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THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. XI.

SEPTEMBER, 1860.

No. 9.

THE OLD IRISH, OR ERSE LANGUAGE.

There are not a few who think that the conversion of a Roman Catholic is a very doubtful, if not an impossible thing. Notwithstanding the myriads that left the church of Rome in the days of Luther, and the multitudes that have come out of Babylon since the Reformation; notwithstanding the thousands of Romanists in Ireland, France, Italy, Bohemia, and other countries, who have recently renounced their Popish errors and are now living witnesses of the power of the gospel; though hundreds in our own land, among the Canadian colonists, and scores of all nationalities represented among us, prove the efficacy of God's grace to renew the souls of the Catholics, and show "that God is no respecter of persons; but that in every nation, he that feareth Him and worketh righteousness is accepted with Him;" yet such is either the ignorance or the unbelief of some, that they can hardly be persuaded that the truth and grace of God can reach and change the heart of a Papist. It is sometimes conceded that a French or German Catholic might be converted; but for an Irish Romanist to become a true and sincere Protestant, is utterly out of the question.

It is affirmed that this class of our Papal population is so blinded by bigotry, prejudice and ignorance, that all efforts to bring them to hear and know the truth are vain and useless. These opinions and assertions are met and refuted by an abundant array of facts, to some of which we have already alluded in the reports of our missionaries. These facts show that God has a people even among the Irish Catholics; that they can be won by the truth spoken in love, and that there is also in their case a peculiar facility of access, by which many of them can be, and are actually reached; and *this access is gained by means of the old Irish, or Erse language.*

There are many in this country and more at home, who speak the Irish, and who love their native tongue with all the ardor of an Irish heart. They will listen to anything in their own native dialect; and the colporteur or Bible-reader who enters an Irish cabin, and reads God's Word in the Erse language to its inmates, will be sure to find attentive and delighted hearers. For nearly half a century something has been done in this way to introduce the gospel into the Popish districts of Ireland; and

within a few years, especially since the recent revival, the work has been prosecuted with renewed vigor and with marked success. Various evangelical denominations have entered into the work,—the Presbyterians of Ulster, the Wesleyans, the Irish Society of the Church of England, and other Protestant bodies, as well as our own missionaries have found the Erse language *the key that opens the heart of Papal Ireland*; and by this same instrument our missionaries find easy access to those who speak the Irish in our own land.

The Rev. Dr. Hanlan, a representative of the Irish Society, visited this country about a year ago, and made some statements illustrative of the power of the Erse over the Irish people. He was himself brought to the knowledge of the truth through a copy of the Erse Testament. He was the son of an Irish peasant, and designed for the priesthood. Some copies of the Irish Testament had been sent to the jail of the county in which young Hanlan lived, for the use of the prisoners. One of the inmates became deeply interested in reading this book in the old Irish, and begged the keeper to let him have it. The jailor gladly gave it to him. He took it to his home rejoicing, gathered the neighbors together, and read the book through on successive evenings, to a crowd of eager listeners. When the news reached young Hanlan, that some one was reading an Irish book in the neighborhood, he went to the cabin, and as he was a candidate for the priesthood, he had the honor of holding the rushlight while the man read. The young man was charmed with the book, and when the readings were over, the owner gave it to him. He

hastened home with his treasure, and began to read it for himself. He went on from the beginning until he came to these words, in 1 Tim. 2 : 5, "For there is one God, and one mediator (or as the Erse expressed it, *one go-between*) between God and men, the man Christ Jesus." He was arrested by these words. "This," he said to himself, "cannot be true; for in my church there is no end of mediators." This troubled him greatly, and he sent to Maynooth for a copy of the Douay testament, and to his surprise found it teaching the same thing: *One mediator between God and men*. "Well," thought the young man, "this version is not authentic. I will get the Latin vulgate, and that will settle the question." He obtained the Latin version, and there to his confusion found: *Unus mediator, one mediator, &c.* In his great doubt and perplexity, he ventured to get a Protestant Bible, which he had been taught to regard as the Devil's Book, and looked to see what it taught on this point; and lo! he finds in it the same thing, that there is but one mediator. Having examined the Protestant version with regard to this question, his curiosity led him to look further into it, and to compare it with the Erse, the Douay and the Vulgate. To his utter astonishment, he found in them all a substantial agreement. He felt at once that he had been deceived; and concluded not to go to Maynooth. He entered the Dublin University, and afterwards took orders as a minister of Christ in the Church of England. He has labored for many years in the work of giving to his deluded countrymen the Word of God, and the message of peace in their own beloved and beautiful language; carrying with him wherever

he goes the same little Irish Testament in which he found the blessed truth, that there is one mediator, the man Christ Jesus.

On one occasion as Dr Hanlan was passing, to reach a railway station, through a district full of men working on their small patches, separated from each other by a dyke and a ditch, he went up to a man and bid him the time of day in old Irish. The man expressed his surprise that a gentleman should address him in that tongue, remarking that he thought that language was only for common laborers like himself. Dr. H. added, "and I read it too." "What!" said the man, "do you read the old Irish?" "Sure I do," said Dr. H., "and I have a book,"—drawing out his Irish Testament and beginning to read. After he had proceeded a little the man stopped him and asked Dr. H. if he could stay a bit longer, and being told that he could, the Irishman mounted the dyke, whistled, and called out to the men within hearing to *come and hear a man read the old Irish; he had a book.* Whereupon the men in the fields left their spades and hoes, and gathered round the clergyman, who sat down against the dyke and read to the group. After reading to them for some time, he was again interrupted by the man whom he first met, with the inquiry whether he could stop a bit longer; and being answered that he had some time left, he asked Dr. H. whether he would go to the cabin, that the wife and childer might hear it too. The Dr. having assented to this, the man again mounted the dyke, and with a louder whistle, and call summoned all the men within reach of his voice to come to the

cabin and hear a man read the old Irish; '*he had a book.*' Then they gathered at the cabin and filled it to overflowing, while the Dr. read to an eager throng until his time was exhausted.

When Dr. H. had reached the cars, he found seated opposite to him a Catholic priest, reading with a mumbling voice his breviary, and also half a dozen laboring men in the same car. After they had started, the Protestant clergyman took out his little Irish Testament, and said: "Well, I will read my breviary too;" and commenced reading with articulate voice the words of the gospel. The working men listened, and the priest went on with his breviary, until he reached the first stopping place, when he hastily left the car; and then the working men, taking off their hats, asked Dr. H. if he would please read more. They had heard, they said, "the likes of that before." The colporteur and the Bible-reader had been among them, and had given them a taste of the good word in their own tongue, and they desired more. Dr. Hanlan gladly read on until he reached his destination, and left his audience, who received the word so gladly, with many thanks for the great privilege they had enjoyed.

These facts show that the Irish speaking population of Ireland and this country are peculiarly accessible to any who will come to them in kindness and read to them in their own tongue. They love to hear any thing in the sweet language of Erin, and the missionary can attract them by this instrument and gain a power and a spell over their hearts more potent than that of the priesthood.

It will doubtless be gratifying to our readers to know that we have a number of missionaries who speak the old Irish with great fluency, and to this fact may be attributed in a great measure their wonderful success among this interesting class of our people.

THE HOSTILITY OF THE ROMISH CHURCH TO PROTESTANT VERSIONS—AS SUCH, A MERE PRETENSE.

There are some who think that the opposition of the church of Rome to the Bible is not owing to any objection on their part to the book itself, but to the Protestant versions of it. But the fact is, the hatred of this fallen church goes farther, and lies deeper. Believing a lie, she hates the book which exposes her falsehoods and overthrows her claims. Hence the conflict between the Papacy and the Bible—hence all the obloquy heaped on the holy volume—hence all the Bible-burnings and cruel imprisonment and slaughter of those who have had the courage to read the Book of God. The objection to the Protestant version is a mere pretense, made use of in Protestant countries to blind the people, and to hide from view the real issue. Rome hates the Bible in any, and every form. She taught the people of Ireland to call the Protestant Bible the *Devil's Book*, and she has often burned versions and editions published with the authority of the Pope. The Bibles, burned at Bogota a few months ago were Roman Catholic versions. There is enough in the Douay, or any other Roman translation of the Bible, to open the eyes of the people, and overthrow the whole system of the Papacy. All the editions ever published contain these words: "For there is one God and one mediator between God and men, the man Christ Jesus;" (1

Timothy, 2: 5.) and this text is sufficient to destroy the worship of the Virgin Mary, and to do away with the mediation of saints and angels.

The Reformation, which owes its origin to the Bible, and the spread of Protestantism, which is due to God's blessing on the word of life, have aroused the hostility of Rome to the Holy Scriptures, and led to divers decrees, anathemas and bulls against their circulation. Before the time of Luther many valuable editions of the Bible were published, under the auspices of the Roman Church; but since the 16th century very little has been done by Popes or Prelates to publish and illustrate the Word of God.

Romanists have often acknowledged that the Bible was against them, and that their Church could find no support from Holy Scripture.

At the diet of Augsburg, (A. D. 1530) as the Bishop of Mentz was looking over the Bible, one of his counsellors said to him: "What does your Electoral Grace make of this book?" to which he replied: "I know not what to make of it, *save that all that I find in it is against us.*" At the same diet, Duke William, of Bavaria, who was strongly opposed to the Reformers, asked Dr. Eck: "Cannot we refute these opinions by the Holy Scriptures?" "No," said he, "but by the Fathers." The Bishop of Mentz then said: "The Lu-

therans show us their belief in Scripture, and we ours out of Scripture." An Augustin monk, when he saw Luther reading the Bible, said to him : " Ah, brother Martin, what is there in the Bible ? It is better to read the ancient doctors, who have sucked the honey of the truth. *The Bible is the cause of all our troubles.*" *

The Church of Rome well knows that no person of common candor and understanding can read the Bible, and not discover a strange discrepancy between its teachings and the doctrines of the Papacy. She has, therefore, done all in her power to hinder the study of the Word of God, in direct opposition to the command of our Lord, to "*search the Scriptures.*"

While the Council of Trent declared the Latin Vulgate to be authentic in all public discussions, and did not absolutely forbid translations into the Vernacular tongue, it prescribed such conditions and regulations as were calculated to limit and prevent the use of them. This Council also permitted the reading of the Bible ; but with such restrictions that the grant amounts to a virtual prohibition.

The fourth rule concerning prohibited books, which was approved by Pope Pius IV., begins in these words : " Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it ; it is, on this point referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible, translated into the vulgar

tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented, and not injured by it ; and this permission they must have in writing."

The design of this rule was not to encourage, but rather to discourage and prevent the reading of the sacred volume. In harmony with this intention, Popish writers have given such representations of the Bible as were adapted to repress all desires and attempts to become acquainted with its saving truths. They have alleged that the Scriptures are very obscure ; and indeed so unintelligible that they cannot be understood without the interpretation of the Church. *They have affirmed that the Bible has no authority in itself ; and were it not for the authority of the Church it would not be more credible than Æsop's fables ; that it cannot make men wise unto salvation, and is calculated rather to lead them astray, and to be the cause of all manner of errors and heresies.*

When we consider that the Church of Rome claims to have a religion based on divine revelation, her efforts and arguments to prevent the reading and circulation of the Bible are so absurd, that they would never have been thought of, if there had not been some sinister ends to accomplish. " No man is displeased that others should enjoy the light of the sun, unless he is engaged in some design which it is his interest that others should not see ; and in this case, he would wish the gloom of midnight to sit down upon the earth, that he might practice his nefarious deeds with impunity. It is an interest contrary to the Scriptures which has impelled the Church of Rome to exert her power to hinder the circulation

* Michelet's Life of Luther, pp. 260, 261.

of them, and to open her mouth in blasphemy against the God of heaven, as if he had delivered to the world, as a rule of faith, a book so obscure that it cannot be understood, and so dangerous that if common people meddle with it, it will be at their peril. If that Church were convinced that her constitution and doctrines and religious rites were conformable to the Word of God, we cannot doubt, after what we know of her eager desire to establish a universal dominion, that she could not fail to display everywhere evidence so overpowering. No man will withhold, especially when his claims are controverted, the proof by which they are substantiated. When the apostate Church declaims upon the obscurity of the Scriptures, and the dangerous consequences of putting them into the hands of the people, we seem to hear Milton's Satan telling the sun how he hates his beams, because they remind him of the splendor from which he has fallen.*

The secret of the hostility of the Church of Rome to the Scriptures is found in the Bible itself, and not in any particular versions, as they would have us think. The Bible, in any language or form, whether published with the imprimatur of the Bible Society, or of Pope Pius Nono, is, according to the verdict of the Romish Church, full of heresy and of deadly hostility to its interests.

* Dick's Lectures on Theology.

Thus Dagon trembles and falls before the Ark of the living God. Papists would hide from us the reasons of their opposition to the sacred volume; but sometimes they have spoken very plainly among themselves. The Bishops who met at Bononia to consult for restoring the dignity of the Roman See to Pope Julius the Third, said: "Among all the counsels which we can give at this time, we have reserved the most weighty for the last. You must strive with all your might, that as little of the gospel as possible, especially in the vulgar tongue, may be read in the cities under your jurisdiction; the little which is in the Mass ought to be sufficient; *neither should it be permitted to any mortal man to read more*; for as long as men were contented with that little, all things went on well with them; but quite otherwise since more was commonly read. This book, above all others," they add, "has raised the storms and tempests with which we are carried away. And truly, if any man diligently examine it, and then consider the things that are practised in our churches, he will see that they differ very much from one another, and that our doctrine is altogether different from it, and often contrary. These sheets are therefore to be concealed with great caution and diligence, lest we should be involved in greater troubles and tumults."

WISDOM IN CONDUCTING MISSIONS.

It was our intention in this number to have prepared an article on the true theory of Christian missions, and the principles that should govern the Church in her operations. But in one of the numbers of "The World" we find an article corresponding so entirely with our own views, and the principles upon which we, as a Society, are acting, that we have con-

cluded to transfer portions of it to our own columns :

“The great principle of common sense, enforced by apostolic practice, that ought to guide our churches in all their missionary efforts should, it seems to us, be the aim as much as possible to make the gospel known to those countries, to those districts, and even to those localities, that possess the most influence, that have the greatest means and facilities for imparting the gospel to others when they shall have obtained it themselves. This we pronounce to be a principle which common sense sanctions, and maintain that it should be followed as far as practicable.

“It is the apostolic principle. When the Savior was about to ascend to heaven, he commissioned and commanded his disciples ‘to go into all the world and preach the gospel to every creature.’ But how did they execute that commission and obey that command? The wide world was before them, and they but a handful of men. Let us see what they did.

“They ‘began at Jerusalem,’ according to the Savior’s command, some of them spent their lives in preaching the gospel in their native land, and the countries adjacent. But soon the Savior intimated to them, both by his spirit and by his providence, that most of them must go to the ‘gentile nations.’ They went; and it is most interesting to see that they directed their steps (or rather their master did) to the nations that were the most civilized, that had the most cultivated intellects, the most wealth, the most science, the most literature and philosophy, the most commerce; in a word, the most of everything that gives one part of the world superiority over another. They speedily carried the gospel to the great cities of the Roman Empire. Antioch and Damascus in Syria; Tarsus, Ephesus, Miletus, Smyrna and others in Asia Minor; to Philippi and Thessalonica in Macedonia; Athens and Corinth in Greece; Alexandria in Egypt; Rome

and other great cities in Italy. And the result was that Christianity, gaining a foothold in these centres of influence, found the resources and means for its further extension; and, spreading forth in all directions from these great centres, it spread to the remotest boundaries of the Roman empire in a little more than three centuries, and won its way, through ten bloody persecutions, to the throne of the CÆSARS! Had the apostles gone to the barbarous nations that lay outside of the civilized world of that day, how long a time would Christianity have needed to travel up from the circumference to the centre of that civilized world, and achieved the conquest of the Roman empire, with its *one hundred and twenty millions of inhabitants?*

“Our churches should imitate the apostles in all their missionary efforts, and direct their attention first of all to the great points, so far as they are accessible. For instance, in our country, how unwise to neglect or overlook our great cities. And yet this is often done. Take New-Orleans. We do not hesitate to say that if our religious ‘Societies’ and ‘Boards’ had done what they should have done twenty-five years ago, there would have been twice as many Protestant churches there, and twice as much Christian influence as there is at this day.

“So, too, in regard to the nominally Christian nations, many of which greatly need a better Christianity than they possess: how important that everything be done that can be, to impart to them the gospel of the apostles, whether those nations be Protestant, Roman Catholic, or Greek. How important that Sweden and other Scandinavian countries, as well as other Protestant lands on the continent of Europe, should feel the life-giving influence of a second reformation, as Great Britain has done within the last hundred and twenty-five years. How important that Ireland, France, Spain, Italy, Austria, Russia, Greece, all South America, Mexico, Central America, Lower Canada, should be regenerated by an effective

Christianity. Should not the Protestant churches labor and pray more for such a consummation? Does not loyalty to their principles require them to do so? Certainly, they cannot complain that the door is not open in many of these countries: and where it is, there should be no time lost in planting the truth at the most important points.

“The same principle of action is emphatically applicable to the mohammedan and pagan world. Why should not the churches direct their great efforts to the most civilized and important countries in the world, at least for the present, rather than send their missionaries to insignificant islands of the seas, where a French frigate can any day overturn what they have done, or to countries in the hands of savage and warlike tribes that are not yet subject to civilized and powerful nations? We have often been made sad to see the mistakes committed by European Christians. A few years ago, a noble effort was made to send the gospel to the people of Patagonia, in South America, which miserably failed, and now a second

attempt has nearly, if not entirely failed! Why should our British brethren overlook India and other great sections of the globe, over which the ægis of their own powerful government is thrown, and where they can labor in safety, and go off to obscure, poor, insignificant tribes? It is true that all men need the gospel, but we cannot now give all men the gospel. Let us therefore make the best use of the men and means we possess, and strike our blows where they will be the most effective.

“We have ever felt that in the present unsettled state of the Turkish empire, our American missionaries had better labor in the capital of that empire, or as near it as they can, for the present; for in this way alone, it seems to us, that they can find security to themselves, and, what is quite as important, *stability and permanent success in their efforts*. We have not intended to *censure*, but to call attention to what we deem a great principle, in making these remarks; and here, for the present, we dismiss the subject.”

FOREIGN FIELD.

SWEDEN.

Change in legislation—dissenters tolerated and acknowledged—the revival progressing—letter of a colporteur—instances of remarkable effects of God's Word—prayer meetings.

The religious awakening in Sweden has not attracted so much attention as the great revival in Ireland; but that there has been a great and marvellous work of grace in that land, is an undoubted and important historical fact. One, out of fourteen of the whole people, or 250,000 out of a population of 3,500,000 are reckoned among the converts. The same practical fruits have followed this outpouring of the spirit in Sweden as in Ireland, in an increased attendance on the means of grace, in an im-

proved state of morals, and especially in a decrease of intemperance. The following letter from our missionary, the Rev. Mr. Rosenius, shows that the work of the Lord is still progressing, and can hardly fail of being read with peculiar interest:

“STOCKHOLM, June 27th.

“REV. DR. FAIRCHILD, New-York.

“Before I set out for a journey to the northern parts of the country, I hasten to give you some brief accounts of the most important things which have taken place in the kingdom of Christ here, and attracted the attention and sympathies of Christians for these last weeks. The revivals, continually increasing, especially in some parts of the country, are, of course, one of these; and secondly, the

change in our legislation, by which legal religious liberty has been acknowledged to separated churches, as the royal proposition of a dissenter-law for these churches has been approved of the diet.

“This last occurrence has certainly been communicated to you by the political newspapers. I may, however, briefly mention to you that the new law for religious liberty, which now authorizes the members of the church of the State to go over to every other Christian confession and form a separate church, very much resembles the dissenter-law which has been valid in Norway these last years. There is only one paragraph of the new law which I fear will be an occasion for future difficulties, and perhaps even persecutions—namely, that paragraph which, though it gives to every one who has gone out from the church of the State and formed a separate congregation, full liberty for the practice of his devotion—it nevertheless forbids him to work upon the very members of the church of the State in order to engage them to go out of it. As I think that this very activity may be regarded as a duty binding on the consciences of some who have the idea that it is necessary for life and salvation to join their churches, and that Christ and the fidelity due to him requires that they ought to defy all prohibitions and persecutions, for the sake of bringing the members of the church to adopt their opinion. And of what effect are laws and persecutions in such cases? These are my fears; but the hand of the Lord is over all things, and time will show what He intends to do with us. If you wish to know the whole of the above mentioned dissenter-law, I will have it translated and send it to you.

“As to the revivals in our country, they are much increasing in certain places. We look at it in astonishment, and wish only to praise the Lord for his wonders among us, and pray that He who has begun a good work here, will also perform it to the glory of His holy name. The awakenings generally go on in a more quiet and reflecting spirit, nevertheless

we have now and then seen some more uncommon cases, resembling those in America, Ireland and Scotland. As a proof of these uncommon cases, I will only send you an extract of a letter from one of the colporteurs of the Evangelical Fatherland Institution, working in Ostergothland. He says: ‘The prayer for the outpouring of the Holy Ghost over our country will not be without fruits. Last Sunday when I was summoned to preach the Word of God in the parish of G.—, I had occasion to witness this: The text was Acts 11, 17–21. When I had finished, we saw such an effect of the work of the spirit that twelve persons began to cry and to confess of themselves and their relations that they were in the broad way which leads to destruction. A young woman said, almost in despair, that the time of grace was passed, and that the devil would certainly come and take her. When I heard this, I said with a loud voice, ‘He has no power of doing so, if you fly to Christ.’ An old woman of sixty years stretched out her arms as much as she could, and said, with eyes staring up to heaven, ‘Poor, great sinner as I am, I have mocked Jesus, I have crowned him with thorns, and drove the nails in his hands and feet! *But pardon me, pardon me, pardon me!*’ was her anxious prayer.

“A child, a girl of eight years, began to pray with much eagerness, whilst the tears flowed down her face. Another clapped her hands with joy, and poured out her heart in thanksgivings and praise to Him who has rescued us from death with His blood.

“‘The people in general were moved by this work of the Lord. I went to a distant place to pray. I found there others before me upon their knees. They were praying. The assembly did not separate before late in the evening, as we ought to wait upon the work of the Lord....’

“Another of the agents of the Fatherland Institution writes of similar cases which he has witnessed, and he finally remarks that the prayers of the newly

awakened seem to be one of the most effectual means of awakening others; that he had been obliged during the period of two weeks to preach and to have prayers every evening, in order to satisfy the great desire of hearing the Word of God among the newly awakened.

"It is rejoicing to notice that the more remarkable revivals during these last months have taken place as an answer to prayers for the outpouring of the Holy Ghost upon our country. In the beginning of this year a day was appointed to hold prayer-meetings for the progress of the kingdom of Christ here, and through our religious newspapers this resolution was communicated to the Christians in the country, and they were invited to take part in these prayers. Many of the accounts of revivals given to us after this time, state that the Christians joyfully consider them as evident answers to these prayers. The Lord is great and praiseworthy. With prayers and thanksgivings we may give all glory to Him.

"I have not much to say of my own work. Early in the Spring I made a little tour to Nerike. There I saw and heard many rejoicing things. Still more we heard through the many agents of the Evangelical Fatherland Institution, who have been working among the awakened in the country, and who, a fortnight ago, were assembled in Stockholm for the sake of the annual meetings of our religious societies. As the conversion of every soul is a miracle of the grace of God, such accounts as those which we then received, are highly animating, and are fit to give fresh verdure and flowers even to old and dry trees.

"Ahnfelt was also among us. He had just returned from a journey to Dalarne, and was very much satisfied with what he had experienced there.

"If God gives me a happy return from my intended journey, I hope to be able to give you some more news afterwards. I have been prompted to make this journey by many writings from the northern parts of the country, where revivals as well as

schisms give the Christians very much to do.

"May God bless you with his grace and peace."

THE JEWS IN HOLLAND.

LETTER FROM REV. C. SCHWARTZ.

Acknowledgment of letter and remittance—sickness and death of Dr. Da Costa—his patience under sufferings—Da Costa as a poet, patriot and Christian—his services and writings—his love of his Jewish brethren—his funeral—number of Jews in Holland and Amsterdam—their ideas of religious liberty—bigotry—assault on Mr. Schwartz—the French theatre a place of worship—converts—the Herald, a paper published for the benefit of the Jews—way in which the money sent was disposed of.

During the last year we received a legacy of between two and three thousand dollars from the estate of Michael Allen, Pittsburgh, Pa., deceased; one half of which he directed by his Will to be expended in missionary work in France and Italy, and the other half among the Jews in Germany and Holland. The part destined for Holland we sent to the Rev. Mr. Schwartz, and the following letter is his answer acknowledging the same. Though this contribution is not in the usual line of our labors, we have been very happy to have an opportunity to show our interest in the work to which this interesting letter refers.

"AMSTERDAM, May 30, 1860.

"TO THE REV. DR. CAMPBELL.

"DEAR SIR:—I must begin by asking your forgiveness for my long silence. Your letter come to hand at a very difficult moment, and perhaps it would have been wiser to write a few words then, and to send afterwards a more full statement. I did not think of it then, and anxious as I was to write a little more fully, I deferred writing till weeks had passed away, every day something new springing up to prevent me from accomplishing a task as pleasant as important.

“I received your letter with the inclosed bill of £177,4-3, from the hands of the American Consul at Amsterdam, who very kindly brought the letter himself, and to whom I gave a receipt at his desire. When your letter came, Dr. Da Costa had been ill for nearly four months, and it is impossible to describe what he suffered during these long and painful weeks. The two physicians that attended him regularly, declared that during many years of practice they never witnessed such suffering. He bore it with Christian fortitude, having been strengthened in a wonderful degree. His suffering lasted nearly *six months*; the first attack came on the 13th of November, and he fell asleep in the Lord on the 23th of April; but during these months he possessed his soul in patience, testifying of the faithfulness of the Lord to all that were permitted to see him at his sickbed, magnifying the Lord by all he said, by all he silently bore.

“Till the very last day his head remained clear, and he took a lively interest in all that pertained to the kingdom of God, so that when I spoke to him of the large sum which we had got through your kind instrumentality, he could fully enter into the way it was to be employed. Of that I shall speak immediately, permit me only to add a few words more about our departed friend, and I am convinced that a few details will be very interesting to you.

“Dr. Da Costa was beyond a doubt the greatest poet Holland has produced in this century; and through his early acquaintance with a Christian poet, Mr. Bilderdyk, who was a Christian, a true friend of Israel, and a believer in the prophecies concerning God’s ancient people, he was led to search the Scriptures and to find there of whom they testify. It is certainly very remarkable that his Jewish teachers in Hebrew introduced him when a lad of sixteen years to the Christian man, who encouraged the youth, took a fatherly interest in his early verses, recognized and cultivated his slumber-

ing talents. The more Dr. Da Costa began to study and to understand spiritually and really the books of the Old Testament, the more his poetical talent became developed, and when he at last found Jesus, the Savior was the theme and creator of his poetry. To Him all his great talents were continually devoted and by Him they were ever sanctified.

“Dr. Da Costa was a warm friend of the house of Orange, a real friend of his native land. He did not cease for a moment to be a Jew, he always gloried in the privilege of being a descendant of Abraham, but at the same time he loved fervently the Netherlands that had shown kindness in times of trouble to Israel, yea, whose history resembles not a little that of Israel itself. After the extended work of Mr. Motley I need not enlarge on that topic.

“Dr. Da Costa was an eminent Christian. He has done great service to the church of the Netherland, having been raised up by the Lord to be a faithful witness in days of general apostacy, and to blow the trumpet when really all the watchmen have fallen asleep. Very shortly after his baptism he published a little pamphlet containing *complaints against the spirit of the age*, wherein he attacked with a clear head and a masterly hand, but above all with a heart glowing with indignation, all the errors of unbelief that had sprung up since, or with the French Revolution. That little book created an immense stir; the author was anathematized by all leading men, and the offence then committed was never forgiven. With all his great and acknowledged talents he never got any public employment in church or state.

“Very soon afterwards he raised a testimony against the lukewarmness of believing Christians, who used the fine and alluring name of love and forbearance, yet quietly endured the reproach that was heaped on the name, the work, and the word of the Lord. Stirring them up to take courage and to confess Him before

men as they desired to be confessed by Him before the Father and His angels.

"In that way he has been going on for nearly *forty* years; and you will easily believe me when I say that he has been opposed by many, but at the same time been a great blessing to not a few persons, yea, for the church in general.

"Dr. Da Costa has defended Christian truth in his various theological works, two of which have been translated and published in England, viz: the '*Four Witnesses*,' (a very important and original harmony of the Gospel), and '*Israel and the Gentiles*.' He exercised a great and wholesome influence on many educated males and females by *lectures* which he held every Friday evening during the winter months. He sometimes lectured on historical subjects, but mostly on biblical ones, and many a person dates his conversion from these lectures, as not a few have been edified and strengthened thereby in their holy faith.

"I dare not enter into farther particulars as I must say a word or two on his relation to Israel. There are not a few Jews in Europe (I know nothing about Jewish proselytes in America) who when they become Christians wish to make others forget that they are from Jewish origin. They identify themselves so thoroughly with the gentile Christians that they cut off the tie of Israel and think little of, or care little for the hope of their brethren. Dr. Da Costa never denied his Jewish extract, on the contrary, even as Paul he gloried therein. He was fully aware that in Christ there is neither Jew nor Greek, and that the ways and means of salvation are for both the same; but still he knew also that Israel shall be converted as a nation, and that their restoration will be to the nations as life from the dead. He had learned from the Scriptures that Christ had never resigned His kingship over Israel, and that the hope of the Jews and the glory of their King are intimately connected. The full and final triumph of the gospel amongst the nations of the earth he

looked upon as a fruit of the full subjection of the once, and still, alas, rebellious Jews to their loyal sovereign. Imbued with these feelings, Dr. Da Costa preached to the Jews, by mouth and pen, Christ crucified and glorified, and he did direct the attention of the Christians to those who are still beloved for the father's sake. The day of the Lord will reveal how far he has succeeded in convincing Jews and Christians of these great truths. Suffice it to say that he has been greatly respected, also by many Jews, and that several have called on him repeatedly during his last illness. He never ceased from speaking to them about the eternal welfare of their souls.

"During his illness, as well as at his funeral, it became manifest that many loved him and respected him as their Christian father and brother, as was distinctly proclaimed at his grave by several of the leading evangelical ministers from different towns, who had assembled there to pay him the last tribute of human honor and praise.

"I have sent you, by this day's post, a little pamphlet in *Dutch*, containing a full report of the speeches uttered at his grave, and of a statement of the most important events of his life and of his last sayings.

"It will now be time to say a few words about the Jews, and our work here, and the use we intend to make of the generous gift we have received through you and Dr. Baird's kind instrumentality.

"You are aware that in the small country of the Netherlands there live 60,000 Jews, of whom there are about 6,000 Spanish, all the rest being German Jews. They enjoy all rights and privileges with the Christians, are members of the Chamber, yea, the present minister of justice is a Jew. On the whole they are much less educated than the Jews in Germany; education in Holland being besides not so much advanced as in Germany. They are mostly orthodox, Rabbinical Jews, and Reform synagogues do not yet exist in Holland. They are

sunk in the acquiring of money, or mostly indifferent for religious development, but pretend to believe in the Scriptures of the Old Testament.

“There live at Amsterdam 28,000 Jews, forming more than the *tenth* part of the whole population, who still live close together in the so-called *Jodenhoek*, (Jewish Quarter,) though they are allowed by law to live wherever they choose. They are very much dependent on each other, and a great deal of *espionage* is going on amongst them, so that the Rabbies know it *immediately* when any of their people attend my church or visit in my house. Many of them are very ignorant and necessarily bigotted, having not the slightest idea of religious liberty. Our government itself does not understand it. You are fully free in Holland to profess any religion, or no religion; before the law all are equal in the fullest sense of the word. But you must not make *proselytes*. Government will not exactly hinder you, but they will not help you, they will not much assist you when attacked by those to whom you proclaim Christ against their will. Religious liberty consists in this: that every one is free for himself, but he must leave alone his neighbor. Preaching, giving away of tracts is fully allowed by the law, but those that are called to maintain the law do not like any disturbance amongst the different denominations.

“In July, 1858, a Mr. ———, a merchant, I was told, in your city, visited with his two sons, Amsterdam. On Friday evening these gentlemen entered the synagogue and gave away one or two tracts. This exasperated the Jews so much that they were attacked, and had to fly for their lives; they escaped safely; but the fermentation lasted, and in August I reaped the fruits thereof. A lad of fifteen years, son of the late Rabbi, was very much shocked at this desecration of the synagogue, and attributing the distribution of the tracts to me, though I just happened to be in Scotland, he came to my church on a Sunday

morning apparently in order to listen. I had scarcely ascended the pulpit when he knocked forcibly at the door, and in a moment, whilst turning around to see what was going on, the assassin wounded with a long knife my left lung, so that I was very, very near death. Till this day I feel, more or less the effects of this wound. Very little did I expect this attack, through the well-meant distribution of a tract by a gentleman from New York, and just as little could I expect help from New York for my work here. Is this not very striking, indeed? Who can fail to recognize the hand of God in it?

“The place where I now preach, was, till the year 1856, a *French theatre*, when we bought it at a public sale and changed it into a place of worship. The building is quite the same still, only the galleries are prolonged, and the pulpit stands on the spot where the actors used to declaim their fictions. It will contain nearly two thousand people, and is quite full on Sundays. Thus far the greatest part of the hearers are Christians, whilst Jews are usually amongst them.

“I have been at Amsterdam ten years, and have baptized forty-two persons (two female, a mother and daughter, last Monday.) All of them are more or less consistent Christians. These forty-two are Jews that have resided at Amsterdam, and amongst them are few whole families.

“We have distributed amongst the Jews in Holland nearly 40,000 tracts on different subjects, and I have reason to believe that they have been read by many, and been blessed to several persons. Since New-years I published a weekly paper called the *Herald*, which is now the most read of all Christian papers in the country. We send it *gratis* to twenty of the most influential Rabbies and teachers, and they have received it for the last two or three years, regularly. It is *exclusively* a religious paper, wherein the most striking parts, the origin and progress of the glorious revivals God has wrought in the midst of you, have been regularly and fully stated.

“This letter becomes so long that I must draw it to a close, promising however, that I am quite ready, should you desire it, to give you in a second letter some farther details about our Jewish work, and about the state of the country in general, as our paper is the organ of a great many that mourn over the present deplorable state of once Christian Holland.

“Your money will be spent in this way: £50 for liquidation of debt on my church, as I have still £200 debt, so that the sum was very agreeable, as I am anxious to wipe it off altogether. £50 for a colporteur, who has to travel much about in the provinces. I had long since the suitable man found, at a Seminary which we have here in connection with the mission. And £27 for the relief of a Jewish family that have suffered much for Christ's sake, and is leaving for the Cape.

“The remaining £50 will go for *tracts*, education of children of Jewish proselytes, and colportage. I shall give you then some further particulars as soon as the money is used.

“Will you kindly thank Dr. Baird for me for his confidence and kind letter. I hope to write him more particularly next time, D. V. At the same time I request of you the favor to thank heartily the friends of our generous donor for their gift, and that we can only remind them of the blessings promised to all that bless Abraham and his seed.

“As editor of a paper, I shall feel greatly obliged for any of your Christian papers you should kindly send me. Do write me an answer, put some question and I shall write soon again.

“With brotherly love and esteem,

“Rever'd Sir,

“Yours very truly,

“C. SCHWARTZ.”

MISSION IN BROWNSVILLE, TEXAS.

LETTER OF MISS RANKIN.

The Seminary there—increase of pupils—their religious instruction—Bibles and other books sold—and the influence of the Word of God upon Popery, and its final triumph.

“BROWNSVILLE, Texas, July 16, 1860.

“REV. DR. FAIRCHILD.

DEAR SIR:—I have been aware for some time past that a communication from me was your due, and yesterday I was more forcibly reminded of the fact by receiving a letter from you accompanied by a remittance, for both of which accept my hearty thanks. However necessary the latter, yet the former was peculiarly welcome, for in it were contained words of encouragement which were truly a cordial to my sinking spirits.

“In the occupation of a field of labor like this, where difficulties and embarrassments so much abound, how comforting is the admonition, ‘Be not weary in well doing, for in due season ye shall reap if ye faint not.’ It is in the confidence of this and similar promises that I am strengthened in the arduous labor of trying to enlighten the benighted Mexicans. A people so long buried beneath the rubbish of a false system of religion, presents a hopeless aspect to the eye of human reason, and was it not that the Gospel of salvation is to be extended to ‘*all the world,*’ well might we be disheartened in our efforts to benefit them.

“But, however dark and discouraging the aspect may appear, the promise is to all that are ‘*afar off,*’ and we may, in full assurance of faith, go on scattering the seed of divine truth, believing that in due time we shall reap a glorious harvest.

“My Seminary continues its operative influence, and, although we are suffering from the oppressive heat of mid-Summer, I still retain a goodly number of pupils. I do not give any vacation, and unless prevented by some unavoidable obstruction, my school is in operation the entire year. Thus far no interruption has occurred since the commencement of the year, and I trust there will be none to its close. During this year I have received into my school upwards of forty different pupils. Although the instruction of the intellect has been regarded important,

yet paramount to this has been the object of imparting that instruction to these Mexican children calculated to make them wise unto salvation. However short I may have fallen in my efforts to accomplish this, yet I trust some lines have been drawn which counteracting influences cannot efface. I have experienced so much convincing evidence that this mission for the benefit of Mexican youth is of God's special appointment, that I am constrained to hope that very important results will yet be manifested in God's own time and way. I endeavor to do my duty and leave the consequences in his hands.

“During the three months past, I have sold upwards of fifty copies of the Scriptures, several of D'Aubigne's History of the Reformation, also several thousand pages of other evangelical reading, in Mexico. I often feel the truth of these words, ‘Behold I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name.’ We ought not be discouraged

while our opportunity of spreading the truth in Mexico is becoming enlarged. So much of the spirit of Papacy has been compelled to yield before the light of Divine Truth, that we may well thank God, and and take courage.

“Every copy of the Holy Scriptures conveyed to Mexico is pleading for civil and religious liberty. Where God's Word becomes disseminated, the bolts and bars binding the human intellect and conscience become unriveted and dis-severed. In the desperate struggle now being made in that land where Popery has long held the supremacy, we see manifested the intense desire for religious freedom. Whether God's time has fully come for Mexico's redemption is still doubtful. One day we hear of the triumph of the liberals, the next day perhaps the reverse. Although victory may be delayed, yet truth will eventually triumph to the entire overthrow of error and priestcraft.

“For this let us labor and pray.

“Yours in the love of truth,

“MELINDA RANKIN.”

HOME FIELD.

In prosecuting the missionary work in our own land, our Society has encountered, among our Protestant people, *serious obstacles*, hedging up our way. *One of these obstacles* (and the *only one* we shall notice at the present time) is a strong impression on their minds, that very little, if any good can be accomplished in the way in which we are operating. That the people are inaccessible—that in their families, however willing their servants may be to attend family worship, they are forbidden by their priests—that so many influences are thrown around them by these men, and such their surveillance, and such their own fears, that

very little can be done in imparting to them the word of life. Hence, when we make our appeal to them, asking their sympathy and co-operation, they turn away, withholding the former, and giving very sparingly of the latter.

Now, we do not mean to say that there are no difficulties in overcoming the prejudices of these deluded people, nor that the individuals who make these objections are not sincere and honest in their impressions and convictions. Still we must say that in our judgment they overlook the *facts* in the case, *facts* continually occurring under the labors of our missionaries, and that they themselves

are not accustomed to act on the same principle in reference to missions among the heathen.

Said a returned missionary, after listening to an address of one of our District Secretaries, in which he had spread out our work before his audience, pointing them to the thousands of children in our Industrial and Sabbath Schools, and where the people had responded in a meagre contribution, "*Ah, my dear brother, your work is too near home—you have not the romance of foreign missions. Could we only point to such results as the fruits of our labors, money would pour into our treasury by thousands upon thousands.*"

Alas, how many will give freely and generously to send the gospel to the inhabitants of some island where the whole population amounts to a few thousand, and at the same time withhold all efforts and contributions for the three to four millions of foreign population at their own doors, and some of them in their own houses.

But are these people inaccessible? Can they not be reached by the spirit of kindness and Christian love? Not long since, in attending family worship in the house of a distinguished clergyman, where all the members of the family took a part in the reading of the Scriptures, I noticed among others, an Irish servant girl, who read her verse in turn, and quite correctly. After the worship was over the clergyman said to me, "that servant girl is now a member of the Bible class in my church. Six months ago she was living with one of my excellent families. The lady of the house, a pious, devoted Christian, and whose life was a daily witness for Christ, said to her with sincerity: 'Bridget, I have long felt deeply anxious about your salvation, that you

should become a sincere Christian.' The girl looked into her face as though astonished, and said: 'What did you say, ma'am?' The lady then repeated her remark. The tear started in the eye of Bridget, as she said: 'I did not know before that anybody cared about my soul.' She then stated that she had long felt a desire to attend Protestant worship, and then said, 'she wanted to reserve one night in the week that she might attend meeting, and also that she might learn to read.'"

A few days since, in calling on one of the prominent pastors of the city, as he entered the parlor where I was sitting, he said: "I have just been conversing with my Catholic servants. For more than an hour we have been comparing our views about Scripture truth, and they have conversed with me freely and fully, and this conversation has taught me the lesson that if instead of attacking their errors, we treat them kindly and in a Christian spirit aiming to do them good, they can be reached."

These people are not inaccessible. More than this, they need the gospel. And God in his providence seems to have sent them to this land that they might be brought under the very best influences calculated to do them good. And though some may not be benefitted, still the labors of our missionaries are not in vain. It is not possible that thousands of these children should go into our Industrial and Sabbath Schools from week to week, and there be taught the way of salvation through Christ, and all prove of no effect.

But were more proof wanting, we can point to the reports of our missionaries that reach us from month to month.

Extracts from some of these reports we here subjoin. A missionary in our own State writes thus :

“In the past month I have had, as in other months, opportunities of trying to do good, in preaching the gospel and in visiting from house to house, and I am thankful to God that he has been pleased to bless my labors. In the ———, about a week ago, I found seven persons who profess to have received good through my preaching. I convened them together for religious exercises, and exhorted them to keep together as a body, to which others may unite themselves. Although they are not all Romanists, yet they have been less or more connected with the system, some by marriage, and some otherwise. At the ——— station, two persons whom I recommended to the Church, have been received as members; there are others attending the services at the mission whom I hope soon to introduce into that or other churches. I have preached often this month among the seamen; many Romanists attend and hear the gospel attentively, others come to scoff; however, we have got along so far without any disturbance. Some have been benefitted, having, as they said, received new thoughts and feelings about religion. In my visits from house to house I am generally very warmly received by the young persons, and not often unkindly by their parents, but they are sometimes under very strict surveillance by order of their priests, which makes them timid and reserved.

“This month I have distributed 527 tracts, 7 testaments, and 50 Sabbath-school papers, copies of the Banner; preached 19 times; conducted Sabbath-school 5 times; made 274 family visits; visited the sick in their houses as often as I had opportunity, all of which visits have been, I think, highly appreciated.”

Another missionary from Kentucky writes as follows :

“Although the weather here has been very warm, yet in no former Summer

season have our schools continued so large and so flourishing. Strangers who visit us are astonished to see so much good accomplished from such elements.

“Our schools average every Sunday over two hundred children—a larger number than in any previous Summer *at this time*. I have distributed, during the month, three Bibles, about six hundred pages of the Society’s tracts, and a large number of religious pamphlets and newspapers, given me by the ladies here.

“During this month I have made about two hundred visits where religion, the necessity of a new heart, and an interest in our Savior were freely discussed, and by many admitted and appreciated. Prayer is always held with those families who love the Savior, and admit him not only to their houses, but their hearts.”

Another missionary, in Indiana, writes as follows :

“The cold, heartless indifference of Romanism toward their poor is evidence of their want of Scriptural piety. A sickly lady, enfeebled by old age, and supported by the county, in answer to the inquiry why she did not apply to the priest for assistance, replied that he would not do anything for her; that the dollar she obtained partly by selling rags, the priest took for masses to be said for her deceased son. A Romanist family, the parents of which I had frequently solicited to let their children attend our schools, with but little success, were overtaken by sickness and poverty. The father, an inebriate, the mother sick, and without food for her babe and other children, and entirely neglected by their own church, were, through the benevolence of Protestants, saved from starving, and kindly cared for. The lively gratitude exhibited by this lady toward the friends who visited and relieved her in the hour of her destitution, contrasted with her own church, which left her to suffer, may be seen in the cordial welcome and confidence with which she meets those who relieved her in the time of her poverty. She now, without any solicitation on our

part, sends her children to our Sabbath-school. In a former communication I stated that three of our Romanist scholars had professed faith in Christ. Since then, and quite recently, a Romanist fifteen years of age, who has been constant in his attendance in our schools for over two years, has been converted to Christ, and connected himself with one of our churches. This young man promises to become a useful member of Society. During the past month I have made about 200 visits. In these visits I have distributed some Bibles and tracts, and endeavored to press the necessity of personal religion. Our schools are in a prosperous condition.

REPORT OF M. E. JOYCE, OF CINCINNATI.

Mr. Joyce has but just entered on his field of labor, having been employed only one month, yet he writes most encouragingly, having received the cheerful co-operation of a number of the clergymen, and members of the churches. We shall hope to see abundant fruit on that field to the glory of God.

He thus writes :

“I have been six or seven days preparing rooms for the accommodation of my bible class. Your indefatigable Secretary, Rev. Mr. Rossiter, has aided me materially in furnishing and fitting them up. I have also received material aid from several Christian ladies, in the shape of carpets, &c., so that my rooms are now almost completed. I have, notwithstanding the time occupied in fitting up these rooms, collected on every Sabbath afternoon, eighteen adult Roman Catholics into my Irish Bible Class. Two young men have left Popery since I commenced, and openly avowed Christ as the only mediator between God and man. I have induced twenty-six Roman Catholic children to attend a Sunday School which is now under our auspices. On every Sabbath, I have visited six sick Roman Catholics, and

prayed with them. One of them, a Mrs. R——, I was requested to visit, and as I entered the room, I found it crowded with women. Several asked me what was best to be done, and what doctor I would recommend. After looking at the woman for a few seconds, I told them that there was a physician who was my best friend, and who never failed in curing all those who came to Him. They all wanted to know who he was and where he was. I told them that he was Christ Jesus who was born of the Virgin Mary, and that He was now in the house. I told that His charge would be *free*—and I would like very much to have them all pray to Him with me that he might direct us and do what seemeth best to Him. They all knelt except one. I prayed earnestly that God might give us His Holy Spirit. While we were thus supplicating the throne of grace, the Rev. Mr. ——, a Roman Catholic priest, entered to anoint the woman. He remained silent until I was done praying. The poor women were very much frightened. What may result from this I know not. I visited 110 Roman Catholic families and prayed with 42 of them. Not one of the above families has a bible. I intend starting a semi-weekly social gathering, of both sexes, after the next week, when I hope to be able to work more effective. The Rev. Dr. Goddard has done all in his power to make myself and rooms comfortable. I can never forget his kindness. May the Lord preserve his life until he sees the results of his exertions bring forth fruit an hundred fold. The Hon. Judge Storer has also been very kind and helped me with his means and prayers. May the Lord reward him ! In fact I have the sympathies and prayers of all the evangelical Christians of the city.

“There is one fact connected with our mission which may not prove uninteresting to you, and it is this. When I first opened our Mission rooms, some thirty-eight Roman Catholics visited the house for the sake of a ‘house warming.’ I told them that I was willing to give the

'house warming' in an American Christian style, saying that it was an old proverb 'when you go to Rome, you must do as Rome does,' and when in America, we should do as Americans do. I had at this time a large table in one of the rooms with plenty of bread, butter, tea and meat, and called them all in, but before we sat down to the table, I told them that this was the American house warming, and that before we would partake of the bounties of God, we should first offer him thanks for the benefits we were about to receive. We all knelt and prayed that God might prosper, bless, and protect us, and give us a true knowledge of the Savior, and that whoever was in error, his eyes might be opened so as that he might worship God aright. They all seemed well pleased, and after partaking of supper, I read them the 3rd chapter of St. John's Gospel in the *Irish language*, and tried to explain it as well as I could. Ever since that time I have not once been insulted. Last Sabbath, Miss Givens, the female whom Rev. Mr. Rossitter is about engaging, had a class of ten females in the rooms. She read to them several chapters in Irish. To the 'Friends' Bible Society' of this city, I am very much indebted for seven Irish Bibles and two testaments, also three English Bibles. Also to the publishers of the 'World,' New York City, for a copy of their daily paper, gratuitously, for one year for the use of our rooms, and also the daily and religious papers of our own city. I forgot telling you that a very wicked Irishman was specially delegated to break up my class by some of the Romish clergy here, but after reasoning with him some time, I turned his wrath to kindness. He is now one of the most zealous men I have in my class.

"Very truly your friend and Bro.,

"——— ———."

REPORT OF REV. MR. MCKEE, OF MILWAUKIE.

The work advancing there—increase in the school of teachers and scholars—distribution of tracts—influence on one family.

"REV. E. R. FAIRCHILD, D. D.,

"DEAR SIR:—I now write you my Report of labor for the month of July.

"Our Mission Sabbath School continues to prosper. We have both an increase of teachers and scholars. I may here state as an instance of the interest felt in its prosperity, that a working man with small means, and a member of one of the Congregational churches in the city, recently has paid \$5,00 towards obtaining Sunday School papers for the scholars. He has also become one of our teachers. In my visits from house to house, I frequently have an opportunity of recommending the cause of temperance. I see and hear of many of the evils which are produced by the use of alcoholic drinks, and in all such cases, I urge upon both men and women the importance and necessity of total abstinence from every thing of an intoxicating nature.

"Having heard soon after I came to the city, that some of the more active Romanists were using every Jesuitical means that they could conceive to get weak-minded and ignorant Protestants to become Papists, and that in several instances they had succeeded, I have made it part of my business to inquire and find out any that I could learn, who were thus being wrought upon. Within the last few months, I heard of a somewhat interesting family where such efforts were being put forth. I went and found out the family. I was cautious not to say anything I had heard in relation to the matter in question, but I dwelt upon the leading features of the Gospel, and contrasted it with Popery. I left with them the Tract entitled 'Protestantism the old religion, and Popery the new.' Subsequently I called and prayed with them, and besides 'speaking the truth in love,' I gave them the tract entitled 'A Tract for all.' Yesterday, I called again, and both husband and wife seemed much pleased to see me, and spoke with much commendation of the last tract I had given them, and of the interest and

pleasure they had in its repeated perusal. They then told me of the efforts which had been used to get them to unite with the Romanists. But they have now, I believe, got their minds enlightened, and judging from what I saw and heard, I have no doubt, they will not unite themselves with that apostate church. It is difficult, frequently, to tell what amount of good is accomplished by the missionary in his visits among the ignorant Romanists. From various and obvious reasons, they are frequently more willing to hear than to speak upon religious topics. Their minds are, however, being more and more enlightened, and their prejudices removed in proportion as they hear of the 'great salvation.'

"For two or three days I was quite unwell, and unable to perform any missionary labors, and consequently my visits have been fewer than they otherwise would have been. During the month, I preached 4 times, visited 62 families, distributed 228 pages of Tracts, and made 7 calls, besides addressing the Mission Sabbath School, and performing other Missionary labors.

"I am, Dear Bro.,
 "Yours truly,
 "—————."

THE REV. W. D. ROSSETER.

The Rev. W. D. Rosseter is one of the District Secretaries of the Society. He has labored with great diligence and success for several years. The following letter from him will disclose something of the working of the Society, and its value to the public. He says :

"It was my happiness at my *last* annual review of this district, to be able to state that the year then closing had been one of great prosperity with our cause. With *as much* gratification and truthfulness, I can at the close of this financial year, record a similar statement.

"The number of churches in this valley of the Central West which contrib-

uted to our cause when I was called to the position I now occupy, as near as I can now ascertain, was *fifty*, and a large proportion of these were the smaller ones. The number for the last year, not including those who would have contributed if visited by me, (having done so the few past years when called upon) has been *one hundred and forty*, and these of our largest and most important churches. And what we regard as a sure evidence of the growing appreciation of the nature, necessity, and value of the work of our society, is the fact, that IN EVERY ONE OF *the large cities within this District*, where the Roman Catholic population so largely concentrates itself, your representative has access to nearly every Protestant congregation within them, to present the claims of the Society, and solicit funds and other forms of co-operation in its behalf.

"But this is not the only indication of the growth and progress of the AMERICAN AND FOREIGN CHRISTIAN UNION in this district. During the year now closing, we have been called by the Providence of God to inaugurate in the midst of this great and growing valley, *nine new mission stations*. One each, at Lawrenceville and Birmingham, Pa.; one each at Newport and Covington, Ky.; one at Cincinnati, O.; one at St. Louis, Mo.; and one each at Madison, Indianapolis, and LaFayette, Indiana; thus, *during the past year*, extending our work beyond any effort it has before been called to make in this district of the Great West, and giving us *thirteen* such mission stations under our care therein.

"The progress of the cause is also seen in the increase in the number of our *Industrial-schools* for the girls, (otherwise, in the main, untaught,) in which Christian ladies of different evangelical denominations freely or without fee or reward, devote a portion of time, weekly, to the instruction of such youth, in singing, sewing, habits of correct demeanor, etc.

"During the last year, we have had under our auspices and care, TWENTY-

THREE of these nurseries of neglected female youth, fourteen of these having been commenced since my last report, and through which in the aggregate, not less than three thousand girls have passed during the year. I do not mean to assert that these have all been the daughters of Papists, for we have adopted the theory in our work in the West that, for obvious reasons, it is not best to limit ourselves to such in the schools we organize. But for this preparatory agency many a Papist family would have been entirely un-reached by any evangelical influence whatever.

“The growing appreciation and progress of our effort in the West is still further seen in the increasing number of Christian co-laborers, chiefly females, though not entirely, who in all these nurseries of industry, intelligence, and morality, are engaged in assisting in our work.

“There cannot, we think, be less than two hundred and twenty-five Christian ladies, who during the last year, in our Industrial-schools alone, have been thus engaged. To furnish sufficient force for these schools, however, we need to have DOUBLE this number. Some of these schools are by no means as flourishing as they might be, had we an adequate number of prompt, regular, and persevering teachers.

“Should the eye of any unemployed Christian female, resident either in Pittsburgh, Alleghany, Lawrenceville or Birmingham, Penn.; or in Springfield, Marietta, or Cincinnati, Ohio; or in Covington, Newport, or Louisville, Ky.; or in Madison, Indianapolis, LaFayette, or New Albany, Indiana; or in St. Louis, Mo.; fall upon this statement, I beg them to consider if ‘the Lord hath not need of them,’ in this noble, blessed, though humble sphere of service.

“In my last annual report I stated that we had introduced a new feature in our missionary work in this district, viz: that of schools for the street and news-boys in our cities and large towns, for their in-

struction, an hour a day, in manners, music, and the mere elemental branches of an education. While sustained, they did well. We do not mean to lose sight of this thing, but, as soon as possible, it is our purpose to introduce them at all our stations.

“The *itinerating* missionary effort which I also suggested in my last annual report, so far as tried in this district, has worked well. The Rev. J. M. Sadd was appointed early in the year to an itinerating mission in the State of Indiana; and already, as one result of his labors, we have Mission stations and Industrial schools at Madison, Indianapolis, and La Fayette, in that State. His labors have otherwise been greatly blessed. A similar agency is much wanted in the great and needy State of Ohio.

“And in this connection, let me add that almost the only hindrance to our full tide of success lies in the few laborers we have hitherto been able, solely for want of means, to employ.

“It was this want of men, that suggested the *itinerating* missionary work in my last annual report, with the hope that through such an agency, some little might be done to prevent the growth and spread of error and delusion, and to scatter a few rays of light or seeds of truth, in those places where a permanent agency could not be employed.

“It seems important to the readiest accomplishment of the objects of the society in this district, if not indeed throughout the land, that there should be an effort to train men for our peculiar missionary work. It is not every good man or woman that is fitted for it. It requires peculiar temperaments; minds directly adapted to this one work, men of genial dispositions, good common sense, large and accurate acquaintance with the manners, habits of thought, prejudices, etc., of those classes for whom the AMERICAN AND FOREIGN CHRISTIAN UNION has been organized, in order to do anything successfully. We need a kind of Normal School for training such minds. Shall

we not have such a school? What say the friends of Christ,—aye, the friends of humanity? When everything in the condition and aspect of the Papal world is so indicative of the speedy downfall of that system, and when hundreds in a *single colony* in one portion of our own land, and hundreds in the land of Erin, are turning from Mary as their Savior, to the Lord Jesus Christ, and rejoicing in the faith that saves, O, is it not a time when *every appliance* should be brought to bear, and every instrumentality put into prompt requisition to prepare the way of the Lord among the thousands and millions of the deluded followers of Anti-Christ?

“To meet some of the wants hinted at in this report, let me suggest to the Board, in closing, the desirableness of employing *female* missionaries at some of our most important mission stations.

“We know what the Romish Church effects through her various orders of females throughout the world. Why should not Protestants, and the *great Protestant Society of the United States*, be as wise? Why should not the Society have *female missionaries* devoted to the work of visiting the hospitals and almshouses, the jails and houses of refuge, consoling the un-

fortunate, and pointing them to Christ? Also visiting the garrets and cellars of our cities, conversing and praying with the sick, abandoned, deluded, and dying?

“If Roman Catholic females can do it successfully, *why* cannot Protestant females? One such, we now have employed in this district. Will not the Board take the matter under advisement, and see if such labor cannot *extensively* and successfully be employed in our work? But I must close.

“Since the first of April, 1859, I have preached *ninety-eight* sermons, delivered *one hundred and ninety-eight* addresses, addressed two hundred and nine congregations, and visited sixty-four others, which I did not address. I have also visited *one hundred and thirty-one* Sabbath schools.

“This labor has been expended in *thirty-nine* cities and towns, to do which I have traveled *nine thousand eight hundred and eighty-nine miles*, in *ten different States*, and called upon *four thousand eight hundred and nine families*, in the *sole prosecution of my labors*. In addition, I have written during the same time, *six hundred and seventy-four letters*.”

MISCELLANEOUS.

AMERICAN CHAPEL IN PARIS.

Dr. McCLINTOCK and family arrived safely in Paris on the 28th of June. He commenced his labors in our chapel there on the 8th of July, under the most favorable auspices. His residence in Paris is 42 Rue des Ecuries d'Artois; but his address for letters is, care of John Munro & Co., 5 Rue de la Paix.

By letters received since the above was written, we learn that he is more and more encouraged in his work. “The signs,” he writes, “are full of promise. Our morning congregations are increasing. The pray-

er-meeting is growing in interest. There were thirty-five persons present last Monday night, which, for the summer, and in Paris, may be considered a large number. With the blessing of God, we hope to double or treble it during the year.”

We have received letters from various sources in reference to Dr. McClintock's salary, arising, doubtless from an article in one of the papers, stating that it was \$5,000. To these letters we would reply that the expectation is that the residents in Paris who attend upon his ministry will make provision for his sup-

port. Dr. McClintock expects from his people no such salary as the sum specified above, but only, that such provision be made as will render him and his family comfortable.

**ORDINATION OF THE REV. N. P. GILBERT,
AS A MISSIONARY FOR SOUTH AMERICA.**

We have repeatedly called the attention of our readers to South America as a field of missionary labor, and it is with great pleasure that we now announce to them that we were permitted to attend the ordination of Mr. Gilbert who has chosen that land as his home. The Rev. Mr. Trumbull, of Valparaiso, one of our missionaries in that field, has labored most successfully, and though his church is self-sustaining, he still retains his relation to us. He has long and earnestly besought us to send additional laborers, to reinforce that mission, and we are happy in furnishing him an assistant in Mr. Gilbert, who is a graduate of Andover Seminary of the Class of 1859. The last year he has been preparing himself especially for his work by the study of the Spanish language, and of Medicine.

The Council that ordained him convened at Rutland, Vt., July 18th. His examination was thorough, and evinced clear and consistent views of divine truth. The several parts of service were performed as follows :

“ Invocation and Reading of the Scriptures by Rev. Mr. Grosvenor of Clarendon ; Prayer by Rev. G. L. Hovey of Greenfield, Mass. ; Sermon by Dr. Kirk of Boston ; Ordaining Prayer by Dr. Walker ; Charge and Instructions to the Candidate by Rev. Dr. Campbell, secretary of the AMERICAN AND FOREIGN CHRISTIAN UNION ; Right Hand of Fellowship by Rev. Mr. Kingsbury, of

Brandon ; and Concluding Prayer by Dr. Aiken. The exercises were all of a highly interesting character, and seemed fully appreciated by a large and attentive audience.

AN EFFORT IN BEHALF OF ITALY, CHEERING AND ENCOURAGING.

The church and congregation in Bloomfield, under the pastoral care of the Rev. Mr. Newlin, have long been known for their readiness to every good work pertaining to the kingdom of Christ. A few Sabbaths since, in presenting the claims of our Society in that church, and after speaking of Italy as a field of Missionary labor, and the noble and self-denying efforts of the Waldenses, and that three hundred dollars would meet the expenses of a colporteur, *it was proposed that the church should sustain one on that field.* This met with a ready response from the pastor and people, and I came away with the assurance, on Monday, that the work *would be done.*

In this connection, may we ask the reader to read the article that succeeds this, “Protestantism in Florence,” and see if he cannot do something to help forward the glorious work in that land.

PROTESTANTISM IN FLORENCE.

“ Various sects of Protestants are busily at work disseminating their doctrines, and exhorting the lower classes to search the Scriptures, which are now freely distributed through the country. Among these expounders of the Gospel in Florence, is Alessandro Gavazzi, of European celebrity. The room in the Palazzo Quaratesi, in which he preaches to and prays with the people several times in the week, is always crowded with hearers, chiefly of the lower orders, on whom the powerful and simple eloquence of the preacher, rich in familiar illustrations and skillfully pointed with the shrewd proverbs which the Tuscan so dearly loves, produces an immense impression. A great number of the artisans, who with their families are constant attendants at

these meetings, bring their Diodata Testaments in their pockets for reference during the discourse. The Waldense and the Italian Evangelical Churches have likewise their regular places of worship and week-day lectures. In short, the present aspect of Italy, intellectual and moral, may be characterized by the statement that on every hand, and in every class, is springing up the lavish manifestation of an intense life, proportioned to the numbness and sterility of the centuries of death which went before."

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**THE NATIONAL COMMEMORATION OF THE
TRI-CENTENARY OF THE REFORMATION,
AT EDINBURGH.**

This great national commemoration takes place in August. Noblemen and eminent Protestants from all quarters are expected to take part in the proceedings. The foundation stone of the Protestant Institute of Scotland will also be laid. This institution is designed to be a living monument of John Knox and the glorious Reformation, for ages to come. At this interesting and important Convention, the bearings and aspects of Popery in this and other lands will be discussed, and public conferences held from day to day in regard to the various papers read, and on the relative duty of Protestants.

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MARONITES.

The late troubles in Syria have led many to ask the question, "Who are the Maronites, and what is their belief?" We give the following items from Appleton's Cyclopaedia.

"The Maronites are a body of Christians in Asiatic Turkey, who recognize the supreme authority of the Pope, and therefore form a part of the Roman Catholic Church. They chiefly inhabit Mt. Lebanon, its declivities and valleys, between Tripolis, (Tarablus,) Tyre, and

the lake of Gennesareth. In smaller numbers they are also found in Aleppo, Damascus and several other places in Syria, and in the island of Cyprus. Their chief seat is in the district of Kesrawan, which is inhabited almost exclusively by Maronites, while every where else they live mixed with Jacobites, Greeks, Druses, and others. The *Notizia statistica delle missioni Cattoliche* (Rome 1843, p. 170) gives their number as about 500,000, but according to other authorities, it does not amount to more than about 150,000. They were originally Syrians, and still use the old Syriae language in their worship; but their conversational language at present is the Arabic. They enjoy a kind of political independence, being governed by native sheiks who only pay an annual tribute to the Ottoman Sultan. The supreme government is in the hands of four chief sheiks, who are also their leaders in war. As they are accustomed to go armed, from 30,000 to 40,000 men are always ready to march. Formerly they lived in peace with their neighbors, the Druses, but in 1841 a national war commenced between the two tribes, from which especially the Maronites suffered greatly, and which is not yet entirely ended. The derivation of their name, and the time when their independent ecclesiastical organization commenced, have not yet been established with entire certainty. The prevailing opinion is that they were called after a hermit, Maro, who lived in the fifth century, or after their first patriarch, John Maro, who lived two centuries later. The Maronite writers maintain that the Maronites always professed the orthodox faith; and a few Roman Catholic writers have supported this view. But most historians, Catholics (Baronius, Renaudot, Le Quien, Richard Simon, and others,) as well as Protestants, are of opinion that the Maronites were Monothelites,*

* They were a sect called first Monophysites, and afterwards Monothelites, and held that Christ had but one nature and one will.

until 1182, when their patriarch with several bishops entered into a union with the Roman Catholic Church. A permanent union of the Maronite nation with Rome was effected in 1445. In 1584 Pope Gregory XIII. founded in Rome a Maronite college, from which they have since received most of their priests. Clement XII. in 1736, prevailed on a national synod to accept the resolutions of the Council of Trent. The Popes have permitted the Maronites, as well as the other Oriental sects which have accepted a union to retain a number of old traditional usages; thus they receive the Lord's Supper in both kinds, their priests are allowed to marry, etc. Their liturgy they derive from Ephraem Syrus. As a church, they are governed by a patriarch, who lives in the convent Dair al Shafee on Mt. Lebanon, and always bears the name Peter and the title patriarch of Antioch. Every tenth year he has to give an account of the condition of the Church to the Pope. The Roman almanac mentions moreover an archbishopric and six bishoprics. (See Schem's *Ecclesiastical Year Book*, New York, 1859, p. 33.) Several bishops also reside with the patriarch. The number of congregations is about 150. The clergy are mostly very poor but highly esteemed. Convents were formerly very numerous. In the district of Kesrawan alone more than 200 were counted with about 20,000 members, all following the rule of St. Anthony; but in consequence of the recent wars with the Druses many convents have perished."

THE DRUSES.

The question is often asked: *Who are the Druses, and what is their system of belief?* The history of the Druses, like their religion, is involved in great mystery. They are one of the off-shoots, or heretical divisions, that left the orthodox Mohammedans at an early day. Like the Metaevileh, they claim also to be the followers of

Aly, who married Fatima, the favorite daughter of Mahomet. In the year 996, Hakim, an insane and fanatical Khalif of Egypt, ascended the throne, and became the founder and deity of the people known as the Druses. They take their name from Mohammed Eben Israel, surnamed *El Derazy*, which is the name by which an individual Druze is now known; while the plural form of this Arabic word, *Deruz*, is given to the whole people. From this we get the word Druses. El Derazy was a missionary from Persia, and became the expounder of the Druze religion, which is a compound of Mohammedanism, Christianity, Judaism, and of Persian and Egyptian Paganism. They pay divine honors to Hakim, whom they regard as an incarnation of the Deity. They keep their religious worship a profound secret, and no one is allowed to enter their temples or see their religious books. They have an esoteric and an exoteric system of religion, the former designed for the common people, and the latter for the Akal or the initiated. They regard it lawful to dissemble their faith. They practice neither circumcision, praying, nor fasting. Polygamy and incess prevail among them. They are the Mormons of Syria. At one time the Druses were masters of Lebanon, including Beirut; they are scattered in towns and villages on the slopes of Lebanon and Anti-Lebanon, and the region round about Damascus and Aleppo. They are a brave and warlike people, numbering about 100,000.

For many years they have been at variance with their neighbors, the Maronites, who have at times treated the Druses with great cruelty

and treachery. Led by Jesuitical and papal influence, the Maronites and Greek Christians united in an attack on the Druses; and this assault has provoked the latter in revenge to spread devastation over Lebanon, and put to death nearly 8,000 Christians. Among these were a few Protestants. The Druses in this civil war have had the support of the Turkish Pashas, and the Moslem authorities in Syria; and this fact should lead the Christian powers to unite in bringing the Ottoman Empire to a strict account for these terrible outrages, and in compelling that government to conform to the requirements and usages of modern civilization.

PARIS AS A MISSIONARY FIELD

There is not a city in the whole world which presents so important a Missionary field as Paris.

At the beginning of this century there was not one evangelical Protestant minister in Paris. Indeed, there was but one of any description! There has been great progress since 1830, and especially since 1848.

It is a Roman Catholic city so far as it is a religious city at all, still the number of places of worship, churches and chapels, for French Protestants, is eleven, in four of which German Protestant congregations assemble at other hours of the Sabbath. There are also, at least, six churches and chapels in which English and American Protestants worship.

The number of evangelical Protestant ministers of all nations, in Paris, is not less than thirty, possibly thirty-five. There are several Sabbath-schools, and perhaps one hundred teachers. There are not far from eight hundred children and youths in the mission schools. There is also a city missionary society, which last year had an income of \$1,640, and employed five missionaries, who made

fifteen thousand visits, and distributed five hundred copies of the Scriptures, and thirty thousand religious tracts. Everywhere they were well received in their visits—at least, the exceptions were very few. The number of Protestants *residing* there (of all nations) cannot be less than 50,000; the visitors in the course of the year will nearly count as many. Of the native population, fully one-half are infidel or indifferent. There is no Sabbath in that city, in our American sense of the word. The religious people observe the day; the irreligious and indifferent devote it to labor or amusement. But a better day for Paris is coming.

THE FRENCH ROMANISTS OF CHICAGO.

We take the following article from the *Boston Recorder*, and sincerely hope that the appeal made for aid to help them in the erection of a place of worship will meet with a cordial response from churches and individuals.

“The collision between Father Chiniquy and the Romish Bishop, in which the new movement began, originated in Chicago, though the most considerable part of the work is now at St. Ann’s and at Kankakee. But perhaps no part of the field is more important, in the view of its being susceptible of cultivation. There is in Chicago a population of about ten thousand who use the French language, including Canadians, French, Swiss, and others. And these are virtually one people, with common national sympathies. And this whole field is free for Protestant cultivation. The past collisions with the Irish bishop have wholly disaffected them and repelled them from the Romish hierarchy. There is not now a single Romish priest among them. And the more intelligent and the leading minds among them say that they will attend Protestant worship as soon as a church can be procured for them. When Father Chiniquy contended with the bishop, one hundred and twenty-five

families openly espoused his cause, and now fifty families are decided and intelligent Protestants. Between forty and fifty persons have been hopefully converted among them since last January.

“When Father Chiniquy connected himself with the Presbyterians, the act was premature, so far as these people at Chicago were concerned. They know little of Presbyterians, or of any other Protestant sect, and so knew not what was involved in the transfer. They were afraid lest it should be a change from one popery to another. Hence there was a revulsion against Presbyterianism, though not a break with Father Chiniquy—who still takes an interest in them, and in matters in general has their confidence. They are under the more particular care of Rev. Mr. Beaubien, a young minister of French Canadian origin, and a recent graduate of Bangor Seminary. They have chosen to adopt an independent form of church government, and so for the present to have organic connections with no sect. We do not understand that their organization has taken a very specific form. But their preacher is decidedly evangelical. They meet for Sabbath worship in a school-house a part of the day, and a part of it in Dr. Rice’s church. Their Sabbath-School is under the care of Dr. Bogue, a dentist, who speaks French with ease, and who is generally an effective helper in the work. The ladies regularly sustain a female prayer-meeting.

“But they do not enjoy the whole labor of their minister. Besides that he is now abroad for the purpose of collecting aid to build a meeting house, much of his time is needed to be spent in the Canadian settlements—for he is a very important helper of Father Chiniquy in St. Ann’s and Kankakee. And then the settlement at Ottawa, and still others, stand in similar relations to that in Chicago in regard to Presbyterianism—preferring to be independent. And these, especially look to him for guidance. These in Ottawa

are made up in part of the descendants of the famous Oberlin.

“What is needed in Chicago is a house of worship. For this, they are seeking to raise \$2,000 abroad, and expect to raise the rest among themselves. Our Congregational brethren in Chicago endorse their application to the Christian public. But they are not in a condition to give them much material aid. They have so many infant enterprises on their hands, and these so expensive infants, that their utmost resources are in requisition. We think that there are few calls for aid to new institutions at the West more deserving to be heard than this.”

PRIESTS AND THE SCRIPTURES.

A Roman Catholic once remarked to the writer :

“We had a noble discourse yesterday from Father D.”

“Upon what subject ?” I inquired.

“Upon that beautiful chapter in Genesis wherein God reproves Abraham for his harsh treatment of the stranger who refused to call upon Jehovah before partaking of the refreshments which the patriarch had provided for him.”

Great was the astonishment of the speaker when assured that there was no such chapter in the Bible; that the “chapter” he alluded to was a composition written by Franklin, or some one else, in imitation of the Scriptures.

The subjoined is an instance no less glaring :

In a panegyric lately published in honor of the Immaculate Conception, a Jesuitical writer says : “The whole Bible speaks of nothing but Mary!” Such is one of those impudent lies which would not be uttered if the Scriptures were better known. What, the whole Bible speaks only of Mary! But after the Book of Acts (1:14) her name is not even written in the New Testament. Neither St. Paul, nor St. Peter, nor St. James, nor St. John, although this last apostle received the mother of Jesus into his

own home, said a single word about Mary, and this Jesuit affirms that the Bible, the whole Bible, is full of Mary!

CORRESPONDENCE OF THE OFFICE.

"YALE COLLEGE, July 29, 1860.

"DEAR SIR:—Please accept the enclosed \$1, for your work's sake. If I live to preach and persuade men, I will try and convince them that the number who begin *at all* to give *according to the Scripture plan* is *very* small. Oh! why will *business men* forego the *pleasure* of giving *liberally*, of drawing from the Lord's treasury a large amount, frequently, the result of little sums laid away; a certain per cent. of their income as often as they receive it. I am struggling with poverty to fit myself for my Master's service. Yet I *must* give, and I love it too.

"Your Bro. in Christ,
"———."

"Blessed are the dead which die in the Lord,"—"their works do follow them." We are cheered and encouraged by the perusal of the following letter, and we doubt not but our readers will be also:

"WARREN, R. I., July 30, 1860.

"MR. EDWARD VERNON, Treas. Am. & For. Christian Union.

"DEAR SIR:—Enclosed I send twenty dollars as the dying bequest of Miss Margaret Patten to the Society in whose interest you labor. Miss Patten was an assistant of mine for several years in the Warren High School, and from a moderate salary saved some hundreds of dollars to bequeath to the purposes of Christian charity, besides giving liberally during her life. She exhibited a noble specimen of Christian energy, and has left behind her a memory and an influence that are a constant benediction.

"I am, very truly yours, &c.,

"ISAAC F. CADY."

The *Metropolitan Record*, the Roman Catholic organ in this city, announces

that there is in contemplation an assemblage at Rome, of distinguished delegates, administrative or deputized, from every Roman Catholic power in the world. The body, when organized, is to constitute a commission of inquiry into the actual condition of temporal affairs in the States of the church, and having collected calm and unprejudiced statements on every topic, draw up a report suggesting to his Holiness what amount of popular reform is really required and should be granted, as well as what portion or portions of the demands of his subjects be refused.

MISSIONARY ITEMS.

JAPAN.—The late visit of the Japanese to this country, has doubtless awakened and deepened in the hearts of many a desire for their spiritual benefit. According to the recent treaty between our country and Japan, Americans in that land are allowed the free exercise of their religion, and for that purpose to erect places of worship, which will be under the complete protection of the law; but they must not injure the Japanese temples, nor interfere with the ceremonies, nor offer insult of any kind to their gods. How far this provision may be interpreted to allow or prevent the preaching of missionaries, its future operations alone can disclose. The missionaries already sent out by the Presbyterian and Dutch Reformed churches have found no difficulty in establishing themselves in that land so long closed against Christian teachers. Two temples were cleared of their idols and rented to them. The mayor of Nagasaki visited the missionaries, and asked them many questions about their religion, and accepted a copy of the New Testament in Chinese.

GERMAN MISSIONS.—The Moravians were the pioneers in the work of modern missions; and they are still pursuing their labors with great zeal. Many of their brethren of other denominations in Germany have caught their missionary spirit, and there are at present, according to the Mission Friend, 400 Germans laboring in the different foreign missions, in various parts of the world. The Moravians have 168 missionaries in 75 stations, with 73,000 natives under their care.

The Basle (Lutheran) mission has 70 laborers in Western Africa, Western East India and China. The Rhenish mission has 36 missionaries in China, Borneo, and South Africa. The Leipsic (Lutheran) mission has 11 missionaries at 8 stations in East India, with 5,000 natives under their care. The North German mission of Bremen has 15 missionaries at six stations in West Africa and New Zealand; and the Hermannsburg mission has sixty missionaries among the Zulus, Caffres, and others.

BOHEMIA.—A great religious movement is going on in Prague and other cities of Bohemia. It is stated that conversions to the Gospel have been numerous. Roman Catholic parish priests preach the pure Gospel. The Bible is extensively circulated. The people demand with earnestness the celebration of worship in the vulgar tongue, and events seem to show that Bohemia, that ancient focus of reform, where four centuries of persecution have not been sufficient to put out the light of the gospel, is about to make a new advance in Christian truth.

THE METHODIST.

This is the title of a new weekly religious paper, edited by Rev. George R. Crooks, D. D. It has now reached its fourth number; and from the specimens we have received, this periodical appears to be conducted with great ability, and with a genial and Catholic spirit, and promises to be a valuable accession to the religious press. May its efforts to diffuse light and truth be crowned with rich success.

BOOK NOTICES.

THE PSALTER RE-ADJUSTED IN ITS RELATIONS TO THE TEMPLE SERVICES AND THE ANCIENT JEWISH FAITH. By Eleazer Lord. New York: Anson D. F. Randolph, No. 683 Broadway. 12 mo., pp. 280. 1860.

The Book of the Psalms is a precious record of pious experience, and dear to every child of God as an aid to private devotion. The church in all ages has employed its strains in public praise. Every thing that tends to illustrate this portion of God's word is welcome and valuable. The author of this work has used the common version, with an occasional substitution of Dr. Horsley's and Dr. Alexander's translation. He has arranged the text according to the Hebrew metre and in strophes. The order in which the Psalms are adjusted is according to the routine of the temple services and the relation of these songs of Zion to the Messiah. Mr. Lord treats the Psalms as testifying of Christ—of His sufferings, glory and king

dom, and holds that the Messiah is personated by the Psalmist. The introduction is a full and clear exhibition of the principles, according to which the order of the Psalms is arranged. This work is well worth a careful study.

SEED TIME AND HARVEST OF RAGGED SCHOOLS. By Thomas Guthrie, D. D. New York: Robert Carter and Brothers, No 530 Broadway, 1860. 16mo., pp. 264.

Dr. Guthrie, the author of this volume is a well known and beautiful writer. His plea for the Ragged Schools of Scotland and England is earnest and eloquent. This book shows the power of Christian philanthropy, and the adaptedness of the Gospel to reach the lowest grades of society, and to bring the outcasts to the fold of Christ. As these schools had many Roman Catholic children in them, an effort was made to exclude the Bible from them. But at Edinburgh and elsewhere, after a warm contest, the Word of

God was allowed to have free course in these institutions. We commend this book to all who love to do good and to labor to seek and save them that are lost.

THE MORNING AND NIGHT WATCHES; AND THE MIND AND WORD OF JESUS; AND THE FAITHFUL PROMISER. By the Rev. J. R. Macduff, D. D., author of "Foot-steps of St. Paul," "Bow in the Cloud," "Family Prayers," &c.

These little volumes are handsomely published by the Carters. They are valuable and convenient manuals of devotion and aids to spiritual meditation. As the prayers and reflections are arranged under appropriate texts of Scripture, they help to elucidate God's word, and to bring the mind and heart of the reader into fellowship with the words and mind of Christ. These precious little books will doubtless contribute to the comfort and edification of multitudes.

THE JEWISH TWINS. By Aunt Friendly. "Pray for the peace of Jerusalem; they shall prosper that love thee." New York: Robert Carter & Brothers. 1860. 16mo., pp. 216.

This story illustrates the position and peculiarities of the Jews residing in a Christian land, and points out the obligation of the followers of Jesus to lead them to the true Messiah. It shows how their high regard and reverence for the Old Testament may, with kind and prayerful efforts, and with the Divine blessing, result in their reception of the Gospel. This little volume will do much good, if it will lead us to labor and pray more for the salvation of the scattered and blinded children of Abraham.

A BRIEF TREATISE ON THE CANON AND INTERPRETATION OF THE HOLY SCRIPTURES, FOR THE SPECIAL BENEFIT OF JUNIOR THEOLOGICAL STUDENTS; BUT INTENDED ALSO FOR PRIVATE CHRISTIANS IN GENERAL. By Alex. McClelland, Professor of Biblical Literature in the Theological Seminary at New-Brunswick. New-York: Robert Carter & Brothers. 1860. 12mo., pp. 336

Dr. McClelland is one of the most gifted men in our land. He writes with great clearness. His style is racy and spirited, and his masterly logic is tempered with a happy admixture of quaint humor. The former edition of this work was favorably received, and read by many with great satisfaction. In this enlarged treatise, he gives a clear view of the canon of the Scriptures; and the principles of interpretation which he lays

down are those which are maintained by the best writers of this and of former ages. This work, which is marked throughout by good common sense, and sound reasoning, is valuable to every minister and theological student, and will prove also a great benefit to the Sabbath School teacher and the private Christian.

THE VOYAGE OF LIFE: MANHOOD; ITS DUTIES AND RESPONSIBILITIES. By W. W. Everts, author of "Life and thoughts of Foster," "Bethel," "Pastors Hand-book," "Bible prayer-book," "Bible Manual," etc. New York: Sheldon & Company. 1859. 12mo., pp. 343.

The title and subject of this book seem to have been suggested by Alston's celebrated picture of the Voyage of Life. This volume brings us to the third stage in the journey, and treats of manhood. Its duties and responsibilities are set forth in a manly and vigorous style; the claims of patriotism and of philanthropy are exhibited with fullness and force, while those of religion are urged with an earnestness worthy of the theme. The chapters relating to the city, and its dangers and temptations, deserve special notice. This volume is written in a pleasing style, and the subject made attractive by a variety of illustrations drawn from history and biography. As in all the publications of Sheldon & Co., the typographical execution is excellent; and the spirit and style of the work render it worthy of all commendation.

AMERICAN HISTORY. By Jacob Abbott. Illustrated with numerous maps and engravings. Vol. I. Aboriginal America. New York: Sheldon & Co. 12mo., pp. 288.

This volume relates to the *fauna* and *flora* of this continent, and to the several races of American Indians,—their arts, habits, and customs. The origin of these races, now fast disappearing, is discussed, and many tales and legends are narrated, which make this book quite attractive. It is illustrated by seventeen neat engravings.

THE PRICE OF SOUL-LIBERTY, AND WHO PAID IT. By C. Fish, D. D. "Freedom of conscience, unlimited freedom of mind, was, from the first, the trophy of the Baptists."—George Baneroff. New York: Sheldon & Co., 1860.

This little volume of 152 pages aims to identify the Baptists with the heroes and martyrs of liberty in the past ages. The author traces their origin to the Mennonites and the Anna-Baptists, and through the Wal

denses to the Donatists of the fourth century. Whatever may be the historical proof of this lineage, it is very clear that the world is largely indebted to the modern Baptists, and especially to Roger Williams, for its present

views and practices on the subject of religious liberty. The volume is full of anecdotes, illustrating the subject and showing the faith of many who sealed their testimony with their blood.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JULY TO THE 1st OF AUGUST, 1860.

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THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. XI.

OCTOBER, 1860.

No. 10.

A CORRUPT FORM OF CHRISTIANITY MOST MISCHIEVOUS
IN ITS RESULTS.

If the question were asked: What has done the greatest damage to the cause of Christ, and put the most serious obstacles in the way of the progress of the Gospel? we would unhesitatingly answer: *a corrupt form of Christianity*. The true religion of the Bible is the salt of the earth, and the light of the world. It is the bread of heaven and the water of life. As no greater physical injury could be inflicted on the human race, than to poison the bread and water on which we depend for subsistence, so no greater spiritual calamity can befall mankind than to have the Christian religion corrupted and counterfeited. A false and vitiated form of Christianity, by whatever name called, whether Greek, Roman Catholic, or Protestant, is the most mischievous and corrupting of all the elements of evil. It misrepresents and perverts the Gospel, and makes what was intended to be a savor of life unto life, a savor of death unto death. It misleads the multitudes under its seductive influence. Its teachers are blind leaders of the blind. They shut up the kingdom of heaven, and neither go in themselves, nor suffer those who are entering to go in. They compass sea and land to make one proselyte; and when he is made, they make him two-fold more the child of hell than themselves. A false and formal system of religion abandons the Word of God, and cleaves to the traditions and ordinances of men. It makes the Gospel of no effect, and, as far as possible, keeps the Bible out of sight. As it relies on human might and temporal power, rather than on the Divine Spirit, it becomes carnal and worldly, ambitious of civil power and covetous of wealth and glory. It becomes the source and stay of despotism, and flourishes best in the midst of the deepest darkness. It sows to the flesh, and of the flesh reaps corruption.

It was a corrupted form of the true religion which brought the fierce judgments of God upon His ancient people; and the warnings of the prophets were chiefly aimed to recover them from their apostasy. Our Lord and His apostles directed the minds of those whom they addressed to the evils and dangers that had arisen and would arise from a departure from the truth and a perversion of the Gospel. These words of solemn

and inspired admonition plainly show the immense importance of guarding against the evils resulting from a corruption of Christianity, and point out the perils that such a perversion would occasion; and the history of the world proves that there was a Divine wisdom and mercy manifested in thus bringing prominently to view the terrible evils which an impure and perverted form of godliness would inflict upon the world.

A corrupt system of true religion has shed the blood of millions of martyrs, from that of righteous Abel down to that of the last victim of intolerance and persecution. It was this which crucified the Lord of Glory. It was a corrupt and Paganized Christianity which brought on the Dark Ages. While the Latin Church in the West enslaved and blinded Europe, the Greek and Oriental Churches brought bondage and gloom on the Eastern world. Romanism, by its intrigues and usurpations, and by its intolerant resistance of human rights, has involved the nations in endless and bloody conflicts. Almost every war in Europe since the Reformation may be traced, either directly or indirectly, to this prolific and ubiquitous source of mischief. It was a false and pretended Christianity which led to the exclusion of the Gospel from China and Japan. The idolatry and image-worship of the Church of Rome has intensified Mohammedan hatred of the religion of the Cross. The Reign of Terror and Infidelity in France was brought on by the misrepresentations of Christianity which Romanism had made, and to the despotism which it fostered and sustained. To come down to still later times, the Crimean War was occa-

sioned by the desire of the Russian Autocrat to protect the corrupt Christianity of the Greek Church, and the late Italian conflict had its origin in Papal jealousy and oppression. The present commotions in Mexico are traceable to the same cause, and the horrible massacres in Syria were the result of Jesuitical intrigue and treachery. Such are the sad and fatal fruits of a corrupted form of Christianity.

The Gospel, in its purity, promotes freedom, diffuses light, seeks after peace, and contributes more than any thing else to human progress and happiness; but a false and impure system forges for its subjects chains of iron, and plunges into darkness deeper than that of Egypt. Of all the forms of corrupt Christianity, Romanism is the most powerful and dangerous. It claims one-fifth of the world's population. It holds the mightiest empires and kingdoms under its sway, and is aiming at the mastery of every government on the earth. Its claims to infallibility and Catholicity, its intense proselyting spirit, its hatred of light and freedom, its unscrupulousness in the use of means to secure its ends, its intrigues and compromises with all parties, its duplicity—now clamoring for the largest liberty, and now praying for and aiding the most cruel of all tyrannies—conspire to make this false system of nominal Christianity the deadliest foe which the cause of Christ and humanity has to encounter.

The presence and success of pure and evangelical religion provokes its jealousy and wrath; for the flesh lusteth against the Spirit. The new wine of truth and freedom bursts the

old bottles. Bourbon and Hapsburg dynasties tremble and fall when truth enters into their dominions and reaches the hearts of the people. By its light they discover the error and tyranny by which they have been misled and subjugated; and whenever they have the opportunity, they rise to claim their independence; they break their chains, and dethrone and drive away the despots who oppressed them.

A corrupt and paganized form of Christianity has trampled under foot the rights of man and the laws of God. It has shorn the Gospel of its life and power. It has entered into alliance with the kingdoms of the world for its own aggrandizement, and now holds them under the power of its fascination, and writhing in its fatal folds. It has generally gone a little too far, and, by overstepping the bounds of prudence and forbearance, has given rise to reformations, reactions, and revolutions, and is preparing for itself a just and terrible retribution, and a final overthrow.

The signs of the times clearly indicate that this power is hastening to its downfall. God is bringing many out of the bondage of this corruption, and blessing the means employed to lead them to the truth. He is opening a path for His Word among the subjects of the Man of Sin, especially in Italy and France; and his throne trembles and his altars are falling before the light of a pure and living Christianity.

The practical lesson which we

should derive from a view of the dire evils arising from a corruption of our holy religion, is this: that it is our great duty as Christians to cast the leaves of the Tree of Life into these bitter waters, that they may become sweet and salutary. By fervent prayers and earnest efforts to purify the corrupt and unevangelical portions of Christendom, we take the best possible means to keep ourselves in the truth, and to open the way for the more extensive spread of the Gospel. There never was a time, since the Reformation, when the subjects of the Papacy were more open to missionary efforts, than at the present moment. The advocates of a false and fatal system were never more active and zealous in sustaining and propagating their destructive errors. The tottering of its temporal throne has given intensity to the struggles of the Roman hierarchy to extend its spiritual dominion. But the prestige of infallibility is gone; a spirit of inquiry has been aroused, and multitudes in Ireland, France, Italy, and in other parts of Europe, and in our own land, are ready to leave their blind leaders, and to put themselves under the guidance of God's Word. Let us be up and doing while the day lasts, and we have the opportunity of showing, by our practical and seasonable beneficence, that we are, by the blessing and grace of God, among the number of those who are the light of the world and the salt of the earth.

DR. HAGUE'S SERMON.

In the June number of the Magazine, we gave a brief outline of the sermon preached at its annual meeting, on Sabbath evening, May 6th, by the Rev. William Hague, of

this city. We have not been able before this time to give the sermon entire to our readers.

It is an able and well-written sermon, and the thoughts and principles it develops are

well worthy the serious and devout attention of every Christian. God is preparing the way for His church to accomplish great things in the name of Christ. The door is now open for Christians to lavish fortunes in scattering Bibles where, seven years ago, the Pope had supreme control. "Let us then read and sow the seed, that we may reap a glorious harvest in the salvation of souls."

GOD'S COVENANT AGAINST PAGANISM; OR, THE SECRET OF OUR STRENGTH IN THE GREAT BATTLE.

"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Psalm 25 : 14.

The word "secret" denotes something withheld from common observation, and is used in this Psalm, as it often is in the language of common life, to designate the hidden clue by which we may explain some particular plan of operation, or some course of action.

One or two examples of its application may not be amiss. Whenever we look upon a combination of agencies, of which we do not see the cause or end, we ask: What is the secret of its movements? Whenever a national government is observed to be making great preparations for a military enterprize, while there are no signs of hostile invasion, the question arises: What is the *secret* of this mighty display? When Napoleon was baffling the old watactics of Europe, and confounding the calculations of sage experience by his brilliant victories, all men asked: What is the *secret* of his success? When a merchant of established reputation for wisdom adopts measures which oppose received opinions, and which, nevertheless, prove to be prosperous, it is a common inquiry: What is the *secret* of his counsels? For the last half-century the American Union, composed of many States, embracing great diversities of climate, of races, and interests, has been a profound mystery to the sages of the Old World, and they have often asked: Where lies the

secret of its strength? The secret of its strength! Evidently, it would be difficult to impart a clear view of this to any distant observer, who has no sympathy with the cause of Freedom—no generous desire for human progress—for, after all your explanations, he would continue to wonder that such a government should not fall to pieces at once, when touched by the breath of popular tumult; so that after all your efforts you might truly say: The secret of its strength is with them who love its free spirit, and they know "the hiding of its power"

These illustrations, by means of the analogies which they suggest, shed some light, perhaps, on the truth brought to view in the text. The Kingdom of Heaven upon the earth, established by our Lord and Savior in the hearts of men, has exhibited an array of moral forces which, in every successive age, has seemed inadequate to the achievement of the ends proposed; nevertheless, it survives the wreck of persecuting dynasties, derives new strength from apparent defeats, and moves onward to the realization of its great ideas, in spite of all the brilliant triumphs of hostile principalities and powers. Long ago a Pagan sovereign of Rome supposed that he had crushed it with his iron heel; and, since then, more than one of his mitred successors on the throne of Rome has pronounced its doom, and joined in singing its funeral-dirge.

But it lives to-day. It is still progressive. The breasts of its friends throb with new hopes. Their eyes "beam keen" with quickened courage. They boldly proclaim their design to win for Christ not only the broad realms of Boodh and Bramah, which are the inherited seats of the primitive Paganism, but also those lands of both the Old and the New Worlds that have long been ruled by a transformed Paganism, baptized with a Christian name, and flaunting the banner of the cross in the van of its embattled hosts. Never were those whose rallying-cry against it is, "The Bible alone," more hopeful than they are now. Never did the moral conquest of the nations seem more sure to them. Where, then, is the "secret" of their strength? Why are they not cast down after centuries of disaster? Why are they now concentrating their energies around the old central thrones of power, as well on the banks of the Tiber as of the Ganges, and of the Irrawaddy? Why does the future destiny of this darkened world glow in their sight with attractive hues? The answer is enfolded in the promise of my text: "The secret of the Lord is with them that fear Him, and He will show them His covenant." As the finest picture which human genius ever wrought may appear miserably confused to the eye of one who surveys it from a point of view different from that occupied by the artist himself, so, the whole landscape of God's Providence in human history may seem to be "without form and void," to the eye of an observer who regards it from any other point of view than the one set for us by that gospel which came from the lips of Him who was revealed as "God manifest

in the flesh," as "the First and the Last," and who "spake as one having authority." But he who truly hails Jesus as his master, sits at his feet to learn of Him, and regards the moral scenery of creation and Providence in the light of our Messial's teachings, will see order springing from chaos—beauty from deformity—the ultimate triumph of truth from temporary defeats—and by the joyous experiences of his own heart will be qualified to adopt the lines of the text as the fitting strain of a triumphal song: "The secret of the Lord is with them that fear Him, and He will show them His covenant."

Underlying the declaration of the text is an acknowledged truth, viz.: that there is a cloud of mystery overhanging the moral economy of the world; and the positive assertion of the psalmist is that God has revealed a covenant ("well-ordered and sure") which furnishes to the faithful soul a firm ground of trust touching the destinations of the future.

Let us proceed, then, to consider the truths here suggested:

I. There is a gloomy mystery enveloping the government of God, in relation to the religious aspect of the world.

II. The teachings of the Bible furnish to the Christian a point of view that discloses the lifting of this veil of mystery.

The proper use of these truths as encouragements to go forward in promoting the great work to which this Society is committed will then readily suggest itself.

I have spoken of the darkness that enshrouds the government of God as a *gloomy* mystery, not because the idea of gloom is necessarily associated

with everything that is mysterious, but because of those emotions of awe, of terror, or despondency, which the moral aspects of the world awaken in every thoughtful soul.

Mystery is a word often applied, according to usage in common life, to anything that seems obscure; but, speaking strictly or philosophically, it is used to denote any fact or series of facts, standing forth by itself unclassified by any known law, and seeming, perhaps, somewhat incongruous with the laws already known. Familiar facts, that now have their place within the realm of science, once were *mysteries*. The eclipse veiling the sun at mid-day—the earthquake shaking mountains from their base, or burying cities in ruin—the meteor shooting athwart the sky like some great falling star, were mysteries once, but are not now, only because they are seen to be facts whose proximate causes are disclosed, and which are known to be parts of one grand, harmonious system.

The magnetic needle, offering its aid to guide the voyager's course across the trackless sea, while sun and stars are hidden, was once a mystery; not, however, awakening terror even in the breast of conscious ignorance, but inspiring faith in the beneficence of the Creator. Every newly-discovered fact which greets the eye of Science on her sublime march, is invested at first with an aspect of mystery, (not always, indeed, of portentous gloom, but rather, often, of dazzling brightness,) inviting the curious mind of man with fearless gaze to penetrate its depths, and touch another link in the great chain of cause and effect, which, proceeding from the throne of God,

circles through the created universe.

But after we have surveyed the physical government of the Creator, resplendent as it is throughout with signs of wisdom and goodness, if we pass to his moral government in the world of humanity, what are the great leading facts that first disclose themselves—that loom up in startling magnitude, and break upon our ear in those plaintive wails that call forth sad echoes from the depths of our own spiritual nature? Are they not sin and misery? Are they not the errors that spring from sin, and engender miseries? Do not these meet us at every turn? Have they not a universal presence? Are they not embodied in mighty institutions, in oppressive governments, in narrow-minded priesthoods, in degrading ecclesiasticisms? And here, under the rule of a wise, good, and Almighty Being, are they not mysteries—profound, gloomy, and terrific?

Yes; there are moments when the chill sense of this awful mystery comes upon us with overwhelming force. Familiarity with the state of things wherein we live, may, however, blunt our sensibility to the evil that is around us. The disclosure of similar evils in another race of rational creatures would shock us thoroughly. If, for example, on some clear evening we let our thoughts go forth to the survey of "the spangled heavens;" if we avail ourselves of the aid of a telescope to bring apparently nigh to us one of the larger planets, it may be Jupiter, and observe its adaptation to be the abode of sentient creatures like ourselves, we cannot avoid the conclusion, sustained by manifold analogies, that it

is the residence of a high order of intelligences. With this conviction, while we gaze upon that glorious sphere, how readily does the quickened imagination project upon its surface races of celestial form, and invest them with traits of moral beauty that command our admiration. And, if a voice of authentic testimony could be heard declaring that yon shining orb is inhabited by angelic beings, lovely and beloved, each one of them blest in himself, and loving his neighbor as himself, surely, we should say that in such a constitution of things there is no dark moral mystery jarring against the harmonies of Jehovah's government, but just what the signs of goodness throughout the realm of nature would lead us to expect, and just what would seem worthy of His perfections.

But if, on the other hand, we should see that amidst all the splendid scenery which the hand of Omnipotence had fashioned, the population of that beautiful planet were divided into antagonistic and warring races—that the strong were banded together to enslave and oppress the weak—that falsehood and deceit pervaded their social intercourse—that every dwelling was provided with locks and bars, as a protection against rapacity—that the more enlightened clans or communities lavished their highest gifts of intellect on schemes of conquest or defence—that the majority sought no communion with the Supreme Creator, but worshiped as gods deified creations of their own, or offered prayers to poor mortal creatures, canonized into a pantheon of patron saints, with a virgin as their ruler—O, how changed would then be the aspect of that glittering

sphere; what a stain and blot would it seem to be upon the face of the overreaching firmament; what a dark mystery would then be enfolded in its very existence! Yet this imaginary picture of a distant world is all realized upon this earth which we inherit and call our home.

The gloom of this mystery is deepened, certainly, by the apparent failure of all the plans of amelioration that have awakened hopes of a brighter future. A pure religion, springing from a true theology, is the great conservative element of individual character, and of the public welfare. But a pure religion, or a true theism, however clearly revealed, never had universal rule over a single generation, and has with difficulty been transmitted to a chosen few through successive ages. The religion of Eden, and the religion of Adam's family, after the exile from Eden, were revelations from God; yet, how soon did Adam's children break their bands asunder, following in "the way of Cain," filling the earth with violence, until they provoked exterminating judgment. A pure religion was revealed to the family of Noah, but we have seen that after the lapse of a short period the majority of mankind became the devotees of a vile idolatry, and that the worshipers of the living God were but a small and neglected remnant.

At last, in the fullness of time, the Messiah came. Heralded long before as the Desire of Nations, He sent forth a gospel adapted to man universally, and addressed alike to the people of every kingdom, republic, tribe, or clan. Since then more than eighteen centuries have passed away, and still the great mass of our species are the slaves of mean and de-

basing superstitions, the majority yet pagans, disowning the God that made them, while throughout the broad realm of Christendom the corruptions of Christianity have despoiled it of its vitalizing, or renovating power, and blasted its palm of excellence.

Far and widely, even now, an oppressive *Churchianity*, a persecuting ecclesiasticism, has usurped the name and place of the primitive Christianity, and robbed the common people of the legacy which Jesus left them—the gift of Sacred Scripture. “My kingdom is not of this world,” saith the Lord. “My kingdom is of this world,” is truly the sentiment of the Papal hierarchy, and here lies the difference. The only consistent view of this church is that of a political establishment, employing, indeed, religious terms and denominations, but only as the pretext and color of an inordinate pursuit of secular and temporal objects. Read its history as that of a Christian church; you stumble at every step, and every period shocks you with the greatest incongruities; read the same history as one of the kingdoms of this world; all is natural and easy, and the various proceedings and events are just what you are prepared to expect. The papal supremacy was conceded by an earthly monarch; all its interests have varied with the fluctuations of human affairs; and when the princes of this world shall withdraw their support it will fall, and “great will be the fall thereof.” The bishops of Rome have ever pursued, under the guise of religion, some earthly advantage; and thus Pope Leo the Tenth exclaimed, most appropriately: “O, how profitable has this fable of Jesus been unto us !”*

* Ivimey.

As now from our higher “mount of vision” we look over the broad landscape of the past and the present, who can wonder that the heart of piety should faint—that hope should flag—that the soul should lift itself heavenward, not in praise or prayer, but in the desponding cry of the Psalmist: “O God, wherefore hast thou made all men in vain?”

And who can wonder that the poor infidel soul that has no God, no throne of refuge, no heavenly oracle whereat to wait until the light break forth, should be tempted in those days of darkness that come to all, to despair of Humanity—to despair of himself—and to exclaim, as did Voltaire, in an hour of mental gloom: “The whole world is a vast field of carnage and contagion, and I wish that I had never been born !”

But although the retrospect of this world’s religious history is covered with a dark cloud of mystery—although the philosophy of nature suggests no hope of a brighter future—yet, “blessed be the God and Father of our Lord Jesus Christ,” his revealed word affords a point of view wherefrom a new gleam of light is seen to rest upon the landscape.

Never, perhaps, did the review of the past or the prospect of the future appear less hopeful than in that age when the lines of the text were written. Yet these celebrate a covenant—a divine arrangement upon which Faith may repose—wherein it may find grounds of trust, and from which it may derive incentives to action.

Is it not a wonder? Think of it. In the broad range of ancient history one great fact looms up like a mountain-isle of verdure in a desert waste ;

towers like the peak of some sheltering haven in a stormy sea, flinging out from its lofty beacon-light a welcome radiance over the distant wilderness of waters—that fact is the covenant of the Messiah revealed to Abraham.

Lift up your eyes—behold, and remember this “thing of old.” At a time when moral darkness covered the whole earth—when the signs of a pure worship offered to the one God were nowhere seen—when the spirit of idolatry had contaminated almost every family—when, to a reflecting mind, it must have seemed as if the early hopes of the Messiah were all extinguished, and as if this globe had been left to roll in its orbit as “a wandering star,” abandoned by its Maker—THEN God mercifully interposed, selected one man as the agent of his design, bade him go forth from his Chaldean home in order to become the Father of Nations, and established with him a covenant, of which the chief promise was that through him true religion should become a universal blessing: “In thee, (that is, in thy seed, which is Christ,) shall all families of the earth be blessed.” (Gen. 12 : 3.)

That covenant was never forgotten. It was for ages the hope of Israel. Amidst dark and agitating scenes it often loomed up like a benignant star, shining through broken storm-clouds; it called forth the plaintive prayer: “Have respect unto thy covenant, for the dark places of the earth are full of the habitations of cruelty.”

No wonder is it that ages after its announcement the poetical mind of Isaiah should regard this event as the leading era of human history, and should see in it a pledge of vic-

tory for the truth. How vividly does he represent the spirit of heathen idolatry as taking the alarm, and its hosts of votaries continuing to thwart the aims of that glorious covenant. Harken to the fine strains in which the old prophet celebrates the historical significance of the first covenant with Abraham: “Keep silence before me, O islands, and let the people renew their strength: let them come near; then let them speak. Who raised up the righteous man from the East, called him to his foot, and gave the nations before him, and made him to rule over kings?

“He gave them as dust to his sword, and as driven stubble to his bow. He pursued and passed safely, even by the way that he had not gone with his feet.

“Who hath wrought and done it, calling the generations from the beginning? I, the Lord, the First and the Last, I am He. The isles saw it and feared: the ends of the earth were afraid, drew near and came. They helped every one his neighbor, and every one said to his brother: ‘Be of good courage.’ So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer him that smote the anvil, saying, it is ready for the sodering. And he fastened it with nails that it should not be moved.” (Is. 41.)

But see! In the prophet’s view these counsels fail; for he cries exultingly in the name of God: “Fear not thou worm, Jacob, and ye men of Israel! I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and make the hills as chaff. Thou

shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and glory in the Holy One of Israel."

Men and brethren, as if the old prophet had risen from the dead, and had uttered this inspired poem as the dirge of Paganism in our ears to-day, let us open our hearts to the appeals of this stirring strain. It was written in a day when the gates of hell seemed to have prevailed against God's kingdom. It was written for those whose faith could soar above sense. It is as true now as ever. It is as appropriate to our times.

For the old Paganism of the Roman Empire, which gave way before the sturdy onset of the early Christians, having inhaled new life from the Boodhism and Brahminism of India, has long since, under a Christian name, enthroned itself anew in Rome, and now sways an iron sceptre over the millions of Christendom. There the old Pontifex Maximus, the Pagan high-priest, still lives and reigns, adored as the Supreme Pontiff; there the old Pantheon, once dedicated by Agrippa to Jove, and all the gods, still stands, re-dedicated by Pope Boniface IV. to the Virgin Mary and all the saints. There it stands, as really an idolatrous temple as it ever was; the difference being, in fact, a deterioration; for as the celebrated Middleton has well said, it is more noble to give divine honors, with ancient Rome, to the founders of empires, than with modern Rome, to the founders of monasteries. Modern Romanism, now struggling for its life in Italy, is virtually the old heathenism, with a new garb and a new name.

And yet there are many who are

all alive to the calls of Providence, to go forth and battle with Paganism in Hindostan, Burmah, and China, who are rather indifferent to the work of this Society in extending the knowledge of God's Word among the Romish nations that profess to glory in the Cross, while they hate the Cresecent. But we may fairly ask: "Is not this distinction without any solid grounds? Who that receives the words of the New Testament 'as spirit and life,' regards Romanism in Italy as realizing the ideas of Christianity? Who does not know that through it the name of Christ is blasphemed among the heathen? Who does not know that Mohammedanism is, to many of the intents and purposes of life, superior to it? Who does not know that the heathen Empire of Japan threw off a moral incubus when she banished its priests from her realm, and stands higher to-day in the scale of national greatness than either Italy, or Portugal, or Spain? The work is great and urgent; for, if we would ever see the Paganism of old Asia effectually subdued, we must see the baptized Paganism of Europe abandoned, and the Christian peoples brought back to 'the simplicity that is in Christ.'"

Let it be known, then, and let it be remembered, that the AMERICAN AND FOREIGN CHRISTIAN UNION, although not occupying positions in the fields of Eastern Paganism, has been doing a great and glorious work, even when it seemed to be doing little. It has been quietly preparing the elements of a mighty moral force, for the development of which Divine Providence is daily furnishing more ample scope.

The history of its operations in the Papal countries of Europe somewhat

resembles those of the American Board of Commissioners for Foreign Missions within the bounds of the Turkish Empire. Twenty years ago, many intelligent men of truly Christian sympathies were wont to ask touching those expensive missions, of which Constantinople was the moral centre: "To what purpose is this waste? Why lavish so much money and strength upon fields so unproductive?" But now it is seen that all those labors have been like the bread-corn of the Egyptian husbandman, scattered upon the overflowing waters of the Nile, for "many days" lost from human view, at last rising in waving harvests, to cheer the eye, and fill the capacious garner. The Scriptures, that were long read in seclusion, are now revolutionizing public sentiment, and the word that was "spoken in the ear in secret" is now "declared upon the housetop."

Does any one question this statement, or doubt the assertion that the signs of the times indicate the favor of Heaven towards us in our line of work? Let him call to mind the opening of the year 1853, when thousands were gathered together in a great meeting, that was held in this metropolis, for the purpose of requesting the American Government to exert its influence with the Government of Florence, on behalf of Francesco and Rosa Madiai, who were then incarcerated in the Capital of Tuscany for the alleged crime of distributing copies of the New Testament, and conversing with their neighbors on the truths of the Gospel. The Tuscan Government could not then respond favorably to any appeal for religious liberty; but where now is that Tuscan Govern-

ment? It is "like the chaff of the summer's threshing—flour which the wind driveth away," while its persecuted victims are going forth freely on their errands of mercy, singing as they go: "The word of the Lord is not bound."

At that time where was Sardinia? We have hailed her as the defender of Constitutional Law, and the Rights of Conscience. Where was she then? Quailing before the thunders of the Vatican, and of the Austrian artillery. Where is she now? Now, Sardinia is Italy!

Yes; Sardinia is Italy, by the grace of God, and "the decree of the people." And now, to the Waldensian Christians, whom Sardinia has protected, a voice like the voice that spake of old from Patmos reiterates the message: "Behold, I set before you an open door that no man can shut."

Surely, then, at this time we may adopt with a new emphasis of feeling the saying of John Wesley: "The best of all is, God is with us." This faith is the secret of our strength. Let us remember his covenant. Let us lay to heart the lesson that *patient endurance*, in accomplishing the life-work assigned to us by our Master, is the highest wisdom.

For the command of God to Abraham was: "Leave thy father's house, thy flocks and herds, thy Chaldean wealth; seek thy good in the service that I commit to thee; so shalt thou be blest, and be made a blessing." He obeyed. He did not repine at the sacrifice, nor ask: What availeth it? He did not say, There is no hope, because the experience of ages has proved that true religion can never triumph over sin. He believed. He acted without delay. With him

began the religious movement against Paganism that prepared the way of Christianity ; and now in the battles and triumphs of Christianity we are called to share in the exercise of a kindred faith.

And shall we falter because that triumph lingers ? God forbid ! As in the processes disclosed by geology, there seem to have been far-separated epochs, tardy pauses, through which nothing was done to fit the earth for any grand design, and these were followed by *sudden changes*, whereby

all was renovated, so that ocean-fires, convulsions, the upheaving of granite rocks from lowest depths to mountain-heights, were made to subserve the wants of man ; so, in God's spiritual kingdom, the grand results that Faith and Hope would realize may appear long-deferred, baffled and reversed ; yet the great consummation will be one which God himself will pronounce good—in which he will take delight—and every faithful co worker in heaven and earth shall gladly celebrate.

FOREIGN FIELD.

ITALY.

The recent movements in Italy have thrown a heavy burden of responsibility upon the Waldensian Church. The Christians of Piedmont realize the magnitude of their mission, and enter upon their work with a zeal worthy of our emulation and support. Shortly after the annexation, they sent a minister to Milan, where the godly Ambrose once preached, and have recently concluded to remove their Theological Seminary from its mountain site at La Tour, to the city of Florence. This change will give to our brethren in Italy a great advantage ; but to occupy it successfully, they must have more abundant means, and we trust some of the friends of Christ will be disposed to endow a scholarship, as Dr. Revel requests, and thus aid in the work of preparing Gospel ministers for Italy.

It is hoped, also, that some of our churches and benevolent Christians will do as the church in Bloomfield, N. J., to which we alluded in our last number, has done, and respond

to the call of Dr. Revel to supply means to sustain a colporteur in this important field.

How soon the work of evangelization here may be interrupted by war, we know not ; but while the field is yet open and full of promise, it becomes us to occupy it to the full extent of our means and opportunity. Let us, then, cheer the hearts and strengthen the hands of our Waldensian brethren by liberal and timely gifts in support of the Italian Mission.

The following letter from the Rev. Dr. Revel will be read with interest:

LA TOUR, July 31st, 1860.

"HONORED SIR AND DEAR BROTHER: I reply with promptness and with joy to your last kind letter of the 29th June. Events around us press with such rapidity that we find it difficult to follow them and render you an account of them. Politics—social and national questions—are those which seem to absorb all thoughts, and demand the activity and noble energies of every one. We see all the youth of Northern and Central Italy hastening to enroll themselves under the

banner of Garibaldi. I remarked, lately, among 2000 of these volunteers who were about to embark for Sicily, that there were many boys under 14 years of age, who were no less enthusiastic than the rest. Meanwhile, in the midst of all these mighty social movements, reflecting persons agree in acknowledging that the religious questions are those which really move the agitated nations; and in proportion as events are developed before us, the true and profound necessities of the human soul are brought to light, and demand more special attention. It is certainly a surprising thing, that in this Italy, but yesterday hermetically sealed against the pure light of the Gospel, it is now permitted to spread the Word of God every where, except at Rome and its environs, where the so-called Holy Father is making his last efforts to shut it out. The Bible colporteurs who are now going through the Sardinian States, exceed thirty in number. We give to our colporteurs and Bible-readers from 80 to 100 francs per month: that is, from \$192 to \$240 per year. If our friends in America would be disposed to aid us in this particular work, by contributing the salary of one or more colporteurs, they would certainly render us an essential service. Do you not believe, dear and respected Dr., that there are among your friends, members of the American and Foreign Christian Union, some who would be disposed to devote their gifts of Christian charity to the procurement of scholarships for some of our students in Theology, who are not able, from the resources derived from their families, to meet the expenses of their education which they would be obliged to incur in such a city as Florence? We will have during the coming winter at least six of these young men, who will be destitute of means sufficient to pay their board, as this will be raised to \$200 a year.

“The Gospel is certainly making progress in the midst of the Italian nation; and there would be much more manifest good effected, if the men whom God

vouchsafes to employ in accomplishing this Divine work would not paralyze the influence of the Spirit, who works in and by the Word, by mixing with it their private views, their follies, their sins, and their errors. But as these things belong to our feeble human nature, we must accept them, while we lament and deplore them. It is true that parties have been formed amongst those who have left the Church of Rome to attach themselves to the Gospel. But this division has not arisen as the result of different views, occasioned by the inward and regular development of the Christian life. Foreigners have intervened directly to give direction to a religious movement on which they have impressed their own sectarian spirit and tendencies. This has taken place the more readily, since the new converts are but little advanced in knowledge and in spiritual life.”

AMERICAN CHAPEL IN PARIS.

In our last number of the magazine we announced to our readers the safe arrival of Dr. McClintock and family in Paris, and his entrance upon his work. In this number we give the following letter from him, showing his views of the importance of the field, and the encouraging prospects opening before him, which can hardly fail of being read with the deepest interest.

“PARIS, August 4th, 1860.

“I have now been here a month, and have received my first impressions of the AMERICAN CHAPEL, its usefulness and its prospects; and I can not better express my own feelings than by saying, in the language of Dr. Kirk, in his admirable sermon at the conclusion of his labors here, September 6, 1857, that American Christians, in building this church, have ‘erected a monument in the capital of continental Europe: not a monument to the glory of our republican institutions,

that would be out of place; not a monument to our great names and great achievements, those are appropriate to our own land; but a monument to the glory of God our Maker, and of Jesus Christ our Lord and Saviour.' It stands, to-day, in its modest, yet beautiful proportions, a symbol of the essential unity of American Evangelical Christians in all points of the common faith. It affords a place of worship for all American residents of Paris, where they can gather, on every Lord's day, and join in the simple worship to which they were accustomed at home, and can hear the same blessed Gospel preached. It opens its doors to all American travelers, inviting them to shut their eyes, on the holy Sabbath, to the manifold violations of God's law in the pursuit of pleasure which this worldly city offers, and to come into the house of the Lord to pray and worship. There can be little doubt that, during the last three years, many souls have been saved from falling into sin, through the temptations incident to travel, by the faithful preaching of the Word from the pulpit of the American Chapel. And many true followers of the Lord Jesus have been edified, comforted and strengthened, by hearing 'the Lord's songs in a strange land,' and by joining in the solemn services of His worship in this place.

As you are aware, the Rev. Dr. Prentiss closed his valuable labors here on the first Sunday in June. Your board, as well as the American people here, are greatly indebted to him for the self-sacrificing devotion to the cause of God which led him to remain here so long in the service of the chapel. His name will long be remembered here, and the fruits of his faithful preaching will be gathered, I trust, not only in the immediate results visible here, but also in the harvests of the better land above.

It was not possible for me to reach Paris in time to take charge of the chapel at the precise date when Dr. Prentiss was compelled to leave the city. But Providence supplied the gap by al-

lowing me to secure the services of the Rev. Andrew Longacre, of Philadelphia, who arrived here on the 15th of May, and took charge of the chapel on the 4th of June. He at once obtained favor in the eyes and hearts of the people, as, indeed, he never has failed to do with any people that has been blessed with his ministrations. I am very glad to say that he will remain with us during the coming year. With his assistance, I hope to be able to do all the work of the chapel, preaching and pastoral, in an effective way.

The *congregation* of the chapel is made up of two elements, namely: residents in Paris and travelers. The residents are mostly absent from Paris at present, for the summer vacation, so that I am not able to speak accurately of the size of our regular assembly. About the middle of July there were many travelers, and our congregation, in the morning, numbered about three hundred; in the afternoon from one hundred to one hundred and fifty. We have not, I think, gone below these figures thus far; and the probability is that in the autumn we shall count four hundred, or even five hundred. There are many Americans in this city who have not yet taken any interest in the chapel; but we hope that before the year is out the number of this class will be very small.

For some weeks past we have kept up a Thursday night prayer-meeting, and it has been very successful, both as to the numbers who have attended, and the spirit of the meetings. There are, I think, some flourishing churches in New-York in which a congregation of thirty to forty persons at the week-night prayer-meeting in July would be considered good; and we have had that number in Paris. I have good ground to hope that we shall see a large increase in this gathering by September or October, and that we shall see the usual spiritual results of faithful prayer, in the growing piety and devotion of the people.

We have been greatly gratified recently, by visits from some of our American

ministers. Dr. Murray, (Kirwan,) of Elizabethtown, preached to us last Sunday in the demonstration of the Spirit. It was, indeed, a most earnest and effective sermon, and just adapted, in all respects, to the place and time. The Rev. Dr. Jenkins, of Philadelphia, was also with us on Sunday afternoon, and took part in the services. He has promised to preach in the chapel on his return to Paris a few weeks hence. Dr. Thornwell, of South-Carolina, is to preach next Sunday. Both branches of the Presbyterian Church have thus been recently represented in our pulpit. The Rev. H. D. Ganse of the Reformed Dutch Church, and the Rev. W. P. Corbit, and Rev. I. P. Newman, of the Methodist Church, have given us their paternal salutations on their way to Switzerland; and we hope to see them and to hear them on their return. The Rev. Dr. Hardenburgh, of the Reformed Dutch Church, was here some weeks, but his health was not adequate to pulpit labor. He is now better, and has gone to Germany, whence I hope he will return fully restored. Among lay brethren who have shown a great interest in the chapel, I mention with pleasure, Mr. George H. Stuart, of Philadelphia, Mr. John A. Wright, of Lewiston, Penn., Dr. Beadle, of your own Board of American and Foreign Christian Union, who sailed for America in the Arago, and Mr. L. Edgerton, of New-York, who left us on Monday, by the Adriatic, to return here in the fall.

Among our recent accessions to the church is Mr. I. McCreery, now settled in Paris, in business, who has taken sittings for his family, and whose firm (Hamilton, Easter & Co., of Baltimore,) sent me last week a contribution of five hundred francs towards paying the floating debt of the chapel.

I wish to say to all American Christians who may visit Paris, that I shall be glad to receive visits from them at my house, to see their faces in the American Chapel, and to call on them at their hotels. Make this invitation as widely

known as possible: it is most cordially and earnestly given.

This letter is, from necessity, somewhat general in its statements. My time has been completely taken up, as you may naturally suppose, during the month of my residence here, in finding a home and settling my household, as well as in making the acquaintance of my flock, and in ascertaining the character of the work to be done. In future letters I hope to be able to refresh your readers with good news of the work of God in the chapel, and also with statements of the condition and working of the agencies of the American and Foreign Christian Union in France generally.

Yours faithfully,

J. McCINTOCK.

SOUTH AMERICA.

We give to our readers the following interesting letter from the Rev. Mr. Trumbull, who for fifteen years has been laboring in Valparaiso, Chili. The facts it develops clearly show that liberal sentiments are making rapid advances. Only let there be an open Bible, that men may read in their own language the great plan of redeeming mercy through the Lord Jesus Christ, and we have no fears in reference to the final result.

“VALPARAISO, July 16, 1860.

“REV. E. R. FAIRCHILD, D.D., SEC. &C.

“MY DEAR BROTHER: During the last year, I have printed seven pamphlets on questions pertaining to the Gospel as distinguished from Romanism:

	Copies
“1. The Vindication of Bibles of the Bible Societies, . . .	2000
“2. Sermon on the Death of the Governor, (shot,) . . .	1000
“3. El Area, reprint of a sermon from England, . . .	3000
“4. Jerome's Epistle to Paulinus,	

- A.D. 400, showing the true books of the sacred canon, 4000
- "5. Translation of a Letter showing the distribution of Scriptures in Constantinople, . . . 1000
- "6. Which are the inspired books? giving extracts from Jerome's Epistle, 4000
- "7. Results of Reading God's Word. Case of an American Banker. (From *Missionary Herald*), . . . 3000

"Besides, two pieces are now ready for printing—one giving the origin of the name Protestants, and the Protest itself; and the other a short notice of Bible results in the case of one man in France.

"Regarding the Scriptures, I can tell you good news. A native whom I have long known, but only as an object of charity, has commenced an effort to circulate the Scriptures. He takes these pamphlets and gives them away; then he takes Bibles and Testaments. First, he went with three Bibles; once, twice, thrice. Sold them all. Then he asked for six copies, and Testaments besides, two or three times. Sold them all. Reported that the friars were angry with him, and had called him hard names. Others had advised him not to go about with the books. But he wanted a bag to take them away in, and would like a dozen Bibles and as many more Testaments. He has taken, in all, more than forty Bibles, and upwards of twenty-five Testaments; and I believe he has sold them all, at prices that cover the expense of getting them here. It has rained now for four days, during which time seven inches of water have fallen; so I have not seen him since Thursday. But the first clear day he will come, feeling his way along to my door with his stick; for you must know he is blind, and has to feel his path. He is often told the books are prohibited, but answers: 'Are they bad?' Some say we may not read the Bible without notes. 'Go, then, and buy those large volumes

having notes,' he says; 'they only cost ten dollars; but every body can not afford to pay that, you know.' Last time he came, he told of a man who had bought a Bible, and had left off going to the ale-houses on Sabbath, staying at home to read God's Word to his family, as well as alone; so that his wife said it seemed as though an angel of God had sent him the book. Of the pamphlets published here, he has taken one or two hundred and scattered them far and wide, and tells me they have met with decided acceptance, and some of them have made a good impression.

"Intellectually, this man is himself on Protestant ground. His life, too, I believe, is correct and honorable; though I do not dare hope his heart has given its allegiance to Christ. But you will certainly join me in being glad that such a helper has been raised up, as well as in praying that others may be.

"My own heart has been very much drawn out towards the native population of late, and often I have wished there might be agencies through which to reach them. I do believe good work may be done here. But it needs a man who can devote his whole time to it, and who need not fear lest he may compromise another cause. My case is this: my own congregation is about 300, all told, to be cared for, (though never more than 150 attend at one time.) Sabbath-School, 100 children, and 15 officers and teachers. Now, after preaching to this flock and attending to their wants, I have not much strength left for outside work. Besides, there is the supervision of the seamen's colporteurs, and the beginning of the home for seamen. So you may see that for Papists I can not do much more than one of your city pastors could for those Papists, or Jews, or what not else around him. True, they are close by him. His heart may yearn for them. But can he do much for them in his own person, without neglecting his own people? And this is my case.

“ Besides which, we are not here with our own church by law. The law is against us. I built our meeting-house under and after a distinct notice served on me by the authorities, that if it *was* for Presbyterian worship, (which I never for a moment denied, but they strained a point to ignore,) then they would have me know it was illegal. Of course, at any moment, the law is therefore on their

side if they attempt to stop me. Whether I *would be* stopped is another question. I would not, without force was employed. But in any event, you must see that the interests of my present congregation would or might easily be compromised. And though I now use the press, yet you may perceive I am very careful what I print, for this very cause.”

HOME FIELD.

The Church of Christ has a great work to perform in relation to the foreign population ; and right nobly some branches of the church are coming up to that work. Twenty-five or thirty years ago almost nothing was doing by any English-speaking church in this land for the foreign population, as a distinct class of our people. The necessity was not then felt as it is now. The immigration was not great. Widely different is the case now. Within the last twenty-five years, well nigh, if not quite five millions of people have immigrated from Europe to our shores. They have come in great numbers from Ireland and Germany ; in considerable numbers from England, Scotland, Switzerland, France and Italy ; in less numbers, but to an extent quite appreciable, from Sweden, Norway, Portugal and Holland. All the countries in Europe have contributed more or less to our population, excepting Greece and Turkey. Even distant Russia sends us a few people from her Baltic provinces and Finland.

But let us see what has been done, and what is doing, to meet the demands of this vast foreign element. Passing over what our Bible and Tract societies have been doing to

supply those that can read with the sacred Scriptures and religious books, let us look at the efforts of the churches to supply them with the preaching of the Gospel.

So far as population of Irish origin is concerned, which is in fact very large, there has been but few efforts made of a distinctive character, excepting what has been done by the AMERICAN AND FOREIGN CHRISTIAN UNION, and that especially for the Roman *Catholic* Irish. What has been done for the Irish has been done in connection and in common with our American population. There are among us few, if any, churches that are composed entirely of people of Irish birth or descent. Tens of thousands of emigrants from Ireland have been brought into all the English-speaking branches of the one true Church of Christ among us. The same thing is true in regard to the emigrants from England and Scotland.

Widely different has been the case of the emigrants from all the other countries of Europe. These have come to us, for the most part, ignorant of the English language, and it was no easy matter for our American churches, which, with the exception of the Lutheran and German Re-

formed, used no language but the English in their religious services, to reach them. Even the Dutch and Swedish languages, which once were used to some extent, had ceased to be used twenty-five years ago. Owing to recent emigrations from Holland and Sweden, both languages are again used in our country, and the latter more extensively than at any former time. It was absolutely necessary to find men who could preach in German, French, Norwegian, Welsh, Italian, Portugese, etc. To do this it was necessary, in most cases, that the good work should begin in the countries in Europe which are represented by these "nationalities" among us. And this has been the case. The revival of religion in Switzerland and France has given us, either directly or by way of Canada, the laborers among the French-speaking people among us. This was so with regard to the religious teachers among the Dutch, Swedes, Norwegians, Portugese and Welsh; or, rather, these teachers came with the people of their respective nations, and their number has since been increased by immigration, or by conversion and training among ourselves.

These very interesting and important remarks we take from the *World*, and we proceed to give a few extracts from some of our missionaries as illustrating how they are reached by means of the Irish or the old Erse language. The missionary writes thus:

"I will give you an instance of the love of those people for their own language. A few evenings ago I was invited to an 'Irish wake.' (I presume I need not tell you what an Irish wake is, and

what they do at those places, as almost every American has heard and read more than I can relate with reference to them.) I left my rooms at about half-past nine o'clock, P. M., and reached the house where the 'wake' was held. I remained at the entrance about five minutes before I was recognized, and was just on the eve of leaving, when one of the friends of the deceased made his way through the throng to where I was, and then very politely took me by the hand and introduced me to the company. They all with one accord gave me a "*cead mille failtha*," (or, as we have it in English, a hundred thousand welcomes.) In course of a few moments afterwards, the *mourners* stood up—six women and three men—and went over to where the corpse lay, and shouted out, crying at the top of their voices. During the crying, which was in the Irish language, the praises of the deceased, and all the achievements which he ever performed, or those of his friends for centuries past, were spoken of and descanted upon in a most thrilling and (to those who could understand the cryers) affecting manner.

"This scene continued for about fifteen minutes. After this was over, the *whiskey decanter* was taken from the closet and handed, first of all, to your missionary. I took it in my hand, and requested the person who handed me the decanter to give me a plate, which he did. I then took a little paper and lit it, and applied it to some of the whiskey I poured out on the plate. It burned with a most sickly, bluish light; and then I handed the decanter to the man from whom I received it, and spoke to them on the light produced, and asked them if they knew that that new stuff would not in like manner have the same effect on their vitals, and thereby shorten their days here on earth, and finally destroy their souls. I asked them what they thought of a man who would go before the Lord in a drunken fit. I then spoke of the deceased—for I knew him

while living—and wanted to know if it was treating his memory right to get intoxicated, even in his inanimate presence. I spoke at least an hour and a quarter without being once interrupted, even if it was an ‘Irish wake.’ When I had finished speaking, it was just half-past twelve o’clock. I was then asked if I had any Irish books. I told them I had, but none with me. Then one of the company immediately volunteered to go for the books, if I would entrust them with the keys of my room. I told them I would. I wrote them an order for a copy of the Irish Testament, which I had in our Mission Rooms. They went immediately and brought me the Testament. I read to them the account of Christ raising Lazarus, and the ‘widow of Nain’s’ son. I then read them the 14th chapter of Paul’s First Epistle to the Corinthians, where Paul said that he would rather speak five words with understanding that he might instruct others, than five thousand words in an unknown tongue. I hope what I read and said that night may be the means of doing some good. I leave the result with Him that has called me, I trust, to this work. Next morning after the ‘wake,’ some of the priests were informed of my being at the ‘wake,’ and speaking and reading to them. He grumbled, and told them never again to send for me, or admit me to their wakes; but they said it was such a long time since they had heard any one speak in Irish, that their hearts could not let them keep away; and moreover, that I said nothing but what they heard the priests say often before, in the old country and in this.”

FEMALE MISSIONARIES.

In our last report, we stated that we were trying what could be done by female missionaries in visiting from house to house; and here we give some extracts from the letter of one of them :

“During this month, I have visited two hundred families or more, obtained

the names of seventy-five girls who have never been to any of the Industrial Schools, and some thirty that had been a few times and dropped off. These are all bright, happy-looking little girls, and many have been induced to fetch one of their companions, receiving a printed card with a text upon it for a reward. One of the schools is supplied with efficient and permanent teachers, and bids fair to be the blessed instrument of much good to this class of neglected girls, whose parents seem to have no idea of their own responsibility, and they are left to come up from childhood to youth, without the remotest idea of the great design of life, or of the worth of their immortal souls. It is an arduous task to go through these lanes and alleys, often in a filthy, forbidding state; enter damp, dark cellars; climb loose, rickety stairs, not often finding a seat on which to rest. But when we make known our errand, and gain their attention by our sympathy and kindness, and see the anxious looks of the little girls as they listen to hear the answer of their mother whether they may come to school, we are made glad, and go on encouraged and rejoicing. We have met with but few refusals, and those were because the priest had made them promise not to send their little ones to a Protestant school. We leave such with a feeling of pity; but often think if we were as faithful to our dear Saviour, we should better adorn the Christian profession. Many things to us have been very interesting, and our sympathies have sometimes been so worked upon that our feeble nature has been nearly overpowered. This is a vast field of labor; and in looking over the moral desolation of this great city, we realize that it is already white for the harvest; but truly, the laborers are few. In our daily visits and conversations with the adults, we fully realize that all hope of making inroads upon Romanism is in sowing the good seed among the rising generation; and, by the grace of God, and the influence of His precious Holy

Spirit, it may spring up and bear fruit an hundred fold."

These extracts, it will be seen, are from our missionaries laboring among the Irish population. But our missionary work is by no means confined to these. We have missionaries preaching in the German, French, Italian, Spanish, and Bohemian languages, extending their labors from the St. Lawrence to the Rio Grande, and from the Atlantic to the States on the western bank of the Mississippi. We have not room in the present number to present to our readers the interesting reports from our missionaries among the Italians and the Canadian French. Still, we can not let this number go out without a word about our mission in Chicago, under the care of the

REV. MR. BEAUBIEN.

For some time past, he has been abroad trying to raise money to erect a small building suitable for a lecture room and Sabbath-school room, and to be occupied for the present as a place for his preaching services. But the demands of his people called him home, and we most cordially unite in the following appropriate remarks from the pen of the editor of the Boston *Recorder* :

"As Providence has called him away, we propose that our churches shall save the necessity of his returning, by sending in spontaneous donations. It is a great loss for him to be taken at all from the field in this time of harvest. If he were not wanted at St. Anne, there is a pressing need of his presence and labor at Chicago, among his own people. There is a population there of ten thousand French-speaking people, entirely sundered from Romish connexions, and open to welcome his labors, and destitute of any religious influence except that under

his direction. And it would seem that he ought not to be taken off from his labors there, to be employed in soliciting funds for building his church. We have therefore felt constrained to make the experiment of soliciting in his stead, so far as we can do it through our columns. We propose that he shall send us an account of his collections, as far as he has made them, that it may be known how much is needed to be raised now. This we will publish, and then from time to time acknowledge receipts that may come in, till the sum is completed. Considering the importance of the work to be done, and the rare opening for the accomplishment of great good, we have a strong assurance that this appeal to the benevolence of our people will not be in vain. We invite ministers to present the subject to their people, and all friends of the cause to send in their contributions. We will take the trouble to forward and acknowledge any sums, however large or small, which any may contribute. If we could convey to all our readers our own impressions of the importance of the object, we are sure that the sum would be completed."

To this appeal we add our most cordial amen. We shall be most happy to receive contributions for this object, and will also acknowledge and forward them to the committee in Chicago.

BOOKS ON ITALY.—During the past eighteen months, about a thousand books and tracts have appeared in Europe and the United States relating to Italy, and all more or less bearing on the question of the temporal power of the Pope. Three hundred of these books and pamphlets have been published since the first of January last. The facts show the vast interests that are involved in the Roman question, and the strong hold it has upon the public mind of the civilized world.

MISCELLANEOUS.

THE REV. PASTOR FISCH, OF THE TAIT-
BOU CHAPEL, PARIS, FRANCE.

This highly esteemed brother in Christ has just arrived in this country, as a delegate from the Evangelical Society of France. In the present deeply interesting state of affairs in that land, so intimately connected with the kingdom of Christ, he comes bearing the Christian salutations of our Protestant brethren, asking our sympathy and coöperation in their great and good work.

The "Evangelical Society" which he represents, was formed in the year 1833. It is purely missionary in its character, aiming, by means of missionaries, and colporteurs, and school teachers, to extend the blessings of a pure Gospel through the length and breadth of that land.

The labors of these brethren have been eminently successful. Having no connection with the State, and the government—Roman Catholic—affording them no sympathy and hardly toleration, they have labored under very great disadvantages. Still they have not turned back. "Cast down, but not destroyed; persecuted, but not forsaken," they have pursued their work steadily. Their churches, principally missionary in their character, have done nobly in the work of evangelization.

For years the churches in this land and in Great Britain have sent them aid. Still, the present aspect of affairs in that land, and their intimate connection with Italy, have induced them to send one of their pastors, who is also one of their Board of Directors, to this country, in the hope of exciting more interest and sym-

pathy in their behalf, that they may enlarge their work at home and abroad.

The present state of things in that country, and the late recent decision in reference to their schools, loudly calls for such assistance. This recent decision is of vast importance to the cause of Protestantism in that kingdom. The facts are so interwoven with the operations of the society for which Pastor Fisch comes as a delegate, that we give them to our readers. They are well stated in a recent article of the *Methodist*:

"Fifteen years ago, a number of Protestant schools were organized in the department of the Haute-Vienne. Many children of Romanists attended them. In a few years the fruit appeared: Protestantism began to bring its usual blessings to the people, and they were rapidly leaving Rome. The priests took the alarm, and the prefects were badgered until they suppressed the schools. Since that time no Protestant schools have been authorized in that region. But the Evangelical Society of France kept some of its teachers and colporteurs in the district, who went from house to house, wherever pupils could be had, and instructed them around the firesides of their parents. This work grew, until the number of pupils under instruction in this way greatly exceeded the number that had attended the schools before their suppression. Here was a new trouble for the priests. Their grievances were intolerable, and they again appealed unto Cæsar. Last spring a case was brought to trial. M. Jusnel, one of the teachers employed by the Evangelical Society, (whose school was in the number of those suppressed,) received at his own house the children of several families in turn, taking those of one family at one hour, and of another family at another,

ete., thus giving instruction without opening a 'school.' The tribunal of Bellac, before which the case was brought, held that M. Jusnel had, in fact, opened a school without authority, in violation of the law of March 15th, 1850. That law obliges all persons who design to give 'public instruction, to make certain declarations and obtain a legal authorization, before opening an establishment.' The tribunal condemned M. Jusnel to a fine, and put an end to his teaching. He appealed to the Imperial Court of Limoges, which confirmed the decree of the tribunal of Bellac. He finally appealed to the Court of Cassation. The case was fully argued and considered. There was a report from counselor Bresson, and the *avocat-général*, M. Guillot, argued the question for the priests. M. Jusnel's side was advocated by the Count Delaborde, a convert to Protestantism, and one of the ablest pleaders now at the French bar. The court decided that 'by public instruction is understood instruction given in common to a number of children, in a place specially devoted to the purpose; but that a teacher who gives lessons to children of the *same* family, whether in the house of their parents or in his own, gives *private* instruction, and therefore does not need previous authorization, according to the law of March 15th, 1850.' The decrees of the courts of Limoges and Bellac were accordingly reversed. It is to be hoped that this decision will settle the question finally, not merely in theory, but in practice.

"In the present aspects of French Protestantism there are many very encouraging facts. It is believed that there are now about 1,600,000 Protestants in France—an increase of perhaps half a million since 1800. This increase is largely made up of converts from Romanism. Pastor Boucher states that some time since, at the opening of a new chapel, he detained the people after service, and asked them, individually, whether they were born Romanists or Protestants. Out of 247 communicants present, only 43 were born Protestants;

all the rest were converts. There has been a great change in the attitude of the literary men of France towards Protestantism within the last few years. One of the addresses of the 300th anniversary of the French Reformation, held last year, was delivered by Professor St-Hilaire, an eminent historian, and a convert from Popery. The *Revue des Deux Mondes*, perhaps the greatest literary journal in the world, has repeatedly advocated the Protestant cause, so far as religious liberty is concerned, with great vigor, boldness, and ability. The same thing is true of the *Journal des Débats*, the foremost of the daily papers of Paris in point of the literary eminence of its writers. On the recent retirement of M. Paradol from the *Débats*, his place was filled by the selection of M. Weiss, a Protestant, who now writes the leading articles in that great newspaper. Another important convert is M. Foucher, a member of the Polytechnic, who, notwithstanding his high official position, is an earnest and devoted Christian. He frequently writes in *l'Espérance*, and in the *Archives du Christianisme*, Protestant journals which are well known to our readers. Another daily journal of Paris, *l'Opinion Nationale*, which is rapidly gaining influence as the organ of the democracy, and which, though little more than a year old, already has nearly 25,000 subscribers, gives frequent articles on the general question of religious freedom, and on its special relations to Protestantism. 'Let us not forget,' says this journal in a recent issue, 'that it is to the French Reformation we owe the triumph of the great principles which form the firm foundation of modern civilization, and that this triumph was purchased by the brave endurance of persecution, tortures, and butcheries, on the part of the Reformers, the real founders of liberty in France.' "

TURKEY.—A college is about to be established at Constantinople, under the presidency of Rev. Dr. Hamlin. This institution will not be connected with any mission, nor supplant any of the Christian schools now in operation.

THE GREEK AND PAPAL CHURCHES.

The following article, translated from a late number of the *Star of the East*, a Greek newspaper published in Athens, presents an outline of the chief difference between the Roman and Greek Churches.

I. Concerning the Supremacy of the Pope.

"The Papal Church holds that the Pope is the only head of the Church, the successor of the Apostle Peter, and the Vicar of Christ on earth, having the keys of heaven and hell, so that whatsoever he looses or binds on earth shall be loosed or bound in heaven; thus he is regarded as infallible, and his decision upon disputed points has more authority than the testimony of the Holy Scriptures themselves.

"The Greek Church, on the contrary, maintains that Christ did not leave any special vicar on earth; but that all bishops are representatives, and that the Pope is only a simple bishop.

II. Concerning the Procession of the Holy Spirit.

"The Papal Church holds that the Holy Spirit proceeds not only from the Father, but also from the Son. The Greek Church, on the other hand, maintains that the Holy Spirit proceeds only from the Father.

III. Concerning the Unleavened Bread and the Giving of the Bread only to the Laity.

"In the celebration of the Communion, the Papal Church uses unleavened bread, and permits the laity to partake only of this; the Greek Church uses leavened bread, and gives to the communicants both the bread and the wine, in remembrance of the death of Christ.

IV. Concerning the Rest of the Saints, and Purgatorial Fire.

"The Papal Church holds, that in the future world there are three conditions: 1. That of eternal happiness for the righteous; 2. That of eternal punishment for the wicked and the impenitent; 3. An intermediate state for the souls

of those who have repented; but not in time to show their repentance in the present life by good works. This last condition is called the fire of Purgatory, or the fire which, in a limited time, purifies souls from the defilement of sin, and thus prepares them to enter into heaven. In other words, this condition is one of temporary punishment, inflicted by the Lord upon the souls of those who have repented before death, but have not time to perform good works, and limited to a certain duration, at the end of which he permits them to enter into everlasting mansions. The Greek Church, on the other hand, holds that there are only two conditions; that of those who are saved, and that of those who will be punished. And in regard to those who have repented, but have had no opportunity to perform good works, on account of the intervention of death, the Greek Church declares that they are wholly forgiven at the very moment of confession, and that there remains nothing for them to expiate after death. The Papists, however, in defence of their own Church, say that the Greeks reject the name, and still retain the thing. For they make offerings to the priests, in order that they may pray for the dead, and perform masses, and make supplications to God, and give alms on behalf of the souls of the departed, which signifies that they believe their souls are in torments, and that they can by these means better their condition; that is, deliver them from punishment, and introduce them into heaven; which is the same with the Purgatorial fire of the Papal Church.

"Besides these principal differences, which were the cause of the separation of the two Churches, there are also the following secondary ones:

V. Concerning the Celibacy of the Clergy.

"The Papal Church imposes the condition of celibacy on all its priests; the Greek Church leaves them free to choose a married or an unmarried life. Indeed, at the present time, so far as we are

informed, in free Greece, license is given to no one to be ordained a priest, unless he is married.

“VI. *Concerning the use of Graven Images, in Churches and in Private Houses.*

“The Papal Church, as it is well known, use in churches and in private houses, graven and molten images of Christ, of the Virgin, and of the saints and angels; the Greek Church uses only pictures.

“VII. *Concerning the Holy Scriptures.*

“The Papal Church not only hinders the distribution of the Holy Scriptures among the people, but also punishes those who read them, in the States of the Church, in Naples, and in Austria, with imprisonment, and other civil penalties; and in other kingdoms, where it can not use the temporal sword, it uses spiritual weapons for the same end. The Greek Church, however, both exhorts the people to read the Holy Scriptures, and herself distributes them among her spiritual children. It is true that there were some even in the Greek Church, who have declined from the right way, and who ‘Romanize’ in respect to this subject; but the usage of the Greek Church is in favor of the Holy Scriptures.”

THE PROTESTANT ASSOCIATION OF ENGLAND.

The twenty-fifth annual meeting of this association was held in Exeter Hall, in London, on the 20th of May. It was a meeting of great interest. Among the speakers was Major Stuart, who in the course of his remarks made the following statement:

“Having been in Ireland, he could speak of the immense success which had followed the publication of the Douay Bible in that country in a cheap form. In one month 3,000 copies were sold amongst the Roman Catholics, and in six months the sale had extended to 8,000

copies; and subsequently he heard that it had got into the hospitals and other institutions. The priests, who had been induced to issue this publication, in consequence of what had been stated in the *Catholic Layman*, by Protestants, now found they had made a false move, and had placed a weapon in the hands of the Protestant missionaries which they were using most effectually. Formerly, when the missionary spoke to the people, and appealed to the Scriptures, they were met by the argument, ‘That is not our Bible; our priests tell us that our Scriptures are different.’ Now, however, they replied to this: ‘Turn to your own Bible, and you will find what we tell you is there also.’ The title-page bears the names of the Roman Catholic Archbishops and Bishops of Ireland, authorizing its perusal by the people, and bearing witness to the correctness of the version. Some priests, however, finding their people have taken to read it, have the unblushing effrontery to tell them that it is a Protestant work, and the title-page a Protestant forgery.”

We hope the time not far distant when we shall have tracts showing what the Douay Bible teaches on the subject of justification, what a sinner must do to be saved. And still more, that we shall have a class of excellent tracts translated into the old Irish or Erse language, that we can give to our missionaries to distribute in their visits from house to house. In this way we have little doubt that great good could be effected.

CONVERTS FROM ROMANISM AT BRINGTON.—On Wednesday morning, July 18th, no less than seven converts from Romanism openly renounced communion with the Church of Rome, and were received into the fellowship and communion of the Church of England. This interesting and so-

lemn event took place in St. Margaret's Chapel, immediately after the morning service. The converts were received by the Rev. Edmund Clay, incumbent, having been previously addressed by the officiating clergyman. These are some of the happy results of the labors of the agent of the Protestant Reformation Society.

**DR. LEYBURN'S LETTER ON PARIS
CHAPEL.**

In addition to the interesting communication of Dr. McClintock, in relation to the Paris Chapel, we lay before our readers a few extracts from an excellent letter of Dr. Leyburn, editor of the *Presbyterian*. After some remarks on the Sabbath desecration in that city, and the Romish mummeries practised there, he says :

"From such spectacles as this, and from the godlessness and gayety every where around us, it was refreshing to turn our steps to the American Chapel, where, with our fellow-countrymen, and in our own tongue, we could unite in a truly Christian worship. On this our first Sabbath in Paris, the Rev. Dr. Prentiss, of New-York, who had been acting for some time as minister of the American Chapel, was officiating in his closing services before giving place to his successor, the Rev. Dr. McClintock. The chapel is a neat stone building, capable of seating, perhaps, four hundred. There were probably about two hundred and fifty present this morning. As we arrived rather before the hour of service, I stepped into the vestry-room, from which I had heard the voice of singing, and found there a little Sabbath-school of some ten or a dozen children. Earlier in the season, I believe, the attendance had been somewhat larger, and those in charge of the school expressed the hope that during the next season they would be able very considerably to increase the number. Certainly all Christian parents

whose lot may be cast here, should feel it a privilege to have their children brought under such nurture, instead of having them exposed to the Sunday associations into which they will probably otherwise fall, amid such surroundings. This chapel, as the reader is probably aware, was got up on the *union* principle. In order to embrace all evangelical denominations, and especially in order to secure the coöperation of Episcopalians, here are both liturgical and extemporaneous services. The afternoon is extemporaneous, and in the morning a portion of the liturgy from the American Episcopal Prayer Book is used. The only alterations which Dr. Prentiss made, so far as I could notice, were the interpolation of the Emperor, Empress and Prince Imperial, in the prayer for the President of the United States, and the change of the prayer for the 'bishops and other clergy' to 'all ministers of the Gospel.' At the conclusion of the sermon an extempore prayer was offered. The communion was also administered on the same morning, some thirty or forty persons participating. Dr. Prentiss's discourse was full of the Gospel, and very edifying, and I am sure from what I heard, that he is parted with, with much regret by the Christian brethren here, to whom he has been ministering."

In another part of his letter, Dr. Leyburn alludes to the difficulties growing out of a commingling of liturgical and extemporaneous services in the worship of the American Chapel. We are happy to be able to say that the services, since the arrival of Dr. McClintock, have been arranged and adjusted by the representatives of the various denominations connected with the Chapel, in such a way as to remove all objections on this score, and to give satisfaction to all concerned. The morning service of the American Episcopal Prayer Book is read at a quarter past eleven A.M. After this, at

twelve o'clock, the usual hour of morning worship at Paris, the regular service begins. This and the afternoon service at half past three P.M., is non-liturgical, and differs in no respects from the mode of worship usually adopted in non-Episcopal churches.

Dr. Leyburn closes his letter with these appropriate remarks :

“ It is of great importance to the religious interests of Americans in Paris that it should be in every respect well sustained. This is the favorite European resort of our fellow-countrymen, and not a few who are church-goers at home are prone when they come here to cast aside this and other of their wholesome home habits. Many church-members even forget what manner of persons they profess to be, and are drawn into the great vortex of gayety and worldliness, which is so powerful here. The office of minister to the Americans at such a point is worthy of the very best talent which can be put into it. No little self-denial must be endured, and no small discouragement encountered, but the end is worthy the most earnest effort. The mere work of ministering to the sick, dying, and sorrowing of our fellow-countrymen here, where they are far removed from the kind offices of their accustomed spiritual counsellors and comforters, is itself a sufficient reason for keeping here one or more faithful ministers of the Gospel from our own land.”

THE FEJEE ISLANDS.

These islands lie in the South Pacific Ocean, east of the New Hebrides. They are 154 in number, 65 of which are inhabited, and contain a population of nearly 140,000. The climate is delightful, and the soil yields all manner of productions in tropical luxuriance. But the people have been noted for their cruelty and cannibalism.

They have long been a terror to mariners, and vessels in the Pacific have always given them a wide berth. But a great change has been wrought by the Gospel in some of the islands of this group, which present a striking contrast to those which are still in the darkness of Paganism. After showing that the Gospel has gradually advanced in these important islands of the South Seas, until sixty thousand of the people have embraced the religion of Christ, and eleven thousand are members of the Church, the Rev. J. Malvern writes under date of February 17, 1860, as follows :—“ But there are 40,000 still heathen, still cannibals, widow stranglers, infanticides, parricides, matricides ; who burn the aged alive, and commit every other Fijian abomination ; ever quarrelling, fighting, killing and devouring one another. Enveloped in Pagan darkness, these souls, having no missionary or teacher to proclaim to them the Gospel (which would disperse their gloom) and direct them to the Saviour, are, day by day, with their sin and corruption, passing into eternity, and going down to eternal death and wo. While we would not forget other portions of the mission field, we are constrained to beseech the Church of God still to ‘pity poor Fiji,’ which has shown such great willingness to receive truth.”

THE POLITICAL PROSPECTS OF EUROPE.
—Clouds of trouble are rising in the political horizon of Europe. There will be great difficulty in getting through the Italian question without another war. It is evident that nothing less than “Italy for the Italians” will satisfy the patriotic party in that country ; and that

party now embraces three-fourths of the male population from one end of Italy to the other. The entire nation of Sardinia—we mean the people under the sceptre of Victor Emanuel—are full of this sentiment. The intelligent classes of the States of the Church, of the Kingdom of Naples, as well as Venetia, partake largely of this feeling. The King of Sardinia in the North shares it as fully as Garibaldi in the South. The political atmosphere of Italy is fast becoming aglow with this absorbing patriotic feeling.

It is impossible that the present state of things can long continue. A tremendous outbreak will soon come—*unless* Louis Napoleon and Lord John Russell can do an amount of political engineering, of the most delicate and difficult nature, that two men have rarely ever accomplished. Will they succeed?

RELIGIOUS TOLERANCE IN SPAIN.

The fundamental principle of universal *religious liberty* barely failed of being fully established in the new constitution in 1855—the final vote, after many days' discussion, being 99 to 103.

A member of the Cortez said:

“There can be no doubt, gentlemen, that the religious sentiment has always decayed wherever there has been intolerance, because it produces religious indifference. Among other things, evidence of this is seen in the number of churches built in these parts of Spain within the last half century. Not one! Among the nations where most intolerance exists, there is least belief—faith dies.” Senor Lafuente, (the historian of Spain, and one of the adherents of the cabinet,) although unwilling to admit *religious liberty*, inveighed against the *Inquisition* in unmeasured terms, reproaching it as

warmly as any Protestant could have done.

Among the indications of the liberal feelings then pervading the Cortez and the kingdom, were the noble sentiments expressed at the grand banquet given in Madrid, after Espartero's party had gained their victory about six years ago, and the speeches and writings of distinguished statesmen at that time and since. That this spirit is not diminished, is shown by the policy of the Queen or her councillors, in their refusal to send any troops into Italy to support the tottering throne of the Pope. In 1849, 5,000 Spanish soldiers landed on the Roman coast; but now not a man is sent, although the Pope is in far more need of friends than he was then. The editors of the liberal newspapers made a conspicuous figure at the great banquet above mentioned, which was given in celebration of the temporary triumph of the liberal party. They are highly intelligent men, and are treated with marked respect by the first noblemen and statesmen of the country.

AN OPEN DOOR IN CANTON.—Rev. Mr. Turner, an English missionary in Canton, says that the facilities for propagating religious truth in that city are almost as great as can be desired. The preacher can proclaim the Gospel to listening crowds in the open places, and every where finds those willing to converse about the new doctrine. Hearers will come to the chapels, children can be collected into the schools, the hospitals are popular, and religious books are eagerly received.

THE LAND OF HUSS.—Bohemia, famous for its “Reformers before the Reformation,” is re-awakening. A great religious movement is going on in Prague and other cities. Within thirteen years past, a considerable body, nearly or quite one thousand in number, have seceded from the Romish Church and become

Protestants. The people demand with earnestness the celebration of worship in the vulgar tongue. Huss and Jerome, the old Bohemian martyrs, are yet alive in the hearts of the people. What a spectacle it would be to see the old battle-field again opened, and the hosts of the Lord in victorious motion upon its desolated plains!

A GREAT CHANGE IN FRANCE.—In France, the most prominent men of letters, hitherto nominally Catholic, and for the most part really Infidel, are now advocating the historical, literary, missionary, and theological claims of Protestantism. Some of these writers, though brought up in the bosom of the Romish Church, avow fearlessly the superiority of Protestantism as a system of religious faith. A great revival has taken place recently among Roman Catholics near Vesoul. In two or three villages nearly a thousand souls have left the Roman Catholic Church and turned to evangelical Protestantism.

LIGHT BREAKING IN.—While the political power of Popery is on the wane in Italy and Austria, and while in Bohemia, and Sardinia, and Ireland, great numbers have embraced the truth, we rejoice in learning that the work extends to England.

A remarkable movement is in progress among the Roman Catholics in Manchester. An address which has been extensively circulated among them, denounces the judicial character of the confessional, as an abhorrent assumption of the priest, and expresses the desire to form an "Associational Membership for earnest private prayer in each other's houses, that God will, of his grace, remove these, and other scandals of man's devising, from his holy and immaculate Church."

A NEW PERSECUTION.—The Catholics and Jews have come into conflict in Cincinnati. Archbishop Purell refused absolution to Catholic servant girls employed in Jewish families, except on condition that they would leave their service. The Jewish rabbi, Dr. Lilienthal, retorts in a letter to the Archbishop, saying that if this policy is persisted in, the Hebrew merchants of that city will discharge the thousands of Catholic workmen in their employ. There is not much to choose in the action of the two parties in this controversy, but the Catholics have the disgrace of beginning it, and showing thereby that they do not comprehend the first principle of Christianity.

PURGATORY NOT RECOGNIZED IN LAW.—A court in Ohio has decided in the case of a man who died and left money to the Roman Catholic Church, to say masses and offer up prayers for the souls in purgatory, that this bequest was illegal, as the designation was too indefinite, the Catholic Church itself not being able to prove for certainty that there are souls in purgatory who can be benefited by masses and prayers.

CORISCO.—The missionary station on the Island of Corisco, on the African coast, nearly opposite the mouth of the Saboon river, is under the care of the Presbyterian Board. The Rev. Mr. Clemens, a missionary at that station, writes that "God has added to our Church fourteen new members at the last communion season, and we now number forty-eight. We have three good and faithful ruling elders. I wish you were here to see what God hath wrought. The day after to morrow we expect to form a Presbytery. There are still a number in the classes who will be admitted next communion. The preaching is exciting much opposition. The natives are afraid that all the people will become Christians, and they are beginning to set themselves in opposition."

RETURN OF THE JEWS TO PALESTINE

To the student of the Bible and church history, there are few current subjects of more absorbing interest or of deeper significance than the events now almost daily transpiring, which point to the re-possession, by the Jews, of their own land. The tide of progress, after a lapse of centuries, may be said to have fairly turned in that direction, and the prayer long offered by that chosen, but now scattered people, that "Judah may be saved, and Israel dwell securely, and that the Redeemer may come to Zion," is undoubtedly hastening to fulfillment. The Sultan of Turkey is encouraging Jewish emigration to Palestine, and is offering to sell them as much land as they choose to buy, and, it is said, has even expressed his willingness to dispose of the mosque of Omar to them, which, it will be recollected, stands upon the very site of the Jewish temple on Mount Moriah. This mosque is one of the Mohammedans' most celebrated shrines, being scarcely inferior in national importance to those of Mecca and Modina. Politicians and statesmen look upon these indi-

cations as a legitimate consequence of the liberalizing influence of Mohammedan intercourse with Christians, and so they may be; but to the reader of the yet unfulfilled pages of Revelation, they also point to what, as it respects the Jewish nation, "prophets and kings" have long waited for, "but died without the sight." That the mosque of Omar should be in a fair way of passing into the hands of the people to whose fathers the site on which it stands was once given in an everlasting covenant, is what no reader of secular history, fifty years ago, could even have dreamed would ever come to pass. Some of the hills around Jerusalem have already become Jewish property, and it is by no means improbable that some of the present generation will see the entire city of Jerusalem again in the hands of its ancient owners. That mighty revolution will follow in the wake of such an event, is probably as certain as that the Jews will return at all; at all events, affairs in that immediate region of the East must, ere long, become an engrossing theme among the nations of the earth.—

Philadelphia Press.

BOOK NOTICES.

THE PROVINCE OF REASON; A CRITICISM ON THE BAMPTON LECTURES ON "THE LIMITS OF RELIGIOUS THOUGHT." By John Young, LL.D., Edin., author of "The Christ of History," etc. New York: Robert Carter & Brothers. 1860. 12mo, pp. 305.

In this able work, Dr. Young reviews Mr. Mansel's eight lectures on "The Limits of Religious Thought." The learned author of these lectures is one of the editors of Sir William Hamilton's Lectures on Metaphysics. The Bampton Lectures are written with great elegance and force, and produced considerable sensation among the metaphysicians. In these, Mr. Mansel followed out some of the doctrines of Hamilton in their application to Revelation. Among these

doctrines is the great principle that "the unconditioned is incognizable and inconceivable by the human reason." This opinion the author of "The Province of Reason" boldly and ably controverts. His arguments are clearly stated, and his style is full of vigor and vivacity. In opposition to the Bampton Lectures, he maintains that it is not possible for reason to ascend to the conception of God. In his work, Mr. Mansel laid great stress on the external evidences of Revelation. Dr. Young, on the other hand, in this admirable work, claims for the internal evidences a higher value. Though this treatise may include too much within the scope of reason, its tone is highly evangelical. As a

specimen of its style and argument, we quote the following beautiful passage:

"We say, and rightly say, that so much letter-press within two boards contains the message from heaven. But practically, and in effect, each man's Bible is so much as he has found and put within him, and no more. He may find—he ought to find, ever more and more; but that only which he has found is the revelation to him. The rest is a Bible only in name. A mine is open before us: it is filled with treasure, and is inexhaustible; but my wealth consists only of so much genuine metal as I find, and make my own, and carry with me, and put to use. Others find what I do not, and I may find what they have missed. It is open to all, it belongs to all alike; but each is rich only in that which he gets possession of. The best test of a gold mine is the actual finding of gold in it. Geologists, mineralogists, and practical workmen may survey a district, and may predict that gold must be found there; but to dig and find gold, to dig still and find more gold, settles all questions and makes doubt impossible. Finding the Divine puts the stoutest unbelief to flight, and the Divine which we find is our Bible; no more. The self-attesting divinity of revelation, its inherent life and force, form its best evidence. Valuable, indispensable as the external proof is, in its own place, this is it which has made Christianity omnipotent: has secured its noblest triumphs, and spread its sweeping conquests. It is power. It touches the soul, comes home to the deepest thoughts and feelings, and far transcends them, and inspires the conviction of its own assured divinity."

ROSA; OR, THE PARISIAN GIRL. From the French of Madame de Pressensé. By Mrs. I. C. Fletcher. New York: Harper & Brothers. 12mo., pp. 371.

This is a well-written story, adapted to interest the minds of the young, and to produce good and salutary impressions. The value of this narrative is enhanced by the consideration that it is founded on facts, and its scenes are real. The excellent authoress corrects the common false notion that there are no homes in France, and reveals to us in this volume the admirable discipline or order of a French Christian household. Mrs. Fletcher, in the translation, has done good justice to the original, and rendered good service also by making this work of Madame de Pressensé acceptable and attractive to the

English reader. It would be an excellent book for the Family or Sunday-school Library.

STUDIES IN ANIMAL LIFE. By George Henry Lewes, author of the "Life of Goethe," etc. New York: 1860. Harper & Brothers. 12mo, pp. 146.

We welcome any book that helps to make us better acquainted with the works of God. The study of Natural History is one that generally attracts and engages the attention of inquisitive minds. For this reason, this book will find many readers. We can not concur in some of the views and theories of the writer, who seems to admit that new types may be formed by the union of existing races, and that species are variable. He rather favors the development hypothesis. We were somewhat disappointed that the author does not bring distinctly into view, or even allude to, the great Author of Life. This volume contains many interesting facts, and the illustrations are finely executed.

NATURAL HISTORY. FOR THE USE OF SCHOOLS AND FAMILIES. By Worthington Hooker, M. D., Professor of the Theory and Practice of Medicine in Yale College, author of "Human Physiology," etc. Illustrated by nearly 300 engravings. New York: Harper & Brothers. 12mo, pp. 382.

This is an excellent work, and deserves to rank as a standard text-book on the important subject of which it treats. It covers the whole ground of Natural History; and the several topics are arranged in a scientific order, and discussed in a lively and lucid manner. The author does not divert the attention and distract the mind of the student by broaching any new theories or canvassing old ones, but states the results of modern research in this department of science with clearness and distinctness. He shows the harmony between this science and revelation, and leads the reader to recognize the hand of the Great Being, whose wisdom is seen in all the works of His hand. The engravings are beautiful. We hope that this book will receive, as it deserves, a wide circulation.

THE QUEENS OF SOCIETY. By Grace and Philip Wharton. Illustrated by Charles Altemont Doyle, and the Brothers Dalziel. New York: 1860. Harper & Brothers. 12mo, pp. 448.

The idea of presenting in one volume the remarkable women who have given tone to society, and of describing their lives and

times, is a good one, and it has been carried out in this work with much skill and ability. It takes up eighteen distinguished personages, beginning with the famous Duchess of Marlborough, and ending with the celebrated Madam de Maintenon. The women whose character and influence are here portrayed, flourished, with a few exceptions, from the middle of the seventeenth to the middle of the eighteenth century. These biographies are full of historical references, and convey salutary and instructive lessons on the mutability of earthly glory and the utter vanity of worldly pomp and power. It would have suited our taste better, if among the Queens of Society the authors had introduced a few such women as Hannah Moore and Lady Huntington. This volume will attract and interest a large number of readers. It is handsomely illustrated by sixteen engravings.

A SMALLER HISTORY OF GREECE, FROM THE EARLIEST TIMES TO THE ROMAN CONQUEST. By William Smith, LL.D. Illustrated by engravings on wood. New York: Harper & Brothers. 1860. 12mo, pp. 243.

This is a very convenient and complete history of Grecian history, and is well arranged and adapted to the use of schools. It has a good chronological table, and a large number of illustrative engravings. The maps and plans interspersed throughout the work, and the copious index at the end, add much to the value of the work. Among the various brief and condensed histories of Greece that have been published, this volume bids fair to take a deservedly prominent place, as a valuable compend of historical facts in relation to a country and people whose history will always be read with interest, and whose influence will be felt throughout all coming time.

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