to memory, they will repeat from the 'Child's Scripture Catechism' and others *hundreds* of Bible verses.

"The ladies who have been connected with this enterprise from the time of its commencement until the present, speak of the change which has been produced in the demeanor of their pupils as of a great moral victory achieved. From the coarse jest and boisterous merriment in which at the first they would indulge, they have gradually settled down into something like the proprieties of life.

"Besides the articles mentioned, we have distributed some two or three dozen pairs of shoes and perhaps a dozen pair of hose. A lady of the circle of Christian Helpers made a handsome donation of little bonnets to the girls of the Sunday-school. Since June last the number of scholars in daily attendance upon our school has been on an average between 70 and 80. In the coldest weather through the winter our number has frequently run up to *one hundred* children.

#### FRENCH MISSIONS.

5. The Rev. P. J. Hof was commissioned several years ago to labor among the Canadian French Roman Catholics in the city of Detroit, in the State of Michigan. He has occupied his station and devoted himself with great fidelity to the work assigned to him, though in the meantime he has been subjected to many embarrassments, growing out, to a very considerable extent, of the religious views and early training of *those to whom* he was sent, and to

whom evangelical doctrines and the duties of the Gospel had but little to charm, or to induce them to encourage him. He succeeded, however, at an early day in forming among the French people a church of *thirty-five* members in the city of Detroit, and in the country a few miles from the city he gathered a similar congregation with flattering prospects. In his late report he says :

"Though I have not kept an exact record of my meetings held, visits made, and tracts distributed, yet I do not think that I am beyond the truth, by saying that during the whole period of my remaining here I have held 1,800 religious meetings, made 20,000 visits, distributed *millions* of pages of tracts, and sold or lent 100 copies of the Holy Scriptures, especially to Romanists. But if you should ask me how many souls have been by my efforts *converted to Christ*, or how many Roman Catholics have left their church, I should say that it is a very delicate thing to affirm, while we are not *certain* that the *heart* of the sinner has been changed, and of course do not know whether we shall find him on the right hand of our blessed Savior at the day of judgment. I have had, as the present report shows, times where I heard sinners confess and regret their sins : I thought they were earnest in their consecration to Christ ; but when I reflect how some have conducted towards the Missionary, I fear they may be to the Master what they were to the servant. I say this in regard to Protestants.

"As to the Roman Catholics, I have also shown that at different times my labors among them have not been in vain. There were some who boldly rejected the Popish errors. The number of such may be *fifty*, more or less. But who and what are they now ? Some have left Detroit for other countries ; some have joined other churches ; some have died confessing their hope in Jesus Christ.

"In closing this report, I should say that in leaving Detroit for my new field where the Lord and the Board call me, I leave behind me, if not a flourishing congregation, at least a most interesting and happy Sabbath-school with *more than 150 children, one-third of whom belong to Roman Catholic parents.* This is the best evidence that something has been done for the benefit of the Roman Catholics. There are also pious Christians here whom I love in the most cordial manner, and from whom I have the best evidence that our hearts are united in one hope.

6. The Rev. JOSEPH L'HERREUX, who is stationed at Brandon, in the State of Vermont, and has charge of an extensive district around that town, in which many French Romanists from Canada have settled, has maintained the usual services connected with the mission, and with good results. He reports a gradual change in the views of Americans about the nature of Romanism, and a fuller and more unreserved development of its persecuting spirit, and also some encouraging facts in connection with his labors. He says :

"In the beginning of my labors in Vermont, I could scarcely find two persons of the Canadian French Roman Catholics to come and hear me. They were generally then poor, ignorant, degraded, and miserable; but now it is very different with very many of them as to worldly circumstances, and I have with them many meetings for prayer and public worship, so that in the course of the year very many attend to and receive religious instruction.

"My Sabbath-school at Brandon continues to enjoy its usual prosperity. The number of children who attend it is twenty-six. It is under the care of one of the converts—a young lady who takes much interest in it.

"The Sunday-school at Mockbridge is also continued, and prosperous and use-

ful. The number who attend there is between thirty and forty children, besides the teachers.

"Upwards of *one hundred Romanists* within my fold have professed to see the errors of Rome, about *eighty* of whom have felt more or less solicitude about coming to Christ for salvation, though only about *twenty* seem to give decided evidence of conversion to Christ. Eighteen have become reformed from habits of intemperance.

#### SPANISH MISSION.

7. The mission on the Rio Grande, in Brownsville, Texas, was commenced about three years ago, with a view to benefit the Spanish (Mexican) population in that town, but with special reference, also, to the spiritual welfare of the inhabitants on the other side of the river, in the Mexican States.

Through the female seminary established in Brownsville by Miss MELINDA RANKIN, and conducted by herself and sister, the Board have engaged in educating in the principles of the Gospel, and in the ordinary branches of female learning, the daughters of indigent Mexicans who are of good talents and promise, that in due time they may return to their homes and convey to their people the knowledge of the Gospel, in which they shall have been taught, and be its special advocates in the various spheres of life which they may occupy.

The work has been carried on encouragingly. The Mexican population in the town has been visited extensively, and furnished with religious tracts and copies of the sacred Scriptures, and a Sabbath-school for the children has been opened and taught, to the benefits of which adults also have been freely admitted. Already *seventy-three* different

Mexican girls have enjoyed the benefits of that Institution, many of them having been taught to read, and all furnished with the Bible in the Spanish or English language, and in many cases with copies of it in both languages. Through the agency of this mission upwards of *five hundred* copies of the Scriptures have been put into the hands of Mexican people, besides about *seventy thousand* pages of evangelical tracts.

But here the Board have experienced one of their severest trials. The assistant Instructress, the active and devoted missionary, sister of Miss Rankin, the principal, was last autumn cut down in the midst of her labors by the yellow fever, which painful event the Board have noticed in a previous part of this Report. The mission, however, is still conducted by Miss Melinda Rankin, the surviving sister, and founder of the seminary, from whose recent report we make the following extracts, which will exhibit, in part at least, the state of the mission, its usefulness and prospects. When her sister died, Miss M. Rankin was herself at the North on account of ill health. She says :—

“I feel that I am at the post assigned me, and where God’s blessing has been granted me, and, I trust, will continue to attend me. I have earnestly desired the work of instructing these Papal Mexican children in the truths of the divine word, have devoted myself to it, and wish much to have it my *exclusive* work. Previous to this, I have had several Protestant children in my school; but as they can now be instructed elsewhere, I wish to have my school made up entirely of Roman Catholic children. At present *all my pupils* are of this class, and I have nearly *thirty* in number.

“Since my return I have circulated 30 Bibles and Testaments. Of these, 20 have been passed into Mexico, besides 1,000 pages of Tracts. Opportunities are being presented of judicious circulation of Bibles and Tracts in Mexico, and I am exceedingly anxious to improve them.

“Within the three years in which I have been under the auspices of your Board, *five hundred* Bibles and Testaments have been put into the hands of the Mexican people, besides *seventy thousand* pages of Tracts. I have endeavored to ‘sow beside all waters, knowing not whether this or that will prosper.’ *Seventy-three* different Mexican children have been instructed in my school, the great proportion of which I have taught to read, and furnished them with the Word of God, either in the Spanish or English language, and in some instances in both languages. *Most of these pupils* have received instruction in consideration of remuneration received from the Board of the AMERICAN AND FOREIGN CHRISTIAN UNION.

#### ITALIAN MISSION.

In the early part of the year the Board recommenced their labors in behalf of the Italian population of the city of New-York and vicinity. The scattered residences of this class of citizens, their employments and habits of life, their deference to priestly authority, or, through disgust at the vices of the Papal priesthood, their infidelity and hatred of all religious teachers, render it extremely difficult to prosecute missions in their behalf to very much advantage. It is not, however, an entirely hopeless service. Mr. PHILIP MASSARD, a Missionary of the Board, has done much to convey the Gospel to some portion of this population within the year, and has met with various experiences. Some of these have been

adapted to discourage, and others to lead to hope of success and to prompt to greater diligence and activity.

The following extracts from two of his monthly reports will show the virulence of Rome's spirit against the work of evangelical missions, and the manner in which the work is done, and also its growth and prosperity.

Mr. Massard said :

"By the blessing of God, I trust I have gained the victory in the matter of going among the Italians at the Five Points, in this city. I found a great difficulty in holding meetings with them. I was for three Sabbaths driven from the place, and insulted and denounced so much as to be compelled to leave the company of those few Italians who desired to hold a meeting, and to go home very sorry and distressed.

"However, on the last Sabbath I started with a fresh spirit, praying in my heart on my way to the field of labor. As I came towards the houses of my friends, and where I was to hold the meeting, I saw my enemies waiting for me. I passed them, and turning into another street, I called at the police station-house for protection. The officers promised that they would prevent any disturbances. I then went to the house where I had held the previous meetings. On entering I found the place prepared for me. I opened the meeting with a prayer, and then gave my text, Deuteronomy, 29 : 10 : 'Ye stand this day all of you before the Lord your God.'

"As I was explaining and pressing the words upon the minds of my audience, I saw to my great sorrow that the disturbances were in a fair way of beginning again; but the arrival of an officer soon fuelled all the symptoms of uproar, and gave me encouragement to continue my service.

"I have caused some cards to be printed for distribution among the Italians, in order to gather them more conveniently together. I distribute Tracts and Bibles."

"On the fifth Sunday I felt happy, though low-spirited at first; but all became bright in the course of the day. I was pleased to welcome at our place of meeting a number of little boys and girls who came to hear the Gospel, besides forty men and women. I felt exceedingly rejoiced in my heart; for over sixty persons united with me in prayers and Bible reading.

#### GERMAN MISSIONS.

The missions among the Germans have been conducted in the States of New-York, Michigan, Ohio, Kentucky, and Georgia.

The space which the foregoing extracts have occupied suggests the desirableness of brevity in the remaining portion of this part of the Report, and we will therefore give but the following statement respecting the mission conducted by the Rev. Mr. Wm. WINNES, one of our German laborers.

Mr. Winnes was appointed in 1855 to labor in the city of Cincinnati, Ohio. He entered the field assigned him, a stranger, and with no preparation among the people beforehand to facilitate his course. He immediately addressed himself to the duties specified in his commission, and was soon encouraged by the nature and variety of the results. But the beginning was small. In his first report he said :—

"A few days after my arrival I began my missionary labor, making family visits from house to house. For the first five Sabbaths I did not have a preaching-place for myself, but I preached in other churches and helped teach in Sabbath-schools."

In his last annual report, having reported the erection of a church edifice, for his people, of dimensions 40 by 70 feet, he said :—

"My congregation is increased this year from 40 to over 100 hearers on Sabbath



mornings—in the evenings from 80 to more than 100. Our Sabbath-school is also increased—often we have over 200 children present. There are 25 teachers. I have made this year over 1,850 family visits. There are now in my field 290 Roman Catholic families to which I have distributed Bibles and Testaments. I have also distributed 2,000 tracts and 40 books. I have preached this year over 190 times. From July last I have preached almost every Sabbath three times—twice in Cincinnati and once in Covington.

“My church consists of 58 members. One went out last year to preach the Gospel, and another, a young man of 22 years, is ready to study for the ministry.”

Having become thus advanced and regularly organized, the congregation assumed Mr. Winnes' support last autumn. Thus in a short time is a congregation gathered, a church organized, and a house of worship erected, where, without the aid of the AMERICAN AND FOREIGN CHRISTIAN UNION, the “Man of Sin,” and infidelity consequent upon his influences, would have continued to reign.

From the foregoing extracts it is obvious—

1. That Roman Catholicism is now in nature the same as it was in the dark ages of the past, or when the Reformers of the 16th century strove to deliver the church of Christ from its power.

On the part of the priesthood, and through their influence on the part of some others in their communion, there are manifested a similar disregard of spiritual religion and a disposition to magnify rites and external forms—a similar opposition to the Holy Scriptures and intolerance of everything not coincident with the Papal system of faith and practice—a similar regard for traditions, legends,

false miracles, and such like, by which the multitudes of the ignorant and unthinking in a nation may be deceived—a similar grasping after the property of the members, to enrich the central See and enable it to perpetuate and enforce its tyranny; and all that is wanting, in order to lead to a more full and convincing exhibition than we now have of the identity, is but a change in our national and state laws and usages, by which the restraints now imposed shall be removed.

2. That it is an error to suppose missionary labors in behalf of Romanists to be, as to them, of no avail.

It is true, as many suppose, that Romanists, by their early training, and the constant influence of the priesthood and their religious ceremonial, are deeply prejudiced in favor of Romanism as comprising exclusively the way to eternal life, and against Protestantism as but the synonym of heresy most abhorrent and destructive. Those in such a state seem far removed from the hope of life. The probabilities, to the eye of reason, seem against their being benefited by any efforts that Protestants might put forth.

But facts outweigh all theories, and must control our faith. In the history of the past, the days of the Reformation, and in recent years too, facts show that the Papal mind can be approached by Gospel truth, that it is adapted to the condition and wants of Papists as really as to others, and can change and make them holy and consistent Christians notwithstanding all their antecedents. Indeed, the success of modern missions among the Papal population, conducted by the Board, and other organizations which have

red upon them, in proportion to means employed to extend and render them effective, is quite equal to that in advance of any that have been instituted and carried on among Protestants or Pagans.

That in evangelical missions to the Roman Catholic population of the United States, there is set before the various branches of the true church of Christ in this land, a work not of great magnitude, whose successful execution demands large resources, much energy and perseverance, but of immense importance to the permanent well-being of the nation, and the interests of evangelical religion.

The aggregate of the Papal population in the country now is quite equal to that of some of the kingdoms of Europe. It is as large as was comprised by the original States when our nationality was attained. The enlightenment of such a mass is herefore not the work of a day, nor of a few individuals. It is a great work of common concern, and who love the Lord Jesus Christ should arise and gird themselves to it. And there should be no delay. One should wait for his neighbor. Each should seek to do his part promptly, and thus stimulate the whole body to a vigorous activity, by which alone, under God, the end may be hoped to be achieved.

#### VOLUNTARY LABORERS.

Would the Board omit to acknowledge with sincere thankfulness the reception and high appreciation of aid through the labors and efforts of many ladies and gentlemen, who, in various cities and towns, have identified themselves with their work, especially in connection with

the Week-day, Sunday, and Industrial Schools which have been established at various mission stations.

These friends spend a large part of every Sabbath in teaching the children, youth, and also adults of Papal connections, (who assemble at the schools,) to read, together with the great facts and principles of revealed religion in which they had been hitherto untaught, and who otherwise would have remained in ignorance. Many of the ladies especially devote portions of days during the week to the exercises connected with "Sewing" and "Industrial Schools," by which many hundreds of ignorant and untaught little girls are brought forward and greatly improved in manners and morals, and are instructed in those things which are designed to implant in them a proper self-respect, and to encourage them to industry and the cultivation of those qualities of heart and life which may render them personally happy and useful members of society. Besides devoting time and much labor, these friends have contributed generously of their funds to supply the things needed for the usefulness and prosperity of these schools. May the Lord requite them for their kindness, and they find it agreeable to continue in the service in which their instrumentality has done so much for the welfare of the neglected, and, through them, for the cause of morality and religion.

#### FOREIGN FIELD.

We will begin in our own hemisphere, with

#### CANADA.

From the recent reports received from the French Canadian Missionary Society at Montreal, through which

the AMERICAN AND FOREIGN CHRISTIAN UNION participates in the work of evangelization in that part of our continent, the Board are happy to be able to state that the cause of evangelical religion is gaining increased influence over the Papal population of the provinces of Canada. The number of Missionaries engaged in the mission under the direction of that Society is 25, besides the converts and pupils of Pointe Aux Trembles, who occasionally are employed in tours of colportage. Besides the school at Pointe Aux Trembles, which is attended by about 120 pupils, who are chiefly the children of Roman Catholic parents, and who receive instruction in the principles of evangelical religion daily, *four* schools are sustained at other stations which have comprised 160 additional children.

#### HAYTI.

The Rev. MR. WARING, who is in charge of the mission, resides now at Cape Haytien, where he has been for two years past, and from which point it is more convenient to make missionary tours to different parts of the island than from Don Don, in the north, where he was at first located.

The mission since its establishment has enjoyed an encouraging degree of favor, though at times it has felt the pressure of Rome's persecuting power. Since, however, the interference of our National Government to protect the rights of Mr. Waring, who is an American citizen, there has been but little interference with his operations as a minister of the Gospel, and the influence of the truth has very considerably increased.

There are now on the island, at as

many different places, *six small evangelical churches*, with as many native helpers, who do much to spread the light of the Gospel in the dark and degraded places where previously the "Man of Sin" had reigned.

#### MEXICO, MATAMORAS, AND VERA CRUZ.

The Board have not been indifferent to the moral and religious necessities of the Republic of Mexico.

From the female seminary established at Brownsville, in Texas, on the Rio Grande, opposite Matamoras, by Miss MELINDA RANKIN, and to which, for the ultimate welfare of Mexico especially, the patronage of the Board to a certain degree has been extended, a valuable influence has gone over the river into the Mexican frontier, at least to Matamoras and vicinity.

Already no less than *seventy-three* Mexican girls of good abilities, but of indigent parents, have enjoyed the benefits of that seminary, where female youth are thoroughly taught the facts and principles of the Gospel as well as science and literature. When the course of study is completed, the young ladies return to their homes furnished with the Bible in the Spanish or English language, and in many cases in both languages. From their influence much good in behalf of a pure Christianity is confidently hoped.

The Board have annually a class of not less than *twenty* Mexican young girls thus in training in that seminary, destined to return to the towns or places whence they came.

#### CHILI, SOUTH AMERICA.

The Rev. DAVID TRUMBULL, who several years ago was sent to Valparaiso to found a mission, and open

a way for the introduction of a pure christianity into the South American territories on the Pacific coast, continues his relations to the Board, though he derives no support from the treasury at present for the prosecution of his work.

That mission, under the judicious and persevering labors of the Rev. Mr. Trumbull and his excellent wife, has risen to self-sustaining power and become the means of great good—a centre from which the Board may operate outward to advantage. A church has been gathered, a church edifice erected, a Sabbath-school maintained, and all the means of grace ordinarily connected with Christian churches have come to be enjoyed by the people there. In the present state of things there is much reason for gratitude to the great Head of the church, and the Board can but regard the openings for missionary effort in connection with Valparaiso, as providential indications to them to go forward and supply additional laborers.

#### IRELAND.

The same general state of things regard to the work of evangelization which was noticed in the last report, continues to mark this remarkable island. Various religious denominations are engaged in propagating the Gospel through the agency of colporteurs, evangelists, Bible-readers, and school-teachers; and under the direction of the superior Palatine officials, vigorous efforts are put forth to resist it, and to maintain the long-held supremacy over the masses of the people.

The Rev. Dr. HEATHER, the Corresponding Secretary of the committee in Dublin, in a letter addressed to the Board says :

“ With you the population is almost all Protestant, but in the most of our districts we have exactly the reverse. You have free, fearless, open-day conversations on all current subjects. You have no dread of priestly tyranny, in the altar denunciations and their following terrors. With you Popery is couchant, passive, and comparatively tolerant. In our districts the opposite is the case.”

Mr. G. B. BRADSHAW, one of the Missionaries in Galway, (a University graduate,) writing to the Board under date of April 1st, 1859, says :

“ The vigilance and jealousy of Rome are fearfully on the increase here, and everything that the combined efforts of Popish officials, bishops, priests, monks, friars, nuns, and ‘ Sisters of Mercy,’ together with a band of newly arrived Jesuits and ‘ Redemptorist Fathers ’ can do to poison the minds of their poor benighted dupes against our work, and the work of kindred Societies in this locality, has been and continues to be perpetuated, no matter how vile the means employed. Add to all this the fact, that Popish journalism has never ceased to excite the community to as much intolerance as the people can venture to practice with impunity,—and there is very great latitude allowed them here,—and some idea may then be formed of the social and moral state of the ‘ Citie of the Tribes,’ and of the difficulties to be faced by those who seek to ameliorate, by scriptural means, her unhappy and degraded condition.”

Mr. J. MORRISON, who labors under the direction of the committee, says :

“ The district in which I labor is 25 miles long and 6 miles broad. My labors in connection with the Society commenced in March, 1857. In the two past years I have held 600 meetings, at which I have addressed about 18,000 people, visited more than 2,000 families, distributed 1,500 tracts, and I have good reason to believe that about one hundred souls have been converted to God.”

## WESTERN OR AZORES ISLANDS.

The following extract from a recent letter from the Missionary will show the extreme bigotry and oppression of the Romish church. He says :

“ I take this opportunity to write to you of the present prospect for laboring among the Azores islands. Since my arrival I have been on the islands of Terceira, St. George, St. Michaels, and Pico, to inform myself of the openings for the work of the Lord, which information I could not obtain otherwise.

“ There is at St. Michael a Protestant church the only one on the islands, whose chaplain is the Rev. W. H. Brant, who has been on the island some thirty years. Mr. B. was in the habit of having Bibles sent to him from the British and Foreign Bible Society of *Pereira de Figueiredo's* translation, (which has been the most acceptable to the Portuguese nation,) giving and selling them to the people, and even supplying the schools on the island. But the Roman Catholic church, taking alarm at it, had them collected and detained, making for an excuse that they were ‘ immoral books,’ with ‘ Protestant errors,’ and without the ‘ notes of the church.’ This was about the time of the revival on the island of Madeira. From that time books printed by Protestants have not been allowed to pass the custom-house. Mr. Brant has a box of New Testaments in the custom-house at St. Michaels which he cannot take out to his house nor send to the Society again. He has told me that the same has happened to Mr. John Wilby, agent to the above Society in Lisbon; but I am not able to inform you whether they are detained by the order of Government or of ‘ the church.’ They pretend to say that religion is tolerated. The officers who detain them simply say that they have the power to detain them, and what is done as law on one island is done on all of the rest. There is no regulation about Bibles. *It all appears to be in the power of the priests.*

A few years ago the above translation, printed by the same Society, was examined by the best Portuguese scholars and authors, and allowed to pass as the true Word of God, and now it is declared by the same authors to be Protestant errors!

“ It is of no use for you to send to me any books under the present order of things, for they will be lost in the custom-houses. I am at a stand-still for the want of Bibles or books of truth. Had I such books to distribute, they would speak for themselves; but without such books it is hazardous to oppose ignorance and superstition. The books to be had on those islands are only such as are made to confirm the commandments of men and not of God. The people are taught that their catechism and a few other little books concerning the worship of Mary and saints are the true word of God! Even many of the priests believe it, for I have conversed with some who are not blessed with or have a copy of the Holy Bible! ’

## SWEDEN.

The Board have for several years contributed to the support of two most excellent men, the Rev. C. O. ROSENIUS, and Mr. A. AHN FELT. Mr. Rosenius has labored in Stockholm as a preacher, and gathered an interesting and growing evangelical congregation, and conducted a religious newspaper, entitled *The Pietest*.

Mr. Ahnfelt has acted as an itinerant missionary, made many journeys through the country, and preached to large audiences of the peasant and other population. The growth of evangelical feeling in the kingdom has manifested itself in the formation of an effective Society for the propagation of evangelical truth, and it has met with patronage and success that have astonished its founders.

## BELGIUM.

In this stronghold of the "Man of Sin"—one of the most intensely Roman Catholic countries of Europe—the Lord continues to plead his cause with wonderful power.

The following extracts from a recent letter of the Rev. L. ANET, Secretary of the Evangelical Society, give a cheering view of the state of things there in regard to the work of evangelization. Churches are rising and schools are being opened; conversions to Christ are numerous, and large audiences attend upon the meetings held by evangelists and the Protestant pastors, where Romanism formerly triumphed and excluded every interest but its own. Is not this clearly the work of the Lord? With what earnestness and liberality should Protestant Christians cherish it? Now is evidently the time to work for and favor it.

Mr. Anet says :

"Perhaps I shall interest you by a brief recital of a tour I have recently taken in company with a deputation which the 'Foreign Aid Society' was pleased to send to us. The first day these gentlemen passed in Brussels was employed in obtaining information respecting our schools, our churches, and the book-shop we have in this city.

"On the second day we visited Liege. It was Thursday,—a meeting had been announced on the preceding Sunday. When we repaired to the assembly at seven o'clock in the evening, the place was literally packed; the vestry, the aisles, the approaches to the stairs, were thronged with people obliged to remain standing for want of space and seats. We were told that twice on every Sunday similar congregations assembled. All these hearers have belonged, or still belong, to the church of Rome.

"Early on the next day we set out for Nessonraux, a village situated some leagues from Liege, on the line of the Cologne railway, amidst the picturesque scenery of the valley of the Vesdre. *Twelve years ago not a single Protestant Christian was to be found in those parts*, and few persons there had ever heard of the Gospel. We there found a very convenient building, excellently situated, comprising a pretty chapel with seats for 150 or 200 hearers, a school-room, a residence for the pastor and one for the school-mistress, with a garden and meadow adjoining. The council of the church has purchased and appropriated these premises for the sum of £480.

"From Nessonraux we next journeyed to Lize-Seraing. Seraing, situated on the banks of the Meuse in ascending it towards Namur, is scarcely five English miles from Liege.

"More than 400 persons belong to the congregation which, by the grace of God, we have assembled, and all have come out from Romanism except the pastor's wife.

"Two pastors are resident at Charle-roi. They have presided at about 500 meetings in twelve months. A third pastor, living a league from the town, supplies *three* chapels. A fourth pastor resides about five leagues from the Centre: he has also some places of worship to supply. We have in this part of the country three great schools, four school-masters, and two depots of Bibles and religious publications.

"Less than seventeen years ago there was nothing, absolutely nothing, *excepting eight Protestants* speaking French, all indifferent and worldly.

## SWITZERLAND.

The long-continued hostility of Rome to the Protestant portions of the Swiss Confederation has suffered no visible abatement during the year past. The advance of the Papal in-

terests in France and Austria has rather tended to stimulate her zeal and encourage her spirit of aggression. She claims a large share of the population as members of her fold; and through them who are within, in addition to those who are without, she has the power, to a large extent, to carry forward her plans for annoyance and conquest.

But the Protestant portion of the population has well learned her spirit and aims, and the churches have addressed themselves to the work of protecting the interests of evangelical religion, and of extending their benefits to the perishing population around them, with commendable zeal and perseverance. The "Evangelical Society," located at Geneva, one of the principal cities of the Republic, and which was rendered famous by being the residence of Calvin, one of the chief celebrities of the world-renowned Reformation, is the prominent agency through which they have brought their influence to bear upon the undertaking.

From small beginnings in 1831, a little more than a quarter of a century ago, that Society has become quite considerable in its resources and operations. Its geographical position in relation to Papal territory and access to points of importance, render its support extremely desirable and invest it with rare power for usefulness.

Besides its own proper resources, gathered within the limits of Switzerland, there flow into its treasury, to some extent, funds from Belgium, Holland, France, England, Scotland, and America, to be devoted to the work of evangelization, which is now carried on by the Society at about

twenty-five different stations. Those stations are in Switzerland, Italy, (Savoy,) Belgium, France, and Algeria. The laborers employed, at the last report, were about *thirty-five* in number.

#### PIEDMONT.

Those world-renowned Christians, the Waldenses, who occupy a portion of Piedmont, continue to prosecute the work of evangelization in their own territory and also beyond it. Under the liberal policy of the Sardinian Government, they are enjoying greater liberty than formerly, and are making greater advances in their missionary and other interests. The fewness of their numbers, the smallness of their territory, and the general poverty of the people, constrain them to operate in comparatively a small way. But the devotion which they manifest to the cause of the Savior, the fidelity with which they adhere to the Gospel in its simplicity and purity, and the self-denial they endure for the sake of promoting its general diffusion, endear them to the people of God, and inspire strong confidence in them as helpers in the work of the evangelization of the Papal population around them.

They claim that their entire numbers are 24,000. They have 15 churches and 15 pastors, a college at Turin with 9 professors, (of whom 7 are ministers,) and 100 students, some of whom have given up Romanism and give evidence of conversion to Christ.

They have engaged with much zeal in publishing tracts and religious books, and have established a depository at Turin, from which they have issued in the French and Italian languages a great amount of evan-

gical reading-matter. In nine months of the past year they issued 2,539,000 pages. Their missionary force for the conversion of Romanists, consists of 9 ministers, 3 evangelists, (not ordained,) 6 school-masters, 3 tutors, and several colporteurs. At some of the stations they have met with violent opposition from Romanists, but they have not been turned from their course. Much attention has been given to the children, and day and Sunday schools are numerous and in a flourishing condition.

## FRANCE.

To the French empire the attention of the Board, in its work of evangelization, has been turned with the deepest concern. Its immense population, its vast material resources, its central position, its political importance, have all marked it as an object of special interest to the philanthropist and Christian. The tendency, of late, to intolerance, the manifest growth of priestly power, and the narrowing of the limits of religious liberty, were viewed with grief and alarm. The friends of evangelical liberty within its domain were also alarmed. But a brighter scene has opened, and new hopes are entertained for the prosperity of the cause of a pure Christianity. The recent decree of the Government issued the 19th of March last, in respect to opening new places of worship, is among the most favorable of events. Concerning it a Missionary writes :

“Heretofore the opening of a place of worship, or the holding of an assembly of more than *twenty* persons for any purpose, without the previous authorization of the police, has been forbidden by the common law, and was an offense which the tribunals were obliged to visit with punishment. The consequence has been, that in many

neighborhoods the Protestants have been prevented from holding meetings and opening places of worship by the petty jealousy or opposition of the mayors or prefects ; and when they have ventured to meet in secret without legal permission, they have been seized and imprisoned for the offense. The progress of Protestantism has thus been very much hindered, and the laws of France concerning freedom of worship have been practically annulled.

“The Government has put an end to this state of things. Henceforth applications for opening new places of worship are to be decided upon, not by the mayor of the commune, nor by the prefect of the department, nor even by the minister of the interior, but by the council of State and an imperial decree. In this respect all churches and sects are placed on the same footing, and, beyond doubt, a rigid impartiality will be exercised. Of this the dominant church can hardly complain, and more than this the others could not ask. A practical difficulty of much importance is thus solved, and the friends of Protestantism may expect to see blessed results in France. The adherents of the true faith will be encouraged to put forth more zealous efforts, and places will be opened wherever they are really needed for the preaching of an unadulterated Gospel and the spiritual worship of God.”

## EVANGELICAL SOCIETY OF FRANCE.

Notwithstanding the serious embarrassments created by the Papal party during the year, whereby assemblies met for worship have been broken up, schools in some places have been disbanded and scattered, chapels have been closed, evangelists and others have been fined and imprisoned ; the managers of the Evangelical Society have gone forward in their labors, and, by the Divine favor have accomplished a work of great importance.

Although the number of churches which seceded a few years since from



the "Reformed Church" and established the "Evangelical Society" is small, and the membership are comparatively poor, (the churches being scarcely twenty in number,) it is believed that this is the largest missionary association in the country, and that its labors and their results in behalf of religious liberty and the propagation of the Gospel are not surpassed, if equaled, by any other institution of like nature in the empire.

The Society has under its care *twenty* stations in *seven* different departments. It has *nine* churches, *ten* pastors, *four* evangelists, *six* Bible-readers, *seventeen* schools, and *twenty-three* teachers. These establishments and laborers effect a great deal. Some of the pastors and all of the evangelists and Bible-readers itinerate, or go from house to house in the performance of their service, and even some of the teachers pursue the same method.

At *five* of the stations the churches, and at *eight* of the stations the schools, have been closed by the local authorities; but under the recent decree alluded to they will probably soon be opened, if they have not been already. It would afford the Board much pleasure greatly to augment its aid to this excellent Society, and they hope to do it hereafter.

THE COMMITTEE OF EVANGELIZATION OF  
THE EVANGELICAL CHURCH OF LYONS.

The Evangelical Church at Lyons comprises a district of considerable extent, several places of worship in the city and villages in the vicinity, and in its membership upwards of *six hundred* persons. At the time of its last Annual Report there were computed to be at least *twenty-five hundred* hearers in attendance at the

various places of worship, and their missionary force consisted of *seventeen* ministers, evangelists, and teachers.

The commercial embarrassments which greatly affected the country during the latter part of the year preceding the one which has just closed, also affected the interests of the Committee at Lyons. But the members put forth increased exertions, and continued the operations in which they had engaged, and which they could not suspend without serious detriment to the interests involved. During the year past they have still gone on; and though at times extremely tried by the various adverse influences which surround them, they have been encouraged by the fruits of their labor.

The new place of worship in the city, which was greatly needed and which has been completed, has been to them not only a means of increasing their audiences, but, in their own language, "a great source of spiritual blessings." In regard to their operations in general and their results, the committee say:

"We bless the Lord that he does not absolutely refuse to us those precious encouragements which tend so much to strengthen our faith. The admissions during the past year have not been inconsiderable, and they have been valuable ones. Our weekly schools, our Hall of Retreats, (Salle D'Asile,) our school for adults, are steadily progressing. We may say as much of our Sunday-schools. . . . Our Infirmary has almost always as many invalids as it can receive. . . . The work undertaken among the soldiers is continued with success. Special writings, as well as the New Testament, are received with gladness and bear a rich harvest of fruit. . . . The trial undergone by our friends at Sain Belle is daily mitigated.

They meet as formerly, and in the peaceful exercise of their worship. . . . Some months ago a Sunday-school was established there under the auspices of our evangelists. Tarare is always supplied by the alternating clergyman, Rev. Mr. Chaspiot, and one of our brothers of Lyons. For nearly three months Pastor Dadre has been installed at Villefranche, where his labor begins to be blest. About *seventy* families in Villefranche itself are more or less accessible to the Gospel. The field of labor of our brother extends beyond the limits of the city, comprising a circuit of nearly nine miles. Our two schools prosper under the direction of Mr. and Mrs. Maillet. We can number about *forty* pupils. The Sunday-school is likewise increasing. One of our brothers continues to devote one day each week to the evangelization of Trivoux and its vicinity."

Besides these Societies, the Board have within the past year aided the station in Poitou, some forty or fifty miles from Paris, under the care of the Rev. Edward Verrue. Mr. Verrue has been very successful in establishing schools, meetings for prayer, and religious instruction, and in promoting all the interests of evangelical religion. An interesting and full report of this station is published in the Magazine for May of the current year.

#### THE AMERICAN CHAPEL IN PARIS.

The chapel for the use and benefit of those Americans who may visit or temporarily reside in Paris, which was occupied a large share of the care and efforts of the Board for the last two years, has been completed within the year just closed. It was publicly and with appropriate ceremonies dedicated to the worship of God on the second day of May last, in the presence of a large, intelligent, and highly respectable audience. Since that date religious service has been

maintained in it regularly by the chaplain, the Rev. R. H. SEELEY, with many interesting and highly important results.

As a religious establishment, in its peculiar position and relations it must be regarded as an object of no ordinary interest, not only to American citizens, who when visiting the European continent may find in it a spiritual home, but to all the friends of evangelical religion in every portion of the world. It was not designed to interfere (nor will it) with the civil government nor with the political affairs of the nation; but it will take a deep and abiding interest in matters of evangelical nature, proclaim the Gospel in its purity to the numerous Americans who may be in Paris, and whose pious influence it is hoped will diffuse itself through many a French circle, while it will be a bond of union between the churches of our land and the Protestant organizations of the French empire, and lead to the extension of the Redeemer's kingdom both here and there.

With these bearings, the importance and value of the chapel in the French metropolis can scarcely be overrated. And though engagement in its erection constrained a diminution of aid temporarily at some stations last year, the Board are persuaded that the establishment of the chapel was demanded by the necessities of the case, and that it will eventually prove of the greatest benefit to the cause they seek to promote.

The chapel is situated in the Rue de Berri, an interesting and growing part of the city, and which in time must be densely populated. The property is now estimated to be worth about *fifty thousand* dollars. The title vests in the Board of Directors.

It is believed that the chapel will hereafter be entirely self-sustaining.

#### CONSTANTINOPLE.

In the early part of the last autumn the Board were made acquainted with the fact, that about *forty thousand* Roman Catholics, who were in the vicinity of Constantinople, were in circumstances to warrant the hope of great usefulness among them by the introduction of a teacher to collect and instruct their children in a common school.

Having secured the co-operation of the Rev. Dr. H. G. O. Dwight, resident in or near that city, to whose agency, indeed, they were indebted for the first intimation of the state of things among the Romanists there, and the desirableness of improving the present opportunity for introducing a service among them that might eventually be productive of greater things, the Board appointed a Mr. Costabel, a man of eminent piety and known ability, who was highly recommended to them, and who was then on the ground to labor among that people as a missionary, with special reference to the instruction of their children. Mr. Costabel commenced his labors in the month of November last, and has prosecuted them since with encouraging success.

From the Rev. Dr. Dwight, who, with other members of the Association of Missionaries in that vicinity, has consented to exercise a supervision of the school in behalf of the Board, encouraging communications have been received in relation to its usefulness.

The Board look to that school with great interest. It may be the commencement of a work whose good influences shall not stop upon the im-

mediate recipients, but extend far eastward, where the corruptions of the Roman apostasy have spread their deadly influence over vast multitudes, and in whose behalf, as yet, the evangelical churches have scarcely begun to labor.

From the foregoing review of the operations of the year we gather the following

#### SUMMARY.

In the Home Field the number of laborers employed the whole or part of the year is **SIXTY-THREE**. They are of native and foreign birth, of *seven* different nationalities, and of *nine* religious denominations. The service rendered has been extended to twenty States, including Eastern, Western, Northern, and Southern divisions of our country.

The Board have commenced to labor within the year at *eight* new stations, *two* of which are among Irish, *four* the German, *one* the Italian and *one* the French Romanists.

The number of children reported as gathered into the schools—Sunday, industrial, and week-day—is 4,186; an *advance* of 1,240 on the number reported the previous year. Besides these, many have been sent into denominational schools, of which exact returns have not been made.

The aggregate number of children and youth which have been reported to this date as brought under evangelical influences and training by the Society is upwards of *fourteen thousand two hundred and fifty*.

The number of teachers, male and female, reported as connected with the various schools is 375, an *advance* of upwards of 70 upon the number mentioned in the last Report, and who, with other laborers connected with

the Society, make a force of 438 persons endeavoring to counteract the influence of the Papacy in our land.

The number of sermons and addresses delivered to Roman Catholics, and of personal visits to families and individuals in reference to their religious interests, so far as reported, is 33,933. The number thus addressed is computed to be not far from *fifty thousand*.

The number of Romanists intellectually convinced of the errors of Romanism, and of its utter insufficiency as a system of religion, is large. Of these, 257 have ventured to avow their convictions to the Missionaries; 207 others fearing the power of the priests, like Nicodemus have come to them *secretly* to inquire concerning the way of salvation; while 154 others have given credible evidence of conversion to Christ. Thus more than 600 individuals last year, through the labors performed, have in this regard been much benefited, and have been brought "nigh to the kingdom," if the entire number has not been gathered within its sacred enclosures.

Two congregations, gathered under the influences of the Board among the Germans—one in the city of New-York and the other in the city of Cincinnati, Ohio, having a joint membership of 279 individuals in communion, have within the year (one in July and the other in September last) assumed the support of their pastors respectively, and relieved the Board of their responsibility in that respect.

Two *new* congregations, German and French, in Michigan, (at Mount Clemens and Royal Lock,) have been collected, and now have the stated service of a missionary, who preaches

in the German, French, and English tongues.

The total number of converts to Christ from the ranks of the Papists, thus far reported to the office, is 1,404. There are others besides, whose numbers have not been reported.

The amount of reading-matter distributed during the year is equivalent to about *six and a half millions* of octavo pages.

The number of sermons and addresses delivered in various parts of the country, in cities, towns, and rural districts, before Protestant ecclesiastical bodies, Sunday-schools, students in colleges and theological seminaries, assemblies in churches on Sabbath-days, and elsewhere, and at other times, to diffuse information and arouse the people to suitable efforts in behalf of the great ends sought to be promoted by the Society, is 1,656, whose value to the welfare of souls and the interests of the nation eternity alone will fully disclose.

In the Foreign Field the work of the Board is conducted through local organizations and by independent missions. These are established both in the western and eastern hemispheres.

The number of pastors, evangelists, Bible-readers, teachers, colporteurs, and other laborers connected with "Missionary Societies" or "Committees of Evangelization" on the Foreign Field with which the Board co-operates, (by granting subsidies designed to pay some part of their support, publishing and distributing information, or otherwise promoting the cause,) together with those laborers in different parts of the same field who hold a more direct connection with the Board, is *two hundred and five*.

Through the instrumentality of these laborers immense numbers of Romanists in Papal lands have been addressed on the subject of their salvation; very many *thousands* of children have been gathered into schools and taught the facts and truths of a pure Christianity; school-houses, chapels, and church edifices have been erected, the domain of religious liberty has been extended, evangelical religion has been revived and strengthened, and large numbers have been spiritually greatly benefited.

When contemplating these things,—and some parts of them as occurring in lands where *thirty* years ago there was scarcely an evangelical preacher, or any to testify openly against the corruptions of Rome, and to seek to bring men back to a pure Gospel,—the Board are ready to exclaim with devout gratitude, “What hath God wrought!” Though many more laborers are needed, and must be thrust into the field before the work can be

completed, yet the presence of such a number of organizations, with their officers and missionaries, placed as they are, and given such varied and precious rewards for their toils as have appeared in this Report, are not only gratifying, but give strong assurance of the Divine approval of the service rendered, and that the end sought by the Society, and those who labor in connection with it, will be ultimately attained.

The Board, therefore, in conclusion, animated by the scenes now witnessed in the Home and Foreign Fields, foreshadowing the triumphs of truth over the corruptions and errors of the Papacy, and the consequent speedy subjugation of the Pagan and Mahomedan portions of the earth to Christ, earnestly yet respectfully call upon their brethren and all the friends of a pure and evangelical Christianity to come up to the help of the Society, during the year upon which it has just entered, with renewed zeal and augmented energy.

☞ We trust that our friends will read the foregoing matter, taken from the Annual Report, with care. There is much in the Home and Foreign Department to excite the devoutest gratitude, and to encourage to greater exertions in the sacred cause. May we not hope for increased support this year?

☞ Book Notices—Deferred; will appear in next Number.

## R e c e i p t s

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF APRIL TO THE 1st OF MAY, 1859.

NEW-HAMPSHIRE.			
Nelson.	Cong'l Ch. and Soc'y, per N. Rand, in part of L. M. for Dea. G. Griffin.	13	41
Manchester.	Dea. D. Mack, \$10; Dan'l H. Mack, \$10.	20	09
Rindge.	Mrs. J. Converse, . . . . .	3	00
VERMONT.			
Newbury.	Congregational Church, . . . . .	25	00
Castleton.	Cong'l Soc'y, per C. M. Willard, Treas. . . . .	62	84
MASSACHUSETTS.			
Pittsfield.	Rev. Dr. Todd's Church, add. . . . .	5	00
Southfield.	Lorin Smith, . . . . .	3	00
Southbridge.	Jairus Putney, . . . . .	4	00
Williamstown.	Prof. P. A. Chadbourne, . . . . .	125	60
Chicopee.	Sally G. Cochran, . . . . .	1	00
	3d Cong'l Society, in part of L. M. for Gamaliel Marsh, . . . . .	8	30
Belchertown.	Cong'l Ch. and Soc'y, to make Amasa Towne a L. M. . . . .	55	00
Williamsburgh.	Cong'l Ch. to make Dea. Henry Stearns a L. M. . . . .	52	00
Monson.	Cong'l Ch. to make Geo. F. Morris a L. M. . . . .	42	85
West-Springfield.	Cong'l Ch., a balance, . . . . .	16	00
Richmond.	Cong'l Ch., in part of L. M. for Rev. C. S. Renshaw, . . . . .	15	60
Dorchester Village.	Cong'l Ch. in full to make Rev. T. T. Munger a L. M. . . . .	12	00
Chelsea.	Plymouth Ch. to make Rev. Edwin H. Nevins a L. M. . . . .	36	50
Winchester.	Congregational Church, bal. . . . .	4	00

New-Bedford. North Church, . . . 20 00  
 Milton. Evangelical Congregational Church, . . . 9 00  
 Taunton. Tristis Cong'l Church, to make  
 James E. Wilbur a L. M. . . . 50 62  
 Mansfield. Congregational Church, . . . 7 00  
 Fair-Haven. 1st Congregational Church, . . . 30 25  
 Boston. Mt. Vernon Church, a balance, . . . 1 00  
 " Essex-st. Church, a balance, . . . 5 00  
 " Dividend on Perry Trust Fund, . . . 175 00

RHODE-ISLAND.

Providence. Richmond-street Church, . . . 75 88  
 " Free Evangelical Church, in part, . . . 5 50  
 " Beneficent Church, in part of Dea.  
 Joshua Chapin, \$50; in full of  
 L. M. for Miss O. C. Marcy and  
 Miss M. A. Stevens; Benjamin  
 Hoppin, \$10; Jona. Angel \$12,  
 in full of his L. M.; J. B. Nich-  
 ols \$30, for L. M. . . . 102 00  
 Westerly. For the Paris Chapel, Mrs. S. D.  
 Morse, \$5; N. F. Dixon, \$5; R.  
 Babcock, \$5; O. M. Sillman, \$3, . . . 18 00

CONNECTICUT.

Danbury. N. Wildman, \$5; E. F. Hoyt, \$5;  
 Crosby, Hoyt & Co., \$5; Rev. S.  
 G. Coe, \$3; R. Hoyt, \$3; J. B.  
 Weed, \$2; S. Stebbins, \$2; J.  
 Armstrong, \$2; H. Benedict, \$2,  
 for Paris Chapel, . . . 29 00  
 Bridgeport. Ira Sherman, Mrs. S. Sterling,  
 Mrs. E. Porter, each \$10; J. E.  
 Beach, C. Spooner, each \$5;  
 R. B. Lacy, \$3; S. B. Jones,  
 \$2; Cash, \$3 50, for Paris  
 Chapel, . . . 48 50  
 Waterbury. A. Benedict, \$10; G. Kendrick,  
 \$5; J. D. Doty, \$3; E. Sco-  
 ville, \$2; Cash, \$3, for Paris  
 Chapel, . . . 23 00

New-Haven. A. H. Street, \$35; L. Candee,  
 \$20; T. D. Woolsey, \$20; W.  
 Southworth, \$10; E. C.  
 Scranton, \$10; T. Bishop,  
 \$10; Jno. A. Davenport, \$10;  
 W. S. Chamby, \$10; H. N.  
 Whittlesey, Cash, M. Tyler,  
 E. B. Bowditch, J. Nicholson,  
 Cash, Amos Town, send cash  
 each \$5; S. C. Waterbury, E.  
 H. Bishop, each \$3; D. E.  
 Ives, \$2 50; Rev. S. W. S.  
 Dutton, \$2; James Brewster  
 and others, \$12 50, for Paris  
 Chapel, . . . 178 00

New-Milford. Collection at 1st Cong'l Ch.  
 \$16 11; Mrs. S. Northrup, \$5;  
 J. E. Treat, \$3; Mrs. E. My-  
 gatt, \$1; Mrs. I. Hays, \$1;  
 Hon. Sherman Boardman,  
 65c. for Paris Chapel, . . . 26 78

Hartford. T. S. Williams, J. B. Hoemer, each  
 \$20; Chas. Seymour, P. Jewell  
 & Son, L. Barbour, each \$10; S.  
 Bourn, C. C. Lyman, Cash, Chas.  
 Hoemer, H. Fitch, Cash, James  
 Trumbull, a Lady, E. G. Ripley,  
 L. H. Sigourney, J. Warburton,  
 Wm. F. Tuttle, S. L. Loomis,  
 each \$5; E. Fessenden, Cash,  
 Cash, Cash, Dr. J. S. Burton,  
 Cash, each \$3; Dr. Wm. Por-  
 ter, Thomas H. Holliday, G. S.  
 Beach, Cash, each \$2; H. R.  
 Hills and others, \$4; Widow's  
 Mite, \$1, . . . 166 00

New-Britain. F. H. Hatch, \$5; H. Stanley,  
 \$5; D. N. Camp, A. North, C.  
 B. Irwin, Cash, W. H. Smith,  
 O. Stanley, E. J. Northrop,  
 each \$3; Rev. C. S. Goodell,  
 W. H. Stanley, T. W. Stanley,  
 M. Judd, J. Stanley, I. N. Lee,  
 each \$2; Cash, \$1; for the  
 Paris Chapel, . . . 44 00  
 Southington. Congregational Church, bal. . . 1 50

Farmington. 1st Congregational Church, Rev.  
 M. Porter, D. D. . . . 24 00  
 " Cong'l Sabbath School, . . . 20 00  
 Litchfield. Mrs. Lucy Beach, . . . 13 00  
 Naugatuck. Cong'l Ch. Rev. C. S. Sherman,  
 Meriden. Rev. O. H. White, \$3; Cash, \$1;  
 Mrs. Griswold, \$1, for the Paris  
 Chapel, . . . 5 00

Middletown. For the Paris Chapel, B. Dou-  
 glas, \$10; H. S. White, \$5;  
 Mrs. Dr. Fisk, \$2; J. E.  
 Barnes, \$3; D. H. Chase, \$3;  
 Rev. J. D. Dudley, \$2; Rev.  
 I. Taylor, \$2; F. A. Hart, \$2;  
 Mrs. E. Pratt, \$2; C. Buck-  
 land, \$2; J. A. Pelton, \$2;  
 Prof. J. Johnston, \$1; J. G.  
 Baldwin, \$1; E. J. Sheldon,  
 \$1; W. N. Atkins, \$1; D. W.  
 Camp, \$1; E. S. Hubbard,  
 \$1; J. Gardiner, \$1; Mrs. C.  
 Starr, \$1; Mrs. S. Williams,  
 50c.; J. M. Hubbard, \$1, . . . 45 50

Portland. For Paris Chapel, J. H. Taylor, \$5;  
 Mrs. J. H. Taylor, \$5, . . . 10 00  
 New-London. For Paris Chapel, Mrs. C. Chew,  
 \$5; Wm. C. Crump, \$10;  
 A. F. Fretless, \$5, . . . 20 00

Stonington. For the Paris Chapel, A. S.  
 Palmer, \$5; D. S. Hart, \$5;  
 Rev. W. Cliff, \$2; D. P. & G.  
 W. Collins, \$2; G. E. Palmer,  
 \$2; F. Williams, \$1; H. Smith,  
 \$1; Miss Hallam, 50c.; E. Fa-  
 ron, 25c., . . . 18 75

Mystic Bridge. For the Paris Chapel, 1st  
 Cong'l Ch. \$4 80; C. Mal-  
 lory, \$5; Mrs. J. Holmes,  
 50c.; G. Grant, \$1, . . . 11 30

Mystic River. For the Paris Chapel, W. G.  
 Smith, \$3; J. Randall, \$2;  
 S. B. Randall, \$2; A. C. Tift,  
 \$1 50; W. C. Potter, 75c., . . . 9 20

NEW-YORK.

Auburn. Miss Georgiana Willard, to make  
 Mrs. Mary Case and Miss Caroline  
 Willard L. M.'s, . . . 60 00  
 Phelps. 1st Presb. Ch. per G. Hubbell, Esq., . . . 10 25  
 Johnstown. Presb. Ch. Rev. J. P. Fisher, . . . 5 00  
 New-York City. 4th Avenue Presb. Church  
 per Dr. Post, . . . 191 85  
 " 14th-street Presb. Church,  
 per W. D. Porter, Sec'y, . . . 249 48  
 " Rev. Dr. Patton, per Mrs.  
 Iveson, . . . 10 80  
 " Henry F. Lombard, Esq., to  
 make Mrs. Sarah R. Lom-  
 bard a L. M., and in part  
 of L. D. for himself, . . . 80 00  
 " Rev. Bishop James, for the  
 Paris Chapel, . . . 5 00

Genoa. A Reader of the Magazine, . . . 1 00  
 Canaan Four Corners. Cong'l Church, in full  
 of L. M., for the Rev. H.  
 V. H. Powell, . . . 7 08

Esopus. North Reformed Dutch Church, per  
 Rev. L. O. Van Dyck, . . . 5 00  
 Albany. 1st Congregational Church, per Wm.  
 Gould, Treasurer, . . . 60 13  
 Maspeth. A Friend, . . . 25 00

New-Paltz Landing. F. Liebenan, . . . 1 00  
 Gloversville. Cong'l Church, in part of L. D.  
 for Rev. H. N. Dandling, . . . 19 51  
 " Baptist Church, . . . 12 08  
 " Union Collection in M. E. Ch., . . . 4 32

Brockport. Presb. Church, . . . \$33;  
 Sweden Centre. " " \$12;

per A. F. Fry, of which \$30  
 to make Mrs. Julia Fox a  
 L. M., \$5 towards J. Sut-  
 phin's L. M., \$5 towards  
 Peter Sutphin's L. M., and  
 \$5 towards Mrs. Phebe  
 Capin's L. M., . . . 45 00

Whitehall. Presb. Ch. Rev. W. H. Corning, . . . 36 41  
 West Farms. Reformed Dutch Church, . . . 1 80

NEW-JERSEY.	
Paterson. 1st Ref'd Dutch Church, add. of L. D. for Rev. P. Peitz, . . . . .	97 25
Caldwell. Presb. Church, per John Provost,	21 50
Cape Island. Bapt. Ch. per Rev. L. Brewster,	1 50
PENNSYLVANIA.	
Williamsport. 2d Presb. Ch. in part to make Rev. Wm. Sterling a L. M., . . . . .	13 81
" Methodist Episcopal Church,	7 88
Philadelphia. Miss'y Soc. of 1st Independent Ch. Broad-st. for F. E. Soc'y,	30 00
" 2d Presb. Ch. 7th-street, J. T. Young, \$20; E. S. Clark, \$10,	30 00
" Arch-street Church, Mrs. Dr. Curran, \$1; Mr. Reed, \$2 50; Mr. Snowden, \$2 50; T. G. Hood, \$3; Miss M., \$5; B. Thackara, \$5; H. Sloan, \$5; M. Brooks, \$5; Thomas Earl, \$5; T. Bookes, \$5; H. Evans, \$5; Cash, \$5; G. W. Fahnestock, \$5; W. Collins, \$5; Mr. Southworth, \$5; Mrs. Jones, \$20; C. Koons, \$5; G. W. McClelland, \$5; J. R. Eckfeldt, \$5; C. Stoddard, \$5; A. C. Barclay, \$5,	111 00
York. Presb. Church, Samuel Small, \$20; Mrs. S. Small, \$10; P. A. Small, \$10; Mrs. E. A. Spangler, \$10; C. A. Morris, \$5; — Durkee, \$3; D. B. Prims, \$2; D. E. Small, \$5; E. H. Weiser, \$2 50; E. Chapman, \$5; Dr. McClelland, \$2; J. L. Mayer, \$5; P. McIntyre, \$2; H. Welsh, \$5; Henrietta Barnitz, \$5; Maj. J. Emmett, \$2; Others, \$3,	96 50
Honesdale. Presb. Church, Rev. Thomas H. Skinner, Jr.,	44 50
DISTRICT OF COLUMBIA.	
Georgetown. A Father, for his little girls,	1 00
Washington. 1st Presb. Church, D. M. Wright, \$2 40; Mrs. Winn, \$5; Messrs. Campbell & Coyle, \$10; Others, \$16,	33 50
" 4th Presbyterian Church,	38 81
" Petros Church, for Paris Chapel, \$3; Mrs. Deeble, \$2 50; Mr. Walbridge, \$2; Mr. Lowrey, \$2 50; Mrs. Hamilton, \$3 80; Mrs. Merrick, \$2 50; Mrs. Crawford, \$2 50; Mr. Nourse, \$4 50; Mrs. Ratcliff, \$2; A. E. Brown, \$2 50; Col. McNair, \$3 50; Mr. Stott, \$2 50; Prof. J. Henry, \$5; Judge Scarborough, \$5; Mr. Monroe, \$5; Mrs. Ledyard, \$10; T. K. Dodge, \$30, to make his wife a L. M.; Others, \$13 50,	101 30
MISSISSIPPI.	
Rodney. Charles & Edgar, through Rev. W. W. Hill,	5 00
KENTUCKY.	
Louisville. Chestnut-street Presb. Church, . . . . .	129 05
" Hancock-st. Christian Church, . . . . .	10 55
" Walnut-st. Presbyterian Church, which makes Jos. Gault and Thos. J. Hackney L. M.'s,	55 50
" Cumberland Presb. Ch. in part,	3 30
" 1st Presb. Church, Mrs. Patrick Pope and daughters, \$34, to make Mrs. J. F. Lawrence a L. M.; Messrs. Barrett, Clifton,	
Crawford, Waters, Dunlap, Escoff, Anderson, Cassedy, and Mrs. Bainbridge, and Miss McNutt, each \$3; Messrs. Crawford, Mardock, and Joyce, each \$3; Mr. Chesworth, \$3 50; Messrs. Moxley, Hervey, Smith, Mrs. Butler, Page, Ship, and Kalpes, each \$1,	162 50
" A. Harrison, Esq., a large and valuable bundle of goods for the Industrial School,	
" Col. Anderson, 3 pieces of Delaine. W. Gardin, Esq., 1 piece of Calico,	
" Miss Conway, 75c; Thomas Stephens, Mr. Anderson, Mr. Y. Y., and Mrs. Brigham, each \$5; Mrs. Lindenberg, \$3; Mrs. Bayless, Yandell, Hughes, and Lackerman, each \$1; Mr. Richardson, \$2; Mr. B. and Lady 50c. each; B. F. Avery, Esq., \$10; Rev. Dr. Everts, \$5 20; Rev. Mr. Wallace, \$5; and Miss Wicharts, \$2, for the Mission. B. F. Avery, \$3; Mr. P., by post, \$3,	60 95
Danville. S. B. C.,	3 00
MISSOURI.	
St. Louis. Mr. Palmer,	5 00
ILLINOIS.	
Springfield. 3d Presb. Ch. per E. R. Ulrich,	30 00
INDIANA.	
Greensburgh. T. G. Hamilton and Mrs. J. J. Hamilton, each \$3, for L. M.,	16 00
Lima. 1st Presb. Church, per Rev. C. Cory,	6 00
" N. S. Presbyterian Church,	6 00
Green Castle. 1st Presb. Church, add.,	3 20
" Ashbury University, add.,	1 20
Rising Sun. Methodist Episcopal Church,	5 20
Springtown. Friends' Society,	11 03
Mill Creek. Friends' Society,	10 75
Bridgeport. Friends' Society,	11 00
Thornton. Friends' Society,	14 90
" N. S. Presbyterian Church,	2 00
" A Friend,	50
OHIO.	
Londonville. In full of L. M. for Rev. Wm. Hughes,	2 45
Brownhelm. In part of L. M. for Beth G. Morse,	5 00
Madison. Rev. R. S. Egleston, in part of L. M. for P. T. Safford,	3
Oberlin. Dr. James Dascomb, for L. M., \$5; G. Kinney, \$3; Others, \$15, in part of L. M. for Mrs. R. Royl; Others, \$11 63, in part of L. M. for Dea. F. Hopkins,	34 63
Granville. G. B. Johnson, Esq., to make Mary A. Johnson a L. M.,	30 00
Walnut Hills. Mrs. Bates,	5 00
Hamilton. A friend, M. E. G.,	3 00
Columbus. 1st Baptist Church,	15 91
" 1st Cong'l Church, which makes Thomas S. Baldwin a L. M.,	35 36
Greenfield. Free Presbyterian Church,	3 00
Cincinnati. Church of the Messiah,	16 03
" 3d Christian Church, in part,	20 00
Scroggsfield. United Presbyterian Church, per Rev. Jno. S. Easton,	5 00
MICHIGAN.	
Richland. Samuel Brown, in full of L. M.,	25 00
Almont. J. S. Jenness,	1 00

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THE  
AMERICAN AND FOREIGN  
CHRISTIAN UNION.

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Vol. X.

JULY, 1859.

No. 7.

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IDOLATRY OF THE ROMAN CHURCH.

One of the saddest of the many revolting sights in Rome is the *image worship* so very common among the people. Indeed, in the whole round of ceremonies in the churches and the streets, a stranger would not see or hear anything to remind him of the religion of the New Testament. Romanism is merely baptised Paganism, and the whole city of Rome is given to idolatry.

The second general Council of Nice, in the latter part of the eighth century decreed as follows :

“ We hold that it is necessary to adore and salute the image of the Virgin Mary, Immaculate Mother of God ; also the images of the glorious angels, and of all saints : if any one has any other sentiments, and hesitates and doubts respecting the adoration of these venerable images, our holy and venerable Council anathematizes him.”

This has been the doctrine and practice of the Roman Catholic church for more than a thousand years. In vain does God say :—

“ Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath—thou shalt not bow down thyself to them, nor serve (worship) them.”

If the commands of God and the decrees of Councils do not agree, then the Romanists ignore the divine command, and even expunge it from some editions of the Bible.

Intelligent Catholics, who cannot but see the stupidity if not the wickedness of *image worship*, explain their conduct in this respect by saying, that through the image they merely honor the person who is represented by it. But when the early Christians charged the Pagans with idolatry, Celsus and others made the same reply, saying that the images of Jupiter, and Pluto, and Hercules, only represented to their minds the gods themselves, whom they really worshiped when they bowed down before them, or prayed to them, or performed any other act of reverence. It is for this very reason that such worship is forbidden in the Scriptures ; it is idolatry, and cannot be anything else. On no subject are the words of Scripture more emphatic—*thou shalt not make an image nor bow down to it.* But there are in all the churches images of Mary, the mother of Jesus ; images of Christ, and of saints ; and it is as impossible to deny or doubt that they are there, as



it is that they are worshiped, in plain violation of the clearest teachings of the Word of God.

The statue of Peter, in the great church which bears his name, is an object of worship for all Roman Catholics. Before it and on it are bestowed acts of reverence and adoration which would have fully satisfied the idol-worshipping bishops of the second Council of Nice. In the church of St. Augustine is a statue of Mary and the infant Jesus, which is covered, as are the sides of the chapel, with jewelry and precious stones, the offerings of those who bow down before the image and pray to it. If there is idolatry in the world, it may be witnessed daily in that church. In all the churches, at the corners of the streets, and by the wayside, are images which the people continually reverence and adore, and many of them seem not to know that the Word of God forbids such worship, and pronounces a curse on those even who make graven or molten images for purposes of adoration. The Pope and the priests have taken away the key of knowledge, and the decrees of Councils, in opposition to the divine commands, are the rules of conduct for the people.

That the reverence and adoration of images by the Romanists is real idolatry, appears from the manner in which they worship them; that is, they bow down to them and kiss them. By referring to the Scriptures and to history, we shall find that such was the Pagan custom. Bowing down before an idol and kissing it were acts of most solemn adoration. When Israel made molten images of silver, and idols according to their own understanding, they said, let the

men that sacrifice *kiss* the calves. (Hosca, 13 : 2.) It is said, in allusion to this practice, in 1st Kings, 19 : 18, that those should be spared or saved from destruction who had not *bowed the knee* to Baal, and had not *kissed* him. Cicero says, the lips were often applied to the image of Hercules. Pliny says, the worshipers *kissed their hands* to their idols. Job probably alludes to this custom when he says, (31 : 26-28,) "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath *kissed my hand* : this were an iniquity to be punished : for I should have denied the God that is above." The Greeks were accustomed to give expression to their feeling of reverence and worship for the sun, by *kissing their hand* to it.

Now, let any one go into St. Peter's at Rome, and see the crowd of worshipers before the bronzed statue of Peter : they *bow the knee* to it and *kiss* it, as idolators of old did to Baal. They have kissed the toe of the right foot, until the hard metal is so worn away as to leave no trace of its original form. This statue is said to have been cast by one of the Popes, out of the statue of Jupiter Capitolinus. "Out of Jupiter they made Jew-Peter." The marble foot of the statue of Mary, in the church of St. Augustine, has been entirely *kissed* away, and replaced by one of gold, already badly worn by the Pagan *lip-service* of the Roman Catholics. Many other statues and images, and crosses and altars, in different churches, are objects of adoration, as much as though idolatry and not Christianity was the profession of the Roman church.

Great inducements are held out to the people to secure this kind of idolatrous worship. Under one of the images of Mary it is thus written in large letters :

“One hundred days' indulgence granted to all who kiss the foot of this holy image,” etc.

For kissing one cross in the Coliseum, one year and forty days' indulgence are granted, and for another two hundred days. In the church of St. Lorenzo are an altar and crucifix before which there is much bowing and kissing, because *plenary indulgence* of all sins—“*plenarium omnium suorum peccatorum indulgentium*”—is promised to all who thus worship.

There can be no doubt of the fact, that the great majority of the Roman Catholics rely on some outward act or some idolatrous service for the salvation of the soul, rather than on Christ and a true faith in his atoning blood. The penance of bowing, and kneeling, and kissing, and of praying before images, is substituted for penitence of heart, and prayer to the one God and Father of all. The theory of the church of Rome is, that Mary, the mother of Jesus, stands near the throne of God, between Him

and all created beings, and is more to him than all others,—“the Queen of Heaven,”—and that whatever she asks of God will be granted, so that all prayers should be addressed to her. Before her image, therefore, the Romanists kneel and pray. She takes the place of Christ and of God in the minds and hearts of the people. Only occasionally is there found in the churches of exclusively Catholic countries an image of God, “graven or painted by art and man's device,” and this is so only because He is rarely worshiped. Mary is worshiped in all places and by all the people. Next to her image, in estimation and as objects of worship, are some favorite saints, then Christ, and last of all, God. Ten thousand knees bend to the shrines and images of Mary, where one is bent before the eternal and invisible Jehovah. This is idolatry, God is not in all their thoughts. Let not the Pagans of the Roman church be forgotten in the prayers and alms of the people of God.

But we will suspend our writing, in order that attention may be given to the very able discourse which follows this article.

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#### DR. BEMAN'S SERMON.

In the June number of the Magazine we gave a brief outline of the sermon preached before the Society at its annual meeting, Sabbath evening, the 8th of May last, in this city, by the Rev. N. S. S. BEMAN, D. D. LL. D. of Troy, N. Y.

Our pages were then filled with matter relative to the Anniversary, and the operations of the year which had just expired, and we were consequently unable to give the sermon to

our readers. We are happy now to submit it to them.

It is an able and well-timed production, and we feel assured that whoever shall read it attentively will rise from the perusal with the conviction that the claims of the “corrupted parts of Christendom” on the sympathies and charities of the evangelical branches of the church of Christ are of a very high order; and that the time has come when she can do

longer ignore them, or withhold her efforts for the re-conversion of the millions who have been turned away from a pure Gospel, without inflicting violence on her own conscience, as well as a wrong upon the people who have been led astray. They must see, we think, the *importance* as well as the *magnitude* and *excellence* of the work which our Society has in hand, in a light that must commend it to their understandings and hearts.

We commend the sermon to the candid and prayerful consideration of all whose eyes may chance to fall on these lines. We trust that its many and important truths will be cherished in affectionate hearts and widely disseminated, and that their influence

will be speedily seen in the *increased efforts* of the people of God, through the **AMERICAN AND FOREIGN CHRISTIAN UNION**, to extend evangelical missions among the nations, or to the population for whose benefit the author performed his work of preparing this admirable discourse. We request the friends of the Society to do what they can to diffuse in their respective localities the thoughts, facts, and reasonings of the sermon.

We will merely add, that the sermon will be put into tract form for general distribution, and we shall be happy to receive orders for it from individuals, Societies or Churches. All orders will be attended to promptly.

#### S E R M O N .

*"I am debtor both to the Greeks and to the Barbarians; both to the wise and the unwise. So as much as in me is, I am ready to preach the Gospel to you that are at Rome also."*—Romans, 1 : 14, 15.

It has often been said, in reference to Christian missions: "The field is the world." The thought here embodied, when connected with such an enterprise, is a sublime one; and this presentation of it cannot fail to awaken a thrilling interest in the heart of any one who believes that Jesus Christ is to have "the heathen for his inheritance, and the uttermost parts of the earth for his possession." There is something in the term world which fills the mind. It is not a province, a kingdom, an empire, a continent, but "the great globe itself, yea, all which it inherits." And then this vast field, covering the surface of the magnificent floating ball where we now stand and act, is to be brought under Christian culture. And the blessed transformation "will make her wilderness like Eden, and her desert like the garden of the Lord."

Or, to change the symbol and present the world in another aspect, this field of

moral conflict, where lawless and bitter passions now run wild and war upon man and upon God, shall be sweetly and fully subdued by the powers of light and love—a conquest achieved without blood or carnage; and that subjected world shall roll on its successive, millennial years, serving God and reflecting his glory, till the end shall come. In all this we have a picture of the moral sublime. We can see it. Faith and imagination may stand and gaze in mute devotion and love upon it, and wait, in the patience of hope, for its jubilant approach. The good time is coming.

But in the presentation of this missionary field, the world, our conceptions have often been, if not erroneous, at least defective. What has the Church of Christ been looking at for these last fifty years, as her field of missionary effort? I mean, the world to be cultivated or subdued? It has been graphically presented to us in two great continents—the one furnishing the home, and the other the foreign field. The Christian has often wept as he has gazed upon each of these. Of the eleven hundred and fifty millions who people

**this vast field, the world, six hundred and seventy-six millions are pagans, "having no hope, and without God in the world." And can the blood-washed Church stand still, and look on and see these millions perish? It cannot be. Every effort for their illumination, and their rescue from endless death, must receive the sympathy and support of every friend of Christ.**

And the home department, is that less important? Can the Church of God forget her altar, her country, her kindred? Look at this field as attached to our own land. Our sons and daughters are floating on with the tide of western emigration, and we must send the Gospel with them, or they will break away from the old home influences, and drift down the strong current of those evils which are incident to emigration and a settlement in a new country—and be lost!

These two departments have formed our missionary field; and we have had our eye on these exclusively when we have said, "The field is the world." We have seen nothing else. There is an emphasis, however, in our oft-repeated maxim, "The field is the world," which has not been generally felt. "The field is the world." I mean to say, "The field is THE WORLD." Here lies the emphasis—THE WORLD. Not a part of it, but the whole of it. And the spiritual world has three continents instead of the two which the Church has been exploring. The third, as a portion of the missionary field, is but just discovered by Christians. True, it has existed for centuries, but it has only now come up before the eye of faith, as our continent seemed to emerge from the depths of the ocean before the eyes of Columbus when he made his first western voyage across the Atlantic. I need not tell you that I refer to Roman Catholic countries as a field of missionary effort. This field is large and populous. It stands next to the heathen in point of numbers, and no portion of our lost world needs the Gospel more than the dwellers in this vale of death.

ROMAN CATHOLIC COUNTRIES, OR THE ROMAN CATHOLIC POPULATION OF OUR WORLD, SCATTERED ABROAD EVERYWHERE, AS FURNISHING A MISSIONARY FIELD.

This is my present subject.

You will keep in mind—a missionary field.

I. This people need the Gospel.

Such a necessity must lie at the basis of every missionary enterprise. If a people have the Gospel in its purity and power, as many well-regulated Christian communities have; or if their physical and religious condition would receive damage rather than benefit from the Gospel, as infidels have often affirmed of the heathen; or if it were a foregone conclusion from the purpose of God or the nature and condition of man, that the Gospel has no power to effect any salutary changes, then Christian missions would be a thankless gratuity, if not a bald absurdity, uncalled for and injurious. They would bring in their train, not favors, but inflictions. Neither of these things can be affirmed of Roman Catholics, who fill so large a space in the population of our world.

Romanists have not the Gospel. I make no apology for the utterance of this plain truth. But it must not rest on mere assertion. It need not. Proofs, unnumbered and accumulative, cluster all around us. All we need is an eye and an ear, and an ordinary understanding, and an honest heart, to perceive that the system administered in the Papal organization is not the Gospel taught by Jesus Christ and his Apostles, and embodied in the New Testament for man's salvation. The two systems have few kindred elements. Open the volume I have named, and what do you find there? An intelligent revelation of the Infinite mind to the finite. The object is salvation. Man is a sinner, and must be recovered or lost. Our world is a fallen world, and must be won back from its apostasy, and its affections be re-bound in allegiance to the throne of God, or swing

off still farther from this central influence without any hope of a future return.

I will not say that the Gospel reveals the fact that man is a sinner. That had been known for ages. The consciousness of every human being had revealed it. The page of universal history, sacred and profane, had confirmed that inward witness. The moral government of God had reiterated the sad tale in lightning flashes and in thunder tones. The Bible, all over its solemn pages, had written, as with a pen of flames, the story of man's apostasy and his impending doom. The Gospel takes these facts for granted, and presents a remedy. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The scheme was the product of the love of God. It is executed by his co-equal Son. He is the only mediator between God and man. He has magnified the law, and made it honorable; and in his blood is our only hope. Faith in his atoning sacrifice can justify the sinner; and nothing else can do it.

The Gospel presents this salvation to guilty, dying man. It is urged upon him as an intelligent moral agent. As such he sinned, and as such he must be saved, if saved at all. He must embrace the offer of life personally—for himself—or he must perish. And this he does when he becomes a child of God and an heir of heaven, under the motives which the Bible presents and the Holy Spirit renders effectual. It is a rational administration in the hands of God. Truth and grace are the grand agencies. There are no mummeries here—no legerdemain—no sacerdotal absolutions—no daily sacrifice of Christ—no hosts of male and female intercessors. Mind and thought are in it all. It is worthy of God and adapted to man.

The Papal community, and especially in countries where they have things in their own way, have no such Gospel as this. Shreds and patches of it they may have,

but this is all. In Protestant countries, where light shines in direct radiations from the Scriptures, and is then reflected in every direction by a thousand living lights—where thought grapples with thought, and mind is confronted by mind, a shrewd political policy, which the Jesuit instinct—however diversified the other characteristics may be—never lacks, wears another face. It is almost religious—it is semi-evangelical. Its true features are masked, and that in public, rather than in private. The veil or covering can be thrown off, and is, when the time has come for a true development. When John saw one of the apocalyptic beasts "coming up out of the earth," he appeared, even as to his two horns, "like a lamb;" but when he opened his mouth, "he spake as a dragon." The real and the apparent of Romanism are often very dissimilar to each other. Satan is sometimes an angel of light.

The system administered in that politico-religious corporation may be characterized, in the language of Paul to the Galatians, as "another Gospel; which is not another." It claims to be the Gospel, but it has so little affinity to the system revealed by Christ, that it should not be considered a Gospel in any sense whatever. It is a scheme, made, not to save men, but to govern them. And it has accomplished its mission. What has the Papal hierarchy, from his Holiness down to the most common and uncultivated priest, done to preach the Gospel, and "turn men from darkness to light, and from the power of Satan unto God?" Preaching is not their vocation. And if their mummeries can save souls, then miracles will never cease. If their auricular confessions—and penances—and ghostly absolutions—and the muttering of holy Latin—and the offering up of a man-created wafer-god—and purgatorial fires stolen from the altar of heathen poets—and the intercession of a multitude of saints, male and female, which no man can number—and fasts and feasts, and other holidays, which have usurped

nearly half the time which God has appointed for honest labor—and the late investiture of Mary with powers all but supreme in matters of salvation—and the use of charms—and religious homage paid to images, and old bones, and holy garments, and other relics—and extreme unction—and prayers for the dead—and the purchase and release of souls out of purgatory—are God's appointed symbols for setting forth his truth and the way of salvation, then the New Testament is a needless gratuity—a thankless obtrusion upon our world. It stands directly in the way of redemption. It obstructs man's return to God.

That this system is not the Gospel, may be seen from its fruits. But in order to bring the matter to a fair and honest test, we must take Romanism on its own ground; we must look at it where it has held an undisputed scepter, and pursued an unobstructed career. This can easily be done. Either hemisphere can furnish the needed illustrations.

Unroll, then, the map of Europe beneath your eye, and visit, in rapid thought, her various nations. You no sooner cross the line which separates a Protestant from a Papal country, and pass from the former into the latter, than you find yourself at least half-way on your journey towards Paganism. You are in a land of idols. Not only the churches, but the cities and the rural districts are filled with these abominations. MARY is the grand object of homage. Her images, large as life, are seen at the corners of the streets and in inclosures by the wayside. And it may be affirmed without figure and without coloring, than she is the great goddess of Romanism. "Diana of the Ephesians" was not held in higher veneration among her ancient devotees than she among the Papists. She is more frequently the object of prayer and praise than God himself. Indeed, in the conceptions of the ordinary Papal mind, neither the Father, nor the Son, nor the Holy Spirit, seems to have much to do

with the salvation of man, only so far as each of the Persons of the Godhead may be inclined or compelled to act by the intervention of the holy Mother. She is the great motive power.

But turning from the religious rites of the Roman Catholics, as they exist everywhere, and which are framed on any other model than that of the Gospel, let us examine some other tests, which to most minds are more palpable and not less in point. What are the ordinary products of the Papal system, wherever it has had a field for a fair and full development? As unlike the fruits of a pure Gospel as the tares in the parable are unlike the wheat.

Papal countries have no Christian Sabbath. And this is the condition of their people everywhere. Certain religious rites and ordinances are performed on the first day of the week, but soon dispatched, and the remainder of that time which God challenges for himself and the interests of the soul, is given, without restraint, to amusements which are always secular, and often debasing and vicious. The infallible priesthood mingle in the revelries. In Mexico, and in Central and South America, sports of every name, scenic representations, gambling, bull-baiting, cock-fighting, dancing, drinking, and profligacy, fill up the day and evening, after a quick-said mass in the morning; and the priest often lays aside all that is holy about him—his consecrated garments—and issues forth from the altar with the implements or agents of gaming under his arm or his mantle, and soon distinguishes himself as the ringleader in every scarlet abomination. There is no fancy in this description. It is simple truth, only the half is not told you. I have indulged in no exaggeration; I have imparted no decorations; I have infused no artistic coloring.

Look for a moment at other fruits of this system. As to industry, neatness, and material prosperity, they have never been the growth of the Romish faith.

The education of the masses has ever been frowned upon and resisted; and consequently a large proportion of her subjects can neither read nor write. It is so in Ireland and in Italy; it is so among the millions of Roman Catholics in this country, with all its facilities for light and instruction; and it is so in your own city. The fault is not in the genius or the native taste, or the distinctive characteristics of the people, but in the system itself, as enforced, for purposes of their own, by a domineering priesthood. It is by this blighting influence that the Papal world have not the Gospel; and yet they deeply need it. If it is desirable that millions on millions of our race should be reclaimed from indolence, filthiness, and squalid beggary; if it is a work of mercy to redeem man from ignorance and stolidity, and irradiate "the human face divine" with the bright beamings of intelligence; if "the light of the knowledge of the glory of God in the face of Jesus Christ" is indispensable to the saving of the soul, then Roman Catholics need the Gospel.

## II. This missionary field is a large one.

We have seen its appalling wants. A spiritual light has fallen upon it, and sterility and death meet us through all its borders. And this field is not crowded into a little obscure and unexplored corner of our world, but it spreads all around us, and stretches out in long perspective before us, and literally encompasses the earth. We may form some just conceptions of its magnitude, if we look at a few facts in relation to the inhabitants of our globe. The last statistical tables assign to the heathen six hundred and seventy-six millions—considerably more than one half of the human race now living. This is an immense, dreary, cheerless waste to be reclaimed, cultured, beautified. The sight, as it now meets us, is almost appalling. The Church of Christ for ages, and more especially for the last half-century, has shed bitter tears, and uttered deep and affecting groans, and lifted up

to heaven many importunate prayers, in view of her responsibilities to this portion of our sin-stricken world! I look on this field, dark as Egypt, and fearful as the shadow of death, and say: "If I forget thee, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

Protestant Christendom numbers about ninety millions. One half of these may be considered so well supplied with the Gospel and the means of grace, as to be removed from the missionary field. We have, then, about forty-five millions, constituting the various home missionary fields of Protestant countries. A portion of this territory, and a most precious one, is ours to cultivate. The enlightened Christian, who loves his own hearthstone and domestic altar, his country and the kingdom of Christ, is embarked, of course, by a kind of spontaneity, by a deep moral necessity, in the work of home evangelization.

But between these two fields—one lying on the margin of the dark ocean of death, with its six hundred and seventy-six millions of souls on their rapid march to the final judgment, and the other under our own eye, and the eye of other Protestant nations, and ever making a strong appeal to every home affection—there is still a third missionary field, containing one hundred and seventy millions, nearly double the number of all nominal Protestants in Christendom, and a little less than four times as many as people the waste places and the missionary outskirts of anti-papal lands. And all these millions need the Gospel in the same sense that the pagans do—and for the same reasons. They have no Gospel ministry, with its intelligent and its meliorating influence. As a general fact, they have no Bible. The masses have never heard of such a book. They have nowhere in operation—and they never can have, under their policy—a system of popular education which may reach and bless all—

one whose purpose or aim shall be the

universal diffusion of light and intelligence—one whose heart is fixed on the future and indefinite progress of the race under the auspices of Christ and his Gospel.

One hundred and seventy millions of human beings, nearly six times as many as the whole population of our country, is an affecting spectacle; and their unfitness to meet the opening scenes of eternity, must be felt by all Christians who have deeply studied the subject. I need not enumerate the territories of our globe where this corrupt form of Christianity has planted its institutions, and established its dogmas, and oppressed the inhabitants, and blighted the very soil on which they tread. They embrace some of the fairest, and, by nature, the most fertile portions of Europe; and the same may be said of the southern parts of our own continent. The geographical boundaries of the Papal empire are immense—I mean including those states and kingdoms which are under the special control of this spiritual power. But even this view does not place the field of Christian effort which I am endeavoring to describe, fully, in all its length, and breadth, and importance, before you. The Romish element is ubiquitous. It pervades all lands. Both Protestant and heathen countries feel its presence and its power. In this sense the Roman Catholic field spreads over most of the world, for her people are found in every part of it; and they all need pure Gospel institutions. Here, then, is a territory large enough, and populous enough, and needy enough, to fill the eye, and move the heart, and fire the zeal of any Christian hero. "The harvest truly is great"—if it is indeed ever to be reaped—and the laborers are few."

III. This field is open and accessible.

To settle this point is quite material in his discussion. We have made but little progress, and established nothing effectually as to our obligations, till this fact is clearly evinced. Any portion of our world may be spiritually destitute; may grope in darkness deep as midnight; may be the

sure prey of every evil that can buffet poor fallen humanity; and yet, if the people are environed and hedged around by impassible barriers, Christian benevolence is not called to the rescue, for no work is prepared and nothing can be done. A generous heart may sit and weep, but the tongue is tied, the hands are chained. And the greater the numbers who are in this condition, the darker and sadder the picture which meets our vision.

If the Roman Catholic population cannot be reached by the written word and a pure Gospel, then their deep spiritual necessities, and their teeming millions, might be multiplied a hundred fold, and still no obligation would rest on the church of God to adopt measures for their relief. If their doom is sealed, it matters not whether by their own voluntary act or the purpose of God—and this fact is fully established—then effort is out of the question. Many Protestants seem to have adopted this theory; and many, too, who are aware both of their destitution and their numbers. It is often said, and not by the ignorant and the thoughtless: "The true policy is, to let the Romanists alone, for you can do nothing for them." If this be an established fact, it should be known, that Christian benevolence may be wisely directed, and that the evangelical energies of Christendom may not be expended on a romantic and utopian scheme, which must prove a failure. But if the above remark is a gratuitous assertion, without one principle of divine revelation or one well-authenticated fact for its support, then we should know it, for practical uses. Clear light is necessary to intelligent action.

It is readily granted that there has been too much reason for the conclusion I have noticed above. Many and formidable barriers have obstructed Christian action for the conversion of Romanists. But to give up such a work as hopeless, and certainly without many and well-directed attempts for its accomplishment, would involve consequences of a far more serious



nature, and in more direct conflict with the great designs of God, than many suppose. There is a sort of infidelity in it.

If our world is to be a converted world, it would seem to be improbable, upon the very face of it, that the entire Romish population—more than one-seventh part of the whole human race—should be entirely passed by in this purposed transformation. And the improbability of such an issue is increased, when we consider their material resources, their advances in civilization and the arts of life, and the amazing moral power they might and would exert upon the final triumphs of Christ on earth, and the ultimate destinies of men, if they were to desert the standard of the great usurper, and wheel into the ranks of the Son of God, and march under his banner to victory.

Besides, we are to remember that all false religions are strongly fortified against the aggressions of truth. There is a subtlety in error, and especially when it falls in with the strong current of human nature, which often baffles all ordinary assaults. There are bad spirits that go not out "but by prayer and fasting." Many systems of paganism have an ingenuity, a philosophy, an originality of invention, a depth of contrivance, a subtlety in their ulterior designs, which require all the well-trained powers of the Christian missionary to meet and assail with success. And so we might expect to find it in that scheme of religion which a profound thinker has pronounced "Satan's masterpiece." To erect a system of idolatry on the Bible, which shall fill the very same niche in the heart of depraved humanity which had been occupied by the old pagan gods, male and female, thus making conversion easy, and in many cases requiring little else than the exchange of one set of images for another, and in some instances the whole change consisting in the name and not the identity of the idol, has a sublimity of wickedness in it which is truly overwhelming to the mind; and we may be assured that

the genius which conceived the thought, and the vigilance which nursed it, and the versatility of powers—almost superhuman—which reared it up to manhood, and led it forward to perfection, would guard it with sleepless care "as the apple of the eye." And this is the historic record of the Roman heresy.

But, speculation out of the question. We have facts before us to show that the Papal world is open to evangelical laborers. Not, perhaps, now in the same emphatic sense in which the same thing may be affirmed of most portions of the heathen world. And the reason may probably be found in facts which belong not to them but to us. How has it come to pass that the door of access to the heathen is wide open the world over? A few years ago, since I have mingled with men on the active stage, no such thing was known. There was hardly a foot of pagan soil where the devoted missionary might plant the cross, and tell the tale of its agonies and its triumphs. These doors began to move on their old corroded hinges, just as soon as "the sacramental host of God's elect" began their aggressive march upon an unconverted world. God's finger touched the secret spring, and they opened to be closed no more. And the inquiry now is, not for harvest fields, but for reapers. It was not when Paul was at Jerusalem or Damascus, but at TROAS, on the borders of a narrow sheet of water, opposite to Philippi, that "a man of Macedonia stood before him in a vision of the night," and prayed him, saying: "Come over into Macedonia and help us." He was out on his mission of life, and the door opened when he was near at hand to enter it. This is God's method with his servants. Of what avail or significance are open doors, if there are no agents to enter in and occupy?

I might speak, not only of doors opened, but of fields occupied, and of sheaves, if not of harvests, gathered in. But this is no part of my object. France, in the midst of persecutions from the priesthood and Government officials, is gradually re-

sitting the true light. The Spanish race in this continent, under the Papal system, are nearly accomplished their mission; and their moral, religious, and industrial state is hopeless beyond resuscitation. The imbecilities of old age are upon their eccendants here, and they can never be rejuvenated. Mexico, the inhabitants of the Isthmus, New-Grenada, and the states both on the Atlantic and the Pacific coasts, will, in a future day not far distant, deliver over their foreign commerce, their home business, and their rich internal resources, yet undeveloped, into the hands of others more industrious and enterprising. These will be PROTESTANTS, and probably of the Anglo-Saxon and the Anglo-American races. In some of these vast realms, and especially in New-Grenada, "The fields are already white unto the harvest." Here the profligacy of the priesthood could be tolerated no longer, and the revolution placed them on a common footing with other men. All religions rest on the same basis.

IV. This field has been greatly neglected.

I have before intimated that the eye of faith has but just now opened upon it, as an arena of Christian effort and enterprise. However strange this fact may appear, at its first discovery or announcement, it may be easily accounted for. Different motives have had their influence upon minds of different structures, and of various habits of thought and action.

Many Protestants—men of evangelical sentiments, and some, no doubt, of real piety—look upon the Roman Catholic communion as in quite a favorable condition, as to spiritual state and prospects, just as we now find them. They are in deep error, it is true, but it may not be radical and fatal. Considering their ignorance, and especially, their want of religious light, they may be as likely to find their way to heaven as other classes of religionists. And then they are sincere, and apparently devout, and quite sure that theirs is the only true

church of God. Their condition is an apology for their sins; and while their teachers and lessons are all wrong, the great mass of the people may be quite correct and safe.

I am truly sorry to attribute such a train of reasoning, or rather gratuitous assumption of doubtful points, to any Protestants in an enlightened age and country, but we meet with these things almost every day; and to expose their fallacy is simply an ordinary Christian duty. Too many among us have studied neither the genius nor the practical working of Romanism. One memorable prayer uttered by Jesus Christ would scatter these vain speculations to the winds. "Sanctify them through thy truth; thy word is truth."

Others make a different mistake, but the result is practically the same. Under its influence the energies of Christian benevolence are paralyzed. Papal countries and the Papal community are not to be converted. They are given up to "strong delusion to believe a lie." Prophecy is against us. They are excluded by the revealed purpose of God from the ordinary efforts of Christian love for their recovery; and submission to the divine will should enforce upon us silence and inaction. As this apology for the neglect of Roman Catholics in the missionary enterprises of our day, and of times past, professes to be based upon the Scriptures, it deserves a more critical examination.

The position to which I refer is this. The Roman Catholics constitute a corrupt and repudiated church—not "the bride, the Lamb's wife," but "THE MOTHER OF HARLOTS AND ABOMINATIONS;" and she is to be destroyed, and not converted. This is no doubt true, so far as the system and its outward administrations are concerned. The anti-Christian organization making up the body and soul of the Papal church, will be swept away—it will be utterly exterminated, "root and branch." Without such an event our world could never hail

the millennial morning. But the people—the one hundred and seventy millions—are not all doomed. The fabric will crumble and perish. It is constructed of bad materials—"wood, hay, stubble." It will disappear amid coming revolutions. There is a heaven-indited song—the tongue of prophecy has long since recited it from the throne—"Babylon the great is fallen, is fallen." And the funeral wail shall be taken up by the kings of the earth "who have been corrupted by her." "Alas! alas! that great city Babylon, that mighty city! for in one hour is thy judgment come." A converted Pope would be something more than an ordinary miracle. A pious and godly cardinal would be an angel among bad spirits in a wicked place.

The purpose of God in relation to the Papal power, at least as to the grand outlines, is predicted in the Scriptures. The "Man of Sin shall be revealed, the son of perdition;" he that "opposeth and exalteth himself above all that is called God;" he that, "as God, sitteth in the temple of God, showing himself that he is God," shall "be taken out of the way;" "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." But before this final catastrophe, involving the annihilation of this strange and mysterious power, falsely called Christian, but truly anti-Christian or pagan, shall arrive, multitudes of her oppressed and deluded subjects shall feel the cheering influence of a pure Gospel, and experience its subduing and transforming grace, to an extent which shall be measured only by the abounding mercy of God. This theory of interpretation respecting the fall of Babylon and the rescue of a portion of her subjects, is strongly corroborated by the very prophecy which tells us of this coming judgment. Mercy is mingled in the bitter cup.

The presentation of the apocalyptic vision is truly graphic. John saw an "angel come down from heaven, having

great power; and the earth was lightened by his glory." This angel was Christ. "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." And to this announcement he adds: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This angel's voice has been heard, and will continue to be heard, and the responses shall become more and more joyous, till the full harvest from this field shall be gathered in.

I have said that the Roman Catholics have been greatly neglected. This missionary field has but just begun to attract the eye of the church. While the pagan nations have found a place in almost every prayer, and the home field has fixed the eye hardly less intensely of the patriot than of the Christian, the one hundred and seventy millions of Rome have hardly touched a chord of sympathy in the heart of the church. But the star of hope has arisen on a new portion of our dark world. A brighter day has actually dawned. There are men whose hearts God has touched; and with small means, but with determined purpose, they intend, God assisting, to do the people good. They have looked over all lands, and they have dropped a tear of commiseration on each; and can now exclaim with Paul: "We are debtors both to the Greeks and to the barbarians; both to the wise and to the unwise. So as much as in us is, we are ready to preach the Gospel to you that are at Rome also." It may be a field sometimes difficult of access, and hard of culture when reached, and requiring much patience and self-denial in maturing a harvest; but the time has come to break up the fallow ground, and put in the seed-corn. We need not stop to "observe the wind" or "regard the clouds." Such a course might forestall the wished-for event.

We should never "reap" under such a policy.

There are great crises in the doings of God, and in his moral government, which may be traced through the whole history of redemption. Some great thought fills the heart of the church, and, under its inspiration, the cause of God goes forth in some new direction, or with accelerated progress, and gains an influence which it never loses. I could give examples in extenso, if time would permit. Take a few only. When John the Baptist came and preached repentance, a deep impression was made upon the national mind. The absorbing thought was, Christ among you! John was the herald-star of the opening day. God was in the great thought he kept before the mind; and wonders were accomplished; and at the close of a long day of darkness—since the prophets fell asleep—the last sun of the old dispensation went down in glory on the world. God had revived his work.

The day of Pentecost opened a fresh page in redemption. The apostles here learned a new lesson—that, under the administration of the Spirit, the preaching of the Gospel could bring men, at once, and in large numbers, and in rapid succession, into the kingdom of God. Under this impression, they set about the work of converting the world in good earnest. But their world was Judea, and the outposts of the Hebrew tribes, scattered through the heathen nations. It required the splendid vision of Joppa to convince Peter that it was lawful to offer salvation to any one but a Jew. And yet Peter had in his hand a commission to "preach the Gospel to every creature." The other apostles at length, and rather reluctantly, adopted the convictions of Peter. Thus it is, that practical truth is unfolded only page by page.

A half-century since, evangelical Christendom was profoundly asleep over the dark nations of paganism. Ecclesiastics were urging their exclusive claims to the true apostolic succession; but the apostolic commission was a dead letter in

the hand and the heart of the church. A few little incidents—trifling in themselves—turned the thoughts and prayers of good men in a new direction, till now there is no enterprise before the church or the world which is more sublime in purpose, or more magnificent in execution, 'than the design of converting six hundred and seventy-six millions of pagans to Christ. Or the home missionary scheme. I saw the infant in its cradle—its bright eyes wide open on the benignant heavens; and now who does not admire the greatness of this youthful giant? These were all new measures, in their day, but God was in them.

And here I must speak of a younger-born of providence in the brotherhood of Christian action. It is only within a few years that distinct and systematic efforts have been adopted for instructing and saving Roman Catholics; and even then faintly and feebly. This had become an almost exploded thought since the days of the reformation. It had nearly died out in the heart of the church. We have great confidence that God is in this recent movement, and while we do not expect that our cause will be the favorite Joseph in the brotherhood of well-doing, yet it is our "little Benjamin," and we should rejoice to see "BENJAMIN'S MESS" imparted to it from the gratuities of the church of God.

V. The relations of this subject to the world's conversion.

In adopting a theory for the interpretation of the word or providences of God, we should not be satisfied—as system-makers often are—with seeing our way into it, but we should be able to see our way out of it. A successful retreat is next to a victory.

What then is to become of Papal lands, and their people entrenched in every land? Certain it is that the reign of Christ—

"Foretold by prophets, and by poets sung"—cannot become triumphant among men, without a signal change in the ecclesiam—

tical dynasty of which Rome is the center. Leave out Papal countries and their adherents throughout all the world, and Christ is not the universal king. The illimitable scepter and the crown of all nations, are not his. His conquest is not complete, his coronal does not shine with all its promised stars. Papal nations, among others, must be considered as included in the promises made to Christ. True it is, that our world can never be a converted world, while the one hundred and seventy millions of papists are excluded from the fold of God. Is there to be no millennial jubilee in France, and Belgium, and Austria? Is no ray of heavenly light to beam on Papal Switzerland, and Papal Germany, and the once far-famed, but now degenerate Italian States? Is there no hope for Mexico, and Cuba, and the Central and South American empires? Shall the Gospel be pronounced a failure, in respect to all these, according to the second advent theory, and shall they be utterly exterminated? This is a cheap and easy method of converting men, and well adapted to the taste of faithless and lazy Christians. Or shall they be left to reform and Christianize themselves? Infallibility cannot change for the better.

It is true that Rome has her changes, but they are always from bad to worse. The new dogma of the immaculate conception, to an intelligent mind, would appear too absurd to command the assent even of the most ignorant and credulous of the Papal communion. But there is a policy, at once far-sighted and subtle, which underlies this movement, that is well understood by the Pope and other dignitaries of that church. It is designed, not to conciliate Protestants, but to fortify themselves against external encroachments—to make the great gulf between them and Bible Christians broader and deeper than heretofore—to establish a system of idolatry, in the form of woman-worship, which shall render their subjects unapproachable, if may be, by evangelical truth. And in reaching

forward to this end, they have sanctioned their new-born dogma without a due regard to one of their old festivals—I mean the purification of the blessed Virgin—for how can that be purified which was “immaculate” from the beginning? But consistency is a jewel not much coveted or sought after by Romish ecclesiastics—whether Pope or common priest.

But my business now is with the relations of Roman Catholics—converted and unconverted—with the final triumphs of the Gospel among men. Or the relations of this cause with other aggressive movements upon the kingdom of darkness. These relations have not been duly appreciated. I will not exalt this agency above all others, or any other; but merely say, that it seems to me to be a necessary coadjutor in giving the Gospel and its blessed institutions to the world. Look into the home field, and what antagonist stands more directly in the way of the devoted missionary than an intermeddling Romish priest? And you may often repeat the description by superadding two epithets more—profane and intemperate! “We speak that we do know, and testify that we have seen.” The whole influence of such men is deleterious. Religion and morals wither in their grasp. The infidel is far less injurious to society. He is always the friend of popular education; the Romish priest never! The Mormon elder is not more to be dreaded. They both hate the volume of divine love which God has given us, with an intensity equally malignant. On the subject of marriage these ecclesiastics hold antagonist theories; but as in other cases, so it happens in this—the extremes often meet. I mean in practice. If we would arm the home missionary with the largest power of doing good, we must attend to the Romish population on his field of labor.

Trace the influence of this system, as it retards the progress of every Christian effort to do good in your own city. How is Christ to be welcomed to a triumphant throne here, and come and reign over

these accumulating thousands here, unless something is done for Roman Catholics? As a specimen of many things which might be said, look at Papal influence on three great public interests only—education, temperance, and the Sabbath. Who has not witnessed the bitter hatred of the Romish priesthood against our public schools? If there is anything else that excites a more utter loathing in the bosom of a priest, it is the Bible. Of the forty-one thousand eight hundred and ninety-eight children between five and fifteen—more than one-third of the whole number in this city—who can neither read nor write, a large proportion are the children of Roman Catholics. And the priesthood love to have it so. It is stated on the highest official authority, that of the nearly eight thousand places where intoxicating liquors are sold in this city, at least two-thirds—five thousand one hundred and eighty-six—carry on the traffic on the Sabbath; and these are almost invariably kept by aliens or naturalized citizens; and, I may add, they are generally the liege subjects of his holiness.

And the foreign missionary is not less annoyed, nor less impeded in his work, by the intervention of this semi-heathen power. It is an evil angel that is sure to cross his path, on continent or island, wherever the herald of truth begins to instruct the benighted in the way of life. And the Papal emissary is sure to sympathize with idolaters, or any other corrupt form of religion, in opposing the doctrine of salvation by the blood and intercession of Christ alone. Among the more degraded of pagans, conversion is a mere matter of outward form, without one heaven-born thought in it. Baptism is regeneration. In India, and especially among the lower castes, the old, dingy, ugly idol is displaced by the gilded crucifix, and the latter occupies the same place the former once did; and in South America, the less than half-civilized Indians join with wild fanatical zeal in public processions on festival days; and this is all they know of the Gospel.

The Papacy is a persecuting power wherever it has an unrestrained opportunity. Foreign missions have often experienced this bitter characteristic. It is only just now that the mission of the English Baptists at Fernando Po has been broken up by the cringing power of Spain, ever ready to do the bidding of his holiness and the church. And the mission of the Presbyterian Board at Corisco is threatened with a like fate. In this same Catholic Spain, Protestants are not permitted to bury their dead except below tide-waters, that they may be devoured by dogs or washed away by the surges of the ocean. "UTTER EXTERMINATION" is Rome's euphonious watchword. The British Government is the only power which has had the manliness to secure for their subjects a more befitting resting-place, when the turmoil of life is past. They have no President to elect once in four years.

One thought on the power of converted Romanists to aid in the great work of subjecting the world to the reign of God among men. They form an efficient corps of missionaries, whose activities shall hereafter join with others in hastening the jubilee of an emancipated earth. There is a spirit in Papal lands, which, if subjected to Christ, will henceforth achieve wonders for lost humanity. In France the old Huguenot is not dead. His spirit still lives there in modern Protestants. The old Roman, too, survives in Italy, and walks the streets of the Eternal City, the chains of political tyrants, and the racks and dungeons of the Inquisition to the contrary notwithstanding. And in the Green Isle of the ocean there is a tongue of eloquence, which, "like the pen of a ready writer," shall record almost modern miracles achieved for God and his Church. Converted ecclesiastics may not always fulfill our expectations; but when thoroughly and vitally protestantized, they make noble and efficient co-laborers. It is difficult, it is true, to eliminate the Jesuit from the anomalous

and artificial structure which wears that name, but when this is done, and a heaven-created humanity alone is left, with the grace of God superadded, the renewed Jesuit may accomplish for the Gospel what the old Jesuit did for Romanism, when he explored our long chain of northern and western lakes, and our magnificent western and south-western rivers. Brethren, if you would sustain the cause of missions in the largest sense, and in the most efficient manner, and aid in the coming and the earthly coronation of the Son of God, then remember "THE AMERICAN AND FOREIGN CHRISTIAN UNION."

But I must close. When I look upon our world, in the process of redemption, I see a blessed trinity of agents, aiming at the same great end. The foreign missionary has fixed his eye upon the pagans,

and with his heart on heaven he has gone about his work. Another laborer is cultivating the home vineyard in the same spirit. "And last, not least," there is another missionary, whom, like Paul, "as much as in him is," you find now "ready to preach the Gospel to them that are at Rome also."

"Come, then, and added to thy many crowns,  
Receive yet one, the crown of all the earth,  
Thou who alone art worthy."

Men of God, brethren in the ministry, mark the emphatic thought—"the crown of all the earth." Brethren and sisters in Christ Jesus, never forget that the diadem which is to adorn the Savior's brow is "the crown of all the earth." Oh! may he come and wear it amid the songs of angels and the shouts and hallelujahs of a joyous and happy world! "AMEX. Even so come, Lord Jesus."

## FOREIGN FIELD.

### IRELAND.

*The number of visits made by the missionary—tracts distributed—discussions against prayers to saints—confessions, etc.—The case of the gardener of Lord Clan Morris—he accepts a New Testament—conversations with Romanists in the houses and fields, etc.*

The following brief paragraphs are from Mr. KEENE, who labors for the Board in Galway county and vicinity:

"The number of visits during the week ending the 6th ult., averaged six per day to Roman Catholics, exclusive of my visits to Protestants. The visits were of the ordinary character, nothing of unusual interest occurring.

"For the week ending Saturday, the 13th, I paid thirty visits to Roman Catholic families and seven to Protestant families, and distributed a good many tracts. In my visits with the Roman Catholics I had a good deal of controversy on prayer to saints and angels, confession, purgatory, and other peculiar dogmas of Rome.

"I paid twenty-five visits to Romanists during the week ending the 20th. One day was pleasantly and I trust profitably spent with a Romanist, to whom I have often alluded in my journals. The man is gardener to Lord Clan Morris. I have been holding controversy with him weekly for the last twelve months and supplying him with tracts and books; still he professes himself unconvinced. As he is about leaving his employment and this part of the country, he and I agreed to spend most of the day discussing the points of difference between the churches. Accordingly we went over most of the Romish controversy in a very good spirit. On every subject he acknowledged that he was beaten, but thought that if a better controversialist than he had them in hands, I would not have the best of it. He accepted of a Testament at parting, and showed me many beautiful tracts and some Protestant controversial works which he was taking with him.

"I may say, respecting this man, that

file he believes and professes himself to be a Roman Catholic, he does not believe a half of what Rome teaches. In fact, he is almost Protestantized without knowing it. May we not hope that shortly he will adopt that faith which unawares he is already half embraced.

"From the 20th to the 30th the visiting averaged seven visits per day; for the most part conversations with Romanists in their houses and in the fields, on the plan of salvation, and often some point of Romish controversy. I still hold a weekly prayer-meeting, but only attended by a few Protestants."

### IRELAND.

(Continued.)

*families visited—prayer meetings attended—interesting conversations with Romanists—discussions on vital points—case of a paralytic—neglected by some—cared for by others—good opportunity to preach to the multitude—not so many tracts as usual, etc.*

Mr. BRADSHAW, another missionary who labors in Ireland, in his report, writes thus :

"*First week*, from Wednesday, 1st, to Tuesday, 7th, both days inclusive.

"During the week between five and seven families have been conversed with daily, on an average, and some of them had to and prayed with as opportunity offered. On several days of the week I have had the privilege of taking an active part in the public prayer-meetings which were established a short time since; and they have been made a blessing to many, especially to the young people.

"On some days I have had some very interesting conversations with several Romanists, to whom I have endeavored to make known the way of salvation, and have urged them affectionately and earnestly to give their hearts to God and seek reconciliation through Christ.

"What the results of these efforts may be I can hardly conjecture, so difficult do I find it to make any very perceptible impression upon the minds of Ro-

manists in general; but from the respectful manner in which they listened to me,—and indeed the people are almost invariably respectful when I speak to them on religious subjects,—and from the blessed hope inspired by the divine promises that the sowing of the seed shall not be in vain, I am led to expect that, under the blessing of the Holy Spirit, my work, however feebly and imperfectly performed, will effect some good, and lead some souls, even among the Pope's deluded followers, to the knowledge of the plan of salvation, and perhaps to the enjoyment of that salvation itself. I have much more hope, however, of the Protestant families that I visit, many of whom are always greatly pleased to see me, and have me converse and pray with them. To some of these latter, God has unquestionably made me instrumental of no small amount of blessing, for which I praise his name and take courage.

"*Second week*, from Wednesday, 8th, to Tuesday, 14th, both days inclusive.

"From four to five families have been visited daily this week, on an average, and, in several cases, very long and highly important discussions on vital points have been entered into. In addition to all this, the public prayer-meetings have been taken advantage of to carry out the great and glorious objects of the work in which I am engaged.

"On Monday, the 13th, in addition to the visits referred to, I had one of the best opportunities I have had for a long time past, for publishing the good tidings of the Gospel to Romanists. A poor woman had fallen down in one of the streets in an epileptic fit, and I ran over to assist her. In a short time a crowd gathered, and great sympathy was evinced for the afflicted creature around whom they assembled; and the little service I was trying to render called forth their warmest eulogium, especially when they saw several other respectable persons pass by without evincing any concern for the object of their pity.

"With all their faults, I could not help



feeling both admiration and love for the poor people around me—for they were all of the humblest class—while I watched their manifestations of anxiety and compassion for the sufferer and their delight at her recovery; and I confess I could not avoid a feeling of indignation, amounting almost to contempt, when I contrasted the unfeeling conduct of several who, no doubt, claimed to be ranked as *gentlemen*, and professed to be Christians.

“The poor afflicted woman herself, when she began to recover, seemed powerfully impressed with similar feelings, especially, perhaps, when she saw two Romish priests pass by on the other side looking over at her, but without exhibiting the slightest concern—except, as I conceived, a decided dissatisfaction at seeing *me* placed in so favorable a position for making impressions upon the minds of so many of their people, which they well knew would be antagonistic to what those people were in the habit of hearing from themselves.

“The poor epileptic woman, (who I soon discovered was a Protestant,) on observing how little real Christian charity was possessed by some who looked upon her, drew a grateful contrast between the conduct of those who had helped her, and those who had refused doing so, and made some powerfully withering remarks on the case of the unfortunate man who ‘fell among thieves,’ and of the good Samaritan who had pitied him when the Priest and Levite had passed him by.

“I had not spoken much all through, but I now took up the subject; and while I exhorted her and all around to pity and pray for those who might act unkindly towards them, and while disclaiming all title to *merit* for having performed a duty which both Christianity and humanity had alike made imperative upon me, I tried to impress upon the people’s minds that no merit, except that of the Lord Jesus Christ, could procure us the favor of God, or render our works acceptable to him.

“The poor woman herself kept quoting *the Holy Scriptures* with astonishing

clearness and effect; and although some in the crowd evidently began to feel a little prejudiced against her on finding that she was a Protestant and wished to teach them the Scriptures, still, others felt very much emotion, and one poor woman wept much.

“Having done what I could, I left the place amid the prayers and blessings of the crowd, and of her who had been the cause of bringing them together; thankful to the Lord that I had embraced the opportunity offered, to tell of the love of the Savior and the way of salvation to so many who were ignorant of both.

“*Third week*, from Wednesday, 15th, to Tuesday, 21st, both days inclusive.

“Visited five families daily, on an average, through the week. Had much conversation and prayer with some families, to whom I have no doubt the Lord continues to make my visits a blessing. I have also taken a part in many of the prayer-meetings, and in these also, I have reason to believe, I have many times been made useful. To God be all the glory.

“*Fourth week*, (and remaining days of the month,) from Wednesday, 27th, to Friday, 31st.

“Visited between four and five families daily, on an average—Christmas-day and another day (Thursday, the 23d,) being exceptions, as on these there was neither visiting nor meetings, the 23d having been so incessantly wet that it was difficult to venture out.

“I have endeavored to improve the occasion of the close of the year among the people, and to remind them of their mercies, and their obligations to the gracious Author of them; and I have resolved, by the grace of God, to remember my own obligations to the same good Being, and be more devoted and zealous in time to come than I have been in times past, and seek more frequently and more earnestly to win souls to my Savior.

“I have not distributed so many tracts during the month as in previous months, as I have no longer a variety to select

from, and most people whom I visit have already read the tracts that I have still to give. But these, I believe, have done much good."

### EVANGELICAL SOCIETY OF FRANCE.

*Labors in Paris—evangelical character of the instruction—the pastor refuses to baptize, etc.—Protestantism a serious religion—real life in the new churches—schools prosper very much—the St. Francis de Sales Society and its object—small patronage—very base publications—purchase of souls—a slander—Beze—Rev. Mr. Pernin—a good man—his death—burial—a graveyard scene—Protestant worship not allowed—an address to the Emperor in behalf of the schools.*

In a letter recently received, the Secretary of the Society, the Rev. Mr. BERSIER, says :—

"DEAR SIR :—Now let me give you some details of our general work which may interest your readers. In my last communication I sent you a general view of our work in France. I'll follow the same plan to-day, and note by the way all the stations which are in an interesting state.

"To begin with Paris. I must state some new and very interesting accessions of converted Roman Catholics in our churches of the Faubourg du Temple and Faubourg Saint Antoine. These churches are regularly constituted and number about an hundred members. The last of them was founded but four years ago : the congregation is much larger than the effective membership. We think it a very good thing to teach those Roman Catholics that a man is not a member of the church by the right of birth, but that something must be done by him for that effect. Nothing would be easier for us than to accept crowds of people, who say that they are disgusted with Popery, and that they want to become Protestants.

"In 1855, the year in which I began the work in the Faubourg Saint Antoine, about two hundred children of 10 or 11

years were brought to me by their parents, saying, 'Please, M. le pasteur, could you not give the first communion to our children? we should rather have them confirmed in your church than by the priests.' The temptation was strong; but I invariably replied that I could not give the communion, as the priests did, to children of 10 or 12 years; that this was a serious affair, an affair of faith; that they ought to wait till their children could understand what religion was, etc. etc. Upon which, many parents withdrew sadly, saying that they regretted it very much, but that the child ought to take the sacrament to enter into apprenticeship (such being one of our national and most inveterate prejudices;) others said they preferred to wait and send their children to the religious instruction, till they might understand, and till their hearts be touched.

"Such is our method. We don't propose to make nominal Protestants, although we might have scores of them—we wish to make Christians; and the moral result of our way of acting in such cases is, that Protestantism is considered by the people as a *serious* religion, grounded on individual conviction.

"We may thank God that there is a real and deep religious life in those new churches. The prayer-meetings held every Sunday before the public service are well followed, and many members of the congregation, although poor and ignorant, pray with much earnestness and make much impression on the new comers.

"As for the schools, they are prospering very much. Those in the Faubourg du Temple number five hundred children; those in the Faubourg Saint Antoine two hundred; and we have besides from two to three hundred children in our other schools in the capital. The immense majority of those children are born Roman Catholics.

"To resist our efforts, the Roman Catholics have, under the express sanction of the Pope, instituted a new Society called the Society of Saint François de Sales,

which was established two years ago (1857,) the president of which is the Cardinal de Segur. In its last report that Society says that it has been established in order to resist our evangelical and tract Societies; and that it will publish books and spread them all over France. Now, although that Society has enlisted about forty bishops in its ranks, and many high-placed functionaries—although its institution has been celebrated in Rome by special masses, its receipts for last year do not exceed twenty thousand francs, while our own Society alone receives one hundred and eighty-four thousand francs. Such is the indifference of French Catholics: they will be ready to give much money to have a fine church with beautiful pictures, because that is an affair of taste and vanity; but whenever priests ask for propugandism, etc. they receive very little; and we are sure that if the State refused to the Catholic church the one hundred and twenty millions of francs which are paid yearly for its establishment, that would be a death-blow for Catholicism in France.

“But the *Saint François Society* is not the less exultant in its hopes. They have published some anti-Protestant pamphlets, and I must say I have never read anything more disgusting in my life. In one of them they dare to say that Luther and Calvin are dead of infamous diseases, and that they were buried in haste because their bodies exhaled a pestilent smell! Now such infamies are signed by Monseigneur de Segur; they are publicly circulated; but when we publish an anti-Catholic pamphlet, our printer is (and that often took place) summoned before the tribunal, accused of troubling public peace and of attacking the religion of the majority, and condemned to heavy fines. No matter: truth will make its way, and Jesuits are so much hated that no publication bearing their stamp may enjoy public confidence.

“The *Saint François Society* accuses us of buying souls with *foreign* gold. *That is their usual calumny.* Dr. Monod

has replied in saying that he opened the columns of his journal, *les Archives du Christianisme*, to any fact which might be quoted in favor of that accusation; and that if no fact was produced, the inventors of that accusation ought to be considered as mere liars and slanderers. It is useless to say that no fact whatever has been alleged.

“On the contrary, one of our friends found in the life of Saint François de Sales a most curious circumstance, which was the best answer to give to our calumniators. François de Sales tells us his disciple and admirator, Father Marsollier, obtained from the Genevese Government a pass to have an interview with Theodore de Bèze, then a very old man. This one received him with much cordiality and kindness. After a long conversation, François, then a young man, said to Bèze that should he consent to leave Protestantism he would be certain to have a magnificent establishment for the rest of his life, and that the Pope himself had pledged his word for it. But, adds Father Marsollier, the old heretic was obstinate and stubborn, and all the efforts of Saint François' *charity* were vain. This fact has been published in all our religious papers, and has made much impression. Such was the conduct of that saint under whose name that Society is placed which accuses us of buying consciences!

“But enough of our enemies; let me come back to our work. In the table of our stations I sent you, I mentioned “*Tonnerre, a city in the department of Youne: a Bible-reader.*” We had, in fact, established there a Bible-reader eight months ago, because the colporteurs which had visited Tonnerre said that many souls were well-disposed. That agent was named Pervin. He worked there in faithfulness and silence. All the journals he sent us were marked with humility, and we did not expect to see much result of his work, because he did not announce any. The results have appeared now, but his eyes have not seen them. Poor Pervin died a month ago of a sudden at-

tack of fever. A friend of his telegraphed the bad news, and a pastor of Paris went to Tonnerre for the burial. What was his astonishment when he saw more than five hundred people collected in the streets of Tonnerre, and waiting in order to follow the body to its resting-place.

"The pastor asked some of them if they knew him, and they answered :

" ' Yes ; and he was an excellent man who visited and taught us the truth : he was loved and honored by every one in the city.'

"As the body came near the cemetery, our friends observed that the officer who led the funeral took his way to the place where criminals and suicides are usually buried. Every one was astonished, and the officer was stopped, and they asked him why he did not go to the usual place.

" ' Because,' said he, ' the curate directed me so.'

"Hearing that answer, our friends went directly to the mayor of the town and told him the fact. The mayor got very angry : ' I should like to know,' said he, ' since what time the curate is master of our cemetery.' He immediately went there, chose in the middle of the cemetery a large piece of ground very well situated, and said :

" ' This will be the burial-ground of Protestants.'

"There was poor Pernin buried, and there the pastor made an impressive speech to the hundreds of people, who listened with deep attention.

"Immediately after the burial, the people of the town made a collection between themselves, and gave it to the pastor to build a small monument on Pernin's tomb, and to leave something to his widow. Such significant facts are enough to show what a real and serious work that Christian friend had accomplished while staying at Tonnerre. How happy should we be could we establish a pastor and open a church in that town ! but we cannot ; the Préfet will not authorize Protestant worship, and there is no recourse against arbitrary decisions. We have at least sent there another evangelist, who goes from

house to house, reading the Bible and holding small meetings in the neighboring villages.

"Our brethren of la Haute Vienne, converted from Catholicism through the instrumentality of our Society, have addressed to the Emperor a very moving petition, asking that their schools may be re-opened. That document is signed by two hundred heads of families. None have signed but those who enjoyed an excellent reputation, that the petition may not be exposed to the attacks of our enemies. What will be the result of it we do not know, but is it not interesting to see such perseverance in those poor peasants, whose children have now been for more than four years without schools because they were Protestants, and who are now as decided and as firm as ever. Twenty years ago there was not one Protestant in that department.

"I'll give you, dear sir, in another letter, fuller details on our work. I hope these may prove interesting to your readers. Please express to your committee our thanks for its contributions of last years, and our hope that we may soon receive help from our American brethren.

"Believe me, dear sir, with Christian love and respect,

"EUG. BERSIER.

"Rev. E. R. FAIRCHILD, D. D."

## ITALY.

### PROGRESS OF THE GOSPEL.

The following article from *L' Eco di Savonarola* was crowded from our last number ; we insert it, however, because of the information it contains. It is from the pen of the editor, Signor S. FERRETTI, who last autumn personally visited the Peninsula, and obtained his information on the ground. It is truly wonderful how the truth makes its way in that country, notwithstanding the efforts of the clerical party and the natural enmity of the human heart. The hand of the Lord is evidently in it, and

seems to warrant the hope that better days for that long-afflicted land are drawing nigh. The editor says :

“During the visit that we recently paid to our beloved country, after several years of absence, we were witness to wonderful scenes— to an awakening which, comparatively speaking, is not inferior to the great religious revival now taking place in the United States of America. We found churches organized almost throughout the whole of the Sardinian kingdom, even in small villages. In some towns the members of the church, or communicants, exceed 200; and it is delightful to see their mutual affection. The meetings for evangelization are very numerous. To obtain a seat, it is necessary to go half an hour or more before the time of service. Those who cannot gain admission, stand upon the stairs; or, if the meeting is held on the ground-floor, the people listen from the court or street. In order that such may hear, the doors are opened, and the preacher is compelled to speak as loud as possible. Nor is it only on Sundays that the Italians frequent the religious meetings: every evening in the week a meeting is held, and in some places there are two meetings the same evening. One thing must be observed. It may perhaps be thought that those who frequent these places in the evening have been indulging in the *dolce far niente* during the day. So far from it, they are all laborers, weary with work, who, instead of seeking rest in public-houses and cafés, prefer to refresh their souls with draughts from the pure fountain of God's word. Men, women, and children at these public meetings all read together, taking it in turn to read a verse of the chapter chosen by the friend who presides; so, also, each takes an active part in the singing of the hymns.

“The *Buona Novella*, the organ of the Waldensian evangelization, thus speaks of the capital of the kingdom :

“Our hearts are filled with gratitude to the Giver of every good, by observing

that our meetings at Turin are more numerous than ever; and that the sacred Scriptures, which are now freely distributed, are by themselves producing beneficial results. They are no longer forbidden, as formerly, and the young and studious are beginning to take delight in them.”

“The editor continues :

“At the fair of the Conception at Millesimo, there was a vendor of Bibles in the town. The priest of the parish preached against him, and declared that whoever touched his books would be excommunicated by the Pope, and would soon fall into the power of the devil; but the people, who, through Divine mercy, are beginning to be enlightened also in Piedmont, and to be aware that the Bible alone contains the word of salvation, laughed at him and his ignorance, and his words were uttered to the winds.”

“One of our brethren and friends, an Italian colporteur in a town of Piedmont, says, in a letter received while we are writing these lines :

“Although the sale of Bibles by colporteurs is prohibited, 5,951 Bibles and Testaments were last year sent out from my depository; of these, 5,429 were in Italian and 522 in various other languages.”

“This relates to a single depository only: surely it is a delightful piece of intelligence to every Christian! The enemy of souls, however, is also on the watch and at work. At Pietra, a certain number of the inhabitants, who have for some time enjoyed the perusal of God's Word, sent to request B. Mazzarella, evangelist of the church at Genoa, to come and preach the Gospel to them. He went on the 9th December of the past year, and his eloquent preaching soon attracted a crowded auditory. The priests were alarmed, and Mazzarella, with Rotani and Antigiani, were arrested by order of the local authorities, and imprisoned without any form of trial, as guilty of violating the 164th Art. of the Penal Code. The following day the prisoners were transferred from Pietra to Finale, to be sentenced by that tribunal: but they had

scarcely arrived, when an order was given for their immediate liberation.

"In Savoy, a schoolmaster, a member of the Waldensian church, has lately been condemned to pay a fine of 200 francs and expenses, for having, as it is said, attacked the religion of the State.

"While the Pope obstinately refuses to give up the boy Mortara to his parents, the court of Genoa condemns a servant to six months' imprisonment and 100 francs penalty, for having secretly baptized the child of a Jew named Isaac Levi.

"The *Gazetta del Popolo*, and other liberal Piedmont journals, make a point of introducing popular controversy against the Roman church. The Government, if not molested by the priests, thus suffers and encourages every opposition to the priests of the Shop.\* If the priests complain against the 'Evangelicals' (as Protestants are called in Italy,) Government simply says to them, 'Leave them alone, poor simpletons! they will do no harm.'

'Non ti curar di lor, ma guarda e passa.'—*Dante*.

"But it is not alone in the kingdom of Sardinia that the Gospel is making its way. In Tuscany, in Lombardy, Venetia, and even in Naples and the Papal States, the Bible is secretly circulated, and the number of Christians is constantly increasing. It is not long since a count and a priest were imprisoned at Rome on account of the Bible; but although we are in possession of many interesting facts, prudence warns us to keep silence, lest we should compromise the work in those countries which groan under the yoke of despotism.

"The four priests of Pavia who protested against the dogma of the Immaculate Conception, and who were, in consequence, suspended and excommunicated, have published a book in their own defence, containing, on one side, the confutation of everything which has been written in favor of the interpretation of Pius

\* \* A half-Puseyite Franciscan that the Italians have so little respect for their church as to call it a *shop*. We are very sorry, but we only mention a fact. The Italian<sup>s</sup> call their church a *shop*, and as such they regard it.

IX.; and on the other, a synoptical table in two columns: in one column, are arranged proofs to the contrary, and the other is left blank, with an invitation to the defenders of the new dogma to fill it up, or cause it to be filled up by the most learned theologians. One of these faithful and courageous priests is dead; but although the whole city of Pavia held him in honor as a saint, according to the *Observateur Catholique*, although he distributed his goods to feed the poor, the rites of ecclesiastical burial were refused to his remains, which were silently carried to the cemetery at night, and hidden away remote from the graves of the faithful as if they were those of one accursed.

"The sojourn of the King of Prussia at Florence has produced an excellent effect upon the people. For four consecutive Sabbaths His Majesty attended Protestant worship in the same chapel where the Medici and other Tuscans were accustomed to meet in 1848, and for which they suffered imprisonment and exile. The priests try to persuade the people that none but the poor become Protestants, and that they only do so with the hope of obtaining money. Now, however, the people are undeceived by seeing a King attend Protestant worship. His Majesty remitted 800 francs to the pastor, to be distributed among the parish poor.

"A new religious journal has appeared at Tarona, called *La Libertè Cattolica*. Its tendency is very similar to that which marks the Parisian antagonist of the *Univers*—the *Observateur Catholique*. The editors of this new paper propose to combat the theories professed by the *Armonia* and the majority of the Sardinian Bishops.

"The last fact we have to mention, as of general interest, is the conference of the delegates from the different Italian churches, which took place at Turin between the 15th and 20th Nov. 1858. The congregations of Genoa, Alessandria, Asti, Nice, Novara, Novi, Fara, Bergomano, and other localities, sent representatives. Let us pray to the Lord that he will be pleased to continue to bless his own work in Italy.

## HOME FIELD.

## IRISH MISSION IN ALBANY, N. Y.

REV. MR. CALDER, MISSIONARY.

*The Missionary gains access to the Romanists—his preaching excites inquiry among them—most of the inmates of the almshouse Romanists—many now ask for the Scriptures—the Rensselaer-street station well attended—weekly meetings, &c.—small things lead to great results—children lead parents to religious meetings, where they are benefited—an interesting case—parents convinced still fear the priests—attendance on meetings increasing, &c.*

“ I am still gaining more access to the Romanists, who are evidently becoming more enlightened, and consequently less at ease in their former belief and practices. In my public discourses I have pointed out the errors of the Papacy to those who embrace it, and to others also who come to hear me. I have done it in a kind and courteous manner, and the effect produced is, that the Romanists have been led to ask many questions of the Protestant hearers when they come in contact with them. There have been no ill feelings exhibited in these interrogations, but a desire to be informed concerning the way of salvation; for they have everything on that subject to learn yet, and a great number of them have to learn it orally, for they cannot read.

“ I have access every Sabbath to between three and four hundred at the almshouse, the greater portion of whom are Romanists. Those that read receive tracts, and some of them have asked and received copies of the Scriptures. A considerable number of them come to the preaching meetings, and seem to enjoy them. Many of the persons whom I visit used to be reserved in their manner towards me. I knew that it was not natural to them, and had only been imposed upon them by their teachers. They are now like themselves—open, free, and warm-hearted. At the almshouse there is no coercion used in any case. The people are at perfect liberty to refuse tracts or

Bibles, or keep away their children from Sabbath-school, or themselves from the preaching meetings, which many of the bigoted have done. But the priests cannot in truth say that any advantage is taken of their people's poverty. On the contrary, everything has been done for their good, both in a spiritual and temporal point of view. I have read the reports of our industrial school for the years 1857-8. It has been the means of doing a great deal of good, and, to my own certain knowledge, far beyond what is reported. It is still going on and doing well.

“ My meetings at Rensselaer-street station are well attended. I have now one meeting in the week for young persons, where some of the young men take a part in speaking upon temperance and other useful subjects. We have often upon these occasions between forty and fifty persons present, mostly all young men and women. I hope those meetings will be the means of doing good. They are conducted religiously, with singing and prayer. We have some of the children of Romish parents who attend regularly.

“ There are many Roman Catholics here who have been enlightened to see the errors of the Romish system, and who abhor its ceremonies, but who are yet strangers to true, heart-felt religion. These I mourn over, and often advise them to embrace the Bible's religion, and then they will not only boast of being clear of the trammels of Rome, but also of the bondage of sin. There is some good about those persons. They are anxious to send their children to schools, and to give them, as they call it, a 'better chance' than they have had to choose the right way. May God be praised by their children, if not yet by themselves.”

In respect to his work the Rev. Mr. Calder further adds :

“ There are many incidents which occur in the work, seemingly trifling in them-

selves, which lead to great and good results. Sometimes getting a child to attend one of the Sabbath-schools has been the means of inducing the parents to attend a place of worship and to hear the Gospel preached, which has been the savor of life to their souls—the cause of joy and gladness, and freedom from the error and bigotry in which they have been brought up. This has frequently been the case here, at least so far as getting the Romanists to the place of worship, where they have been enlightened to see the errors of the system they were brought up under: and I fondly hope such will yet be converted to God. One of those cases I will mention, which has lately occurred.

“A little girl, in attending our industrial school, carried home in her mind the instructions received there, and often repeated them to her mother, who became impressed with them, and came to our mission services regularly for some time. One night this little girl was about to say her prayers, when her mother said to her:

“We must not pray to the Virgin Mary nor to the saints any more. We must pray to God, through Jesus Christ alone.”

“This from the mouth of the mother must have made a deep and lasting impression on the mind of the child.

“With the children, whose minds are as yet uncorrupted, I have good success. They attend to Bible instructions, and are treasuring up many passages of Scripture in their mind. If they are spared in life, and are not forced to believe the dogmas of the Romish system, they will, I hope, be good Christians.

“In all the large circuit in which I labor, I am at least respected by the Romanists. Many of them will hear me talk to them on the subject of experimental religion, and some will acknowledge the truths taught them and seem to comply with them; but they are afraid to come out and profess them publicly, though they will send their children to Sabbath-

schools. By these children a great deal of Gospel light is spread abroad.

“The attendance at the meetings for worship is steadily increasing, and the Gospel preached is listened to with attention. My Temperance Society is also doing well.

“This month I have distributed 657 tracts, preached 12 times, and held other religious and temperance meetings 8 times. I have given one Bible and four Testaments, visited the sick, and conducted my Sabbath-school four times.”

### MISSION IN ST. LOUIS, MO.

THE REV. MR. CURRAN.

The mission in St. Louis, Missouri, under the care of the Board of Directors, was suspended last autumn by reason of the entrance of the missionary in charge into other relations and other service.

Without delay the vacancy was sought to be filled, and in January following the Rev. FRANCIS CURRAN was appointed, and soon entered upon the service. He engaged in the work with much zeal, and while he continued was the instrument of good. His continuance in the work, however, was short. He left it under a strong sense of its great importance and the assurance of his deep interest in it, but with a deep conviction that the voice of Divine Providence called him elsewhere.

In his last communication to the Board he said:

“I am in the daily habit of visiting, tract distribution, prayer, and exhortation from house to house. I will continue the work of visitation until further instruction from you. . . . I have received from brother McLaughlin (the former missionary in this city) 36 libraries, and a large quantity of tracts, English and German. They will be carefully looked after, and sold if possible. X



have carried some of the works bound, but notwithstanding their excellence, they have not been purchased as readily as I supposed. They are invaluable in my estimation. . . . .

"I have had great encouragement in preaching to the poor in this place, and am well received by the Irish Catholics. Would that you could send a talented, efficient man to the field, free from the difficulties I have to combat, and great good might be accomplished among the Irish Romanists. . . . .

"Glad would I be to hear of the Society's prosperity, for it has a glorious cause to promote. Would that suitable men could be found to awaken the minds of the people to appreciate its object and advance its interests here and everywhere. The harvest is truly plentiful here, but laborers comparatively few."

We are happy to state that, with but little loss of time, the Board were enabled to secure the services of Mr. T. C. THOMSON, an experienced missionary, who entered at once upon his labors in the field from which the Rev. Mr. Curran had withdrawn, and that he is much encouraged in them.

### THE WORK PROGRESSING IN ST. LOUIS, MO.

MR. T. C. THOMSON, MISSIONARY.

*Another month's labor—a fourth school started—good prospects—other schools doing well—families approve the effort—four hundred children in school—a talk with a Romanist—a mother afflicted—a confident disputant—two young men—interesting cases—a Romanist family in distress—relieved, etc.*

"In the providence of God I am permitted to report another month's labor and its results. During the month I was able to start a *fourth* School of Industry in one of the best locations in the city, outnumbering any of our other schools. We had in attendance last Saturday one hundred and sixteen girls.

The exercises were conducted by a competent lady, who took great interest in the schools established by your missionary at Pittsburg, where she used to reside. We had several other ladies to assist.

"The three other schools are doing remarkably well. The children have become much attached to their teachers. There is reason to believe that great good will result from their efforts.

"In visiting the families I can discover the smile of approbation on the countenance of the parent, and also the interest which is felt by their children. I trust God will bless the means used, and continue to smile on our efforts. There is even more interest now than there was at first: the schools are better attended. Nearly *four hundred* children are now under the influence that we hope will continue to spread and gather many more children to itself, to enlighten, sanctify, and save them.

"It is with gratitude to God that I am permitted to say that I have been, with few exceptions, kindly received by the Roman Catholics, many of whom are intelligent people. One family I visited, whom I became acquainted with while a colporteur in the city, was glad I called to see them. I had no Protestant books with me to sell. We talked freely about the Romish church, to which they belonged, and searched their own Bible for scripture to support the ceremonies of their church, but found many passages that rather condemned them. All was done in good feeling: I left them to judge.

"At the next house is a different class, ignorant and deluded; but I would be amply rewarded if their reformation could be realized. A poor Roman Catholic woman looked sorrowful as I visited her, inquiring if she had any children to send to the 'Industrial School,' which for some time has been my first inquiry. She replied that her little daughter had died, and seemed much grieved. I gave her a tract, and prayed that God would bless her, and prepare her to follow her child to heaven. She seemed to be filled with

and went around telling the neigh-

sometimes I meet with hard and  
sorn cases. A man I conversed with  
ed to be intent on holding up the  
sh of Rome, 'right or wrong.' I  
to show him that the church prac-  
many things not taught in their own  
, which they professed to be guided  
one was, withholding the communion  
the people. He said that he could  
ooks to justify all they did; but I  
him to the 'law and the testimony,'  
requested him to give it an examina-  
or himself.

There are two young men here who  
f special interest, the sons of Roman  
lics. They are glad when I call.  
onversed freely on the doctrines of  
urch and compared them with the  
. One of them gave me the Romish  
inal catechism, which is very useful  
, and asked me to get him one of my  
on the same subjects. The other, of  
erent family, was anxious to inves-  
truth, and wished me to call, the  
ime I came along, and to bring him  
hing to read. His mother was glad  
ad, and wished me never to forget to

do so when I could. Other families in  
the same place would be glad if I would  
call. Most of them send their children  
to the school, and know it is Protestant.

"The more I devote myself to this good  
work, the more I love to do so. Often I am  
discouraged; but when I reflect that it is  
the cause of God, and that it must prosper  
if conducted in his strength, I am  
encouraged to go on.

"There is much wretchedness among  
the Roman Catholics. A poor family I  
visited was in great distress, with a num-  
ber of dependent children. The man had  
been brought up in a foundery, and be-  
came unable to attend to his business.  
*He had never been intemperate.* They  
had been to the priest, but could obtain no  
help, and resolved to trouble him no more.  
They were glad I called. They told me  
all their difficulties. I put them in a way  
of getting help, and got the man to at-  
tend, where I live, on family prayers. We  
obtained some clothing for them. His son  
is going to the Protestant 'School of In-  
dustry' in the city. I urged the family  
to give themselves to Christ, and leave  
off praying to saints and other unscriptu-  
ral things."

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## MISCELLANEOUS.

### AMERICAN CHAPEL AT PARIS.

is important chapel, which  
merican piety has erected in the  
ch metropolis, is the fruit of  
ardent prayers, extended  
gh more than thirty years. From  
me of Dr. Gallaudet's sojourn at  
, where he preached to the  
ricans then residing in that city,  
to the completion of the chapel  
ay, 1858, scarcely a year has  
d in which earnest supplications  
not been offered to the throne of  
for this needful object. Drs.

King, Baird, Fisk, Kirk, Prime, and  
many other ministers and private  
Christians, as they looked upon their  
countrymen there as sheep without  
a shepherd, and the great city wholly  
given to Romanism and Infidelity,  
were burdened with the necessity of  
such a work. The following extract  
from Dr. Prime's late work, "The  
Bible in the Levant," shows what were  
the feelings of the lamented Righter  
on this subject, when he was in Paris  
in 1853.

"Sunday, June 10th, 1853.—In the af-  
ternoon we receive an invitation to attend

a little prayer-meeting of Americans at the house of a good lady resident here, and we hail the opportunity with joy. We go and find a delightful gathering and union of Christian hearts there, and it indeed seems like the house of God and the gate of heaven to our souls. It is proposed, as the need is peculiarly felt by those present, to make an effort to establish an American church in Paris, where service will be performed for their benefit especially, which shall be attractive to them, and will make them feel at home in their church in a strange land. It meets the approbation and earnest prayer of all present, and I trust may succeed through the effort and prayer of that little meeting in Rue D'Astorg.

"Monday, June 11th.—In the evening we attend another meeting, to consult in reference to the expediency of establishing an American Church in Paris. The need is deeply felt by all present. Rev. Mr. Bridel, the Protestant Evangelical French minister in the city, gives an affecting account of the cases in which young men from America, entire strangers, have written to him in times of sickness to come and visit them. And how far more grateful and useful to them, in such cases, would be an American Christian brother from their native land! He would be the medium, also, between the Americans and the French—the religious ambassador here. There are two hundred American families resident here, and five hundred or two thousand persons constantly here for business or pleasure. All these might be attracted to a house of God. I trust the movement will meet with a cordial response from America."

This great work, which was begun in prayer, has been completed in faith; and we trust will continue to be remembered in the prayers of God's people, that the Divine Spirit may descend with pentecostal power upon those who worship in that chapel, and that the debt now remaining on it, *the only church for our countrymen*

in Europe, may be promptly paid by the generous liberality of American Christians.

#### **SOCIETY FOR THE PUBLICATION OF RELIGIOUS WORKS IN ITALIAN.**

A Society, under the direction of a committee composed of persons connected with different evangelical denominations, has been recently established at Nice, in the northern part of Italy, for the purpose of publishing religious works for distribution, as the way may be opened for them. It is auxiliary to the Tract Society at Turin.

The Committee have issued a circular, in which they say :

"Our chief aim shall be to promote the production of original Italian works, written with a view to the special wants of Italy; being convinced that such works, written by Italians, will, other things being equal, always prove the most effective.

"At the same time, believing that it is also necessary to avail ourselves of what we find most suited to the circumstances and wants of Italy, in the religious literature of other countries, we propose to translate and publish some of the best religious works which have appeared in England, France, and Germany.

"Such is the undertaking in behalf of which we appeal to the Christian public, and venture to ask the prompt and effective aid of all who take an interest in the advancement of the kingdom of God in Italy.

"Hitherto, with but few exceptions, the Gospel has found access in Italy only to the less educated. The greater part of those whose mental powers have been developed by study, disgusted with Romish superstitions, have fallen into skepticism, and, along with the errors which have repelled them, reject a Christianity of which they are ignorant. Help us to

bring light to those who are thus wandering without God and without hope in the world.

"The field open to our operations is even now wide; as we can freely disseminate religious works in all the Sardinian territory; but any day that field may become still wider. New doors seem about to be opened. In the prospect of such a future we desire to be prepared, and to prepare also beforehand the means of acting upon those who, in great numbers, are ready to lend a willing ear to the Gospel, when that Gospel shall be presented to them in its purity."

The brethren who have engaged in the work here set forth are comparatively few. The population around them is mainly Roman Catholic or infidel, by reason of the manner of life led by the Romish hierarchy. They need, and have therefore asked, the sympathy and aid of the friends of evangelical religion to help them in their good design; and we heartily commend them to the confidence and liberality of such as desire the diffusion of a pure Christianity in Italy, and to whom God has entrusted the means of aiding them. It will afford us pleasure to remit to the Secretary, Mr. F. Fitzroy Hamilton, at Nice, any sums that may be entrusted to us for the use of the Publication Committee.

### MONT CONTOUR.

The sorrows and sufferings of the persecuted Huguenots have been made the theme of history and of mournful song. During the forty years which preceded the Edict of Nantes, which was proclaimed in 1598, there were nine desolating civil wars, four pitched battles, three hundred engagements, and several hundred places besieged. More than a

million of Frenchmen were slain during these destructive conflicts. The decisive victory gained by Henry IV. at Ivry has been celebrated in one of the lays of Macaulay. The following lines refer to one of the last battles of the Huguenots, prior to the Edict of Nantes. It was fought in 1569, three years before the massacre of St. Bartholomew's day, near Mont Contour, in Vienne, where the brave Coligny was defeated by Henry III. then Duke of Anjou. This fatal battle was followed by the dispersion and exile of the Huguenots, to which these verses pathetically refer. They were published about fifty years ago in Chambers' Edinburgh Journal, and quoted by Sylvanus Miller, Esq., of this city, in a speech, which was published in the *Christian Intelligencer* in July, 1835. These beautiful lines are generally attributed to the historian, Macaulay.

#### Mont Contour.

Oh! weep for Mont Contour; Oh! weep for the hour  
When the children of darkness and evil had power;  
When the horse-men of Valois triumphantly trod  
On the bosoms that bled for their rights and their God.

Oh! weep for Mont Contour; Oh! weep for the slain,  
Who for faith and for freedom lay slaughtered in vain;  
Oh! weep for the living, who yet linger to bear  
The renegade's shame or the exile's despair.

One look, one last look to the cots and the towers,  
To the rows of our vines and the beds of our flowers;  
To the church where the bones of our fathers decayed,  
Where we fondly had deemed that our own should be laid.

Alas! we must leave thee, dear desolate home,  
To the spearmen of Uri, the shavelings of Rome;  
To the serpent of Florence, the vulture of Spain,  
To the pride of Anjou, and the guile of Lorraine.

Farewell to thy fountains, farewell to thy shades,  
To the song of thy youths and the dance of thy maids,  
To the breath of thy gardens, the hum of thy bees,  
And the long waving line of the blue Pyrenees.

Farewell and for ever: the priest and the slave  
May rule in the halls of the free and the brave.  
Our hearths we abandon, and lands we resign;  
But, Father! we kneel at no altar but thine.

### CATHOLICS JOINING PROTESTANT CHURCHES.

"At the communion, on last Sabbath, at the North Dutch Church, eight were received on the profession of their faith, and four by letter. Of the eight who sat down to the table of the Lord, two were Roman Catholics who have lately been hopefully converted, and who now, for the first time, made public profession of their faith in Christ. It is well enough for the public to understand that there are constant conversions taking place among Roman Catholics, and that, in connection with the daily prayer-meeting, there is that sort of Divine influence which God blesses to the salvation of souls.

"There is no more hopeful field of labor than among Roman Catholics. It is far more promising of good results than labor bestowed upon unbelieving and sceptical men. The Roman Catholic is religious by education; and when once his confidence in his own church is destroyed, his mind is restless and anxious till he obtains a firm foundation on which to rest his hopes. Let us labor for their conversion."

"To these sentiments of the *Christian Intelligencer* of this city, we give our most

cordial assent. For years we have regarded the Catholic population as accessible, and as presenting a most "hopeful field of labor," and that the spirit of Christian kindness, with the blessing of God, would lead them to the Lord Jesus Christ. Such has been the experience of our missionaries. Their aim in visiting from house to house, and reading and praying with families, is not only to lead them to the Lord Jesus Christ as the Savior, but also to induce them to send their children to the Sabbath-schools, and to attend the places of Protestant worship. Acting on this plan, they have succeeded in inducing great numbers, during the last year, to break away from Romanism and become Protestants.

## BOOK NOTICES.

**A MANUAL OF THE REFORMED DUTCH CHURCH IN NORTH AMERICA.** By Edward Tanjore Corwin, Pastor at Paramus. New-York: Board of Publication of the Reformed Protestant Dutch Church, 61 Franklin-street, 1859.

This is a convenient and valuable book of statistics in reference to a venerable branch of the church of Christ in this country, and an important guide and contribution to its history. This Manual has cost the author a great deal of laborious research. It is hoped that he may be encouraged to go on with his work, and give to the public an enlarged and amended edition.

**THREE VISITS TO MADAGASCAR DURING THE YEARS, 1853, 1854, 1856, INCLUDING A JOURNEY TO THE CAPITAL, WITH NOTICES OF THE NATURAL HISTORY OF THE COUNTRY, AND OF THE PRESENT CIVILIZATION OF THE PEOPLE.** By the Rev. William Ellis, F. H. S., Author of "Polynesian Researches." Illustrated, etc. New-York: Harper & Brothers, Franklin Square, 1859. 8vo, pp. 514.

The Rev. Mr. Ellis, the indefatigable Christian missionary and traveler, has given us in this volume the results of his three visits to Madagascar, and also incidental notices of Mauritius and the Cape of Good Hope. The history of Madagascar, the introduction of Christianity and letters therein about forty years ago, and the subsequent sufferings of its martyr church, still under the ban of the Government, are subjects ripe with interest. With a territory as large as that of Great Britain and Ireland a population of four millions, with a rich language, and a pop-

ple capable of high culture in the arts and in morals, this island has doubtless a future which makes all notices of its present condition of great value.

Mr. Ellis has told the story of Madagascar with genial simplicity. The character and customs of its people, a branch of the Malay race—the nature and variety of its productions—its diversified scenery—its flora and fauna—are described with minuteness. The author has a great passion for botany, and is often in raptures when he finds a new fern or a fine orchid. His floral enthusiasm makes the reader well acquainted with the rare flowers that bloom on this isle of the sea, many of which, through his efforts, now unfold their petals at Kew, and in other gardens in England. This book is well illustrated with a good map and a variety of plates, representing the people, scenery, customs, etc. of the island. As a contribution to history this work is valuable, and its notices of the state of the persecuted Christians of Madagascar cannot fail to call forth many fervent supplications that the blood and prayers of the Madagassy martyrs may yet yield a glorious harvest.

**THE CHRISTIAN GRACES.** A series of Lectures on 2 Peter, 1: 5-12. By Joseph P. Thompson, Pastor of the Broadway Tabernacle Church, New-York: Sheldon & Co., 115 Nassau-street. 12mo, pp. 280, 1859.

The author has chosen a grand theme and has treated it with marked ability. The noble train and interlocked of graces which accompany true faith, and constitute the symmetry and perfection of Christian character, are set

in this volume in a lucid and able manner. In the unfolding and exegesis of the definition of its terms and the application of its truths, Dr Thompson has treated the whole subject of practical Christianity, and he has done this with an elegant and graceful style, with much spiritual animation and great richness of illustration. We cordially commend to the friends of truth and righteousness a book which to be well adapted to raise to a higher standard of practical piety.

LY THOUGHTS FOR A CHILD. By Mrs. M. A. Geldart. 18mo, pp. 170. 1859.

THIS EVERYTHING. A Tale for Young People. By Mrs. Thomas Geldart. 18mo, pp. 1. 1859.

Mrs. Sheldon & Co., No. 115 Nassau-street, the publishers of these volumes, have been well in issuing an American edition of English works. Good books for children and youth are in great demand. They are read in the family and Sunday-school. From the examination we have made of these volumes, they seem to be just what books as Christian parents would wish to put into the hands of their children, and as teachers of Sunday-schools would like to add to the children's library.

THE BIBLE IN THE LEVANT; or the Life and Letters of the Rev. C. N. RIGTER, Agent of the American Bible Society in the Levant. By Samuel Irenæus Prime. New-York: Sheldon & Co., 1859. 18mo, pp. 336.

The places described in this volume, the biographical sketch of its principal subject, the Rev Mr Righter, the notices of the great work in which he was engaged in the service of the American Bible Society, together with the happy manner in which the author has arranged and executed the work, impart to this book an interest and a value which will secure for it the public favor.

It is a very acceptable and reliable addition to our sources of information in relation to the progress of true Christianity in the East. Dr. Prime, who traveled with Mr. Righter and knew him well, has not only given his own testimony and that of other friends, but has allowed the reader to form his own estimate of the excellence of this faithful servant of Christ, by publishing freely from his journal and letters. From this interesting journal a short extract will be found on a previous page in relation to the American church at Paris. Books like this, describing such a character and such a work, in lands of such attractive interest, cannot fail to find readers and do a vast amount of good.

## Receipts

### HALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF MAY TO THE 1st OF JUNE, 1859.

MAINE.		RHODE-ISLAND.	
L. A. Cross, . . . . .	\$1 00	Providence. Beneficent Church, add., . . . . .	70 00
W. H. Hyde, . . . . .	50	Central Cong'l Church, . . . . .	132 50
NEW-HAMPSHIRE.		CONNECTICUT.	
ad. Judith Eastman, . . . . .	1 00	Birmingham. 1st Cong'l Church, in part to make Rev. Chas. Wiley a L. M., 23 81	
il. Perly Ayres, . . . . .	4 00	Derby. A few Friends, . . . . .	1 75
MASSACHUSETTS.		Danbury. 1st Cong'l Church, to make Rev. Sam'l G. Coe a L. M., . . . . .	30 00
Drusilla G. Burnap, in full of L. M., . . . . .	8 00	New Canaan. Cong'l Church, Rev. F. W. Williams, . . . . .	18 00
Cong'l Church, in full of L. M. for: Rev. N. Cobb, . . . . .	16 00	Madison. Cong'l Church, balance, . . . . .	2 00
er. 1st Cong'l Church, in full to make Rev. J. L. Dimon L. M., . . . . .	14 00	" S. H. Scranton, to make himself a L. M., . . . . .	30 00
Central Cong'l Church, . . . . .	70 25	Enfield. Cong'l Church, to make its Sabbath-School a L. M., . . . . .	43 45
Union Church, . . . . .	30 00	New-Haven. North Church, of which \$30 from Timothy Bishop, to make himself a L. M., . . . . .	110 42
1. 1st Cong'l Church, in full to make Rev. Wm. Bates a L. M., . . . . .	17 00	" 1st Church, Miss Eliza North \$100, to make Miss Helena Treadwell, Miss Emily Wildman, and Miss Sarah G. North, L. M.'s; others \$179 60, . . . . .	279 60
mouth. Legacy of the late Miss H. Pratt, by Ezra Pratt, who is made a L. D., . . . . .	100 00	" College-street Church, . . . . .	44 23
Shawmut Church, . . . . .	60 29	" South Church, . . . . .	97 35
on. Winthrop Church, . . . . .	60 50	" 3d Cong'l Church, to make Cyprian Wilcox, Benj. Smith, and George King, L. M.'s, . . . . .	111 00
edham, . . . . .	6 42		
burgh. Cong'l Church, balance, . . . . .	2 00		
d. 1st Cong'l Church, to make Miss Catherine Hitchcock a L. M., . . . . .	36 50		
e. Central Church Sabbath-School, to make it a L. M., . . . . .	30 00		
1st Church, to make its Sabbath-School a L. M., . . . . .	33 67		

Norwichtown. "A friend to the cause" will find her donation acknowledged in the April No.

NEW-YORK.

New-York City. R. D. Church, Bleecker-st., Rev. T. C. Strong, 36 68  
 Troy. 1st Presbyterian Church, to make Rev. J. E. Walton a L. D. 106 00  
 " A Friend, 2 00  
 Ogdensburgh. Ashbel Sykiely, 1 00  
 Bedford. Mrs. Benjamin Mead, 1 00  
 E. Beckmantown. Presbyterian Church, per Joel Smith, Tr., 13 00  
 Rutland. 1st Cong'l Church, Rev. Jas. Douglas, add., 2 21  
 Caudor. Cong'l Church, to make Rev. Wm. H. Hayward a full L. M., 20 00  
 Peckskill. 2d Presbyterian Church, L. M. for D. L. Seymour, 30 00  
 Middletown. Mss. Maria Geunung, 2 00

NEW-JERSEY.

Trenton. Jos. F. Randolph, in part for L. D., Paterson. Presbyterian Church, 10 00  
 25 00  
 Trenton. Mrs. E. C. Fuller, to make Rev. L. Wright a L. M., 30 00  
 Newark. 2d Presbyterian Church, 60 66  
 Hackensack. Rev. J. A. Parsons, to make Mrs. C. Holeman a L. M., 30 00

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Pittsburgh. Don's for the Newsboys' School, 1st Presbyterian Church, 44 25  
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 " Persons in Central Church, 2 50  
 " M. E. D., 5 00  
 " Pulpit Supplies, 25 00

MARYLAND.

Baltimore. 1st. C. Presbyterian Church, Orin Hookins & Co., \$10; H. C. Kirk, \$10; J. M. Miller, \$10; Capt. J. Vickers, \$5; Mrs. Campbell, \$5; Rev. H. Dunning, \$5; S. D. Townsend, \$3; Others, \$2; A few friends, \$20; Wm. Bridges, \$3; Cash, \$2; St. John's Ch., to make Rev. J. M. Wilson a L. M., \$42 73. \$119 73

DELAWARE.

Wilmington. Hanover st. Church, J. C. Patterson, \$2; Judge Hall and wife, \$7; G. Jones, \$5; Mrs. Alrich, \$5; L. J. Jones, \$10; Miss Polk, \$7; Mrs. McIntyre, \$5; Miss Black, \$5; Dr. Vaughn, \$3; E. Rice, \$5; Mrs. Morrow, \$3; McClary, \$3; Others, \$16, 78 00

KENTUCKY.

Louisville. Schen Chapel Meth. Church, 21 15  
 " 1st United Presb. Church, 5 45  
 " 1st Presb. Church, add. William Garvin, Esq., \$2; Mrs. P. Pope, Miss Ballard, Messrs. Duncan

& Pope, each \$5; W. Breckenridge, \$3; F. Tryon, \$2 50; D. Holt, Mrs. Joyce, each \$1; Mrs. Oldham, Mrs. Dobbin, each \$2; Prof. Williams, \$5; Mrs. Bayless, \$5; W. J. Anderson, \$5; J. Jacobs, \$10; J. McHatton, 50c., 82 00  
 Louisville. Chestnut-st. Presb. Church, add. Mrs. Fry, \$5; Mr. Todd, \$5, 10 00  
 " Cumberland Presb. Church, add., 1 00  
 " Walnut-street Christian Church, 19 62  
 Hancock " " add., 6 00  
 " P. G. Miller, 6 00  
 " Walnut-street Baptist Church, in part Messrs. Mitchell, Sheever, Hamilton, Peters, Glover, McGowan, Caldwell, Duffield, Dangerfield, Allen, each, \$5; Messrs. Hull, Jarvis, Halbert, each, \$3; Messrs. D-olph, Calthorn, Piatt, Stratten, Sutcliff, Gray, each \$2; Mr. Vaughn, \$2 50; Messrs. Bartlett and 14 others, each \$1; Others, \$3 75, 92 25

OHIO.

Oberlin. L. B. Kinney, 1 00  
 " W. W. Wright, 1 00  
 " Pringle Hamilton, for L. M., 5 00  
 Dover. Congregational Church, in part, L. M. for Dea. Selden Osborn, 5 85  
 Cleveland. H. ———, 1 00  
 Pittsfield. Congregational Church, 10 00  
 Plymouth. Evangelical Lutheran Church, in part of L. M. for Rev. D. Summers, 4 50  
 Cincinnati. Welsh M. C. Church, 11 50

ILLINOIS.

Lisbon. Congregational Church, per Rev. L. B. Lane, 30 15

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Greencastle. Rev. J. M. Sadd and family, add. for Mrs. Cowgill's L. M., 5 00  
 " 1st Presb. Church, add., 50  
 Vevay. 1st Presb. Church, in part, 15 00  
 Gravelly Run. Friends, 2 25  
 Lafayette. Wm. Ellis, 1 00  
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 Kingston. O. S. Presb. Church, 6 20  
 Greensburgh. Mr. Forsyth, 1 00

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Donations for the Chapel.—  
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 A Friend, 2 50 Cash, 2 50  
 " 2 50 E. S. West, 5 00  
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 Hon. J. P. Stockton, 120 00 A Friend, 2 00  
 T. B. Bronson, 20 00 Miss Hawkins, 5 00  
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 \$319 80

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# AMERICAN AND FOREIGN CHRISTIAN UNION.

VOL. X.

AUGUST, 1859.

No. 8.

## THE EVANGELIZATION OF GREAT CITIES.

It is doubtless a wise policy, to arrange the forces of Christianity in such a way as to render them most effective. While the church is bound to go into all the world and preach the gospel to every creature, to disciple all nations, there are points in the vast field which cannot be overlooked without great peril and detriment to the common cause. These points are the great cities of the world, and among these the chief cities of Christian countries demand the first attention of the friends of Christ. These fountains must be purified, if we expect streams of living and healing waters to flow from them.

“The great cities of the world have an interest peculiarly their own. They mark the progress of mankind in arts, commerce, and civilization, and they form a sort of index of the rise and fall of national greatness.”

They represent the state of religion in the countries to which they belong. The type and tone of Christianity which they exhibit, indicate the progress or decay of piety in the land. When Christ shall reign in these mighty centres of power, then will the kingdoms of this world become the kingdoms of our Lord.

In the arrangements of God's providence, the great cities of the world have received special consideration. Joseph was sent to bless Memphis and Heliopolis, and the other cities of Egypt; Jonah was commissioned to preach repentance to the inhabitants of Nineveh; Daniel was led by a divine hand to Babylon, to commend the true religion and the true and living God in that great city; and Esther and Mordecai were guided to the court of Xerxes at Shushan, to give to the Persian metropolis some gleams of divine truth. In the distribution of the Gospel and its influences, the great Head of the church has bestowed signal care and pains on these commanding and central seats of power. With what tender pity did our Lord regard Jerusalem, when he wept over that blood-stained city, and when he commanded that the gospel should be preached first there—that the beginning should be at Jerusalem—that the city which had killed the prophets, crucified the Lord of glory, and stoned the martyr Stephen, should be the scene of his peculiar mercy and glorious triumph! In that guilty city, where sin had abounded, there he determined that grace should much more abound.



On that city the promised Spirit first descended, at a time when representatives from the whole world were present. In the progress of our Lord's kingdom, he seized upon the chief cities of the world as points of attraction, and secured for them special means of spiritual light. Beginning at Jerusalem, the rays of the sun of righteousness fall successively upon Samaria, Damascus, and Antioch. Thence they shine upon Tarsus and Ephesus, and the other cities of Asia Minor. Crossing the *Ægean Sea*, they fall upon Philippi. They rest on Corinth and Athens. At length they concentrate upon Rome, and are afterwards reflected from Carthage, Alexandria, and Byzantium. As they move westward, they converge upon Lyons and Paris, and the other chief cities of western Europe.

In no age of the world has God left these central points without manifestations of his paternal care, and without proofs of his estimate of their vast importance as fields of spiritual culture. The building of the first city on the earth is ascribed to Cain. The second attempt to establish one in the land of Shinar was defeated by the interference of the Almighty. But in process of time the tendency to aggregation for mutual defense gave rise to populous and mighty cities, the occupancy and aggrandizement of which has been the object of incessant toil and ambitious strife by the kings of the earth. They became the seats of idolatry and despotism, and the strongholds of Satan's dominion.

But the King of kings set up his throne in one of the great cities of the world, and made it the source and *centre of influences* that are destined

to overthrow the power of the adversary. He chose Jerusalem for his own habitation, and sent forth his glory and his truth out of Zion. The metropolis of the ancient theocracy became the birth-place and starting-point of His spiritual kingdom. If we follow the hints of past history and the suggestions of divine providence, we will lay out our chief efforts to make the great cities of the world the centres of evangelic truth. We will labor to bring these seats of commerce, of science, of civilization, and of political influence, out of the power of darkness and the bondage of Satan, into the light and liberty of Christ's kingdom.

The importance of their evangelization is ably set forth in the February number of the *North British Review*, in an article on *Scottish Home Missions*. The whole of this valuable article deserves serious and prayerful consideration. The following extracts, directly bearing on the subject now before us, we are confident will be read with lively interest :

" Now, as at all past periods, the great battle of Christianity is in the large towns. Those central seats of human activity and life are the fulcrum by which she would move the world. The leaven that would leaven the whole lump must be planted in the very centre of the mass. Wherever man is, there Christianity, the religion of man, follows, and the cities are pre-eminently the haunts and the rallying points of man. They constitute the very backbone and spinal cord of the social system of the world, through which, therefore, every intellectual and moral influence that is to tell on the happiness and welfare of the race must circulate. Here, then, in this thronging, teeming, place of concourse, the heavenly Wisdom ever lifts her voice. Incarnate Love still beholds the city and weeps

over it; and the same instinct caught from His inspiration which led the steps of the missionary apostle straight to the Antiochs, the Corinthians, and the Romes of the old world, still directs the eye of the Christian philanthropist to the Londons, the Manchesters, and the Glasgows of the new. The course of ages has only tended to enhance the importance of this principle. If the city has always been the master-position in the battle-field of the faith, it is pre-eminently so now. The present is emphatically the age of large towns. The inherent tendency of human beings, which has manifested itself more or less from the days of Nimrod downwards, to congregate themselves in social communities of greater or less extent for purposes of defense or trade, has acquired of late, under the fostering influences of our giant industry, a vast increase in power and intensity. The centripetal force of the human race grows apace. Population, everywhere expanding, tends more and more towards the great knots and centres of our manufacturing and commercial activity. Those mighty workshops of the world, like so many loadstones, draw human beings towards themselves, as the magnet attracts the grains of iron dust. Thus hamlets grow into towns, towns into cities, cities into vast metropolitan masses. Communities which, in the early periods of the world, would have slowly risen to greatness in the course of centuries, start up into giant stature and imperial splendor in the course of a generation. We see this especially in those colonial settlements and the infant states where everything seems to advance with the buoyant energy of youth combined with the brawny strength of mature age, as in the New-Yorks, the Chicagos, and the San Franciscos of the new world, and the Sydneys and Melbournes of the old."

After mentioning the rapid and immense growth of Glasgow, Manchester, and Dundee, the writer proceeds :

"So much for the mere numbers of our great city masses. But we must remem-

ber that, with the increase of numerical strength, the intensity of social life and all the moral forces of good and evil grow in like proportion. The great stream of human interests, feelings, passions, flows with a deeper, stronger, fiercer current. The wheels of human life move more impetuously. Every additional thousand of the population, like each fresh plate in the galvanic pile, increases the force of the electric current. Opportunities and temptations, impulses to good and seductions to evil, avenues of usefulness and byeways and pitfalls of ruin, incitements to noble deeds and fierce stimulants to vice and crime, associations for holy effort and organized systems of corruption, grow and multiply in every proportion to the expansion of the population itself; and thus a great city becomes, day by day, to our rising youth, a grander arena of honorable effort or a more perilous battle-ground of temptation. Surely, if anywhere on earth the church of God has a work to do in purifying the fountains of the world's life and battling against the sins and sorrows of men, it is emphatically here." . . . . .

"Such is the world in which the children of our great city masses are growing up; such the tainted air they are breathing day by day, and in which society itself, no longer a body, but a corpse, hastens to quick decay, amid damp, and darkness, and rottenness. No wonder if, in such a battle-field, and in so sore a fight against all the powers of evil, many a feeble soldier fall. No wonder that He who came into the world to seek and to save that which was lost, should have his eyes of compassionate love specially fixed upon such scenes as these, and so should have given it in charge to his disciples and servants to go into the streets and the lanes of the city, and bring thence the poor, the maimed, the halt, and the blind.

"Such, then, is unquestionably, the great work and peculiar sphere of Christian Home Missions in this country and in our times. Here, as in its central seat and citadel of strength, must our grand assault on the powers of evil be made. 'The

work appals us, not so much by its intrinsic difficulties, as by its simple vastness. The mere growth of population, apart from every other consideration, alarms and almost paralyses us. We have to fight against an adversary not only strong already in numbers and in position, but which is every moment swelling its ranks by fresh reinforcements, extending its lines in every direction, and taking up fresh positions of strength. In these circumstances, the position of the Church of Christ is abundantly manifest. If she extend not herself as steadily, and in like degree brace her energies for the contest, she must inevitably and incessantly be losing ground. Absolutely stationary or slowly progressive, she becomes relatively weaker day by day. With numbers undiminished, and moral and spiritual agencies maintained steadily at the old standard, she is every day and every hour feebler and less commanding power in the world. If, in short, she is not ever expanding and growing,—expanding and growing in full proportion to the increase of the community at large, and especially at those points where that increase is greatest and most rapid,—she is in reality shriveling up and dwindling away. And this is precisely what has been taking place in the chief centres of population for more than half a century past. In the constant struggle between the increase of population and the increase in the means of moral and religious improvement, population has been steadily winning in the race. The church has grown, but the nation has been growing faster. Material progress has shot ahead and keeps ahead of all Christian influences and agencies. The one seems to advance at a rapid geometrical ratio, while the other, by slow arithmetical increments, lags on behind. Hence an alarming and still increasing disproportion between the numerical strength of the world and the numerical strength of the church, between the general mass of the people and the Christian element within its bosom, which forms its quickening *leaven and its preserving salt.* . . . .

'The advance of the church's lines has been general; that of the enemy only partial and at particular points. But then these particular points are, of all others, the most important and the most vital to the ultimate fortunes of the war. They are the very Huguenots and La Haye Saintes of this great Waterloo. In an age of large towns, it is precisely in large towns, and most of all in the very largest, that the church most feebly and inadequately maintains the conflict. There, where the expansive powers of the nation and of the church may be best tested and compared, the nation outgrows the church.' . . . . 'The Christian church becomes a smaller and smaller moiety, and a less and less influential element, in the heart of the swarming city masses. The secular threatens to swallow up the spiritual, the world to swamp the church, in the very seat and citadel of the nation's strength. Surely, in all this we have a loud call to be up and doing.'"

#### The Church—

"Must not be conservative only, but incessantly aggressive. She must lengthen her cords as well as strengthen her stakes, and stretch her wings as wide as the nation spreads. Missions to the poor and neglected must be established everywhere; infant congregations must be fostered; new churches founded and organized; the darkest dens and haunts of sin explored, mapped out, taken possession of by the soldiers of the cross; Christian agencies of all kinds, evangelists, teachers, district visitors, scripture-readers, popular lecturers, colporteurs, messengers of mercy for the body and messengers of life for the soul, multiplied tenfold, and like a living leaven, interpenetrate the whole mass. The Christianity of the land, in short, must march against its heathenism, and in God's name close with it in deadly strife. The central citadels of darkness must be stormed and taken. The leaven must be inserted in the very heart of the mass, and work itself outward until it reach the surface. Thus alone

can our country be saved from ruin, and the church of Christ in the midst of us vindicate to herself her God-given title, as the light of the world and the salt of the earth."

The arguments urged in the foregoing extracts in favor of the evangelization of great cities are sufficient to convince every reflecting mind, and to justify a large increase of evangelical agencies in these mighty centres of influence. The urgent necessity for more effective work in this important field is greatly augmented by the fact, that the principal cities of the United States have been vastly increased in population by large immigrations of Roman Catholics, who have crowded these central points and contributed fearfully to the poverty, ignorance, and crime that prevail there. If in those cities where the inhabitants are chiefly Protestant there is danger that the secular element should engulf the spiritual, how much more is this danger aggravated in these large towns where a teeming Romanist population, led by the intrigues and devices of priestly rulers, throws the whole weight of its influence into the already preponderating scale of the worldly, the corrupt, and the carnal. The system of training to which these masses are subjected—a system which withholds from them the Bible and its blessings—sows to the flesh, and of the flesh must sooner or later reap a harvest of corruption. Our American cities need in them a new sowing to the Spirit, that from this precious seed, watered with abundant prayers, they may reap fruit unto life, and peace, and the public weal. There is a loud call for a large increase and expansion of all these agencies and appliances which this

Society is now employing with so much success in the chief cities of our land. They need an army of faithful and effective laborers, instead of the few scattered bands that are now so sparingly supplied and so feebly supported. Hundreds of missionaries, colporteurs, Bible-readers, teachers, and scores of industrial schools, ought to be promptly furnished to meet the immediate and pressing exigencies of our American cities.

The church of Rome has never overlooked these great centres of power. She occupies and fortifies the cities of Christendom. Upon them she expands her funds and her forces. In them she plants her machinery and arrays the agencies by which she seeks to hold their masses in bondage. It has been her policy in this country to encourage the collection of great multitudes at the principal points, not with the view to elevate and improve the condition of these ignorant masses, but to use them for her own purposes of political and ecclesiastical aggrandizement. The only way to keep our great capitals from ruin, is to give to these myriads, deprived of the Bible and of the right to think and act for themselves, that divine truth which alone can feed their famishing souls, and make them a free, industrious, intelligent, and prosperous people.

Our large cities possess ample means for the accomplishment of this work. The men, the institutions, and all the facilities for effectively carrying on these labors of love, are at hand. Providence has lodged in the Protestant churches of our large towns the power, and along with it the solemn responsibility, of conduct-

ing and sustaining this needful service. The very life and progress of Protestantism depend on a prompt and vigorous exercise of this power, and the liberal maintenance of such a service. Recent revivals have brought into Christ's kingdom many who are placed in these high positions of influence for just such a time and such a purpose as this. The words of wisdom and of warning uttered by our divine Teacher have in this point of view a fearful application :

"For whosoever hath, to him shall be given, and he shall have more abundantly ; but whosoever hath not, (doth not prize and improve what he hath,) from him shall be taken away even that he hath."

We earnestly hope that the Lord will raise up men for the times such as the church of Christ in this land needs—men of the stamp and spirit of Dr. Chalmers and Bishop Blomfield, who will work for the welfare of our American cities as these noble benefactors of mankind labored for Glasgow and London.

THE AMERICAN AND FOREIGN CHRISTIAN UNION has adopted the plan and policy of employing a large portion of the means which are put into its hands in efforts to instruct the ignorant masses in our large cities. It has already small bands of faithful laborers in New-York, Philadelphia, Cincinnati, Pittsburgh, St. Louis, Detroit, and other places ; and the fruits of their toils are abundant enough to rejoice our hearts, and also to fill us with regret that we have not more means to occupy these fields, so rich in results and already ripe for the harvest. What are these few among so many ? The forces at work are by no means adequate to the necessities of the case, and the pressing

wants of our city populations. There is need of a great reinforcement of workmen, and of a fresh assault upon the gross darkness which rests like a portentous cloud over our great and growing cities.

In a recent work, entitled "Symbols of the Capital," it is said—

"That an American city is essentially a different thing from an European capital. The old cities abroad are the growth of another state of human affairs, and represent quite another phase in the history of human progress than our own. They were the centres of imperial influence : a court, a palace, a royal army, with the peculiar results of such institutions, made them the centres of permanent attraction. The continental cities were the cradle of freedom, where the mercantile and industrial interest first rallied and beat back the insolent feudalism that ruled over the broad country in the shape of a barbarous nobility. And here were the great foundations of learning and cultivation in the universities, scholars, and artists, that are the real sovereigns of modern times. Thus an European city is a nation within a nation—a conglomeration of institutions rooted in the soil of centuries, firmly interlaced into a corporate structure that resists the convulsions of ages. What wonder that Rome, Paris and London, Berlin, Moscow and Vienna, should rule over the nations they represent, as our cities never can control the destinies of America."

The writer proceeds to show that—  
"The American municipality can never have more than a representative character. Its money is the accumulation of the country's industry ; its commerce is the exchange of the products of the prairie, plantation, lakes and rivers, and thousands of factory villages clustering about innumerable waterfalls among the hills ; its scholarship is the growth of far-away colleges ; its literature culminates in the daily journals ; its intelligence is rivalled by the country towns ; its society is the growth of the civilization of the district it

represents; and its institutions of philanthropy and religion are supported by contributions of men and means from the sects that spread over the entire States.

“Let us rejoice that American cities must be representative, and cannot become our masters until the Republic loses all but its name. The cities of our State, even our proud metropolis, are but houses of industry, entertainment, and public utility built by our people; and while no individual right of the citizen is invaded, let them be so identified in the general body politic that they cannot be seized by demagogues, who would turn them into barbaric castles, fortified by ignorance and vice against the fresh and inspiring growth of new world civilization.”

The representative character of our cities involves the obligation of the whole country to aid in leavening these centres with a pure and living Christianity. The rural districts of the interior have a deep interest in the moral character and spiritual welfare of the great cities. The prosperity of the country depends on the healthy and flourishing condition of these marts of merchandize. Christians all over the land, in New-England and throughout the entire West and South, have much at stake in the spiritual condition of New-York and of every emporium in our land; and they will most effectually secure their own welfare and advancement, and the general good of Christ's kingdom, by helping to fortify those central points that are peculiarly exposed to the inroads and ravages of corruption.

All that has been said in the foregoing remarks in regard to the evangelization of great cities, applies with marked emphasis and augmented force to our AMERICAN CHAPEL AT PARIS.

Nowhere on the face of the earth, at no point in Europe, in no city of the world, is there a louder call for

evangelical labors than in Paris. Among the capitals of Christendom, the French metropolis challenges the chief attention of Protestant Christians. Paris is the head and heart of France, and France is the dominant power of Europe and one of the chief pillars of the Papacy. In the opinion of our wisest men, *France constitutes the most important missionary field in the world.* It is the most active province of Satan's empire. In that anti-Christian realm thousands are now struggling to emancipate themselves from spiritual bondage, and the evangelical Christians of France are calling upon their American brethren for help. The “*Fifty Requests*” from different departments of France, presented during the last two months at the Fulton-street prayer-meeting, is one of the most remarkable and auspicious signs of the times; and the REVIVALS that have already commenced in southern France, which were in great measure the result of God's blessing on American instrumentality, encourage the belief that the Spirit of the Lord is about to be poured out in rich showers of mercy upon the land of the Huguenots.

At such a time as this, Paris claims the special regards of the people of God. This great and godless city is “Satan's seat,”—the “Jerusalem” of the modern world,—where Christendom should do its bravest work, plant its citadels of strength, and fearlessly erect the standard of truth. American faith and piety have erected a Chapel in the heart of Paris, with the hope that the prayers of the friends of Christ may attract to this mighty centre those divine influences which also can bless and revive our

countrymen who worship there ; help forward the cause of truth, and redeem France and all Europe from the power of darkness and from the bondage of superstition and infidelity. If the Holy Spirit should descend on our Paris Chapel, and those who meet there for prayer and worship should feel the reviving power of God's grace, who can estimate the mighty and world-wide effects of such a revival? Its influence would reach every department of France and extend to every part of Europe.

In Dr. John Todd's book entitled "Great Cities," the author remarks :

"Suppose, now, for one year the Spirit of God should be poured out on the capital of France, and should

fully baptize that multitude with the Spirit of Jesus Christ. What would be the results? The fashions of the whole earth would be altered, reduced as to expense, and every way simplified. No arithmetic could tell the amount of money saved in a single year. A hundred millions would be a small calculation for what would be saved in this country alone."

But this would be a small item in the rich blessings that would result from a revival at Paris : not only the fashions, but the opinions, the literature, the policy of the world, would be materially modified, and the glory and kingdom of Christ would be significantly advanced, if God's Spirit should descend with Pentecostal power on that mighty metropolis.

#### IDOLATRY OF THE ROMAN CHURCH—ONCE MORE.

In our last number we called attention to the "Idolatry of the Roman Church." Our object was to remind the readers of this Magazine of the benighted and hopeless religious condition of millions of the Papal world, and to draw out the sympathies, prayers, and efforts of the evangelical churches in their behalf, in greater degree and in more effective form than has been realized in past time. The same "idolatry" in Hindostan, or among the inhabitants of the South-Sea Islands, would be generally regarded as sufficient evidence of the wretched and alarming condition of the people, and would prove a stirring appeal to send to them at once the teachers of the Gospel. Why is it not so when it relates to the scores of millions in central and southern Europe, and in countries on our own continent?

We stated in our article but sim-

ple facts. We gave no undue coloring to them, made no exaggeration. Indeed, we stopped short of coming up to the reality of the *grossness* of the idolatry which the Romish church authorizes and encourages among all her members.

We have long thought of the matter, and been acceply affected by the prevailing apathy and fear that evangelical Christians are deceiving themselves in relation to the actual condition of Romanists, and that, mainly from want of careful inquiry in regard to it, they withhold from the benighted and erring Papists what it is in their power to bestow, and if bestowed, would convey to them the blessings of sanctification and eternal salvation. We are cheered with the knowledge, however, that many are beginning to look at the subject with new and increasing interest. Private Christians are beginning to

speak and to pray, and pastors to preach about it, as formerly they had not done. We can but wish that this interest may spread, till all branches of the evangelical church shall come to feel and act in reference to it as the vast and complicated interests involved in it demands.

We have received from a valued correspondent, who is well versed in Romish history and usage, the following communication, written in view of the facts noticed in our article on Romish idolatry. Having lived many years in European Papal countries; and seen much of society here, he is competent to speak on the subject of Romish usages. He offers his thoughts, and says, under the heading of—

#### Man Worship.

“Not only do the Roman Catholics worship idols which their own hands have made, but they worship also the living being called POPE. They call him the ‘Vicar of God,’ who holds the place of Christ in his visible church. The fifth Lateran council called him ‘God on earth,’ and ‘the Savior of the church.’

There is an inscription in the Vatican in honor of the late Pope Gregory XVI. in which he is called ‘his Holiness,’ the ‘Supreme Priest!’ the ‘Great Lord!’ he ‘sovereign Father of his people.’

“History has already recorded the fact that he, like many of his predecessors, was really the father of some of his people; but this shameful fact is not sup-

posed to affect his official character. However *base* he may be as a man, he is still, by right of office, ‘his holiness,’ the ‘supreme priest,’ the ‘great Lord,’ ‘once a Bishop, always a Bishop.’ For this dogma, the Roman church and those who sympathize with it are indebted to Calistus, a defaulting, thieving fellow, who by bribery and corruption secured the office of Bishop of Rome in the third century.

“The Pope is carried about on men’s shoulders in processions, accompanied by persons bearing lighted candles and various insignia of office, (as the Pagans were accustomed to carry the images of their gods,) the people kneeling in the most abject manner at his approach. They not only ‘bow down’ to him, but they kiss his hand, his knee, and his toe, and burn incense to him.

“Could Pagans do more before an idol in an idol’s temple?

“When the Pope presides in the Sistine chapel on public occasions, he receives what is called the homage of the throne from the cardinals. They approach him in an humble posture, saying ‘venite adoremus,’ and kiss his hand; then they make three bows, one to the occupant of the throne, one to the right hand, and one to the left, which it is said are intended for him as personating the Father, and for the Son and Holy Ghost on each side of him. Thus is ‘the man of sin revealed, the son of perdition, who exalteth himself as God, and sitteth in the temple of God, showing himself that he is God.’ H.”

## FOREIGN FIELD.

### CANADA.

REV. MR. BONAR.

Reports of missionaries encouraging—the people inquiring—some priests do not oppose the distribution of the Bible—fear of superiors—French Canadian character—effects of past year’s labors

very good—schools, and their good results—Rome very active and anxious to retain her power over the people—the work of the Lord advancing, etc.

The Rev. J. B. BONAR, Secretary of the French Canadian Missionary Society, in a letter to the Rev. Dr. Camp-



tell one of the Secretaries of the AMERICAN FOREIGN CHRISTIAN UNION, dated Montreal, April 8, 1855, page 1:

"The reports recently received from our various districts and our general progress and steady progress without presenting any very noteworthy changes or startling developments. The evangelists and colporteurs are slowly but decidedly enlarging their sphere of usefulness. The Word of God is being put into new families, and gaining an entrance into hearts long closed to its life-giving influences. Here and there individuals are being enlightened by the Word and Spirit of God, and families are breaking away from the fetters of 'the bondwoman' to enter into the liberty of the gospel of Christ.

"At rare intervals priests are met with who, without aiding, do not oppose the circulation of the Bible in their parishes. Some of them inform the colporteurs that they would gladly give the Bible to their people, but for the opposition of their superiors. From facts that come to our knowledge, we are convinced there are not a few earnest inquirers in the priesthood itself. They are, however, extremely guarded, being restrained by their knowledge of the vigilance and enmity of 'the church.'

"The French Canadian is decidedly a man of peace, easy, mild, lacking in that combativeness which forms so marked a characteristic in the independence of the Anglo Saxon. He reads the Bible in secret, but shrinks from anything like open resistance. It is only under the influence of deep conviction that he will permit himself to be known as a Bible-reader or a Protestant. Even then, many of them prefer to leave the home of their ancestors and settle in the States, rather than endure the petty annoyances to which they are here subjected. This natural non-combative disposition needs to be remembered, in order to estimate the power and depth of the work that is manifestly progressing among the French Canadians.

In spite of this disposition, of the vigilance of their church, and of the bitter denunciations frequently hurled from the altar, individuals and families are constantly multiplying their priests that they have withdrawn from their care.

"The vigorous efforts of the past twenty years have done much to loosen the fetters of large numbers in those districts where the missionaries have labored. The various schools, and especially the Institute at Pointe Aux Trembles, with its 120 pupils, have greatly aided in bringing about the manifest change in these and in other districts. These pupils come from many widely separated parishes and villages. After a pupil has spent a few months in the Institute, and reported to his or her parents, the colporteur is certain of being kindly welcomed to many of the families of the parish or village, though previously every door may have been shut against him. Hence the number of those who have lost all confidence in Popery is much larger than that of those who have professed Protestant Christianity.

"Rome is exerting all her power to retain in darkness this amiable people, yet they are rapidly escaping from the bondage under which their fathers groaned. The work of the French Canadian Missionary Society was never more important than at present. There may have been times in which more decided successes were visible to all; but the work, on the whole, is now very decidedly onward. We are greatly encouraged in view of the future. We feel that God, by his providences, is calling us to greater prayerfulness and more vigorous efforts in this great and needed work. Assuredly the day is rapidly approaching when this people shall rejoice in the Lord Jesus as the only mediator between God and man, and the all-sufficient Savior. May God bless our united efforts to hasten that blessed day!

"Very truly and respectfully yours,

"JAMES B. BONAR."

## HAYTI.

REV. MR. WARING.

*The missionary tour into the interior followed by good results—Bibles—tracts—books distributed—the Secretary's letters read to the churches—laborers at Raphaël and Dondon present at Cape Haytien—several converts reported—the people anxious to hear the Gospel—Sabbath services increased—baptisms to be solemnized—schools to be started—school-books wanted.*

“CAPE HAYTIEN, May 2, 1859.

“TO REV. E. R. FAIRCHILD, D. D.

“DEAR SIR :—I hope my last letter, (April 1st,) with the report for the past missionary year sent with it, duly reached you and in time for your yearly meeting. I stated all that I thought could really interest you, or at least as much as I could say in moderate compass. I also gave you an exact account of a long tour I lately made through a part of the interior. This tour has been greatly blessed, and I see the fruits of it from day to day. I have sent Scriptures, books, and tracts to every place I visited, and have the most encouraging reports from many who seemed to be awakened or converted.

“I also gave you a concise explanation in my letter about the ‘note’ which you received from Boston on the day of the date of your last letter. That letter also (yours) to me has been read to the church here. Indeed, I read *all* your letters to them, and they are glad to hear the same.

“The brother (Mr. Fouquet) from Raphaël has just left us. He spent two days with me in profitable conference. He will soon return again. I am also expecting Mr. Lacroze from Dondon. Several persons have been converted at that place (Dondon) since my visit there, and it was a visit of immense profit to the people generally. Among the converted is the wife of the ‘Juge de Paix’ of that place, an excellent woman, and I feel assured her example will be followed by many more there. Here (at the Cape) all is prosperous and progressive. Indeed, since my return from the tour I find more disposition on the part of the people to

receive the gospel than ever before. One cause of this is, no doubt, the removal of all fears of Souloouque. I never saw my prospects so good as now. Indeed, I am compelled to *preach more* now than formerly, that is, every *Sunday evening* regularly, besides at our other usual meetings, which are held Sunday forenoon and afternoon. Hence we have one meeting more each week. This Sunday evening meeting is a profitable one.

“Brother Darius, of the church of the Mole, (its conductor in my absence,) has been on a visit of several weeks' duration to the English Free-Will Baptist missionary of Jacmel, who has a good church there. He (Darius) is now returned, and is exceedingly pleased with what he saw and heard.

“At Pt. de Paix all now goes well.

“I have very encouraging letters from Bro. Marcellus Benjamin, at Plaisance, and indeed from every place.

“From different causes, I have been obliged to defer the baptizing intended for April until this month (May.) I have now fixed on the 4th Sunday (22d) of this month to administer it and the communion. The number of the candidates is constantly augmenting. I shall baptize as many as present themselves for that purpose. Most of them come from a distance.

“I am waiting *daily* for Marcellus Ménard, from Dondon, to make out with his assistance an order to be sent you for *school-books, etc.* I think I told you that I had engaged his services to open a school here, which I hope will be large. As I shall have to write you necessarily on that subject, it may be that I shall not do so next month; but you will hear of all I do in due time, if God wills.

“The son of the ancient President, Boyer, is here on some important matters of state. He absolutely refused to go to *mass* on Sunday, (yesterday,) giving out for excuse that he is a PROTESTANT. The circumstance, though of seeming little importance, has produced a great sensation here.

"I remain, dear brother, your most devoted, sincere well-wisher in the bonds of the precious Gospel.

"ARTHUR WARING D'ESSEN."

### PIEDMONT.

THE WALDENSES—DR. REVEL.

*Grateful acknowledgement—earnest solicitation of continued sympathy, prayers, and benefactions—prospect of collision between French and Austrian troops on Italian soil—the miseries of war not so dreadful as some other evils—nations can be punished only on earth—France and Austria the chief supporters of the Papacy—now chiefly involved in the combat—Rome the real cause of the war—the Waldenses may suffer from the war the least of all the people of Italy—God's goodness to them—their efforts for the advancement of the Gospel—their preparation to be most useful in all the fields of labor opened before them, in the army and elsewhere—evangelical efforts successful—a most interesting case—a priest inquiring for the truth—another priest inquiring—the work of evangelization taking deep hold of many minds.*

"LA TOUR, April 30, 1859.

"REV. DR. FAIRCHILD,

Secretary of the A. & F. C. U.

"DEAR BROTHER:—It is always with sincere joy and gratitude that I receive your brotherly communications. I love to carry myself, in thought, in the midst of the numerous and warm friends of your young and vigorous nation so truly Protestant—those United States where I have received so many unequivocal marks of Christian love. Have the goodness to thank heartily your committee in behalf of our church for the last donation sent us. . . . You may rest assured that the money will be appropriated to the prosecution of our work of evangelization in Italy. . . . Allow me, in this connection, my dear brother, to make a sincere request: it is, that yourself and all the members of your Society may continue to sympathize with us, that you may redouble your prayers, your intercessions, seeing the solemn times and the grave position in which we are now placed.

"Before these lines shall have reached you, you will have learned that war is inevitable between Sardinia (the greater part of Italy) and France on one side, and Austria on the other. Hostilities have not yet commenced, that is to say, the cannon has not roared, but we have already more than 50,000 Frenchmen in Turin and its environs. We feel keenly the miseries that follow in the train of war: we know well that it is one of the greatest calamities that can befall a country: and yet from the very commencement of this year we have not only looked upon it as inevitable, but even as desirable, to rid ourselves of a position much worse than war, if that position should continue.

"Nations, as such, cannot be judged at the last great judgment: it is just that they should be punished on this earth for the crimes that they have committed. France, which had been on the point of accepting an evangelical reformation and the principles of the Huguenots, but which finally drowned it in the blood of the martyrs of St. Bartholomew, two centuries and a half later underwent an impious reformation, that of the guillotine and of the Jacobins. That country has not yet reaped all the fruit of its works.

"Austria, which from the commencement of this century has seconded, with a perseverance worthy of a better cause, the Papal system, and has crowned that work of identification by its infamous concordat, —Austria, which in 1849, in concert with France, agreed to bring back the Pope to Rome and to sustain him on the Papal throne by means of bayonets, which in some places were called '*holy and fraternal*'—Austria is on the eve of commencing a terrible duel with its sister France over the very body of Papacy: and Italy, so often drenched in the blood of martyrs, in the hope of emancipation and freedom from the double yoke under which she has groaned, is now about being smitten with a double rod. Yet, as a nation, it is better for her to meet all the horrors of a cruel and protracted war, which may eventuate first in a momentary and more

absolute despotism, but with the possible issue of liberty and a future regeneration, than to continue indefinitely under an Austro-Papal dominion, which, if borne with resignation, must necessarily bring about the paralysis and death of the nation which suffers itself to be the victim.

“ Viewing the matter in the light of the advancement of Christ’s kingdom, there are many facts, it seems to me, calculated to nourish the hope of the Christian. It is a very significant fact, that the two nations now at war with each other are the very ones which since the great Reformation have lent their strong arm to Popery, and that the real cause of the war proceeds from Rome—that is to say, from the bad temporal government of the Pope. It is a very singular circumstance, also, that the two belligerent parties are quite content, provided the Protestant nations, England, Holland, Prussia, and even schismatic Russia, shall remain inactive spectators of this solemn struggle between children of the same ‘*Holy Mother Church.*’

“ Does it not seem that God himself is at work—that these are signs that he is about realizing a particular evolution in the development of his kingdom upon the earth? Then, what concerns us especially as Waldenses, heirs of the privileges and duties of the ancient and faithful witnesses of the truth as it is in Christ Jesus in this land of Italy, is to hold fast to the faith. It appears to me that we have reason to believe that God’s goodness will not allow the terrible scourge of war to fall heavily upon us: of all the inhabitants of the Peninsula we shall least feel the shock; because, removed far into the mountains of the Alps, outside of the great arteries of communication by steam, or railroads, or steamboats, we will find ourselves at a certain distance from the theatre of the great conflicts, although we too may have to pay tribute, in men or contributions, and thus bear our part of the common sufferings.

“ What ought to arouse and encourage us as evangelical Christians, is the place

which the Lord has assigned to us during the past ten years. In spite of our great weakness, our faithlessness, we have been privileged to establish openly in the principal cities of the Sardinian States evangelical stations. We have gathered together numerous congregations, the members of which have come from the Roman church. We have erected churches at Pignerol, Turin, Nice, Genoa. Thus in the most important points of the country where we have raised the standard of pure evangelical Christianity, the terrible storm is about to burst. Alas for that land which still groans under the malediction which proceeds from the Vatican!

“ Our churches will shelter evangelical Christians recognized by the laws of the country, and after the disasters of the war they will establish rights regularly acquired and sanctioned. We hope that during the war, even, we shall be able to maintain our different posts of evangelization, and that our ministers in those stations will avail themselves of all opportunities afforded them, to give religious instruction to the soldiers desirous of hearing the word of life. We trust they will be allowed to visit the sick in the hospitals and tents. We design, if God will aid us, to send almoners to the army and to the military hospitals, also colporteurs and readers of the Bible. We will not fail to distribute freely religious tracts, to disseminate as much as possible religious truth where the circumstances of the people shall most require it.

“ This noble work is already begun, and the result of our yet limited efforts has rejoiced the hearts of those who have devoted themselves to the task. Bibles have been scattered abroad. We have reason to believe that the good Book is read and understood, and if there are priests who oppose its circulation, there are also many who favor it. A recent and authenticated incident proves clearly what I have just stated.

“ One of our evangelists received, some weeks ago, two or three letters from a priest, who wrote to him that he had been

desirous of seeing him and of talking with him, but that each time he had called at his house he had found him absent: he further requested to appoint an hour when he could confer with him. The evangelist made no reply, as he suspected some jesuitical artifice. On the following Sunday he observed near the pulpit a very old priest, who followed the preaching of the Gospel with intense attention and devotion. The services being over, the old man disappeared. The next day a priest called upon the evangelist: he was a middle-aged man. He said to him:

“I am the person who wrote you several letters. I have now several things to say to you: first, I have not given you my real name but you shall now have it; it is —: I am priest of the parish —. I have read Diodati’s Bible and also many of your publications: I perceive that the Roman church is in error. I am not the only one whose eyes are opening to the light of truth; there are many priests who share my sentiments. Yesterday you had as a hearer a priest eighty years old. He is the second vicar of the Bishop of —. It may interest you to know that he has been greatly moved by your preaching and by your religious exercises. We met accidentally at the same inn last evening. Your heart would have been gladdened if you had been there to hear him relate his experience. His feelings while listening to your preaching I will not attempt to describe. Our conversation ended by his saying, “Oh that I were young again! I know well what I would do; but at the age of eighty what can one do for others? yet happily it is not too late to act for oneself.”

“The interlocutor of the evangelist added:

“I listened to the old man with avidity. I did not interrupt him, I did not even let him know what were my own sentiments and how much they agreed with those to which he had just given expression; because there were at the time with us men whom I did not know, and you are well aware, sir, that in our position we have to be extremely cautious, if we do not wish to be immediately suspended *a divinis*, and lost, in the opinion of those who have manifested most confidence in you. It is no trifling matter to be cried down as a heretic and apostate. And now what do you advise me to do? I love the

Gospel, and I detest the error that strives to substitute itself in its place.’

“‘But,’ said the evangelist to him, ‘if you sincerely love Jesus Christ and his Gospel, you must attach yourself firmly to him; you must progress in the knowledge of his truth, in his love; and since it is given to you to make him known to others, seize that occasion with alacrity. Publish the good news of salvation where God has placed you; do it with prudence, but also with fidelity. You may expect to be driven from your parish, because, like St. Paul, you will refuse to preach another Savior than Christ crucified. Well; if you are expelled on account of your attachment to the truth, remember that the Lord will take care of you and bless you.’

“The priest went away determined, as he said, to follow his advice. He asked, before he left the evangelist, the privilege of writing to him, and expressed his desire to receive answers to his letters. He also carried away several tracts and other religious works. He repeated that there were many other priests of his acquaintance who sympathized with him in his religious views, and who would eagerly avail themselves of the first opportunity to embrace the truth openly.

“Be kind enough, my very dear sir, to receive and to present to your colleagues the sincere thanks and the cordial salutations of your grateful and devoted fellow-laborer,

J. P. REVEL.”

## FRANCE.

### The American Chapel in Paris.

*Narrative relating to the state of things on the arrival of the chaplain, the Rev. R. H. Seeley, a year ago—about the form of worship—the aims of the Board—the correspondence between Dr. Kirk and Mr. Curtis—arrangement agreed on by the Prudential Committee—dedication of the Chapel—various clergymen participate in it—some visitors ignorant of the arrangement, etc. etc.—but the greatest part well pleased—many deeply affected—no church formed, etc.—the number in attendance gratifying—the relations and importance of*

*the Chapel—a safeguard to virtue, etc. —good in its influence at home as well as abroad, etc. etc.*

The following interesting letter from the Rev. R. H. SEELEY, the American chaplain in Paris, was received in the month of April last, too late for a place in the Magazine for May. The June number of our periodical was filled with an abridgement of the Annual Report of the Board of Directors, and it was crowded from the July number by the valuable sermon from the pen of the Rev. Dr. Beman, which many of our readers were anxious to receive at the earliest moment. We now submit the letter, though late, with much pleasure, and cannot doubt that it will be read with deep interest, especially by those who have taken an active part in the erection or support of our chapel in Paris. It will throw not a little light, perhaps, on the minds of many concerning the forms of service used there, and we trust it will augment their zeal and interest in sustaining the chapel with their sympathies and prayers. But we give the letter. Mr. Seeley says :

"Rev. E. R. FAIRCHILD, D. D.

"DEAR BROTHER:—As it is just one year since my residence commenced in this city, it occurs to me that the readers of your Magazine, and indeed the Christian community generally, may welcome a brief review of this period, so interesting and important in the history of the American chapel.

"At my arrival a service was held once each Sunday in Taitbout chapel, commencing at 3 o'clock in the afternoon. It had been established by the Rev. Dr. Kirk, who read the evening service of the American Episcopal church, (with a few verbal changes,) following it with an extemporaneous prayer and a hymn before the sermon. The attendance was

quite small, for in the most favorable circumstances, church-going in the afternoon is not a very striking feature of Paris habits. Nevertheless, that was a pleasant little company which was accustomed to assemble in the Taitbout chapel, and to one who had been transferred to the Sunday of Paris from the Sunday of New-York and New-England, it was an unspeakable comfort to meet with even a few devout worshipers of our common Lord in so hallowed a spot.

"This service was to be continued till the American chapel in the Rue de Berry should be ready for dedication; but when that time should arrive was beyond the ability of any mortal to predict. Once, *in appearance*, it had been almost ready for occupancy; but the builder had done some of the inside work in such a manner that the 'Committee' had been constrained to put an end to his operations and to employ another. By this occurrence some time was lost. Nevertheless, by dint of constant efforts on the part of the Committee, the new edifice was so far completed as to be opened for divine worship on Sunday, May 6th, 1858. At this point an important question came up for decision concerning the *forms of worship to be used in the chapel*.

In accordance with the genius and purpose of the AMERICAN AND FOREIGN CHRISTIAN UNION, the Board of Directors, in founding the chapel, had contemplated the union of all evangelical denominations of their countrymen (who might be in Paris) in the service which should be maintained in it. Episcopal as well as other denominations were comprised in the number who took an active part with the Board in commencing and completing the chapel, and an arrangement through the Rev. Dr. McClure, (former Secretary for the Foreign Department,) and the Rev. Dr. Kirk, who was sent by the Board to commence and complete the work, was entered into in regard to the form of worship. This arrangement will be best understood from the following extracts of letters which passed between the Rev.

Dr. Kirk and J. D. B. Curtis, Esq., an Episcopalian and a member of the Committee.

"Referring to the monies subscribed by Episcopilians towards the erection of the chapel, Mr. Curtis wrote, under date of Feb. 26, 1857, as follows:

"I trust it will not be lost sight of, that the subscriptions were given with the express understanding that the form of service should be after the manner of the Wesleyan chapel in the Rue Royale, and which you have so well commenced. With that understanding I have paid my subscription to-day, and I should be much obliged if you would write me a line, (as the agent of the AMERICAN CHRISTIAN UNION,) stating that the subscriptions were received with that understanding."

"In his reply to the foregoing, the Rev. Dr. Kirk wrote:

"I wish to state, then, definitely, in answer to your inquiries,—

"*First*, That I propose to continue the use of a liturgical service so long as I shall minister in the church we are now forming.

"*Secondly*, That in so doing I am but executing the wishes of the AMERICAN AND FOREIGN CHRISTIAN UNION.

"I cannot bind my successors by any act of mine; but my view of the case is, that there is an obligation of honor, to say the least, resting on those who may succeed me, to pursue substantially the course I have thus far taken."

"From these documents, it did not appear whether Dr. Kirk intended using a liturgy at each service when there should be more than one each Sunday, while it did appear that the forms of worship were to be substantially like those used in the Wesleyan chapel in Rue Royale. It should be remarked, in passing, that these forms were regarded as the model, because they had been acceptable for several years to English and American Christians of various evangelical denominations, and it was thought unanimity and profit might be secured by the same means in the American chapel.

"Such being the existing understanding, and in the absence of positive instructions on the subject from the Society in New-York, the question was brought before the Prudential Committee in Paris. This Com-

mittee consisted of two Presbyterians, two Episcopilians, one of the Reformed Dutch church, and the pastor. After much and careful deliberation, an arrangement was *unanimously* adopted, which was as much like that in the Rue Royale as the circumstances rendered expedient. It was as follows:

"In the morning, that portion of the *American*\* Episcopal service which precedes the words, 'Here endeth the order of morning prayer,' was to introduce the other parts of worship. This was to be followed by a psalm or hymn, and (at the option of the preacher) an extemporaneous prayer before the sermon, and invariably by a psalm or hymn and an extemporaneous prayer after the sermon.

"At the *second* service each Sunday the prayers were to be extemporaneous, and the forms of worship to be the same as those usually adopted by the Presbyterian, Methodist, and Baptist churches.

"The dedication services took place in the afternoon, and were of a mixed character, as may be judged from the fact that of those taking part in them, two were French Presbyterians, one Wesleyan Methodist, one English Independent, one American Episcopalian, and the Rev. Dr. Patton, of New-York, in addition to the pastor. The following Sunday, it being the first day on which two services were held in the chapel, the arrangement above mentioned was inaugurated, and has been maintained to the present time with acceptance and profit to the congregation generally.

"There have been *exceptions*, however. Certain visitors who (having come here without information as to the *union character* of the enterprise) have expected to find only Presbyterian forms of worship, on the one hand, or only and *entirely* the forms of the Episcopal church on the other hand, have been disappointed, and perhaps displeased. But, judging from what observation I have been able to make, their number is limited.

\* In the Rue Royale chapel the *English* book of common prayer is used, and the arrangements for the day are substantially like the above.

"While a few have thus been disappointed and perhaps displeased, the great body of visitors, as well as the more permanent members of the congregation, have expressed the most lively satisfaction with a sense in which those of different branches of the Christian church are brought together in this foreign land, as they expect to be united in heaven, for the worship of the one God and Father of all."

"In some cases, those who have been traveling on the continent for several months, in the midst of strange languages and Roman Catholic churches, have expressed, with trembling lip and moistened eyes, their gratification at being permitted to enter a place of worship which in its arrangements reminds them so much of home, and where, with a congregation of their own countrymen, they may unite in services conducted in their own tongue. In several instances the remark has been volunteered to me—

"We especially like the union character of this chapel—his practical exemplification of the essential unity of the various branches of the Protestant church."

"But while, viewed in certain aspects, it is a prominent and important feature of the undertaking, it need not be concealed that it involves some disadvantages. Among these may be noted the fact, that it has thus seemed not advisable to organize a church in connection with the chapel. It is true that the residence of our countrymen here is in most instances so uncertain and transient that very few, if any, would think of having any permanent church relations here; and it is also true that in existing circumstances the usual ordinances of the Gospel are administered and enjoyed, while those who bring testimonials of church standing are received to a Christian and fraternal care as efficient as an actual organization would afford.

"The attendance at the chapel, particularly in the morning, has been very gratifying. It varies with the arrivals and departures of visitors, and may be regarded as affording a just indication of the number of Americans in Paris. For several months

past that number has been less than has previously been the case for several years.\* The congregation, however, has continued to be larger in size than could have been expected, and, taking the year through, it must be regarded as having exceeded the anticipations of its friends.

"My communication is already extended to much length, but you will permit me to add a few words on the relations and importance of the chapel to our countrymen in Paris, and also to the interests of Christianity at home.

"When an American enters this metropolis he finds himself surrounded by and subjected to influences totally unlike those he hitherto has known. The home-life, the domestic habits, the sober earnestness of the moral and religious portion of the French people, do not fall under his observation, nor are they ordinarily within reach of the visitor. On the contrary, that which he everywhere beholds, and the influence of which affects him most, is the life of the irreligious, dissipated, and pleasure-loving Parisians. Theatres, dancing-gardens, and other places of amusement abound—from those which are respectably attended, down to those which are the resorts of the lowest of the population. Yet are they all so completely regulated by the police that even the vilest assumes a fair external—so fair, that in various instances *clergymen themselves* have attended and thus patronized some of the most infamous establishments in Paris!

"Such have been the circumstances of Americans in this foreign city, with no Sunday, no place of worship, none of the influences of religion or of public opinion to restrain from those evils to which they were so strongly and perpetually tempted, or to keep them from adopting the loose views of the Parisian public in respect to morality and religion. If many have thus lost their regard for the sacredness of the Sabbath, and made shipwreck of Christian

\* On the 22d February there were only 334 heads of American families in Paris, and this number included several of the young men. So far as I can ascertain, there are only some 40 or 50 American students now in Paris.



character and moral principles, the result is not to be wondered at.

"But this is not the end of the matter. On their return to America with the prestige of a foreign residence, it was not unnatural to expect that they should exert the increased influence it gave them in propagating the opinions and practices thus acquired abroad. Many have done it, and the results have been such as all right-minded men, and especially all Christians, must heartily deplore.

"Now, it is not to be expected that the American chapel should entirely counteract these evils; but it must diminish them, and in certain respects will exert a very salutary influence. It keeps in mind *the Sundays, the gospel truths, and the moral principles of home*, and with these must assist in keeping alive the conscience and the acknowledgment of moral obligation which are the safeguards both of the individual and of our American Christianity. It is a protest that cannot be entirely overlooked or resisted against the semi-pagan ideas which prevail here on all these subjects, and I am very much mistaken if it shall not finally succeed in neutralizing some of the most fatal influences of a residence here, and save many a neighborhood at home from their effects.

"Moreover, in order fairly to estimate the position and importance of *the chapel*, it must be remembered that in a very few years a larger number of those who have enjoyed its privileges will be in America than in Europe, and that its benefits consequently will be enjoyed and felt at home even more fully than here.

"These hints, which might be illustrated by examples, will be sufficient to justify the remark, that the more I contemplate the subject the greater appears the work which the AMERICAN AND FOREIGN CHRISTIAN UNION has undertaken here, and the more do I believe it will commend itself to the sympathy and co-operation of all good Christians in the United States.

"I am, dear sir, yours in Christian esteem,

"R. H. SEEBLEY."

## FRANCE.

EVANGELICAL CHURCH OF LYONS—REV.

C. A. CORDES.

*Acknowledgement of aid received—sympathy with the Board in the death of the late Treasurer (Mr. A. G. Phelps)—the efforts of the Evangelical Church great, but quite successful—the Society of St. Frances de Sales—its efforts against the work of evangelization—Chapel of the Virgin—statue, etc.—its violence and abuse of Protestants reacting to the advantage of evangelical religion—the American Chapel in Paris regarded with favor—a specimen of the publications of the Society of St. Frances de Sales.*

"LYONS, April, 1859.

"REV. DR. FAIRCHILD,

"Secretary of the American and Foreign Christian Union.

"DEAR BROTHER:—In my last I had the pleasure of acknowledging the receipt of your kind letter of 8th March, which had brought us a remittance, and now I am favored with that of 29th, enclosing a further grant sent by your Board, for the use of the Committee in its gospel work.

"Allow me to convey through your medium to the honorable Board of Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION the warmest thanks for this fresh and most welcome aid, as well as for the fraternal and generous sentiments by which it is accompanied. Whilst we sincerely lament with you the sensible loss sustained by the UNION in the removal of your late excellent Treasurer, we at the same time cherish the hope the Lord will raise up fresh instruments for his work, and send forth other servants to labor in his vineyard on earth, and fill the places of those he has been pleased to call to their rest in heaven.

"We have been struggling hard against the pecuniary difficulties of the past year, and have through mercy succeeded in maintaining (except Tarare, where, notwithstanding efforts of many years, no stability has been obtained, owing to the inconsistency of professors,) every one of our branches of evangelization and Christian instruction in vigorous exercise.

and even at Tarare we are continuing to evangelize from house to house, not without hope of some ultimate success.

"The efforts of the Society of St. Frances de Sales against us are most zealous and persevering. Pamphlets are disseminated in all directions, exalting the Pope and the saints in heaven, whilst the saints on earth are treated with not even common civility. As to the Holy Virgin, she is held up as immaculate and impeccable, the infallible and most maternally compassionate intercessor, her magnificent chapel and tower here, surmounted by a resplendent gilt statue 30 feet high—being pointed out as the invincible protectorate of Roman Catholicism against heretic intruders of no authority within the walls of the Pope's most ancient, most Catholic, most faithful city of Lyons.

"We will try to get some of these uncourteous printed statements and send them to you for your edification, but meanwhile we enclose a translation of one that was circulated immediately after M. de Pressensé, of Paris, had been lecturing in our chapel (last December) to most overflowing audiences on St. Paul. *Ab uno disce omnes.*

"As to the effect of these publications on those who *know* the Gospel, it is quite the contrary of what the unhappy authors and propagators are purposing. They were told, a few days ago, in a family where they had been leaving one, that they might not trouble themselves to call again, for the household were determined to remain faithful to the Gospel; and if anything had been wanting to strengthen their determination it would have been the base and false attacks now made upon the poor but faithful confessors of the truth as it is in Jesus.

"We rejoice with you and give thanks to God for that great and good work, the establishment of an American Chapel at Paris. It will, we trust, serve to the edification and conversion of many, and at the same time prove a standing witness to that eternal, and immutable, and universal truth of which ignorant and bigot-

ed priests are at present so laboriously striving to deprive their own countrymen."

"Believe me to remain, my dear sir, your very affectionate brother and fellow-servant in Christ,

"C. A. CORDES."

We here submit the document alluded to by the Rev. Mr. Cordes in the preceding paragraph. It is manifest that the cause of truth is advancing in France, if such publications are resorted to by the enemies of the gospel. We would say to our friends in Lyons and its vicinity, Take courage. This violence of the enemy is a favorable omen. It foreshadows, perhaps, the near approach of his end.

Our readers may form some conception of Romish courtesy towards Protestants in Papal countries, by the perusal of this specimen of it:

SPECIMEN OF ROMISH COURTESY.

"TO MR. W—, THE EVANGELICAL PREACHER AT LYONS.

"MONSIEUR:—Permit me, in the name of my fellow-citizens, to express to you according to my ability, the sentiments of gratitude with which we are animated, by the ardent zeal which you display in making known the religion of Christ to us.

"But one of your assiduous hearers takes the liberty of asking you who you are? Pardon the indiscretion; the Jews asked the same question of John the Baptist. I beg of you, then, tell us; are you Elias? are you a prophet? are you a new Messiah? I am tempted to think so, for you preach a religion which is quite new. It is not Catholicism, since you say that the Catholics are idolators who worship the Virgin, the saints, and even a piece of bread. Neither is it Protestantism, since the Protestants are rude enough to give you and your sect the ridiculous title of *Momiers*, which means makers of grimaces and mummeries. You are, then, a new Christ, come to dissipate our

darkness. Glory be to you! But, you know, a new Christ ought to work new miracles. If you raise up some from the dead, if you cure some lame people, if you restore sight to some born blind, we will publish everywhere that your religion is true, and we will be wholly yours. Every true religion ought to be supported by miracles—is it not what the apostles have done? Otherwise how can we believe in your teaching, when we hear Paul say: "If even an angel from heaven should preach to you another Gospel than what I have preached, let him be accursed."

"Perhaps you will say that you preach the same Gospel as Paul preached. Here, sir, I stop you. Did not Paul preach Christ's religion? And Christ said, speaking of the eucharist or the Lord's supper, "This is my body, this is my blood." You, sir, in order to get rid of this, assure us that Christ erred when he said, "This is my body," and Paul necessarily was an impostor when he told us to examine ourselves before eating a piece of bread such as you give to your sectarians. This alone is sufficient to prove that your religion is not that of Christ. It is a new religion that you are bringing us; prove it, therefore, by miracles.

"Do not answer that Christ, in saying "This is my body," meant to say, "This represents my body." You would not have the merit of the invention, for you know that your master, Zwingle, embarrassed by the clearness of those words of Christ, saw suddenly in the night a black or white demon, (for he did not remember the color,) who said to him:

"Coward! how canst thou allow thyself to be embarrassed? answer thy adversaries that these words signify, This represents my body."

"So, sir, you see that by Zwingle's own avowal, the devil gave him this explanation.

"If you have no miracles to show, you have at least the advantage of a persuasive, sweet, and honeyed tongue, in a word, the tongue of a "momier." It

is only a pity that, having no divine authority, you should attempt to convert, or if you like it better, to pervert, the town of Lyons. You must have, indeed, a poor opinion of its inhabitants. You know that one of your colleagues said in your last synod at Paris: "The town of Lyons is ours." It is doubtless this hope which brought you here. But undeceive yourself. The town of Lyons will not leave the religion which it received 1800 years ago from the disciples of St. John, for one invented 30 years ago by Empeytaz. You know that this innovator was excommunicated both by Protestants and Catholics. At first he only found a few bold men without reputation to uphold his new doctrine, but afterwards the Protestants allowed them to come nearer them, and the English made them their missionaries by distributing millions to them. Such, sir, is the origin of the momiers. To wipe out the traces of this origin they have taken the pompous title of "evangelical ministers," but they are always momiers. The money of the English may indeed gain some poor fellows, but I tell you, never will Lyons belong to them, for you know, "*Jamais en France l'Anglais ne requera.*"

"You promise, good sir, to give us the history of your pretended worship, which you say can be traced to the apostles. I beg of you to be more adroit than one of your colleagues whose pamphlet I have, and who pretends to trace your religion up to St. Irenæus, second bishop of Lyons. Show us that all our holy bishops, all our excellent priests, have been momiers, and that it is hardly thirty years since all our clergy and its chiefs have been perverted, then if you add some pretty miracles we are yours—Lyons will belong to you.

"In finishing, I will tell you a piece of good news, in case you did not know it. It is said for certain that England, well pleased with your zeal, has voted you 2,000,000 to buy souls with. Do not forget yourself, I beg of you, zealous preacher. I have a great deal more to say: I hope it may be for another time."

## THE PROTESTANT CONGREGATION AT ARLES.

The Rev. R. H. SEELEY, chaplain in Paris, France, has sent us the following communication, which serves, like many others we receive and publish, to show not only that the Protestants in the French empire are in many instances struggling to support the cause of a pure Christianity, and greatly need aid in their efforts, but that the Gospel is acquiring power over the hearts of the populace, notwithstanding the combinations of the Papacy against it, and that France is now one of the most inviting and important of all missionary fields. The evangelical branches of the church of Christ should lose no time in entering it with a strong body of missionary laborers. The fields within the empire, at least many of them, are 'white already to the harvest:' who will help us to enter and reap?

Mr. Seeley says :

"The following statement, taken from a circular which advertises a sale (or fair) for the benefit of 'the Protestant congregation at Arles,' I send you, both as a sample of the calls which are frequently made on those who have the ability to give, in France, and also to illustrate the progress of the good cause :

"The Protestant church at Arles was founded fifteen years since by a Wesleyan pastor, and fraternally placed by him, a few years ago, under the care of the excellent consistory of Marseilles, which has continued to send thither twice a month one of its pastors to hold public services.

"At first the congregation consisted of only forty or fifty members, who were lost in a Roman Catholic population of twenty-two thousand souls. But God has smiled on the undertaking, and, partly owing to the construction of the canal from Bouc, partly to the establishment at Arles of the workshops of the Paris and Mediterranean railroad, (which has drawn thither many workmen with their families from Alsace and from Languedoc,) and partly, also, be it said, by the conversion of Roman Catholic families, this small congregation has gradually increased, till to-day it numbers about four hundred members.

"But the means of edification have not improved in like ratio. The place of worship remaining the same, has become absolutely insufficient for the congregation, and the absence of a resident pastor (Marseilles being between 30 and 40 miles distant) prevents the regular celebration of public worship, funeral services, the administration of the sacraments, the religious instruction of youth, and pastoral visits among the families of the congregation, and among the sick and the dying.

"This state of things is the more to be regretted, since among the families drawn to Arles by the works of the railroad, there are too many who bring with them not only a profound religious ignorance, but also the habits and manners which, alas! characterize so often a floating population.

"Thanks to the equity of the French Government, and in spite of many obstacles interposed by the Roman Catholic clergy, two Protestant schools have been founded, which are in full activity, but almost the entire expense falls on the very few members of this church, who have not the ability to bear it."

"The imperial Government makes an annual allowance of five hundred francs to the Consistory of Marseilles for the support of Protestant worship at Arles, and endeavors have been made to obtain a larger gratuity, and also to secure for the congregation the services of a regularly settled pastor. But these efforts, so far from being successful, have, on the contrary, nearly occasioned the loss of the five hundred francs already allowed, since there have been serious indications that even this small sum might be withdrawn.

"The Central Protestant Society at Paris also allows two hundred francs per annum for this object; but what are these small sums, in comparison with the burdens borne by this struggling church?

"It needs another place of worship, which shall be sufficient for the wants of the congregation; and it needs a settled pastor, who may devote his whole time to the care of his flock, and to the oversight

and development of the schools, as the only means of saving the children and youth of the same from the proselyting zeal of 'the Brothers and Sisters of Christian Doctrine.'

"In these circumstances an attempt is made to awaken sympathy and secure assistance for the church at Arles; and when we consider the progress already made, the vicinity of the churches of the department of Gard, so numerous and so strongly attached to the principles of Protestantism, its situation in an important city, in the midst of a population blindly devoted to Romanism, but showing themselves favorably disposed to the

claims of truth, so far as they are made acquainted with it, we cannot but hope and pray for their encouragement and success.

"Are there not many among your readers who will esteem it a blessed privilege to aid you by their liberality in dispensing to the needs of those who are laboring and in numerous cases suffering for the cause of truth and righteousness in France? Asking your prayers for our own enterprise in Paris, and for the success of the Gospel in this country, I am yours fraternally,

"R. H. SEELEY."

## HOME FIELD.

### FROM A MISSIONARY IN BERKSHIRE COUNTY, MASS.

MR. JAMES SMEDLEY.

*Towns visited—how received—education advancing—Romanists becoming interested—their children attend common schools and Sunday schools—spiritual religion—its effects on Romanists—a conversion to Christ—the state of the population in Washington township—a pastor interested—many of the people French—some not pleased with the Irish Papal priests—hopeful prospects in East Lanesborough—the missionary encouraged.*

In his report Mr. SMEDLEY says :

"I have spent the month of May in labors among Roman Catholics in the towns of North Becket, Washington, Hinsdale, Richmond, and East Lanesborough, and am happy to report that everywhere I have been well received and kindly treated, and often listened to with much apparent interest. I was not a little interested, the other day, to learn that they were according to me the same appellation with which they were accustomed to address their priests, and that I had already attained to the honorable title of 'Father Smedley'

"The cause of education is steadily ad-

vancing through the county, and the old idea of educating the children of foreigners by themselves seems to have exploded, and many Roman Catholic parents manifest a growing interest in the expanding intellects and brightened countenances of their children in course of education; and Protestants are ready to assume the trust, and in some measure to appreciate the responsibility, of educating a whole generation of Roman Catholic children which the wise providence of God has placed under our controlling influence. Common schools are exerting the most beneficial influences, and the children of Roman Catholics in increasing numbers, (especially German and French) are led from them to Protestant Sabbath-schools.

"Nothing has occurred in this county, for the last year or two, to excite the prejudice of the parents, and their opposition to popular education for the masses is fast diminishing. But among all the new impressions which are fast being made in the midst of Roman Catholics, none seems to furnish higher prospect of modifying and liberalizing their religious notions, than the fact, that *spiritual religion is the same in all countries and among all denomina-*

tions; and low as is the spirit of true piety in Protestant churches, we have already convinced many of them that large numbers of us *have true religion at heart*, whether we belong to the true church organization (as they regard it) or not, and this, too, against their will, and all the previous instructions of their priests. In a recent conversation with Mrs. B. —, of B —, with whom I have often conversed, she exclaimed:

“ ‘Why, Dr. Smedley, I believe, as I do that I am alive, that there are good Christians in all Protestant churches, and that your motives in laboring with and trying to convince us are perfectly sincere and good; and yet I am a Roman Catholic, and have always been taught that there is no salvation out of the holy Roman Catholic church.’

“ Her two eldest sons, with whom I have labored so much, and who are rather intelligent, and had made some advances toward Protestantism, have recently taken a *diff* against the Protestant minister of the place, and, I fear, are trying to find quiet in the muddy waters of Roman Catholicism.

“ It gives me great pleasure to report to you the hopeful conversion of Mrs. B —, the wife of Mr. J — B —, (a French family,) of North Becket. I have been calling upon the family and trying to instruct them for the last two years. When I called upon her last fall she was in great doubt and anxiety; but now she talks like a Christian, and hopes her heart is right, as well as her head. To God is all the glory due! This is the fourth hopeful conversion in this family within eighteen months. The old mother of Joseph is still a Roman Catholic, but she talks very little English, and has very few ideas of religion except such as she received when in Canada.

“ The second week of the month I spent in Washington, a town of a little more than 1,000 inhabitants, 250 of whom are foreigners. The people are literally like sheep scattered on the mountains, and have enjoyed but very little preaching for the last three years. But the good providence of God has just sent them an under-shepherd, who seems well adapted to the post,

and has taken hold of the work with the true missionary spirit of gathering this scattered flock into the fold of Christ. The Roman Catholics are not concentrated in any particular locality, but have purchased little mountain farms which they cultivate, and being broken from Roman Catholic meetings and priestly influences, are much more approachable by Protestants than in the villages. The minister interested himself in my work and went out with me into their families, and found quite a number of them who engaged to attend his meetings and Sabbath-school—no less than six sons and daughters from one French family. He expressed the intention to pursue the work, and, if possible, bring all the Roman Catholics as well as Protestants under Gospel influences.

“ In Hingsdale I called on a German Roman Catholic family which I had visited last year. The father was absent, but the mother and daughter recognized me as the missionary and gave me a hearty welcome to the house. She said she was born and trained in the Roman Catholic church in Switzerland, and accustomed to attend church three times every Sabbath, and that now she felt very bad because her husband thought as they were Roman Catholics they ought not to attend Protestant meetings, which she desired to do every Sabbath, but was willing she should send their daughter to meeting and Sabbath-school, which she did regularly, and sometimes went with her herself. She was intelligent, and said she had no sympathy with the Pope, and not much with his Irish emissaries in this country. She said:

“ ‘The Irish priest came to H —, now and then, and held mass about half an hour, and then scolded the people in plain English, and during the services he had the hat passed around three times for *money, money, money*, and that’s all he wants, and I don’t like him.’

“ She reads the German edition of the *American Messenger* with great interest, and takes considerable pains to circulate it among the Germans. I furnished her with some German tracts, with which she ~~was~~

delighted, and promised to put them into circulation in German families.

"Last week I spent at East Janesborough. Visited all the French, German, and Irish families about the glass factory: was kindly received, and found them favorably disposed toward meetings and Sabbath-schools. Some of them attend regularly our meetings and send their children punctually to the Sabbath-school. I held a public meeting with them last Sabbath, and tried to preach the Gospel to them. An interesting number of youth and children came out, and some parents, and all stopped to hear the recitation in the Sabbath-school, conducted by one of the proprietors, who is an educated and pious man, and deeply interested in the moral improvement of the people.

"With all the discouragement connected with my labors, I find much to encourage and cheer me on in self-denying efforts to save, if possible, those who are ready to perish. I expect to spend the present month in Williamstown, where any communication from you will be gratefully received and duly acknowledged."

### PITTSBURGH AND ALLEGHANY INDUSTRIAL SCHOOLS.

NEARLY EIGHT HUNDRED CHILDREN AND MORE THAN SIXTY TEACHERS CONNECTED WITH THEM.

*Small at the commencement—growth gradual—ladies diligent and persevering—how materials are gathered for the use of the schools—the religious interests of the children sought—a funeral scene—an interesting case of generosity—a little girl gives up her dress to benefit a poor woman—several schools originated through the influence of the Society's schools.*

The following communication from the pen of the first directress of the Industrial School of Alleghany City, Pa., will be read, we are quite sure, with lively interest. It was unavoidably crowded from the pages of the July number of the Magazine. We give it a place in the present

number with much pleasure, and cannot withhold our grateful acknowledgments to those ladies in Pittsburgh and Alleghany cities who have labored so faithfully and successfully in this important department of Christian effort. May they never grow weary in the good cause, and may the Lord abundantly reward them for their labors, so much needed and so useful!

"ALLEGHANY CITY, May 9, 1859.

"REV. E. R. FAIRCHILD, D. D.

"DEAR SIR:—Knowing that you feel a deep interest in the industrial schools of the west, and having devoted my time and attention to them for three years, I take the liberty to give you some account of their origin and progress.

"Some three years since, the Rev. Mr. Rossiter, the Secretary or Agent of the AMERICAN AND FOREIGN CHRISTIAN UNION, called on several ladies of Pittsburgh and Alleghany cities for the purpose of interesting them in the cause of 'industrial schools.' The object was new, to a certain extent unknown, but its purposes being made known, willing hearts and ready hands were found to engage in the good work.

"In an obscure room, (the only one to be obtained,) in the poorest and most degraded part of the city of Pittsburgh, the last of November, 1856, assembled some ten ladies, with about forty little girls bearing evidence of the most abject poverty. The organization was formed, the children classified, and arrangements made that the school might be conducted with method and order. The plan adopted was, to procure materials, cut the different garments required for children's wear, teach them how to make them, presenting them when completed to the children. The Rev. Mr. Sinclair, then the missionary of the AMERICAN AND FOREIGN CHRISTIAN UNION, assisted the ladies in procuring materials and scholars; ever exerting himself to the utmost for the good of the school. Many difficulties were encountered and obstacles were met,

but perseverance overcame them all, and this school has been abundantly blessed and prospered, now numbering an attendance of 250 scholars with 30 teachers. The directress is a most amiable and excellent Christian lady, beloved by teachers and scholars. They have a large well-lighted room for their place of meeting, in the University building, in a delightful part of the city.

"At the opening of the first Pittsburgh industrial school, a similar one was put in operation in Alleghany City. In 1857, the writer, who had been directress of the Pittsburgh school, was solicited to take charge of the one in Alleghany City, which she did on the 21st of November, 1857, with an attendance of 12 ladies and 87 children.

"Alleghany City, with its splendid residences, extensive manufactories, seminaries of learning, noble churches, and happy homes, contains at least *six hundred* bright-eyed interesting little girls, who are, by the circumstances surrounding them, deprived of the instruction necessary to render them useful to themselves and to society. The large majority of them come from homes where the comforts of life are never known. Through the want of capacity in some parents and inclination in others, these children are entirely ignorant of the most simple branches of housewifery, so necessary to female education and the comfort of home. The 'industrial school' organization seemed just the plan for gathering these children together, giving them instruction in sewing, in singing, and on moral and religious subjects.

"In order to procure materials, each lady contributed one dollar. The plan adopted was to teach the children how to make the garments, presenting them whenever they should, by good behavior, punctuality, cleanliness, and improvement, win the number of merit-marks at which each garment should be valued, thereby preventing or relieving that feeling of dependence engendered by the indiscriminate bestowal of charity.

"Every succeeding Saturday brought an accession of teachers and pupils, until our

school now numbers *five hundred*, with an attendance weekly of *three hundred and seventy-five scholars* and **THIRTY-THREE TEACHERS.**

"We have been led to see and feel most sensibly that our Heavenly Father has watched over and prospered us in this great work. At times our funds have been exhausted, and we have been sad and desponding lest our labors should cease, and these poor children sink back into the ignorance and degradation from which we had labored so hard to snatch them; but generous hearts have responded to our appeals for aid, and our school is prosperous and happy.

"Let the storm rage never so fiercely, or the wind blow never so piercingly, on every Saturday afternoon, for the last seven months, between *three and four hundred* poorly fed, scantily clad little girls have been seen eagerly hastening to the industrial school, or tripping joyously down the street to meet their teachers as they saw them approaching. Napoleon cannot begin to feel the pride in his splendidly equipped body-guard, that the writer feels as she is met and escorted on her way by detachment after detachment of smiling little girls, who are made happy as queens by a kind word or nod from the directress.

"During the past two years much has been done for the comfort and improvement of these little girls. *Over twelve hundred* garments and pocket-handkerchiefs have been made by and distributed among them. Three quilts were made and given as an offering of love and sympathy to the children of the Orphan Asylum.

"While we have been so anxious for the temporal welfare of these children, we have endeavored not to neglect the highest and most important object—the welfare of the soul. And while we have seen them daily improving in sewing, in behavior, and in personal appearance, we have had some reason to think the religious instruction here imparted has been, and will be, blessed to their future good. One little girl of our number, who often joined us in singing

'I want to be an angel,'

plumed her wings for Paradise, and went



home to 'the spirit-land,' where want, or hunger, or sorrow can never reach her more, for she died longing to be with Jesus, feeling that she was going 'home' to her Savior.

"During her last moments she called earnestly for the teacher of the industrial school; but though the teacher would have esteemed it a privilege to have been with her, she knew not of her illness till the little one was dead and buried. While the mourners were waiting to have her carried out to the place of burial, a little school-mate about her own age darted forward, and kneeling at the head of the coffin, repeated in an audible and affecting manner the Lord's prayer. It was a beautiful and touching incident, sufficient to reward all the effort that has been put forth in behalf of the industrial school.

"Humble and lowly as have been the recipients of favors here bestowed, they have suggested many lessons to the reflecting mind, giving many examples worthy to be followed by those to whom God has given abundance. Among very many instances which might be recorded of sympathy and generosity on the part of the children, two may, perhaps, be permitted here.

"A very clean but miserably clad little girl came up to the directress, with a dress folded under her arm for which she had paid her thirty merit-marks, to the possession of which she had looked forward with delight for many weeks, saying,

"Teacher, will you take back my dress, and give me some clothes for some little girls whose mother is a washerwoman? Their father is dead and they are very poor. I can do without my dress, if you will give what I have earned to them."

"Another said:

"Teacher, I have earned a dress, but I will do without it if you will give what I have earned to a poor woman who has two little children. Her husband was drowned in the Monongahela river, and she is very poor."

"So this child gave up her new dress—a luxury she seldom enjoyed—that she might render assistance to the poor and afflicted. Think of this, ye who tax invention and art to the utmost for the hundred

and ninety-ninth piece of drapery with which to decorate the forms that must soon lie mouldering in the dark tomb! Think of this, and by similar acts form yourselves pure and spotless robes to be worn throughout eternity.

"During the autumn and winter three other industrial schools have been put in operation in the two cities.

"In Pittsburg, the *sixth ward industrial school* commenced the last week in November. The Episcopalian also started a similar school in Pittsburg.

"In April, the *second industrial school* was opened in Alleghany City, which, being under the control of an efficient and energetic lady, will in time, no doubt, compare favorably with any of the others.

"Another has been opened with success in a suburban town.

"Another in Sewickly, *seven in all*, (the result of the meeting of ten ladies in the little dismal room in Pittsburgh, in November, 1856,) united with the efforts of Mr. DeForest, your worthy missionary, who performs his labors with untiring zeal.

"Among our pupils are many Roman Catholic children, who repeat the little hymns we have written for them, and unite with us in chanting the Lord's prayer, with evident pleasure.

"Our school is now to be closed, not because we are weary in well-doing, but because we deem it better to suspend during the summer months, in consequence of the absence of many of the teachers during that period.

A. ANNIE WADE."

## THE MISSION IN NEW-ALBANY, INDIANA.

*Visits made—increased access to Romanists—Romish idea of the way of salvation—Sewing and Sabbath schools—priests denounce those who attend the mission schools—Romanists see the difference between the conduct of their priests and that of the Protestants—encouragement in missionary labors—conversions, etc.*

"I have made 2,390 visits. Many of these have been among the most happy of my life, affording me an opportunity of re-

g the wants of many who would otherwise have suffered, and of presenting before their minds the saving truths of the Gospel.

I have increased access to the houses of the poor, and am fully permitted to correct many of the errors of Romanism. In all my visits I am met with this sentiment:

If we relieve the wants of the destitute by such acts we will merit heaven,

Their leading idea of the way of gain-salvation, is 'doing penance for sins;' if they come short in this, as all excommunicados do, then they hope to expiate their sins through the fires of purgatory.

I have in no case met with any that had a correct view of salvation by faith in Christ. There is one encouraging feature, however, in their cases that I have observed and to myself—it is, that I have never felt a repulse when carefully guarding against giving offense, even when stating freely that there was no warrant of heaven for praying to the Virgin Mary to intercede for them, if at the same time I testified Christ as our all-sufficient Savior. They will readily admit that Jesus Christ is able and willing to save all that will trust to God through him. If asked, then, to trust to the intercession of the Virgin to your own good works, or the sufferings of purgatory? the answer of many were taught so.

We have one Sewing and three Sabbath schools, which are at present in a prosperous condition. The average weekly attendance is about 300. There are about 1000 ladies and gentlemen engaged in giving instruction to these children. The number of Romanists that meet with us is about 100, depending on the watchfulness of the priests and sisters, who will not permit their children to go to their schools if they go to

the priests have announced in their sermons that they would deprive any of our members of the spiritual advantages of the church who would permit their children to attend our schools or go to our meetings. Often these children break through these restraints and attend our

schools. There are a number that meet with us steadily.

"At present we have three weekly prayer-meetings. The friends that accompany us to these meetings are ardently devoted to this work. We propose to increase these wherever we can have the prospect of inducing Romanists to meet with us.

"When I have inquired of others if I might hold prayer-meetings in their houses, they assured me they would be very willing, was it not for the persecution it would bring on them from their priests and friends. We hope that good will be accomplished for these, and that they will be led to fear God more and man less. They frequently contrast the benevolence of Protestants towards Catholics, with the want of sympathy on the part of their priests or people in behalf of their own famishing poor. This disposition to scrutinize the conduct of their priests, I think, is greatly increased of late years.

"The success attending one of our weekly prayer-meetings has inspired the friends engaged in this work with increased confidence and hope for the salvation of this people, especially for the family where this meeting is held. I have informed you in a previous letter of the conversion of this lady. Since then, her eldest daughter has experienced like precious faith; also, another is awakened to the necessity of a change of heart.

"There are others, both Romanists and Protestants, whom we have reason to believe are importunately seeking religion. The relatives of the family who have embraced Christianity begin now to relent in regard to their opposition. They have unbounded confidence in the sincerity of their friend, and begin now to give evidence by their words and actions that they too desire salvation. This was seen in the constant weeping, and especially when her aunt was speaking at the close of one of our meetings, as she referred to the troubles and temptations she now had to contend with. She then spoke with animation and flowing tears of what God had done for her deliverance from darkness and sin.

"Her niece, referred to above, is now anxiously inquiring the way through faith in Christ. I have been thus particular in the narration of the above facts, that you might know what the Lord is doing for us. Does not what God has already done indicate clearly to us, if we do our duty God will vindicate his own truth in the salvation of perishing Romanists? The reputation of the three families alluded to above, may be seen from the fact that they are old settled citizens, who will not be readily moved from any position they may assume in matters of religion."

### FROM A MISSIONARY IN AN EASTERN CITY

AMONG THE IRISH ROMANISTS.

*Many Romanists formerly in ignorance of the Gospel now enlightened—labors in the alms-house.*

"In the month past I have been enabled, by the grace of God, to pursue my calling here in preaching the Gospel to the poor Irish Romanists, visiting them from house to house, distributing tracts, and conversing with them upon the all-important subject of salvation through Jesus Christ alone. Many of them to whom the subject was foreign, and would have remained so through life, are now enlightened, and know the truth, at least in theory; and I am led to hope that the time is not far distant when many who have seen the errors of the system under which they have been brought up, will become decided Christians.

"A goodly number of those who were in the alms-house last winter, improved the time they had in reading the Scriptures and tracts which I gave them, and in hearing the Gospel preached on the Sabbath. These opportunities were to them a new era in their life-time. Many of them went out of the institution this spring with good impressions on their minds. The reading matter they took with them for further use, and to all appearance valued highly the instructions they had received. A few days ago, ~~one of them~~ who with much emotion said

have here with me: I have read them with care, and will read them again. My husband has deserted me, but I can now trust in the Lord, and will try to earn my living honestly."

"I have met with many, both men and women, who have expressed to me their heartfelt thanks for the instructions I had given them. I would desire to lift up my heart in thankfulness to God, the Author of all good, who hath put it in my power, through the Missionary Societies, to preach the Gospel to those poor people, although they are generally ignorant, bigoted, and superstitious; yet when enlightened they are lively, kind, and warm-hearted, and will not much longer crouch under the lash of Papal tyranny—cases of which occur so often among them, that I wonder they do not see that there is none of the religion of Christ in their system. But they had nothing to compare it with, until missionary efforts were made amongst them. Now they see things in a different light, and often express themselves very much dissatisfied, and declare that the Protestants have the real and true religion; for they have visited us (say they) in our poverty and sickness, have taught and fed our children, and they at all times did these good things for us so kindly and lovingly, that we are sure their religion is right.

"Let the priests say what they will, thus much good has resulted from the kindest exercised toward them; but there is another class that I find I must meet with firmness and expose their errors, for they do not scruple to say that we do those things to draw the children and their parents from the true mother church, as they call it. I find need continually to have new supplies of grace, to be 'wise as the serpent and harmless as the dove.'

"This month I have distributed 570 tracts, 4 testaments, and 50 copies of Sabbath-school papers, preached and held temperance and other religious meetings 15 times, conducted Sabbath-school 4 times, made 306 family visits, conversed and prayed with the sick in their families and in the hospital. In general I have been received, and I hope good has been done."

you gave me 1

## MISCELLANEOUS.

**ITALY, A FIELD FOR MISSIONARY LABOR SECOND TO NO OTHER.**

We call the special attention of our readers to the very important and interesting letter from the Rev. Dr. Revel. At the date of this letter the war in Italy had not commenced. Since then, great changes have taken place. From various sources we learn that very great efforts are now being made by the Waldensian church to spread the Gospel in Italy. Colporteurs have already circulated thousands of copies of the Bible among the soldiers of Turin and elsewhere. At the meeting of their synod, lately held at La Tour, it was urged strongly upon the executive of their church to prosecute vigorously the missionary work in Italy.

The Rev. Mr. Malan, the late moderator, has gone to Florence, and is there preaching the Gospel with great success. "What changes hath God wrought!" Ten years ago their missionaries in that city were siezed and imprisoned, and sent in chains to the frontier. Now religious toleration prevails, and the Word of God is openly preached.

In a letter addressed to an Italian of this city, from Rome, occurs the following passage: "The New Testament is in the hands of many. We have received the last collection of money which you sent us, and with it have printed several thousand copies more than we were expecting to be able to make. The book is printed in Italy—Italy, this unhappy country which we inhabit. In Italy, thanks be to God, the Word of God is now printed in our own language."

Again; "The Papacy is not disturbed by all the blows struck at her from a distance. Her heart is in Italy. Here is the life-blood of her existence. From hence it flows, and this is the only place where she feels the fatal blow."

Now is the time, then, to be up and doing. And we cordially unite in the following sentiments of the editor of the *Independent*, and would rejoice to see them published in every paper throughout the land:

**"PRAY AND WORK FOR ITALY.**

"This is the hour of prayer and of action for Italy. Wherever the allied armies go, wherever the spirit of insurrection and revolution spreads, there religious freedom is at once proclaimed, and the way is open for the diffusion of the Gospel. This was the case in 1848, during the brief ascendancy of the revolutionists. Men who were denounced by Papists and Imperialists as dangerous and pestilential members of society, then proved themselves the friends of religion and order, and of a freedom founded upon the Word of God. The same is true of the liberal movement in Italy to-day. It favors the diffusion of the Bible; it opens the door for religious freedom. Not that the allied powers are engaged in a crusade against the Papacy, or that they have any distinctively religious aim before them in the war. But the people everywhere demand freedom of thought and action in religion, as upon all other subjects, and the Government of Sardinia has proved itself sincere in maintaining religious liberty under the constitution.

"The Waldensians have wisely prepared themselves for such a crisis as has now arisen. They have had the choicest of their young men in a course of training both in the Italian language and in a sound theology. They have opened churches in the principal cities of Piedmont. They have organized

a Society for the diffusion of evangelical knowledge through the press. In a word, they have done all that a wise and prayerful forethought, acting with limited resources, could do, to prepare the way of the Lord in Italy. And now that a wide and effectual door is opened for the entrance of the Go-pel into Lombardy and Tu-cany, shall not the Christians of America help the evangelical churches of Sardinia by their prayers and their liberal contributions ?

"The American and Foreign Christian Union, by its arrangements with the Waldensian brethren, presents special facilities for the work of evangelizing Italy. Now is the seed-time for that long-benighted land. Let the ground which is plowed up by the cannon be sown with the seed of a higher Christian civilization. While the whole north of Italy is open, shall we not enter in and make sure of it for Christ ?"

It would be a matter of great thankfulness would the friends of Christ and civil freedom send us ten thousand dollars for this work of evangelization in Italy. And, brethren, can it not be done ? Yes, it can. Let every family where our Magazine goes send us one dollar each, and the work is done. Brethren, will you not do it, and do it immediately ? Promptness is the watchword of deliverance.

### THE DECREE OF THE EMPEROR OF FRANCE,

RELATING TO HOUSES OF WORSHIP.

An article appeared in some of our religious papers a few weeks since, stating that hereafter no moneys could be sent from this country to aid Protestant churches in France. We publish below the decree of the Emperor, and we think our readers will agree with us that it will aid the cause of Protestantism, rather than injure it.

"NAPOLEON, ETC.—We have decreed and do decree that which follows :

"Article 1.—The authorization for the opening of new churches, chapels, or oratories designed for the public exercise of Protestant worship organized under the law of the 18th Germinal, year 10, shall, on the petition of the consistories, be given by us in our Council of State, on the report of the minister of worship.

"Article 2.—Our prefects shall continue to give authorization for the temporary public exercise of the same worship. In case of difficulty, it shall be determined by us in our Council of State.

"Article 3.—If an authorization is asked for the public exercise of a worship not recognized by the State, this authorization shall be given by us, in State Council, on the report of our minister of the interior, after the advice of our minister of worship.

"The assemblies thus authorized for the public exercise of a worship not recognized by the State, are subjected to the general rules sanctioned by the articles 4, 32, and 52 of the 18th Germinal, year 10, (the organic articles of the Catholic worship,) and the 2d of the same law, (the organic articles of the Protestant worship.)

"Our prefects shall continue to give in this case the authorizations which shall be requested for the occasional meetings of these forms of worship.

"Article 4.—Where there shall be occasion to revoke the authorization granted in the cases provided by the 1st article and article 3, § 1, of the present decree, this revocation shall be pronounced by us in our State Council.

"At any time the competent minister can, in case of emergency, and on account of the non-fulfillment of conditions, or the public safety, suspend provisionally the effect of the aforesaid authorization.

"The suspension will cease *de jure* at the expiration of three months, if, during this delay, the revocation has not been definitively pronounced in the manner

orth in the first paragraph of the present article.

"Article 5.—Our minister, the Secretary of State for the department of the interior, and our minister, the Secretary of State for the department of public instruction and of worship, are charged, each in that which relates to him, with the execution of the present decree, which shall be inserted in the Bulletin of Laws.

"Done at the Palace of the Tuilleries, the 19th of March, 1859.

"NAPOLEON."

A friend of the Society, while sending us the name of a new subscriber to the Magazine, writes as follows :

"The interest felt toward your Society manifestly increases among us, as we get persons and families to read the Magazine. We think it one of the most important publications of the day. There is amazing stupidity and ignorance prevailing over the minds of even New-England people respecting the *treacherous hierarchy of Rome*, what it has done a time past, what it is doing now and how attempting to do, especially in the United States. We think it very important that they should be enlightened on this subject more and more. We should be glad to see the Magazine of the AMERICAN AND FOREIGN CHRISTIAN UNION in every family through the land. The Lord is opening the nations of the earth for his servants to enter in and teach their fellow-men the knowledge of the true God, and Jesus Christ whom he has sent.

May the time be hastened when the kingdoms of this world shall all be given to Christ, according to his word. This shall continually be the prayer of your brother in Christ."

### EDGARDO MORTARA.

"Rachel weeping for her children."

Above the roar of ocean's troubled waves,  
Above the roar of winds on mountain heights,  
And all the noisy world, a voice is heard.—  
"Lamentation, weeping, and great mourning;"  
Rachel, bereft, is weeping for her child,  
And nations weep to hear the tale of woe.  
Oh, heart of mine! refuse not earnest grief  
For that pale mother of the broken heart.  
Her child is lost, for ever lost to her,  
Unless the pitying angel, who once smiled  
On lonely Hagar and her suffering boy,  
Distil within his heart the "living springs,"  
And send him thus a child of Abraham.  
For ever lost! not in the desert waste—  
Not 'mid the city's crowded, busy throngs,  
Or in the grave's lone, peaceful resting-place,  
But where the cold and cruel vigils keep—  
Where the false prophet and the Beast have power,  
Aye, to crush out life, and tie by God ordained,  
And force all men their blasphemies to heed,  
There a young martyr of the ancient race,  
Torn from his loving parents' tender arms,  
Pineth to see his mother's face once more,  
To spy his "shameful" nightly at her knee,  
And shed his smiles and love on all his friends.  
Oh, Christian heart, behold this wrong so foul!  
Oh, mothers clasping babes, shrink not, behold!  
The woe that rends her heart may fall on you!  
Pray for that child, and her who mourns for him.  
MORTARA! let that name go up to God!  
Yet hope! that mother may forget her child,  
Compassion for her son may die away;  
But God will not forget his people, loved  
And born of old, nor promises of good  
To Abraham's seed, though sown in every land,  
And double will requite to all their foes  
"Their torments shall their plagues come in one day—death,  
And mourning, and famine, and war,  
For strong is the Lord God who judgeth her!"

M. A. L.

## BOOK NOTICES.

THE GREEK TESTAMENT, with a Critically Revised Text; a Digest of Various Readings; Marginal References to Verbal and Idiomatic Usage, Prolegomena, and a Critical and Exegetical Commentary, for the use of Theological Students and Ministers, by Henry Alvord, B. D., Minister of Quebec Chapel. London, late Fellow of Trinity College, Cambridge. Vol. I., containing the four Gospels. New-York, Harper & Brothers, Publishers, Franklin Square.

This is an octavo volume containing between eight and nine hundred pages, finely got up, the paper good, and beautifully printed. Let every minister whose eye may rest on this page re-read and study the title-page, which we have here given, and he will obtain a general idea of the work. The high price

of the London edition has to a great extent, excluded this most valuable work from the libraries of the great majority of our ministers. But this reprint by the Harpers, greatly reducing the price, now brings it within their reach, and we have little doubt that hereafter this Greek Testament will be found in the library of every minister.

DAILY THOUGHTS FOR A CHILD. By Mrs. Thomas Geldart. From the Second London Edition. New York: Sheldon & Co., 115 Nassau-street.

TRUTH IS EVERYTHING: a tale for young persons. By the same author, and the same publishers. From the Third London Edition.

We have read and examined both these books with great interest. The first work is

made up of a commentary upon some verses of the Bible for every morning and evening of the month, and illustrated by incidents. The other volume is a story enforcing the

great motto of the book, "Truth is Everything." And we have no doubt but both will do good service in the cause of our Lord Jesus Christ.

## R e c e i p t s

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JUNE TO THE 1st OF JULY, 1859.

<b>NEW-HAMPSHIRE.</b>			
Hillsborough. Stephen Richardson, . . . . .	2 00	New-York City. A friend, . . . . .	1 00
Greenfield. Cong'l Ch. per J. Le Bosquet, . . . . .	6 00	Henry Lawrence, Esq., . . . . .	10 00
Wilton. Rebecca H. Abbott, . . . . .	5 00	Hannibal. Cong'l Church, per J. Rice, Jr., . . . . .	5 32
Gilsum. Individuals of the Congregational Ch. per Amherst Haywood, Esq., . . . . .	15 00	Utica. N. Y. A. & B. T. Co. for divided on stock donated by Prof. Morse, . . . . .	87 20
<b>VERMONT.</b>		Harlem. Ref'd Dutch Ch. Rev. Dr. Lord, . . . . .	43 37
Johnson. Cong'l Church, in part of L. M. for Dea. H. W. Robinson, . . . . .	22 00	Clarkson. Presb. Ch. Rev. Jos. McNully, . . . . .	11 00
West-Rutland. Congregational Church, . . . . .	36 00	Poughkeepsie. 2d Ref'd Dutch Church, Rev. Charles S. Hagerman, . . . . .	20 00
<b>MASSACHUSETTS.</b>		Niagara Falls. A. H. Porter, in full of L. M., . . . . .	10 00
Amherst. A Friend, . . . . .	3 00	Nyack. Dutch Reformed Church, in part of L. M. for Rev. D. Lord, . . . . .	20 00
South-Hadley Falls. Cong'l Church, per Rev. Richard Knight, . . . . .	14 25	" Presb. Church, in part of L. M. for Rev. Joseph Cory, . . . . .	15 22
Salem. J. H. Towne, in part of L. M. for Mrs. R. C. Towne, . . . . .	10 00	Brooklyn. Church of the Pilgrims, Rev. Dr. Storrs, . . . . .	140 00
Worcester. Silas Garfield, . . . . .	3 00	<b>NEW-JERSEY.</b>	
Newton. Elliot Church and Soc'y, . . . . .	152 06	Hackensack. Rev. J. A. Parsons, to make Mrs. J. Edgar Thompson a L. M., . . . . .	20 00
Amherst. First Parish, a balance, . . . . .	50	Bloomfield. 1st Presbyterian Church, . . . . .	150 00
Upton. Cong'l Church and Soc'y, . . . . .	10 00	West-Bloomfield. Presb. Church, to make Rev. J. Addison Priest a L. M., . . . . .	20 00
Franklin. E. F. Richards, for L. M. for Peter Adams, . . . . .	10 00	Morristown. W. C. Bak'r, . . . . .	5 00
East-Charlemont. Congregational Church, . . . . .	12 00	United meeting in part, . . . . .	24 00
Pittsfield. First Parish, balance, . . . . .	1 25	Newark. 3d Presbyterian Church, . . . . .	41 00
<b>CONNECTICUT.</b>		<b>GEORGIA.</b>	
New-Haven. Chapel-st. Cong'l Church, Rev. Mr. Eustis, . . . . .	94 07	Savannah. Two Ladies, per Mrs. M. Stiles, . . . . .	20 00
South-Windsor. Mrs. Clarissa Treat, . . . . .	3 00	<b>KENTUCKY.</b>	
Milford. Plymouth Cong'l Church, in part of L. M. for Rev. W. N. Harvey, . . . . .	19 00	Portland. Presbyterian Church, in part, . . . . .	1 00
" Union collection in Meth. Church, . . . . .	11 35	<b>MISSOURI.</b>	
Seymour. M. E. Church, . . . . .	4 76	St. Louis. Two friends, . . . . .	15 00
" Union collection in Cong'l Ch., . . . . .	7 89	<b>ILLINOIS.</b>	
Westminster. Church and Society, per Nathan Allen, . . . . .	15 00	Springfield. 2d Presb. Church, Rev. A. Hale, . . . . .	20 00
Hebron. Seth Smith, . . . . .	10 00	" Jos. Thayer, Esq., in full of L. D. for Rev. E. W. Thayer, . . . . .	20 00
New-Haven. 3d Cong'l Ch. balance, . . . . .	15 00	<b>OHIO.</b>	
" 1st Cong'l Ch. additional, . . . . .	100 00	Marietta. 1st Congregational Church, in part, . . . . .	43 20
Hartford. A Friend, to make Rev. A. J. Pike a L. M., . . . . .	30 00	" 2d Congregational Church, in part, . . . . .	4 20
Glastenbury. W. C. H., . . . . .	3 00	" 1st Baptist Church, . . . . .	5 00
Eastbury. A Friend, . . . . .	1 00	Harmar. Congregational Church, . . . . .	16 15
<b>NEW-YORK.</b>		<b>MICHIGAN.</b>	
New-York City. Mrs. Hannah Ireland, to make Miss Elizabeth Willing a L. M., . . . . .	50 00	Mt. Clemens. Rev. P. J. Hot's people, . . . . .	12 00
" Mrs. Aspinwall, . . . . .	10 00	Jonesville. Presb. Ch., Rev. H. L. Stanley, . . . . .	6 00
" Reformed Dutch Church in Washington Square, . . . . .	87 83	Angusta. W. Bowdoin Palmer, Esq., a bal., . . . . .	2 00
		<b>TEXAS.</b>	
		Lavaca. F. Beaumont, in full of L. M. for Mrs. Harriet N. Beaumont, . . . . .	20 00

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THE  
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No. 9.

THE WAR IN ITALY, AND ITS RESULTS.

One great cause of discontent in Italy, has been the overshadowing and oppressive influence of priestly rule.

Austria has been the creature of the Papacy, the long-established policy of which is to suppress all freedom of thought and speech, and all liberty of conscience.

The military power of Austria has been employed to secure and perpetuate this slavery of the Italian States, until its name represented to the people the sum of all evils. The kingdom of Sardinia alone was free from this bondage. With a liberal constitution, securing a great degree of civil and religious freedom to the people, they were rapidly coming out of the thralldom of priestcraft, and becoming uncompromising haters of all spiritual despotism. They had excited the opposition and enmity of the Pope and the priesthood, by reason of the liberty which they enjoyed and cherished. Their prosperity—the natural fruit of their freedom—excited to exasperation their fellow-countrymen, the Lombards, who were groaning under the two-fold curse of a spiritual and military despotism.

The Emperor of Austria saw no remedy for the discontentment of his Italian subjects, but in the subjugation or destruction of the kingdom of Sardinia. For the accomplishment of this work his great army crossed the Ticino. The providence of God, by means of ten days' rain, and later, by the arrival of the French army, prevented the catastrophe. Whatever may have been the real reasons which led the Emperor of France so promptly to give aid to the King of Sardinia, the friends of civil and religious liberty in all lands owe him a grateful acknowledgment for saving the most flourishing and hopeful part of Italy from the blight and curse of Austrian rule. Without considering his motives, (which God only knows,) it was a great and noble deed. It will undoubtedly prove a heavy blow to Papal influence in Italy, inflicted, too, by a nominally Catholic power; while Protestant England, that "pharisee of nations," neither approved the conduct of France, nor sympathized with Sardinia in view of the ruin which threatened the existence of the kingdom.

It is said by many, that the ex-



pectations of the Italians, and of the world generally, have not been realized by the results of the war. But vague and extravagant expectations are never followed with satisfactory results. The Emperor Napoleon has neither betrayed nor deceived the people of Italy, as many affirm. He has accomplished all he promised at the commencement of the war, provided the treaty between himself and the Emperor of Austria, already announced, is ratified. He promised to expel the Austrians from Italy—to give Italy to the Italians. After a war of six weeks, by a succession of unheard-of victories, he has driven the Austrians from Lombardy, and its three millions of people are by their own choice the subjects of the King of Sardinia—the free citizens of a constitutional government.

The treaty between the Emperor of France and the Emperor of Austria, the outlines only of which we have received, proposes and promises an Italian confederacy, embracing all the States of Italy, which, as independent States, must hereafter be free from all foreign intervention. Venetia is to be retained by Austria, not as a part of its empire, but as an independent State of the confederacy, to be governed by some Austrian duke or prince. The confederation of the States being once accomplished, Austrian soldiers will be no more admitted into them: which fact at once proclaims the beginning of the end of Austrian influence in the whole peninsula. "Italy, mistress henceforth of her own destinies, will have but herself to blame if she does not advance regularly in order and liberty." The people of the several States being free from foreign interference, will give such form to their respective governments as they may be able. And there is every reason to believe that the great curse of Italy, the government of the priests, will begin to pass away: and, of course, that the temporal power of the Pope is drawing near its end. The "honorary presidency" of the Italian Diet will be as much an office of power as that of the Moderator of a general association of Congregational clergymen—probably no more.

Whatever may be, on the whole, the results of treaties in regard to the forms of government in the different States of Italy, one thing appears certain: the three millions of Lombardy are free from Austrian rule, and are now in the enjoyment of the same liberty and under the same constitutional government with the people of Sardinia. This change alone is more than full compensation for all the expenditure of blood and treasure in the late war. There are now 8,000,000 of Italians who may be reached by the colporteur and the preacher, as well as by the "priest." The Bible may now be circulated freely among them, and no one doubts the salutary and saving power of divine truth even in priest-ridden Italy. There is, therefore, much ground to hope that the good influences of the kingdom of Sardinia will, little by little, be felt in all that unhappy country. The sympathies of the people in all Italy are with the Sardinians, and have been decidedly manifested in the late struggle; and on this account we may hope that the liberal principles which have been so well illustrated in that kingdom, will soon be recognized in the government of the other States of the confederacy.

## THE BEACON'S VIEWS OF THE WAR IN ITALY.

In common with others, our English friends seem to have counted upon a more protracted struggle between the Austrians and the allied armies, in regard to the "Italian question," than has been realized.

In anticipation of the continuance of the conflict, and full of hope as to its advantageous bearing on the interests of humanity and of evangelical religion, the *Beacon*, formerly the *Christian Times*, of London, just before the announcement of peace concluded between the Emperors of France and Austria, put forth an interesting article, from which we take the following paragraphs.

Though the sudden termination of the war (if indeed its *final* termination has come, which many intelligent observers doubt) abates something from the interest with which the article was read while the armies were in the field, and the prospect was fair that many of the nations of Europe would be involved in the strife, they contain truths which are well worthy of a place in our permanent records, and with which the Protestant world should be familiar. The Papacy has had much to do with the causes of the war, which, though short, has been unprecedentedly sanguinary and destructive; and it yields its grasp upon the rights and liberties of mankind in this age, only, as in former times, at the point of the bayonet and amid the most fearful carnage. The church of Rome is the same in spirit now as it ever has been, and the *Beacon* says truly that—

"It is no injustice to say, that it accepts the aid of any Government willing to crush out other forms of

religious faith by the hand of violence—that if it had the power it would strike down the liberty of the press in this country, (England,)—that it makes no secret of the fact, that it does not rely wholly on moral influence for its support, but uses the sword and the prison when it can, and it justifies the means for the sake of the end."

All the sympathies of the Roman Catholic church have, in the war, been on the side of Austria, the oppressor of Italy; and if it had the power, it would doubtless impose the same exactions in our Republic which it has imposed in that ill-fated land. But its power throughout the world is declining. And though all may not have been done by the war, in the way of deliverance from its influence, which was hoped for, we are sure that progress in the right direction has been made, and we will trust for more and even for full deliverance from it, in that overruling Providence which, from the recent conflict of the two nations which have heretofore been its chief support, has so much enlarged the domain of religious freedom, and promoted the welfare of the kingdom of Christ, which neither of them sought as an end. But we submit the article referred to.

"The first step of the Austrians across the Ticino nullified the great treaties which were the work of Metternich. It is most probable, even after making every allowance for possible disasters before the great fortresses, that France and Italy will prove more than a match for Austria, and that, if the menacing attitude of Russia perpetuates

the neutrality of the German Confederation, we shall see a re-construction of the map of Southern Europe. If any reliance is to be placed on the words of Louis Napoleon, we may expect to see Italy the independent empire which it is marked out to be by its geographical position and its language. And as we cannot imagine that free Italy will remain priest-ridden, we may predict that the religious changes will be hardly greater than the political.

Some of the greatest of modern wars have either been waged on behalf of religion or have arisen out of the antagonism of religious parties, and there have been few struggles between Christian nations in which religious questions have not been directly or indirectly involved. The present war is no exception. It has obvious and important religious aspects; and although no conflict of creeds or of ecclesiastical authority has produced it, yet its direct and indirect connection with the progress of Christianity is of the highest practical moment. Directly involved in the result is the freedom of religion in Italy, and the toleration and consequent progress of Protestantism. It is no injustice to the Papal church—because it always has been true, and remains true to this day—to say that it accepts the aid of any Government willing to crush out other forms of religious faith by the hand of violence, and that no Government has ever exercised any intolerance and cruelty in behalf of Popery so outrageous, that the church has not been willing to accept and applaud the service.

That the Romish church, if it had the power, would strike down the liberty of the press in this country, in order to prevent the publication of

works hostile to its religion, is the avowed sentiment of its clergy, if not of its laity, everywhere. The Romish church makes no secret of the fact that it does not rely wholly on moral influence for its support, but uses the sword and the prison when it can, and it justifies the means for the sake of the end.

There is no Government in the world more completely subservient to this church than Austria. Hence the *Concordat*, of a few years since, by which the progress of religious toleration in that country was put back for a century. Wherever Austrian influence extends, it is zealously used to promote the authority of the church; and in her Italian possessions and the States that yield to her dictation, freedom in religion is repressed with relentless rigor. She well understands that religious and civil liberty usually go together; therefore she forbids and punishes both alike.

The deliverance of Italy from Austrian control will proclaim its release from religious despotism, and in this aspect all Protestant Christians must regard the struggle with the most profound interest. An advance towards religious liberty was recently made in Tuscany, when that State threw off its rulers, who were the mere tools of Austrian policy, and joined the Italian movement as an independent State. So probably will it be with the other Italian States, if success attends France and Sardinia.

The Italians will not necessarily become Protestants, as some people suppose; but they will become free Catholics, and free to search the Bible, and to choose their creed according to their individual convictions.

It may not be generally understood

that the Waldenses, in whom Protestant Christendom takes an almost romantic interest, are deeply concerned in the results of the present war. Their only relics of a primitive Christianity, preserved wonderfully against all the seductions and persecutions of a corrupt priesthood and a perverted church, are nestled away among the Cottian Alps in Savoy, in the north-western part of Sardinia. Here they still retain their faith, and a purity of morals and manners perhaps unequalled in the world.

Several months before the outbreak of the revolutions of 1848, Carlo Alberto, father of Victor Emmanuel, liberalized the Constitution of Sardinia, restricted the power of the Romish church, and gave the Waldenses such rights and privileges as they had never before enjoyed. The Romish archbishops thereupon attempted a rebellion against his authority, and were imprisoned and finally banished. This broke the power of the Pope in Sardinia, and it has never been restored; and Sardinia is recognised as the champion of religious liberty as well as of constitutional government in Italy. It was in behalf of the Waldenses that this blow against Papal despotism was struck; and we may be sure that if Austria were not only to reconquer Lombardy, but to overpower Sardinia, the Waldenses would be the first to feel the hard hand of Austrian rigor, and would be called again to suffer for their faith.

The Waldenses are the natural missionaries of Italy, and since their emancipation, they have labored with a wonderful zeal for the propagation of the faith. At the present time

they are actively engaged in circulating Bibles and tracts, and have asked and obtained permission for Protestant chaplains to accompany the Piedmontese army during the campaign, for the purpose of ministering to the spiritual wants of those of their own faith on the field and in the hospital.

While earnestly deprecating all war as contrary to the spirit of the Gospel, Christians cannot fail to sympathise with the nation which has given freedom to the long-tried and persecuted Waldensian church, and in whose success its liberties are apparently bound up.

It may likewise be reasonably assumed that religious liberty in France would be promoted by the permanent ascendancy of the allies. . . . .

. . . . . Already there are some hopeful indications; and if religious liberty in Italy is a consequence of the success of the arms of France, it is hardly possible that the Protestants of France will not feel the reflex influence of it in the greater freedom of their own worship, and their right to propagate what they conceive to be the best forms of Christian truth.

The continued freedom of the Waldenses, and the prospective freedom of all northern Italy, in matters of religious faith and worship, appear to be involved in the war. The reflex influence on France, and, possibly, ultimately upon Austria, are hardly less important. These considerations give to the struggle an interest and a significance in the thoughts of Christian men that render it of vastly more importance than any mere contest for power between Napoleon and the House of Hapsburg, and make these despotic

princes appear as little more than the great designs of God are to be the unconscious instruments by which worked out."

### THE PAPACY AS A SUBJECT OF PROPHECY.

The following article is from the pen of an able and excellent pastor, and will abundantly repay a careful and attentive perusal. There are too many who rest contented with the simple declaration that they do not understand the prophecies of Daniel and of John, and regard this as a sufficient justification for their neglect of all efforts to understand them. But why neglect these prophecies and these revelations of God, more than any other portion of the Bible? But here is the article, and it speaks for itself:

"Upon the whole, it appears that the prophecies relating to Popery are the greatest, and most essential, and the most striking part of the Revelation. Whatever difficulty and perplexity there may be in other passages, yet here the application is obvious and easy.

"Popery being the great corruption of Christianity, there are indeed more prophecies relating to her, than to almost any other distant event. It is the great object of Daniel's, and the principal object of St. Paul's, as well as of St. John's prophecies; and these, considered and compared together, will mutually receive and reflect light from and upon each other. It will appear to be clearly foretold that such a power as that of the Pope should be exercised in the Christian church, and should authorize and establish such doctrines and practices as are publicly taught and approved in the church of Rome.

"It is not only foretold that such a power should be exercised, but the place and the persons likewise are pointed out, where and by whom it should be exercised. Besides the place and the persons, the time also is signified when it should prevail, and how long it should prevail; and at last,

upon the expiration of this term, it shall be destroyed for evermore."

This opinion of Bishop Newton, recorded in his interesting work on the Prophecies, as our readers are aware, is accepted by the great mass of Protestant expositors as a correct and impartial statement. It has been (not the uniform) but the current interpretation for three hundred years, that the civil and ecclesiastical power of the Papacy, as located in Rome, is symbolized by the "Little Horn" in the 7th of Daniel; the Beast with ten horns, and the Beast with two horns, in the 13th chapter of the Apocalypse; and the woman seated on the scarlet-colored Beast, of the 17th chapter, and mystical Babylon of the 18th chapter of the same book.

Expositors differ in filling up the picture, but in the general outline there is great harmony of sentiment. Assuming, then, that this is the correct view, we wish to submit a few propositions necessarily implied in it, and suggest the inquiry whether it imposes any special claim at the present time on the prayers and sympathies of the people of God.

If, then, we accept the common Protestant interpretation, it follows—

1st. That no predictions of the Book of Revelation refer to present Pagan nations, unless it be incidentally; while whole chapters are taken up with the character and doom of Papal Rome. See Revelation chapters 13-19.

2d. That a series of wasting judgments are to come on this anti-christian hierarchy antecedent to its final overthrow. Rev. 16 and 18.

3d. That while God is pouring out the vials of his wrath, he sounds a warning voice to all in communion with "Mystical Babylon," who are open to conviction, "to come out from her, that they be not partakers of her sins, and receive not of her plagues." Rev. 18: 4.

4th. That Popery, as an organized system, is *the* grand obstacle to the conversion of the world; and the day of millennial glory is conditioned on its overthrow. Rev. 19, 20.

And when the Lord Jesus "shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" the "Man of Sin," then shall the proclamation go forth, "that the kingdoms of this world are become the kingdom of our Lord and of his Christ."

We do not enter into the minor differences of opinion among those who hold to the same general outline. We rest the appeal that we would make to the church of Christ, on a common basis. We must accept the foregoing propositions, or abandon our ground altogether.

Now it is far from our purpose to lessen in any measure the interest which is felt in the conversion of Pagan nations. We bid "God speed" to any and every effort which tends to the advancement of the cause of Christ in the world. It is not heathenism, however, but Popery, which is the main subject of the predictions of the Apocalypse; and to this last form of evil is the undivided attention of the church directed by the Spirit of God. If the main current of prophecy led us to China, India, or Africa, these nations most assuredly should command the most of our thoughts and sympathies. But the hopes and fears of the people of God for long centuries, even until "the mystery of God shall be finished," are awakened in connection with the dismembered Roman empire, and the centralized power of the Romish church.

We do not imply, in these remarks, that Pagan nations should be neglected. We regard it as the duty of the church to send them the light of the glorious Gospel of Christ. But if we are willing that the Holy Ghost should direct our prayers and efforts to that which his infinite wisdom has so fully revealed, then those in communion with the church of Rome are presented to our attention more impressively than the victims of any other delusion.

It is not *improbable* that some signal

judgment from God may fall on the hierarchy; but what is to become of the millions of deluded followers who were born and educated in Romish superstition? That our blessed Lord may have a people in "Mystical Babylon," is implied in the command to depart from her communion, "that they be not partakers of her sins, and receive not of her plagues;" and it will not be regarded as improbable, as the reformers and whole nations which embraced Protestantism in the sixteenth century had their early training in the church of Rome. If God has declared that he will bring an utter destruction on this anti-christian power, and that perhaps speedily, is there *no special appeal* to us to rescue its myriads, who have never heard the Gospel, from impending ruin? The ordinary obligations of Christian charity, which seeks the salvation of all men, should impel to this; but there is the *additional* consideration, that on them especially (unless they repent) are the signal and consuming judgments of the Almighty to be inflicted.

The providence of God has presented us in Italy and Sardinia, fields ripe for the harvest. And why should not the church of Christ expect such another reformation from Popery as that of the sixteenth century, if the effort be earnest and well-directed? Where in all the world at the present time could we find so large a return for our labor, or reasonably hope "that nations should be born in a day," as in those Catholic countries, where it is the cherished desire of very many millions to be delivered from the exactions and the abominations of the Papacy?

It is not our purpose to press this matter: but it is worthy of consideration, whether the friends of missions and the conversion of the world to Christ have given the subject that prominence which it deserves.

We daily pray, "thy kingdom come," "usher in the day of millennial blessedness." Yet God's chosen must be delivered from the thralldom of the "Man of Sin," and Popery as an organized system be destroyed, before the knowledge of the Lord shall cover the earth as the waters cover

the sea. It is not simply that Popery is not true Christianity; but that it stands in the way, is the grand obstacle, to the spread of true Christianity in the world: such is our understanding of the predictions of the Bible; and such we might

reasonably conjecture, from its relation to the civil governments of Europe.

Let us co-operate with the Head of the church in his purposes of mercy, before he shall signalize his justice in the great day of his wrath.

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## FOREIGN FIELD.

### FRENCH CANADIAN MISSIONARY SOCIETY.

*The school at Pointe aux Trembles—number and proficiency of the pupils—a lad stolen by Romish agents, but at length recovered—a young man devoted to the ministry—an interesting case—students from Canada sent to Geneva in Switzerland—missionaries encouraged—conclusion of their report, etc.*

“MONTREAL, July 12, 1859.

“The Secretaries of the American and Foreign Christian Union.

“DEAR SIRs:—I have waited till now for the appearance in your Journal of the letter of my fellow-Honorary Secretary, Rev. J. B. Bonar, which was written three months since. I have not seen the number for this month, in which probably it is inserted,\* but nevertheless delay no longer to take my turn in the correspondence.

“Since the date of his letter the annual examination of the Institutes at Pointe aux Trembles took place with great satisfaction to a numerous company of friends from this city. The number of pupils present was 87, some having recently left for their homes. The number during the chief part of the session had been 98. Though a large proportion of these pupils entered in the autumn utterly ignorant of letters, they acquitted themselves well in reading and other elementary studies, and also especially in answers to questions on scriptural subjects. They promptly gave us chapter and verse for the doctrines and precepts they maintained to be scriptural. The uniform homage paid to the Bible in these schools is an excellent training for those born in Romanism, and who must throughout life continually come into contact with it.

\* Mr. Bonar's communication appeared in the August number of the Magazine.

“Two incidents of interest should be mentioned here. Some twelve or eighteen months ago, a boy, whose father had died in the faith of the Gospel, was suddenly conveyed away by Romish contrivances to a country parish many miles distant from his proper home. The design was to keep him away from the influence of our missionaries. Every effort was put forth to discover the boy's hiding-place, but without avail. Recently a young girl from the distant parish, who had gone into service in the city from which the boy had been taken, happened in conversation to advert to the coming of the lad, and to certain circumstances which naturally identified the case to those who listened to her. Further inquiries were made, and one of our missionaries went down to the parish armed with the needful legal authority to obtain the boy, whom he thereupon brought up to our Pointe aux Trembles Institute, the very place in which his deceased parent would have chosen that he should be trained. May he become a good and useful man!

“The other incident was this: there stood in the midst of us a fine young man, who years ago had been brought up in our Institute, and who had gone from us to Canada West into a mercantile situation. He had become so skillful and was in all respects so useful to his employer, that he was in the receipt of a handsome salary, a portion of which, to his honor be it mentioned, he was wont to remit as a contribution for the support of our mission. At length he has given *himself* to the work. Relinquishing the fairest secular prospects, he has come down from the west and given himself to the work of

evangelization among his countrymen, in whatever department the Lord may appoint. The missionaries are unanimous in their opinion, and are most urgent that he should proceed to Geneva to be educated there for the Christian ministry; and the committee have resolved that he shall go, provided we can obtain the needful funds for that purpose. We ask special contributions for this good object.

"It is worthy of mention that we have already four of our French Canadian young brethren in that school of the prophets, which is conducted by Dr. Merle D'Aubigne and other servants of the Lord. One of them has gone through his course with honor, and will (D. V.) be among us in the autumn. The other three (and may we not hope the above mentioned fourth?) will prosecute their studies to a similar issue, should the Lord spare their lives. They are all young men of earnest piety and of highly promising abilities.

"Our missionaries continue to meet with not a little to cheer them, and at the same time with the most bitter opposition. In a village, all the French Canadian families in which were visited by previous agreement on the part of two missionaries, seven families were found sufficiently enlightened to converse with them in the most unrestricted manner about the errors of their church. They spent four days in the work, and wind up their report by the statement of—

A SIN THE PRIEST WOULD NOT FORGIVE.

"As usual, we read the Gospel of Jesus or conversed of its truths wherever we went, and had interesting conversations too numerous to report. One fact, however, is worthy of notice. The week before, two young girls had left the place, and gone to our Missionary Institute at Pointe aux Trembles. This caused not a little stir amongst their people, and was a constant subject of talk. The priest had preached the Sunday before on this circumstance, and, as was related to us, said, "My children, you know that I have

the power to bind and to loose. And since I have the power to remit sins, I will as a kind father now forgive you all the sins of the past year, such as drunkenness, lies, theft, adultery, etc.; for all this I grant you full absolution. But there is one sin which I cannot forgive, and it is that of sending children to the College of the Swiss at Pointe aux Trembles. I cannot remit this sin to those who have committed it, for by doing so they damn themselves and their children for ever!" The bigots exult in that declaration of their priest, and we even heard some children repeating with a satanic joy, "They are damned!" We pointed out to the people the folly and wickedness of such declaration, and we can trust that the return of the children, after they have been improved in every way at the Institute, will, as it has often before been the case, not only silence objections, but cause many to apply for the privilege of sending also their own children.'

"In conclusion, it is our privilege to report that never in the twenty years' history of our Society have there been so many open doors, or so great encouragement to labor in this good work of the Lord among French Canadian Romanists. Yours faithfully,

"HENRY WILKES, *Hon. Sec'y.*"

#### IRELAND.

The Board still continues its work of evangelization in Ireland, and it is attended with ordinary success and encouragement. The Missionaries are stationed in places which have been very much neglected in regard to religious culture, and which are very needy. The districts which they individually occupy are large, and the service which they perform is in many cases severe and exhausting. The reports received from them, a few extracts from which are subjoined, show not only the industry, perseverance, and zeal with which



they labor, but the hostility of Rome to evangelical truth and its ministers, and also the strength and degrading nature of the despotism which she maintains over her subjects where there is no power present to hold her in check.

We ask for our Missionaries there the sympathies and kind remembrance and aid of all our readers, and cannot doubt that in their behalf prayers and alms will be offered by all who have opportunity and means for the same, and who desire the universal spread of the Gospel; yet we cannot avoid thinking that among the multitude who read us monthly, there are great numbers who have special attachments to that island. It is the land of their nativity—the land where many of their friends dwell, and they have a strong desire for its speedy and thorough evangelization. To such we respectfully say, now is the time when aid is needed, and we shall be happy to receive the effective co-operation of all Ireland's friends.—The Lord is now pouring out his Spirit in a copious and wonderful manner upon many sections of that island, and now the laborers there need to be sustained, and many others could be added to their number to very great advantage.

THE REV. DR. HEATHER.

From letters received from the Rev. Dr. HEATHER, Secretary of the Missionary Committee at Dublin, the following extracts are taken. They throw light on the causes of the Galway riot, and also serve to confirm our impressions concerning the good work of grace, and its happy effects, which is in progress in various parts of the island. In one of his letters Dr. H. says :

"I enclose Mr. Liddy's last report, by which you will see that he is gradually working his way into an extensive visitation of the Papal population in his district. I also send you Mr. Keane's statement of the Popish attack on the Protestants of Galway town, which will inform you of the animus that pervades that portion of the Popish population who are still under the entire control of the priests, and which was intensified by a recent mission of the Jesuits to that town. In all the places where these missions have been held, a deepened dislike to the Protestants and a stronger antagonism to the scriptural agencies of the country have been produced. We think this extra mission has been called into operation in order to assist the various located agencies of bishops, priests, monks, nuns, etc. in arresting the tides of truth which are rolling against and telling upon the Papacy from the press, the platform, the pulpit, the school, lay agents, etc. of the country."

In another letter, under date of July 14, 1859, in speaking of the "revival of religion" enjoyed in the island, he says :

"In fulfillment of Divine promises, and in answer to the earnest, faithful, and accumulated prayers of the living church of Christ, an unprecedented manifestation of the power and grace of God is being witnessed in several parts of the north of this island, in the awakening and conversion of multitudes of persons. Whole nights are spent in prayer by vast assemblies in private houses, in churches, and in the open air. The various Protestant churches are visited by 'the Lord, the Spirit.'

"The asperities of denominationalism are melting away; unity of heart, unity of action, and unity of purpose, is most rapidly increasing among both the ministers and people of all evangelical Christians. Considerable numbers of Romanists have already been brought to inquire, to repent, to believe, and are among those who experimentally know the 'truth as it

is in Jesus.' Strong hopes are entertained and much ardent prayer offered that the glorious work may become national; so that our beloved Ireland, rid of its Popery and ungodliness, may become what it was once called—'an Island of Saints.'

RIOT IN GALWAY—ROMISH INTOLERANCE AND HATRED OF PROTESTANTS.

The following account of the riot in Galway, on the part of the Romanists, is from the pen of an eye-witness and most reliable person. It was not received till after the May number of the Magazine had gone to press, and it has since been unavoidably crowded from our columns.

We give it a place at this time, as a part of that history which serves to make known the true spirit of the Romish communion, wherever her members compose a majority of the population, and can have things as the hierarchy ordains. It will be read with painful interest, and we can but hope it may serve to engage evangelical Christians to labor and pray more and more earnestly for the enlightenment and salvation of those who are under bondage to "the man of sin." The writer says:

"In compliance with your wishes, I hasten to furnish you with an account of the late disgraceful riot in this city, consequent on the visit of the celebrated Signor Gavazzi, who visited Galway at the desire of the Protestants for the purpose of delivering three lectures. For the truth of the details I can make myself responsible, having either witnessed them myself personally, or been informed by friends of undoubted veracity. Indeed, they are details which neither the Popish journals nor Roman Catholics themselves attempt to deny, though they may endeavor to extenuate.

"Gavazzi arrived here on Tuesday, the 29th of March. The subjects upon which he was advertised to lecture were, 'Pio Nono,' 'Italy,' and 'Jesuitism, or evils of Romanism.'

"The first lecture passed off with comparative quiet, the Romanists contenting themselves with shouting and groaning at certain stages of the lecture. Such efforts, however, had no other effect than to rouse the lecturer to greater force, energy, and earnestness, insomuch that he actually forced them into silence. The effect upon his Protestant hearers was perfectly indescribable, and the next day, when he was to lecture on 'Italy,' the room was crowded two hours before he made his appearance.

"His third lecture was to have been on 'Jesuitism,' (I ought to mention that the Jesuit Fathers have been holding a mission in Galway for the three weeks previous,) but the Romanists, it appears, had it pre-arranged that this lecture should not come off. After the lecture on 'Italy' had been delivered, and the large assembly of Protestants had dispersed themselves through the town on their way home, the mob, which had been collecting during the early part of the day, commenced the fearful onslaught on Protestants which has rendered Galway notorious, and made it a by-word and reproach throughout the kingdom. The mob was divided into three parties, occupying three distinct portions of the town, for the better carrying out of their fell designs, and to prevent the escape of any of those who attended the lecture. Carts were drawn across the street to impede the progress of the car which contained Signor Gavazzi and two other clergymen who accompanied him. Volleys of stones and brickbats assailed them on every side; even from the second floors of respectable houses missiles of every description were flung through the open windows. The Rev. Mr. Browning was dragged off the car and severely beaten; but whether it was that the appearance of the stalwart Gavazzi struck the rioters with awe, I cannot say, but, strange to say, he escaped without any serious injury. The Rev. Mr. Browning had to run for his life to the military barrack. He was several times knocked down, but succeeded eventually in gaining shelter in the barrack, which the mob even dared to surround, demanding

that he should be put out. But it would be too tedious to go into particulars in describing the pursuit after Protestants. Suffice it to say, that neither rank, age, sex, nor condition were spared. Ladies and gentlemen might be seen running for refuge to the nearest open door, and in many cases were rudely pushed out by the merciless proprietors to the fury of the still more merciless pursuers.

"Among others, a Presbyterian minister who was in extremely delicate health, and for the benefit of which he came to Galway, was treated with the most savage brutality and was rescued only in time to save him from being murdered. Some of the Professors and students of the Queen's College were assailed, and one *Roman Catholic* student was mistaken for a Protestant, and in consequence severely beaten by his co-religionists.

"I could, if necessary, mention the names of several who were assaulted, and many who had hairbreadth escapes almost miraculous. Several places of worship, too, and many private residences of Protestants, were attacked and had their windows broken.

"The whole front of the 'Irish Church Mission' premises, under the fury of the assault, became a complete wreck, not a window was left unbroken. Even the strong massive door was attacked and broken in, to the horror, terror, and despair of the inmates, who expected nothing but instant death at the hands of their savage assailants. I was myself within the mission premises at the time, and never will I forget the appalling scene. Without, a furious mob panting for blood; within, about a dozen and a half of defenseless individuals, chiefly women and children. During the whole time that the mob kept battering at the house (nearly *four hours*) the police were drawn up under arms at the distance of about a quarter of a mile; and although the authorities were acquainted with what was going on from the very commencement, no assistance was rendered till it was all *but too late!*

"In connection with the attack on the

houses of Protestants, I shall mention one of the most barbarous and wanton acts of cruelty, which, perhaps more than any other, shows the intentions of the mob and the nature of Romish violence in Galway. In the attack on Rev. Mr. Treunor's house, a little pet dog of his lady escaped into the street, was instantly caught up by the infuriated rabble, kicked about for some time, and eventually had its throat cut, the body, amid the shouts and yells of the mob, being flung into the Eglinton Canal.

"The above is a mere outline, which may give some idea of the Gavazzi riot. There is much reason to fear that it was an organized attack on Protestants, and that Gavazzi's visit was made a pretext for such onslaught.

"It is now a fortnight since Gavazzi's visit, and yet Protestants are insulted with impunity. A few evenings ago, as the congregation of the Wesleyan Chapel were about separating, a young man came out of a shop and called out, 'Down with the Protestants!' A few minutes after, and Rev. Mr. Campbell, Wesleyan minister, was assaulted. I was told myself by a Romanist, one who should be respectable, *that he should all be burned*; and that though he himself would not engage in inflicting such punishment on us, yet that he would rejoice in the act. 'All Protestants,' he said, 'will burn eternally yet, *and the sooner the better!*'

"It is feared, and even threatened by the Romish priests, that during the approaching election another attack will be made on the Protestants. And they openly threaten to root out the missionary work, though it should cost life. A threatening letter was sent through the post to the missionary clergymen."

#### CARANMORE—MR. LIDDY, MISSIONARY.

The following extracts are from the journal of Mr. J. LIDDY. He occupies a hard field, but we trust he will not labor in vain. The Rev. Dr. Heather says of him, that he has access to the Romanists, and has been

instrumental in the conversion of some of them. Mr. Liddy, in his journal, says :

“ Wednesday, 1st.—Traveled four miles in order to visit and hold a meeting in N——. This is a place where a number of families live near to each other, the greater part being Roman Catholic, who generally receive me on friendly terms. In the course of a conversation which took place in a family, a female said it was right that they should expect pardoning mercy from God and not from the priest.

“ Thursday, 2d.—Traveled in another direction a few miles, visiting from house to house, and on Friday, 3d, not far from the same locality, I visited several families who scarce know what to profess and are living in spiritual darkness. I had an opportunity of speaking plainly and pointedly to several Romanists, who listened attentively to what I said.

“ Saturday, 4th.—Visited in C——. In this place there are a number of poor families, who receive my visits thankfully. Sunday, 5th.—Held a meeting in C——. The presence of the Lord was with us. I could see the tears rolling down the faces of many who were present, as they listened to the truth.

“ Monday, 6th.—I visited in the forenoon in P—— seven families, and held a public meeting. In the course of my visiting I met with a number of boys working in a field. After some serious conversation I invited them to the meeting: some of them consented to come, but the rest refused, being Roman Catholics; but all listened attentively to what I said.

“ Tuesday, 7th.—In the course of my visiting among the Roman Catholics, the father of a large family seemed to feel much while I talked with him. In another family, a female requested I would pray for her, which I promised to do, at the same time pointing her to the Savior.

“ Wednesday, 8th.—Visited a number of Roman Catholic families; nearly all

of them received me on friendly terms. One old man talked with me for a long time on spiritual subjects, and, though a Romanist, he has a little information on the Scriptures. Thursday, 9th.—Visited in P——. There are here about *twenty* families, who are seldom visited by any clergyman. I held a meeting. The house was filled with anxious hearers, among whom were a number of Roman Catholics. One man and his wife protest they will never go to the priest again.

“ Friday, 10th.—Walked about two miles through the country, visiting from house to house. In this part of the country Roman Catholics are numerous. The greater part of them receive me on friendly terms. I talked with persons in different places on religious subjects profitably. Saturday, 11th.—Traveled a distance of several miles to another part of my district, where I had visited and published a notice for a meeting in the open air for the Sabbath, which was largely attended by persons of different religious persuasions. Roman Catholics in great numbers could be seen around among the hedges listening, while others joined with us in the devotions of the meeting.

“ Monday, 13th.—Visited in C—— ten families. In a Roman Catholic family, while talking, the mother said she never went to any place of worship. I asked if she had a Bible. She said she had none now, and that her husband generally spent the Sabbath reading the newspapers. Other Roman Catholic families received me in the usual friendly manner, some of them promising to come to the prayer-meeting that evening.

“ Tuesday, 14th.—Visited several sick persons beneficially. I had a profitable time with a few Roman Catholic families, all of whom received me pleasantly except one, who gave me a cold reception.

“ Wednesday, 15th.—In the forenoon visited in W——. In the afternoon, after traveling a few miles, spent the remaining part of the day in visiting and holding a meeting. There the *greater* part of the people have little morality.

“Thursday, 16th.—Assisted in a union prayer-meeting. Here the Lord’s presence was felt cheering the hearts of many. I visited a few Roman Catholics profitably. Friday, 17th.—I walked about three miles to-day visiting, and spent the 18th chiefly in visiting a number of poor families living near to each other, the greater part of whom received me kindly and permitted me to talk freely with them on religious subjects. Sunday, 19th.—I held two meetings to-day; one of these was largely attended. I also assisted in teaching a Sabbath-school.

“Monday, 20th.—Visited in C— nine families, all of whom seldom attend any place of worship. I visited a number of Roman Catholics, who received my visits thankfully. One woman, after a lengthy discourse on religious subjects, thanked me for my visit. Another Romanist, while talking with her, got angry, so that I had to cease talking at the time; but I soon resumed again, to much benefit I think. Tuesday, 21st.—I held a meeting for the purpose of prayer, and visited a number of families.

“Wednesday, 22d.—Visited several families. A Roman Catholic I had visited some time before shook me by the hand while I talked on spiritual subjects, saying she was glad to see me and to hear such truths. Thursday, 23d.—I had several opportunities of conversing usefully with Roman Catholics. A man and his wife seemed pleased and listened attentively, though they are said to be bigoted, and, when parting, said they were glad to see me.

“Friday, 24th.—Traveled by car a few miles, in order to visit and hold a meeting. In this place the Lord has blessed us with a few conversions, and persons that seldom went to any place of worship are now in attendance regularly. After prayer in one family, a Roman Catholic girl prayed that the Lord would bless me wherever I would go. Saturday, 25th.—Visited near the same place, and the people heard me attentively. Sunday, 26th.—Held two meetings, one in the forenoon

and the other in the afternoon, the last of which was largely attended and was a profitable meeting. Monday, 27th.—I spent this day visiting in C— and assisted in a meeting.

“Tuesday, 28th.—Visited in A—. Here there are several Roman Catholic families that I have now access to, where I dare not talk on religious subjects. Wednesday, 29th.—Traveled a distance of several miles to a union prayer-meeting, returning to my lodging the same evening. Thursday, 30th.—Visited in C—. Here the people seem anxious to obtain my instruction, and generally receive what I say cheerfully.”

#### MR. T. KEANE, MISSIONARY.

*Suspension of missionary labors because of Romish threats of violence—election—riot—the evils turned upon the Romish party—persons injured—school-houses destroyed—priests abused—how it happened, etc.—missionary labors resumed—visits made—discussions had, etc. etc.*

In his late report, Mr. KEANE says :

“I forwarded no journal for the month of April, having done very little in the way of visiting during that month, and that little chiefly among Protestants. For some time after the ‘Gavazzi riot’ (which took place in the beginning of April, and of which I wrote a short account) it was dangerous for Missionaries to walk in the streets, and utterly fruitless to attempt exercising their duties among Roman Catholics; I therefore thought it not worth while to journalize the few and scattered visits which I paid.

“During the month of April the bitter feeling which was engendered by the riot grew, if possible, more intense, encouraged by the inactivity of the ‘law authorities’ and their evident reluctance to put down Romish intolerance. Protestants were insulted with impunity in the open streets, and it was even said publicly, as well as hinted at in the Romish local press, that a general onslaught would be made upon them during the excitement of the elections, which were to

take place in the beginning of May. Under such circumstances it became especially dangerous, as well as useless, for mission agents to remain in the town. The 'Church Mission' agents, with their superintendent, thought it prudent to absent themselves till election excitement would be over. And though I had not communicated with Dr. Heather, I came away to Ballinasloe, where I have remained during the past month, (May,) intending to return in a few days.

"It may be interesting here (before alluding to my labors for the past month) to give some account of the elections in Galway with reference to Protestantism, and the threat held out by the Romish party toward Protestants.

"It was generally supposed, nay, even expected, that advantage would be taken of the license which is supposed to exist during election periods, to renew their attacks upon the Protestants, take a desperate revenge for Gavazzi's visit, and completely root out the 'church missions,' against which their hatred is specially directed. But such was not the case. 'The wrath of man shall praise God, and the remainder shall he restrain.' Though in no other town in Ireland were law and order set so completely at defiance as in Galway, in which its inhabitants acted more like savages or fiends than human beings, yet amid all the rage and fury, Protestants and their property came off safe, while the wrath of the mob spent itself *exclusively upon Roman Catholics and their property.*

"It is remarkable, that while the persons of Roman Catholics and their houses suffered grievously at the hands of the mob, while the priests were '*groaned*' through the streets and spit upon, Roman Catholic schools smashed with stones, even the chapel narrowly escaping, *not a single Protestant inhabitant suffered in his house or in his person.* The secret of all this was, that the priests and influential Roman Catholics *opposed* the Roman Catholic candidate, and *supported two Protestants.* This maddened the mob,

and they did all they could to annoy the priests. One priest, whose school they had smashed, and whom they were about to drown in the canal, went down on his knees and cursed them. Another, the most popular in Galway, they shouted through the streets, calling him 'Juniper,' and he in return called them 'brutes,' and 'savages.' The mob having met with a poor-bill distributor, the only representative of the 'church missions' party in the town, cheered him in triumph through the town, clapping him on the back with their hands, and saying that he should not be meddled with in future. Thus passed off the 'Galway election—' a retribution, as it were, upon the priests and people, who a short time before were exulting in the savage attack upon defenseless Protestants. The priests have seen and experienced the effects of their own training. They sowed the seed and reaped accordingly. We may hope that the cause of missions will eventually be benefited.

"My working since I came to Ballinasloe has been chiefly of a conversational nature, carried on with the people in their houses, in the fields, and on the highways. It is of course very desultory; however, hardly an evening passes in which I have not, where I am stopping, discussions of a most interesting nature with intelligent Roman Catholics. For the past two Sundays I have been discussing the peculiar doctrines of Rome with a very subtle and cunning arguer. Several others were listening. The controversy was managed in a kind and friendly spirit, and with so much determination that we did not leave off either night till after 12 o'clock. The points controverted were Transubstantiation, Confession, Prayer to Saints, Extreme Unction, Infallibility, and the Right of Private Judgment. It would be impossible to give even an outline of all that was said on both sides, nor indeed can I say what impressions were made upon the Romanists.

"I had several controversies, also, on the doctrine of the 'Immaculate Concep-

tion,' brought on by conversing on prayer to the blessed Virgin. I found that 'Keenan's Controversial Catechism,' a very clever Romish work, is in the hands of many. Generally speaking, the people are of a very intelligent, inquiring stamp, free to talk to any man and upon any subject that they are acquainted with. I found the Bible, too, in the hands of several Roman Catholics, both Douay and English versions."

### FRANCE.

#### CENTRAL PROTESTANT SOCIETY.

*Mission stations occupied by the Society—news from them satisfactory—the church members formerly Roman Catholics—Estissac tried—Elbeuf will soon have a young and excellent pastor—St. Opportune nearly all Protestant—Roman Catholic opposition very violent—calumnies circulated, pamphlets published—wide doors of usefulness open—aid needed, etc. etc.*

"BATIGNOLLES, 23d March, 1859.

"REV. E. R. FAIRCHILD, D. D.

"SIR AND DEAR BROTHER:—In the month of November last we gave you some account of the labors of our Society, and particularly of those enterprises which we have placed under your paternal patronage, viz: those of Estissac, Fresnoy, Le Grand, Grougies, Elbeuf, and St. Opportune. Permit us to call these reports to your remembrance, and to add that we continue to reckon on your Christian aid.

"Since the reports to which we refer you, no very important event has taken place in the field of our labors. But the news which reaches us from the different stations is for the most part satisfactory. Our brethren of Fresnoy and Grougies, of whom, as you know, were brought out of the darkness of Roman Catholicism, show by their perseverance and by their progress in the religious life that they have been really won to the cause of the Gospel. Those of Estissac, always sadly tried by their inability to open their place of worship, still continue to gather round their pious pastor, Mr. Gerber, and the falling away of some of

them whom the trial found without strength, has only purified the church and confirmed the faith of true believers.

"Elbeuf, which has been for a long time without a pastor, as we informed you in our last letter, now has one who can remain there only a few months; but he will soon be succeeded, God willing, by a young brother who is now completing his studies. As a student he has already lived some months in the midst of this flock, and has there won the affection of the faithful. The impressions made on all those who visit Elbeuf by the faith and Christian life of this little church, almost entirely brought out of the church of Rome, are the most favorable, and prove that a work of grace has really been wrought there. We are happy, also, to be able to say as much of our faithful and worthy brethren of St. Opportune. This village, now wholly Protestant with the exception of one or two families, justifies every day the hopes it has given us, and the confidence with which we have recommended it to you. There are few points, if any, in France where the Gospel has gained over the Roman church a more glorious and substantial victory.

"The historical bulletin which we have forwarded to you with our last reports, will have advised you that we have occasion to thank the Lord not only with regard to the places above mentioned, but nearly in all parts of our field of labor. More recent facts prove that the same merciful protection continues to rest on the efforts of our agents. Our next report, extracts from which we will send you as soon as it is published, will enable you to share, in this regard, in our hopes and our gratitude. You will there find, we feel sure of it in advance, new motives to interest you in the evangelization of our country.

"We will doubtless communicate nothing new to you, if we add that this evangelization continues to meet with great difficulties. The Roman church, favored by various circumstances, and roused by the very progress of the Pro-

testant faith, wages against us a war which is more and more active and vehement. A Society, established at Paris by an ancient prelate of the Papal family, has for its special object to resist with all possible means what it calls the Protestant propaganda: and its means are not always fair; for they consist especially in scattering by millions pamphlets in which Protestantism is basely calumniated and turned into ridicule. But the wicked is doing a work which deceives him; and, supported by the promises of the Lord, we are persuaded that the more they will talk about Protestantism in France, the more the truth will gain there. The sun of the Gospel, when the Lord shall judge the proper time to have come, will easily dis-

sipate all the clouds which may be heaped up before it.

"We would, sir and dear brother, willingly stop here; but the necessities of the cause which we serve oblige us to remind you that in prosecuting our labors we have counted, and still do count, on the support of our brethren in America. All that is necessary to increase our labors is large resources, for from all sides they are calling upon us for spiritual succor. Have the kindness, sir and dear brother, to commend our appeal to your Committee, and accept the assurance of our kindest sentiments in Jesus Christ our Lord.

"For the Permanent Commission,

"L. VERNES."

## HOME FIELD.

### IRISH MISSION IN CONNECTICUT.

Several months ago, the Board were requested by some excellent ministers and others in Connecticut to institute an *itinerant* mission in that State, by which the numerous Roman Catholic families in and around some towns that were named might be visited and made acquainted with the saving truths of the Gospel. They were willing to engage to raise by extra effort the funds necessary to sustain the enterprise. The Board cheerfully entered into the work, and the following report is from the missionary who is devoted to that service. He has had much experience in the labors of the Society, and we can but hope for beneficial results from his efforts. We trust that the churches in the region where he labors will remember and pray for him, and that many may be brought to the Savior through his instrumentality. His report is encouraging. Here it is:

### REPORT OF MR. Y.—.

*Romanists accessible—the missionary converses freely with them—some see the improprieties of the priesthood, and turn away from the church—the case of a former Romish priest—some Romanists have the Bible—are willing to have their children instructed—tracts distributed and cheerfully received—the priesthood jealous and wrathful, and in fear of the influence of the American and Foreign Christian Union, which seeks to distribute the knowledge of the Scriptures, etc.*

"I send you my report for the month that is now past. I have spent seven weeks visiting in East and West B—, where I met with some Romanists of a very interesting character. There are here twenty-four families whom I have seen, some of whom have renounced the errors of Romanism. I have met with two of the most respectable of the Romanists, with whom the priests had a difficulty, and who are very favorable to the reading of the Scriptures. I visited them several times, and held some interesting conversations with them on the subject of religion. One woman declared that she never would go inside of a Romish church again, and said she was sure the priests were deceiving the people. I showed to her the way of salvation through a crucified Redeemer. She



listened with marked attention while I read a portion of Scripture and prayed. I believe that this woman is 'not far from the kingdom,' if she is not already enjoying its blessings. Our prayer is, that the Lord would add his blessing to the word spoken, that she may be enabled to continue to seek those things that are above.

"I held several conversations on religious subjects with the former priest of this place. He still continues to attend one of the evangelical churches. I have supplied him with some of the Society's tracts, which he reads.

"In another place where I was visiting. I asked a woman if she had a copy of the Scriptures. She went to a drawer and brought therefrom a Bible, which I took and read. I observed the tears flow from her eyes, and she made the remark that if her husband would only hear and obey that good book, how happy they might be, for he would no longer spend his money in ways of intemperance. She said she was left to support a large family of little children. I observed they were almost destitute of clothing. They were a very interesting family.

"After I had finished visiting there, I went to B——, about two miles distant. There were but few Irish Romanists there, but they were of an interesting character. I then went to F——, where I found the Romanists more willing to receive me than at my former visit. They said they had no objection to hear me, as I did not speak hard things against their church.

"The Romanists are more scattered through the country, and some of them are settled on small farms, and consequently less under the control of the priests. I held some interesting conversations with many of them on the subject of religion, and one woman said she would come to one of the Protestant churches if I would speak there. I have met some interesting families in this place. There is one young woman, a Romanist, who has renounced the Romish church and is attending a Protestant place of worship.

"Nearly all the male and female help in Protestant families are Romanists.

"After I had got through visiting in F—— I then came to S——, where I am now visiting. I met with favorable reception among the Romanists here. One man left his work in the fields and brought me into his house, where I spent some time instructing himself and family in the great truths of the Scriptures. He felt very much interested on the subject of religion. He reads the Bible, but never discovered the errors of the Romish system until I pointed them out to him. I feel it my duty to show them what is wrong, as well as to teach them what is right; for I find some of them having the Bible in their hands, and yet they look upon their church as a good one with all its idolatrous ceremonies; but when we can get their minds opened to see the errors of the Romish system, they will then read the Bible to advantage.

"I have met with some interesting families in and around S——. There is no Romish priest nor church in this place. As near as I can gather, there are about one hundred and fifty Romanists residing here. I met with two very interesting families. There are nine children in one, and five in the other. The mothers said if I had a school they would send them to it, but I do not think there would be a sufficient number of children to keep up either a week-day or Sunday school. There are some wealthy Protestants residing here, and I am making an effort to get them interested in our work.

"I was invited to give an address at a meeting in one of the churches. I made some remarks with reference to the work of the Society. There was a large audience present. I also brought before their notice the Society's publication or magazine, and a gentleman who was present, who had formerly met with Rev. Dr. McClure in Europe, spoke in favor of it, and said he hoped that all who could do so would subscribe for it, as it was a very valuable publication, and hoped they would give it as wide a circulation as they could.

"I gave several addresses to the children in the different Sabbath schools. I went on to W—— and called on the minister.

He is one of the parties who is interested in our work here. I gave him some information of what the Society was doing, and our work here. I then went to visit among the Romanists. I found quite a number of families to whom I gave tracts, especially that one called 'The Bible.' While I was distributing them, several parents sent their children for some, and one man, a Romanist, asked me if I would give him one.

"There are more Romanists residing here than there are either in F—— or S——, and my impression is that it would be a better place for a school than either of the places last named. I read the Bible for several of the families, and they felt very much interested in it.

"Rome is ever watching with a jealous eye the movements of Protestants and Protestant missionaries, especially those of your Society; for she dreads that Society more than all others, for she knows that its object is to throw light on the dark domains of the 'Man of Sin,' and to destroy the priestly influence from over the people by giving them the Bible. I will now say, in conclusion :

"I have visited during the month for religious objects and addressed 214 families; I have read the Scriptures on 35 occasions, and have obtained two subscribers for the Magazine, and given away to Romanists and others 1,500 pages of tracts. During the time, one Romanist, through the power of the truth, has been led to renounce the errors of the Romish church."

#### REPORT OF A LABORER AMONG IRISH PAPISTS IN NORTHERN NEW-YORK.

*Parents reached through their children—some brought into the normal school—alms-house, its day-school and Sabbath-school—R—— street station—meetings well attended—distribution of tracts and the Scriptures.*

"SIR :—In the month past I have been enabled, by the grace of God, to labor as usual in this important field of promise among the Irish Romanists. Ignorant as they generally are of the contents of the Scriptures, the work is slow, yet from their children growing up to maturity

there is much to be hoped. Many of the parents not only consent to, but highly appreciate, the instructions given to their children.

"I often feel sorry to hear men and women, heads of families, say to me, when I offer them tracts, that they cannot read. I advise them to give their children education, and not to be contented with that measure of it formerly doled out to them, in their system of being but imperfectly taught to read their prayer-book and catechism; and I am happy that I can see many of them acting upon my advice, and in some instances, in the midst of their poverty, sending them to the State normal school. On these accounts, I am called by some a disturber of their peace; but the greater part express their regard for me, and say that all my advice heretofore given them has been for their good.

"I have watched over with care a day-school we have at the alms-house, in which we have some children whose parents are of the most degraded character, and are at present confined in our state-prison. Those children have not yet learned the ways of evil, but are getting instilled into their minds good, both in our week-day and Sabbath-school.

"For three years past I have begged hymn-books, music sheets, and children's papers, for the use of our Sabbath-school, so that the Romanists might have no complaint to make about being taxed for them; but about two weeks ago I thought it my duty to apply to the alms-house committee, which is composed of Romanists and Protestants, for books for the day-school, which I did, and obtained an order for fifteen or twenty dollars' worth. From a Protestant gentleman I got some hymn-books, and a permanent supply of papers for the Sabbath-school. In all I will be able to expend about thirty dollars in books and papers for this really interesting and useful school of from fifty to eighty scholars.

"In my visitations to families I am generally well received. If they lived

up to the orders of their priests, every door would be shut against me; but so far from this being the case, I can have access to more than I can visit: the youths especially always make me welcome.

"At the R—— street station the meetings are well attended. Almost every Sabbath evening we have some new hearers, who come from curiosity, hearing from report of others that I sometimes say a little on the errors of their system. When once inquiry is stirred up in the mind of Irishmen, they are not offended at, but rather like controversy. Only a few days ago I met one of those, who said to me that he liked so well what I said, that he had induced others to come with him. I always speak on the subject kindly towards the people, but firmly against the error. Hitherto I know of none who have been offended.

"This month I have distributed 628 tracts, four Testaments, and 50 copies of Sabbath-school papers, preached, held temperance and other meetings 14 times, conducted my Sabbath-school every Sabbath, visited families 250 times, read the Scriptures and prayed with the sick in the hospital, etc."

#### REPORT OF A LABORER AMONG IRISH ROMANISTS IN A WESTERN CITY.

*The opposition of the Roman Catholic population to the Gospel, as developed both by the ignorant and the enlightened—history of labors for the month—favorable reception of our annual report.*

"Having been engaged in my accustomed duties another month, in transmitting you an account of them, permit me to say there are no unusual developments visible, other than the positive and increasing evidence that Romanism is in perfect opposition to the teachings of the Bible, and is ruinous in its tendency to the souls of men.

"The radical opposition to the unadulterated truth of God inherent in the heart of every natural man, is, if I am not greatly mistaken, increased and fostered among these votaries of Papal supersti-

tion by their clergy, who claim to be the sole guardians and depositaries of divine truth. This habitual and inveterate opposition to the Gospel of Christ, as it is manifested by this people, I will exhibit under the two following heads:

"1. *Ignorance.*—To cite only a single instance among many:—Said a lady to me, while urging the absolute necessity of faith in Christ and union with him as essential to salvation, 'I can say nothing, sir; I do not know, I have no learning.' 'It does not require learning, my friend,' said I, 'to believe in the Lord Jesus Christ, which, if you do, you are a Christian, even if you were not a member of the Catholic or Protestant church. It is faith in Christ, not the church, that makes a Christian: "without faith it is impossible to please God." There is no substitute for faith: good works will not avail, penance is useless, obeying the rules of the church and going to mass or the confessional have no merits.'

"With this class of persons my opportunities for conversation are frequent, and sometimes my interviews are prolonged half an hour or an hour, and sometimes (though rarely) two hours. Several members of the family, or their neighbors and friends, join in to keep up the zest of the conversation. Others, again, in mute silence signify their repugnance and consequent emotions at witnessing my display of audacious heresy, by an expression of countenance indicating mingled contempt and pity. I often retire with assuring them that I am perfectly sincere in my belief, and have sought only to do them good, and hope I may not have insulted their feelings; for though I have been earnest in my manner of speaking, I certainly intended not to offend. 'O no, sir, you have not; call again.' There may be two or three families, at most, who, from a morbid irritability of their nervous system, find it easy to retain feelings of repulsion towards me; but unmitigated enmity they cannot, and their self-interest dare not, for provocation by me to that extent is inconceivable.

"The opposition to the light of divine truth is not less virulent, as exhibited under the phase of—

"2. *Intelligence.*—'I have read more on the subject than you have,' said a man to whom I offered a tract, that he might inform himself on both sides of the question. 'I have one tract, however,' I replied, 'which I earnestly desire you to read: and though it is directly contrary to what you believe, yet it contains exactly what I believe respecting the doctrines it mentions: its title is, "Protestantism the Old Religion, Popery the New."' 'That,' said he, 'is a Protestant lie.' 'If you will but read the tract, you may alter your opinion, sir.' 'No, I'll not do it,' said he. 'Say what you please, sir,' said I, 'it will bear reading by any one, for if you really have the truth, it can do you no harm; for one of the apostles said, "we can do nothing against the truth, but for it." Besides, I am anxious to be acquainted with the truth myself. If I am mistaken, I care not who it is that leads me to see and forsake my error. And as I am entirely sincere in believing what the tract maintains, and am still open to conviction, if you will read the tract and prove to my satisfaction that its proofs are false, I will become a Roman Catholic immediately and join the church.' 'I'll not do it, sir.' 'Have I not made you a fair offer?' 'Yes,' he replied. 'And you wont accept of it?' said I, and thus left him.

"I could mention a number of instances like this. They seem possessed with a horror of our tracts; even the contact of them is as seriously dreaded by the more bigoted and superstitious of them, as the relics and pictures of the saints are devoutly revered by them.

"To another household I offered tracts, which were coldly refused by their saying they had not time to read; and besides that, they had plenty of books, etc. to read of their own faith. 'Why is it,' I then inquired, 'that Roman Catholics dread the reading of the Bible, fear to have their children attend our Sabbath-

schools, and will not themselves come to our prayer-meetings, and refuse to read our tracts, all of which are the means Protestants use to bring men to God and to the Savior, the only Mediator between God and man. Did our religion encourage men to forsake God, reject the Savior, and to pray to evil spirits, and offer sacrifices to heathen idols, you might well regard us as heretics. You know if there is any one thing for which we Protestants are severely censured by the priests of your church, it is the reading of the Bible by all classes—old and young, ministers and laymen. Now, I have often told your Catholic brethren that this universal practice of reading the Bible, instead of being, as they denounce it, a curse to the community and the country, is just the reverse. It is the only direct means of preserving in the world that unostentatious display of justice and mercy to be witnessed on every occasion of either ordinary or extraordinary calamities falling heavily upon the laboring classes. It is Bible-readers who liberally dispense aid and relief to the suffering and sorrowing. And knowing this to be the case, as Roman Catholics do, why do they not see the falsity of the charge that the Bible in the hands of the people is a great sin, and the cause of the innumerable evils that curse the civilized world?

"In this manner there is afforded ample scope for reproving, rebuking, exhorting with all long-suffering and doctrine, among this peculiar people.

"By a reference to my journal, it appears I have visited during the month 428 families, 106 of them being Roman Catholics; distributed 6,450 pages of tracts, 650 of them to Roman Catholic families, to 14 of whom I read the sacred Scriptures; and to one of them gave a Bible, and induced the children of two of these families to attend Protestant evangelical Sabbath-schools.

"My growing experience as missionary of the truth to these victims of a corrupted Christianity, together with that of my fellow-laborers in the same cause, deep-

ens my conviction that the direct and special efforts thus directed and sustained by our Board for their conversion, are such as will secure the approval and generous support of the churches generally. Our present full Annual Report is receiving a far more favorable and just appreciation than has ever been accorded to it in this place. It is spoken commendably of by a few of those who could hitherto scarcely be called the ardent friends of our operations. But the facts here presented seem to speak loudly and convincingly to them. I myself esteem our cause a glorious one; and nothing, I assure you, dear sir, could give me higher satisfaction than, by magnifying my office, to be instrumental in contributing to make it glorious to the view of others."

—

**GERMAN MISSION AT MOUNT CLEMENS,  
MICHIGAN.**

Our valued missionary who labored in Detroit, has gone to Mount Clemens, a village about 20 miles from that city, and is there laboring among the German population with every prospect of success. The people enter upon the work of building a new church with great zeal, and hope to be able to complete it without any aid from abroad. Rev. Mr. Hof, the missionary, writes as follows:

"I hope you have received my letter of the 20th of June, and seen by it my field of labor and the people among whom I am engaged to advance the glorious cause of Christ.

"In the last days of the past month I have visited a new settlement of Germans, among whom I was received in the best manner. They all promised to join our church in Mount Clemens. But there are still others whom I want to see as soon as I can, in order to invite them to attend our meetings. Our Society is increasing from week to week, blessed be the Lord!

"We have now begun monthly collections, to gather the means to buy a lot to erect a house of worship upon it. In the last session of the Board of Trustees a commission was given to three of them to look out for a convenient place for the said purpose. My people think that they are able to build a church by their own means, with little or without any aid from their American brethren. The French people of Detroit were of very different opinion.

"All this fills me with joy, and encourages me very much to labor in my new field. May the Lord's blessings remain upon my humble efforts to bring souls to Christ. In writing these lines I am interrupted by the visit of the treasurer of our Society, who brings me \$7 75 as a part of the subscription for my support. If you add this to the \$12 49 I received at May 2d, you will find the sum of \$20 24. I hope that at the end of the year the money subscribed and paid will surpass the sum of \$91 00 which has been subscribed on the first day of the organization of our Society.

"I hope that the Board will be as much encouraged to support a missionary in this field, as the missionary himself is to spend all his time and strength for the benefit of this people."

—

**IRISH MISSION IN MILWAUKIE, WIS.**

*Commencement of labor and encouraging prospect of success—results of a month's labor.*

"I commenced my labors under the auspices of the AMERICAN AND FOREIGN CHRISTIAN UNION on the 1st of June, and consequently to-day terminates my missionary efforts for one month. Being an entire stranger, I had to grope my way as I best could. Immediately I commenced to visit the Irish Romanists in their shanties and cabins, telling them 'the story of the cross,' and setting before them the reasonableness of God's claims.

"The Irish Papists in this city are estimated at about 10,000, and no direct efforts for their spiritual welfare had been

attempted, so far as I can learn, until your humble servant came here as your missionary. Christian friends of various evangelical churches have cordially welcomed me to the city, and all the clergymen whom I have met have promised to co-operate with me in any way they can. Considering the population of the city—about 50,000, nearly one-third of whom are Romanists—it is believed by some of the best informed here, that there is probably no city in the United States where the relative proportions are such as they are here, in which the Romanists have such a controlling influence as in this city. They have succeeded in prohibiting the reading of the Bible in the public schools; and in all the public movements of the city, political and otherwise, they succeed in getting whatever they please.

“The so-called ‘Sisters of Charity’ have an orphan asylum and a hospital for invalid sailors under their exclusive control, and yet many of the Protestants contribute largely towards the support of these Papist institutions. There are six large Roman Catholic chapels in the city, including a cathedral, with a bishop and some eight or ten priests.

“Although there are fifty per cent. more Germans than Irish here, yet the professed Romanists of the former does not number the one-half there is of the latter. Quite a large number of the Germans here are sceptical and go nowhere to worship, and a considerable number belong to the Lutheran church and other denominations of Protestants. There are seven or eight German churches of Protestants in the city.

“Evangelical Protestants have established mission Sunday-schools in different parts of the city, and some of the Irish Catholics have permitted their children to attend them. But the priests have put a stop to this whenever they have learned the fact, and found the people as subservient to their mandates as they usually are. I expect I shall be able, however, as I get acquainted with the people and obtain their confidence, to induce them

to let their children attend the mission schools.

“We expect to commence another mission Sabbath-school in an Irish part of the city probably next Lord’s day. I have had the promise of several parents (Irish Romanists) to let their children attend.

“During the month I have visited 125 families, in all of which I have introduced religious topics, bearing chiefly upon the criminality of our sins, and the only way of the sinner’s acceptance before God. In a few cases I have read the Scriptures and prayed. Through the kindness of the Rev. Mr. L——, Congregational minister, I have had 3,000 pages of religious tracts, and for the past ten days I have distributed 150 pages of the publications of the American Tract Society.

“When I witness so much ignorance, superstition, and apathy as I come in contact with daily, I do sometimes feel discouraged, and feel increasingly the importance of the instructions in the commission, particularly Nos. 12 and 13. I am convinced that whatever success may attend my labors, I am doing the work of God as well as I know how, and I know that he can bless the most humble instrumentality, however formidable may be the difficulties we may have to encounter. I do desire, therefore, prayerfully and perseveringly to pursue the work in which I am engaged, and look up to God for the divine blessing.

“I have delivered three addresses to Sabbath-schools during the month. For the last three Sabbaths I have held a religious service in the jail, and delivered on each occasion a short discourse to the prisoners, part of whom are Irish Romanists. I expect to continue the service in the jail. There are no class of men need the Gospel more than criminals; and judging from what I have witnessed, it would be difficult to find a more attentive congregation.

“I have also given an address to one of the churches in the city on the objects and claims of our Society, and the nature

of my labors in connection therewith in this city. As opportunity presents itself, I intend to do the same in other churches here."

## MISCELLANEOUS.

### THE REV. MR. CHINIQUY, AND THE CONVERTS FROM ROMANISM AT KANKAKEE, ILLINOIS.

In the March number of the Magazine we gave, from *The Presbytery Reporter*, an account of the Rev. Mr. CHINIQUY's conversion from Romanism, and the persecution which he and those associated with him at Kankakee, in the State of Illinois, had experienced at the hands or by the directions of the Romish bishops of Chicago and Dubuque. That account excited much interest in behalf of those colonists, and from the then position of affairs between them and the Papal hierarchy, it seemed as if the struggle, which had been long maintained, must soon cease and leave the former in the peaceful possession of their church property and the undisturbed exercise and enjoyment of the rights of conscience and of worship.

But the appearance was delusive. The Roman Catholic authorities and those instigated by them, though foiled in many important things, and manifestly wrong in their procedure, have contrived to continue the work of persecution. In these circumstances Mr. Chiniquy has deemed it proper to appeal to the Christian community in this part of our country for sympathy and aid to support himself and his flock against the unjust and wanton course of their enemies.

He lately visited us in this city, and through the kind offices of the Rev. Dr. Campbell, one of the Secretaries of the Society, (Dr. Fairchild,

being out of town at the time, was prevented taking part in it,) with some other friends, he was introduced to the worshipers assembled at the Fulton-street noon prayer-meeting, and subsequently more generally to our citizens at a meeting held in the Cooper Institute. His statements at those meetings produced a deep impression, and awakened a lively interest in behalf of himself and those he represented, and procured for them considerable pecuniary aid.

We have recently received from Mr. Chiniquy a communication exhibiting some historic facts concerning the colonists at Kankakee, such as their former moral condition, their present religious usages, the way in which they were brought to separate themselves from the corruptions of Romanism, the sufferings they have already endured, and others which they seem to anticipate.

We cannot insert the document entire, but we submit all the facts and important points it contains.

In conclusion, we add that a Committee has been appointed, who will take measures to inform themselves respecting the indebtedness of the colony, for what it was incurred, and the guarantees that the property to be redeemed will be appropriated to the purposes of evangelical religion, and such other things as donors may wish to understand and the proprieties of the case clearly demand.

The Committee consists of Rev. A. E. Campbell, D. D. and Messrs.

S. P. Holmes, C. B. Hatch, E. Brooks, W. H. Hallock, and M. J. Paillard.

Those who desire to aid Mr. Chiniquy and the people connected with him, may address their communications to the "*Committee on the Kankakee Colony*," at No. 21 Maiden Lane, or at this office, No. 156 Chambers-street, New-York.

But we must submit Mr. Chiniquy's communication :

"ST. ANNE, Kankakee Co. Ills.  
23d July, 1859.

"To the Editor of the American and Foreign  
Christian Union.

"DEAR SIR:—Permit me to address a few words to the disciples of Jesus Christ in the United States, through your valuable publication.

"Since the days of the Reformation, no fact in the history of the church of Christ is more worthy of the attention of Christians, than the moral reformation which is occurring in the State of Illinois among the French Canadian and Belgian Roman Catholics. Many hundred families have publicly and in the most solemn manner renounced the abominable errors of the church of Rome, to embrace the truth as it is in Jesus Christ.

"The human and sacrilegious traditions of men, which we had been taught to revere above the divine words of Jesus, have been given up, and the holy Gospel is the only fountain to which we run to quench our thirst after truth. The holy name of Jesus is now the only one invoked by us in our supplications at the throne of grace, and his blood shed on the cross is the only foundation of our hope of an eternal life.

"Swearing, gambling, and playing cards on the Sabbath, are no more heard of among these new-born children of Christ: these worldly and criminal amusements have given way to lectures and to meditations on the Holy Scriptures.

"The morning and evening services of the Lord's day are not sufficient to satisfy the piety of our new converts. Twice

every week they all meet again in their chapel from seven to nine and often to ten o'clock in the evening, to praise the Lord, and to sing his holy canticles, and offer him the incense of their prayers and humble supplications. There are few of these religious meetings at which the angels of God have not to rejoice over the hopeful conversion of some sinners. Many have attributed these extraordinary events to my zeal and ability, and have praised me much; but this is very wrong and unchristian, for my zeal and ability are of a very common order. These numerous conversions are not my work, nor the work of any man. They are the work of our great and merciful God.

"It would take too long to tell you all the different and wonderful ways by which Providence has brought us from the bondage of Egypt to the 'glorious liberty' of the land of promise. I will only tell you that our merciful God has done with us as he formerly did with Saul. You well know that that son of his, looking only for his stray cattle, while going out of his father's house, found a kingdom. We began our struggles with the church of Rome by resisting the abominable abuses of her bishops. A church built by the French Canadians for their own use, and a parsonage erected by them for their priest, had been transferred from their hands to another congregation without their permission, and sold and the money pocketed by the 'holy' ambassadors of Rome. And when we went to ask in a respectful way from the bishop by what authority he had done all these things, he dismissed my countrymen with these words :

" 'French Canadians, you do not know your religion. If you knew it, you would acknowledge that I have the right to sell your churches and church property and pocket the money, and go and eat and drink it where I like.'

"Being assured by the good bishop that we did not know our religion till that day, we began to study it with more attention than ever. Yes, we began to study the Roman religion, which gives such a



power to certain men over other men: we studied those laws by which a few mitred and haughty sinners keep in slavery so many millions of human beings purchased by the blood of Christ; *but we made that study by the light of the Gospel*, and we were not long before we found that that awful power of the Popes and Bishops over us had no other foundation than in their unblushing impudence, and in our stupid ignorance of our unquestionable rights as men and Christians. In that glorious Gospel we found these words written with the very blood of Jesus Christ: 'You are bought with a price, be not made the bond-slaves of men.' 1 Cor. 7: 23.

"From that day we took the resolution to be *no more the bond-slaves of men*, and that holy Gospel which told us of our rights became more and more dear to our hearts and precious to our souls. The Word of God became from that time more than ever the delicious food of our spiritual nature; and the more we tasted of that food, the more delightful we found it. The more we studied the Bible, the more it was a light to our feet in all our ways, and a two-edged sword in our hands against our foes.

"The poor prisoner who was bound in a dark and fetid dungeon from his infancy to old age, is not more pleased and happy when a friendly hand opens the door of his prison and permits him to breathe the pure air of heaven, than we were when God broke the chains that bound us to Rome. The unfortunate man born blind is no more ravished when the skillful physician cures him, and by opening his eyes enables him to see the smiling face of his mother and the enchanting spectacle of nature, than we were when we saw for the first time the truth as it is in Jesus. Since the day of our separation from Rome, many attempts have been made to call us back to our obedience again; but (may Almighty God be blessed for this!) all these efforts have proved a failure.

"*Lately*, when I was asking the help

of the Christians of the East in favor of my poor persecuted colony, the priests of Rome made a last effort to deceive my dear countrymen. A grand vicar, who has a great reputation for holiness and wisdom among his fellow-churchmen, was dispatched to my brother-Christians to deceive them; but a young man only twenty-three years old, having had a public discussion with that priest of Rome, so perfectly and visibly confounded the 'holy man,' that, rebuked by his own friends, he left the place the day after, but not without shaking the dust from his 'holy' shoes.

"But if we have the happiness to enjoy that Christian liberty of the children of God which is one of the most precious privileges of a redeemed people—if we have broken for ever the chains of slavery which the church of Rome had put on our feet and hands—do not believe that this has been done without the hardest struggles and the dearest sacrifices.

"The church of Rome is the same to-day as she was when imbruing her hands in the blood of your fathers, in the night of St. Bartholomew or in the days of the merciless Mary. If she does not torture and kill us, it is the power and not the will which is wanting. But if to-morrow God in his wrath would restore to the church of Rome the power she formerly had, we would be to-morrow in the hands of the executioners, and brought to the scaffold or the auto da fe. But if the church of Rome has not the power to kill and burn those whom God in his mercy converts from her perishing ways, she has more means than many suppose, by which to injure and persecute, and, in the end, destroy them.

"Her pulpits, confessionals, and gazettes are constantly and energetically at work to destroy the character, by the most unblushing calumnies and the most infamous slanders. Bishops and priests, the clergy of every rank, and laymen in every station of life, are vying with each other to see who will invent the most venomous lies, publish the most abomina-

ble inventions of human malice against the one they call apostate, renegade, protestant, etc.

"I could fill a whole volume with the persecutions we have suffered, and the costly suits we had to sustain, during these last three years. We have during this time been constantly obliged by our enemies to protect ourselves before the tribunals of justice. And though we have always been victorious, we have lost immense sums of money: many of our poor farmers have been ruined around me by those struggles. For my own part, I have been so completely ruined, that a few weeks ago all that I had—my library, my bed, my table, my chairs—everything, in a word,—was taken out of my hands by the sheriff and sold in the market of Kankakee City. It is true that I have to acknowledge here with gratitude the charity of a few friends, who bought a part of these articles and sent them back to me. But, to say the truth, I must tell you that I owe still many thousand dollars which I have expended in that battle, and that more than the half of my friends around me are entirely ruined, and will lose their all and be turned away from their homes, in consequence of the persecutions and suits we have had from the partizans of the church of Rome, if nobody comes to our help. Yesterday, again, I was officially informed that I had to prepare myself for a new, most vexatious, and costly suit from the partizans of the Pope, set on foot to achieve my ruin.

"But a thing which has much added to our difficulties, is the failure of our last two years' crops. We had the hope that this year would be a better one, but we are threatened with something worse, if possible. Already our wheat and oats have been considerably destroyed by drought and the insects. Our cornfields are now attacked, and in some measure destroyed, by a small insect which leaves nothing where it passes. My house is frequently visited by members of the colony, who, with tears in their eyes, ask me:—

"What will become of us? Our enemies of the Roman church are exulting in our troubles. They say that we are punished by God for having left, and rebelled against the authority of the bishops and the Pope. Our former friends, brothers, and sisters of Canada are cursing us, and now additional trouble and even darker prospects are before us. Oh, dear Mr. Chiniquy, tell us, what will become of us?"

"We have made our sacrifices without regret, though not without the most excruciating sufferings. But how is it that God allows us to be thus tried and afflicted?"

In replying to these inquiries and statements of members of his flock, Mr. Chiniquy declares his confidence in God, and intimates a conviction that the trials endured are to prove the occasion of God's people coming to the help of the colony; when he adds:

"Believe me your devoted friend and brother in Jesus Christ,

"C. CHINIQUY."

#### THE POPE THE LINEAL REPRESENTATIVE OF BELSHAZZAR.

Under this heading the author of the work entitled "The Moral Identity of Babylon and Rome" says:

"In common with all the earth, Rome, at a very early pre-historic period, had drunk deep of Babylon's 'golden cup.' But, above and beyond all other nations, it has had and has a connection with the idolatry of Babylon that puts it in a position peculiar and alone. Long before the days of Romulus, a representative of the Babylonian Messiah, called by his name, had fixed his temple as a god, and his palace as a king, on the very spot where Remus and his brother afterwards founded their city.\* Some revolution had then taken place—the graven images of Babylon had been abolished—the erecting of any idol had been sternly prohibited;†

\* Pliny lib. iii 5.

† Varro, apud Augustine. De Civitate Dei, lib. iv. c. 31.

and when the twin founders of the now world-renowned city reared its humble walls, the city and the palace of their Babylonian predecessor had long lain in ruins. The deadly wound, however, thus given to the Chaldean system was destined to be healed. A colony of Lydians, devotedly attached to the worship of the Chaldean Madonna and her son, had migrated from Asia Minor and settled in the immediate neighborhood of Rome. They were incorporated in the Roman state; and their 'sovereign pontiff,' through his superior skill in science and astronomy, soon gained such influence as to be elected, even so early as the time of Numa, 'sovereign pontiff' of the Roman people. As 'king of the ages,' director of all festivals, and supreme authority in all religious questions, 'the sovereign pontiff' wielded immense power over the minds of men, and, by little and little, moulded them so effectually as to bring the Romans back again to much of the idolatry which they had formerly repudiated and cast off.

"Still, the Etrurian pontiff of Rome was only an offshoot from the grand original Babylonian system. He was a devoted worshiper of the Babylonian god, but he was not the legitimate representative of that god. The true legitimate Babylonian pontiff had his seat beyond the bounds of the Roman empire. That seat, after the death of Belshazzar, and the expulsion of the Chaldean priesthood from Babylon by the Medo-Persian kings, was at Pergamos, where afterwards was one of the seven churches of Asia.\* There in consequence, for many centuries, was 'Satan's seat.' (Rev. 3.) There was his favorite abode—there was the worship of the Babylonian goddess and her son celebrated with frantic orgies and excesses, that elsewhere were seldom witnessed. Though at first the Roman pontiff had no immediate connection with Pergamos and the hierarchy there, yet, in course of time, the pontificate of Rome and the pontificate of Pergamos came to be identified.

Pergamos itself became part and parcel of the Roman empire: and, of course, when the Roman emperor was made 'Pontifex Maximus,'—head of the Roman religion as well as head of the Roman state,—all the powers and functions of the true legitimate Babylonian pontiff were supremely vested in him. Then, on certain occasions, he officiated in all the pomp of the Babylonian pontifical costume, as Belshazzar himself might have done, in robes of scarlet, with the crosier of Nimrod in his hand, wearing the mitre of Dagon, and bearing the keys of Janus and Cybele. Thus did matters continue, even under so-called Christian emperors, who, as a salve to their consciences, appointed a heathen as their substitute in the performance of the more *directly* idolatrous functions of the pontificate, till the reign of Gratian, who, as shown by Gibbon, was the first that refused to be arrayed in the idolatrous pontifical attire.\* The refusal of the emperor to wear the pontifical robe, or exercise any part of the pontifical functions, caused great clamors throughout the empire. The result was, the emperor resigned the pontificate, and the bishop of Rome was appointed in his stead.† This was A. D. 378. Then did Pope Damasus, a professed minister of Jesus Christ, the *true* Messiah, become the recognized head of the idolatrous system of Tammuz, the *false* Messiah of Babylon. Thenceforth all questions affecting pagan worship (which, though disestablished, was still tolerated in the city of Rome) were decided by him. By authority from him was pagan worship celebrated, and that to an extent, as shown by Zosimus, subversive of the very *civil laws* of the empire.‡ Then the bishop of Rome put on what the emperor of Rome, under force of conscience, had cast off—the Babylonian costume in which he is now arrayed when he celebrates pontifical high mass at St. Peter's. Thus did the Pope appear the very image of

\* Colonel Chesney's Euphrates Expedition, vol. ii. p. 135.

\* Gibbon's Decline and Fall, vol. i. p. 50.

† Codex Theodosianus Appendix, 17-20.

‡ Zosimus, lib. v. 140.

Janus, the 'double-faced,' whose chief functionary he became. For the Christians he had one face, for the *initiated* Pagans another. To-day he officiates as the servant of Christ, to-morrow as the high priest of his rival. If this be not the mystery of iniquity, what is there that can he?"

#### THE BIBLE IN OUR SCHOOLS.

The following By-Laws, and amendments to existing By-Laws, touching the reading of the Scriptures in the public schools of this city, were adopted by the Board of Education on the 18th of June last. The President of the Board, we are assured, will decline signing warrants for the payment of teachers' salaries in all wards where the By-Law is violated.

"ARTICLE 8. . . . Sec. 11. All the public schools of this city under the jurisdiction of the Board of Education shall be opened by the reading of a portion of the Holy Scriptures, without note or comment; and it shall be the duty of the Principal of each department of the schools under the jurisdiction of this Board, to report to the proper Board of Trustees, and to this Board, any violation of this By-Law; which report shall be annexed to the pay-roll.

"Sec. 12. The situation of a teacher shall be forfeited by a willful violation of any rule or regulation of this Board; and no such teacher shall thereafter be employed in any school, unless the forfeiture is remitted by this Board. Every Principal shall report to the proper Board of Trustees, and to this Board, all violations by teachers of the rules and regulations of this Board, of which the teacher may be cognizant, and each report of absences annexed to a pay-roll shall contain an allegation that the Principal has duly reported each case of the violation by a teacher included in the pay-roll of the rules and regulations of this Board.

"Sec. 13. No payment shall be made to a teacher in whose case the provisions of this By-Law have not been complied with.

"Sec. 14. Section 11 of Article 8, aforesaid, shall take effect from and after the first day of August, 1859; and Sections 12 and 13 of the aforesaid article 8 shall take effect immediately."

Will the Bible be restored to its place in the schools when they are re-opened? We shall see.

THE LORD'S SUPPER ADMINISTERED IN THE CAMP.—The Sunday before the battle of Magenta, some Italian Christians in the Sardinian army assembled in the camp for worship, and to commemorate the Lord's supper. It was a gratifying spectacle to see them surrounded by French and Piedmontese soldiers, who, instead of deriding, assisted at the service with respect and devotion.

ROSA MADIAT.—Signor Ferretti, in *L'Eco di Savonarola* of July, says: "On the 18th of last month we had the honor and gratification of welcoming in London our dear sister in Christ, ROSA MADIAT—she who a few years since, together with her husband, suffered so much for the cause of truth. Although advanced in years and in delicate health, she has not hesitated (in the fulfillment of a work of Christian love) to make a long and uncomfortable journey direct from Marseilles to London, without resting on the way. She is at present staying with us, and in a few days will return to Italy."

FOREIGN PROTESTANTS IN ITALY.—The total number of Protestants living in the cities of Leghorn, Venice, Bergamo, Milan, Trieste, Naples, and Rome, and in the places where there is no particular Protestant worship, amounts to 7,000 souls. Add to this 1,000 to 1,200 English, American, and German travelers—a floating, constantly changing population, and you have the foreign Protestant population of Italy.

#### DISTRICT SECRETARIES FOR THE WEST AND SOUTH.

REV. A. BURTIS, D. D., BUFFALO, N. Y.

Who has been laboring for the last few months, in connection with our Society, to advance the interests of the American Chapel in Paris, France, has been appointed District Secretary for Western New-York.

REV. C. B. PARSONS, D. D., LOUISVILLE, KENTUCKY,

Has also been secured to labor in the Southern States in the same capacity of District Secretary. His long acquaintance with the South,

and his residence there, will no doubt render him acceptable and useful in his new department of labor.

REV. H. C. HOVEY, NORTH MADISON, IND.

Has also been appointed for Northern Indiana, Ohio, and Michigan.

These brethren are well known in the churches as able and useful ministers, and we have no doubt but

they will be eminently successful in the work to which for the present they have devoted themselves: we therefore cordially commend them to the sympathies and confidence of the friends of our Lord Jesus Christ on the fields where Providence calls them to labor, and ask for them the cordial co-operation and support of the Christian community.

## BOOK NOTICES.

**THE CHINA MISSION**, Embracing a History of the various Missions of all denominations among the Chinese, with Biographical Sketches of deceased Missionaries. By Wm. Dean, D. D. twenty years a Missionary to China. New-York: Sheldon & Co. 115 Nassau street; Gould & Lincoln, Boston, etc.

We hail with joy any new work on the great subject of missions. The question, whether the church of our Lord Jesus Christ shall carry out in spirit and in action his last command, is no longer to be discussed. That question is settled. Yet how slow of heart are even the professed friends of the Lord Jesus Christ to learn that on them rests a part of the individual responsibility of seeing that command executed. Whatever, then, tends to spread out the field of Christian effort—to show what has been done, and what are the probabilities of success, is a work of vast moment.

Here is the empire of China, embracing at least one-third of the population of the globe, with a language that can be read by her own four hundred millions, and also by the people of Cochin-China, by the Koreans, Lewchuan, the Japanese, and the multitudes in the countries of Siam, Borneo, the Straits of Malacca, as well as those who have gone to Burmah, India, and California. No other language is understood by so many of the human family. Every new book, then, pertaining to the history of this wonderful people, especially the great missionary work among them, is a treasure to the Christian church.

The book whose caption is at the head of this article was written by one who was for twenty years a missionary to that people. He speaks, therefore, "what he knows, and testifies to that which he has seen." He gives a general view of all Christian missions to that people, embracing also a biographical sketch

of most of the deceased missionaries and their wives. The volume is a 12mo of 396 pages.

**TWELVE LECTURES ON THE GREAT EVENTS OF UNFULFILLED PROPHECY WHICH STILL AWAIT THEIR ACCOMPLISHMENT AND ARE APPROACHING THEIR FULFILLMENT.** By Rev. Isaac P. Labagh, Rector of Calvary Church, Brooklyn, N. York. Published for the author.

A single view of the title-page of this book, with its table of contents, will show to the Christian student that these Lectures are on themes holding a most prominent place in the Bible. The writer is an able, learned, and useful minister of the Protestant Episcopal church. His discussions on his various themes are conducted in a candid, Christian spirit. He seems to have entered on his investigations with a simple desire to know what are the teachings of Scripture, rather than an effort to support any particular theory.

It is not our province, as journalists, to enter into an argument in reference to the truth of all his statements, nor to give an unqualified endorsement of them. He regards many of the prophecies to which he directs the attention of his readers as having special reference to the church of Rome, differing with many of the former expounders of prophecy touching the question who, or what, is meant by the "Man of Sin," and adopting the views of the Millenarians in reference to the personal reign of Christ on earth. Whether agreeing or disagreeing with the writer, one thing is certain—the present aspect of affairs in the church and the world invests his subject with peculiar interest. Great events and great changes are certainly foreshadowed as near at hand. Most assuredly, then, no Christian minister is excused in not endeavoring to understand these prophecies of the Bible, especially those connected with the downfall of the "Man of Sin," and the future glories

the church of Christ. These matters are fully and ably discussed in the volume before us. To these themes the writer has given special attention, having previously published a catechism on the errors of Romanism—a book which we should rejoice to learn had an extensive circulation among the friends of Zion. The present volume is a 12mo of 288 pages.

**INFIDELITY AGAINST ITSELF.** By the Rev. Beriah Hotchkiss. Presbyterian Board of Publication, Philadelphia.

This is an admirable publication, written in a plain, lucid style, level to the comprehension of old and young; and what is still better, Infidelity appears by its own testimony in its true light as really what it is—mean and contemptible, scarce worthy of a moment's consideration, the enemy of God and man. We say of this little book, it is "multum in parvo."

**THE MORAL IDENTITY OF BABYLON AND ROME.**

This little pamphlet of 72 pages 12mo is published in London by Nisbet & Co., Partridge, Oakey & Co., and P. Drummond, Publisher of the "Stirling Tracts." It shows the identity of Roman Catholicism and the religious system of ancient pagan Babylon, by a most careful comparison respectively of some of the objects of their worship, festivals, doc-

trines and discipline, and religious orders. It also shows the Pope of Rome to be the lineal representative of Belshazzar, and closes with an article on the Invisible Head of the Papacy. The work exhibits much research and great learning, is written with clearness, and is adapted to produce a strong impression. It will instruct those who read it, and will repay its price to those who purchase it.

**BALLYSHAN CASTLE, A Tale** founded on Fact. By Sheelah. New-York: Delisser & Proctor, 508 Broadway.

This is a 12mo volume of 355 pages, and handsomely got up by the publishers. The authoress (for we think a lady's hand is clearly manifest in the work) has performed her part well. She has written with clearness, vivacity, tenderness, and vigor, suited to the characters and circumstances of the personages introduced, and well illustrated the evils of marriage between Romanists and Protestants, which appears to have been the design in view.

We have read the work—are pleased with its spirit, instructed by its facts, (it claims to be founded on fact,) and cannot doubt that its perusal by the youth and the parents in our land would be of decided advantage to them. We can safely commend it to the family circle, and to readers in general.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JULY TO THE 1st OF AUGUST, 1859.

MAINE.		Easton. Cong. Church and Soc'y, in part, . . .	18 44
Bangor. 1st Cong. Ch. per A. Drummond, Tr.	26 00	Cambridge. Mrs. L. B. Shearer, for Italy, . . .	1 00
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Brandon. Louis Bacon, \$3; Jean Mithole, \$3, . . .	6 00	Torrington. Church Collection, per Rev. C. H. Newman, . . .	7 63
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" South Church, . . .	176 32	Farmington. A. Thompson, M. D., for L. M., . . .	10 00
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Williamstown. Mrs. Mary S. Brown, in full of L. M. . . .	20 00	" A few friends, . . .	6 40
South Weymouth. Female Char. Society, in part of L. M. for Mrs. N. Shaw, per E. R. Torrey, Tr., . . .	20 00	Darien. Rufus Hoyt, . . .	50
Charlmont. Wm. A. Hawks, . . .	3 00	Milford. 1st Cong'l Ch. and Soc'y, to make Dr. Brace a L. M., . . .	57 00
Franklin. Peter Adams, for the Waldenses, . . .	1 00	NEW-YORK.	
Barre. Cong'l Ch. and Society, . . .	17 00	New-York City. Mrs. S. Griggs, for Italy, . . .	10 00
Lawrence. Lawrence-street Church, . . .	21 27	" Cash for Paris Chapel, . . .	5 00
Amherst. 2d Cong'l Church, . . .	52 00	" Cooper Institute Collection for Rev. C. Chiniquy, . . .	306 21
North Hadley. Miss F. Russell's S. S. Class, . . .	1 00	" "A. Z." for Rev. C. Chiniquy, . . .	2 00
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"	Waldensian Table,	10 00
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Elmira.	C. Thurston, to make Clara Thure-	
"	ston a L. M.,	30 00
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"	Angelica. Mr. Niles,	2 00
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"	by herself,	30 00
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"	F. Love a L. M.,	22 78
Mt. Vernon.	Dutch Ref. Ch. in part to make	
"	Rev. Mr. Lee a L. M.,	15 00
"	A few friends in Baptist Ch.,	3 00
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"	M. for Rev. U. Messier,	24 47
Salem.	Andrew Andrews, for Italy,	5 00
Ithaca.	Jos. Esty, for Italy,	1 01
Deposit.	Presb. Ch. per W. J. Freeman,	4 68
Grahamville.	A family offering,	5 60
Jamestown.	Donations for Paris Chapel,	64 25
"	Sam'l A. Brown,	2 00
Dunkirk.	Donations for Paris Chapel,	14 00
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"	Alouzo Welton a L. M.,	13 25
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"	kin's use at Brownsville, Texas,	14 00

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"	A. B. Taylor,	12 63
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"	Egbert's Church, for the	
"	Waldenses,	5 35

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"	plies,	158 00
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"	Others,	41 00
Vincent.	Brownlock's Charge,	10 00

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Baltimore.	1st Cong'l Church, add.	22 00
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"	School, to make itself a L. M.,	30 00
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Springfield.	2d Presb. Ch. in part,	21 00

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Pisgah.	Presby'terian Church,	8 00
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Marietta.	1st Cong'l Church, add.,	
"	Rev. T. Weeks,	4 00
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"	Sixth-st. Meth. Prot. Church,	24 10
"	George-st. Meth. Prot. Church,	5 76
"	Estate of George Burnett, de-	
"	ceased, Legacy,	3,000 00
Dayton.	1st Christian Church,	7 82
"	1st Congregational Church,	3 31
"	1st Presb. Church, in part to make	
"	Rev. S. E. Thomas, D. D. a L. M.,	23 65
Claridon.	Cong'l Sab. School, per Rev. E. D.	
"	Taylor,	4 35

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Augusta.	Wm. Bowdoin Palmer, for the Wal-	
"	densian Evangelist in Sardinia,	300 00

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"	Jas. W. Perkins,	1 25

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PARALLELISMS OF POPYERY AND MOHAMMEDANISM.

In his recent work, on the great events of unfulfilled prophecy, the Rev. I. P. LABAGH has an interesting chapter on the "Overthrow of Romanism and Mohammedanism." Though reciprocally antagonistic as to themselves, these powers have a marked identity in their opposedness to the religion of the Gospel; and for the last twelve hundred years they have comprised a large share of the resistance which has been made to its progress in the world. Their points of agreement as anti-christian forces are many, and cannot be contemplated without sensibly impressing the mind with the conviction that Romanism is not of God. In remarking on them Mr. Labagh says :

"1. The first point of analogy between them is, their cotemporaneous birth. The seventh century stands as the common era for the commencement of the Papal and Mohammedan tyrannies.

"Though Mohammed was born towards the close of the sixth century, A. D. 571, yet it was not until the beginning of the following century that he began to promulgate his tenets, and assert his claims to be an apostle of God; and so, although in 533 Justinian acknowledged the supremacy of the Roman

bishop, yet it was not until 606 that this power, which was rejected by many for a long time, was confirmed by the emperor Phocas, and established by decree over the western church. This is about the same period that Mohammed retired to the cave of Hera to fabricate his imposture and compose the Koran, which he pretended to have received from God, and to assert his claim to be obeyed by all men as the apostle of God. Thus the two little horns, Romanism and Mohammedanism, sprang up about the same time.

"2. Popery, which commenced first as a spiritual authority, soon aimed at temporal sovereignty, and finally became the most powerful despotism in Europe. So Mohammedanism, which first commenced as a mere religious reformation to abolish idolatry, arose gradually to a military power of the fiercest class, and ruled Asia, and parts of Europe and Africa for centuries with unmitigated tyranny. This double character of both systems is undoubtedly alluded to by the prophet in our text, when he says of the first horn, 'It had eyes like a man, and a mouth speaking great things,' i. e. spiritual authority, yet not the humility which belongs to it, but ambitious pretensions; and of the second horn, 'Shall understand dark sentences and magnify himself in his heart.'

"The Koran, so celebrated in the Mo-



hammedan religion as the book containing their spiritual mysteries, exactly answers this description; and it is not a little remarkable that the author of the Koran should have been unconsciously led to appropriate the language of this prediction to himself, in such expressions as these in the Koran, 'O Lord, thou hast given me a part of the kingdom, and hast taught me the interpretation of *dark sayings*. This is a secret which we reveal unto thee, O Mohammed.' His pretense to the knowledge of hidden mysteries was about as well founded as that of the bishop of Rome to universal supremacy.

"3. These two powers are both called *little horns* rising from among *great horns*. The Papacy rises among the ten horns, which were the ten kingdoms of western Rome, and Mohammedanism from out of four notable horns or kingdoms, in which the Greek or Macedonian empire was divided. The four generals of Alexander were men of distinction before they divided his vast empire between themselves, and the ten kings were probably of noble birth before they wore the crown, but Mohammed was an obscure individual, and the bishops of Rome private citizens before their elevation to power. There was nothing in the circumstances of either to warrant the celebrity or exalted position they finally attained. Hence both are called *little horns*.

"4. They both reached their elevated position by violence and fraud. The little horn of the Papacy, by plucking up three horns, or, as the angel explains it, subduing three kings. The Mohammedan horn, by causing craft to prosper in his hand, and by 'destroying wonderfully,' as the prophet declares. The military exploits of Popery and Mohammedanism form one of the darkest pages in the history of the world.

"5. They both made the rod of their oppression to fall heavily on the Jewish people. The prophet Daniel says of the first little horn, vii. 25, 'he shall wear out the saints of the Most High,' i. e.

the ancient covenant people, which has been fully verified in the cruel oppressions which the children of Israel have received in almost all Papal lands; and of the second little horn, viii. 24, 'he shall destroy the mighty and the holy people,' which has been equally fulfilled in the contempt and persecution which Mohammedans have always shown to the seed of Jacob.

"6. The Roman pontiffs claimed to derive their authority by regular succession from St. Peter, the first of the apostles. The caliphs, who are invested with supreme religious and civil power in the Mohammedan religion, claim to derive authority, by regular succession, from Mohammed, who is, according to their creed, the last and greatest of the apostles.

"7. The Papal and Mohammedan tyrannies alike advanced the claim to universal sovereignty, and they alike enforced their pretensions by persecution and the sword. In the language of the prophet, vii. 20, 'the mouth of the one spake great things,' and the other, viii. 25, 'magnified himself in his heart.' We have all read the Papal bulls, and the blasphemous titles in which they are put forth: PRINCE OF THE KINGS OF THE EARTH, VICEGERENT OF GOD, VICAR OF CHRIST, and the universal homage which the pontiffs have claimed from all nations. The caliphs issued their mandates in no less pompous terms: SERVANT OF THE SERVANT OF GOD, LAST AND GREATEST OF PROPHETS, the PARACLETE, or Illustrious. If any disputed these honors or denied the titles, persecution and death were deemed their just punishment, as the history of both of the little horns will abundantly show.

"8. Popery had her holy cities, and encouraged pilgrimages to them from all parts of the earth. Rome and Jerusalem were the sacred spots to which her votaries were attracted by promises and hopes of spiritual advantage. A pilgrimage to either of these was accounted an act of

great merit, entitling them to high favor in the sight of God. Mohammed made Mecca and Medina the places of religious resort, and awarded great honors to those who visited them.

"9. Popery encouraged holy wars for the propagation of the faith and suppression of heresy. The crusades which aroused all Europe for nearly two centuries, is evidence of her pious use of the sword for the propagation of her faith and the extension of her power. Mohammedanism accepted the challenge, met her in the Holy Land, and there each slaughtered the other for the glory of God, until the sword was drunk with blood, and Jerusalem had been taken and retaken several times. A favorite motto of Mohammedan princes was, and still is, that the 'sword is the key of Paradise.'

"10. Popery has instituted mendicant orders and monastic fraternities, so that her church has swarmed with cowed monks and begging friars, who in many countries have passed over the land like locusts, devouring every green thing. Mohammedanism has also its orders of dervishes, fakirs, santons, etc., who fill the same place in her system that monks and friars do in the Papal.

"11. The Christian princes of Papal Rome eventually all acknowledged the supremacy of the Pope, and held their crowns by his grant, doing fealty and homage for them, as the history of Europe during the middle ages will show; so, also, the Mohammedan princes held theirs by a like tenure, viz. the authority of the caliphs.

"12. Mohammedanism rose from the smallest beginning, and spread with the greatest rapidity until it embraced near-

ly the third part of the civilized world. At first its progress was exceeding slow. For when Mohammed was forty-four years of age he had succeeded, as the fruit of several years of labor, in winning over only nine individuals to his faith. From this small beginning, in the short space of eighty years he laid the foundation of an empire which extended itself over more kingdoms and countries than Rome had mastered in eight hundred years. So when the bishops of Rome first began to claim supremacy over the whole church, few, if any, yielded to their claim. But perseverance finally overcame all obstacles, and eventually their dominion was more absolute than any of the Roman emperors had been in the palmiest days of their power. The decrees of the Vatican at last went forth with the same authority that the edicts of the Cæsars formerly had done.

"And so these two little horns grew up gradually side by side, as the scourges of an apostate church, and 'practiced and prospered wonderfully' for many centuries, bringing nations prostrate at their feet, and each in the much-abused name of the Lord of Hosts, and by the pretended authority of his word, oppressing the weak, overthrowing the strong, coercing the unwilling, and forcing submission on pain of death to the errors they propagated and the abominations they set up, even to this day; and although they have reached the culminating point of their career, and are now evidently on the wane, (if not near their end,) yet they still exist, and are animated with a good degree of their ancient spirit, modified by circumstances, but not changed in heart."

## PIUS IX.

Mr. EDMOND ABOUT, author of a small volume of a few hundred pages entitled "The Roman Question," has furnished the following account of

the present supreme Pontiff, or head of the Roman Catholic church.

Notwithstanding the strokes of irony by which the description is

apparently relieved, it still is a sad one, as a truthful representation of one who claims to be, and by many millions is regarded as the vicar of our Lord Jesus Christ. It is drawn, however, by one who speaks what he knows, and testifies what he has seen; and neither Papists nor Protestants who have enjoyed the means of knowing about Papal affairs in the "eternal city," will hardly fail, we think, to recognize and acknowledge the striking conformity of the description to the facts in the case. Mr. About says:

"Old age, majesty, virtue, misfortune, have a right to the respect of all good people: do not fear that I shall forget it.

"But Truth has her rights also; she is old, she is a queen, she is sacred, and men sometimes mistreat her cruelly.

"I will not forget that the Pope is sixty-seven years old; that he wears a crown officially venerated by 139,000,000 of Catholics; that his private life has always been exemplary; that he practises the most noble disinterestedness on a throne where selfishness has long been seated; that he spontaneously opened his reign by benefits; that his first acts gave the brightest hopes to Italy and Europe; that he has endured the slow tortures of exile; that he exercises a precarious and dependent sovereignty under the protection of two armies; and that he lives in the power of a cardinal. But those who were killed by cannon—shot at his request, and to replace him on his throne: those whom the Austrians have shot down to confirm his power; and even those who labor in the infected plains to support the expenses of his government, are even more unfortunate than himself.

"John-Maria, of the Counts Mastai Ferretti, born on the 13th of May, 1792, and elected Pope on the 16th of June, 1846, under the name of Pius IX., is a man older than his years,—small, fat, somewhat wan, and of precarious health. His paternal and somnolent physiognomy

breathes of mildness and lassitude; there is nothing imposing in it. Gregory XVI. was ugly and pimpled, but he had a noble air, which inspired confidence.

"Pius IX. plays his part tolerably well in the grand representations of the Catholic church. The faithful who have come from a distance to contemplate him at mass, are surprised to see him take a pinch of snuff in the midst of the azure vapors of the incense. In his leisure hours he plays at billiards, by order of his physicians.

"He believes in God. He is not only a true Christian, but a devotee. In his enthusiasm for the Virgin Mary he has invented a useless dogma; and raised a monument in bad taste, which disgraces the Piazza di Spagna. His character is pure, and has always been so, even when he was a young priest—a merit common enough with us, but rare and miraculous beyond the mountains.

"He has nephews who, wonderful to relate! are neither rich, powerful, nor even princes. Nevertheless, no law forbids him to despoil his subjects for the benefit of his family. Gregory XIII. gave his nephew Ludovisi four millions of good notes, which were worth so much money. The Borghesis bought at one time ninety-five farms with the money of Paul V. A commission assembled in 1640, under the presidency of R. P. Vitellischii, General of the Jesuits, decided, in order to put a stop to abuses, that every Pope should limit himself to founding an entail of \$80,000 annually for his favorite nephew, on certain conditions, and that he should not give to each niece more than \$180,000 of dowry.

"It will be said that nepotism has fallen into disuse since the beginning of the eighteenth century; but nothing prevents Pius IX. from making it fashionable again as did formerly Pius VI. He has not wished to do so. His relatives are of inferior nobility and moderate fortune; he changed their position in nothing. The Count Mastai Ferretti, his nephew, was married lately, and the wedding present of

the Holy Father was confined to a small lot of diamonds estimated at \$40,000. And do not think this modest liberality cost the nation a single centime: the diamonds came from the Emperor of the Turks. A dozen years since, the Sultan of Constantinople, the Commander of the Faithful, presented to the Commander of Infidels a saddle embroidered with precious stones. The traveling clerks of the restoration, who swarmed at Gaëta and at Portici, carried away many of them in their trunks; the rest are in the casket of the young Countess Ferretti.

“The character of this honest old man is made up of devotion, of good nature, of vanity, of weakness, and of obstinacy; with a spice of malice, which peeps out from time to time. He blesses with unction and pardons with difficulty; a good priest, and an incompetent king.

“His mind, which has given us such bright hopes and cruel disappointments, is of very ordinary capacity. I do not think him infallible in temporal things. His education is like that of all Italian cardinals. He converses tolerably well in French.

“The people of his States have judged him with exaggeration since the day of his accession. In 1847, when he manifested in good faith a desire to do right, the Romans baptized him a great man. Alas! no: he was simply an excellent man, desirous to act differently from his predecessors, and better than they, and to deserve some applause from Europe. In 1859 he passes for a violent reactionist, because events have discouraged his good intentions, and especially because Cardinal Antonelli, who has the mastery over him through fear, violently pulls him back. I do not think him detestable in the present, nor admirable in the past. I pity him for having loosened the bridle of his people without having a hand firm enough to rein them in seasonably. I pity him especially for his present infirmity, which allows more evil to be done in his name than he has done good.

“The ill success of all his enterprises,

and three or four accidents which have happened, have implanted in the minds of the lower classes of Rome a singular prejudice. They imagine that the vicar of Jesus Christ is a *jettatore*, or that he has an evil eye. When he traverses the Corso in his carriage, the good women fall on their knees, but they laugh at him under their mantillas.

“The members of the secret societies impute to him, but for other reasons, all the misfortunes and all the servitudes of Italy. It is certain that the Italian question would be much simplified if there were no Pope at Rome; but the hatred of the Mazzinists against Pius IX. is censurable in so far as it is personal. They would inevitably kill him, if our soldiers were not there to defend him. This murder would be as unjust as that of Louis XVI., and not less useless. The guillotine would take away the life of an old man who is good; it would not kill the principle of the sacerdotal monarchy, which is evil.

“I have not asked an audience of Pius IX.; I have neither kissed his hand nor his toe; the only mark of attention which he has ever granted me is a few abusive lines at the head of the *Journal of Rome*. Nevertheless it is impossible for me not to defend him when he is accused in my presence.

“Put yourself in the place of this too illustrious and too unfortunate old man. After having been for nearly two years the favorite of public opinion and the lion of Europe, he has seen himself reduced to remove hastily from his Palace of the Quirinal. He has known at Gaëta and at Portici those impatient hours which sour the minds of exiles. A great principle, very ancient, and the legitimacy of which he does not question, was violated in his person. His counselors said to him unanimously: ‘It is your fault; you have endangered the monarchy by your ideas of progress. The immobility of governments is the *sine qua non* condition of the stability of thrones; you will doubt this no longer if

you peruse the history of your predecessors.' He had had time to convert himself to this system, when Catholic armies reopened to him the road to Rome. Happy at seeing the principle saved, he swore to himself that he would no longer compromise anything, and would reign immutable according to the traditions of the Popes. But, lo! the foreigners, his deliverers, imposed upon him the condition of marching onward! What was to be done? He dared neither refuse nor promise everything. He hesitated a long time; then pledged himself against his will; then broke, for the interests of the future, the engagements which he had made for the interests of

the present. Now he points at his people, the French, and himself. He knows that the nation suffers, but he allows himself to think that the misfortunes of the nation are indispensable to the safety of the church. The murmurs of his conscience are stifled by the souvenirs of 1848, of which he is reminded, and by the fear of revolution which is dinned in his ears. He therefore stops his eyes and ears, and prepares to die quietly between his enraged subjects and his dissatisfied protectors. All men without energy would conduct as he does, if they were in his place. It is not he whom we should condemn; it is weakness and old age."

(From the "Great Events of Unfulfilled Prophecy.")

### POPERY AND MOHAMMEDANISM—THEIR HATRED TO THE GOSPEL, AND THEIR FINAL DOOM.

"The utter hostility of these two systems to the Gospel of Christ must be manifest to the most careless observer. We will not descend to minor points, such as the warlike and persecuting spirit which each has engendered, the low and groveling superstitions both have invented and circulated, the licentiousness, polygamy, and concubinage they have favored, together with numberless other abominations; we will only call your attention to the two great cardinal principles of the Gospel system which each of these have rendered null and void. These are the divinity and the atonement of Christ.

"The great distinguishing feature of the Gospel, and that which makes it differ from every other system which has ever been devised by man, is this: that the Son of God, the second person of the adorable Trinity, became incarnate for man, that he might offer up a sacrifice for sin which would be sufficient to satisfy divine justice, and procure pardon and acceptance for all who would believe in his name. This is the essence of the whole Gospel system—Christ and him crucified, the power of God unto salvation to every one that believeth.

"Now how do these two systems stand affected toward these doctrines, these foundation-stones of the Christian faith? Their positions toward Christianity are of utter hostility; for, first, Mohammedanism utterly sweeps away the divinity of our Lord, and reduces him to the rank of a mere prophet, *inferior* to the apostle of Mecca; and with the denial of this glorious truth, goes also the doctrine of his atonement, which has no place in the system of that impostor. The pilgrimages, and fastings, and prayers, which the Koran imposes, these are the foundations on which they build their hopes of acceptance with God. Is not this an utter opposition to the Gospel system?

"Next look at the Papal system. That does not indeed deny the divinity of Christ nor his atonement, but professes to believe both, and yet practically and virtually supersedes both; for if Christ be God and man, and, as the apostle declares, the 'one mediator between God and man,' what need of so many other mediators to intercede for spiritual blessings for us? In the Papal system, the invocation of the Virgin and the saints is made one of the most important duties of that religion. Their interposition in our

behalf is represented as necessary to salvation. Thus the work of our great High Priest, who ever liveth to make intercession for us, and who, the apostle says, (if any man sin,) 'is our advocate with the Father, and the propitiation for our sins'—his work is taken out of his hands and given to creatures, dead and in their graves, but whom that delusion has resuscitated to take away his honor and glory; and his atonement is equally nullified by their doctrine of good works, which they declare to be 'meritorious and effectual for the remission of sin.' Christianity, or the gospel system, teaches us that the blood of Christ *alone* cleanseeth from all sin; that there is virtue and merit in nothing else to purify the soul from that polluting stain. It teaches that the divinity of Christ gave his atonement such infinite value that nothing *need be*, and nothing *can be* added to it. Every other device, therefore, to obtain remission of sin, whether penance, or the invocation of the Virgin and the saints to secure their prayers for us, is at war with the sufficiency of that atonement which Christ offered, inasmuch as it implies a want of virtue in it which must be supplied from some other source; and this as *effectually* nullifies that great doctrine

of the Christian system, as Mohammedanism does which *formally* denies it. Besides this antagonism of doctrine, which Popery and Mohammedanism have held against the teaching of the New Testament, both have claimed that temporal dominion over the nations of the earth which belongs alone to Christ. They have sought to make vassals of those whom they should have taught to call Christ King and Lord, instead of themselves; and this is still their spirit and constant aim, and will be to the end. Are not their systems, therefore, utterly irreconcilable with that of the Gospel, and with the honor, and glory, and sovereignty of Christ? What, therefore, can we expect their fate to be at his coming, but that of utter overthrow? Could Christ's kingdom be established over the whole earth, and his truth everywhere prevail, while two systems so diametrically at war with both were suffered to continue? Impossible. Wherefore the prophet says of one, 'The judgment shall sit, and they shall take away his dominion, to consume and destroy it to the end;' and of the other, 'It shall be broken without hand,'—expressions both denoting overthrow by divine power."

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## FOREIGN FIELD.

### HAYTI.

*Object of writing—school books wanted—teachers available—mission prosperous—small-pox prevalent—missionary needs the prayers of Christians—is sick—assistants are faithful—the army is in part made up of Protestants—school commenced—but weather against journeys—visitors—conversions—fete of the conception—President, army, etc.*

The Rev. ARTHUR WARING, the missionary of the Board at Cape Haytien in Hayti, says :

"I trust you are in possession of my last communication, dated, I think, the 28th ult.

"My object in writing now, is more especially to hand you a list of the school

and other books of which I stand so much in need. There are now *two young men*, capable and pious, who offer their services to conduct a school here, (at the Cape,) and I shall also give it as much of my personal attention as possible, in view of all my other duties connected with the various affairs of the mission, which was never more promising than now. The General now commanding at Dondon, has informed me that he will most heartily co-operate with me to establish a good *religious school* at that place.

"Fouquet, at Raphael, is actively engaged in the establishment of one at that place. But I cannot say everything

now, for I am much pressed for time, and will write you again. Send me *all* the books and things sent for, and more if you can, and as soon as possible, for they are much needed.

"I will, however, profit of this occasion to say that of late my Sunday evening preachings seem to be highly profitable, and I had never better hopes of the spiritual prosperity of this city. The vile calumnies of which I spoke to you are already *run down* and come to naught.

"The churches of Dondon and Raphael are highly prosperous, and the work is greatly progressing at the Grande Riviere and at many other points. The small-pox is however very bad here and in many other places. Fever has not yet commenced its ravages, but the heat is becoming excessive, and we expect to feel the effects of it as usual. I am expecting Cheri back from Hinche, where he has been laboring for some time past.

"My meetings go on regularly and have never ceased. The same is the case at all the stations. Darius has returned to his post, from a visit to Jacmel, at the Mole.

"The work which I am striving to do in Hayti is a difficult one indeed, and I need the prayers of all good Christians. This people know nothing but the things of time and sense.

"Lacrose is very faithful, and also Fouquet.

"I fail to get your gazette often, which I regret.

"Your most unworthy brother in Christ,  
"ARTHUR WARING D'ESSEN."

In another letter, written since the foregoing, Mr. Waring says :

"I am at this moment laboring under an attack of violent catarrh, and I very much fear the fever, as I rarely or never escape an attack from it at this hot season of the year. I should have already gone to Plaisance, but for the daily expectation of a visit here from the believers of that place. I am also expecting another visit from Lacrose, who has

been recently preaching again at Grande Riviere, Millo, Raphael, etc., with, as he tells me, the best effect. All the preaching here (the Cape) has been for some time by myself, and the Sunday night preaching is still effective by the blessing of God. Among many instances of deplorable infidelity, it is gratifying to find that many are truly faithful.

"I now see many very encouraging signs all around me, and I feel confident that the Lord Jesus Christ will never abandon his precious work of grace upon the hearts of this poor perishing people, which he has so remarkably and so auspiciously begun.

"The President has kept the regiment of Dondon near his person ever since the revolution, and has the utmost confidence in its officers and men. He is far indeed from being an enemy to it, as Soukouque was. We hear, however, that it now will soon be back; probably as an escort to the person of the President, who means to visit the north. You know, perhaps, that this regiment (Dondon) is mostly or altogether *Protestant*, and several of its number are *Christians*. In a political way all goes well.

"The foolish 'Fete Dieu' is just past, with all its unprofitable fasts, and nummeries, and idolatries, etc., but I almost hate to speak of it.

"I feel so unwell to-day, that I cannot write more at this time."

In a note just received, Mr. Waring says :

"I am happy to say, your valuable gazette has again reached me, with your Annual Report.

"The school at Raphael is already in successful operation, under the conduct of the Secretary of Fouquet, who seems to be very capable. You know already my intention to establish another at Dondon, and here at the Cape.

"I am at length on the point of setting out for Plaisance, Limbe, L'Accul, etc. But unhappily I am at the moment greatly menaced with fever. But I shall see in two or three days how it goes with

me. The excessive hot weather is against us, but nevertheless Lacrose has been again (very recently) preaching at Grande Riviere and at Millo, and also at Marmalade. He is faithful in all things, and Fouquet is very faithful. Indeed, the churches of Dondon and of Raphael are very steadfast; and I send you two letters as a proof that if some have fallen, all have by no means gone back.

"As you know, I am constantly visited by the members of the churches and others from Dondon and from Raphael; but I now have the happiness to add that quite a number from all the places I visited in my last journey through the interior have been to see me here—that is, from Marmalade, from Michel, from Grande Riviere, from Millo, etc. I hope to see in good time abundant fruits of that voyage. Some of them appear to be converted. I expect soon to administer the ordinances to several, if God will. The Roman Catholic mind is but poorly prepared to receive the Gospel.

"The 'fete' of the Cape is now on hand—that is, 'the Conception.' The care these people make of what they call their *religion*, is much less based in any real sentiment of piety, than in a *love of pleasure*. One who has not seen Roman Catholic communities, or studied attentively the system of the Papacy, cannot well know what it is nor what are its ruinous effects. I have many things to tell you about it, but I am disgusted to speak of it, and I always fear that you are more so to hear of it.

"All is well in a political way. The President did not come north, but sent the regiment of Dondon home, where it is now reposing awhile.

"The coffee crop is done, and will not commence until October or November: American provisions and goods in general are very scarce and dear. The Europeans profit more, but they die very much of fever, at this hot season of the year. I am not sure of being able to write next month. I am still wanting to go to the Mole, Port de Paix, etc. The re-

volution swallowed up the books you sent to Port au Prince for me. Always send books for me *to the Cape*."

### IRELAND.

THE REV. DR. HEATHER.

The revival in Ireland still continues. It is extending its blessed influences in various directions, and seems to have wrought most happy results. The following letter from the Rev. Dr. HEATHER, of Dublin, shows that from certain quarters it has had to encounter much opposition, but that the opposition is subsiding.

The suggestion contained in the closing lines, to make a special effort in our country for Ireland, we hope will be noticed by our readers, and that we may hear from the friends of that island in such manner as to enable the Board to augment its labors there. Now is the time, as the writer says; and there are ministers and laymen enough in the country who rejoice in their relations to Ireland as the place of their birth or where their forefathers dwelt, and who have large amounts of wealth, who, if they choose to do it, could speedily furnish the requisite funds to plant evangelical missionaries in every Papal district, where now for want of means there are none. We trust we shall hear from some of them on this immensely important matter soon.

*Missionary reports sent—revival continued—opposition counteracted—Romish priests sell charms against it, etc.*

"DUBLIN, August 9, 1859.

"Rev. Dr. FAIRCHILD. .

"DEAR SIR:—Herewith I forward to you for the 'Board of Direction,' monthly journals of Messrs. Smith, Bradshaw, and Liddy, three of your agents here,



which passed under the consideration of our committee and were regarded with satisfaction.

"I am happy to inform the 'Board' that the great work of awakening, conversion, and reformation in this island, as noticed in my last, still deepens and spreads. A growing conviction is entertained that while a considerable number of Romanists are awakened and savingly converted to God, the Protestantism of Ireland will be amazingly benefited by the happily increasing 'unity of the spirit in the bond of peace' which is taking hold of the right-headed and right-hearted ministers and people of all evangelical denominations, by the unmistakably clear, earnest, and effective annunciation of a *free, full*, and present salvation through the atonement of Christ Jesus, 'God manifest in the flesh,' to great multitudes of Protestants and many Romanists daily, by the 'wayside,' by the press, in the fields, in domiciles, in churches, in prayer-meetings, etc. etc.; while the articles in publications, the pulpit and platform observations antagonistic to this work, are gradually becoming less in number and in intensity of *animus*—by the great crowds who are weekly fleeing unto Jesus as the only refuge from the wrath to come, and by the many thousands who have already been brought into the glorious liberty of the Gospel of Christ.

"Many of the Popish priests are affording indications of the genuineness of this work, by the alarm it has occasioned to them in several places. Some of them openly mock at it. Some of them tax their ingenuity to ridicule, calumniate, and lie about it. And I am informed some of them are making money by it very fast, by selling holy water at one shilling for a small glass, and also a small box of pills for same amount, to preserve the *faithful* from the disease.

"So far the work shows to be of God, by the soberizing and christianizing effects which it displays in every place. I purpose to leave here to-morrow for the *rural districts*, and intend to spend some

days there, taking notes, etc. and with the next journals will give you further information regarding it. Would it not be well that the Board would put forth an appeal to the Americans in aid of Ireland? *Now is the time.*

"Yours truly,

"D. D. HEATHER."

MR. SMYTH, MISSIONARY.

*Revival in progress—ministers active—Romanists active—priests deceive the people—sell pills to operate against the revival, etc.*

In a late report Mr. SMYTH says :

"I am happy to inform you that the revival of religion which I reported to you in my last, dated 30th of June, is progressing. In the parish of Arboe we have 26 souls that can set to their seal that the 'Son of man hath power upon earth to forgive sin.' And in the parish of Ballenderry we have an increased number of converts, to the amount of about 30; and in both parishes a vast number of seekers, so that we may say that the Word of God is mightily growing and prevailing.

"I have, at the request of many of the pious people in the townland of Ballymaquire, assisted in forming a weekly prayer-meeting, the object of which is to read the Scriptures and explain them, and to unite in prayer for the more abundant outpouring of the Holy Spirit upon ourselves, upon the church of God, and upon the world, that the kingdoms of this world may soon become 'the kingdom of our Lord and of his Christ,' and he shall reign for ever and ever.

"At the request of the Rev. David Mackay, Presbyterian minister of Albany, I assisted at one of his revival meetings on Tuesday, the 19th inst. I delivered a short lecture on the wrath of God: the scripture that I selected on that occasion was the first verse of the 38th Psalm. I was followed in speaking by Mr. Anderson, land steward to the Earl of Castle Stuart. The Rev. D. Mackay concluded the meeting. We had a large audience, who seemed to treasure up every word

spoken. The Presbyterian ministers of this country are coming manfully to the help of the Lord against irreligion, error, and superstition.

"The Roman Catholic priesthood never was so vigilant in this country as they are at the present time, for they find that they are fast losing ground. Many are turning from their errors, and embracing the truth as it is in Jesus. They tell their people that this is the time predicted in Scripture that the devil is to be let loose for a short time, and that when people are stricken down it is under the influence of the devil!—that every one who is converted to the Protestant faith has the devil in them! But that if the faithful apply to them they will give them a small bottle with some blessed stuff in it for one shilling, and if they keep it about them, it will preserve them from becoming apostates from the mother church. In other parishes it is a red rag they sell; and in others, a box of pills for the same purpose. Now we have in the parish of — about 800 Roman Catholic families, averaging at about six in each family. The total population of this parish amounts to 4,800 souls; so you see what a nice sum the priest will obtain from these poor deluded people, supposing that they all buy his bottles. O that God of his mercy and goodness would pour his Holy Spirit upon these blind leaders of the blind, and convert them to the truth!"

NEWTOWN-HAMILTON—MR. J. MORRISON,  
MISSIONARY.

*Revival in progress—meetings held—many persons attend—great changes occur—souls converted, etc.*

Mr. MORRISON writes :

"From Wednesday, May 1st, to Monday, the 6th, I walked 30 miles, visited 40 families, and held 4 meetings, at which about 200 persons attended. Three persons found peace with God. There is a great reformation in this place. Formerly it was the seat of Satan, but now they are turning to God.

"From Monday, the 6th, to the 11th,

I walked 35 miles, visited many families, and distributed Tracts among the people. I held four meetings in the following places: Newtown, Ballymire, Armaghbrague, and Dead Man's Hill.

"A blessed change has taken place in this county since I first visited it. Formerly the people seemed indifferent to the things of God, and they looked on me with a kind of suspicion; but now they receive me with joy, and many are crying, 'What must I do to be saved?'

"From the 12th to 15th I held three meetings—one in the open air, when near 200 were present. In a protracted meeting 14 found peace with God. I also held a meeting at the Dabin—a new place. This was the stronghold of Satan. A public house was there, and all kinds of wickedness were committed and countenanced; but now the source of much of it—viz: the sale of ardent spirits—is given up. At the first meeting I held; about 100 were present, and two souls professed to find redemption in the blood of the Lamb.

"From Thursday, the 15th, to the 20th, I held five meetings, when 400 persons attended, and 20 souls found peace with God.

"On Tuesday, the 21st, I held a meeting at Ballybreagh, where 150 attended. There were more than 50 anxious souls present, many of whom were made very happy in God.

"From Wednesday, the 22d, to the 30th, I held nine meetings. On Sunday 12 persons found peace with God. Some Romanists have been brought from darkness to light. During the month I have seen 170 souls brought to the Savior."

On this report from Mr. Morrison, the Rev. Dr. Heather, the Secretary of the Committee at Dublin, writes the following brief note, viz :

"A very great work of awakening and hopeful conversion is blessedly spreading over this district, and a considerable number of Romanists have been brought to the knowledge of the truth as it is in Jesus."

CARANMORE—MR. J. LIDDY, MISSIONARY.

*Extent of the field—meetings held—twelve young men assist the missionary—Romanists accessible—conversions, etc.*

"The extent of my field in this district of labor is fourteen by twelve miles. I have traveled since my appointment about 2,295 miles for the purpose of visiting, reading the Scriptures in the dwellings of the people, and holding religious meetings. As the people in the country places live principally by agriculture, the population is consequently small; but in the town of C., and in some of the villages, there are a great many in a state of poverty and ungodliness. Over the whole district there is an urgent necessity for missionary effort, and some encouragement to labor.

"I have made about 2,448 visits, in the discharge of my duty, to about 300 families.

"I have held about 270 meetings, at which about 8,160 persons heard the story of the cross, numbers of whom I have heard inquire for the way of salvation, and some of whom have made profession of conversion to Christ. In one of these meetings, about ten months ago, there were *ten persons* seeking the Lord, *five* of whom received (I believe) the blessing of pardon, and subsequently appeared to be useful in the Lord's service. Three of them removed to another part of the country, but I trust they are still serving the Lord. Two more remain, and assist me generally in my work in that locality by holding prayer-meetings.

"There are at present *twelve* young men assisting me in my meetings in this field, who, when I came here, were ignorant of the way of salvation. Other young men attend my meetings whose salvation I earnestly desire and pray for.

"I have distributed carefully several hundreds of tracts, and also several copies of the Scriptures, that were thankfully received in general by the people.

"Of the families I have visited, a number belong to the Church of England and other Protestant churches; about 80 may be said to belong to no church, as they

scarcely ever attend public worship and seldom hear the Gospel. A great many of these are beginning to attend my meetings regularly. About 70 other families are Roman Catholics. A few of these have left the Romish church, and I am sure others would follow their example, but for fear of persecution. Several persons told me with tears that they would leave their native land in order to escape from Popery, and a few have already done so.

"Of late I have had more access to Roman Catholics, as they are beginning to know me better, and my prospect for the future is much brighter than heretofore. One young person, a Romanist, while listening to me as I was telling of the willingness of Christ to receive sinners, exclaimed with much delight, 'I never heard such blessed news in my life!'

"Another, while I was exhorting the people to forsake their sins, wept much, and I understand has not gone to a priest since, although much persecuted for not going. A few others whom I visit frequently are almost determined to have done with Popery for ever.

"On the whole, whatever may be my difficulties, I feel thankful for so much success, and I am greatly encouraged, knowing that they that sow in tears shall reap in joy."

#### EVANGELICAL CHURCH OF LYONS.

*Previous communications—malicious and rigorous efforts by Romanists to arrest the progress of the Gospel—slandorous stories invented and published—the funds of the Society for the Propagation of the Faith increased by them—enemies of the Gospel sent throughout Lyons to hunt up and annoy Protestants—the case of the L——'s—another case—the emissaries of Rome silenced—semi-annual circular—jubilee—additions to the church, etc.*

"LYONS, 13th June, 1859.

"REV. AND DEAR SIR:—I had the pleasure of addressing you about two months since, and hope my letter has reached you, as well as a couple of specimens of the weapons in use for some time since by the Romish antagonists of the Gospel against the feeble but I trust

faithful band of its professors in Lyons and surrounding stations. I allude to the little pamphlets I forwarded to you at the same time, another of which series I now dispatch to you by this mail. It is needless to add that the story it relates is a *complete invention in every one of its particulars*, whilst as respects the doctrines, questions, assertions, etc., foisted upon the tale, as well as the spirit which breathes through the entire production, I leave you to judge for yourself. There is at present an army on foot unfurling the banner of St. Francis de Sales, (appointed Roman Catholic Bishop of Geneva in 1602, and a zealous preacher against Calvinism,) an army such as would make any really Christian leader weep bitter tears even in heaven, were he to learn that his name and his banner were invoked and raised against the name and the banner of the Lord Jesus and his blessed Gospel.

“It appears these efforts have produced great results in favor of the revenues of the Society for propagating the Roman Catholic faith, whose seat is in Lyons, for they have been increased last year by more than two millions; the total amount raised being about *seven millions of francs!* This of course affords very great encouragement for the propagation of what they call *the faith*, and leads them more and more zealously to labor for the destruction of what we know to be the Gospel, and against which all disposable means of attack are set in array. But if the pecuniary success attending the aforesaid attacks is encouraging, the absence of spiritual success must be the reverse. The propagators of such calumnies and fables are unwittingly committing an anachronism. The times are more enlightened than they are aware of, especially in places where the Gospel light is, through mercy, not hid under a bushel, but kept shining bright and pure in the midst of surrounding darkness, and in the face of all who will open their eyes to see—and their number keeps increasing. Thus, if the spiritual progress of the Gospel is the cause by which antag-

onistic energies are roused and strengthened, we may expect a growing activity in their development. But we do not fear on this head, from the firm conviction that not only will not one of those whose hearts have been gained to Christ be made to turn back through calumnies thrown upon his Gospel and his disciples; but moreover that these calumnies themselves will serve to attract and enlighten others. Persecution of any kind and under any form has, directly or indirectly, always had this effect, through the power and mercy of Him who can bring good out of evil. ‘The wicked worketh a deceitful work,’ not merely as it regards others, but also and most particularly respecting *himself*. What he proposes to advance will ultimately fail, and, on the contrary, what he is laboring to subvert is often made by his own handiwork to flourish and to stand fast. ‘Ye thought evil against me,’ said Joseph to his brethren, ‘but God meant it unto good, to bring to pass as it is this day, to save much people alive.’

“The Romish propaganda are now systematically sending their emissaries round through the city, inquiring after those who have left Popery, and when they have discovered their dwellings they visit them. Our friends I—— received a call from *two* of them a few days since, introducing themselves as *friends of the Bible*, and using the names of Luther and Calvin as if they respected them. It was not long, however, before the real purport of the visit came out. The mother of God, the mother church, the saints, confession, and all the rest of the catalogue, was brought forward. The Romish hierarchy was not forgotten. Where are your Bishops and your Archbishops? Our friends opened the 1st epistle of St. Peter, 5:1-4, and asked their interlocutors where were to be found in this or in any other passage of the New Testament the *titles*, the *power*, the *wealth*, the *palaces*, the *armies*, the *diplomacy*, the *cruelties*, of the Romish hierarchy? Where the *immaculate con-*

ception, infallibility, adoration of saints, etc., etc., etc. ? And when the judicious remarks and questions of I——, *the husband*, had silenced the aggressors, they turned against *the wife*, who being equally successful in her replies and questions, was met by the strange assertion (remarkably inconsistent on the part of those who seek and obtain the support and strength of their system chiefly from the female portion of society) that it was not for women to meddle with things of such a nature ! ‘So then,’ rejoined our friend, ‘so then, gentlemen, you are shutting up the way to heaven to us poor women ; how then are we to get there, if we are not to know the way and walk in it ? Is the blessed Mary the only woman in heaven, and how did she get to it ?’ Whereupon the *gentlemen* went away saying they (the I——’s) were *damned*, and pronouncing other blasphemies. I must add that I—— is a poor shoemaker, and that the *gentlemen* in the course of their conversation had intimated their willingness to relieve a family like his (they have several young children) but I—— and his wife replied that although poor, they had never as yet received nor asked for any assistance, and that they felt thankful they stood in need of none.

“Mrs. P——, a poor silk weaver, and a widow, was visited by a deputation of three gentlemen, (one with a decoration on his breast,) whose unexpected appearance in her little room almost frightened her. They presented themselves just like the before named two, with this difference, however, that not only they *spoke* of the Bible, but held, each of them, one in his hand. They reproached our friend with having left the church, and pronounced her being in a state of apostasy and perdition. Then followed the beginning of a dissertation on the excellencies of the church, but Mrs. P—— requested the gentlemen to save themselves the trouble of a development, saying that she was perfectly enlightened on the subject. ‘It is not *the church*,’ she added, ‘to which I look

for salvation, but to the Savior himself, our Lord Jesus Christ, the Son of God. His word is my light and my lamp, his sacrifice is my righteousness, pardon, and peace ; his consolations are the comforts of my soul in my distress ; his Spirit revives, sanctifies, and rejoices my heart and my spirit, and teaches me to understand the word I love to read and hear preached by his servants. And if I have no husband on earth, I have a Father in heaven, in whose house my Redeemer has prepared a place for me.’

“Having in this manner endeavored to show that she was ‘ready always to give an answer to every man that asketh her a reason of the hope that is in her with meekness and fear,’ the poor woman, as a happy Christian, now asked the gentlemen to say seriously and conscientiously whether they could pronounce her to be *damned*, as they had done just before ? They said that they certainly had not often heard persons speak as she spoke, and they admitted that it would be well if everybody could manifest such good feeling ; ‘but the church,’ they said, ‘you have sinned against the church.’ ‘Well,’ she rejoined, ‘if the church contains the *saved* I certainly am of the church, the only true church, that has the Lord Christ himself for its head, and that teaches and promulgates those divine truths and doctrines by which, under the influence of the Spirit of God, these feelings have been and ever will be produced. And were I to find, in my wandering in the woods, a stranger kneeling or sitting by the side of no altar but the stump of a tree, offering up through Jesus the sacrifice of praise to God, that is, the fruit of his lips, giving thanks to his name, would it be possible for me to consider him otherwise than as a true member of the church of Christ ? Alas how many such have been cruelly driven into woods, and forests, and caves of the earth, yea, even to the stake, *precisely because* they were of the true church and refused to be of the false !’

“In this simple manner the poor wid-

owed female did shut the mouths of her gainsayers, and wrung from them something like an avowal that she was *not* damned! Still they were not satisfied but announced a future visit, upon which she said: 'I am a poor widow, gaining my bread and supporting my children at the sweat of my brow: the time I have been spending in conversing with you I shall be obliged to make up for with difficulty; yet if you desire a conversation to mutual edification you will be welcome at any hour, whilst if you wish for ecclesiastical discussions, it would be useless and I must beg to be excused.' Thereupon the gentlemen left politely.

"We are preparing our half-yearly circular, which we hope soon to address to you. I may at present simply add that we had a very full and attentive audience at our jubilee service on the 29th May last, (the 300th anniversary of the 1st Synod of the French Protestant Church,) and that we had the privilege of receiving last Sunday eight new members at the Lord's table. You see, the labors of our antagonists are not permitted, through mercy, to diminish the work of God amongst us.

"Believe me, dear sir, very respectfully and affectionately in the Lord, yours,

"C. A. CORDES."

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## HOME FIELD.

### SPANISH MISSION ON THE RIO GRANDE— MISS RANKIN.

*The mission continued— an increased desire among the Mexicans for the Bible—many Bibles distributed—various reasons assigned for the desire for Bibles—Bibles published in New-York denounced—"holidays" more carefully observed than Sunday—the school now composed wholly of Mexicans—an excellent trait of character—orphans cared for—kindness of friends in the United States—the past difficult—trying, but not hopeless—an illustration—thieving broken up—picture of Mary, prayer to her—cross cut in the bark of shade-trees, etc.—hope of reform strongest in the case of children—the valley of the Rio Grande explored by a Methodist minister, etc. etc.*

MISS MELINDA RANKIN still pursues her way without abatement of interest or change of purpose, and the mission under her charge is increasingly useful. Our readers will remember that she is stationed at Brownsville, Texas, on the Rio Grande, nearly opposite Matamoras, in Mexico. She labors among the Spanish-speaking population in distributing Bibles and religious books, besides conducting her seminary, in which she now has none as pupils but Mexican girls. Her report will be read with interest. She says:

"As another three months' labor has been performed in behalf of the Mexican

population upon this frontier, I think it proper that I should make a communication of the fact, and also of the apparent success of my efforts. The work has been performed in reliance upon God's promises; and although 'the bread' which has been 'cast upon the waters' may be many days before it appears again, yet I believe the harvest sure.

"During the last three months an increasing interest has been manifested by the Mexicans for the Holy Scriptures, particularly in Mexico. I have found means for the judicious distribution of upwards of 90 Bibles and Testaments and 20,000 pages of tracts in that country, which is far more than I have been able to do during the several previous years in which I have been striving to get Bibles and religious evangelical reading into that benighted republic. I am aware there is a growing interest, but from what cause I cannot fully understand. I have endeavored to ascertain by making inquiries of those who have made the solicitations. In some instances they say:

"The troops are all away from Matamoras, and they have no fears from the Government.'

"And others, that—

"The priests have told them that the

Bible is a bad book, and they wish to read it, so as to judge for themselves.'

"Last week a merchant in Matamoras sent to me for a dozen Bibles, and three dollars to pay for them. Upon investigating the matter, I ascertained he was a Mexican of enlightened and liberal views—that he wanted the Bibles for gratuitous distribution in Monterey, to which place he was soon going, and gave as a reason—

"That he wished to spite the priests, who had forbidden the people reading the Bible, telling them it was a false book.'

"I let him have the number he desired, hoping God's blessing might accompany them in enlightening the understandings of those who received them in those truths which are sufficient to save the soul. I never realized so powerfully the efficacy of God's word, as when I put it into the hands of these benighted Mexicans. I trust in the powerful influences of Him whose word it is, and believe it is going on the mission he designed it:

"Even to open the blind eyes, to bring the prisoners from the prison, and them that sit in darkness out of the prison-house.' 'For thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered.'

"It is truly painful to witness the manner in which these deluded people are held in bondage to the false doctrines of the Romish church. Not long since, I called upon a very respectable-appearing Mexican with some books. After an examination, he objected to them because they were published in New-York, saying that books published there were not of a pure Christianity, such as prevailed in Mexico. I admitted that they contained a very different kind of religion than was found in Mexico, yet very much superior, and prevailed on him to accept some to read and judge for himself, as I believed him fully capable. He presented a very true example of Mexican or Romish Christianity, as he was attending to *his usual business on the Sabbath day.*

It appears to be a matter of no importance whether the Sabbath is kept holy, provided all the saint and feast days are observed.

"Not long since, so strict were these deluded people in regard to certain 'holy days' during the week, that all necessary work was abandoned, even to supplying the market, drawing water, etc.; but when the Sabbath came, it being an important saint's day, they had no scruples in attending a ball given in Matamoras in honor of the saint. The Roman Catholic religion, as exhibited in Mexico and on this frontier, is anything and everything but Bible religion; indeed, it is about as far removed from the precepts and commands of our Savior as it can be. Never was there a people more truly devoted to their religion than the Mexicans, and in their character are exhibited all its legitimate tendencies. That character is too well known to require a description.

"My school of Mexican children remains as usual, notwithstanding the excessive heat with which we are now oppressed. I have that which I have long desired—a school made up *entirely of Mexican pupils*. A large proportion are orphans of good parentage—intellectual and interesting as are to be found among that class of people. The fact of their being orphans gives me an opportunity of exerting a greater influence over them, as they are more entirely under my charge, and have fewer counteracting influences at home. One redeeming trait in Mexican character is manifested in their taking the children of deceased relatives, and taking kind care of them and availing themselves of any means presented for their improvement. The vicissitudes of Mexican life make orphan children quite numerous, and I am seeking out the most hopeful subjects and bringing them under my instruction. The pupils upon whom I most depend for future usefulness are of this class.

"Here it may not be improper to remark, that I would not have been able to

have accomplished what I have for these interesting children, but for assistance rendered me from abroad by friends to Mexican evangelization—readers of your Magazine, who have contributed small sums of money, by which I have supplied these pupils with books and furnished some articles of necessary clothing.

“A clergyman residing near Boston has annually sent me \$10 for three years past, and a lady in the interior of New-York has also aided me considerably. Many more might be obtained and brought under Bible instruction, had I the means of furnishing them with a respectable outfit. An object of no inferior importance is presented to the people of God, to make some pecuniary sacrifice in aid of bringing these subjects of Papal bondage under the influence of a pure Christianity.

“To any who may be disposed to make an offering like this, permit me to say, I believe it will be acceptable to Him who is in a peculiar manner ‘the helper of the fatherless.’ A blessing in a two-fold sense will be secured to those who lend a helping hand in this work.

“Duties of the most arduous character are connected with the proper education of Mexican children; yet, notwithstanding, I have willingly assumed the important responsibilities, although it has been at the sacrifice of earthly comfort, and perhaps, it may be, of life. A martyr’s spirit only is adequate to a vocation like this. The hope that I am permanently benefiting the youth under my charge, stimulates me in my onward course. Sometimes the fearful doubt crosses my mind, that possibly I may be training children, by cultivating the intellect, to become more efficient agents in the dissemination of the peculiar errors of the Roman Catholic religion. It is the sentiment, almost universally, with Protestants upon this frontier, that a Mexican can never be made anything but a Roman Catholic; but I have many reasons for believing differently. Many are the examples of other nations abandoning a false religion, who were as strongly wedded to their idolatrous customs as are the people of

Mexico. There are localities in India and in several other heathen countries, where it was said, forty years ago, as is now said of Mexicans:

“‘These people will never change their religion.’

“There, by missionary labors, Christian churches have been planted, and thousands have become the willing subjects of Christ’s kingdom. God’s word affords indisputable evidence that by proper instrumentalities, ‘the wilderness and the solitary place shall be made glad, and the desert shall rejoice, and blossom as the rose.’ I believe ‘the Lord’s hand is not shortened that it cannot save’ even the blind votaries of the ‘Man of Sin’ in Mexico. Let those cavil with the word of God, and encourage Satan to believe his fortress impregnable, who dislike putting their hand to the arduous work of trying to bring these unfortunate people out of their spiritual bondage.

“Let the experiment be fairly tried, let the Mexican youth be brought under daily biblical instruction, and the precepts of Christ made to bear upon their pliant hearts, and who dare say that false systems may not be supplanted and an entire moral renovation take place? An experience for the greater part of seven years has convinced me that Mexicans are susceptible of moral cultivation and improvement. Let me mention one fact:

“It is frequently said by persons very well acquainted with Mexican character, that the disposition to theft is an inherent principle and cannot by any means be eradicated. From the very frequent examples of this kind, I very much feared that such might be the case. For the first two or three years of my labor among them, this disposition was manifested in my school in a very troublesome manner. Scarcely a day passed without annoyances of this kind. I could not even leave a key in my door, lest it might fall a prey to the ‘slippery fingers’ of Mexican children.

“By impressing on them a sense of the exceeding meanness of such acts, without resorting to any severe punishment, I have succeeded in eradicating the habit, so that



during three years past my school has been as free from that vice as any school of American children I ever taught. I have not a pupil whom I could not trust under any circumstances.

"Such is the self-respect which they have acquired, that a greater insult could not be offered them, than to suspect them of taking what does not belong to them. I firmly believe the peculiarities of Mexican character are less attributable to nature than to their religion. The blind veneration in which the Virgin Mary is held, I find a much greater obstacle to counteract than any natural vicious propensity.

"Some three months ago a little girl who had been to the convent brought into my school a card: upon one side of it was a beautiful picture of Mary, and upon the other was printed a prayer to her, comprising all the wants of soul and body, for time and eternity, without the mention of the name of Christ. I improved the opportunity, as I usually do, of showing my pupils the exceeding sinfulness of worshipping a human being, and for proof of what I said, I took them to the Bible and read to them such passages as were suitable, particularly the second commandment. The unreasonableness and sin of praying to Mary instead of God, seemed to be fully conceived by these girls, and I hoped a principle was established in all their minds which might be permanent.

"But in a few days I discovered one little girl had been operated upon by other influences. Upon my requesting her to recite a portion of Scripture, in which was said, 'thou shalt not make unto thee any graven image,' etc., she very positively refused, and her eyes, which were generally remarkable for their mildness, fairly flashed with anger. I however prevailed on her to comply with my request, inasmuch as she would not give me any reason for not doing so. She had been told not to repeat that commandment, because it impeached the propriety of praying to the Virgin.

"The errors of the Roman Catholic church are easily recognized by children, when properly pointed out. Early last year two children from Matamoras came

into my school, and soon after their entrance, to make an exhibition of their piety, they cut small crosses on the bark of some shade-trees I had in my yard. I felt somewhat discontented at being set out with such signs of Popery, but I could not say anything directly against the 'cross,' and I only passed a censure for the probable injury the trees might sustain. An opportunity, however, was soon presented, by some of the children standing before the crosses and in a most devout manner repeating their prayers to them. I was not slow in telling them of the inconsistency of praying to such objects; but some said it was right, because their mothers taught them to kiss the cross and pray to it every morning. The majority, however, acknowledged that it was very sinful to believe the cross could hear and answer prayer.

"I find it much more easy to satisfy the minds of children than older persons. Often, in conversation with adults, the fact of their having been 'brought up' under that religion, is presented as an argument in favor of their adhering to it. One very intelligent Mexican lady said to me that she had knelt before pictures, and walked on her knees on pavements until her knees had become completely callous. I asked her if she thought such practices essential to her salvation? She said she did not know, but she was taught so; and that was all she could say in defense of such inconsistencies. The case brought to my mind a strong sense of the vast importance of early instruction, and of the truth of the Scripture, 'Train up a child in the way he should go, and when he is old he will not depart from it.'

"Our great hope in Mexican evangelization is in the proper education of the children. A highly intelligent minister of the Methodist church has been recently exploring the Rio Grande valley, for the purpose of ascertaining its spiritual wants, and of the most proper means to be brought into operation for its religious improvement. After some time spent in investigations, his conclusions were, that the most that could be done at present, was by the religious education of the young, and the

circulation of evangelical literature. Measures will soon be taken by this denomination for supplying some of the most important points up the river with suitable agencies. A vast field of missionary labor presents itself to the eye of the Bible-believing Christian. However difficult the work may appear to human view, faith already plants the standard of victory upon the scene of conflict.

"With 'the sword of the Spirit, which is the word of God,' the humblest missionary may be enabled to effect something towards the accomplishment of this mighty object. Papal idolatry and superstition is yet to be supplanted in Mexico, and the pure Gospel of Christ will yet be reared over its broken altars. Although seen in the distance, the prospect encourages me on in scattering the seed of divine truth, believing a harvest will yet be gathered, although it may be over my grave."

#### IRISH MISSION IN ST. LOUIS, MO.

*Industrial schools well attended—three in operation—visiting better systematized—wretchedness among the inmates of tenant houses—many families in one building—the Scriptures read to them by the missionary—some glad to see him—others receive him rudely—the Bible a rare book among poor Papal families—a striking case of violence—various interesting incidents—a child refused burial service without pay, etc.—a Jew forced to receive the sacrament, etc. etc.*

Mr. THOMAS C. THOMPSON, who labors for the Board in St. Louis, Missouri, is doing a good work. Let Protestants read his report. It will show the great necessity of labors in behalf of the benighted Papists. He says :

"During the past month there was a fair attendance at the Industrial Schools. Many of our teachers are for leaving during the summer. We will manage, however, I hope, to keep up the interest and renew it again with greater vigor in the fall. Our third school, that used to meet at the mound, now meets at Sturgeon Market—a place much more appropriate, as many object to having the schools at any church. I tried to get the

public-school rooms, but found the managers had decided to allow them to be used only for their own exclusive purpose. Biddle and Sturgeon Markets are quite the best localities in the place. We hope also to get Soulard Market, south, for another school in the fall.

"The past month I tried to visit more systematically than I was able to do heretofore. I had visited before, (gathering children for the first school,) but not satisfactorily. I find a great deal of wretchedness and filthiness. Six families, living in one building, were rather surprised at my visit. I talked to them separately, seemingly to little purpose, but before I left the building they were much interested. The best family had a Bible, the only one in the place, and this was left unread and uncared for by all but one individual, who seemed to have profited by the reading of it. I read and got all I could to come and hear. I also prayed with them.

"A family who sent their little daughter to the school, was glad to see me; and though surrounded by some who were unfriendly to my operations, still they were glad to hear me read and talk. I begged one individual not to interfere but come and hear; also, that I would do them no harm, but explain what I meant.

"Another family wished me to get them a Bible, which I did. They send their children to our school. I find that it is a rare thing to find the Bible in any form among these people. They are taught that to them it is a 'sealed book,' and that the *prayer-book* is sufficient. I sometimes read out of a prayer-book, and thus get access to persons that will not hear or have the Bible.

"A man whom I have often visited said he wanted no more said about religion—that is was causing more trouble than anything else. His little girls have been going to the school. He wielded a knife in his hand and told me to leave, but I did not move. He soon cooled again and we parted friendly, I expecting to call again.

"Another was much interested while I talked to him about how to obtain forgiveness of sin. He took the tract called 'The Bible,' and was truly grateful. I called likewise on his wife.

"A family near the Roman Catholic college took much interest in conversing on the nature of religion. They believed that it was *not fear* but *love* that moved the Christian to action. I tried to explain to them how God justifies us sinners. They want me to call again.

"Another man, whom I have visited several times, allowed me to pray with and read to his family. He closed the door, not wishing his Roman Catholic neighbors to know. His little son comes to Sabbath-school. He has been to church, and wants me to call and take him where I go. I find more interest manifested where I have been before. Some families which I visited to-day received me with seeming gratitude. I have never said anything about their church, but tried to point them to the Savior. These efforts have always been blessed when put forth in his strength.

"A man who had been unwell some time, asked me to read to him out of his prayer-book. I read the 51st Psalm, and it seemed to suit his case. He was somewhat satisfied that nothing but a broken and contrite heart would suffice, and that *Mary* and the *saints* could not save.

"A woman, whose child died, went to the priest to have it buried. He told her she could bury it as best she could—that if she could *not pay*, he would not do it. I reasoned with her on the nature of such religion; still she could not see but that he was right, as the church required *payment!!*

"A Protestant lady had to leave the 'Sisters' hospital here, on account of the annoyance she suffered in order to have her become a Roman Catholic before she recovered.

"Another refused in her dying moments to receive the sacrament from the priest, who was requested by a friend to leave the room.

"A Jew was forced to receive the sacrament from the priest, and the Sisters refused to give him up to his friends."

#### MISSION SCHOOL IN NEW-YORK CITY.

The Mission School for the benefit of poor and neglected children of Irish Roman Catholic parents, in 43d-street, near the 10th Avenue, is still continued and is useful. The migratory habits of the parents, (for they dwell in one place usually but a short time,) and the hostility of the Papal priesthood to evangelical instruction and diffusion of scriptural truth, occasion fluctuations in the numbers of pupils who attend.

Upon the re-opening of the school in the latter part of May last, there was found a considerable decline in the numbers in attendance. By perseverance in the discharge of duty, the numbers increased encouragingly.

Of the school, the Instructress who was employed to conduct it, in her report at the close of one month's labor, said :

"I am happy to inform you that our mission day-school has so much increased as to surpass even the most ardent expectation. Not only every week, but every day has brought some augmentation to our numbers. We have now enrolled upon our books the names of ninety-six children, and generally a daily attendance of between *seventy* and *eighty*.

"Your missionary has been chiefly instrumental in obtaining these numbers, while I endeavor to keep up the advancing state of the school by faithfulness to the pupils in school-hours, and by visiting the absent and sick in the evenings.

"Another gratifying feature in the case of the school, is the improvement in the appearance and manners of the children. We now have pupils more advanced in size and years than at the beginning, and consequently more able to treasure up and appreciate the Divine truths that

are imparted to them from time to time.

"I would here acknowledge with sincere gratitude a donation of 40 'Scripture Lessons' for the use of our school, by Mrs. Fitch, of the 43d-street Baptist church. How many kind ladies might go and do likewise!

"The increase of our numbers has given great encouragement to the Christian ladies who have kindly taken the oversight of the Industrial department of the school, in which they spend a portion of each day in the week.

"Our Sabbath-school has also advanced."

In a subsequent report, under date of August 27th, 1859, the Instructress of the day-school says :

"During the quarter which closed on the 24th of August, the average attendance was between 60 and 70.

"In the early part of last spring, a public school was opened in 44th-street : also a school in 42d-street, under the charge of the 'Sisters of Charity.' A number of those who attended the school while under the charge of Miss Brewster, have gone to one or other of the schools just named. I might state that the attendance during the last month has been about *eighty*.

"The school has frequently been disturbed by persons standing at the door and uttering improper language, for the purpose of annoying teacher and children. I have been on several occasions under the necessity of sending for a policeman, to remove those who had evidently come for the purpose of disturbing the school.

"During the first two months the Sabbath-school averaged about 60 scholars; but owing to the absence of the Superintendent and some of the teachers, the number has greatly decreased during the last month."

#### IRISH MISSION IN CONNECTICUT.

*Increased hostility of Romanists—missionary denounced by the priest from the altar—Papists hopeful as to the United States and Eng-*

*land—books read—violent scene at a Romish chapel—another case of violence—still another—the craft in danger—some hopeful prospects, etc.*

MR. YOUNG writes :—

"I now send you my report for the month that is about to close.

"Things have taken quite a change since my last report. There has been more hostility against the truth by the Romanists than usual. In almost every house I have met with insults and opposition from the more bigoted Romanist, especially in and around Fairfield.

"I was first at a loss to find out the cause of this unusual and open hostility against the reading of the Bible; but I soon discovered that the priests had denounced me and our tracts from the Romish altar—for that is the place where he can more effectually instill into the minds of his hearers that enmity against Protestants and Protestant missionaries. They were somewhat cast down while the Pope was in danger; but as they think that he is out of the difficulty, they are beginning to boast that they will regain their ancient power, and will be able to gain possession of these United States and Protestant England, and drive out all the heretics. This has been expressed to me by some of them. And the greater part of the Lord's day has been employed by them in reading newspapers on that subject, and drinking bad rum, and gambling. Some of the more respectable Roman Catholics are ashamed of their conduct, but the priests think well of it; for they care little for their conduct, so that they do not read the Bible or hear it read. They make every effort to keep their hold on the minds of their poor deluded votaries.

"A great many of the Romish people cannot read, and such as can, have placed in their hands corrupt books, such as the '*Glories of Mary*,' etc. I was obliged to carry with me a copy of their own translation of the Bible; but even that they were afraid to have read to them; for the priests and bishops know well that if their people would read it they would

soon turn away from their church. Rome never can be friendly to any translation of the Scriptures, because it is obvious that her condemnation is written therein. She would be as willing to burn and destroy it now as she was in the dark ages; but the people feel that it would not do now, especially in this enlightened country. Rome is properly styled in the Scriptures the 'destroyer.'

"I will give you a faint idea of priestly influence over the people in this place after they had denounced me from the altar. A short time after, I called on a family residing near the Romish chapel. As I was about to enter the door I heard a voice from within, in accents of the most dreadful imprecations and scurrilous language, to begone. As I was about to turn away, two young men came up and demanded my business there; when told, one of them cursed me in the name of his gods, and the Society for sending me; I observed by his manner, for all his nerves seemed to be agitated, that his appearance indicated something desperate, while at the same time he made use of some dreadful language; and as I was going away, he made the remark that I ought to be shot.

"In another place where I went a woman slammed the door against me. The next place I called they were more civil, and invited me in, where I conversed more freely on the subject of religion, but they refused to hear the Bible read. I generally bring with me a copy of the Douay Testament; but that they will not hear, although commended to be read by their popes and bishops. I was invited by a lady to call and converse with her servants, who were Romanists, but one of them, being more bigoted than the rest, would not allow them to hear me, but kept yelling and making a noise so as to prevent them from hearing what I said.

"I mentioned above one reason for all this opposition. But there is another cause. When men see their craft in danger they will make the last desperate effort to regain their hold of those that

are about to leave them. Some short time since a young man, a son of one of the most bigoted Romanists, renounced the errors of the Romish church and has been attending an evangelical one; and there is a young woman also who has left the Papacy, who has been the subject of their persecution; and some others have been obliged to leave home and seek shelter from the wrath of these bigoted parents and friends.

"One woman, a Romanist, whom I have been visiting for some time, and who calls on me occasionally to hear the Bible read, has offered to go to a Protestant church. She expresses great delight in hearing the Bible read; she is intelligent and can read; she is also interested in the conversion of her mother, who is still in the Romish communion. I trust that our labor will not be in vain. We must sow the seed, rain or shine, and who can tell which will prosper, this or that?

"I have had a great deal of controversy on religious subjects this month with Romanists especially, by the way-side and in the field with men at their work. Some have received the truth, while others oppose it; and one man is beginning to inquire the way of salvation, and is waiting an opportunity to call on me, when he will, as he says, have a better time to hear me instruct him. He says that some of his neighbors interfere with him for speaking with me or hearing me.

"I called on another family, whom I supplied with a copy of the New Testament. After reading a portion of it for them, I urged them to send their children to a Protestant Sabbath-school. They said they had no objection, but they were afraid of their neighbors, who would tell the priest and have them exposed from the altar.

"I have traveled upwards of 25 miles, and have called on and addressed 173 families, giving them such religious instruction as I could.

"I have distributed to Romanists and

others 349 pages of the Society's tracts. I have read the Scriptures on 26 occasions, and have supplied one Romish family with a copy of the New Testament, and have obtained one subscriber for the Magazine.

"I have visited in Fairfield, Southport, and Westport, and have given several addresses in the different churches relating to the Society's work."

#### GERMAN MISSION IN UTICA, N. Y.

*Missionary labor commenced—families visited—tracts distributed—meetings for prayer and reading the Scriptures—French and Irish Romanists cared for—an additional report—one willing to die for "God and his mother," etc.*

The Board, some time since, at the request of friends of the cause residing in that city, commenced a mission among the German Roman Catholics in Utica, in this State. Mr. H. LEUZINGER, the missionary appointed, is a young man who is prosecuting his studies with a view to the Gospel ministry. He devotes part of his time to missionary labors, under the superintendence of a committee resident in the place. In his report he says :

"Though I cannot report to you that I have accomplished great things, yet I feel that this labor is in accordance with the will of God. I have labored during one month, and I must confess that the beginning of such a work is very difficult and very often discouraging. But I feel that the cause is worthy of the toil and self-denial connected with it, and I have assurance that the service will not be in vain.

"I have visited thus far 28 German Roman Catholic families, 8 French Roman Catholic families, and about 25 Irish Roman Catholic families. The most of them I have visited several times, and conversed with them on religious subjects. On the 17th inst. I received your package of tracts, and have

already distributed about 400 pages of them. But I must remark that my labors are not exclusively devoted to Germans. There are here some French families for whom I labor, with desire that they may be brought out of their darkness into the light of the Gospel. There are also some Irish, though very few, who are willing to read tracts. I have supplied two French families with Bibles: of one of them the lady only is Roman Catholic. She at first said she would not change her religion, but afterwards promised to attend Protestant church. I have in my Sunday-school class two Roman Catholic boys. Others have promised to attend. I have endeavored to establish a prayer-meeting. I have held two, at which a few Romanists and about as many Protestants were present. Some say they would like to have or attend prayer-meetings as soon as the evenings shall be longer."

The missionary here gives an account of his conversations with some of the persons for whose spiritual benefit he labors, from which it is apparent that Romanism is in Utica the same demoralizing and ruinous power that it is elsewhere, and that great efforts should be made by evangelical Christians to rescue all from its influence. We subjoin a few additional paragraphs from a more recent letter received from Mr. Leuzinger, which will be read, we think, with interest:

"The month past having been vacation season, I had a little more time to spend in my missionary labors, and it is my earnest and daily prayer that God may bless me in them. I have held religious conversations with 73 persons: the greater part of them were with Roman Catholics.

"The number of pages of tracts distributed is about 1,176. Those of No. 5 you sent me are nearly all scattered. If I shall continue in this labor, I hope that

you will send me some more of them, and also some in English.

"Meetings for prayer and reading the Scripture I hold regularly on Sunday and Wednesday evenings. The attendance is small, but they are now increasing in interest.

"There are some six families, Roman Catholics, whom I visit very frequently. Some are convinced of the errors of the Romish church; but it remains to point them to the Savior, and to convince them that they must have a personal interest in him."

The missionary recites, in the closing part of his report, a variety of incidents illustrative of his reception by families and individuals, and of the moral and religious sentiments which are held at least by some. We submit the following :

"There was one with whom I conversed: I told her of the necessity of searching the Scriptures, that we might know and do the will of God, and love him. She said :

"I love God and his mother. If God wanted me to die for him and for his mother, I would even leave my children, and I would die for God and his mother."

"I reminded her of St. Peter's resolution, who also expressed his willingness to die with the Savior, and recommended her to read the New Testament. She said :

"The New Testament is but a dream; the Old Testament is a book."

"I told her that in the Old Testament a Messiah is promised to us, and the New Testament shows us that he has come already, and in this sense the New Testament is the fulfilling of the Old."

#### FRENCH MISSION IN VERMONT.

The following paragraphs from a report of a missionary of the Board, will show some of the trials and incidents of missionary life. Perhaps few imagine the number and the se-

verity of the trials to which some of our laborers are subjected. The missionary says :

"Since I wrote to you I have visited again the town of B——, and I am happy to say that in visiting the French population of that place, I met with a man who was formerly very hostile to me, but now is very different. As soon as he had learned that I was in the town he came to see me, and told me that for this time he was glad to see me.

"Well," said I, "what is the reason?" He replied :

"O, sir, God has touched my heart of stone. I have been for a long time your greatest enemy, as also of my dear wife—seeing that I so often forbade her to go to hear you preach the gospel of our Lord Jesus Christ. But I acknowledge to-day that my past life has been so bad that it is not difficult for me to see why all your good preachings and prayers produced so little effect upon me.

"It is true that I have been to your meetings many times, but I declare that I went there only to laugh at you. You can recollect, yourself, if you try, when you saw me sit down on the wrong side of the seat during all the meeting-time, my hat on my head, my pipe in my mouth, and my face full of mimicry. I have done all that in order to discourage you; but to-day I see my errors, and you are again with us; and, for me, I feel that I have done very wrong. O yes; when I was a vile wretch, blaspheming his holy name, forgetting there was a God above me, even then the Lord had pity, and sent his servant to my very door with the offers of mercy and love.

"But in my great affliction, I can say that I am exceedingly glad to see you to-day, but I would have been especially glad if you had been here last week. O, how we have had need of you!"

"What is the matter?" said I.

"The Lord," he replied, "gave and the Lord hath taken away, blessed be the name of the Lord. My dear wife is no more. During the past month she was subjected to a bleeding of the lungs, and last week she died very suddenly."

"After a long conversation with him on religious subjects, he asked me to preach a funeral sermon for his wife, which I did, and during the service he

appeared to me very well. It was a season of deep interest and solemnity for him, and also for all those who were present.

"After the service he thanked me

very much for my goodness, and, in the presence of all the people, he told me that nothing in the world seemed to him so important as to become a Christian."

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## MISCELLANEOUS.

### A PLEA FOR THE SPANISH POPULATION.

"REV. E. R. FAIRCHILD, D. D.

"Sec'y of the A. & F. C. UNION.

"DEAR SIR:—There are some forty millions of people on this globe speaking Spanish, or under the influence of Spanish rule.

"In France there are some thirty-five millions. In Great Britain some twenty millions. In the United States, perhaps, thirty millions. So we see that the Spanish race is one of great importance.

"But who are this people? The descendants of the Carthagenean, Roman, Moor, Jew, etc. What are their religious tenets? They are Roman Catholics. What are their tenets? Do they allow the Bible to be perused? Do their priests show themselves men of pure moral lives? Do they encourage the general diffusion of intelligence? Do they inculcate the pure principles of Christianity? rather, do they not contend that their dogmas are not to be questioned—that they are the only true articles of faith?

"What are we Protestants? Are we not professedly the Reformers of the Church of Rome? Do we believe what we profess—that without the Bible and the practice of pure Christian virtues there is but small chance of entering heaven? We cannot say that there are no good Christians among the Roman Catholics; but we must say, if we are Reformers, that we should try to reform Romanists as to their present modes of thinking, or that there is no need of reform among them—that we are wrong, not they.

"The question then arises, how are we Protestants to come at the Roman

Catholic mind of the world, and what is the best course to pursue?

"Some say, send them missionaries; but do such reflect or know whether missionaries would be received? Let us look at this a moment. In Roman Catholic countries the laws, public sentiment, education, *interest*, etc. are all on the side of Rome, and all these have for centuries been used to teach them that we Protestants are all wrong, and therefore they are not just the people to care to see *heretics* among them as teachers. Their priests and other interested parties could easily excite the fanaticism of each person against these intruders—mischief-makers, as they would call them. In nearly all Spanish countries no books are admitted that question the Roman Catholic forms of religion; and the consequence is, that they have all been taught that we Protestants are the worst sort of people, and that *no hope* of heaven is open to us. How, then, expect missionaries to be acceptable among them?

"What then is to be done? Let me suggest that a *true and safe* course is to send them only teachers, and that these confine themselves exclusively to teaching the youth, hoping thus by degrees, through the children, to win their way to the parents: but to do this, Protestantism should be kept entirely out of sight; but the teachers should by their lives teach and illustrate pure Christianity, and thus show that they are different men from their native teachers, and by degrees they would be sought after as teachers of more aged people.

"We in these Protestant countries know but little of Spanish mind, or of their history, ways of thought, or wants of the Spanish people, or of the best way



of meeting these wants. Now supposing your Society should seek out one of the brightest minds to be found in any of our colleges, and that you should support him well, and let him give his whole mind, time, and thoughts to acquiring not only the Spanish language, but a familiarity with Spanish literature, Spanish modes of thought, their history, their colonial laws—in short, making himself a Spaniard in thought and feeling. To complete this, let him visit Cuba, South America, or better still, Spain: in this way he would see their wants and the best way of reaching them. And then let him return home and put his thoughts before the Christian mind of Protestant countries, and then efforts might be used with a prospect of success and in the most economical way in men and money. Such facts and plans once placed before the Protestant world, I feel sure there would be no want of interest, or of means, or of men, to engage in behalf of this mass of people. The want of this information makes Protestants now feel that to enter these Spanish lands is too mighty a work to grapple with. In fact, most feel that these countries are ‘sealed’ ones and beyond their reach, which feeling would soon be found to be a wonderful mistake, as the throwing open of New-Granada by her own people is now showing.

“To accomplish the mission, you want a man of the spirit of Luther, Clarkson, Wilberforce, or such like, who would give up their whole life and thought to this work. What more noble work is to be entered upon? I envy the man that may rightly start on such a work. If once started, those efforts made against Romanism at detached points would be as nothing. Then all South America, Cuba, Mexico, etc. would become the fields of operation.

“South America is supposed to have some seventeen millions, the Spanish West Indies some two to three millions, Spain some fifteen to sixteen millions, and their colonies in the East Indies, Africa,

etc. some five millions of souls. What a field! Look back to Spanish history, and see what Spain did on this continent in her early days in the way of civilizing, christianizing, and settling their colonies. See their fine churches, convents, colleges, etc. at all points. Now, once more rouse up this their spirit or this mass of mind, and put it upon the right track, what might it not accomplish?

“To accomplish this we surely should be willing to take the necessary steps to inform ourselves of the way to do it, and not, by making wrong moves, bar up the way against success.

“I have spent some ten years of commercial life among this Spanish race, but such sort of experience is not the best to found missionary operations upon. No; we want an *apostle to the Spanish race*, that can direct judiciously such efforts. Let your Society, the AMERICAN AND FOREIGN CHRISTIAN UNION, but enter this field in this manner, and I predict that its usefulness ere long would be looked upon as superior to that of any other Society in this world.

“Sectarianism is now doing much harm to missionary effort in all parts of the world, in leading untaught minds to feel that they may as well stick to their old religion, as to be mystified by the foreign missionaries insisting, the one that Episcopacy, or Presbyterianism, or Roman Catholicism, or the like, is the only true way.

“True Christianity, and that *alone*, supported by the sacrificing spirit of a Paul or a Luther, is the only thing that can reach effectively such minds. The life often goes further in this matter than preaching.

“These are some of the results of my thinking, growing out of my observations during nearly thirty years’ wanderings throughout the four quarters of the globe. If you, on reflection, agree with me, pray try and carry the same out, or get others to help you do so.

J. S. A.”

## REV. C. CHINIQUY.

*The Democrat*, the "official paper of the city and post-office" of Kankakee, Illinois, under date of the 31st of August last, contains the following letter in relation to the Rev. Mr. Chiniquy, which it copies from the *Middleport Press*. The letter, as we learn from a private source, is the production of a clergyman resident at Middleport, and it is worthy of all confidence.

The readers of the Magazine will remember, we trust, that a committee has been appointed to receive funds in aid of the colony at Kankakee, and that Mr. Paillard, of No. 21 Maiden Lane, in this city, is the treasurer. Funds for "Father Chiniquy" may also be sent to this office, 156 Chambers-street.

The writer says :—

"The people of Middleport were favored with an opportunity of listening to this distinguished man on Monday evening. His address consisted in an exposition of his present faith as a convert from Romanism to the Gospel, and a statement of the causes which had led him and the people of St. Anne to their present position. No honest, earnest mind could have heard the simple but thrilling narrative of the speaker, without feeling all the better impulses of their nature stirred to their utmost depths, in view of the principles involved in this struggle with the power of the Roman Church—principles that contain the very essence of Protestantism, and commend themselves to every American heart.

"The same heroic firmness, the same courageous and honest pursuit after truth that distinguished the immortal Luther in his apparently single-handed conflict with the spiritual and temporal power of the world, are reproduced in the past and present course of this French Canadian priest, who in our immediate neighborhood has obtained for truth and freedom as glorious

a victory as ever brightened the pages of history; and it is a matter of regret that the man and his cause have not received more aid from American Protestants, especially as many of the people of St. Anne are suffering great destitution, and the exertions of Father Chiniquy to supply their more pressing wants, together with the harrassing persecutions to which he has been subject, have reduced him to poverty.

"On Tuesday morning he addressed the French Canadians of this village and its vicinity, in their own language, and distributed copies of the New Testament, which were eagerly received, and there is a general forsaking of Romanism for the faith of the Gospel as expounded by Father Chiniquy. c."

It gives us great pleasure to state that since the foregoing was given to our printer and put into type, we have received most interesting letters from various persons in the vicinity of Kankakee City, and of St. Anne's, touching the Rev. Mr. Chiniquy and the colonists associated with him. But we are afflicted by a sense of his and their sufferings, arising from the failure of the crops for two years past, and the persecutions to which they are subjected for the Gospel's sake. We earnestly hope that philanthropists and friends of evangelical truth will lose no time in furnishing the needed aid, that the work begun so auspiciously among the Canadian French population may be carried on, till the multitudes now under the dominion of the "Man of Sin" are brought into the glorious light and liberty of the Gospel of Christ.

The following minute of a meeting of the colonists, on the 3d day of September last, throws much light on the state of the colony, and the direction in which things among them are moving. Here it is :—

"At a meeting of the Christian Catholics of St. Anne, Kankakee County, State of Illinois, held at the Town Hall on September 3d, 1859, the following resolutions were proposed and unanimously adopted :

"1st.—Proposed by Augustine Faucher ;  
Seconded by Stanislas Gagné :

"That we bless the Divine Providence for leading us to a knowledge of the superstitions and abominable errors of the Roman church, and we publicly thank the Lord for granting unto us grace to break the chains which the Popes and Bishops of Rome have forged for the thraldom and shame of humanity.

"2d.—Proposed by Francis Ducloss ;  
Seconded by Joseph Brasso :

"That the 3d day of September, which is the anniversary of our separation from the Roman church, be perpetually celebrated by us and our children, as it is on this blessed day that we have, three years ago, ceased to be the slaves of men, to become the disciples of Christ ; and that the true light of the Gospel commenced dissipating the profound darkness in which Popery had shrouded us.

"3d.—Proposed by Magloire Desmarteau ;  
Seconded by Louis Montbleau :

"That, whereas, the Roman bishop of Chicago, named O'Regan, through the means of three of his priests, on the 3d day of September, 1856, has acknowledged publicly that we were separated from him and his church : we hope that neither he nor his successors will in future pretend to exercise among us the rights they could claim when in our blindness we supposed them to be the successors of the apostles, and placed confidence in their usurped authority.

"4th.—Proposed by Alexis Blanchet ;  
Seconded by Joseph Allard :

"That, whereas we have the privilege of living under the protection of the glorious flag of the United States, we desire more than ever to enjoy the rights connected with that privilege : and to regulate our affairs ourselves, as Christians and as citizens, we appoint Rev. Charles Chiniquy, Louis Mercier, Anselme Robillard, Joseph Martin, Michael Drolet, Abraham Peltier, Moise Langelier, Thomas Sarles, Achilles Chiniquy, Michael Allaire, to act as Church Trustees for our congregation of the Christian Catholics of St. Anne, Kankakee County, State of Illinois.

"Signed, LOUIS MERCIER, Pres't.  
GEORGE GAUTHIER, Sec'y."

#### LONDON PROTESTANT ALLIANCE.

We have received the Eighth Annual Report of the London "Protestant Alliance," which was presented at the annual meeting, July 19th, 1859.

The Association is small, though spirited, and is doing what it can to arouse the Protestant feeling of the nation, and to arrest the progress of Romanism through the realm.

It is composed of persons of various political opinions, and holding different views of church matters.

The total receipts of the treasury during the year are put down at £935 14s. 10d.—scarcely \$4,700 of our currency. It is, however, an *advance* of £343, or about \$1,700 of our money, upon the receipts of the preceding year, which shows an increase of interest in the objects sought, and affords encouragement in respect to future operations.

The following statement of the object of the Alliance, which we take from the Report, not only discloses the nature of its labors, but suggests a variety of things which it were well if American citizens would take upon themselves to do, touching Romanism and our own country, and also our citizens when abroad.

The Report states the object of the Alliance to be,—

"To maintain and defend, against all the encroachments of Popery, the Scriptural doctrines of the Reformation and the principles of religious liberty, as the best security, under God, for the temporal and spiritual welfare of this kingdom.

"And for this purpose—

"To awaken British Christians of various classes, and of different opinions on politics and Church government, to such a sense of Christian patriotism as shall lead them, in the exercise of their constitutional

privileges, to regard the interests of Protestantism as the paramount object of their concern; keeping minor and merely political differences in subordination to this great end.

“To unite the Protestants of the Empire in a firm and persevering demand, that the national support and encouragement given to Popery of late years should be discontinued. In this demand would be included all endowments of Popery, in every form and of every kind, drawn from the public revenues,—the concession of rank and precedence to Romish ecclesiastics,—and the allowance of conventual establishments not subject to the inspection and control of the law.

“To extend, as far as may be practicable, the sympathy and support of British Christians to those in foreign countries who may be suffering oppression for the cause of the Gospel. And to seek to call forth the influence of the British Government to obtain for Protestants, when residing in Roman Catholic countries, religious liberty equal to that which is granted to Roman Catholics in Great Britain, especially the liberty of public worship, and of burying their dead according to their own rites,—and above all, freedom in the use and circulation of the Word of God.”

#### CHRISTIAN HELPERS ASSOCIATION.

The “CHRISTIAN HELPERS” is an association of ladies in this city, composed of members of different evangelical churches, whose object is to co-operate with the Board of Directors in the work which is conducted in connection with a mission station in 43d-street, near the Tenth Avenue.

The Association has already accomplished a great deal in behalf of the neglected children which have been gathered into the sewing and industrial department of the mission school, and it is cheering to see the untiring zeal and perseverance of its members in their benevolent labors.

Two of the members in succession meet with the children *daily*, and usually spend about two hours with them in instructing them in various things. Even during the hot months of the summer the service has been maintained. In a brief note received from the Secretary, Mrs. FETTER, relative to the month of July last, it is said, in regard to continuing the school:—

“It was decided to continue the sewing department of the school during the month of August as regularly as the circumstances would admit. \* \* \* \*

“The average attendance of children in this department during the month of July has been about *twenty-five*; quite as many as two ladies can attend to to advantage.

“Many of the little girls evince a great desire to learn to sew, and they show considerable improvement in their work, as well as in personal cleanliness and in deportment.”

In a most important sense the ladies who compose this Association are, as their name declares, “Christian Helpers.” They give themselves to the advancement of a good work, in which their aid is much needed. They labor gratuitously. May the Lord reward them abundantly!

#### A GOOD EXAMPLE.

A friend, lately writing to Mr. E. Vernon, the General Agent of the Society, said:

“I send *fifteen* dollars in this letter, contributions which I have been permitted to gather from several members of the Congregational Church and Society in G——, to aid the AMERICAN AND FOREIGN CHRISTIAN UNION in their great and good work in their efforts to turn Roman Catholics from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in Jesus Christ.

"It is the reading of your Magazine that has led (through the blessing of God) so many among us thus to feel an interest in your noble Society, who but a little while ago knew nothing about it. The three numbers that come now to me are taken and read with apparent interest by at least *seven* families. I take pains to send my own copy abroad monthly in different directions soon after it arrives.

"The good tracts you were pleased to send me last fall I scattered in as many different neighborhoods as I could, feeling that the people need much more information, respecting the awful power that has been sent among us from the Papal States of Europe, and which is threatening to destroy our freedom.

"I think that the *religious and secular papers* of the land should publish much more than they do on this subject, but I conclude that the strong *political party feeling* that exists throughout the nation prevents them. May we not hope that God is about to bring to pass great and important events bearing on this system of iniquity, so that the seat of the beast may be overthrown, and the divine word have free course and be glorified?

"I am now seventy years old, and wish to do all the good I can, the little time I may yet be permitted to remain on earth. If at any time you can send me more tracts, I will endeavor to circulate them where they will do good."

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#### REV. DR. DE SANCTIS CONCERNING THE JESUITS.

The Rev. Dr. De Sanctis was formerly a Roman Catholic priest and Censor of the "Inquisition." Trained amidst the rites and usages of the Romish church, and holding *official* position which brought him into contact with the leading minds of the denomination, he must be supposed to be able to speak intelligently upon the things of the Romish church.

He is now a Protestant, and, in connection with the evangelical min-

isters in Italy, is doing a good service to the cause of truth. Of the Jesuits he says:

"In countries which do not recognize the Order (of Jesuits) the General perhaps possesses even greater influence. The Jesuits, in these circumstances, occupy the position of missionaries, or are disguised under some other name. To such a land the General despatches his most astute agents, to carry on his designs by every kind of pretext; and though they dare not declare themselves Jesuits, they procure persons to associate voluntarily in these designs, who know nothing of the Company. My confessor, of whom you have frequently heard, one day, when he was in a more cordial vein than usual, disclosed to me incredible facts concerning Jesuitism in England. For example, that despite all the persecution they have met with, they have not abandoned England, where there are a greater number of Jesuits than in Italy; that there are Jesuits in all classes of society; in Parliament; among the English clergy; among the Protestant laity, even in the higher stations. I could not comprehend how a Jesuit could be a Protestant priest, or how a Protestant priest could be a Jesuit; but my confessor silenced my scruples by telling me *omnia munda mundis*, and that St. Paul became as a Jew that he might save the Jews; it was no wonder, therefore, if a Jesuit should feign to be a Protestant for the conversion of Protestants. But pay attention, I entreat you, to my discoveries concerning the nature of the religious movement in England termed Puseyism."

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#### THE BIBLE IN THE SCHOOLS.

The question of the reading of the Bible in the schools in this city is not yet settled. In some cases the local authorities have given orders to the teachers in opposition to the directions of the General Board of Education, and a few schools have been opened as before, the Bible not being read in them. What the end

of this matter will be, cannot be determined at present. We shall see.

**ROME'S VIEWS OF VICTOR EMMANUEL.**  
—The *Tablet*, a Romish journal of Dublin, in relation to the King of Sardinia and his minister Cavour, uses the following language, viz.

“We should be neglecting a plain and imperative duty if we failed to use our best endeavors in discharge of our responsibility to make plain to all men that in this matter there is no room for doubt, and no excuse for wavering. Victor Emmanuel, of Sardinia, is a rebel to the Church, an enemy to religion, a tyrannical persecutor of bishops, and a sacrilegious despoiler of religious houses. He is a schismatic and an excommunicate. He and his Minister, Cavour, are the Eighth Henry and the Cromwell of the 19th century.

“He has obtained possession of Lombardy, where his first act was to banish the Jesuits in conformity with the laws of Sardinia, and his next to commit an act of open schism by refusing to recognise the authority of the Archbishop of Milan, and the Bishops of Crema and Pavia, lawfully constituted and confirmed by the Holy Father.

“This Victor Emmanuel is the chief of that Government which the Pope himself has just denounced to all the Patriarchs, Primates, Archbishops, Bishops, and Local Ordinaries, as the ‘enemy of the Church, of its legitimate rights, and of its sacred ministers.’”

**ROMAN CATHOLIC FEELINGS TOWARD ENGLAND.**—The *Tablet*, from which the

preceding extract relative to Victor Emmanuel, the King of Sardinia, is taken, discloses its feelings in regard to the “invasion of England by the French,” which has been talked of in certain quarters, as follows :

“The future is before us always, and it is idle labor to scan what it may contain; but it is difficult to conceive how any man can say that the Emperor of the French is not preparing for a war with England. It will be the most popular act of his life. He will have every Frenchman on his side, with the unconcealed sympathies of every nation in the world. When he sets out upon his campaign on English soil, he need fear no secret societies or insurrections at home; he will be hailed as the avenger of nations, and as the scourge of a race that is unpopular wherever it is known. We have the great honor of uniting against ourselves the good wishes of all people, and that will be no pleasant recollection when the French are seen upon our soil.”

**THE POPE'S PAY.**—It is said that his holiness the Pope receives out of the States some \$8,000,000 a year. Of this, \$600,000 goes to his private affairs and \$2,192,000 to pay interest, \$2,700,000 goes to support the army and police, \$600,000 to maintain the prisons, and \$24,000 to schools.—Other expenses in proportion. The yearly deficiency is \$1,800,000. The clergy own \$100,000,000 worth of real estate, and hold all the fat offices. The State debt is \$27,000,000.

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF AUGUST TO THE 1st OF SEPTEMBER, 1860.

MAINE.	
Dennysville. Peter E. Vose, Esq. \$10 for Italy, \$5 for general objects, . . .	15 00
NEW-HAMPSHIRE.	
Keene. D. Adams, M. D. in full of L. M. for his grandson, John S. Adams, . . .	15 00
Bennington. The late Mrs. D. Whittemore, \$6, F. M. Whittemore, \$1, . . .	7 00
Sunderland. 1st Church and Society, . . .	52 00
Buckland. Congregational Ch. and Soc'y, . . .	13 45
VERMONT.	
Middlebury. Congregational Church, . . .	35 66
Benson. J. K. . . . .	1 00
East Rutland. Cong'l Church and Soc'y, . . .	35 13
East Hardwick. Two Friends, . . . . .	2 00
Derby Centre. Cong'l Ch., in part of L. M. for Rev. Jas. Fraser, . . . . .	13 00

Brandon. Jean Mithote, \$3; Miss C. Bacon, \$1 50; Mrs. M. Nephew, \$1; Mrs. E. M. Bacon, \$1; Mrs. M. Titcomb, \$1; per Rev. Jos. L'Hercux, . . . . .	7 50
MASSACHUSETTS.	
Northampton. A Friend, . . . . .	3 00
South Abington. Cong'l Church and Soc. to make Rev. H. L. Edwards a L. M. and Sab: School part L. M. . . . .	53 45
Amherst. College Church, . . . . .	10 50
" Rev. J. G. Vose, . . . . .	5 00
Reading. Old South Church, to make Dea. Caleb Wakefield a L. M. . . . .	31 66
" Bethesda Church, . . . . .	20 00
Richmond. Wm. Richards \$1; J. H. Johns, . . .	1 50
Great Barrington. Rev. Thos. Carter, . . .	1 00
North Egremont. Baptist Church, . . . . .	3 00
Hinadale. A Friend, . . . . .	10 00

<b>CONNECTICUT.</b>	
Colebrook. Osborn Stillman, . . . . .	5 00
Watertown. Cong'l Church, per Rev. G. P. Prudden, . . . . .	64 51
Berlin. Cong'l Church and Society, per H. N. Galpin, Treasurer, . . . . .	12 40
New-Haven. College Church, . . . . .	49 00
Kensington. Ruth H. Norton, . . . . .	2 00
Winstead. 2d Congregational Church, . . . . .	10 66
" Methodist Episcopal Church, . . . . .	11 12
Gharon. Methodist Episcopal Church, . . . . .	12 37
" Dea. Sears \$1; Rev. Mr. McLaughlin \$1, . . . . .	2 00
Birmingham. Henry Sommers, in part of L. M. for Joram Scholey, . . . . .	10 00
<b>NEW-YORK.</b>	
Marion. A Friend, . . . . .	5 00
Delhi. 1st Presb. Ch., Rev. Mr. Torrey, . . . . .	19 00
New-York City. Dr. Hague's Church, add. for Italy, . . . . .	1 00
" 11th Presb. Church, Rev. J. P. Hovey, per Wm Penn, . . . . .	17 62
" Lear Lillienthal, for the Chiniquy Mission, . . . . .	5 00
" Thos. N. Dale \$100; E. Spencer West \$100, for the Paris Chapel, . . . . .	200 00
Elba. Presb. Church, in part, Rev. G. S. Corwin, for L. M. a, . . . . .	60 00
Walton. 1st Cong'l Church, to make Mr. St. John a L. M., . . . . .	40 00
Cornwall. A. R. & A. D. Ledoux, . . . . .	2 00
Tremont. Union Collection in M. E. Ch., . . . . .	16 67
North Newburgh. M. E. Ch. in part, to make Rev. J. Elliott a L. M., . . . . .	19 58
Jordan. George Barnes, annuity for 1857, 8, 9, . . . . .	24 00
<b>NEW-JERSEY.</b>	
Newark. 3d Presb. Church, add., . . . . .	16 00
" 1st Presbyterian Church, . . . . .	59 34
" Mrs. McKenzie \$5; Miss Agnes Davidson \$1, for Italy, . . . . .	6 00
" Pulpit Supply, by Rev. Dr. Fairchild, 16 00	16 00
Fairfield. Dutch Reformed Church, Rev. Jos. Wilson, . . . . .	20 00

The following sums in behalf of the colony connected with the Rev. Mr. CHINIQUY, received and disbursed between the 22d of July and the 5th of September, by Mr. M. J. PAILLARD, the treasurer of the committee on the Kankakee colony:

Anti-Papist, \$6; F. A. S., \$2; G. W. B., \$5; Mrs. L., \$5; J. P. M., Mobile, \$14 36; P. M., \$6 19; S. J. M., \$1; A. B., \$2; Mrs. X., \$1; Geo. D., \$1; A friend, \$3; A friend, \$3; C. W. H., \$1; Collected by Mr. W., \$11; John W., \$10; W. W., \$5; M. G. N., \$5; B. S., \$5; J. L. D., \$2; G. R. J., \$25; Ladies of Lock-haven, \$20; W. P., \$5; M. G. M., \$2; F. B. & C. \$2; A. B., \$5; New-Haven, through L. A. B., \$25; G. C., \$2 57; W. D. Van B., \$1; J. W. N., \$5; G. A. P., \$4; Washington, N. C., \$50; Wilmington, Del., \$2; Mrs. S., \$10; Mrs. H. J., \$5; R. S., \$5; Wilmington,

<b>DELAWARE.</b>	
Dover. Miss Eliza Hillary \$5; anonymous \$9, 14 00	14 00
<b>GEORGIA.</b>	
Savannah. A family of Christ Church, . . . . .	34 00
<b>MISSOURI.</b>	
Fairpoint. Wm. C. Ewing, for Italy, . . . . .	1 00
<b>ILLINOIS.</b>	
Springfield. 2d Presb. Ch., Rev. A. Hall, . . . . .	55 00
Lisbon. Cong'l Church, per L. B. Lane, . . . . .	11 00
Quincy. 1st Congregational Church, . . . . .	22 10
" 1st Presbyterian Church, . . . . .	28 80
Bloomington. Cong'l Church, in part, Sam'l Willard, for Italy, . . . . .	7 35
" O. S. Presb. Church, . . . . .	2 00
" O. S. Presb. Church, . . . . .	4 60
Geneseo. Cong'l Ch., \$34, in part of L. M. for Rev. M. N. Miles, and Mrs. H. A. Perry \$5 for L. M., . . . . .	29 00
Jacksonville. Cong'l Church, in part, . . . . .	18 45
<b>INDIANA.</b>	
Moorfield. U. P. Church of Caledonia, . . . . .	15 00
Rockville. E. M. Elsey, . . . . .	2 00
" N. S. Presbyterian Church, . . . . .	6 75
" O. S. Presbyterian Church, . . . . .	4 50
" Meth. Episcopal Church, . . . . .	5 15
Annapolis. Friends Bloomsfeld Quarterly Meet-ing, which makes B. C. Hobbs a L. M., . . . . .	31 37
Lafayette. Greensfeld Meeting of Friends, in part of L. M. for Jer'h Grinnell, 7 25	7 25
<b>OHIO.</b>	
Cleveland. Israel S. Converse, . . . . .	10 00
<b>MICHIGAN.</b>	
Milwaukie. Monthly Concert in Spring-street Congregational Church, . . . . .	3 94
Grand Haven. Mrs. W. M. Terry, Jr., for the Chiniquy Mission, . . . . .	5 00
<b>WISCONSIN.</b>	
Racine. 1st Presb. Ch., per S. Kimball, . . . . .	11 37

Del, \$1; Mrs. Dr. J. W., \$20; M. T., \$2; R. W. L. Richmond, \$10; Wm. B., \$3; Stockbridge, Mass, \$5; A reader of *The Observer*, \$5; G. M. B., \$1; W. R., \$1; G. W. T., \$1; A friend, Oswego, \$3; J. S. H. Gloverville, \$5; J. A., Cottingham, N. C., \$10; J. M. D., \$5; Union Prayer-Meeting, Athens, Ga., \$15; Boarders of the Sheldon House, Pine Orchard, Bradford, Conn., \$30 25; Mrs. N. F. G., \$5; S., \$2; Prof. E., by E. W. S., \$2 34; G. H. C., Barnell, Ga. \$15. The following amounts were received through the Editors of *The New-York Observer*: Mrs. S. L. T., \$5; Mrs. H. G. L., \$5; W. of Branford, \$10; Rox-bury, Boston, \$20; A friend, \$50; Misses P., \$30; W. G. Thomson, Pa., \$10; J. F., Washington, K. C., \$5. Total, \$533 71—which I have paid as follows: Sent to Mr. C. Chiniquy, Aug. 12, . . . . . \$108 45 Paid Mr. Gauthier, by order of Mr. Chiniquy, 100 00 Paid Mr. Thomas Darion, do. do. 325 16

Total, as above, . . . . . \$533 71

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THE  
AMERICAN AND FOREIGN  
CHRISTIAN UNION.

Vol. X.

NOVEMBER, 1859.

No. 11.

MISSIONARY CHARACTER OF OUR WORK.

INCREASING DEMAND FOR MORE LABORERS, AND MORE MEANS TO SUSTAIN THEM.

There are times in the history of every benevolent Society when everything connected with it assumes an interest and an importance before unknown and unfelt. Such is emphatically true in reference to our own Society at the present time. Never before has the work in which we are engaged, appeared so important, nor such interesting fields been opened to the labors of our missionaries, nor such a wonderful outpouring of the Spirit of God upon their efforts; giving them access to the people, and bringing numbers humble and penitent to the feet of Christ.

As illustrating these statements, we ask your consideration of the following facts and principles pertaining to our work?

1. Our field of labor.

There are not far from two hundred and fifty millions of people under the influence of a corrupted system of Christianity, who have no clear and distinct views of the great plan of salvation by our Lord Jesus Christ, and who need the Gospel as much as the inhabitants of China or Japan. Of this population, four millions are in this country, at our own doors, and *many of them in our own houses.*

Then there is almost the whole of Central and South America, the Canadas, and many islands of the ocean—then France, and Belgium, and Ireland, and Sardinia, and now Lombardy, with their millions of people, accessible to Gospel influences. We do not say all these countries are open to the work of evangelization as are these United States; still a great work can be done in all those lands. Can you, then, Christian friend, assign any plausible reason why these people should be neglected, or why you should not bear a part in the great and good work of their evangelization?

2. Laboring for the spiritual welfare of this people, we have one hundred and twelve missionaries, besides a large number of individuals who aid by gratuitous labor in sustaining our Industrial and Sabbath-schools.

3. The number of missionaries should be increased. Scarcely a day passes without some new application for missionary labor, either on the Home or Foreign Field. And at all the stations where appropriations are made, they are asking for an increase of funds, that they may add to their list of missionaries and colporteurs. The war in Italy has opened the way



to reach millions with the Gospel that were inaccessible before; and the glorious work of reform, commenced in connection with the labors of the Rev. Mr. Chiniquy, is calling for numbers of missionaries among the Canadian French.

4. There are few fields of missionary labor more important in a religious point of view, as connected with the spiritual welfare of the heathen world. Every converted man is a laborer whose services can be made available at once.

5. If we neglect to cultivate these fields, they may be soon closed against us. Ten years ago Italy was open to the Gospel, but its door was soon shut. It may be so again. The present moment is then the time for prayer and for effort.

6. It takes time to learn how to cultivate many of the fields to advantage. That knowledge we have gained, to some extent, by experience. We have

therefore such a system of means and agencies that we can prosecute this work systematically and at the same time economically.

7. The work in which we are engaged is purely missionary in its character, aiming to spread a pure Christianity among the millions under the dominion of the "Man of Sin." Our Society is therefore emphatically the GREAT PROTESTANT SOCIETY, carrying forward the principles of the Reformation, representing in its Board all evangelical churches, and selecting its missionaries from each, with special reference to their fitness for the work.

Such is our Society, such our aims and efforts; and as such, we ask your prayers and co-operation, that we may enlarge and extend our operations, and meet at least some of the earnest calls that are made upon us for more men and for more means.

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## DISCUSSIONS IN FRANCE ABOUT THE TEMPORAL POWER OF THE POPE.

Our readers are aware that the people of France are divided in their opinions on the subject of religion. There is scattered throughout the Empire a Protestant party, amounting at present in numbers perhaps to about three millions. The remainder may be called Roman Catholics, though vast numbers of them have little sympathy with any of the nominal Christian sects. These are divided into what are called the Gallican and Ultramontane parties. The latter hold extreme notions in regard to Papal prerogatives, and would subject almost, if not entirely, everything relative to religion and government to

ecclesiastical rule—to the Pope and his associates. The former would impose restrictions upon the Papacy, and leave many things to the decision of the people themselves. This party, we think, is growing in France, and we can but hope that it will increase, and that the discussions in which its leaders engage may lead the way to the apprehension and general diffusion of the truth, as unfolded in the Scriptures, touching men's privileges and duties in regard to the life that now is, and also that which is to come.

It is interesting to see with what fearlessness some proclaim their convictions of the mal-administration of

the supreme Pontiff within the limits of his temporal kingdom, and with what conclusiveness they show the impropriety of combining the civil with ecclesiastical power.

The *Siecle*, a newspaper in Paris which is said to have 50,000 subscribers, is adverse to the Ultramontane doctrines, and exposes them with great ability.

In reply to the advocates of the temporal power of the Popes, and to their charges against their opponents, of ignorance and impiety, the editor says :

“ We are among that multitude of persons who think that the Papacy makes a very ill use of its temporal power ; and this is evident enough, since the people governed by the Pope would dethrone him if he were not sustained by foreign bayonets. We think, and we say, that this temporal power is no less injurious to the Papacy than to religion. We can understand that the clerical corporation, which finds in this state of things, honors, influence, riches, dignities, should value it highly ; but this proves nothing. Religion is one thing, and the clergy are another. In certain circumstances the clergy are the greatest enemies of religion. . . . The Jesuits think they have said everything, when, after having accused us of impiety, they add that we are ignorant. . . . We avow willingly our ignorance ; the wisest of men is ignorant of a thousand things. But I can read, and perhaps I have studied religion as well as Cardinal Antonelli, or the Pope himself.

“ The editor proceeds to prove that the temporal power of the Papacy is not a

Divine institution, and quotes the words of Christ : ‘ My kingdom is not of this world.’ He says :

“ The most illustrious fathers of the Church, the most venerated saints, the councils of primitive times, are of one mind with the doctrine of their Master. St. Ambrose, St. Augustine, St. Chrysostom, maintain that the Church ought not to have any temporal power. . . .

The Apostle St. Peter, who probably was competent to speak on these subjects, since he had received his instructions from Jesus Christ himself, has enjoined the shepherds to ‘ feed the flock of God which is committed to them, not by constraint, but willingly, not as being lords over God’s heritage, but as ensamples to the flock.’ (1 Peter, v. 2.) . . .

Burn, then, all books or prevent our learning to read, if you wish us to believe your words. The Gospel condemns you in every page ; the Fathers contradict you ; history is against you. We are, in your opinion, impious persons. But who, then, merits the reproach of impiety ? Who are those who violate the laws of Christianity ? The establishment of any temporal power in the bosom of the Church is opposed to the will of Jesus Christ ; all use of material force is impious. ‘ Put up again thy sword into his place,’ said Christ to Peter. It is plain, not only to us, but to all right-minded men, that if the Papacy wishes to return to the character and to the letter of its institution, it must be purely and simply a spiritual power, without temporal dominion, without the sword, without cannon, rifled or unrifled, without foreign regiments, which, in its name, massacre inoffensive people. It is well that everybody should know this.”

## ROMISH RELIGIOUS ORDERS.

The author of the work entitled *The Moral Identity of Babylon and Rome*, has devoted two chapters to the subject of Religious Orders. Re-

garding the Pope as at the head of all the Orders connected with the Roman Catholic Church, in the first chapter he has bestowed attention on his

claims to supremacy, his keys, chair, mitre, and crosier; and traced their origin to Pagan teachings, usages, and rites.

The chapters are interesting and instructive, and reveal relations between the Papacy and Paganism which few Protestants comprehend, yet which all should know, especially those who by business, family connexions, or any other considerations, are brought into intimate association with Romanists, and have learned already to regard their religion and its forms as derived from the instructions of the Bible.

We think our readers will be gratified as well as instructed by the perusal of the following extract, which we take from the first chapter on the topic named. The writer says:

"The gift of the ministry is one of the greatest gifts which Christ has bestowed upon a sinful world. It is in reference to this that the psalmist, predicting the ascension of Christ, thus loftily speaks of its blessed results:—'Thou hast ascended up on high, thou hast led captivity captive, thou hast received gifts for men, even for the rebellious, that the Lord God might dwell among them.'—(Eph. iv. 8-11.) The Church of Rome, at its first planting, had the divinely-bestowed gift of a scriptural ministry and government; and then 'its faith was spoken of throughout the whole world,'—its works of righteousness were both rich and abundant. But in an evil hour the Babylonian element was admitted into its ministry, and thenceforth that which was intended as a blessing was converted into a curse. From that time forward, instead of sanctifying men, it has only been the means of demoralizing them, and making them 'twofold more the children of hell' than they would have been if they had been left simply to themselves.

"From the Pope downward, all can be shown to be *now* radically Babylonian. The College of Cardinals, with the Pope

at its head, is just the counterpart of the Pagan College of Pontiffs, with its 'Pontifex Maximus,' or Sovereign Pontiff, which had existed in Rome from the earliest times, and which is known to have been framed on the model of the grand original Council of Pontiffs at Babylon. The Pope *now* pretends to supremacy in the church as the successor of Peter, to whom it is alleged that our Lord exclusively committed the keys of the kingdom of heaven. But here is the important fact, that *till* the Pope had got possession of the keys of Janus and Cybele, no such claim to preeminence, or anything approaching to it, was ever publicly made on his part, *on the ground of his being the possessor of the keys bestowed on Peter*. Very early, indeed, did the bishops of Rome show a proud and ambitious spirit; but, for the first three centuries, their claim for superior honor was founded simply on the dignity of their see, as being that of the imperial city, the capital of the Roman world. When, however, the seat of empire was removed to the East, and Constantinople threatened to eclipse Rome, some new ground for maintaining the dignity of the bishop of Rome must be sought. That new ground was found when, in 378, the Pope got possession of the keys that were the symbols of two well-known pagan divinities at Rome. Janus bore a key,\* and Cybele bore a key;† and these are the two keys that the Pope emblazons on his arms as ensigns of his spiritual authority. How these keys came into his hands will appear in the sequel; but that they did come into his hands at the time referred to is certain. Now, bearing these keys, the Pope saw that if he could only get it to be believed that *Peter alone* had the power of the keys, and that he was Peter's successor, then the sight of these keys would keep up the delusion, and thus, though the temporal dignity of Rome as a city should decay, his own dignity as the *bishop* of Rome would be

\* Ovid's Fasti, lib. i. v. 29.

† Tooke's Pantheon.—Cybele.

more firmly established than ever. On this policy he acted. Some time was allowed to pass away, and then, when the secret working of the mystery of iniquity had prepared the way for it, and the eyes of men had been familiarised to the pagan keys as the badges of the Papacy, for the first time did the Pope publicly assert his pre-eminence as founded on the keys given to Peter. In 378 did he obtain possession of the keys referred to. In 431, and not before, did he publicly lay claim to the possession of Peter's keys.\* This, surely, is a striking coincidence. Does the reader ask how it was possible that men could give credit to such a baseless assumption? The words of Scripture, in regard to this very subject, give a very solemn but satisfactory answer:—'Because they received not the love of the truth, that they should be saved; for this cause God sent them strong delusion, that they should believe a lie.' Few lies could be more gross; but in course of time it came to be widely believed; and now, as the statue of Jupiter is worshiped at Rome as the veritable image of Peter, so the keys of Cybele and Janus have for ages been devoutly believed to represent the keys of the same apostle.

"While nothing but judicial infatuation can account for the credulity of the Christians in regarding these keys as emblems of an exclusive power given by Christ to the Pope through Peter, it is not difficult to see how the *Pagans* would rally around the Pope all the more readily, when they heard him found his power on the possession of Peter's keys. The keys that the Pope bore *were* the keys of a 'Peter' well known to the Pagans, initiated in the Chaldean mysteries. That Peter the apostle was ever bishop of Rome has been proved again and again to be an arrant fable. That he ever even set foot in Rome is, at the best, highly

doubtful. But it can be shown to be by no means doubtful, that before the Christian era, and downward, there *was* a 'Peter' at Rome who occupied the highest place in the pagan priesthood. The priest who explained the mysteries to the initiated was sometimes called by a Greek term, the Hierophant; but in Chaldee, the real language of the mysteries, his title, as pronounced without the points, was Peter, *i. e.*, 'the interpreter.' As the revealer of that which was hidden, nothing was more natural than that, while opening up the esoteric doctrine of the mysteries, he should be decorated with the keys of the two divinities whose mysteries he unfolded.\* Thus we may see how the keys of Janus and Cybele would come to be known as the keys of Peter, the 'interpreter' of the mysteries. Hence, from the mere jingle of words, persons and things essentially different were confounded, and Paganism and Christianity jumbled together, that the towering ambition of a wicked priest might be gratified; and so, to the blinded Christians of the apostasy, the Pope was the representative of Peter the apostle, while to the *initiated* Pagans he was only the representative of Peter, the interpreter of their well-known mysteries. Oh, what an emphasis of meaning in the scriptural expression as applied to the Papacy,—'The mystery of iniquity!'+

"The reader will now be prepared to understand how it is that the Pope's Grand Council of State, that assists him in the government of the church, comes to be called the *Côllege* of Cardinals. The term cardinal is derived from *cardinis*, a hinge. Janus, whose key the Pope bears, was the god of doors and hinges, and was called Clusius and Patulcius,—'the shutter and the opener.' This had a blasphemous meaning, for he was worshiped at Rome as the grand mediator. Whatever important business was in

\* For proof of the fact that this claim was first made in 431, see Elliott's *Home*, vol. iii. p. 139. In 429 he gave a hint at it; but it was only in 431 that this claim in regard to the keys was broadly and distinctly made.

\* The Turkish *Muftis*, or 'interpreters' of the Koran, derive that very name from *Mofsh*, a 'key.'

† For evidence in regard to the *title* of the interpreter of the mysteries, see Bryant's *Mythology*, vol. i. pp. 302, 355, 362.

hand, whatever deity was to be invoked, an invocation first of all must be addressed to Janus, and without that no prayer could be heard,—‘the door of heaven’ could not be opened. To him belonged the government of the world, and all power in heaven, in earth, and the sea, was vested in him.\* In this character he was said to have ‘*jus vertendi* CARDINIS,’†—‘the power of turning the *hinge*,’—of opening the doors of heaven, or of opening or shutting the gates of peace or war upon earth. Now, the Pope, when he got the key of Janus, got also the ‘*jus vertendi cardinis*,’—‘the power of turning the *hinge*,’—of opening and shutting, in the blasphemous pagan sense. This, indeed, he did not get *legally*, for, at the time, Paganism was legally abolished in the Western Empire. But, in the city of Rome, Paganism, being strong, was connived at,‡ and the Pope was the only one in Rome, or in the empire, who was authorised to bear the *badge* to which that power had been attached. Many Pagans, who saw what strides Christianity was making towards Paganism, were content to regard him as having that power, and he took pains that that opinion should spread. When, however, his power increased, when his dominion extended, and especially after he became a temporal sovereign, the key of Janus became too heavy for his single hand,—he needed some to share with him the power of the ‘*hinge*.’ Hence his privy councilors, his high functionaries of state, who were associated with him in the government of the church and the world, got the now well-known title of cardinals, i. e. the priests of the ‘*hinge*.’

“As Peter’s keys have thus been restored to their rightful owner, Peter’s

chair must also go along with them. That far-famed chair came from the very same quarter as the cross-keys. At the very time that the Pope assumed the Chaldean keys, he got possession also of the curule chair, of the pagan Pontifex Maximus. In that chair he thenceforth sat, and *ex cathedra* pronounced on every religious question that came before him. As the pontifex, by virtue of his office, had been the hierophant or interpreter of the mysteries, his chair of office was as well entitled to be called Peter’s chair, as the pagan keys to be called the keys of Peter; and so it was called accordingly. The real pedigree of the far-famed chair of Peter might be shrewdly guessed even from the following fact:—‘The Romans had,’ says Bower, ‘as they thought, till the year 1662, a pregnant proof not only of St. Peter’s erecting their chair, but of his sitting in it himself; for, till that year, the very chair on which they believed, or would make others believe he had sat, was shown and exposed to public adoration on the 18th of January, the festival of the said chair. But while it was cleaning, in order to set it up in some conspicuous place of the Vatican, the twelve labors of Hercules unluckily appeared on it!’ and so it had to be laid aside. Bower has sometimes been accused of rashness in bringing charges against the Papacy, but there can be no suspicion here; for Giacomo Bartolini, a warm partisan of the Romish Church, who was present at the discovery, relates the fact, and tries to put the best face on it. After distinctly stating the circumstances, he thus proceeds:—‘Our worship, however, was not misplaced, since it was not to the wood we paid it, but to the prince of the apostles, St. Peter, that sat in it.’\* Now, of course, we could not absolutely affirm that this was the identical pagan chair that was conferred on the Pope when he received the keys of Janus and Cybele; but when we find that, in the fourth century, his chair of

\* Ovid’s *Fasti*, lib. 1, v. 117.

† *Ibid.* lib. 1, v. 120.

‡ ‘The image and altar of victory,’ says Gibbon, ‘were indeed removed from the senate-house; but the emperor yet spared the statues of the gods, which were exposed to public view.—four hundred and twenty-four temples or chapels still remained to satisfy the devotion of the people; and in every quarter of Rome the delicacy of the Christians was offended by the fumes of idolatrous sacrifice.’—(Decline and Fall, chap. xxviii.)

\* Bartolini, *Antichità sacré di Roma*, p. 32.

office was an idolatrous pagan chair, and that, even so late as the middle of the seventeenth, it was still the same, he must be credulous indeed who does not perceive that the hoary fable of Peter's chair is fairly exploded. In modern times Rome seems to have been rather unfortunate in regard to Peter's chair; for even after that which bore the twelve labors of Hercules had been condemned and cast aside, as unfit to bear the light that the Reformation had poured on the darkness of the Holy See, that which was chosen to replace it was destined to reveal still more ludicrously the barefaced impostures of the Papacy. The former chair was borrowed from the Pagans; the next appears to have been purloined from Mahometans; for when the French soldiers, under General Bonaparte, took possession of Rome in 1795, they found on the back of it, in Arabic, this well-known sentence of the Koran, 'There is no God but God, and Mahomet is his prophet.'\*

"So much for Peter's chair and Peter's keys. Now, Janus, whose key the Pope usurped with that of his mother Cybele, was also Dagon. Janus and Dagon were only two different representations of the same divinity. Janus, the two-headed god who had lived in two worlds, was Noah. Dagon, the fish-god, was the same patriarch who had lived so long in the waters of the deluge. Now, as the Pope bears the key of Janus, so he wears the mitre of Dagon. The excavations at Nineveh have put this beyond all possibility of doubt. The Papal mitre is entirely different from the mitre of Aaron and the Jewish high-priests. That mitre was a turban. The two-horned mitre which the Pope wears, when he sits on the high altar at Rome and receives the adoration of the cardinals, is the very mitre worn by Dagon, the fish-god of the Philistines and Babylonians. There were two ways in which Dagon was anciently represented. The one was

when he was depicted as half man, half fish; the upper part being entirely human, the under part ending in the tail of a fish. The other was when, to use the words of Layard, 'the head of the fish formed a mitre above that of the man, while its scaly back and fan-like tail fell as a cloak behind, leaving the human limbs and feet exposed.' Of Dagon in this form, Layard gives a representation in his last work;\* and no one who examines his mitre and compares it with the Pope's, as given in Elliott's 'Horæ,'† can doubt for a moment that from that, and no other source, has the pontifical mitre been derived. The gaping jaws of the fish surmounting the head of the man at Nineveh, are the exact counterpart of the horns of the Pope's mitre at Rome.

"But there is another symbol of the Pope's power which ought not to be overlooked, and that is the pontifical crosier. Whence came the crosier? The answer to this, in the first place, is, that he stole it from the Roman augur. The classical reader may remember, that when the Roman augurs consulted the heavens, or took their prognostics from the aspect of the sky, there was a certain instrument with which it was indispensable that they should be equipped. That instrument with which they described the portion of the heavens on which their observations were to be made, was curved at the one end, and was called a 'lituus.' Now, so manifestly was the 'lituus,' or crooked rod of the Roman augurs, identical with the pontifical crosier, that Roman Catholic writers themselves, writing in the dark ages, at a time when disguise was thought unnecessary, did not hesitate to use the term 'lituus' as a synonym for the 'crosier.' Thus, a Papal writer describes a certain Pope or Papal bishop as '*mitrâ lituoque decorus*,'—'adorned with the mitre and the augur's rod;' meaning thereby, that he was 'adorned with the mitre and the crosier.† Now,

\* Layard, p. 343.

† Elliott, vol. iii., p. 162.

‡ See "Gradus ad Parnassum," compiled by a Member of the Society of Jesus." Sub vocibus, "Lituus," et "Epiſcopus."

\* Lady Morgan's "Italy." Dr. Wiseman tried to dispute this, but as the *Times*, I think, remarked, "the lady had evidently the best of the argument."

this 'lituus,' or divining-rod of the Roman augurs, was, as is well known, borrowed from the Etruscans, who again had derived it, along with their religion, from the Assyrians. As the Roman augur could do nothing without his crooked rod, so the Chaldean soothsayers could perform none of their magic rites without a crook or crosier. This magic crook can be traced up directly to Nimrod, the first king of Babylon, who, as stated by Berossus, was the first that bore the title of a 'Shepherd King.' In Hebrew (which is the *primitive* Chaldee, for Abraham brought his Hebrew from Ur of the Chaldees,) 'Nimrod the Shepherd' is just 'Nimrod He-Roé;' and from this title of the 'mighty hunter before the Lord,' have no doubt been derived both the name of Hero itself, and all that Hero-worship which has since overspread the world. Certain it is, that all Nimrod's deified successors have ever been represented with the crook or crosier. This

was the case in Babylon and Nineveh, as the extant monuments show. This was the case in Egypt, after the Babylonian power was established there, as the statues of Osiris, with his crosier, bear witness.\* This is the case at this hour in Thibet, where the Babylonian idolatry was early introduced. There the Lamas, or Theros (which, it can be easily shown, is just another form of He-Roé,) bear, as the ensign of their office, a crosier, in form, as admitted by the Jesuit Huc, identical with the Roman crosier. The crosier of the Pope, then, which he bears as emblem of his office as the great shepherd of the sheep, is neither more nor less than the augur's crooked staff, or magic rod of the priests of Nimrod."

\* The well-known name Pharaoh, the title of the pontiff kings of Egypt, is just the Egyptian form of the Hebrew He-Roé. Pharaoh in Genesis without the points is Phe-Roé. Phe is the Egyptian definite article. This disproves the theory of the Hyksos being the "shepherd kings." The Hyksos were an entirely different race.

## FOREIGN FIELD.

### REVIVAL IN SWEDEN.

#### TESTIMONY OF THE REV. GEORGE SCOTT.

*Visit to Sweden and Norway—awakenings—greater things to be expected—differences of opinion about separating from the Established Church—Baptists, etc.—Rev Mr. Rosenius favorably and extensively known—labors much gratuitously—Mr. Ahnfelt, the evangelical troubadour, a powerful Gospel preacher, etc.—Sweden an interesting missionary field—hopeful prospects, etc.*

To the kind co-operation of the Rev. GEORGE SCOTT, now of Liverpool, England, who many years since labored as an evangelist in Sweden, the Board are much indebted for many things of great usefulness connected with their missionary operations in the last named country. Mr. SCOTT has recently visited Sweden and Norway, and his letter, which we give below, bears excellent testimony as to our missionaries, and confirms former ac-

counts, of the existence of a remarkable work of grace in progress there, and discloses important reasons for continuing to pray and labor for its continuance and still greater extension. We submit the letter.

"LIVERPOOL, August 24, 1859.

"REV. DR. FAIRCHILD.

"DEAR BROTHER IN THE LORD:—I cannot forward the enclosed without adding a few lines in connection with my late happy visit to Sweden. I spent from the 23d May to the 8th July in Norway and Sweden, and rejoiced greatly at witnessing the progress of true religion in both countries. With the latter your Society is more especially connected, and I regard it as an honor to help forward in any way so great and good a work. I sincerely hope your Society will not grow weary in its well-doing towards that country.

“Throughout the whole land and mid all ranks of the inhabitants, awakenings are very general, and so much sanctified instrumentality is zealously to work that yet greater things may be expected.

“There is some difference of opinion as to the proceedings of Baptists and others, who think it right to separate from the National Church; whilst, as yet, the law does not permit such separation; but although here and there strong feeling is manifested on this subject, the Lord’s work is not hindered thereby, and all expect an alteration of the law at the coming Diet, which meets in October.

“I found ROSENIUS known and respected wherever I traveled in Norway or Sweden. His *Pietist*, an edifying monthly, commenced by me in 1842, has a very extensive circulation, and I met many who had never seen the editor, but who thankfully referred to his periodical as the instrument of their conversion. Mr. R. also preaches regularly twice a week in Stockholm, holds many private meetings, labors hard in connection with the Evangelical Fatherland Society, and is constantly beset with anxious inquirers, for all which toils he takes no remuneration but what you send, deeming this the wiser course.

“He adheres to the Lutheran Church, and advises his friends to do the same; but even those who differ from him in this, give testimony to the excellence of his spirit.

“Mr. AHN FELT, the evangelical troubadour, I saw a great deal of. He is indeed a gifted and devoted man, not only eminent in his singing of spiritual songs, accompanied by his ‘instrument of ten strings,’ but a very powerful gospel preacher, and hundreds own him as their spiritual father. Mr. AHN FELT has altered his position in relation to the Church, having felt constrained to separate and form a small society at Carlshansen, on the model of the Rev. G. A. HAMMER’S congregation in Norway. I hope this may not prove a hindrance to Mr. AHN FELT. He does not attack the

Church, nor advise others to separate, and never introduces such questions into his public addresses. I greatly enjoyed my intercourse with him, and hope that his future labors may be abundantly blessed.

“The things I witnessed in Sweden, convince me that, as an object of prayer and aid in every practicable way, the work of God going on there merits the earnest attention of all true Christians.

“I regret that a number of your periodical, offered whilst I was absent, was not received. By some mistake full *letter postage* was charged, and my family thought upwards of 5s. too much to pay for it. The Taxing Committee in Stockholm (an irresponsible body) have charged Mr. ROSENIUS income-tax on an income ten times as much as he receives, and though he appealed to the King, this has been confirmed. One way of persecuting!

“Believe me, yours affectionately,

“GEO. SCOTT.”

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#### SWEDEN.

REV. C. O. ROSENIUS.

*Reasons for not writing earlier, etc.—interesting case of conversion—happy prospects in early life—blasted hopes—effort at self-destruction—rescued from drowning—anxiety on the subject of personal salvation, hopeful conversion, etc.—prospect of the cause of religious liberty brightening, etc. etc.*

“STOCKHOLM, July 26th, 1859.

“REV. DR. FAIRCHILD.

“DEAR SIR:—When I wrote to you last March, I intended to write again in May; but just at that time our common friend, Rev. Mr. Scott, from Liverpool, who had not been here for 17 years, made us a very dear visit. This took up my time for that whole month, and the following, too, especially as I made different excursions in his company. I also thought that no one could, better than he, tell you how it is with God’s work among us, and therefore I felt inclined for that month to transfer this obligation upon him. As he promised to write to you on this subject, I will not now say anything of the progress of the kingdom of God here in



general, neither of my own nor of our brother Ahnfelt's labors.

"Instead of this, I will communicate to you the history of a conversion, which I hope will interest both you and the readers of your 'magazine.' Every conversion to Christ is certainly in itself a great wonder of God, even when it takes place in a more common way; but I will rather choose to tell you one which is characterized by some more extraordinary circumstances.

"When in the pulpit I am often induced to praise the wonderful grace of God at the sight of a certain face among the congregation. It is that of an elderly lady, whose curious experiences are as follows:

"She enjoyed once in her youth so great a happiness as the world ever can give to the youthful heart of a woman. She became the bride and wife of a man who was the object of her tenderest affection. He had a beautiful figure and a good position in life, as he had an employment at court. They had an agreeable lodging, and all kind of comfort together, with a deep affection to each other. The successive birth of two beautiful children soon increased their happiness. In this she had now all her heart desired; of a higher and more lasting joy she had no idea. In this state she lived quite undisturbed for about two years, when at once her joy was changed into a deep and heart-felt sorrow. The idol fell. She discovered by degrees that her husband's heart had no more love for her, but that it was now attached to another woman. In the same home, where love and happiness once reigned, (as much as it is possible in the world,) there was now nothing but coldness, anguish, strife, variance, tears, and sleepless nights. The evil increased. We need not say, that the once so happy woman now felt as if plunged into an abyss of indescribable unhappiness.

"But we now come to the result. When she had for some time struggled, with this heart-breaking sorrow and despair, he who is a 'murderer from the beginning' inspired her to put an end to so

miserable a life. Having for some time struggled against this temptation, she was at last overcome and resolved to accomplish the deed. The fatal hour arrived, when, overpowered with despair and inexpressible anguish, she took leave of her two little children, kissing them and embracing them tenderly, and then went away with the intention never to see them again. Her husband was at the royal palace. She went to the river which runs at the side of our town, just at the place where a large bridge crosses the water; from this she threw herself into the water and soon lost all consciousness. But God, rich in mercy, at that moment sent a rescuing angel: a manservant, who had observed her, called for two persons who passed by; these hastily went into a boat, sought for her at the indicated place, and found her. Considered as dead, she was carried to the nearest house, but after some experiments she returned to life, and on awakening she found herself in a bed.

"Thus she came once more back to life and to her home; but as all her earthly happiness was destroyed, and at the same time the wonderful deliverance from death began to awaken in her mind some thoughts of a mild Providence, she began to make inquiries about a people which had before inspired her with the greatest abhorrence—the people of God. And now this heart, before so shut up and worldly-minded, was led to hear the word of God, and began to listen to the voice of the Heavenly Father, saying to her, 'Come again, you rebellious child, I will pardon you all.' Now for the first time she saw her sins towards this faithful Father; now she began to feel that it is an evil thing and bitter to have forsaken God, our Lord. A new hindrance now arose, of which she had never before known—her great unworthiness kept her back. 'It is impossible God could receive so great a sinner as you, who have in all your life forgotten and despised Him;' those and many more such thoughts engrossed her mind.

"When she could afterwards believe

that all her sins could be pardoned for the sake of Christ, there arose another and still mightier hindrance for her believing in the grace of God; now it was her repentance and prayer, that could never be such as she wished, but she felt her heart so unbecomingly hard, cold and ungodly. She feared now more than ever. She prayed, she struggled, she read and heard the word of God; but all in vain. In this state she came to me, about three years ago, told me her whole history and her unhappy situation, for the sake of the wicked, dead, and ungodly heart she had.

"I now tried, with the grace which God gave me, to prove to her that even this ungodliness of her heart belonged to the mass of sins which were thrown upon the Lamb of God, and that the law, when it attacks the heart of man, cannot but 'work in us all manner of concupiscence, and be unto death,' (Rom. 7;) wherefore she would be obliged to receive grace for grace as a quite lost sinner.

"Though she now began to turn her eyes toward this only way of salvation, there remained yet a great darkness in her soul; she now strove to feel something particular in her heart, before she would believe, and was thus deprived of all the comfort of the Gospel. But He, who went to meet Thomas on this way of unbelief, also rescued this poor soul. One night, when she had gone to bed, sad, dejected, and longing for certitude and testimony of the grace of God, she awakened. And now the Holy Spirit began to preach to her in a quite particular manner. The hour of help was come, Christ was glorified to her, a new light was thrown upon the promises of God, which became more and more comforting for her soul, and in a blissful certitude of the grace of God she now embraced her Savior, shedding tears of indescribable joy at the rich grace of God. From this time she has grown in grace and the knowledge of our Lord Jesus Christ, and is now, to all who know her, a wonder of

God's goodness and faithfulness towards sinners.

"Her former idol, her husband, is now married to another woman; but she enjoys a happiness and peace which no one can take from her—the Lord is her husband. And she, who once went to throw herself in the natural and eternal death, now enjoys both the natural, the spiritual, and the eternal life. This is the work of our Lord, and it is a wonder to our eyes.

"This may be enough for to-day. The question of religious liberty in our country has more hopeful prospects than ever, as, at the command of our new king, a new proposition for a dissenter-law has been presented to the High Court of Justice, in order to be examined and placed before the Diet, which is to be opened this autumn. We have more hope than before that it may go through.

"As I said before, our friend the Rev. Mr. Scott will certainly tell you more. I have also urged on Mr. Ahnfelt to write himself to you; but he is a dilatory writer.

"Greet all the brethren! Grace of God be with you and your most respectfully thankful."

#### FRANCE.

##### REPORT OF REV. E. VERRUE.

*The Sabbath in France—excesses of Louis XIV., and their reaction—moral condition of Poitou—Reformed Church of France—how some professors of religion live; attend parties, balls, and go on pleasure excursions on Sunday—English endeavor to spread light in France—things improved in St. Sawant—tercentenary Jubilee of Reformed Church—Concordat with it by Bonaparte—Minister of Public Worship has promoted the welfare of the Reformed Church, by a decision touching the Concordat—good hopes now, etc.*

The Rev. EDWARD VERRUE, who labors in Poitou, a few miles out of Paris, is encouraged in his work. He writes as follows:

"The surest test of the religious state of a country is the way in which the Sabbath is hallowed. 'A French Sabbath' is become a proverb in this hemisphere.

This is a consequence of the levity by which religion is made a pharisaical policy, which consists in giving to God as little as possible and lulling the conscience into a deadly sleep. This we owe to that anti-Christian system which always endeavors to conciliate God's rights with human desires.

"It is not a matter of wonder that the French Reformed Church has been stained by the enervating sin of Sabbath desecration. The excesses of the reign of Louis XIV., by a natural reaction, gave birth to those infidel principles which prepared the French Revolution, levelled all religious distinction, and Protestants as well as Roman Catholics became accustomed to look upon the Sunday as a day for self-gratification. Ministers as well as the people, after having in the morning stifled their conscience by attending some form or other of religious engagements, passed the rest of the day in public promenades, family parties, theatrical performances, and even public balls.

"The revival which took place thirty years ago, found our churches sunk in Arian, Socinian, and Deistic errors. Its first work was to lift up the standard of truth; but, carried away by doctrinal pre-occupations, the reform was felt in the teachings from the pulpit, whilst as yet old habits prevailed.

"In the Poitou, where this first revival did not penetrate, the practice of Sabbath desecration is general. Here many pastors preach only once a fortnight. The places of worship are actually shut up every other Sunday, because the people are not accustomed to receive more. To do likewise, was one of the first injunctions addressed to me by the President of our consistory, when I entered upon my charge here.

"Although the state of things is not so bad in the rest of our churches in France, there is still much to be deplored. I am not afraid of being contradicted when I mourn over the fact that *many of our pastors* who, in the Reform-

ed Church of France, are considered as the pillars of truth, and occupy some of the most influential positions, do attend on the Sabbath evenings the family parties of their friends. Even the professors of our colleges, those who are looked upon as pious, are very lax on this point. Some send their servants on that day to the provision market, only because it is better supplied; others take their families regularly to the public walks to hear the military music.

"English Christians have endeavored to spread light on the subject. English tracts have been translated and widely circulated; but these were written for England, and aiming only at the English public, they did not hit the French. Some prize essays have been published also by the Society of Toulouse, written by operatives; but these also do not reach the pastors, and do not answer their theological objections.

"In beginning my mission in St. Sauvant, I was convinced that to bring about a spiritual reform amongst my flock, I had to teach them that they had a practical apprenticeship to make for heaven. God has appointed, for this reason, one day out of seven; and if, after having toiled six days for the world, we cannot be happy a few hours with God, how can we expect to be happy in eternity, where to contemplate him will be our blessed occupation? Gradually, with the increase of heavenly desires, grew the sanctification of the Sabbath; and soon we found so much to do for the benefit of our own souls, and for the souls of those by whom we are surrounded, that, so far from having hours to spend in worldliness, we found the Sundays too short. We were persuaded that it is a much safer plan to go, as far as possible, in the path of obedience to God's laws, than to try how far a man can avail himself of his liberty, without feeling that he is on the brink of disobedience. One of the first symptoms of conversion amongst us is the sanctification of the Sabbath; and, naturally, this excites the opposition of those who do not

like to be disturbed in their worldliness. Great have been the blessings with which our heavenly Father has marked this feature of our evangelization in our corner of Poitou. Much has been done, but much more remains still to be done.

"Our Reformed Church of France stands now in such a position as to call forth more than ever the interest of the Christian world, and vigorous efforts for a spiritual revival among the descendants of the old Huguenots.

"At the annual meetings of 1858, the epoch of the organization of the French Reformed Church (300 years ago) was brought before the minds of the clergy, and we were called upon to celebrate the tercentenary jubilee of the first synod, when our forefathers laid down the basis of its creed and discipline. The remembrance of the union, the faith and the devotedness of our fathers, led us at St. Sauvant to consider the present state of our church; and we felt the contrast so great, that we could not feel disposed to rejoice, before humbling ourselves at the footstool of mercy in a solemn day of fasting, to confess our present sense of misery and transgression. This day was solemnized last Tuesday, and will leave, we trust, blessed fruits among us. Those who are familiar with the history of Protestantism in France, are aware that the complete disorganization of our churches was the result of the revocation of the edict of Nantes. By the time that toleration was restored, infidelity had made such inroads amongst the flocks, as well as the ministers, that a terrible state of disorder prevailed for more than a century; not a synod, either general or provincial, had been convoked, and the discipline was a dead letter.

"In 1802, the eleventh year of the Republic, when Bonaparte, then First Consul, concluded a 'Concordat' with the Protestants in France, the church was in no better condition; and if that potentate recognised the Reformed Church of France, with its discipline, its consistories, and its synods, according to the terms of

the first article, it was due rather to its primitive constitution, as recorded by its history, than to its state at the time being.

"The Government, anxious to regulate the mutual position and transactions between Church and State, was led to organize the consistories for the details of the administration, but jealously withheld the synods as being too great a concession of power. Absorbed in the great wars of those times, the rulers of the country paid little attention to the execution of the details of the 'Concordat' with the Protestant Church, so deadened by its rationalism, so insignificant in number and influence. Internal disorganization became the normal state of our church; and although a *revival* took place forty years ago, it did not amend the organization of the church, which, until now, remained the same under the different governments which followed one another since the first empire. The celebration of our jubilee has contributed greatly to stir up the minds and hearts of our flocks; a great cry rose towards heaven, and already we can discern the dawn of better days.

"At this precise time the Minister of Public Worship was led to examine seriously the state of our church. As many difficulties arose in his administration, from the state of disorder to which we have alluded, he wished to find a remedy. Although he looked into the matter only in a legal point of view, he came to a most solemn and most important conclusion.

"At a meeting of the central counsel, (a body of representatives of our church, appointed by the Minister of State for Public Worship himself,) he peremptorily declared that as the State had contracted a 'Concordat' with the Reformed Presbyterian Church of France, the church was bound by this contract to maintain its constitution and its laws; especially to abide by those regulations inscribed at the head of the 'Concordat.' This solemnly declares that the State accepts the Reformed Church, with its con-

stories, its synods, and its discipline. The Minister has declared that his firm conviction is that the submission of the pastors and the churches to these constituent points of our organization, is the absolute condition of belonging to the Reformed Church of France.

"We may look upon this as the beginning of a new era of our church, fraught with good or evil, according to the spirit with which it will be leavened.

"Deeply impressed with the solemnity of these events, which are in course of preparation, or already partly accomplished, we call upon our brethren to be instant in prayer for our Reformed Church, and to redouble their action to help towards its spiritual revival."

#### EVANGELICAL SOCIETY—ITS LABORS AND WANTS.

*Great anxiety on account of pecuniary difficulties — the Society labors exclusively among Roman Catholics—its required expenditure—its present indebtedness—the number of its laborers—1,000 Roman Catholic children in the mission schools in Paris, and the two missionary chapels filled on Sunday and Wednesday nights with attentive audiences, etc.—70,000 Italian soldiers in the camp near Paris cared for, and supplied with missionaries, Bibles, etc.—Romish priests disliked by the soldiers—Protestant missionaries well received—seven Bible-readers in the Departments—meetings around the camp—pastor at Tonnerre—stations at St. Denis, Alencon, etc., prosperous—opposition—the decree of 19th March evaded—Frenchmen less in love with Popery—the priests favor Austria in Lombardy—twenty priests shot as Austrian spies, etc.*

We cheerfully give the following letter from the Rev. Mr. BERSIER, Secretary of the Evangelical Society of France, a place in our columns, and earnestly request the friends of evangelical religion to respond to it in a substantial way. Without funds the good work in that empire must cease. And at the present moment to fail to support it, and to seek to extend its power and territorial limits, seems to us one of the greatest errors in regard to missions that the friends of the

Gospel can commit. France we have long regarded as constituting a missionary field of rare interest and importance, and it may now be entered to great advantage. The work is well begun there, and should be followed up with earnestness. But by a little delay in withholding support, the advantages now offered may be lost.

"Rev. E. R. FAIRCHILD, D. D.  
Secretary of the American and Foreign  
Christian Union.

"PARIS, Sept. 10, 1859.

"SIR AND DEAR BROTHER IN JESUS CHRIST:—It is with much anxiety that I write to you; for the pecuniary difficulties in which we are involved are very great, and if we do not receive from our friends their usual contributions, our work will suffer greatly from it. May this letter find its way into your Committee's heart, and draw its Christian attention on our work.\*

"The *Societe Evangelique de France*, which is now in its 27th exercise, is an aggressive Society: it works exclusively among Roman Catholics, and never begins a new work in a district where there are already evangelical agents. It has voted for its budget of the present Exercise a sum of 127,000 francs, which is much below its former expenses; but prudence made it necessary, a debt of 37,000 francs remaining at the end of our last Exercise. We employ actually 14 pastors, 7 Bible-readers, 37 teachers, and we sustain six scholars in the Normal school of Sainte Foy.

"Our work in Paris is very encouraging at present. Our thirteen schools in different parts of our city number a thousand Catholic children; and had it not

\* Let me recall to your mind, dear sir, that we have not received the numbers of April, May, June, and July, 1859, of your Monthly Reporter. We only received to-day those of August and September: consequently we do not know if you received our last letter, of last spring, in which we gave you long details of our work. The address must be thus: M. BRASIER, Pasteur, Soc. Evang., 47 Rue de Clugny, Paris.  
[The numbers referred to in the above note were regularly deposited in the post-office, and the postages on them paid.—ED. A. & F. C. U.]

been for our large deficit, we should have established a fourteenth in the centre, near Notre Dame de Lorette. Our two missionary chapels of the Faubourg du Temple and Faubourg St. Antoine are filled every Sunday and Wednesday nights with attentive audiences, and new members converted from Catholicism are very often added to the evangelical church. Besides that, we have called in the centre of the city, near the Seine, an excellent evangelist, named Maulvault, formerly a soldier, of a good family and education, who was converted in the middle of a dissipated life, who embraced evangelical truth notwithstanding the deep opposition of his family, and has now become a devoted servant in the Lord. He goes in every house, talks with people, visits again those who seem well disposed, and holds numerous meetings in different families. This is a preparation for establishing a chapel in that quarter, our ambition being to plant in every quarter of our large city the flag of Bible truth.

"A most interesting field of work during last month has been the Camp of Saint Maur, where about seventy thousand soldiers of the Italian army remained during a fortnight previously to their triumphant entrance in Paris. During all the time of the camp, we sent there, together with the Tract and Bible Societies, five missionaries, who worked indefatigably from tent to tent, exhorting the soldiers. Maulvault was among them: he found some officers of his regiment, spoke to them of Christ, and saw with much happiness that two or three had been converted since he had left the army. All those missionaries say unanimously that they have been very well received; that they found many soldiers who had already heard of the Gospel through the preaching of Protestant evangelists at Genoa, Turin, Alexandria, or Milan, and who still kept with much care the New Testaments or the tracts which they had then received. At the same time, our agents could plainly see that a strong

opposition against Catholic priests prevails in the minds of the majority of our soldiers.

"Our seven Bible-readers continue in the Departments their interesting work. Some of them visit five or six hundred families, and they gather at night small meetings around the camp, taking care not to exceed the number of twenty assistants, else the meeting would be considered as unlawful.

"A well-qualified pastor has been established at Tonnerre, one of our new stations in the east. You know that the work was begun there by an humble and faithful evangelist of the name of Pernin, who died there last winter. He had come there when there were no Protestants, and after a work of eight months, 500 persons accompanied him at his burial. This showed us how faithful and persevering his work had been, and we immediately resolved to spare nothing to place there a good pastor. Such a one we found in M. Bouget. That excellent man is chiefly qualified for pastoral visits, and that will be his office; for Protestant worship is not authorized at Tonnerre, under the pretext that there are no born Protestants there. Alas! Our prefects and magistrates know nothing about a *new* birth.

"The station of Saint Denis, near Paris, is in a flourishing state; spiritual life and a spirit of prayer prevail there, and the members of the church are the best assistants of the pastors, each of them trying to spend his leisure hours in visiting unconverted persons.

"Our churches of Alencon, Mamers, Thiat, Villefavard, Limoges, and Fouquere, are persevering in the gospel truth; and notwithstanding the opposition to which they are exposed, notwithstanding the temples of two of them and the schools of all being shut, they show their faith by their courage. All our efforts, all our applications to the Government, have been till now unsuccessful. We had conceived good hopes from the Imperial Decree of 19th March, but till now

we have not seen any application of it. To all our pressing calls the uniform answer was given, 'After the war we will see to it.' Now the war is ended, but the ministers have not come back from the country. You can imagine how provoking these little vexations are. We go in vain into the minister's hotel anti-chambers, and wait there for hours; we cannot obtain an interview, and when we obtain it, we are postponed until a future decision. And the worst of it is, that, having no liberty of the press, there is not a newspaper which will receive our complaints of delay of justice. Nevertheless, we will not lose courage, neither yield an inch of ground: we will complain till we have obtained the realization of that principle of liberty of conscience inscribed in our Constitution.

"The spirits of Frenchmen are more and more alien to Popery; it is no more the ardent hostility of Voltaire's time; it is a cold and polite indifference. They will not use scoffing language, but they consider Catholicism as a mere social instrument which may be a precious tool in the hands of the Government. The

last war has done no good at all to the Pope's cause.' An officer, a friend of ours, upon whose assertion we may entirely reckon, told us that in Lombardy he was obliged to have twenty Italian priests shot as Austrian spies. This is a specimen of the dispositions of the Catholic priesthood towards liberty. All our ultramontane papers are favorable to Austria.

"But what are all these human feelings, if the Holy Ghost does not come and accomplish his work? This is our hope and fervent prayer. Our churches feel more and more the want of that Divine influence, which alone can make the men of our generation serious and well disposed to receive and to keep evangelical truth. A revival! a revival! This is our request. May it soon be fulfilled, and may our poor and well-beloved France become the battle-field of Christ's army!

"Will you be so kind, dear sir, as to express to your Committee our Christian sympathy, and receive the expression of my fraternal love and respect.

"E. BERSIER, Pastor."

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## HOME FIELD.

With the increase of time, the Home Field becomes increasingly interesting, by its increasingly numerous openings for missionary labor, and encouraging results of the services performed. At this moment there are many unanswered calls upon the Board for Irish, French, German, and Italian laborers, where the prospects of usefulness are most flattering, and from which it is most trying to turn away. But without sufficient means to meet the additional responsibilities the Board dare not enter upon additional territory. We are aware that it is a destructive policy to suffer moral wastes to multiply and

expand themselves in our country, and believe it will be cheaper to enter these places now, than years hence. But we repeat, that without the requisite means the Board cannot with propriety multiply their missionaries. If the friends of our country, of the kingdom of the Redeemer, and of the souls of men, will exert themselves and supply the needed funds, with great pleasure the Board will at once supply the proper laborers, and put them to work in these waste and perishing fields. With earnestness we respectfully request our readers to think of these things, and by their early and

generous contributions direct that these applications for missionary labor be favorably answered.

But we must submit reports from a few of our laborers, and we begin with the missionary to the Irish Romanists at

LOUISVILLE, KENTUCKY.

*Popery losing ground in the confidence of the people—priests vigilant—case of one driven from the missionary's meetings—a dark alley—sad disregard of morality on the part of the priests—missionary encouraged—Sewing and Sunday schools, etc. etc.*

The Rev. Mr. McDEVITT, in his report, says :

“ In relating to you what has transpired during the past month, my impressions are, after deep reflection, that in this part of our Lord's vineyard Popery is losing its hold upon the masses, and that bigotry and the assumed sanctity of the priesthood has not *now* the same firm hold upon the people that it once had. I am happy to say that men, and even women too, will now speak out and tell the priests, as was recently done here, that they will not blindly follow the dictation of *any* man. Many of the Romish people in America (whether they still remain in Popery, or come out from it lest they be partakers of her sins) are endeavoring to find out the truth for themselves, and are therefore more willing to hear the Gospel-message your missionaries may have to present unto them.

“ 'Tis true, the emissaries of Rome are not idle, for, like Demetrius of old, they know that their craft is in danger, and they therefore keep up the system of espionage, in all its phases, as virulently, vigilantly, and viciously as any of their predecessors in the old world. A remarkable instance of this occurred with a very worthy man, a constant reader of his Bible and a regular attendant upon our meetings. Some time ago he married a wife, and she, being a Papist, used to inform upon him to an old spy of the priests called Liguri; so that by threats, and for the peace of his family, he has been compelled to absent himself from

our Sabbath meetings. His wife died a few weeks ago, and with deep sorrow and much humility he has returned to us.

“ ‘ Arrah, sure,’ said he, ‘ it would raise the hair on your head to see and hear what open profanity, cursing, and Sabbath-breaking are here around me—men fighting with their wives, drunk and blaspheming the whole Sabbath; and their children, who formerly went to Sunday-school, are learning the same wicked habits, and who would be at your school every Sunday only for the priests; but I bless God that I am now quit of them, I hope for ever.’

“ Where this man lives is one of the most degraded alleys of this city. All are Romanists there, and not very long ago a fine boy (who formerly attended my Sabbath-school) died from drinking whisky.

“ And do the priests try to prevent this state of things? My own conviction is, that they do not; but if an effort is made to bring parents and children under the benign influence of the Gospel, then will priests and sisters, brothers, lay and clerical, rally to prevent it, while not an effort will be made by them to stem the tide of Sabbath-breaking, etc.

“ On my return last Sabbath evening from our mission school at Mr. Avery's plow factory, I saw and heard a number of boys halloo, shout, and blaspheme, insulting every one that passed on their side. The priest was riding past at the same time; but not a word did his ‘ reverence’ say to persuade these young members of his flock, (many of whom I knew,) to cease their wickedness on God's holy Sabbath. He passed them by as complacently as if they had been engaged at the rosary. So much for the reverence priests and people have for the Sabbath-day.

“ I rejoice, however, to add, that I receive much encouragement from my daily visits. I have been sent for on several occasions, to pray by the bedside of the sick and dying, and been thus enabled to point out to dying sinners, that Sa-



vior whose blood alone cleanseth from all sin.

“ Our Sewing School has been resumed under the most favorable circumstances. We have succeeded in obtaining an excellent superintendent for this year, who, with a large number of ladies, is indefatigable in doing good to this poor neglected class of Romanist children. We have added Mrs. P—— to our list of sewing and Sunday-school teachers. She is a hoet in herself, and although she and her family have ever been the firmest friends of our cause here, (two of them already being life-members,) yet, from her other duties, she has never had time to aid us as teacher until this year; but she has now taken a class in each. During this month I have made about 347 ordinary religious visits, held 8 prayer-meetings, and also been called to attend at the bedside of a number who are sick, with whom I have conversed and prayed.”

The following paragraphs from a report of Mr. McDEVITT were crowded out of the preceding number of the Magazine. They contain interesting facts, and will be read, though late, by the friends of that mission with pleasure.

“ As I know you have not much leisure to peruse long letters, from the pressure of business, I will therefore, in this report, restrict myself to a few details connected with my mission, particularly as there has little transpired since my last which would be interesting.

“ To the poor (not only in temporal matters, but in spiritual) I have given three Testaments and three Bibles, besides a large number of religious tracts and newspapers. I have made during the month about *three hundred visits*, and held prayer-meetings in some of the families whose hearts the Lord had opened to receive the truth. I was about to commence a new ‘ industrial or sewing school,’ and ‘ Sabbath-school,’ but have been advised to wait until the hot weath-

er is over. I still have *three* very flourishing Sabbath-schools and an excellent ‘ Industrial ’ school, in all of which, I am happy to say, the people here take a deep interest. May the Lord in his great mercy enable me to be the humble instrument in doing much good, and to his name be the praise.

“ Our outside mission-school, superintended by Mr. Andy, is now in a flourishing condition, and all our schools are doing well. I hope you will soon hear and see for yourself. I have been very busy, as it requires more labor to keep up the work and have it flourishing in summer, than in winter. I have made over *four hundred* visits, conducted eleven prayer-meetings, besides prayers in private families; distributed over *one thousand* pages of tracts and other religious papers; and, through a kind Providence, we are enabled to see over two hundred and fifty children and their parents deriving the benefits of gospel instruction every Sabbath-day.”

#### INDUSTRIAL SCHOOLS—MISSION.

Emigrants from the Old Country in very large numbers are now settled in our Western States. A large proportion of them have been reared under Roman Catholic influences, and vigorous efforts are made by the Roman priesthood to retain them in connection with the Papal church. Among the means to this end are measures to keep them, as far as it may be, from Protestant institutions and influences: hence resistance to Protestant schools—week-day as well as Sunday schools—and hence the multiplication or observance in their respective localities of the rites of the Romish religion, *fasts*, feasts, processions, and such-like things.

As intelligence serves to enable a people to understand and also to obtain their rights when defrauded or robbed of them, the interest of the priesthood lies in perpetuating igno-

rance, and consequently the education of the masses is neglected. The number of Papal children and youth suffered or rather constrained to grow up untaught in respect to evangelical truth, and also in respect to things of great importance to their domestic and social interests, in any one locality may seem inconsiderable; but when the *aggregate* throughout our Western States is "footed up," (to say nothing of the multitudes in the Eastern portion of the land,) it assumes another aspect. These children and youth will soon arrive to maturity of years, and do their full share, for good or for evil, to the interests of the land.

Looking forward to this result, the Board of Directors have directed their special attention to the youthful part of the Papal population in the vicinity of their mission stations. Where it could be done they have opened, or caused to be opened for their benefit, Industrial and Sunday Schools. Those agencies have effected already an encouraging amount of good. They meet the wants of the case at many important points; and such have been the happy results of the experiments made in this department of their labor that the Board have felt called upon to prosecute it further and more vigorously. They have therefore recently instituted an itinerancy in the valleys of the Ohio and Mississippi with special reference to this service. The missionary or missionaries thus employed will visit the larger towns, and the districts where the Papal population is large, and seek to awaken an interest in its behalf among the members of the evangelical churches, and if the way is found clear, will establish such schools.

The Board look to this measure with

a great deal of hope, and are well assured that it will be of vast utility, if sustained by the people in the places in which it is sought to be introduced; and they cannot doubt that it will meet a prompt and cordial approval, for its design and influence are manifestly in keeping with the interests of every locality as well as of the country at large.

The Board are fully aware, however, that the measure cannot be carried out by the labors of the missionary agent alone. It will need the co-operation of pastors, of pious and benevolent gentlemen and ladies, to act as superintendents, visitors, and teachers, in order to keep up the interest and promote the welfare of the schools after they shall have been properly organized; for more than ordinary opposition may be expected to be brought to bear upon them, to hinder the attendance of the children and keep them in the bonds of ignorance. But the love of Christ, and the desire for the diffusion of Gospel truth among the children, and through them among their parents, it is hoped will be found sufficient to secure in every place a sufficient number of helpers.

The Board respectfully ask the friends of the Redeemer, the lovers of their country, and such as desire the salvation of perishing souls, to aid them in this great and good work.

We give below a report just received of a missionary agent in a Western State who has recently commenced the service alluded to.

#### REPORT OF REV. J. M. SADD.

"On Friday before the first Sabbath of September I went to I—, with a view to commence an Industrial School, as soon as preparations could be made.

"Having no certainty of any good op-

portunity for an appeal for funds away from town on the Sabbath, I made myself acquainted with a minister and his wife of the denomination of Friends. I received a cordial invitation to address their 'meeting,' (which is, by the way, a very small one) in this place. They were much interested in our cause, which was new to them. They promised to raise me some funds, and to aid me all they could in the school. This Friend's wife, an intelligent woman and a minister, expressed a readiness to become a teacher in the school.

"I spent Monday in my agency, and in writing letters on the Society's business. Tuesday I set out to visit from house to house, with tracts, German and English, and a few good books for children; these I distributed carefully. I directed my way among the most needy residents of the city, many of whom were Irish and German. There are two Roman Catholic churches in this city—the German is the largest. The Romish authorities have just completed a large brick church here, and brought on a band of Sisters of Charity, and almost compelled the families to send their children to their school. This church was dedicated on the Sabbath after my arrival; and such was their profanation and violation of the Sabbath caused by their display, that every good Sabbath-keeping man was filled with grief if not with indignation.

"Quite a number of families have here renounced the errors of the Romish church, and some have become hopefully converted and have united with some one of the evangelical churches. Six joined the Baptist church at one time, a short time ago.

"I visited a yard of stone-cutters, mostly German; spoke a few kind words about our common Savior, and his Gospel purchased at so great a price for us; gave each of them a tract in their own language. They received me kindly, thanked me, and promised to read the tract at their homes. I called on an Irish Roman Catholic woman, whose face was marked with sorrow on account of a drunken husband. Herself, children, and room had the appearance of great destitution. After a few words of

conference with her, she said she was glad I called, and that what I said to her was good and right. She would be glad to send one little girl to our 'Industrial School,' if she had shooes. I told her the weather was yet warm, and she could come without them. I gave her some tracts. She could read, and had seen better days.

"Another Roman Catholic woman, when I inquired about her family, her children, and her own salvation, said she knew she ought to seek Jesus Christ with all her heart. She took a tract, said she could not read, but her husband could, and he would read it at night. I felt happy to be thus received, and to be able to direct such needy ones to Christ.

"Across the way from this, I saw at the door three Irish women. I told them my errand. They saw I was not a Roman Catholic, and their prejudice and bigotry were manifested in a very violent manner. I left the house with pity in my heart for them, and prayed to Him who alone can forgive their great neglect of his salvation. I then called on a poor sick Irish woman, who had one little girl at the Sisters' school. She seemed near her end, I talked with her some time about Christ and the only way of salvation, and prayed for her. She received my visit well—was interested and seemed thankful. She said she would send her little girl to our school, and no longer send her to the Sisters of Charity. I gave her the tract on the Bible. O that the Lord would guide her, and bless her with his Spirit and truth!

"In this way I spent the most of three days. With a few exceptions, I was well received. Some of the families which I visited were not Roman Catholics, but poor and needy, and all in great want of simple Gospel instruction. I found the families of poor *foreigners* almost entirely destitute of the Bible. I obtained promises for twelve children to be sent to our school when opened.

"I then left town to attend a meeting of Presbytery ninety miles distant, riding part of the way in an open wagon. There gave an account of our schools and my mission, which called forth from members

of Presbytery a warm approval of this good work. I returned, and spent the Sabbath at —, in a small church near I —, and preached twice and secured some funds.

“On Monday I came again to I —, and resumed my work. I found some trouble at first to secure female teachers, more on account of the distance of the school, which was to be opened in the south-east part of the town; but at last I found many willing hearts, and enough persons (devoted females) to commence the school. I also obtained some remnants of calico, needles, thread, and thimbles, of merchants, who gave freely and rejoiced to aid such a cause.

“After visiting from house to house again, distributing nearly all my tracts, which were generally received well, I repaired to the school-house on Saturday at three o'clock. I found there a sufficient number of teachers, but only a few scholars. I soon learned that one, as I supposed of the little Roman Catholic girls, of this school, had died and was to be buried at precisely 3 o'clock, and though a poor family, great parade was made by the priest and ‘sisters.’

“I was not discouraged, nor were the teachers, but we believed God would prosper this good work, begun from love of Christ and the best good of these children.

“I left town the same evening to attend the yearly meeting of Friends. I found there warm hearts toward our cause, many of whom had already been made acquainted with it. On Monday evening I addressed the meeting on the great want of the Scriptures among the Roman Catholics. I spoke of the feelings of the Kankakee converts in receiving the Scriptures—how they were delighted to obtain it.

“The Friends like our cause—especially our schools. My wife attended the meetings. During some conversation which she had with the widow of Joseph John Gurney, from England, who was present, in speaking of our schools, she handed to her twenty dollars for the cause.

“I did not come here, however, to get funds. I came to secure sympathy and prayers, and openings for me at the monthly and other meetings.

“I spent last Sabbath with a country church, though I could not preach but once. I came home on Monday, and the next day I had a very severe chill, the hardest of any that I have had for many years. I designed to have been at I—again this week, but it is as much as I can well do now to write this report. I hope to be well again soon. I like my present work, but if I can keep it along, my efforts to sustain the missionary and the agency service together will make it hard for me, I fear too hard, but I shall try it farther.”

#### FRENCH MISSION IN ILLINOIS.

REV. J. B. C. BEAUBIEN.

The Board of Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION have, from the beginning of their labors, cherished a lively interest in the moral and religious condition of the Canadian French Romanists on our northern frontier. They have sent many missionaries to teach their children, and to preach the Gospel to the adult population, and they have had frequent occasion to rejoice in the happy results of their efforts.

They have, from their commencement, sympathised also with the movements of the Rev. Mr. Chiniquy to obtain more light, and to come to the enjoyment of the blessedness connected with evangelical religion. They have sought to encourage him and the people associated with him, to prosecute their inquiries for the truth, and to separate themselves entirely from the Romish communion, by which they have been so long enslaved.

To promote the spiritual welfare of the colonists, and to advance their general interests in the reformation now in progress among them, the Board transferred the Rev. J. B. C. Beaubien, one of their missionaries from northern New-England, to the State of Illinois, to labor in Kankakee.

County and vicinity, the residence of Mr. Chiniquy and many of the Canadian French Romanists. Mr. Beau-bien has been well received, and is doing much good. The following letter from his pen will serve to give a very just conception of the state of things in the colony, and, we hope, will lead the friends of the cause of Christ to pray for the progress of the reformation, and also to contribute to the relief of the sufferings of the colonists:

"ST. ANNE, Kankakee Co., Ill., }  
Sept: 5th, 1859. }

"Rev. E. R. FAIRCHILD, D. D.

"VERY DEAR SIR:—I think I am now prepared to report on St. Anne. I have derived what I am about to communicate, not so much from Mr. Chiniquy as from personal observation, intercourse with his people, and interviews with American ministers. Indeed, I must here say that Mr. Chiniquy refused from the first to answer my inquiries directly, and advised me to rely mainly on what I could ascertain through all the other means of information within my reach. With this advice I have complied, and report,—

1st, That the Rev. Charles Chiniquy is a thoroughly evangelical man and a true Christian, as his preaching, his daily walk, and the character of his converts plainly show. Mr. Chiniquy has not as yet become fully indoctrinated, and is without denominational preferences; but he has made wonderful progress in his intellectual and hearty reception of the fundamental doctrines of Christianity, and these he preaches with great power.

"2d. Mr. Chiniquy's personal property consists of the following: Two hundred acres of land, valued at \$2,500, mortgaged for \$1,500; two acres with a house, valued at \$2,000, mortgaged for \$2,600.

"*St. Anne's Church Property.*—Ten acres, with an unfinished chapel, valued at \$10,000, mortgaged for \$2,000. Three

acres, with an unfinished school-house valued at \$3,000, mortgaged for \$1,400. *Kankakee City Church Property.*—An unfinished chapel, valued at \$3,000, mortgaged for \$150. All of this is in Mr. Chiniquy's hands. The debts were contracted mainly for the erection of buildings. The chief creditor is Mr. Achilles Chiniquy. The property can be released, and the promotion of the interests of evangelical religion can be permanently secured, only by taking speedy means of satisfying creditors. How the thing can be done I will not say, but I think that Mr. Chiniquy would subscribe to any honorable measure.

"3d. Over five hundred families are favorable to Mr. Chiniquy. The generality of these are firm Protestants, and hundreds of them give evidence of a change of heart. I find among them a frankness, a whole-heartedness, and a simplicity that can characterize only true Christians. Their usual congregation averages, on the Sabbath, about one thousand; on week-days, from five to eight hundred. The average attendance at the Sabbath-school is from three to four hundred. Their mode of worship during the week does not materially differ from our own. On the Sabbath they make a little more show. Mr. Chiniquy puts on his priestly garments, and goes through certain ceremonies which are indifferent in themselves, and gradually disappearing. Mr. Chiniquy and a large part of his people would be glad to get rid of all these things, and do on the Sabbath as they do during the week; but for the sake of those who attend, and could not be attracted except by such external things, they postpone for the time being their entire expulsion. All the prayers are in French, and entirely scriptural. I have attended a number of meetings in this place, and have watched and studied everything I saw and heard connected with the worship of this people, and I cannot help admiring the prudence and wisdom of Father Chiniquy.

"These suffering people receive letters

from their friends in Canada, offering aid on the condition of their leaving Mr. C. and renouncing the Bible; but they are determined rather to starve than to give up the Gospel. If this colony is left to starve and disperse, when everything about them is calculated to inspire with confidence rather than distrust, it will give a death-blow to the cause in this country. Believe, sir, that I never saw such a glorious reformation. You have not, and I am sure, never had, such a promising field, either in this country or Europe, and I hope that Americans will at once come to their relief."

#### TESTIMONY FROM CHICAGO, ILL.

From a newspaper published in Chicago, Illinois, we take the following, which we think will be read with interest by the friends of the reformation now in progress among the French Romanists in Illinois and Canada:

"It is well known that there is a French Catholic community in this city that sympathize with Mr. Chiniquy and his people at St. Anne. Bishop O'Regan took from them their house of worship and gave it to the Irish Catholics, an act which alienated them from the Hierarchy. Since that, Mr. Chiniquy has frequently preached to them and conducted their services in the Protestant form. They are ready to receive the truth and some few of them have come to a spiritual apprehension of Christ. It is a marked Providence that furnishes for them at this juncture just the man they need. Under commission from the AMERICAN AND FOREIGN CHRISTIAN UNION, the Rev. J. B. C. Beaubien has come to labor among them and to operate with Father Chiniquy. Mr. B. was of a wealthy French Canadian family, designed for the Catholic priesthood. Disinherited because of his becoming a Protestant, he set about securing an education by his own efforts. By teaching and other means he helped himself along, and this summer past he graduated from Bangor Theological Seminary. He had heard and admired Mr. Chiniquy in his childhood, and now enters upon united service

with him in great gratification and hope. He is able to preach in both the French and English languages. Last Sabbath he met the French congregation of this city for the first time. Seventy-five persons were present in the Industrial School-house, their place of worship. The forms of worship were Protestant, and the sermon was from the text, 'Show thyself a man,' indicating independence of thought and freedom from Papal interdiction. The people were very attentive; some were moved even to tears; and gathering around their preacher at the end of the service, they said, 'Now we have got a man, and we will build a church and no Bishop shall have it.' Mr. B. expects hereafter to preach there in the morning and afternoon, and to start a Sabbath-school in the intermission. In the evening of last Sabbath Mr. B. preached in the Plymouth Church from the text, 'And so were the churches established in the faith and increased in number daily,' showing from the Bible and from Christian experience the importance of being established in the faith, and the connection between this soundness in the faith and the prosperity of the church, illustrating the theme by reference to the Catholic system. The discourse was vigorous in thought and impressive in delivery. His allusion in tremulous, joyous accents to the time, never to be forgotten, when he found Jesus his friend and Savior, was touching indeed, and was brought in, with other instances, to prove that Catholics can be converted. He also gave an account of his recent visit to St. Anne, where he saw seven or eight hundred people hanging on the lips of Mr. Chiniquy to hear of the great salvation, and where he found confirmation of the reported suffering among the colonists there, and of the genuineness of the work of grace going on in that parish."

#### VIEWS OF THE BOARD IN RELATION TO THE REV. CHARLES CHINIQUY.

*And the work of reform now in progress in the Kankakee Colony in Illinois.*

At the September meeting of the Board the following paper was unanimously adopted. We give it a place

in the present number of the Magazine for the information of numerous correspondents, who desire to know the views of the Board concerning Mr. Chiniquy and his colony. We shall be glad if it may add to the interest which Christians feel in the good work now in progress among the colonists, and lead to additional contributions, sufficient to enable the Board to supply the missionaries and other things which are needed.

"Whereas, The Rev. Charles Chiniquy, of St. Anne, in Kankakee, Illinois, and many Canadian French Roman Catholic families in that vicinity, have withdrawn from the Roman Catholic Church, and through persecution by Papal authorities, and failure of their crops to a considerable extent during the present and preceding years, are subjected to much suffering; and

"Whereas, The officers of the AMERICAN AND FOREIGN CHRISTIAN UNION have made thorough inquiry, and have received ample and satisfactory testimonials, in regard to the Rev. Mr. Chiniquy, the affairs of the colony, and the moral and religious reformation now in progress among its members; therefore—

"Resolved, That the Board of Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION hail with delight the moral and religious reform lately commenced and now in progress in the colony of Canadian French Romanists in Kankakee county and vicinity, in Illinois, in connection with the labors of the Rev. Charles Chiniquy; and having the fullest confidence in the genuineness and evangelical character of the work, cheerfully recommend Mr. Chiniquy, and the suffering colonists, to the confidence, sympathy, and support, of the Christian community.

"Resolved, That it be recommended to 'the Committee on the Kankakee Colony' to consider the expediency of holding a public meeting in this city, some time soon, to diffuse information concerning the condition of the colony, and to do whatever may be deemed proper in order to promote its welfare."

#### IRISH MISSION IN BERKSHIRE COUNTY, MASSACHUSETTS.

*A visit to churches in behalf of Italy—circulars delivered—contributions obtained—disappointments realized, hope for better things—missionary service resumed—books and*

*tracts distributed—children interested—a young man wishes to see a bishop—refuses to pay for it—missionary encouraged, &c.—Berkshire county anniversaries.*

In a recent report, the missionary, who is a layman, and labors zealously to promote the good cause, says:

"In my last report I informed you that I had visited more than half of the churches of this county, in relation to the 'Italian cause,' but finding it inconvenient to travel by public conveyance in the mountain towns, I had returned home, with the design of taking my own horse and wagon, and thus to visit the remaining churches. I am now happy to inform you that this design has been accomplished, with the exception of the Episcopal, the Methodist, and the Baptist churches. I have personally visited and presented to all the rest your 'circular,' or given one to some minister who engaged to present the subject to his people and advocate it—or to some pious Christian who engaged to hand it to his minister.

"As yet I have had a response only from the Congregational churches of South Egremont, Winson, and William's College. The first church in Williamstown have made a contribution, and in my absence the pastor forwarded it to your office. I confidently expected returns from many more churches before this time, as all the pastors seemed to favor the object, and promised, with the advice and consent of the officers and leading brethren of the churches, to take up a collection directly for the Italians; but not, however, without reference to collections for other causes which had just been taken, or were soon to be taken, in their annual course. I cannot but hope that some of the larger churches have already reported directly to the office, and that more money has actually been paid into your treasury, as the result of my visits, than I have received myself.

"After finishing these visits among the churches, I commenced my labors among Roman Catholics in the town of Cheshire,

but was soon called home in consequence of *alarming sickness* in my family, which detained me a full week; and then came on four or five days of equinoctial storm, which prevented much visiting; so that I cannot report four weeks of labor this month.

"It was about two years since I had visited the Roman Catholic families of Cheshire, but I was gratified to find that most of the families then resident there recognized me now, and often referred to my former visit, together with the books, and tracts, and Bibles, and Testaments I distributed among them then, and at once solicited a new supply. Indeed, the little Irish girls and boys, after they found I had tracts and little books for them, often hailed me in the street and followed me from house to house with their solicitations, and often thronged the house to the inconvenience of the inmates though not a single parent did I hear object to their receiving them, but they often reminded the children of the propriety of thanking me for them.

"I found a very promising young Irish man in the select school. He is nineteen years of age, a smart scholar, with strong tendencies to Protestantism; indeed he often attends Protestant meetings, and is a sober, temperate young man. Two Sabbaths since, the Roman Catholic bishop held a great meeting for confirmation in Pittsfield, and this young man, never having seen the bishop, went down to attend, but lo! when he came to the church door he was asked twenty-five cents for admittance, to which he objected, saying 'he was not particular about it, as there were free churches enough all about here,

and he could go there.' They thought best to let him in free also.

"I tried to encourage him to procure a liberal education, and offered to use my influence to get a scholarship for him in William's college. He said he greatly desired it and had often thought of it, but the obstacles seemed so great that he hardly durst come to any such conclusion.

"On the whole, I was encouraged in my labors there, and particularly among the children. I made it a rule to give a little book to every child who would stand by my side and read it, promising always to learn the little hymn on the last page, and repeat it to me the next time I called. Nearly every child of suitable age has been in the public school this summer, and all express a determination to attend again this winter.

"I have planned to labor this month in the south part of the county.

"The anniversary of the Berkshire Benevolent Societies will be held at Hinsdale on the 18th and 19th of this month, and I am anxious to know who will appear to advocate our cause. Last year no one came to represent the AMERICAN AND FOREIGN CHRISTIAN UNION, and not a word was spoken for us, except what I was permitted to say in a little five minutes' talk just at the close of the meeting. Cannot you, dear sir, or some one of the secretaries, attend this year? We shall all be delighted to meet and hear from you. I believe but two or three of the churches have been addressed this year, and I greatly fear the interest in our Society will flag, unless it is sustained by competent speakers."

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## MISCELLANEOUS.

**ITALY AS A FIELD OF MISSIONARY LABOR—WHO WILL AID US?**

In the August number of our Magazine we made an appeal to our readers in behalf of Italy. We then said that

it was open to some extent to Gospel influences, and, in view of that fact, urged upon them to give us the means to extend our operations there—that we had such connections with the Wal-



densian church that we could prosecute the work systematically and economically.

From the last accounts we learn that that church is prospering greatly in its work. There is still *another* channel now opened for doing good, and we mean (the Lord willing) to enter it. *Three hundred dollars* will sustain a *colporteur*. Is there not some benevolent individual who will send us that sum, and thus do a glorious work for the cause of our Lord Jesus Christ?" Is there not some church that will do it—*we will FIND THE MISSIONARY.*

Please read the following article from the "*Scottish Guardian*," and then say if you will suffer such calls<sup>to</sup> pass unheeded, or turn away from men who so long have been enslaved by error and are now struggling for light and for freedom :

"On Tuesday evening, in Free St. George's Church, the Rev. J. R. McDougall, from Florence, delivered an address on the progress of the Gospel in Italy. Mr. McDougall stated that the Gospel had now made an effective entrance into Italy, and there were hundreds who, being themselves brought under the power of Divine truth, were carrying the glad tidings of justification by faith to their fellow-countrymen. The missions of the Waldenses were prospering exceedingly. They had just sent a missionary to Milan, though Lombardy had only been annexed to Sardinia about six weeks. In Tuscany there were two ministers of the Free Church besides himself, and in all 300 communicants and about 10,000 Bible-readers. Copies of the Scriptures had been distributed from the depot in Florence at the rate of about 300 in a year for the last two years. This might appear a small number, but *it was to be remembered that Bibles could not be openly sold. There were never more than a dozen copies at the*

depot, and the only way in which the Bible could be smuggled into Florence was in single copies brought by Christian friends coming up from the seaport, Leghorn. There was a great thirst among the Italians of Tuscany for the Word of God, although persons were still imprisoned for no other offense than reading the sacred volume. The priests of Florence were too much restrained by public opinion to procure the imprisonment of the people for the offense of reading the Word of God; but the country priests were not under the same restraint, and were the means of imprisoning people for no other offense. Mr. McDougall stated that men of high position and influence in Tuscany were beginning to study the Bible, because they found that it took the legs from the Roman Catholic hierarchy. They understood that it was the Bible which had given Protestant Britain its greatness among the nations, and, like Count Cavour, they looked to Britain as the country whose constitution should be their model. The church members and Bible-readers of Florence had not yet obtained liberty of worshipping God according to their conscience. They could not venture to meet together for worship in larger numbers than from 40 to 45 at a time, and even then they had to assemble secretly, and not all at one time, lest they should attract the attention of the *gens d'armes*. They could not venture to sing the praises of God, nor to meet two nights in succession in one place; and at the door of the chapel where he (Mr. McDougall) preached, a Government spy was placed to see that no Italians ventured in. The earnestness of these Italian Christians was most remarkable; never, except in the north of Ireland at the present time, had he witnessed such earnestness and importunity in prayer. A number of religious books had been recently translated into Italian, such as M'Crie's *History of the Reformation in Italy*, *Pilgrim's Progress*, *James' Anxious Inquirer*, etc., and these books were found to be very useful. They

were in hopes that more religious toleration would be granted by-and-by, and that Francesco and Rosa Madiari would be established at Florence in winter, with permission to sell the Bible openly. This had never yet been permitted, nor were Protestant ministers yet at liberty to converse on religious subjects with the natives."—*Scottish Guardian*.

#### CONVERTS FROM THE EPISCOPAL CLERGY TO ROMANISM.

In looking over an old lot of exchange papers recently, we came upon the following article, which for its historic information, as well as for future reference, we re-produce. It is credited to the *Banner of the Cross*.

No.	Name.	Year.	Diocese.
1.	*Virgil Horace Barber . . .	1815	N. Y.
2.	*Daniel Barber . . . . .	1815	N. H.
3.	*John Kewley, M. D. . . . .	1816	N. Y.
4.	George Edmund Ironsides . . .	1818	N. Y.
5.	Calvin White . . . . .	1820	Conn
6.	— Annesley . . . . .		N. J.
7.	*Pierce Connolly . . . . .	1835	Mass.
8.	*George F. Haskins . . . . .	1839	Mass.
9.	James Roosevelt Bayley . . .	1842	N. Y.
10.	Nathaniel Aug. Hewitt . . . .	1845	Md.
11.	Henry Major . . . . .	1846	Pa.
12.	William Henry Holt . . . . .	1846	Vt.
13.	*Edgar P. Wadhams . . . . .	1846	N. Y.
14.	George Allen . . . . .	1847	Pa.
15.	C. Donald MacLeod . . . . .	1849	N. C.
16.	*John Murray Forbes, D. D. . .	1849	N. Y.
17.	*Thomas Scott Preston . . . .	1849	N. Y.
18.	Jedediah Huntington, M. D. . .	1849	S. C.
19.	William J. Bakewell . . . . .	1850	W. N. Y.
20.	Geo. Lamb Roberts . . . . .	1850	Ind.
21.	Gardiner Jones . . . . .	1850	Ga.
22.	Ferdinand E. White . . . . .	1851	N. Y.
23.	Edward J. Ives . . . . .	1851	Conn.
24.	*William Everett . . . . .	1851	N. Y.
25.	Henry L. Richards . . . . .	1852	Ohio.
26.	Peter Stanford Burchan . . . .	1852	N. Y.
27.	Frederick W. Pollard . . . . .	1852	Mass.
28.	Norman C. Stoughton . . . . .	1852	N. Y.
29.	Levi Silliman Ives, D.D. LL.D. . .	1852	N. C.
30.	*Francis Asbury Baker . . . . .	1853	Md.
31.	*Dwight Edwards Lyman . . . .	1853	Pa.
32.	John McKeon . . . . .	1854	Ill.
33.	Homer Wheaton . . . . .	1855	N. Y.
34.	Benj. W. Whicher . . . . .	1855	W. N. Y.
35.	William Markoe . . . . .	1855	Wis.
36.	*Geo. Hobart Doane, M. D. . . .	1855	N. J.
37.	George C. Foote . . . . .	1857	Pa.
38.	J. Ambler Weed . . . . .	1858	Va.

\* The names marked with an asterisk are of those who have entered the Romish priesthood.

"Of these, Nos. 1, 2, 8, 10, 12, were originally Congregationalists; Nos. 4, 5, 7, 15, 29, 31, 32, originally Presbyterians; Nos. 11, 14, 20, 22, 30, originally Methodists; and Nos. 3 and 5 subsequently so; and as for the rest, but little is known of their antecedents. No. 3 was first a Romanist; then a Methodist;

afterwards rector of St. George's Chapel, New-York. No. 7 has since returned to the Church of England. No. 9 'is now Bishop of Newark under the Romish intrusion.' No. 11 was a 'graduate of the Virginia Seminary.' Has since returned to the Church, and now turned back to Rome. No. 16 began as a Calvinist. No. 17 was 'assistant to, and seceded with, Dr. Forbes. He is now chancellor to Archbishop Hughes.' No. 19 was 'originally an English Unitarian, then a Low Churchman—has since returned to the Episcopal Church.' No. 29 was 'Presbyterian originally.' No. 30 was 'educated in a Romish school.' No. 38 was 'a graduate of the Virginia school.'

"Thus it appears, that out of three thousand clergymen who have ministered in the Protestant Episcopal Church since its establishment in the United States, two centuries and a half ago, only thirty-eight have deserted for the Church of Rome. The defection is certainly much less than is popularly believed."

#### CEREMONIES OF THE ROMISH CHURCH.

*Emblematic signification of furniture, vestments, etc.*

In answer to correspondents who have inquired relative to the Romish ceremonies observed at the celebration of Mass and on other occasions, and in relation to the emblematic or mystical meaning attached to articles of furniture and vestments of the priests, we reproduce the following chapter of a Romish work, entitled "*The Garden of the Soul*," which is in high repute among Romanists, and extensively circulated in this country and in Europe. We quote from the Derby edition, "printed by Richardson & Son, for the Catholic Book Society, 1843," which bears on its title-page the words, "A new edition; by lawful authority."

"1. The custom of placing a vessel containing blessed or HOLY WATER at the entrance of the church has been handed down to us from the Apostolic age. Into this

the faithful dip the fingers of the right hand, and form upon themselves the sign of the cross, repeating at the same time the invocation of the ever-blessed Trinity. As *water* denotes purity and innocence, by using it on entering the place of worship, we are admonished with what cleanliness of heart and hand we should appear in the presence of our Maker.

"2. The **SIGN OF THE CROSS**, which we make upon ourselves in using holy water, as well as on many other occasions, is a sign or ceremony in which, with St. Paul, (Gal. vi. 14,) we should place our greatest happiness and glory, as being a striking memorial of the sufferings and death of our Redeemer—that mystery whence are derived all our hopes for mercy, grace, and salvation. By the words that accompany this ceremony, we are no less forcibly reminded that the God whom we serve, although *one* in nature, exists in *three persons* really distinct from each other.

"3. The first object that arrests the Christian's notice on entering the church, is the *altar*, with its *tabernacle* and *crucifix*. The **ALTAR** is the place of sacrifice—as it were another *Calvary*, whereon is celebrated, as Christ ordained, the memorial of his passion and death by the clean and unbloody sacrifice of his body and blood. Upon the altar we always have a **CRUCIFIX**, or image of our Savior upon the cross, that, as the Mass is said in remembrance of Christ's passion and death, both priest and people may have before their eyes, during this sacrifice, the image which puts them in mind of his passion and death. The **TABERNACLE** contains certain particles of the consecrated species. It is to Jesus Christ, therefore, truly present within the tabernacle, that we *bend the knee* in homage and adoration, when we enter or depart from the church.

"4. With regard to the **VESTMENTS** in which the priest says mass, we must observe that as the mass represents the passion of Christ, and the priest there officiates in *his person*, so these vestments in which he officiates represent those with which Christ was ignominiously clothed at the time of his passion. Thus the *Amice* represents the cloth or rag with which the *Jews* muffled our Savior's face, when at every blow they bid him prophecy who it was that struck him. (St. Luke, xxii. 64.) The *Alb* represents the white garment with which he was vested by *Herod*. The *Girdle*, *Maniple*, and *Stole*, represents the *cords* and *bands* with which he was bound in the different stages of his passion. The *Chasuble*, or outward vestment, represents the *purple garment* with which he was

clothed as a mock King: upon the back of which there is a cross, to represent that which Christ bore on his sacred shoulders. Lastly, the priest's *Tonsure*, or crown, is to represent the crown of thorns which our Savior wore.

"Moreover, as in the old law the priests that were wont to officiate in the sacred functions had, by the appointment of God, *vestments* assigned for that purpose, as well for the greater decency and solemnity of the divine worship, as to signify and represent the virtues which God required of his ministers; so it was proper that, in the church of the *New Testament*, Christ's ministers should in their sacred functions be distinguished, in like manner, from the laity by their sacred vestments; which might also represent the virtues which God requires in them. Thus the *Amice*, which is first put upon the head, represents *divine hope*, which the apostle calls the *helmet of salvation*; the *Alb*, *innocence of life*; the *Girdle*, (with which the loins are begirt,) *purity and chastity*; the *Maniple*, (which is put on the left arm,) *patient suffering* of the labors of this mortal life; the *Stole*, the *sweet yoke of Christ*, to be borne in this life, in order to a happy immortality; in fine, the *Chasuble*, which is uppermost, and covers all the rest, represents the virtue of *charity*.

"In these vestments the church makes use of five colors, viz: the *white* on the feasts of our Lord, of the B. Virgin, of the angels, and of the saints that were not martyrs; the *red* on the feasts of Pentecost, of the finding and the exaltation of the cross, and of the apostles and martyrs; the *purple*, which is the penitential color, in the penitential times of *Advent* and *Lent*, and upon *Vigils* and *Ember-days*; the *green* on most of the other *Sundays* and *Ferias* throughout the year; and the *black* on *Good-Friday*, and in the masses for the dead.

"5. There are always **LIGHTED CANDLES** upon the altar during mass, as well to honor the victory and triumph of our Great King by these lights, which are tokens of our joy and of his glory, as to denote the light of faith with which we are to approach to him.

"6. A small **BELL** is rung occasionally during mass. This serves to give notice to such as cannot see the altar, of certain more solemn parts of the sacrifice, to recall the wandering mind from distraction, and to excite all to greater fervor of devotion.

"7. **Incense**, which is used in solemn or high masses, is symbolical of prayer, accord-

ing to that of holy David: *Let my prayer, O Lord, be directed as incense in thy sight.*"

#### ROMISH REINFORCEMENTS FOR OREGON AND WASHINGTON TERRITORIES.

Recently a spirited movement has been made on the part of Roman Catholics, to supply additional laborers to their missions in Oregon and Washington territories. The Archbishop of the so-called province of Oregon, having visited Canada and created an interest there in the enterprize, took our city on his way home, and produced quite an impression, at least on some of his denomination, among us. In that new and rising section of our Republic there are already a number of Romish priests and other functionaries, male and female, and several churches, schools, and other Papal institutions, to which the present company of priests, sisters, servant-maids, and boys (upwards of *thirty* in all) will add considerable strength when they shall have arrived there.

From Romish accounts, much liberality was shown in promoting the enterprize by the agents of the Montreal and Troy Railroad, in furnishing *free passages* to the Archbishop, the mother-superior, and her companion, (who personally accompany the forthgoing missionaries,) and tickets at *half-price* to all the others. The requisite funds, amounting to (\$6,000) *six thousand dollars*, were also furnished by friends, with great promptness and on short notice.

But what strikes the Protestant observer as the most remarkable feature in the case, was the devotional service held at Hoboken, N. J., on the 20th of September, in anticipation of the departure for the field of labor, wherein the Archbishop and the mother-supe-

rior invoked the protection, not of God, nor of the Savior, but of "Mary," and thus committed themselves and those associated with them exclusively to *her* providential control! Alas! what stupidity, what idolatry, what insult to the only true God, the disposer of all events, to have a creature recognized and acknowledged as possessing Divine attributes, and appealed to in preference to himself, by a nominal minister of revealed religion! Truly the ministers of the true church of Christ, and all the friends of evangelical religion, have great reason to exert themselves to diffuse the truth, that the multitude in our land under the delusions of Romanism may be delivered from their ruinous influences.

The *Freeman's Journal* gives the following account of the whole matter:

"The Most Rev. Archbishop Blanchet, of Oregon city, arrived in this city from Canada on Monday last, and on Tuesday took the California steamer on his way home. The Very Rev. J. B. Brouillet, the learned and distinguished Vicar-General of Nesqually, W. T., took the same steamer on his way home.

"Archbishop Blanchet had with him four priests, Rev. Messrs. Piette, Poulin, and Malo, of Lower Canada, and Rev. Mr. Crocquet, from the American College at Louvain, Belgium, all for the diocese of Oregon city, and one priest for the diocese of Vancouver's Island, of which Bishop Demers is Prelate. The Archbishop takes with him a numerous colony of Sisters—*twelve* Sisters of the Order of Jesus and Mary, to be established in the city of Portland, Oregon, in the house bought for them in 1857. This Order is specially devoted to teaching. Two Sisters of Charity go out to the diocese of Nesqually, to join some of the same congregation established at Fort Vancouver since 1856; also two Sisters of St. Anne, for Vancouver's Island, to join their community established at Victoria, engaged in teaching, and in "

tending a hospital and asylum. A brother of the congregation of St. Viateur goes out to join two others who are engaged teaching at Victoria. Three servant-maids go out to attend on the Sisters, and six boys go as attendants on the ecclesiastics. Thus, the colony that left this port on Tuesday for Oregon and adjacent parts numbered in all thirty-three persons. To assist the Archbishop in taking so large a number with him, the Bishops of Montreal, Quebec, St. Hyacinthe, and Three Rivers, ordered a collection in all the parishes of their different dioceses, which was liberally responded to by the faithful of Lower Canada.

"On the day of his sailing we have received the following from the Archbishop of Oregon:

"NEW-YORK, Sept. 20th, 1859.

"EDITOR OF THE FREEMAN'S JOURNAL.

"The Archbishop of Oregon went this morning to Hoboken, for the purpose of celebrating there the holy mass in the church of Our Lady of Grace, and putting himself and his missionaries and nuns under the protection of the Mother of God.

"The mother-superior of the Sisters of the Holy Names of Jesus and Mary, of Longueil, near Montreal, will go also (this evening) to pay her visit to the same Mother of Grace in Hoboken, in order to obtain her powerful protection for the Archbishop of Oregon and the twelve Sisters of Longueil who accompany him. She starts for Longueil accompanied by the Rev. Mr. Cauvin, of Hoboken.

"Messrs. Ducharme and Gauthier, agents of the Montreal and Troy Railroad, and Mr. J. B. Fletcher, agent-general of the same Company, had the kindness to provide the Archbishop, and the priests and nuns who accompanied him, with a separate car, and another for their luggage. They granted a free passage to him and to the mother-superior of Longueil and to her companion, and charged only half-price for the friends and relatives of those who were destined for Oregon.

"Saturday last, the day of the great storm, at seven o'clock in the morning, Rev. Mr. Quinn, of St. Peter's, Barclay-street, was at the dock, waiting for the arrival of the Archbishop and his priests and Sisters, with many carriages, to convey them to the Ladies of the Sacred Heart in New-York, and thence to Manhattanville, and to the Sisters of Charity in Barclay-street. To the exertions, zeal, and devotedness of Rev.

Mr. Quinn we have no expression sufficient to convey our gratitude, nor to the Ladies of the Sacred Heart and the Sisters of Charity. We pay also our thanks to Rev. Mr. Cauvin, of Hoboken, who has given hospitality to many of our priests, Sisters, and Brothers. The Archbishop of Oregon took his lodgings at the house of the Archbishop of New-York, and was present last Sunday at the cathedral, where he gave his blessing to the faithful.

"On the eve of his departure for Oregon, the Archbishop wanted \$6,000 to pay the expenses of the voyage. By a circular of the Bishops of Lower Canada, the three dioceses of Quebec, Three Rivers, and St. Hyacinthe furnished \$1 019, Montreal alone, \$1,053. As he wanted yet \$4,000, a good Catholic of the district of Montreal gave the balance.

"This is not the first time Canada has shown her generosity towards Oregon. In 1847 the Bishop of Nesqually collected there \$2,000; in 1850, Bishop Demers, \$4,200; besides the considerable sums of money Canada sends yearly to the Propagation of Faith."

#### THE REV. MR. CHINIQUY AND THE EPISCOPAL CHURCH.

We clip the following from the *New-York Express* of the 6th ult. It explains itself.

"The Rev. Father Chiniquy denies the report that he has entered the communion of the Episcopal Church, with his little flock of converts from Rome. In a letter dated the 24th September, he says:

"I have not been a little surprised to see in some religious papers of the east, that I had joined the Episcopal Church with my converted brethren of St. Anne. I certainly entertain the greatest respect for that branch of the church of Christ. The many true Christian virtues, the admirable and noble charity I have found in many members of the Episcopal Church, have told me more than all the dry arguments of theology, that the Episcopal Church is certainly a living branch of the living Tree of Life, which Christ has planted and called His Church. But it has been quite impossible to me, till now, to determine whether I could conscientiously join

that branch to the exclusion of the other denominations of evangelical Christians. The terrible battles which I had to fight, day and night, these last three years, against the giant power of Rome to break

our chains, have so much absorbed my time, that it has been impossible to make the necessary inquiries, which in honor and conscience I must make before taking such a step.'"

## BOOK NOTICES.

**SHADOWS AND SUNSHINE, AS ILLUSTRATED IN THE HISTORY OF REMARKABLE CHARACTERS.** By Rev. Erskine Neale, M. A., author of the Closing Scene, Life of the Duke of Kent, etc. New-York: Published by M. W. Dodd, 596 Broadway.

This book contains sketches of the life, and history, and Christian experience of thirteen individuals, most of whom acted a prominent part in life—such persons as Claudius, Buchanan, Caroline Fry, General Lee, Edward Irving, and others. We have glanced over some of the sketches, and find them deeply interesting.

**THE DEAF SHOEMAKER, AND OTHER STORIES.** By Phillip Barrett. New York: M. W. Dodd.

The character and design of the book will be readily seen from the following sentence from the *preface*, addressed, as it is, specially to the young:

"I have gathered together my scattered sketches, with the earnest wish and heartfelt prayer that they may be instrumental in leading you to childhood's best and truest friend, the *blessed Savior!*"

We hail all such works with peculiar

pleasure, when written in a style to interest and at the same time instruct the young. They are the hope of the church and the world, and we have learned that what is pleasing to the young is pleasing also to the middle-aged. We hope this little volume will find a place in all our Sabbath-school libraries.

**A PICTURE BY AN ANCIENT ARTIST, AND THE GREAT INQUIRY CONSIDERED; OR, SAFE IN BELIEVING.**

These tracts have been issued from the press of Sheldon & Co. of this city. Both are premium tracts. The first is from the pen of Professor H. H. Tucker, of Mercer University, Virginia, and its aim is to awaken the "careless sinner to attend to the salvation of his soul;" the other is from the pen of the Rev. Dr. Fish, of Newark, N. J., and is a clear and lucid statement of the great plan of salvation by faith in Christ.

We would say to every pastor who may read this note, that he could hardly do a better service than to place these tracts in the hands of every member of his congregation.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF SEPTEMBER TO THE 1st OF OCTOBER, 1859.

<b>NEW-HAMPSHIRE.</b>			
Warner. Fred'k Eaton, . . . . .	3	00	
<b>VERMONT.</b>			
St. Albans. 1st Cong. Ch. and Socy., . . . . .	17	00	
Fairfield. Dan'l Morse, . . . . .	4	00	
Hurlington. Cong. Ch., per H. P. Hickok, . . . . .	68	31	
Norwich. A Friend, . . . . .	1	00	
Brattleboro'. Cong. Ch. in full. of L. D., for Rev. G. P. Tyler, . . . . .	83	43	
West-Brattleboro'. Cong. Ch., . . . . .	17	28	
Futney. In part of L. M., for Rev. H. M. Grant, . . . . .	13	03	
Manchester. Miss Cyrus Munson, . . . . .	1	00	
<b>MASSACHUSETTS.</b>			
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Williamstown. 1st Cong. Ch for the Waldenses, per Rev. A. Ballard, . . . . .	28	50	
" College Students, . . . . .	32	25	
Oakham. Cong. Ch. in full of L. M. for H. P. Wright, . . . . .	25	61	
Charlemont. Congregational Church, . . . . .	10	00	
Conway. 1st Congregational Church, . . . . .	60	74	
Bernardstown. Orthodox Cong. Church, . . . . .	54	25	
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Gill. Congregational Church and Society, . . . . .	6	00	
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Stoughton. 1st Cong. Ch. and Soc'y, to make Sam'l Pettis L. M., . . . . .	30	00	
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Windsor. Congregational Church, . . . . .	15	00	

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So. Canaan. Congregational Church, . . .	3 55
Hebron. Jasper Porter, . . .	5 00
Saybrook. Congregational Church, . . .	7 38
Verion. Cong. Ch. and Soc'y, per Allyn Kellogg, . . .	62 25
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N. Y. City. B. Livingston Kipp, . . .	10 60
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Hannibal. Mrs. L. Rice and others, . . .	3 00
Marbletown. Ref. D. Ch., Rev. W. A. Shaw, Poughkeepsie. Mrs. Peables, . . .	11 63
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West-Farms. M. E. Ch., in part for L. M. of Rev. J. W. Hauxhurst, . . .	5 00
Westchester. M. E. Ch., for Rev. J. W. Hauxhurst, L. M., . . .	12 94
Amsterdam Village. Presb. Ch. for L. M. for Jno. E. Hawley, . . .	3 04
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Durham. Ladies' Mite Soc'y, per Rev. E. L. Bowen, . . .	3 50
Churchville. Congregational Church, . . .	5 00
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Victor. Presbyterian Church, . . .	1 65
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Port Byron. Presb. Ch. in part to make Rev. A. P. Botsford L. M., . . .	1 00
" Baptist Church, . . .	15 12
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" Presbyterian Church, . . .	6 00
" Chas. Hancock, . . .	5 00
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A PLEA FOR CHRISTIAN UNITY.

“If we consult the Scriptures,” says ROBERT HALL, “we should be at no loss to perceive that the unity of the church is not merely a doctrine most clearly revealed, but *its practical exemplification is one of the principal designs of the Christian dispensation.*”

The oft-repeated prayer of our great High Priest, that his disciples might be one, even as he and the Father are one, shows in what light the Head of the church regards Christian unity. He prayed for this blessed oneness of his people, not only as a great and glorious good in itself, but also as an essential means to an important end — “that the world may believe that thou hast sent me.”

This unity, which our Lord made the burden of his prayer, is indispensable to the conversion of the world, and disunion among his professed friends constitutes a mighty obstacle to the progress of his kingdom. The basis of this union is brotherly love, according to the new commandment of our Lord, “that ye love one another, *as I have loved you.*” This is the motive, the model, and the measure of Christian unity. It is a *blending of kindred hearts in common affection and paternity, a unity*

of the faith and of the Spirit, wrought by the power of the Holy Ghost, through the word of truth, manifested in faith in our Lord Jesus Christ, and in united efforts to promote his glory and kingdom.

This union is entirely different from that forced and formal uniformity which prevails in the church of Rome. It is not an amalgamation of different denominations into one body, but a harmonizing and binding them together “in the unity of the Spirit and in the bonds of peace.” Contrasting this outward unity of the Roman church with true Christian unity, MERLE D’AUBIGNE says:—

“The Romish church bears unity spoken of; and forgetting that the words of Jesus are spirit and life, that his reign is in the heart, she invents an actual unity of appearance—a patched-up unity—a unity of uniform and parade. This is all that is necessary. The heart is not her domain. They may differ in spirit as far as the heavens differ from the earth; no matter! Her concern is with that which *appears to be*, and not with that which *is*. People of God! such is not your life and your unity. Whatever language you speak, in whatever country you have had your birth, whatever may be the external confes-



sion to which you belong, I call you to witness that we are but one. We are but one body : We have only one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all, and among all, and in all. Let those who are without reject with contempt the unity that our Savior and our God has promised to his people ; but as for us, we guard it as a precious jewel, and it constitutes our joy and glory."

This is the unity for which our Lord prayed, which the church in all ages has longed for, and for which many of God's people at the present day are earnestly pleading. In the words of the excellent Dr. LIEFCHILD, of England, this desired unity:—

"Meddles not with the frame-work of the several evangelical churches already in existence ; it leaves each in the fullest possession of its private judgment on these points, but directs attention solely to something which all admit to be of higher importance. It calls for one spirit, and that a spirit of esteem and affection among all parties of different names and orders, as disciples of the same great Master, and for appropriate means and occasions to give this spirit development. It is only asking that the bond of Christian brotherhood shall be acknowledged to its just extent—that the recognition be no longer secret, silent, and personal ; but open, public, and reciprocal. The diversities are important to each. But the Christian feels that there is something more important, which he holds in common with his brethren, and that is, the Gospel of Christ."

The law of Christian union laid down by the apostle—"whereunto we have already attained, let us walk by the same rule, let us mind the same thing"—shows that this unity is capable of a much larger development than has ever yet been realized. The language of the excellent Baptist

Quarterly, the *Christian Review*, harmonizes with this sentiment, and with the longing of Christians of every name after a more manifest and cordial unity. Its words are :—

"It can be shown that the unity of Protestantism is capable of a much more perfect development than it has yet attained ; that the oppositions and conflicts which have too often unhappily existed, have been inconsistent with its acknowledged principles ; and that its brotherhood can be drawn closer and closer, until all come together in the perfect fellowship of Christ."

This unity of the followers of Christ, which was the burden of our Redeemer's prayer, was the promise of ancient prophecy. It was inculcated by the apostles as a fundamental article of faith, and was nobly exemplified by the primitive Christians. "The multitude of them that believed were of one heart and of one soul." Referring to our Lord's prayer, and to this oneness which marked the members of the primitive church, ROBERT HALL says :—

"For some ages the object of that prayer was realized in the harmony which prevailed among Christians, whose religion was a bond of union more strict and tender than the ties of consanguinity ; and with the appellation of brethren, they associated all the sentiments of endearment that relation implied."

Unity is the normal condition of the church of Christ, and every advance in the path of true progress is an approximation towards a more perfect union. The church is *one*. The divine truth which sustains her is *one*. The spirit which animates her members is *one*. The disciples of Christ, of all ages, sects, and climes, are members of *one* body, of which Christ

is the head. They are living stones of the temple, of which he is the foundation and corner-stone. They are branches of the same vine, sheep of the same fold, under the care of one and the same Shepherd, brethren of the same family, subjects of the same kingdom, partakers of the same hope, and candidates for the same eternal glory. The ordinances and offices of the church were appointed "for the edifying of the body of Christ, till we all come into the unity of the faith." If we walk in the light we have fellowship one with another, and we delight to promote that communion of feeling and effort which marked the early days of Christianity, and which will yet be more gloriously manifested in the better days to come.

This blessed unity was exemplified by the descendants of the primitive Christians, by the Culdees of Iona, the Waldenses of Piedmont, the Hussites of Bohemia, and all the churches of the Reformation. A spirit of union and fraternal love, of fellowship and cordial co-operation, signalized the early days of Protestantism.

"At the beginning of the Reformation," says Dr. CANDLISH, "the Reformers were all of one mind, and a blessed harmony reigned throughout all the company of the faithful. Everywhere and by all the same truth was proclaimed—the truth which LUTHER caught or inherited, through AUGUSTINE, from PAUL. It was a union and a unity immediately from God. And because it was so, it was long unbroken in the hands of men."

The articles of the apostles' creed: "We believe in the Holy Catholic Church,—the communion of saints," were not only received by the Reformed churches, as a part of their belief, but were nobly acted out in generous efforts and sacrifices to se-

cure harmony and to defend the cause of truth and freedom against the corruptions and persecutions of Papal Rome. None were more ardent advocates of Christian union than the martyrs who lost their lives for the sake of the truth. When divisions afterwards arose, with what noble zeal did CALVIN plead for harmony and concord among the churches of the Reformation!

"Keep your small observances," he said to the Lutheran and English churches; "let us have no discord on their account; but let us march in one solid column under the Captain of our salvation; and with undivided counsels pour in the legions of the cross upon the territory of darkness and death."

"Among the greatest evils of our age," he writes to CRANMER, "this also is to be reckoned, that our churches are so distracted one from another, that human society scarcely flourishes among us, much less that holy communion between the members of Christ which all profess in words, but few sincerely cultivate in fact. As to myself, were I likely to be of any service, I should not hesitate, were it necessary, to cross ten seas' for such a purpose."

The sentiments of the Reformed churches on the great subject of Christian unity are clearly expressed in the Westminster Confession of Faith:—

"Saints by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities, which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus."

The Confessions of the Reformed

churches all breathe the same spirit. With one accord they inculcate Christian union, and establish, on the basis of God's word, the duty of Christians of every name to unite in promoting the common interests of Christ's kingdom.

That noble Puritan, JOHN HOWE, wrote a discourse "Concerning union among Protestants," in which he argued:—

"That the maintaining of sincere love among Christians, and the improving of their faith to greater measures of clearness, certainty, and efficacy, in reference to the substantial of Christianity, are to be endeavored as the best means to unite, establish, and preserve them against such as design the ruin of the truly Christian interest."

In enforcing this proposition he says:—

"To limit our Christian love to a party of Christians, truly so called, is so far from serving the purpose now to be aimed at, that it resists and defeats it; and instead of a preservative union, infers the most destructive divisions."

He concludes this noble discourse by this appeal in behalf of Christian union:—

"Let us do our own part, so that we may be able to say, *Per me non stetit*—It was not my fault, but Christians had been combined and entirely one with each other; but they had been more thoroughly Christian, and more entirely united with God in Christ; that Christianity had been a more lovely, powerful, awful, amiable thing. If the Christian community moulder, decay, be enfeebled, broken, dispirited, ruined in great part, this ruin shall not rest under my hand."

In the same strain writes the godly JOHN OWEN:—

"Next to faith in Jesus Christ, and the profession thereof, the life and

beauty of the Christian religion consists in the *mutual love* of them who are partakers of the same heavenly calling. And in vain shall men wrangle and contend about their differences in opinion, faith, and worship, pretending to design the advancement of religion by an imposition of their persuasion on others, without attempting to introduce again this *holy love* among all those who profess the name of Christ."

How fervently, also, did the devoted BAXTER labor for union among professing Christians! He assigns, as a reason for writing on this subject:—

"That I might serve the church of Christ in the reviving and preservation of Christian love. To give way to the prevalency of dividing opinions, is to give up hopes of future unity and peace; and to give up our hopes of unity and peace, is to despair of all true reformation and happiness in the church on earth. If ever the church be reduced to that concord, strength, and beauty which all true Christians desire, I am past doubt that it must be by such principles as I have laid down."

ORME, the biographer of BAXTER, remarks that,—

"His Catholic principles of fellowship with all genuine Christians is better understood than it was; though even yet, alas! but partially adopted as a principle, and still more imperfectly exemplified in practice. It implies not indifference to truth, but devoted attachment to it. It involves union without compromise, and cooperation without sacrifice of consistency. It recognizes the exclusive claims of Divine authority in religion and the unquestionable rights of conscience; securing for each individual the power of acting according to his own convictions, while it requires him to concede no less to others. It will ultimately effect what acts of conformity have hitherto failed to produce, and which never will be brought about by compulsory measures of

state or stormy controversies in the church. A greater portion of the spirit of Christ, and a brighter manifestation of his holy image, will do more to unite all his disciples, than the most perfect theory of church government that has yet been recommended or forced on the world."

This needful unity, which was the burden of our Redeemer's prayer, and which the godly of all ages have prayed for, is always manifested in times of revival. Every outpouring of the Holy Spirit brings the disciples of Christ into a closer and more affectionate union. At such a season, laying aside their minor differences, Christians of various names are seen acting in harmony. They are "like-minded one toward another, according to Christ Jesus." With one mind and one mouth they glorify the God of their salvation. The recent revivals in this country and in Europe have contributed greatly to bind the hearts and hands of Christ's followers in fraternal fellowship, and to unite them in labors of love. We rely on the promised Spirit, poured out from on high in still richer streams, to fill the hearts of God's people of every name with a larger measure of mutual love. Anticipating this glorious day of Christian union, we would ask, in the words of Dr. CANDLISH :—

"Is there to be no effusion of the Spirit before the great and notable day of the Lord, such as may present to the world a spectacle of universal brotherhood among all who shall then be found refusing the mark of the apostasy, having received the seal of God? Let this hope grow brighter of a new spiritual revival, yet to be experienced, before the end come; and as the time is short, let it be settled that it must be soon. It is a hope which will do more for the great cause of Christian union than any plan the wisdom of man can devise;

for it will make true believers, however now separated, live as if they were one day, and that right speedily, to be one."

We see this unity of spirit illustrated in the work of missions. As a general fact, our brethren who are laboring for the salvation of Pagans or Papists, though representing different sections of the church, on their missionary labors act together in harmony and concert as the representatives of Christ. Dr. CHALMERS, alluding to this, says :—

"That foreign missionaries have generally found that while engaged in the work of Christianizing the heathen, their denominational differences were forgotten. It has been the testimony of the most devoted among these laborers, that these differences never once came into view."

And he urges that the same spirit of union should be manifested in other departments of Christian philanthropy at home as well as abroad, and adds :—

"We confess ourselves sanguine of a union even more comprehensive than that we are immediately aiming at, and by which not only the smaller but the larger differences of the Christian world will at length be harmonized. There is a brilliant perspective before us, which we doubt not will in time be realized. God's own truth, expressed in God's own language, will form the universal creed of intelligent, and harmonized, and happy Christendom."

There is no class of men who plead more earnestly for union among Christians than the missionaries themselves. Those who meet and grapple with the enemy on his own ground, feel the need of united action. With what burning zeal does Dr. DUFF urge harmony and co-operation among the friends of Christ!

"We have hitherto," he says, "been accustomed, on both sides of the Atlantic, to look at each other's differences, rather than our agreements in the faith. Why should we not look rather at the points about which we are agreed, and which are the great fundamental doctrines of Christianity, and rejoice in the privilege of casting those comparatively minor points into the shade? Doubtless, in the minds of many, differences will arise, for all are not capacitated alike, or circumstanced alike, or educated alike; and where there is freedom of thought, there is freedom of speech; but if we cherish this *spirit of unity*, then will the strong learn to deal tenderly with the infirmities of the weak, and, whatever differences may arise, we shall all be right in the main. In this way, too, we shall be enabled to remove a foul blot on Christianity. We shall dissipate the weakness of disunion, and by gathering our scattered forces, we shall be enabled successfully to carry on the war of truth against error into the very centre of the enemy's dominions."

The hindrances that prevent a cordial and effective union among the followers of Christ, are the same now as they were in the days of the apostles. They are the carnal pride and worldly lusts which still remain in the hearts of God's people, and hinder the full development and realization of that unity which the Gospel demands and promotes, and all true Christians fervently desire. It is this remaining corruption, this carnality and worldliness, rather than consistency and conscientiousness, that fosters sectarian division, and keeps the members of Christ's body asunder and at variance. There is, moreover, a tendency in true Christianity to individualize, to isolate, and segregate the individual—to make each separate member of the body to bear its own burden, to feel its own

obligations, and act for itself and on its own responsibility. Hence the right of private judgment, freedom of conscience, and all that manly independence and self-reliance which the truth begets and evangelical liberty fosters. But, on the other hand, the Gospel also requires that *we bear one another's burdens*, and so fulfill the law of Christ. While the religion of the cross imposes on each one of its professors, and each separate branch of the church, a burden of individual responsibility, at the same time it binds each member of the church, and each one of the sisterhood of churches, in close relations of unity with every other member and with the whole body. While it gives to each and every one a separate standing and significance, and invests each with a distinct and independent responsibility, it also demands and insists that each one shall share in bearing the burdens of others, and take lot and part with them in maintaining the common weal. Union in Christ implies and leads to union and sympathy with his members, of whatever style or sect they may be. The idea of entire isolation, of separate, independent, sectarian action, without hearty sympathy and co-operation with others, is directly opposed to the law of Christ and utterly abhorrent from the genius of his Gospel. This centrifugal tendency to separate and isolated action,—to a selfish sectarianism,—if not checked and balanced by the counteracting centripetal power of Christian union and sympathy, would lead to a dismemberment of the body of Christ, and to all manner of endless schisms and chaotic divisions. The great law of Christ, which requires us to bear one another's burdens, and obliges each member an

each church to feel and act with every other part of the body, guards against this divisive tendency, which, if suffered to go on unchecked and carried to an extreme, would in the end destroy the power that gave it birth, by depriving the body, the church, of the vital unity necessary to perpetuate its existence.

The missionary spirit, which constitutes the glory of the age, and the remarkable revivals which mark the present period, call for a more manifest expression of Christian unity in prayer and effort than the world has ever before witnessed. There has been a growing disposition on the part of evangelical Christians to unite in prayer for an outpouring of the Spirit and for a revival of God's work. Ever since the proposal of several ministers in Scotland, in 1744, to establish a concert of prayer, there has been a great increase of harmony and co-operation among evangelical Christians. That proposal was advocated by the great EDWARDS with all the might of his gigantic intellect and with all the warmth of his glowing heart. In support of this union in prayer he said :

"As it is the glory of the church of Christ, that in all her members, however dispersed, she is *one*, one holy society, one family, one body ; so it is very desirable that this union should be *manifested* and become visible. It is highly desirable that her distant members should act as *one*, in those things that concern the common interest of the whole body. It becomes the church of Christ visibly to unite, and expressly to agree together in prayer to God for the common prosperity. Such a union in prayer would not only be beautiful, but profitable too. It would tend very much to promote union and charity between distant members of the church

of Christ—to promote public spirit, love to the church of God, and concern for the interest of Zion."

This movement in favor of united prayer was revived in 1784 by the Baptist brethren in England, and led to the establishment of the monthly concert of prayer. Commending this union, JOHN SURCLIFF, of Olney, said :

"In the present imperfect state, we may reasonably expect a diversity of sentiments upon religious matters. Each ought to think for himself ; and every one has a right on proper occasions to show his opinion. Yet all should remember that there are but two parties in the world, each engaged in opposite causes—the cause of God and of Satan, of holiness and sin, of heaven and of hell. The advancement of the one and the downfall of the other must appear exceedingly desirable to every friend of God and man. If such, in some respects, entertain different sentiments and practice distinguishing modes of worship, surely they may unite in the above business."

The first publication of the judicious ANDREW FULLER was an article "*on a general union in prayer, addressed to all who love and long for the coming of Christ's blessed kingdom, and whose hearts may be inclined to unite in seeking its welfare.*"

In that appeal he calls upon all to unite in prayer to the Lord Jesus, "that the work may be carried on, that Antichrist may be consumed by the spirit of his mouth, and destroyed by the brightness of his coming, that the kingdoms of this world may become the kingdoms of our Lord and his Christ, and that he may reign for ever and ever."

Among the friends of Christian union, few have contributed more to promote it by pen and influence than the eloquent Dr. JOHN M. MASON. In

the preface to his work on Sacramental Communion he remarks :

“ Within a few years there has been a manifest relaxation of sectarian rigor in several denominations, and the spirit of the Gospel has gained a visible and growing ascendancy. This happy alteration may be attributed in a great degree to the influence of Missionary and Bible Societies.”

Alluding to the great work to which the followers of Christ are called, and the duty of working together to promote the kingdom of God, he says :

“ The enterprize is stupendous; but for its accomplishment there must be a union of counsels, of confidence, and of strength, unknown to the church since the days of apostolic harmony. To such a union nothing can be more hostile than the spirit of sect. We do hail, indeed, the auspicious dawnings of such a day of love. Who that names the name of Christ can refuse his ‘ God-speed ?’ But what do these things involve, and how have they been accomplished ? See it, O disciple of Jesus, and rejoice ! They involve, they have been accomplished by, *the prevalence of the CHRISTIAN over the SECTARIAN.*”

This noble defender of Christian Catholicity closes his work in these words, which should sink deep into the hearts of all who read them :

“ What then remains, but to lay aside our petty contests ; to strike our hands in a covenant of love—a holy league, offensive and defensive, for the common Christianity · to present one consolidated front to the legions of error and death ; and march on under the command and conduct of the great Captain of our salvation, till the nations mingle their shouts in that thundering Alleluia—‘ The Lord God omnipotent reigneth !’”

*The remarkable union in prayer which we rejoice to see at this day, is itself the result of the supplica-*

tions of ages. It is one of the most auspicious signs of the times, and indicates that the day is near at hand when Christians of various names and sects will not only *pray and talk* together, but also *act and work* together for the kingdom and glory of their common Lord. If God hears and blesses the *united prayers* of his people, much more may we expect that he will crown with his blessing their *united labors*. If we can *consistently* and cordially join with our hearts in asking for his blessing, may we not also unite in our efforts to secure the advancement of his cause ?

The times especially demand the union of all who love the Bible and true Christianity, in earnest efforts to cope with the Papacy—the master-evil of the age, and the most formidable enemy of evangelical truth and freedom. Here is a field in which Christian unity can display and develop itself in a practical way, and on a scale of sufficient magnitude to allow room and verge enough for the expression and expansion of the largest charity. The Papal church is devoting its chief efforts to the work of Romanizing Protestant lands, and of undermining the liberties of all free countries. Supineness and disunion among the friends of Gospel truth and freedom give to the “ man of sin ” a mighty advantage. Nothing, in fine, can put Protestantism in a fit and safe position to meet and master this mystery of iniquity, but union among themselves. The voice of the church crieth out for this unity ; the spirit of love now descends upon Zion as the dew of Hermon ; and God’s providence points to this field for the allied efforts of his united and willing people, and for vigorous co-operation in means and measures to give the

light of truth and liberty to the enslaved subjects of the church of Rome. Union for this object is safety and strength. Indifference and division here, will be sure to aggravate

and prolong evils of incalculable magnitude, affecting both the common welfare of Christianity, and the civil and religious interests of our country and the world.

## FOREIGN FIELD.

### CANADA.

#### FRENCH CANADIAN MISSIONARY SOCIETY.

*Canada—when ceded to Britain—the Jesuits' plans fostered by England's liberality—no missionary efforts for three quarters of a century—inadequate efforts yet—Rome seeks to strengthen herself—takes advantage of her position, and despises Protestant supineness—a better state of things approaching—the French Canadian Missionary Society and some of its effects—one thousand converts since 1839—schools, churches, etc.—educational institute—flourishing—more aid needed, etc., etc.*

The following interesting letter is from the Rev. J. B. BONAR, of Montreal, Honorary Secretary of the French Canadian Missionary Society. It constitutes a strong appeal in favor of efforts in behalf of Canada :

“ MONTREAL, Sept. 28th, 1859.

“ To the Secretaries of the American and Foreign Christian Union.

“ DEAR BROTHERS :—Canada has now been a century in the possession of Christian Britain and open to evangelistic efforts. The centenary was celebrated a few days ago. The occasion suggests some thoughts, which ought to be pondered by British and American Christians.

“ Canada was ceded, by treaty, to Britain in 1763. The inhabitants then numbered about sixty thousand, Roman Catholic with scarcely an exception, the Jesuits having exerted themselves to drive Protestants from the country. To these new subjects Britain guaranteed the free exercise of their religion, and the continuance of their laws and feudal institutions. Excepting that the Jesuit and Recollet Orders were left to expire with their remaining members, and that church dues could not be exacted of Protestants,

the whole ecclesiastical system of Rome—its compulsory tithes of a twenty-sixth portion of the grain, and such other dues as were sanctioned by the law before the conquest—remained in force, making the Romish church in Lower Canada virtually a State church, and this system has extended and consolidated itself with the increase of the people. Rome, of course, improved this questionable liberality of Britain. Her extensive landed possessions, and her position as a State church, only stimulated her emissaries' zeal. Nor did their efforts meet with much opposition from British or American Christians. Three quarters of the century were allowed to pass away, with its three generations of souls, and the population to increase to half a million, before a Protestant missionary had begun his systematic labors among the French Canadian people! And during these last twenty-five years the laborers have been wholly inadequate, compared with the fields open to them. Meanwhile, Rome has continued to strengthen her position. About \$50,000 was last year remitted from France to the Jesuits here, for the promotion of education and the support of missionaries in British America: thus it is every year. Churches, schools, and convents are being built. The priests manage to obtain the control of the newspapers, to dictate in the government of the country, to crush out opposition, and to inveigle young women from Protestant families into their convents. They continue to increase in wealth and zeal—in idolatry and impudence—despising the languid efforts of Protestants.

“ But there is a bright side, as well as



a dark one. The priests are overreaching themselves. The eyes of many have been opened recently by their haughty dictation in political affairs, and by their crooked dealings in the Starr case. And the feeble efforts of Christians have been greatly blessed. The gospel is regularly preached at *eleven* stations, and occasionally at many other places, by the agents of the French Canadian Missionary Society. We have four churches with 95 members, and several others are expected soon to be formed. Upwards of a thousand persons have been, it is believed, savingly converted since 1839, through the instrumentality of this Society. Several young men are preparing for the Gospel ministry—more desire to do so. A church edifice, capable of seating 250 persons, has just been completed at Belle Riviere, at an expense of \$1,800, much of the labor having been performed by the converts. The prejudices of the people are rapidly disappearing: they begin to manifest greater independence of the priests, and a deeper desire for the Word of God. The spirit of inquiry is markedly increasing. Our schools and institutes were never better attended than last year; our missionaries and colporteurs all speak of their many encouragements this summer. Everything betokens the dawning of a brighter day for Canada. The divine blessing accompanies every effort; we need only more means, to enter in and possess the land.

“Our Educational Institute opens again in October. The number in attendance was large last year; the present indications are that the applications will be more numerous this year. We regard this Institute as our most important instrumentality for good. Our only anxiety at present is with respect to means. The board and education of each pupil cost about \$40 per annum. As we are now about \$1,200 in debt, and have the expenses of the winter to meet, we fear lest we shall be obliged to refuse admittance to many who will apply. We shall certainly be under this painful necessity unless we receive speedy assistance.

“Britain and America united to conquer Canada a century ago. Its evangelization was neglected by both for seventy-five years after it was thus opened to the Gospel. Our united efforts have been blessed in the past. Our encouragements increase with our efforts. There is an evident call for a closer union of British and American Christians to prosecute this blessed work. Yours faithfully,

“JAMES B. BONAR, *Hon. Sec'y.*”

#### IRELAND.

We trust our readers will not forget the wants, nor to give thanks to God for the prosperity, of the mission in Ireland. It is under the direction of an able and judicious committee, composed of various religious denominations in the city of Dublin. The missionaries are stationed in very destitute portions of the island, (middle, northern, and southern,) are industrious and competent men, and are encouragingly successful.

The following report of Mr. LIDDY, who occupies a field *fourteen* miles long by *twelve* miles broad, will show the manner in which they all labor. They maintain an itinerancy, converse with individuals and families as they have opportunity, distribute Bibles and religious tracts, and hold meetings in private houses, school-houses, and in the open air, as they are able. They have taken an active part in promoting the “REVIVAL” now in progress, and many converts to Christ will for ever look to them as the instruments of their conversion. They are often the subjects of reproach and ill treatment for the Gospel’s sake, but, as good soldiers, they “endure hardness,” that they may finish their courses with joy.

Mr. Liddy’s journal covers one month. It is brief, and necessarily gives but a partial view of the lab

performed and of its results. Results cannot be fully comprehended in time. Many of them will probably be known only in eternity. But in this journal the missionary is seen making his way to various places distinguished for wickedness, and to families and private individuals hostile to evangelical religion. Sometimes he is repulsed and sometimes welcomed, and in not a few instances successful in leading those who formerly were haters of God and godliness, to the Savior of sinners. The perusal of this report, as indeed of all of the reports of our missionaries, we think should convince the reader that Romanists *can be* enlightened and brought to Christ, and that *the Papal world* now constitutes *one of the most important* missionary fields, if not preeminently *the most important* one in the world. Mr. Liddy says:—

“Monday, Aug. 1st.—To-day I had an opportunity of conversing freely with several Roman Catholics, a few of whom listened attentively, and gave their assent to what I said on the plan of salvation.

“Tuesday, 2d.—Visited chiefly in F—. There are several families in this place that seem to have little regard for anything of a religious nature, and yet they will listen to me with great attention.

“Wednesday, 3d.—To-day, while talking with a Romanist on religious subjects, he seemed so pleased, that before I left he repeated a prayer for me with great earnestness. Held a meeting, which was largely attended by persons of all classes.

“Thursday, 4th.—Assisted in an open-air service, which was attended by numbers of Roman Catholics. While talking with some of them, (after the meeting,) they seemed satisfied with what they had heard, while others mocked. In this place there is a growing anxiety after the *truths of the Gospel*.

“Friday, 5th.—While conversing with a Romanist I said, ‘I hope you are serv-

ing the Lord.’ ‘Indeed I am not,’ was the candid reply. Visited eight families, all of whom seldom enter any place of worship.

“Saturday, 6th.—Visited in C—.

“Sunday, 7th.—Held two meetings not far from the same place. At one of those there were several persons seeking mercy, and five or six found peace.

“Monday, 8th.—Visited to-day, in T—, a number of Roman Catholic families, who received me gladly. In one of those I had left some tracts, which the daughter told me she was fond of reading. They all joined with me in prayer.

“Tuesday, 9th.—Walked about four miles, visiting from house to house and talking with numbers of Roman Catholics about their souls, who seemed serious. One young man who, a few days ago, I heard swear wickedly, I talked with about his soul. To-day he came to the prayer-meeting, and, on going away, with tears in his eyes requested I would pray for him.

“Wednesday, 10th.—While conversing with a Roman Catholic family, the mother seemed pleased with the discourse, while one of her children, a lad of about fourteen years, said that he would go to church and be a Protestant.

“Thursday, 11th.—Visited in D—, a very wicked part of the county, nearly all Roman Catholics. One person, when I told him who I was, said he was glad to see me, for the day before he searched for a minister of the Gospel, but found none.

“Friday, 12th.—Traveled eight miles to another part of my district. While speaking to a Roman Catholic girl about her soul, she listened, but seemed to understand very little about the necessity of repentance.

“Saturday, 13th.—Walked two miles to M—, where I visited a number of Roman Catholics, part of whom received me respectfully, and heard what I said with gladness of heart. One poor creature praised the Lord that I came to talk with her about her soul.

“Sunday, 14th.—Held a meeting:

was large beyond what I expected. Many wept for their sins, calling upon God for mercy. Took part in another meeting, where many were enabled to rejoice in the Lord with joy unspeakable.

"Monday, 15th.—In the forenoon visited a number of families near the same place. Talked with a few Roman Catholics very pointedly about their souls.

"Tuesday, 16th.—A young man whom I heard swear, I spoke to concerning his soul. He is now, I trust, an earnest seeker of salvation. I was pleased while conversing with a Roman Catholic man as he broke stones, and I trust he was profited. Held a meeting in this place, where there was never a meeting for prayer before. The house was crowded, and a number of anxious persons crying for mercy.

"Wednesday, 17th.—Visited in the same locality. The people here are in darkness and know little of the Gospel. Several Roman Catholics conversed freely and seemed willing to hear.

"Thursday, 18th.—Visited in C——. Here there are a number of Roman Catholic families who receive my visits gladly. In one of these I left a Bible, some time since, and to-day one of the family told me she read in it at every opportunity. I asked if they thought well of the 'revival' movement now going on in some parts of the country. The reply was, 'It must be the work of the Lord.'

"Friday, 19th.—The forenoon of this day I spent visiting in C——. Had some very profitable conversation with a few Roman Catholics, who seemed entirely ignorant of the Gospel plan of salvation. In the afternoon walked about three miles to a place where I had published for a meeting. I found an old barn fitted up with round poles for seats. Soon the house was crowded, so that they were standing outside; and though the floor was anything but dry, yet twenty persons knelt on it for at least one hour, crying for mercy, when the Lord was pleased to bless three of them with pardoning mercy. This formerly was a place where

nearly all kinds of vice was practiced.

"Saturday, 20th.—Visited in N——, about three miles distant from the former place. Here there seems to be an anxiety after Bible truths. One girl carries the Bible with her wherever she goes; and notwithstanding all that her priest can do, she still says her Bible she will read.

"Sunday, 21st.—Held a meeting in the same locality.

"Monday, 22d.—Visited at S——. This is a place that for a number of years past was noted for its wickedness. On making known my intention of visiting there to a friend, a person present begged of me not to go; but feeling it lying in the way of duty, I went. At the first house the mother seemed determined not to let me in. When I talked with her for some time, she left the door. When I went in, I talked with her and the rest of the family for nearly half an hour, on religious subjects, and they listened with attention. After giving them some Tracts I proposed prayer, when they all joined with me. Others received me in a similar manner, entering into conversation with me freely. I invited them to a prayer-meeting which I held not far from this. A few said they would come, which they did, but only to listen outside the door and windows.

"Tuesday, 23d.—Conversed with a number of Roman Catholics while at their labor. Others I saw in their own houses, who appeared seriously disposed. One person told me that they would not for any consideration stop one Sabbath from the chapel. I told him the difference between praying and saying prayers, when he said until then he was ignorant of this difference.

"Wednesday, 24th.—Visited in N——, and was received by nearly all on friendly terms. In one family, while the father and son conversed freely, the rest of the family would neither speak nor look at me; yet I believe my visits to this family are not altogether lost.

"Thursday, 25th. Traveled four miles to L——, in the course of which I visited a number of poor families. One man

said to be a bigoted Roman Catholic, told me of his son whom a monk took from him, and said it was very uncharitable, the son being his only support; and while I talked with him of his soul, he said the thoughts of his past sins and of death were terrifying him. The tears rolled down his cheeks while he talked with me.

"Friday, 26th.—Visited near the same place. The people here are nearly all unlearned. Many of the Roman Catholics are unable to read. One woman told me that her little daughter would often reprove her for swearing, but she was not so bad as others. I asked her to come to a meeting I purposed holding that evening, which she did, and seldom have I seen a more deeply penitent person. I had an opportunity of conversing with numbers of 'Roman Catholics to-day.—some mocked, while others appeared serious and listened attentively.

"Saturday, 27th.—Visited principally in M—. The people here are very superstitious. Near this place is a 'well,' which I intend to see shortly. It is said to have performed many cures. A person told me, the last time he visited it there was a little girl healed of a certain disease which all the physicians she applied to failed to cure. 'There,' she said, 'is a hole in the rock where St. Patrick put his knee, with the footprint of his dog close by.' At the time of the miracle several women were there, some of whom had come forty miles to see this miracle-working well.

"Sunday, 28th.—Traveled a distance of twelve miles, in order to hold a meeting in D—. There is a great change in this part of my district: some of the most abandoned characters have forsaken their sins, and are now attending the house of prayer. On my way back to my lodgings there was a stone thrown at me from behind a hedge, but I escaped unhurt. Many Catholics attend the meetings, and cry to God for mercy.

"Monday, 29th.—Assisted in a prayer-meeting in C—, where a few weeks ago there would be few to attend. Now hun-

dreds attend. It was near one o'clock at night before it could be possibly dismissed. Numbers of convinced persons were crying for mercy. I have seldom witnessed such an outpouring of God's Spirit, or such convincing and converting of souls.

"Tuesday, 30th.—Walked to B—, where I had some pleasant conversation with Roman Catholics, who listened attentively to all I said.

"Wednesday, 31st.—Walked in the opposite direction near three miles, where I visited and held a meeting. A few Roman Catholics here were glad to see me. Visited one family, the mother of whom is a cripple. While talking with her the tears rolled down her face, when she said she was thankful for my visit, for her own clergy never came to see her.

"I am still grateful to God for past and present blessings."

#### A HOLY WELL—A SCENE NEAR GALWAY.

Mr. THOMAS KEANE, a missionary of the Board, is stationed within the Province of Connaught, one of the darkest districts of Ireland. Mr. BRADSHAW, another missionary of the Board, is located near him, so that occasionally they labor together. In August last they spent part of a day together, in visiting families in the vicinity of Galway. In his report, which covers that month, Mr. Keane says:

"Paid five visits to-day to Roman Catholic parties. As we were walking along the shore, we observed about a dozen women, old and young, collected opposite an old wall, through a crevice of which a spring of water was issuing. They simultaneously commenced describing a semicircle around it, moving their lips, counting upon their beads, and always bowing at a certain point in front of the spring. After going round in that manner for a considerable time, they knelt in front of the spring, and thus remained for another considerable time

After which they arose, went to a distance of about fifty yards, where was another hole, through which oozed a little water, supposed to be in communication with the *first mentioned* spring, and then finished their '*devotions*.'

"We inquired of a Roman Catholic who was employed on the shore, what was the meaning of all we saw? He told us that many years ago a 'holy well' was in that locality, which was covered up, and that the springs were supposed to be the waters of the well bubbling up for the benefit of the poor people, who came there to have blindness, deafness, lameness, and all kinds of sickness cured. The 'well' was supposed to cure all sickness, both of man and beast.

"Mr. Bradshaw spoke to the people at much length on the sin and danger of such things, pointing them to Christ, as the sinner's hope. We afterwards visited the Infirmary, and spoke to a number of Roman Catholics on the subject of salvation through Christ."

Such is the superstition and such the moral degradation of a people over whom Romanism and Romish priests hold dominion. Will not Protestants, who know the truth as it is in Jesus, pity their condition and send to them the message of life? Now is the time when it can be done to great advantage.

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THE REVIVAL PROGRESSING—SCENES IN ARMAGH.

Mr. MORRISON, one of the missionaries of the Board, is stationed in the county of Armagh. He travels through an extensive district, and for months past has labored amidst the revival scenes which have distinguished that part of Ireland. We submit the following brief account of his labors, for a month, in the faith, that it will be read with lively interest by all who feel a desire for

the progress of the cause of Christ in that land, whence so many of our citizens come.

Mr. Morrison says :

"There is a very blessed revival of the Lord's work at this station.

"From the 1st to the 13th of August I walked sixty miles, and held fifteen meetings in the open air and in the houses of the people, and at which I addressed thousands of attentive hearers, who flocked to hear the word of God.

"Many persons have been stricken down in an extraordinary manner; and many have been enabled to rejoice in God their Savior; some Romanists have found peace with God, and are now happy in his love.

"On the 14th I held three meetings near Richhill: The Lord was present to bind up broken hearts. Three Romanists were truly converted to God. Every means have been tried to bring them back to Romanism, but they continue steadfast.

"From the 14th to 23d I held twelve meetings and walked fifty miles, visiting from house to house. I held four meetings in the open air, at which hundreds attended, and one Romanist found peace with God by faith in Christ: Such is the anxiety of the people for salvation, that they give up work to attend religious meetings during the day. At a meeting held at 10 o'clock in the morning, twelve were made happy in God. The same day, at one o'clock, three were stricken down and twelve were made happy in the love of God. In the evening eight persons found peace with God.

"From the 23d to the 28th I held four meetings, at all of which, we think, sinners were saved. At one of those meetings I had to dismiss the people, as my strength was almost gone, but they would not go away. Two were stricken down and many were made happy.

"From the 28th to the 31st I was at Newtown-hamilton. The good work is going on there; many sinners are inquiring the way of salvation.

"Some of the priests of Rome are alarmed to see the spread of the revival: they tell their people that it is the work of the devil. Notwithstanding, many of their people are turning to the Lord."

Will not Protestants *now* believe that Roman Catholics are *accessible* to gospel means—that they *can* be reached by evangelical missionaries, and converted by the Holy Spirit, as well as others? To us, familiar with the facts, and knowing the progress of the work of evangelization *among the Papists* on the continent of Europe, as well as in Ireland, it seems presumptuous to deny or to doubt it. The Lord seems, in pouring out his Spirit upon those people, and in throwing doors of access to populations, hitherto inaccessible, wide open, not only to design to check all distrust, but to call the members of the church to enter those new and important fields with zeal and energy, and to possess them for himself. Let us then be obedient to the heavenly call: now is the accepted time, now the day when efforts may be most effective and useful.

#### FRANCE.

LYONS—LETTER OF REV. C. A. CORDES.

*The cause gradually progressing—St. Francis de Sales Society more cautious—its aggressive movements overruled to the advancement of evangelical religion—a case connected with the Chapel—confidence had in Protestant servants—a case in point—a lady disgusted with the priests, by means of their vile pamphlets against Protestants—new converts added to the church—five at the last, and nine at the preceding communion season—a locksmith very zealous and successful as propagator of evangelical truth—an interview with a violent priest—the priests defeated, etc.*

"LYONS, 23d August, 1859.

"THE REV. DR. FAIRCHILD,

Secretary to the American and Foreign Christian Union.

"DEAR SIR:—Esteeming in your hands my letter of June and our circular of July last, I am happy in writing this day

to have no bad news to communicate to our friends on your shores of the Atlantic; but, at the same time, we cannot boast of any brilliant events.

"If we do not witness the astounding symptoms of an American or an Irish revival, neither are we doomed to share all the desolations of the dead, wailing wilderness. It is true, we sojourn in Mesech and we dwell near the tents of Kedar; our souls have long dwelt with them that hate peace; when we speak peace, they are for war: but it is true, also, that our help cometh from the Lord, which made heaven and earth—the Lord is our keeper, the Lord is our shade upon our right hand.

"We remark no defection in consequence of the aggressions of the St. Francis de Sales Society, and it would appear, moreover, that these attacks are beginning to slacken for want of success; or perhaps—who knows?—from fear, lest the contact should end in a contamination detrimental to the aggressive party themselves! Such things *have* happened, and may, through mercy, occur again. Has not an Israelite been converted by his intercourse with a Christian, to whom he gave Hebrew lessons from the Old Testament? Even our new chapel itself, against whose very stones Roman Catholics have been so solemnly warned, is attracting some of them; one proof of which, amongst many, we witnessed in a letter (put into my hands by an humble female at the close of our meeting last Thursday evening) to the following effect:

"Please excuse me, sir, but passing by your church one day I felt tempted to enter, and was so much touched by the word of God that I have returned every Sunday, and now my desire is to deepen myself (*niapprofondit*) entirely in the Evangelical Church and renounce the Romish Church."

"I have visited this person, and found her a poor but respectable young woman, brought up a Roman Catholic, but evidently attracted by the power of Gospel truth. She has met with some opposition from her husband, who has, however, yielded, and even accompanied her sometimes to attend preaching. We hope to follow up the case.

"Indeed, the unjust and incredible things spoken against us by the priests have induced some Roman Catholics to make inquiries respecting our wicked and impious principles and characters, and the result has in some cases proved a means of impressing Roman Catholics themselves with an almost unlimited confidence in us.

"A friend was requested by the proprietor of a house to procure him a door-keeper, (*concierge*,) but he must be a man of sober habits, good temper, trustworthy in word and action, intelligent, etc. This was a character difficult to find amongst the thousands of poor creatures who, in this great city, offer their services as door-keepers, and the friend in question at last found but one who he thought came near the mark; but, alas! he happened to be a member of the heretical church, and was, as such, hardly fit to be presented; however, he did name him, frankly adding that he was a Protestant and belonging to the evangelical church. And what was his astonishment on hearing the proprietor say, 'That is sufficient, I accept the man.'

"It appears that the very fact of his being received a member in a society which the landlord knew to be calumniated on account of its candor and conscientiousness, satisfied him, and no further inquiries were made; the man was accepted, and proves an excellent servant. He is, indeed, more than this, for he avails himself of every suitable opportunity for engaging in serious conversation with the parties inhabiting the house, young persons in particular. 'Oh that I had the eloquence of a preacher,' he exclaimed the other day, 'to persuade them to convert and be saved!' The Lord will surely make eloquent such humble faithfulness.

"At S—B—, one of our stations, where I was called to labor last Lord's day, there is at present a young person dangerously ill. She is in very good circumstances, and has been, up to the time of her illness, a respectable member and attendant

of the Romish church, whose functionaries, male and female, are assiduously besieging her door to visit her and offer her consolation; but *she will receive no visit*, and refuses in spite of every entreaty. The disgusting pamphlets against Protestants these very functionaries had recently sent her, have completely extinguished her religious sympathies, to the great grief and dismay of the church. She has not yet had the courage to receive the visit of our friends, (her family being Roman Catholics,) but we may hope that, in answer to many prayers, her soul will be at liberty, and the blessed message of the glorious Gospel of the Son of God be allowed to enter not only this interesting young lady's chamber, but her head also.

"Last week we had the privilege of receiving five new converts at the Lord's table. Four of them came out from the Romish church, and one of these having for ten years served as an aid to the nuns in what is termed the Charlotte service. Nine had been received last month, eight of whom severed from the Romish church, and of the latter, three through the blessing of God on the zeal of one of our brethren, himself a convert from Romanism. He went as locksmith to do some work at a neighbor's, and improved the opportunity by speaking of the Gospel of Christ. His words did not fall on barren ground, and the parties felt induced to attend preaching at chapel, where the word, through grace, proved efficacious to the gradual but, in time, manifest conversion of the sons of B—, his wife, and his sister—all three staunch members, till then, of Rome. The priest, grieved at the long-continuing absence from mass of this pious and respectable family, began remonstrating with them, but without success. One day he came, saying he wanted to conduct them himself to church, where one of his brethren was officiating. The conversation opened, but B— feeling intimidated by the cure, sent for E—, the locksmith, more experienced than himself, and who immediately appeared with

the Bible in his hand, and taking up the matter, began by asking the cure whether he believed and admitted the authority of the sacred volume. The answer, however unwilling, was affirmative, and thereupon the parties soon found themselves engaged in a lively discussion on the great and all-important subject of gospel truths; the priest affirming with all vehemence the rules, regulations, errors, and enormities of his church, and E—— running them down one by one, calmly but firmly taking his stand upon the Rock of Ages, the Word of God, from which he did not flinch, no not for a moment. 'The Gospel trumpet gave no uncertain sound,' and the battle no dubious issue. The humble but faithful David came off triumphant in this bloodless though not fireless conflict with a boasting Goliath of the church of Rome. If, however, the struggle ended bloodless, it was owing to no moderation on the part of the adversary, who by degrees became so inflamed by defeat upon defeat through a mere layman, a mechanic, and a heretic, that at last he broke out into a fit of rage, pouring forth the most violent invective—

'Animal! canaille! assassin! doest thou dare to teach me!' etc. and having furiously shut the Bible, held by E—— on his knee, and put his fist under the chin of the patiently victorious heretic, he walked off, after a discussion of *five hours!* Mass had surely ended, but so also had all prospects of the parties being persuaded to return to it, although they had grown old in that communion, being from 50 to 67 years of age, and having been regular and devout attendants, the sister in particular, who was among the most zealous devotees of the blessed Mary.\*

"There are held, for some time since, Roman Catholic lectures in our cathedrals, respecting whose curious character we hope to give you some details in a future letter.

"Believe me, dear sir, very respectfully and affectionately yours in the Lord,  
C. A. CORDES."

"\* B——, on being urged by the priest to return to mass, refused, resolutely saying: 'Empty I ever went to it, empty I ever came away from it; so do not expect me to return to it: I know where peace and grace are to be found.'

## HOME FIELD.

### CANADIAN FRENCH ROMANISTS IN ILLINOIS.

Our readers are aware that a lively interest has been felt by us in the Kankakee Colony of Canadian French Romanists in the State of Illinois, and that active measures have been taken to relieve the wants of the individuals who have been reduced to suffering by failure of crops or other means. Attention has also been directed to the redemption of the church property connected with the colony, that it may be secured to the use and enjoyment of the colonists, and to the advancement of the interests of evangelical religion.

The committee appointed to attend

to matters connected with the colony, and whose names we published in the September number of this Magazine, have devoted much time to them, and accomplished a good work. Mr. M. J. PAILLARD, of this city, who has acted with our Board, and as the treasurer of the committee, has just returned from a visit to the residence of Mr. Chiniquy, and to the French settlements in the vicinity. He went thither by appointment, *personally* to examine the state of things there, and to co-operate with the Rev. Mr. BEAUBIEN, our missionary, the Rev. Mr. STAPLES, the pastor of the Presbyterian church in Kankakee city and others in that vicinity, who had



taken an interest in the welfare of the colonists.

Mr. Paillard was pleased with what he saw, and to secure a correct report of the state of the colony and a judicious distribution of the charities offered for the relief of the sufferers, he was enabled to have formed upon the ground a committee, whose names we shall subjoin to the following letter, which we have just received from him.

We add only the request, that donors send their offerings for the benefit of the colony,—if *cash*, to Mr. Paillard, at 21 Maiden Lane, or to our Office, 156 Chambers-street—if boxes of clothing, to the Rev. M. W. Staples, Kankakee city, Illinois.

We are authorized also to say that articles of clothing designed for the colony by donors in this city, may be sent to Mrs. Mallison, No. 42 University-place; and by donors in Brooklyn, to Mrs. M. J. Paillard, No. 59 West Baltic-street, in that city.

“NEW-YORK, Nov. 9th, 1859.

“REV. E. R. FAIRCHILD, D. D.

“MY DEAR SIR:—I have just returned from my visit to the colony of Father Chiniquy, and I would like very much to send you a full report of that visit for the next number of your Magazine, but my business engagements are such that I have to delay presenting that report for a few days. I wish, however, to tell you in a few words how I found things.

“In Chicago I saw Rev. Mr. Beaubien, and a number of other friends of the cause, who gave me the assurance that the prospect in that city was excellent. My stay there was too short to allow me to visit the French Canadians settled in that place who follow the Gospel.

“At Kankakee city, I found on Sunday evening a congregation of 200, which is about the average attendance in that

church. They listen with the greatest attention to the preaching of the Gospel. Some 150 families in that place and vicinity follow the Gospel. After the service I met a number of them at a private house, and was really very much pleased with the conversation I had with them.

“In St. Anne, the congregation, which it was my privilege to address at different times, numbered above 800. The weather being cold, many were prevented from coming to church for want of shoes. Here also I was most favorably impressed with the simplicity and warmth of the faith of those new Christians. I visited a number of families, with whom I read the Gospel and prayed. Their schools interested me also very much—particularly the Sabbath-school, where I found old men of sixty years who were learning to read, so that they may read for themselves the ‘good news’ contained in the New Testament.

“To conclude, I would say that I found the spiritual state of the colony much better than I expected. As to their sufferings on account of the loss of their crops, they are greater than can be imagined.

“A Committee has been chosen in Kankakee and St. Anne, whose work it will be to prepare a faithful report of the wants of the people, and to take charge of and distribute the gifts of the Christian public to the sufferers. They will also duly report all their proceedings.

“Persons wishing to help these deserving and suffering Christians, can send money, as heretofore, to my office, No. 21 Maiden Lane. Clothing, mainly cloaks, shawls, overcoats, bedding, and especially shoes, are very much needed, and it is earnestly desired that the Christian community would furnish them at an early day.

“As much as practicable, the freight should be paid by the persons sending boxes of such articles to the colonists. In all cases the packages should be sent by Freight trains and not by Express Companies, especially if the charges for trans-

portation are not paid, as the expenses by the Express Companies are too great for the colonists to defray.

"I am happy to state that all the debts on the church and school property are paid, or will be paid within a few days.

"The Rev. Mr. Chiniquy was to leave St. Anne for the East last week. I suppose he will be in New-York in 10 or 15 days. He was to stop first at Boston.

"Excuse my haste, and believe me, dear sir, yours in Christ,

"M. J. PAILLARD,  
*Treasurer of the Committee of the  
Kankakee Colony.*"

#### COMMITTEE IN ST. ANNE, ILLINOIS.

"The following Committee was chosen at St. Anne, viz: Rev. C. CHINIQUY, *President*; Mr. BAILEY, of Kankakee City, *Vice-President*; Rev. M. W. STAPLES, of Kankakee City, *Treasurer*; Mr. GEORGE GAUTHIER, of St. Anne, *Secretary*; Rev. J. B. C. BEAUBIEN, St. Anne; Mr. ACHILLE CHINIQUY, St. Anne; Mr. LOUIS ANGER, St. Anne."

REV. MR. BEAUBIEN, AND THE REV. MR. CHINIQUY—THE REVIVAL STILL PROGRESSING.

*Rev. Mr. Beaubien at St. Anne, Kankakee, and Chicago—large audiences—first Gospel communion—conference meetings—hundreds attend them—the work extended to many towns—the good that one person may do—a case, etc.*

The Rev. Mr. BEAUBIEN, who has been for some time engaged in missionary labors in Northern Illinois with the Rev. Mr. Chiniquy and his colonists, is still encouraged in his work. The following letter will give a view of the state of things in the French settlements where he labors. He says:

"Already many weeks have elapsed since my arrival here, and it is time for me to forward you a report of my operations. The many letters you have received from me of late, and which contained detailed accounts of the work of grace among these people, make it unnecessary that I should

be lengthy. My time, during the above mentioned period, has been divided between St. Anne, Kankakee, and Chicago.

"At St. Anne I at once made the circumstances of the people my study, and in due time reported. I also preached to them often, and labored in other ways for their spiritual welfare. One week ago last Sabbath I had the pleasure of seeing over six hundred of my countrymen of St. Anne commune for the first time according to the 'Gospel way.' I say Gospel way, not merely because they all partook of the bread and wine, but particularly because the participation of that sacrament was to them the commemoration of the sufferings and death of a Savior, whom they knew from experience.

"That solemn day was preceded by three days of public and private preparation. During these days the people were addressed on appropriate subjects by the Rev. Mr. L'Oriaux, of Ottawa, Illinois, Mr. Chiniquy, and myself. Between the public services, large numbers found their way to Mr. Chiniquy's house for private instruction, some also came to Mr. L'Oriaux and myself. None communed without, in one way or another, relating their Christian experience and giving evidence of a change of heart. Many more, probably 400 or 500, who were prevented from communing at that time for divers reasons, are expecting to celebrate the Lord's supper two weeks hence.

"Allow me here to say that the Rev. Dr. Clarkson, of Chicago, did not attend these exercises, and that consequently he did not administer the sacrament, as some papers have reported. This probably led to the report that Mr. Chiniquy had become an Episcopalian, which report is entirely groundless, for Mr. C. thus far has not shown the least denominational preference.

"Last Sabbath was a great day for the Kankakee French Christian Catholics, for on that day they received communion at the hands of Mr. Chiniquy and myself. The same course was followed

here as at St. Anne, and with the same results: *over one hundred communed.* All the meetings in both places were largely attended—at St. Anne, during the week, from 500 to 700 persons, and on the following Sabbath *not less than twelve hundred.*

“At Kankakee the number of French families is much smaller: the attendance during the week varied from 150 to 300 persons, and on the Sabbath many more. During the meetings at Kankakee many French Romanists from Bourbonnais, a large village composed mainly of French, were present, which shows that this stronghold of Popery is weakening; and other circumstances of daily occurrence go to show that before long that whole place will be renovated.

“I now come to Chicago. As it was the desire of many, before I left the East, that I should spend much of my time here, as soon as circumstances allowed I commenced laboring. I have already preached in French a few times, and became acquainted with a large number of French persons; and although I can foresee some obstacles, yet I must say that the beginning promises well. My congregation now averages about one hundred. Chicago has for some time past been neglected by the *French priests*, and chiefly since the Bishop deprived the French population of their church. Father Chiniquy had so much else to do that he could make here only an occasional visit; but his labors, however limited they have been, have done much good, and have prepared the way for permanent efforts. Here I must allude to a lady of English descent, born in Canada, and acquainted with the French language and the French character, (Mrs. WELLS,) who has been a great help to Father Chiniquy and myself. She even preceded Father Chiniquy in this good work, and was the chief instrument in gathering the French people around *him*. There are ladies and gentlemen in every city of the Union situated precisely like this lady—persons who can often do more to prepare the way for successful

missionary labors than even missionaries themselves; and it is to be hoped that all such will soon discover their power in that direction, and imitate this good lady.

“I hope that in my next I shall be able to report joyful news of my new field.”

#### A DARK REGION—LIGHT PROGRESSING— A NEEDY FIELD.

FROM A MISSIONARY IN THE NORTH-WEST.

*The kind of labor performed in rural districts and small settlements—families far from the means of grace—children grow up infidels—a sad case—another case—the missionary has some success, etc.*

The missionary says:

“My last letter was but a brief answer to your questions. In this I will endeavor to give you some fuller details of what I am doing in my present field, and the encouragement I receive in the same.

“My efforts for winning souls to Christ are more by preaching than by conversation. My people are generally farmers, and not easily reached at home during the whole summer. For this reason I am not able to see them as often as I could wish. This has given me more time for meditations; and I do not think that either the people or the pastor have lost anything by it. I make, however, frequent visits in the country, sometimes as far as sixteen miles from M. C——, to find out the destitute ones. In this way I become acquainted with the wants of individuals on my field. I find hundreds of families (to speak only of Germans) who are perishing in the wilderness without the bread of life, and their children growing up in ignorance in regard to religion. The consequence of this is not only a fearful disobedience towards their parents, but also the greatest immorality.

“In one of my last journeys I had a long conversation with an old woman. On my asking if she would be glad to attend a religious meeting, should I succeed in organizing one in her neighborhood, she replied with visible satisfaction: ‘Yes, sir, I would.’ She then told me that for many years she had not heard the Gospel, because she could not speak

English, and no German preacher had made his appearance there. She has seven children, but not one is willing to stay with her and do the work on the farm, except the youngest, a lad of about sixteen; three other boys live like vagabonds, and come, from time to time, into the house only to annoy and afflict their parents. But how many families there are who are in a similar situation, if not still worse! Many families live far distant from any place of worship, and are in no respect better situated than the Africans, or any other people in heathen lands, and their souls perishing for the want of the blessed Gospel. This people, however, can be reached more effectually than any heathen people in foreign lands. They are even more accessible to the truth than any who live in large towns or villages. They have once enjoyed public worship, and heard the sweet voice of the messenger of peace, but they did not appreciate it, and now they feel what they have lost.

"Not long ago I saw a man, formerly my hearer in —, but living now sixteen miles north-west from M. C—, almost alone, in a place where there is no religious meeting. 'People do not know what they have, when they have a church,' said he, 'but I know it now.' This man, however, is a Christian, reads the Bible, and maintains family worship in his house. He knows how to help himself. But what must it be for those who feel their need but do not know the source of life? But I have a more evident proof of the access we find to those who have been for a long time deprived of the blessed Gospel, by the people of M. C— and its vicinity.

"About forty different families attend our meetings at M. C—, in the courthouse. One-fourth of these frequented, from time to time, a religious meeting, the rest were considered, nearly all, as infidels; but as soon as we began a regular religious service, they came to hear, and many of them have not failed one single meeting from the first day to the present, dur-

ing ten months. Besides my meetings in M. C—, I have established another one twelve miles from the place, in the heart of a German Roman Catholic settlement. I should have three other places, if I could do but half the work that is to be done. This requires a great deal of traveling in the country."

#### IRISH MISSION IN MILWAUKEE, WIS.

*The missionary better received as he becomes better known—some meet him and his message with indifference—some with rudeness—the priests depended on for salvation—Sunday-school progresses—funds for library obtained—Industrial schools—measures on foot to start them—Mrs. Wade's letter of great service—summary of the month's labors, etc. etc.*

The Rev. Mr. MCKEE, who was appointed a short time ago to labor in Milwaukee, has a hard field to cultivate. It is, however, a field of great importance, and he appears to have cheering prospects. He is beginning right, and we trust the Christian people there will sustain him in his effort. He says:

"I now sit down to write you my report of labor as missionary of the AMERICAN AND FOREIGN CHRISTIAN UNION for the month of October.

"In my visits, I believe there is more of a willingness to see and hear me, as I become better known. Still, there are not only some who hear the truth with indifference, but there are those who will not even listen to the message of mercy.

"A few days ago an Irish Romanist ordered me away from his house, stating that they, *i. e.* his family, had not time to be interrupted in their work, although I had just entered his dwelling-house. I replied to him kindly, that I did not wish to put them to any inconvenience, but briefly spoke of the infinite importance of the salvation of the soul and of how we can be pardoned. He said '*the priest would make that all right.*' Thus confirming, so far as he believed, what all intelligent Protestants know, *i. e.* that Popery ex-

alts the priesthood, and thereby detracts from the glory of God.

"Our Sunday-school, which I set on foot some two months ago, is continuing to increase. We had several new scholars last Sabbath. I have just obtained funds to procure a small library for it, which will add considerable interest to it. I have called on several ministers and others during the past month, to request their co-operation in an effort which I am about to make to organize an industrial school, if I can succeed in obtaining Christian ladies to undertake to sustain and conduct it. During the past few days I have been introduced to two of the 'sewing circles' where I have met with a number of them. It would be premature to state anything definitely yet, inasmuch as I have several similar 'circles' yet to visit; still I am happy to inform you that the matter has so far been favorably entertained.

"The letter of Mrs. Wade, in the August number of the Magazine, is *just the thing* to give an idea of how they have been successfully conducted and sustained in Pittsburgh and Alleghany cities. I have read it in my visits to the sewing circles, and have thereby given more definite and correct ideas of what are intended and effected by these Institutions, than I could by any explanations I could give of the matter myself.

"I have visited religiously, during the month, seventy families, distributed *three hundred and sixty tracts*, delivered *five* Sunday-school addresses; *preached five times*, and made some twenty-five calls on persons upon matters connected with missionary labors. I also obtained one subscriber to the Magazine."

#### FRENCH AND ITALIAN MISSION IN NEW-YORK.

*The missionary encouraged in the meetings and Sunday-schools—children ask prayers for a father—the parents persecute the children for attending Protestant places of worship—the father a hard case—softened by the missionary's labors—an ignorant French family—the missionary reads the Bible—they doubt—*

*the daughter reads, etc.—three hundred families visited, etc.*

"I feel very happy in rendering this my report of labors at the 'Five Points,' and other places in the city. I rejoice in the advancement made in the Sunday-school in Grand-street, and also in the growth of the meetings in Centre-street. I find encouragement in gathering Italian and also a few French parents to the place of worship.

"Last Sunday, after reading, and praying, and expounding the word, I gave an invitation to such as desired to have prayer offered for them, to rise and manifest it; whereupon two arose and requested that I would pray to God for the conversion of their father. Prayer was accordingly offered. On inquiry afterwards, I found that those persons were persecuted by their parents very much, because they attended the Protestant meetings and the Sunday-school. To such an extent was the persecution carried that they were even cast out of the house. They asked me to visit them. I went to their house, and found the father and mother in a very bad condition as to bodily comforts. The children, on seeing me standing and addressing the parents, brought me a stool that I might be seated. The father raged violently because of that good act toward me, and spoke very badly of me. He cried out that I was a heretic, and he would have nothing to do with me; and also that the sooner I left the house the better. but the children insisted on my staying. They wanted me to speak to their mother. They called the mother, and I had a very long conversation with her, and after awhile the father's passion cooled down, and I had a very good and useful conversation with him. He seemed deeply affected and ashamed of his course. What a change with him! At first a profane, blaspheming man, and now he seemed a humble and sincere man, anxious for the favor of God. I had a season of prayer with the family, and left them more happy than I found them.

“On leaving this family, I entered the house of a French family, and I was glad to find that they were willing to hear me speak of the way of life through the Lord Jesus Christ. I conversed with this family freely, and they acknowledged that they did not know much about the Holy Scriptures. I spoke of the New Testament and of the Old Testament, but they knew almost nothing about those books, but desired me to read to them some parts of the word of God. I took the New Testament and read part of the third chapter of St. John; but they did not believe my reading, and asked me if it was true, that what I read was in the book?

“To convince them, I gave the book into the hands of the oldest daughter, and she, commencing at the beginning of the third chapter, read it all. They were then satisfied that what I read was in the book. I then gave them tracts and a New Testament in the French language, and prayed for the blessing of God to rest upon them, and departed. I have visited them very often since, and found them in an encouraging way. The daughter is very much impressed by the things contained in the Holy Bible, and says that she would rather read the Bible, the book I gave her, than all the books she ever had from her confessor. I have sought to impress on her mind the importance of continuing to read, and praying to God for the forgiveness of her sins, and that she may also stand fast in the faith of our Lord Jesus Christ.

“I visited during the last month more than three hundred Italian and French families, and I prayed with many of them. I gave them tracts, and invited them to come, and also to send their children to the Sunday-school.”

#### IRISH MISSION IN NEW-YORK CITY.

*Summary of labors—Sabbath-school increases—Industrial school prospers—missionary generally well received—sad case—female sent to the Penitentiary—Bible thrown into the street, etc.*

The missionary, Mr. R. HILLAS, whom the Board recently appointed,

and who has labored among the Irish Romanists in the north-western part of the city to great advantage, in a recent report says :

“I called, during the month, on *four hundred* families, for the two-fold object of religious conversation and that of obtaining children for our day and Sabbath schools. I read the Scriptures on *twenty-six* and prayed on *twenty-four* occasions with the people, and gave away three hundred pages of tracts, and supplied *thirty families* with religious books from our library. I have supplied to Romish families one Bible and two Testaments.

“Our day and Sabbath schools are in an encouraging and prosperous condition. The number of pupils in attendance on the 7th day of September last, when the day-school was re-opened, was *fifteen*. That number has since been gradually increasing until this day (October 3d) it amounts to *sixty-two*. Many of the scholars are well fitted for the industrial department. I counted *fourteen* girls this morning in Mrs. H——’s class, and there were others to whom she could not attend. The greater portion of the day-school scholars are Romanists.

“A month ago our Sabbath-school was small and discouraging, but it is otherwise now. Then there were about a *dozen* attending, now there are nearly *fifty—three-fourths* of whom can read in the Bible, and therefore may appreciate instruction. I have obtained four new teachers for the Sunday-school, all of whom had charge of their classes on Sunday, the 2d instant.

“During the month I have had several interesting interviews on religion with Romanists. I am well received by them, and many of them allow me to read tracts and the Holy Scriptures in their hearing.

“A Roman Catholic woman with whom I frequently conversed on religion, and of whom I had hope, lately fell into her besetting sin, intemperance, and under the influence of liquor committed a crime for which she was sent to the Peniten-

tiary for a term of six months. I gave her a Bible about three weeks ago. As she was an intelligent Romanist, and having no Bible, and expressing a desire to have the precious volume in her possession, I was glad to have an opportunity of supplying her with it. On hearing of her being sent to prison, I went to her house to see what had become of her daughter, who attended our day-school, and found her cared for, temporarily, by a neighbor. Upon inquiring after the fate of the Bible, (for I feared it was destroyed, as her husband was intoxicated much of the time.) I was informed that it was thrown into the street."

#### IRISH MISSION SCHOOL IN 43d ST., N. Y.

The following letter from Mrs. I. THISTLE, whom the Board were so happy, recently, as to obtain to take charge of the mission day-school in 43d-street in this city, we think will be read with pleasure by the friends of that establishment. During the period of the vacation or suspension of the school in the summer, the pupils became scattered. On the re-opening the school was small. It is now, however, well filled, and is highly useful. Under date of Oct. 8, 1859, Mrs. Thistle wrote to the Secretary thus:—

"I am happy to state that your mission school in 43d-street is daily increasing. On the 7th of September, when I first entered on my new duties as teacher there, we had not *twenty* children present. My heart truly sunk within me, as I beheld the rude behavior and filthy appearance of many of these neglected little ones.

"Since that time, through the efficient efforts of your missionary, Mr. HILLAS, our number has increased daily, and at present I find there are *eighty-nine* names on the roll. We have a daily attendance of from fifty to sixty, and I may say with safety that their outward ap-

pearance is much improved, and I think their deportment also. These indigent children thus brought in, require to be perseveringly dealt with until they acquire the habit of regular attendance. I have observed with pleasure the intelligent answers received from those children which have been in attendance at the school for a length of time.

"A portion of Scripture is read every day by all those who are capable of doing so, and all are taught to commit some portions to memory.

"That the Lord may cause some of the seed thus sown to fall on good ground, and bring forth fruit to his own glory, is the earnest prayer of the writer."

#### FRENCH MISSION IN VERMONT.

*The friends of the mission grateful—the missionary and the pastor resolve to visit the French—several towns visited—an interesting case in P—visit to M—visit to S—visit to B—twelve persons renounce the priests, &c.*

The missionary, Rev. J. L'HERETX, says:

"I am happy to inform you that the receipt of your letter of September 3d caused a great joy to every one who has contributed something towards the support of the missionary in Brandon.

"I have shown your letter to the Rev. Mr. Kingsbury, pastor of the Congregational church of Brandon, and we have concluded to visit together, and also to hold meetings, in all the French Protestant families in this vicinity.

"During the past month I have visited several towns. On the 1st of September I traveled *seven* miles, in order to visit and hold a meeting in P—. This is a place where I have preached many times before. In the course of a conversation which took place in a family which was formerly very hostile to the Gospel, a man came to me and said:

"Sir, it is a great pleasure for me to see you again.' 'Well,' said I, 'what is the subject of your joy?' He said, 'I am happy, because I have to-day the opportunity to thank you for all the good

instructions you gave me about four years ago.'

" 'Thanks be to God,' said he, 'the Gospel that you preached to us here about four years ago, was not preached in vain. By your preaching, God so directed it, that I think I have passed from the darkness of the church of Rome, to the marvelous light of his revealed word. And I am also rejoiced to say that I have joined the Congregational church in this town, and also that my youngest brother has joined the Baptist church.'

"That man's wife was brought up in the Roman Catholic church, and she is still attached to it; nevertheless she is now a great friend of the Gospel; though on my first visit she met me in the street and insulted me, and also her husband, because he was with me. That woman cannot read, but she asked me for some tracts for her children to read.

"Great was my joy to hear her ask for some religious books for her dear children. This request was so agreeable to me, that I gave to both of her children some excellent tracts. After a long conversation with her about the Savior, I read a portion of the Bible to her. She asked me to read the ten commandments. I read them with great pleasure. The poor woman was so delighted with all she heard, that

she could not but say, 'How beautiful!'

"When I was ready to leave I gave her a Bible to give to a young French sailor, who worked for her husband.

"Sept. 8th.—I traveled six miles; visited in M——. In this place there are a number of poor families, some of whom received my visits thankfully.

"Sept. 13th.—I held a meeting in S——, about forty-two miles from Brandon. The presence of the Lord was with us. I could see the tears rolling down the faces of many as they listened to the truth, and especially of an old lady of seventy-three years of age, who had sighed and prayed to God many times to hear again the words of God preached in her own language, (in French,) before she quitted this land of exile, her pilgrimage here below.

"Sept. 15th.—I visited the town of B——, fifty miles from my house. There are here about *two hundred* French families. I held meeting there. The house was filled with anxious hearers, among whom were *twelve* persons who have declared in my presence that they will never go to the priest again!

"During the month I have distributed about two hundred tracts of all kinds, and *eleven* Bibles."

## MISCELLANEOUS.

### PROGRESS IN EUROPE.

WORK FOR THE AMERICAN AND FOREIGN CHRISTIAN UNION FAST PREPARING.

*Movements in Italy and South of Europe—the people tired of the priests—choose to unite with Sardinia—progress in many parts during the last twelve years great, and tending to elevate the middling classes—Napoleon—his present position, etc.—changes call for new teachers—the American and Foreign Christian Union just the Society that is needed for the exigencies of the times, etc.*

"MANCHESTER, Oct. 10th, 1859.

"To the Secretary of the American and Foreign Christian Union.

"MY DEAR DOCTOR:—In my wanderings over Europe, I have often thought of

you and our Society. I fancy you are all keeping an eye upon the movements in the South of Europe—upon Italy, and the bearings those movements have upon the Pope, his church and government. You will see that the Italians are getting tired of the rule of their old enemies, the priests, and that a part of the old dominions of the Papal chair have already seceded from the Pope, and are wanting to join Sardinia. What a spectacle in this age of the world, to see whole States asking the king of Sardinia to take and rule them, and be afraid to say yes, for fear of his neighboring kings, etc.!



"What do these movements show, but a decided and powerful protest against the Pope, if not against the spirit of his church? May we not see here the beginning of the end of the Pope's temporal power? You will see his last address is one not of power, but of the feeling that power is escaping from him. Should the jealousy of France and Austria keep each from meddling farther in the affairs of Italy, may we not see the Italians taking their long-standing griefs into their own hands? and if so, may they not end the Pope's temporal power, or take it back to themselves?

The influence of the priests in both France and Austria is such, that these governments may not dare to openly advocate the taking away of the Pope's temporal power; but are they not doing much the same thing, by leaving the people of Italy to manage their own affairs?

"I have been much through Europe since we parted. I see that the march of mind has taken great strides since I was here, twelve years ago. The railroad, steamer, telegraph, press, and other such new things, are waking up mind, and getting the people out of the hands of their old rulers, the nobles, priests, etc. And further than all this, manufactures and commerce, and free intercourse with others, as well as with *our* country, is making the middling classes in Europe the *rich* class, and that is leading this class to better educate their children, and to make them thus equal to the old aristocracy. This *wealth, education, and intercourse with other lands is opening up a new order of things in Europe, that must, ere long, tell strongly upon the future governments of Europe.* There are no more palaces of the noble—no more large Catholic churches; but the hotels, warehouses, villas of the merchants, are now the buildings growing up. The aristocracy are wearing out, and talent from any quarter is taking their *place.* France, with her elective institutions, is now mistress of Europe, while England is losing her influence by the *reason of sticking so strongly to the old*

class-legislation, and army, navy, and other appointments.

"I cannot but feel that Napoleon is the man, of all men of the present day, that is destined to work great and beneficial changes in the affairs of Europe—is an instrument in higher hands to do great good. The advocating of the right of the subjects to vote for those who shall rule them is now the great feature of the day, and this is frightening all the old aristocracy awfully. They would get rid of Napoleon, but he is too strong for them—all are afraid of him now.

My motive in mentioning these ideas, is to call your thoughts to the future of your Society. Last evening I wrote friend S—— a note, that he may show you, calling his thoughts toward the Roman Catholic world. If those changes mentioned above, are marching on in the world, is not the Roman Catholic church or the Pope one of the first to feel them? Is not his church organization behind the age? will it suit the present march of improvement?

"It strikes me that the day is close at hand when *your Society and its laborers will be more called for than any other;* that you will be called upon to supply new thoughts, new religious teachings to those whose system seems falling to pieces, and which would have so fallen long ago, but for the jealousies of France, Austria, etc. Do not such prospects call for *all the mind of the Protestant Church?* Should it not be preparing for the great battle? and will not all the Protestant ranks look to your Society to point out to them the way? Think, talk, write, *print,* on these subjects, and may God guide you all. Your friend, J. S. ALLEN.

E. R. FAIRCHILD, D. D., New-York.

"P. S. The movements in the church now, in Ireland, Wales, Scotland, etc., are, perhaps, but the beginning of greater movements in the Roman Catholic church. We see in these that Protestant and Roman Catholic laymen are all joining. I am sorry to say that the English church takes no part or has any sympathy

these movements, or so far as I am able to judge.

"The more I see of the Protestant church in Europe—in Prussia, the Hanse towns, Holland, and England, during my present visit, the less I see in them of missionary spirit. In Germany they want a second reformation in the Protestant parts of it, and here in England the same objection that applies to her government applies to the church; there is too much red-tapeism—too much wealth—too many fat offices, which are sought after for themselves, instead of a means of doing good. Of late years the wealth of England has enormously increased, from her very prosperous commerce. Her church is not of the best organization for missionary work. So with the States of Germany, as here stated, and of England. We, I fear, shall have to look to ourselves, in new movements in Roman Catholic lands, should the door open for us, or this is the human way of looking at the question, though, of course, God overrules all.

"The policy of the church here has always been to make all dissent so ungentle, that it has never taken a high stand, nor does the dissenter seek the same, or expect the rewards as if in the church. One is poor, and the other rich and full of fat things, and I fear a strong tinge of Roman Catholicism, well modified to suit the age it was organized in, is in the church. Does it not want new vamping?

#### BEARDS.

We are indebted to the *Lutheran Observer* of Baltimore, Md., for the following article. And though not exactly in our line, yet, aimed as it is at the reform (!) of what is not only in our apprehension, an inconvenience, but the fruit of a vitiated taste, we give it a place in our miscellany, for the benefit of all whom it may concern, but especially the clergy.

If the "Texas laity can't abide moustached preachers," who can?

Alas for Dr. Cross! "the Anti-Razorites!" the "Bearded Brotherhood!" When the good sense of "the laity" is appealed to, he and his society find no quarters. Will any among us take the hint, and relieve their faces of what now greatly disfigures as well as incommodes them, offends good taste and sound reason? We will see. But here is the article:—

"Dr. Cross writes to the *Texas Christian Advocate*:—

"We are about organizing a new society, to be called The Anti-Razorites, or The Bearded Brotherhood, or the American Society of Unshaven Ministers, or something else equally 'significant.' As he has been shaving daily for 25 years, averaging half an hour in the operation, he computes that he has spent 6 months, 10 days, 2 hours, and 30 minutes 'in conforming his visage to the vain and foolish world—in trying to mend God's work, and to unmake one of his men.'

"We apprehend many will think the influence of a fashionable world has something to do with this 'Anti-Razorite' movement. Indeed, already Dr. Cross is catching it. Here is a pleasant response from another writer in the same paper:

"The doctor shows that he has lost in time 6 months, 10 days, 2½ hours in shaving, but he fails to make the necessary deduction for time saved in combing, brushing, curling, greasing, and arranging whiskers and moustache, besides a fair allowance for washing out syrup, preserves, buttermilk, etc. Deduct these, and perhaps the loss is a saving. But the expense to the doctor has been at least \$25. Well, this is a pretty considerable sum, it is true; but a good razor can be procured for \$2, soap and brushes for 25 years for \$6, and you have a sum total of \$8, that is ample, every brother will admit who has not unfortunately contracted the habit of requiring a barber."

"But he says, 'If God had made razors when he made beards, it might have been

regarded as an intimation of man's duty to shave; but as he did not, I question very much our right to mutilate his work, and mar what he originally pronounced good.'

"The Doctor will hardly contend that there was a hat as soon as there was a head to fill it, or that there were scissors as soon as there was hair to clip, or that there were plows as soon there was soil to cultivate, or axes as soon as there were trees to fell, or that there were cards, spindles, and looms as soon as there was raw material? Certainly not; nor will he contend that these are innovations. Nor can he account how they are less so than the making of a razor to shave the face.

"But he contends that the patriarchs, and prophets, and the apostles, and our Lord himself, wore beards, and hence it must be right for us to do so, is the inference. Adam had a fig leaf garment, John wore camel's hair and a leathern girdle, our Savior a seamless garment. Must we therefore wear fig-leaves, camel's hair, and seamless coats. Come, doctor, your theory won't do, and let me tell you, our Texas laity can't abide moustached preachers; and as for the ladies, their stomachs sicken at meal-time, beholding the accumulation of eggs, grease, butter, syrup, buttermilk, fruit, and vegetables about the mouth of these hair-lipped gentry, and hence our preachers ought not to wear them, so that their pastoral visits might be a season of pleasure rather than regret."

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**THE REV. DR. FORBES, OF NEW YORK.**

A few years ago the Rev. Dr. FORBES, of the Protestant Episcopal denomination, left his church, in this city, to unite with the Romanists. Having made full trial of his new faith and position, he has found them unsatisfactory, and has publicly withdrawn from the Romish connection. The following is his letter to the Archbishop on the subject:

"NEW-YORK, October, 17, 1859.

"*Most Rev. J. Hughes, D. D. Archbishop, &c.*

"**MOST REVEREND SIR:**—It is now nearly ten years since, under your auspices, I laid down my ministry in the Protestant Episcopal Church, to submit myself to the Church of Rome. The interval, as you know, has not been idly spent; each day has had its responsibility and duty, and with these have come experience, observation, and the knowledge of many things not so well understood before. The result is, that I feel I have committed a grave error, which, publicly made, should be publicly repaired. When I came to you, it was, as I stated, with a deep and conscientious conviction that it was necessary to be in communion with the See of Rome; but this conviction I have not been able to sustain, in face of the fact, that by it the natural rights of man and all individual liberty must be sacrificed, not only so, but the private conscience often violated, and one forced, by silence at least, to acquiesce in what is opposed to moral truth and virtue. Under these circumstances, when I call to mind how slender is the foundation, in the earliest ages of the church, upon which has been reared the present Papal power, I can no longer regard it as imposing obligations upon me or any one else. I do now, therefore, by this act, disown and withdraw myself from its alleged jurisdiction.

"I remain, most Reverend sir, your obedient servant,

"**JOHN MURRAY FORBES, D. D.**

"*Late Pastor of St. Ann's Church, N. Y.*"

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**TENTH VOLUME COMPLETED.**

The tenth volume of this work is now completed. It is not our purpose, in taking leave of it, to review it, nor to recount the various and numerous things of interest and of value to patriots, philanthropists, and Christians, which it contains. Our readers

have no need of such a service at our hands. They already are acquainted with the nature and character of the work, and the manner in which we have executed our part of it.

We may say, however, that we have endeavored to render the numbers of which the volume is composed, severally as they have appeared, in the spirit and instruction they conveyed, welcome visitors in the family, the study of the pastor, and wherever they were invited to come. And we are happy in the assurances which have been given us generously, from various quarters, that our labor in this regard has not been in vain.

**THE AMERICAN AND FOREIGN CHRISTIAN UNION** is welcomed by many thousands to their homes and hearts, and we learn that it is taking its place at the monthly concert of prayer for the conversion of the world to Christ, in very many churches in the land.

With the new year which is approaching, we commence a new volume. It will be our object in that volume, as in preceding ones, to furnish to our readers an account of the missionary operations in the Home and Foreign Fields, under the direction of the Board, comprising the *details* of labor, so far as they may serve to illustrate the toils, trials, and triumphs of the missionaries, and the advancement of the interest of the cause to which the Society is devoted. We shall also introduce, as heretofore, the *polemics, history, literature, and general intelligence* which relate to

Romanism and the conversion of Romanists, in a popular form, that the system of Romanism may be seen as it is, the churches of the land guarded against it, and aroused to suitable exertions to deliver from its power all who may have fallen under it. And we will add, that from "the signs of the times" we anticipate an unusual amount of interesting matter for the pages of the eleventh volume. The remarkable reformatations in progress among the Papists in some parts of this country and in Ireland, and the peculiar state of things in continental Europe, seem to justify our anticipations. We shall watch the movements in relation to the Papacy with much interest, and keep our readers apprised of them.

The price of the volume will remain unaltered. It will be one dollar, payable *in advance*. As heretofore, we shall dispense, to a great extent, with agents to obtain subscribers for it; for at the price named we cannot afford to hire agents to travel and procure subscribers. We must therefore depend upon pastors and others, who receive the work, to extend its circulation. We trust they will be willing to do so, and with their co-operation we will address ourselves with renewed zeal and untiring perseverance to help forward the cause of pure Christianity in our land, and throughout the world.

**VIEWS OF THE CHURCHES.**

SYNOD OF ONONDAGA.

The Board of Directors are encouraged in their work by the expression

of ecclesiastical bodies, which they receive from time to time.

At a meeting of the Synod of Onondaga, held in Homer on the 12th of October last, the following resolution was adopted, viz :

“ *Resolved*, That this Synod approve of the objects of the AMERICAN AND FOREIGN CHRISTIAN UNION, rejoice in its success, and commend it to the Christian benevolence of our congregations.

“ Signed,

“ L. H. REED, *Stated Clerk.*”

SULLIVAN COUNTY CONFERENCE, N. H.

At a meeting of the Sullivan County Conference of Churches, at Ackworth, N. H., October 12th, 1859, the following resolution was adopted :

“ *Resolved*, That we approve the objects of the AMERICAN AND FOREIGN CHRISTIAN UNION, and recommend to the churches connected with this Conference the taking up of collections *annually* in its behalf.”

*General Synod of the Reformed Dutch Church.*—“ *Resolved*, That the Synod recommend this Society and its interesting and important work among Romanists of our own country, and in Papal lands abroad, to the cordial and liberal support of the churches under its care and supervision, and recommend that *annual* and *effective* contributions be made in them in its behalf.”

*General Synod of the Associate Reformed Presbyterian Church.*—“ *Resolved*, That the American and Foreign Christian Union meets the cordial approval of this Synod, and we bid it God-speed in its important and highly useful operations : and, to enable the Board of Directors to carry forward the work entrusted to them, this Synod recommend to the churches under its care, to take up, and forward to the treasury of the Society, annual contributions.

*The Synod of Georgia* say that, “ In the wide field of Christian effort we find no work, calling for the aid and earnest exertions of the Church of Christ, more worthy of their support than the cause in which this Society (the American and Foreign Christian Union) is engaged. When we reflect upon the vast importance of having the word of God addressed to the minds of that portion of both our own population and also in foreign lands for whose especial good this Society is laboring, we earnestly commend the cause of the Society to the cordial support of our churches.

“ And that information concerning the objects of this Society may be more widely disseminated among our people, we further recommend the circulation of the Magazine of the American and Foreign Christian Union, the organ of that Society.”

*New-England Conference of the Methodist Episcopal Church.*—“ *Resolved*, That we commend said Society (American and Foreign Christian Union) in its operations, to the confidence and co-operation of the churches within our bounds, in such forms and at such times as the Preachers in charge may deem most conducive to the interests of Christ's kingdom and the good of perishing souls.

*General Assembly of the Presbyterian Church.*—“ *Resolved*, That this Assembly approve of the objects of the American and Foreign Christian Union, as set forth in the Constitution, . . . . and do cordially commend it to the confidence and patronage of the churches under their care, and to the Christian community.”

*Associate Reformed Synod of the South.*—“ Whereas, the American and Foreign Christian Union is devoted to the propagation of a pure Christianity, wherever a corrupted Christianity exists, and has labored with encouraging success, in its sphere, for several years past, therefore, “ *Resolved*, that in the judgment of this Synod, the openings for missionary

labor in Papal countries, and the coming to this land of those who have been reared under Papal instruction and influence, constitute a loud and solemn call on American Christians to put forth vigorous efforts to have those openings supplied, and the emigrants now in the United

States supplied with competent evangelical missionaries. We, therefore, recommend that this important subject be presented by the ministers of this Synod to the congregations under their care, to raise contributions in aid of said Society."

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF OCTOBER TO THE 1st OF NOVEMBER, 1859.

MAINE.				
Portland.	State-street Church, of which \$15 for Kankakee Mission,	53	17	
Scarboro.	Rev. Henry G. Stover, for Kankakee Mission,	5	00	
Baugor.	Hammond-street Church and Society, to make Dea. Joseph E. Littlefield L. M.,	33	16	
NEW-HAMPSHIRE.				
Acworth.	Sullivan County Conference, for the Kankakee Mission,	26	64	
"	B. C. Finkley, for L. M.,	5	00	
Dartmouth	College, junior class, for the Kankakee Mission,	13	00	
Manchester.	John A. Perry,	5	00	
Dunbarton.	1st Congregational Church, per Thomas Wilson,	12	00	
VERMONT.				
Coventry.	Church and Congregation, Rev. P. H. White, for Kankakee,	11	00	
Norwich.	Young Ladies' Association, for the Kankakee Mission,	1	00	
Windsor.	Congregational Church, in part, L. M. for Rev. E. H. Byington,	16	00	
Springfield.	Congregational Ch., to make Rev. N. S. Haseltine L. M., and \$36 50 for the Kankakee Mission,	60	48	
MASSACHUSETTS.				
Charlemont.	W. A. Hawkes, for the Kankakee Mission,	3	00	
Boston.	Perry Trust Fund, Semi-Annual Dividend, by H. Hill, Esq., Trustee,	175	00	
"	Miss S. D. Carman,	6	00	
"	Rev. E. N. Kirk, D. D.,	150	00	
"	Bequest of Dea. Josiah Bumstead, per S. F. Bumstead, Esq. Ex.,	300	00	
Springfield.	C. B. Pense, Esq. to make Miss Mary E. Russell L. M.,	30	00	
Shelburne.	Congregational Church and Society; Ladies, \$5 09; Gentlemen, \$16 75,	22	84	
Northfield.	Trinitarian Congregational Ch.,	2	25	
Westfield.	2d Congregational Church,	17	43	
Agawam.	Congregational Church,	8	36	
Petersham.	Congregational Church,	15	00	
"	A friend, \$3; Mrs. D. L. Harris, \$5; A. Dalton, \$5; O. Greenleaf, \$3,	18	00	
Essex.	Congregational Church and Society, in part of L. M. for David Choate,	25	25	
Townsend.	A friend,	2	50	
Medford.	1st Trin. Congregational Church and Society, to make Alexander Gregg L. M.,	35	94	
Berkley.	Mrs. S. French, \$5; William S. Crane, \$1, for Kankakee,	6	00	
Grafton.	Congregational Church and Society, which makes Mrs. Benjamin Hayward, Mrs. Lewis Hol-			
brook,	Mrs. Susan Brigham, Miss Isabella Deunta, Miss Dama Brigham L. M.'s,	150	00	
Watertown.	Mrs. Martha A. Barnard, in full of L. M. for Mrs. Jemima Barnard, and for Kankakee,	5	00	
Chillonville.	A friend, for Kankakee,	0	25	
Pawtucket.	Congregational Church and Society, to make Fred. Bates, and Darius G. Goff L. M.'s, of which \$2 25 for the Kankakee Mission,	60	00	
"	A friend, for Kankakee,	3	00	
Fitchburg.	Religious Charitable Society of Rev. A. Emerson, to make Hanson L. Reed, Thos. Eaton, Jno. Andrews, and Mrs. Alvah Croker L. M.'s,	157	68	
Salem.	S. Church and Society,	76	37	
Pepperell.	Hannah Farrar, for Kankakee Mission,	5	00	
Washington.	Sabbath School Union, Italy,	2	03	
Curtisville.	Rev. S. C. Brace, Italy,	3	00	
Richmond.	Congregational Society, Italy,	3	50	
North Becket.	Baptist and Congregational Societies, Italy,	4	06	
Becket Centre.	Congregational Ch., Italy,	3	82	
Florida.	Baptist Church, Italy,	3	00	
Windsor.	Rev. Mr. Perry, for Kankakee,	10	00	
CONNECTICUT.				
Hartford.	Centre Church, in part, of which \$65 for Kankakee,	480	00	
"	North Baptist Ch., for the Hayti Mission,	23	00	
"	A widow, for Kankakee,	5	00	
"	C. Hosmer,	5	00	
"	2d Congregational Church, for P. D. Sullivan, Esq.,	45	00	
South Britain.	Olive Pierce, for Kankakee,	7	00	
Fairfield.	1st Congregational Church, add.,	1	00	
Wilton.	Congregational Church,	17	28	
Kent.	Methodist Episcopal Church,	4	21	
"	Meth. Episc Church, Hurlbut-street,	2	00	
Manchester.	1st Congregational Church, for Kankakee,	21	21	
Wethersfield.	Congregational Church, (Kankakee \$11 13),	72	57	
Norwich.	Charles Lee,	5	00	
"	2d Church,	122	36	
"	Government-street Church,	116	36	
"	4th Church, makes Rev. R. P. Stanton L. M.,	36	00	
Woodbridge.	Mrs. Abigail Clark, for Paris,	1	00	
Norwich.	1st Congregational Church,	43	07	
NEW-YORK.				
Dundee.	Rev. W. W. Collins,	1	01	
Yonkers.	Dr. Baird, collected for Waldenses,	50	00	
New-York City.	Rev. R. W. Canfield,	2	00	
"	C. C. North, Pres., for Kankakee,	10	00	
"	Mrs. J. E. Goddard, for Kankakee,	5	00	
"	Mrs. Hannah Ireland, for Kankakee,	5	00	

New-York City. Anonymous, . . . . .	5 00	Pittsburg. 2d Presbyterian Church, . . . . .	133 00
" Mercer-street Church, . . . . .	303 73	" Central Presbyterian Church, J. H. Jones, Esq., \$10, in full to make Mrs. H. L. J. a L. M.; others, \$16, . . . . .	56 00
Newburgh. A friend, for Kankakee, . . . . .	20 00	" 1st Presbyterian Church, in part, . . . . .	67 50
Stockholm. H. H., for Kankakee, \$5, and for general objects, \$5; Mrs. A. H. H., \$5, for Brownsville Mission, . . . . .	15 00	" 2d Un. Presbyterian Ch., in part, . . . . .	44 25
Carlton. Rev. A. B. Peppers, for L. M., . . . . .	8 00	" 3d Un. Presbyterian Ch., in part, . . . . .	43 15
Albany. Rev. J. H. Pattingill, . . . . .	5 00	" St. Andrew's Prot. Ep. Church, to make Mrs. O. O. Phillips L. M., . . . . .	30 60
Ogdensburg. Methodist Episc. Church, . . . . .	7 66	" 3d Presbyterian Church, in part, . . . . .	88 60
Lowville. Mr. Goudsle, . . . . .	50	" 1st Cumb. Presb. Church, in part, . . . . .	16 92
Haverstraw. Rev. P. J. H. Myres, for Kankakee, . . . . .	5 00	" Robert Orr, \$10, in part L. M.; J. W. Hailman, E-q., \$5; Mrs. T. R. Holmes, \$5; Messrs. Flynn, Berry, and Mrs. G. Wilson, \$1 each, . . . . .	23 00
Durham. Rhoda Kirrland, . . . . .	25 10	Lawrenceville. 1st Presbyterian Church, which makes Jno. Culbertson, Esq., L. M., . . . . .	38 60
Hempstead. A. V. Cortelyou, for L. M., . . . . .	30 00	Honesdale. Pulpit Supply, . . . . .	15 00
Brasher's Falls. E. S. Hulbard, . . . . .	1 75	Bellefont. Henry Vandjke, . . . . .	5 00
Brockport. Presbyterian Church, . . . . .	32 00	MARYLAND.	
Huntington. M. E. Church, to make Rev. S. F. Johnson L. M., . . . . .	30 00	Baltimore. Ladies' Association in St. John's Church, through Jas. Paul, Esq., "M", . . . . .	29 00
Farmingdale. M. E. Church, in part of L. M. for Rev. W. Platt, . . . . .	11 79	"	10 00
Schoharie. Reformed Dutch Church, for Rev. C. E. Crispell's L. M., . . . . .	10 32	ALABAMA.	
Florida. Presbyterian Church, Rev. Mr. Pierson, \$41 33; G. W. Seward, for L. M., \$5, . . . . .	46 33	Selma. Miss Maria L. Keff, for L. M., and for Kankakee, . . . . .	5 00
Blackwell's Isl'd, Jno. Rolner, for Kankakee, . . . . .	25 00	INDIANA.	
Oswego. A friend, for Kankakee \$1; for Italy, \$1; general objects, \$2, . . . . .	4 00	Columbus. Rev. N. Dickey, add., . . . . .	50
Clarkson. Presbyterian Ch., for Kankakee, . . . . .	8 00	Laporte. Rev. J. Cunningham, . . . . .	1 00
Otisco. Presbyterian Church, . . . . .	20 30	Canton. Friends' Meeting, . . . . .	11 10
Cortland. Presbyterian Church, O. H. Seymour, part L. M., . . . . .	10 00	" Friends' Meeting, Ladies, . . . . .	3 45
Homer. Congregational Ch., Dr. George W. Bradford, L. M., \$31; Albert B. Rice, L. M., in part, \$10, . . . . .	41 00	" James Trueblood, and others, . . . . .	4 50
Homer. Miss H. S. G., \$10, in part L. M. for Mrs. A. B. Gunn; J. M. S., \$10, in part for L. M., . . . . .	20 00	Paoil. Friends' Meeting, . . . . .	6 75
Schenectady. Congregational Church, in part for L. M., . . . . .	10 00	Orleans. O. S. Presbyterian Church, . . . . .	2 95
" Baptist Church, . . . . .	8 50	Bloomington. Ref. Presb. Church, . . . . .	8 60
Brighton. Congregational Church, add., . . . . .	6 00	ILLINOIS.	
Holland Patent. Baptist Church, . . . . .	4 00	Geneseo. M. A. Merriam, in part for a L. M., . . . . .	29 00
" Presb. Church, in part, . . . . .	4 50	Lisbon. Congregational Church, . . . . .	14 75
Mohawk. Ref. Dutch Church, . . . . .	2 75	OHIO.	
Herkimer. Ref. Dutch Church, . . . . .	6 09	Oberlin. N. Gerish and others, add. for N. Gerish's L. M., . . . . .	13 46
" Mrs. C. Knackeb, L. M., . . . . .	30 00	Wellington. Congregational Sabbath School, . . . . .	1 00
Pekin. Meth. Episc. Church, for Rev. C. D. Burlington, L. M., . . . . .	4 00	Oberlin. Mrs. B. R. Hudson, in part of L. M. for Wm. N. Hudson, . . . . .	5 00
Tarrytown. Rev Mr. Moore's Cong., . . . . .	17 50	" D. B. Kinney, towards his L. M., . . . . .	2 00
Amsterdam. Presb. Church, for Kankakee Colony, . . . . .	15 00	" E. W. Andrews, . . . . .	3 00
NEW-JERSEY.		Fairfield. F. Wright, . . . . .	0 50
Union Village. Meth. Episcopal Church, . . . . .	17 25	MICHIGAN.	
Providence. Meth. Episc. Church, . . . . .	4 82	Detroit. 1st Presbyterian Church, add., . . . . .	15 62
Bridgeton. A friend, for Kankakee, . . . . .	1 00	Mount Clemens. Presbyterian Church, . . . . .	10 25
" A friend to the cause, . . . . .	10 00	" Meth. Episc. Church, . . . . .	2 75
Newark. South Park Presbyterian Church, . . . . .	71 27	Monroe. Mrs. Azariah Smith, . . . . .	1 00
Providence. Presbyterian Church, . . . . .	24 00	Battle Creek. Meth. Episc. Church, . . . . .	1 52
Aquacknock. Reformed Dutch Church, . . . . .	52 60	" Congregational and Presbyterian Church, in part of L. D. for Rev. E. S. Davis, . . . . .	26 75
PENNSYLVANIA.		ERRATA.—In the October number, the towns of Sunderland and Buckland should be in Massachusetts instead of New-Hampshire.	
Alleghany. 1st Presbyterian Church, . . . . .	60 19		
" Central Presbyterian Church, . . . . .	54 10		
" 3d Un. Presbyterian Church, . . . . .	13 50		
" Union Baptist Church, to make Rev. I. Sawyer L. M., . . . . .	35 30		

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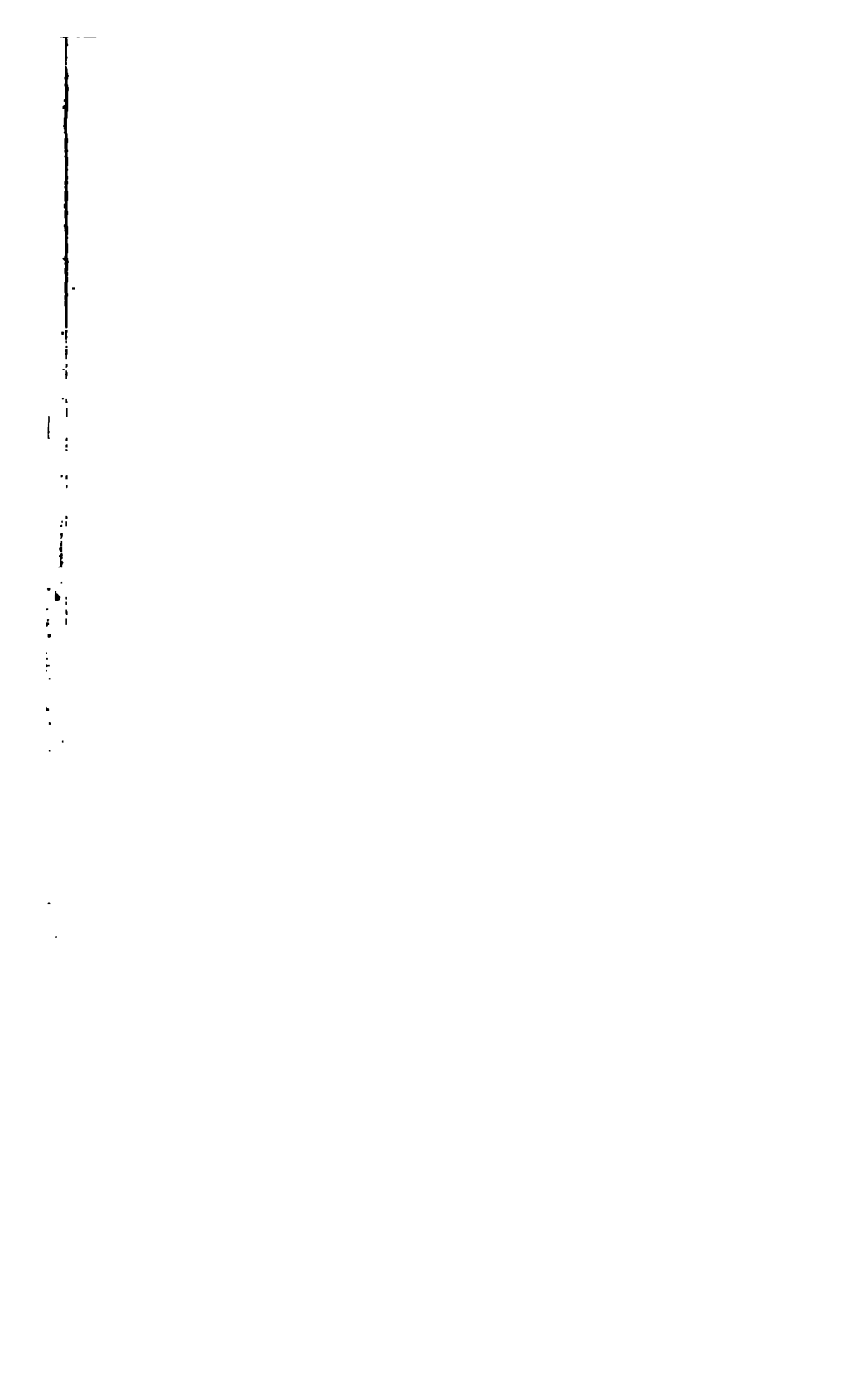
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