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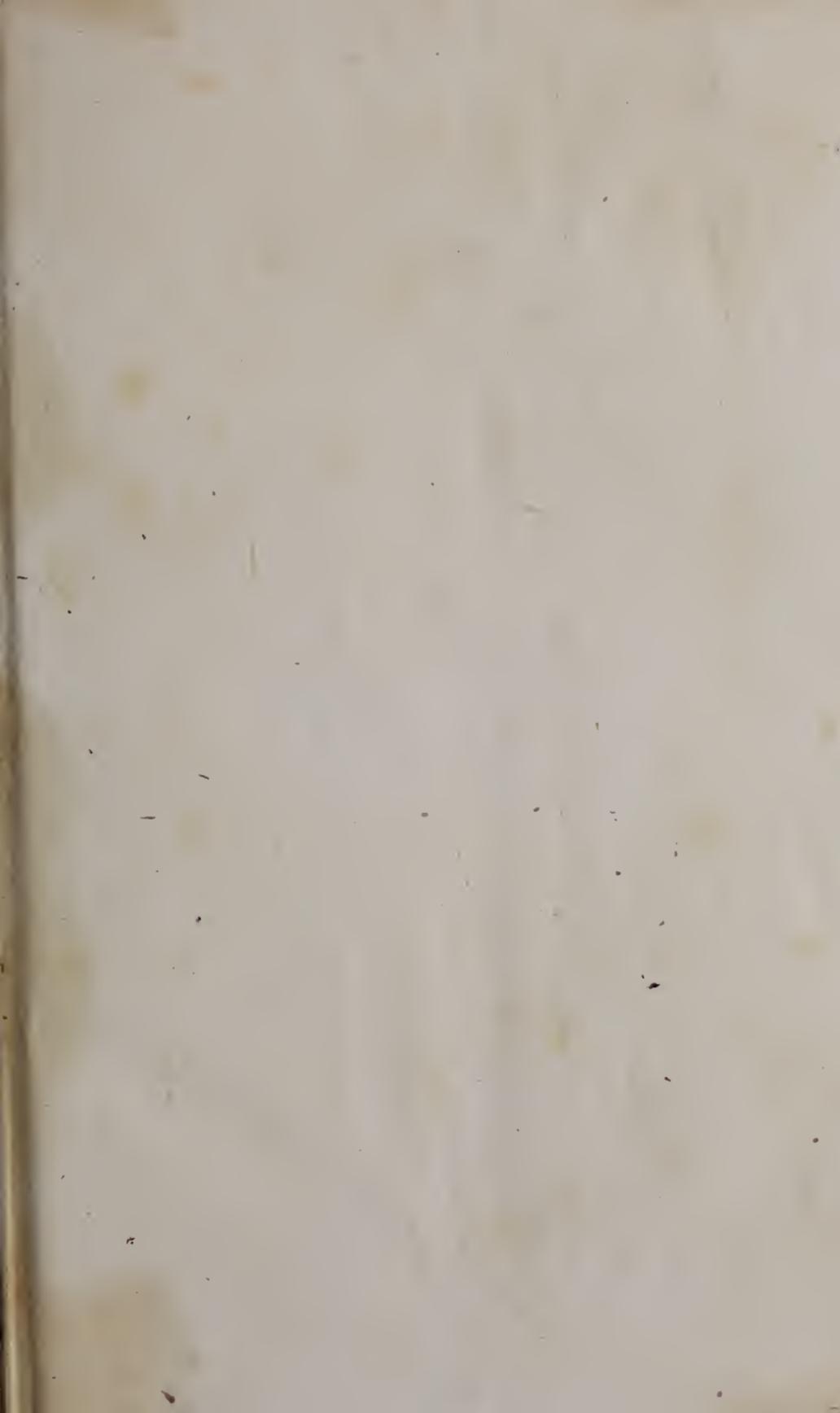
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MISSION AND PROGRESS OF THE FREE CHURCH OF  
SCOTLAND.

The following interesting and valuable article we take from the January number of the HOME AND FOREIGN RECORD, the Organ of the FREE CHURCH OF SCOTLAND. It sets forth in clear terms the Principles for which the "GREAT DISRUPTION" of 1843 was made, the Work to which the Saviour has called that branch of His Church, and the Progress which it has made, through His blessing, in less than twelve years.

The mission of the Free Church of Scotland may be defined in a very few words. That Church has been called of God, *first*, to demonstrate before the world the superiority of Principle over Power. And, secondly, to show that a competent number of men, associated on this basis, will accomplish what governments and laws are unable to effect.

The superiority of principle over power—the omnipotence of the one, the comparative feebleness of the other—though one would think an almost self-evident position, is a truth which neither the world nor the Church has to this day fully understood. There have been those who have comprehended it in all its extent; but the bulk of mankind, dazzled by the lofty pretensions and imposing displays of power, have seen in its unpretending, unostentatious, and noiseless rival, nothing but imbecility and failure. The crowd has wondered after the one, and worshipped it as a god which was able to build up and pull down, to kill and to keep alive, while in every age the followers of the other have formed but a small company. Even Christian men have felt but inadequately the transcendent might of principle. They have seen and believed in its power on a small scale, but they have not been able to give it credit for the triumphs it was to win, and the achievements it was to effect, on a great one. They have felt that it could create a *new life* within themselves, but they have not seen its power to create a *new life* in the world; at least to do so simply by itself, and dissociated from other and external aids. Hence the errors into which society has been

ever falling. Mistrustful of principle, it has been afraid to cast itself fearlessly upon it, and has been fain to lean upon power. Even when doing homage to truth, it has too often been a divided homage. In most ages truth has been unequally yoked: its helps have been hindrances, its supports burdens, and its power to create a "new world" has never yet been fairly tested.

But a lesson which the world seems slow to learn, it appears to be the purpose of Providence to teach it. All along, from the very beginning, the providence of God has been so conducted as to give prominence to the fact, that truth is everything, and power nothing; and that those great and blessed changes which Revelation reveals, and for which humanity waits, are to be produced by the silent, the unassisted, the omnipotent agency of a Divine principle. The work of regenerating society, and lifting the world up to a new and happier era, is the allotted task of Christianity, and of Christianity alone. She is to have no partner in that work. She is to do it, not only without the help of governments, but in opposition to governments, that all men may see that it is her work—hers solely and exclusively. And this is the reason, doubtless, that Christianity has ever and anon been thrown back upon her own resources. She has formed alliances with power, but in the providence of God these have soon been broken off, and Christianity has again been sent forth into the world to do her work by her own native and heavenly energy. Again and again has she been stripped of all advantages and helps, and compelled to rely only on herself, and on her Author. In early times she received the help of the Empire, but her progress did not correspond with her external advantages. An era of corruption and feebleness set in, and the Church had to dissociate herself from the Roman State; and reduced to a handful in point of numbers, and banished to the remote parts of Europe, she had to begin anew the work of re-organizing herself and evangelizing society. And so it fared with her at the Reformation. Princes and governments hastened to her help, and thus she escaped, in countries to which their power extended, the sword of persecution; but their help came to little account as regarded her own proper work. An era of corruption and consequent weakness again set in; then followed an attempted enslavement on the part of the State; and the Church found it necessary, for the successful prosecution of her great enterprise, to sequester herself a second time.

Thus God wills that His truth should stand forth before the world as its sole regenerative agent. He will not have that efficacy ascribed to other instrumentalities which belongs only to it; and will have all men to know that the Gospel only can save the world; and that the "new heavens and the new earth" are solely of His own creation. And if lesson there be in the occurrences to which we have alluded, it is this, that till the Church has

thoroughly regenerated society, she must rely only upon the efficacy of her own principles, and that, in future alliances with the state, she must not look to the state for help, but teach the state to look to her for help, by giving free scope to her principles, and basing upon them its legislation and action. Society is to be regenerated, not by power beginning at the circumference and working inward, but by truth beginning at the centre and working outward. In this way is a new world to be formed, which shall stand forth in moral power and beauty, when the old has crumbled into ruin and vanished away. And such a world Christianity has been laboring from the beginning to educe. Amid dissolving kingdoms and declining systems, a new creation has been going forward; political power has hitherto rather obstructed than expedited it: but the divine and creative principle has been ever at work, gathering the materials of a new and glorious edifice, arranging them into order, and with ceaseless diligence and noiseless energy advancing them towards completion, amid the change, confusion, and decay of temporal kingdoms. "Not by might nor by power, but by my Spirit, saith the Lord."

But further, the history of the Free Church of Scotland illustrates the power of association on the ground of the truth, and for the promotion of the truth. There is no human power exterior to the Free Church which could have done for her what she has done for herself. Far different would have been her condition at this day, if, instead of leaning on principle, she had leaned on power. The Disruption threw back the Church, as we have already remarked, to the point where Knox found her three centuries before. It swept away the worldly accumulations of three centuries, and left her dependent for the erection of her external framework, and the sustentation of her ministry, solely on what the power of truth might move her people freely to give. Other resources she had none. Not a church, not a manse, not a school, not an acre of land remained to her. She had lost all but her principles—those for which her martyrs had died, and which she had embodied in her contentings in the past. But in these principles she found a source of power, a bond of union, and a mine of wealth even, which she would have looked for in vain in the favor and largesses of the State. She set to work instantly to rebuild her framework. Her success was little less than miraculous in the eyes of those who did not believe in the power of principle, and in the concord, energy, and irresistible perseverance and might with which a great principle can inspire its confessors. In the course of ten short years, the post-Disruption Church of Scotland was all but abreast of the pre-Disruption Church, as regards her external arrangements and machinery. She could exhibit well-nigh as goodly a roll of churches, manses, schools, and even stipends, as those of which she had been owner when in connection with the State: while as regards her proper spiritual work, she certainly was in advance of her former position. She has found

a wider sphere, and she is cultivating it with a heartier activity and vigor. In the table of revenues which we gave in the November *Record*, the Sustainment Fund is seen to be steadily progressive. In the first year of the Free Church it amounted, in round numbers, to sixty-two thousand pounds; last year, when it stood higher than it had ever done before, it amounted to ninety-seven thousand. This fund, as it has well been called, is the sheet-anchor of the Free Church; and its gradual and steady increase is the best indication of a widening and deepening basis on the part of our Church among our people. There is another item, too, which gives to the full as decided an indication of permanency, namely, the "Congregational Funds." The yearly amount of these has more than doubled since the Disruption. In 1844 they amounted, in round numbers, to forty-one thousand pounds; in 1854 they amounted to eighty-three thousand pounds. These are not the signs of a dying cause. They give no indications of a decaying zeal on the part of our people in behalf of those principles which they espoused at the Disruption. Nor has this increase been gained at the expense of the other schemes: for by looking at the table it will be seen that the missionary liberality of the Disruption-year has been maintained, and more than maintained. There is, then—looking at the practical proofs, at what our people are continuing year by year to do—no decay, we maintain, of devotedness or detachment to this great cause on the part of our people. Not only so; we have before us palpable and undeniable proof that there is a growing enlightenment and zeal—it may be with less excitement than the stirring scenes of the Disruption called forth—a calm, steady, waxing current of affection, based on knowledge, aided by habit, flowing in support of those great principles which the Free Church of Scotland has been honored to confess and suffer for. So much we think is undeniable from the tables we have given.

We have not time now to dwell on the findings of the article in our last number. These have been put into tabular form, and are presented to our readers in page 164 of this Number.\* With the growing financial resources of our Church, there has, of course, been a corresponding enlargement of

\* We subjoin it in this note.—ED. A. & F. C. U.

|           | Minist-<br>ters. | Proba-<br>tioners. | Charges | Stations | Church-<br>es. | Manses. | Pro-<br>fess-<br>ors | D.<br>Halls | Teach-<br>ers. | Schools | Minist's<br>and<br>Mission-<br>aries<br>Abroad. |
|-----------|------------------|--------------------|---------|----------|----------------|---------|----------------------|-------------|----------------|---------|---|
| 1843—May  | 432              | } 122              | --      | --       | --             | --      | --                   | --          | --             | --      | --  |
| 1843—Oct. | 551              |                    | 600     | --       | --             | --      | --                   | --          | --             | --      | --  |
| 1849 "    | 712              | 150                | 752     | 92       | 665            | 390     | 8                    | 2           | 659            | 626     | --  |
| 1854 "    | 747              | 200                | 760     | 95       | 800            | 500     | 9                    | 2           | 661            | 651     | 235   |

her spiritual machinery. Every year since the Disruption has witnessed a wider sphere covered by her laborers, and subjected to her influence, both at home and abroad. In October 1843, her outed ministers numbered 432, with upwards of 600 congregations, whereof 90 were without a stated ministry. In 1849 she had erected 665 churches, 390 manses, 315 schools, and 150 teachers' houses. And now she has 670 ministerial charges, and 855 places of worship; and the number of her schools has risen to 651. Including professors, ministers, probationers, and teachers, the Free Church has 1617 laborers in the home field. If to these we add her missionaries in India and Africa, and those laboring among the lost of the House of Israel, and her ministers in colonial churches,—235 laborers in all,—we have a total in connection with the free Church of 1852 laborers, exclusive of a subordinate and miscellaneous class of agents—such as catechists, Sabbath-school teachers, and tract and Bible distributors. This agency, covering as it does the home field, ranging over our colonies, and unfurling the banner of the gospel on numerous points of the heathen field, has been called into existence, not by power, but solely by principle.

The future is unknown to us: and we are not called to concern ourselves with it, at least in the way of indulging mistrust or anticipating evils. Our God is the God of hope: and the past, in which our fears have been so often disappointed, and our hopes so often exceeded, bids us be of good courage. We accept it as a token for good to our country and to our world, that this movement should have arisen. It has been sent in an important and critical era. The spiritual power of Rome was advancing with haughty confidence to the easy conquest of a material and sceptical age. In this other spiritual movement it has met its proper antagonist and counterpoise. This movement advances not by the power, or wisdom, or talents of man; but in virtue of strength derived from its own heaven-born principle. It is around that principle that we rally: it alone is our leader; and to it alone do we bear homage and fealty; and should our zeal wax cold, our or liberality dry up, the most effectual way to recruit these is to carry back the Church to the original source of our strength—the great, all-powerful principle of Christ's sole head-ship, and the independence and freedom of His body, the Church.

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#### AN IMPORTANT LETTER FROM THE WALDENSES.

Our readers will peruse the following letter, from the Rev. Dr. Revel, with painful interest. And yet, if they take proper views of the case, they will not for a moment give way to despondency, much

less to despair; for nothing has happened which will be considered extraordinary by those who are familiar with the history of the propagation of the Gospel in all ages and in all nations. Human nature is the same thing all the world over. Our brethren of the Waldenses are called to endure just such trials as Luther and the other Reformers were called on to endure; just such, in fact, as Paul and the other Apostles encountered in their day. In the work of extending Christianity, whether among the Jews, the Heathen, or any other portions of the human race, one of the greatest difficulties to be met with is the proper organization of churches and the arrangement of them under proper supervision and government. This subject, from the earliest period of the Christian dispensation to the present day, has ever given great concern, and even most painful anxiety. The brethren who are laboring to restore a pure Christianity in France, Belgium, Piedmont, Canada, and other papal lands, experience the same solitudes which the missionaries are made to feel who are laboring in India, in China, in Burmah, in the Islands of the Sea, among our Aborigines, and among the Armenians and Nestorians.

Our brethren in the Vallies of Piedmont must not be discouraged, nor indeed are they. He who is "King in Sion" will make even this affair, which has caused them so much perplexity and so many tears, to turn to the "furtherance of the Gospel." Thanks be to His name, nothing that concerns His kingdom takes place which is not included in His great and glorious plan. It will not be long until the friends of the evangelization of Italy will be made to see that the movement to which we refer will be made to contribute to the establishment of the Truth in that country, on a surer foundation than perhaps would have been possible without its occurrence. The Italian mind has long been enslaved by a double despotism—that of the prince and of the priest; and when it emancipates itself from that bondage it will be in danger, for a while, of running into the extreme of rejecting even the most legitimate authority in civil as well as religious matters. The same thing is indeed true, to a greater or less degree, of all people who live in papal lands and bow their necks to the domination of Rome. But the Italians, ardent as they are in temperament, and having been longer and more hopelessly enslaved, will, of all nations be most likely to adopt for a time wrong notions in regard both to political and ecclesiastical government. Socialism in the material world has its counterpart in the religious, as is seen in France, Swit-

zerland and Belgium, as well as in Piedmont. But these evils will find their cure. Of this, we need not have a doubt.

For two or three months we have been fully apprized of the difficulties of which the following letter speaks; but we have not hitherto thought it proper to say a word about them in our columns, because we were not without hope that they would be arranged. We even did what we could to induce the religious press of this city not to notice them. But the English papers, especially the *Christian Times* and *Record*, having given many statements respecting the subject furnished by their correspondents in Turin and Genoa, some of our religious papers, both north and south, have published enough to excite much anxiety in the minds of those who take a deep interest in all that concerns the progress of the Truth in Italy, and the prosperity and honor of the Waldensian Church. All these statements, or nearly all, have evidently come from one side; and some of them are far from being correct. We have therefore deemed it a duty to lay before the public what may be considered a statement on the part of the Table of the Waldensian Church, the COMMITTEE AD INTERIM, which is charged with the administration of the affairs of the Church, when the Synod is not in session, inasmuch as it is from the pen of the Moderator, or President of that body.

Our readers will find in Dr. Revel's letter a very clear and calm narrative of the whole affair, expressed with the modesty so characteristic of the man. Some of them had the pleasure to make his acquaintance when he was here, nearly two years ago, and they cannot fail to remember his great humility, wisdom, and discretion. As for ourselves, having long known him, we do not hesitate to say that we have ever admired in him these graces, so evidently the fruits of the Divine Spirit, to whose effectual working we are indebted for all that is good in the heart of man. Dr. Revel feels the delicacy of his position, a delicacy which will be properly appreciated by our readers, as being at once the president of the Table and its chief agent in this difficult business, and at the same time reporter of its acts. And yet he is the only man who could give us a full account of the motives and doings of that body. He has performed a sacred duty to Truth and his Saviour, in making this full, and we believe, impartial statement.

It will be seen that the Table have acted with great prudence and forbearance in this whole affair. They have not *deposed* or *suspended*

Dr. Desanctis from the ministry, (as has been said in some of the statements to which we have alluded,) nor any thing like it. That they should consent to his continuing to preach in their church in Turin, after what he had done, was not to be expected. It is evident that they did all that they ought to do, all that they could do, to enable him to labor comfortably in connection with them. Of this, their final proposition to transfer him to La Tour, and make him a professor in the College, was a striking proof.

Dr. Desanctis and Signor Mazzarella are believed to be good men, and we hope that they may be useful in the independent position which they have entered upon. But we have our fears lest they may be led, by their too *liberal* views as to Church government and authority, into measures which experience will compel them, sooner or later, to abandon. Most happy shall we be if our fears be not realized. May the Saviour enlighten and guide them, so that His glorious kingdom may not be *hindered*, but advanced rather, by their separating themselves and their flocks from the supervision and control of the Waldensian Church and Table. We trust that the irritation and passion, which are too apt to exist in such circumstances, will soon be allayed, and give place to the sweet brotherly accord which the Gospel alone is able to give. As to the Table, we are very confident that our Churches will stand by it, and by the Synod for which it acts. It consists of five men, three ministers and two laymen—chosen by the Synod at its regular meetings, which occur once in three years—for their wisdom, prudence and experience. Of two of them, we know much, Rev. Dr. Revel and Joseph Malan. The latter is a banker at Turin, and member of the Sardinian Parliament. Our Churches may well confide in the rectitude, prudence and efficiency of this body. They will go forward in their great and good work, nothing daunted by this difficulty. They will feel more than ever the importance of opening soon their proposed Theological Seminary at La Tour, where they may educate in a thorough manner, not only their own young men, but also those Italian converts from Romanism who desire to enter the ministry. They are fully aware of the necessity for caution and prudence in this work, as well as in the employment of missionaries in the field which the Saviour is opening for their labors.

We have said thus much because the occasion demands it; but now we beg the attention of our readers to Dr. Revel's letter.

"BOBI, Waldensian Valleys, Piedmont, Dec. 12th, 1854.

"Rev. and Dear Sir:

"The pleasant visit of the Rev. Mr. Prime, the letter he brought me from you, and the numbers of your excellent Magazine, which I have read with great satisfaction, carried me back at once to America, to the midst of those beloved and venerated brethren who have given me so many and such precious proofs of their affection. How sweet it is to feel that distance has no power to weaken the bonds of our union in Christ! Serving the same condescending Master, and fighting the same fight of faith, we are more than *allies* in the holy cause, and against the common enemy: we are *brethren*. It is for this reason that our interchange of tidings excites a deep interest in our hearts; we are telling one another of the joys and sorrows of the Christian *family*.

"I have been greatly troubled and perplexed in relation to what has happened in our missionary stations at Turin and Genoa. To relate them to you must give you uneasiness; to keep silence on the subject were unnatural, as it would be failing to keep you acquainted with our affairs. It is the more necessary that I should enter upon this statement, because the London *Christian Times* has made mention of the circumstances, copying an article from the *Record*, which is far from proceeding from an exact and well-informed source. As I have been concerned too personally in these painful discussions, and may be liable to be drawn into a statement of a character too apologetic, in some sense, I shall avail myself in all that I propose to communicate of the notes of an individual who is both competent, impartial, and in no respect implicated in these affairs. Here is the history of the facts; I shall endeavor to be brief:

"You are aware that about a year since our brother, Mr. J. Malan, banker at Turin, who is always prompt to make sacrifices for the cause of Christ, bought, in his own name, an old Roman Catholic church at Genoa, which had become successively a manufactory and a stable; intending to sell this building to the Waldensian Table for the purpose of a place of worship. Mr. Mazzarella, one of the Waldensian evangelists at Genoa, formerly a Neapolitan lawyer, was one of those who had given most encouragement to this purchase. When the priests learned that their church, the *Gran' Madre di Dio*, had been sold to a Waldensian, who was about making it a place of worship for our Church, they began to create agitation. Their archbishop Charvaz accumulated his complaints and threats before the King and his ministers; and he obtained a promise that the Government would never consent to authorize the establishment of Dissenting or 'non-Catholic' worship, as they term it, in that place. On the other hand, there was much to be said about the locality of this edifice; and it was regarded as a last resort, in the difficulty of finding a better one. Mr. M. however,

would not consent to give it up at any price, in spite of the solicitations of some persons of high rank, until he had found another locality, and the Government had granted permission for establishing at Genoa a place of worship for the Waldensian Church. It is again to the indefatigable Mr. M. that we owe the purchase of a well chosen site in the same city. We obtained some time since the authorization for erecting our Waldensian church upon that site; and perhaps at the present moment the King has already signed a bill which we have been some time waiting for, but which will not be refused us. This bill recognizes and sanctions our existence and right to hold property at Genoa in the capacity of a Church.

“Mr. M. was thus proprietor at the same time of two localities; the *Gran' Madre*, which has cost him \$11,000, and which has been a burthen upon his hands for more than a year past; and the other site which has required an expenditure of about \$6,000. Of course we need but one of these localities, and can use but one. It was therefore urgent that the one or the other be sold; and evidently it was the *Gran' Madre* that should be given up. More than one purchaser came forward, offering advantageous terms. But here it was that the voice of Mr. Mazzarella began to be raised; who threatened to give in his resignation, as Waldensian Evangelist, should the *Gran' Madre* be sold again to the priests, or should it in any manner, whatsoever, return to their control. The sale of this church to the priests, according to him, would be furnishing them with a new place of idolatry in a city where there are already so many such! It would be contributing to a participating in their idolatry. It would be, in a word, to cause mass to be said in the name of the Waldensian Church. Hereupon, an English lady offered to take this old church. At first she was willing to take it at cost price; afterwards at only \$10,000; but only, of course, as an accommodation to Mr. M. Every one perceived that Mr. Mazzarella was placing an importance upon a mere structure such as we could not ascribe to it, and such as Popery alone would give it.

“There was but one voice among sensible people, to declare that the weapons of our warfare are not carnal but spiritual. There was also an evident impropriety on the part of persons who had nothing to do in the matter but to speak, that they should advise the assuming of a heavy pecuniary obligation, in order to please the sincere but perhaps unenlightened scruples of two or three individuals. It mattered not; our unanimous desire to respect the conscience of these few friends, exaggerated as were their views, would have induced us to make a considerable sacrifice; and it had been decided to sell this *Gran' Madre* to any purchaser who should come forward, rather than to a priest. Accordingly we waited, and, on learning that the English lady referred to did not care to invest so much money in a building of this kind, were in treaty with a certain Marquis D——, who

wanted to purchase the building for the purposes of a school. All at once the alarm was spread at Genoa and at Turin; the Waldensian Church, it was reported, had at length sold its church of the *Gran' Madre* to the Marquis D——, '*agente conosciatissimo Dei preti*,' (a notorious agent of the priests.) Such was the inference drawn by the '*Luce Evangelica*,' a Protestant paper published at Turin. Thus the entire result of the labors of the Waldensian Church at Genoa had terminated, it was said, in causing mass to be said in one church more than before! Little enough, surely: but so hasty, an inference exhibited already more temper than scrupulousness. Upon this single rumor, Mazzarella hastens to send in his resignation to the Table, as an administration which could stoop to co-operate with the efforts and subserve the triumphs of idolatry. And should the Synod, at its next meeting, sanction this sale, he would cease to be a member of the Waldensian Church, not choosing to have any fellowship with the works of darkness. Two days later, Mr. Desanctis, who was at La Tour, sick and laboring under nervous excitement, informs those who visit him that his letter of resignation is also ready; only, in order to take no step without the greatest prudence, he will write again to Genoa, to ask whether it was true that Mazzarella had given in his resignation, and whether the sale of the *Gran' Madre* had been consummated. It is to be regretted that he did not seek information from Mr. M., the proprietor of the building, who was almost within call; he would readily have learned the truth. But Mr. Desanctis thought it more certain to write to Genoa; and from Genoa he was apprised that the great crime had indeed been perpetrated. And now Mr. Desanctis, too, sends in his resignation to the Table, giving a twofold reason: the sale of the *Gran' Madre* to an agent of the priests, and the incapacity of the Waldensian Church to perform anything more than the work of a sect. '*La Chiesa Valdese o non sà, o non può, o non vuole*;'\* such is the substance of a long letter, which is but a tissue of hasty accusations against the Waldensian Church. At this moment, also, the '*Luce Evangelica*' began to take bolder ground; making efforts to draw the '*Buona Novella*' into controversy.

"Thus was the Moderator situated, with two resignations in his hand. Not waiting to call the Table together, he hastened to Turin, saw Mr. M. who is a member of the Table, learned that the *Gran' Madre* was not yet sold; and even, that it would probably be sold to a very different person from the Marquis D——. It is clear that Mr. Desanctis himself did not rely very strongly on the information sent him from Geneva; for he reserved to himself the privilege of withdrawing his resignation in case the rumor of the sale should not be confirmed. Would it not have been wiser to go elsewhere for information, or at least to wait a couple of days?

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\* "The Waldensian Church either does not know, or is not able, or does not choose."

“From Mr. M. the Moderator went directly to Mr. Desanctis. Mr. Meille, the first evangelist sent to Turin, was sick at La Tour. After a short introduction, in which Mr. Desanctis boasted of knowing all the facts from good sources, the Moderator drew his attention to the fact that the *Gran' Madre* was not sold. ‘I will be responsible for the fact that it has not been sold; and that moreover it is likely that it will never be sold to the Marquis D——.’ Mr. Desanctis was a little surprised, and avowed that since the hypothesis upon which his resignation was based proved to be unreal, his letter might be regarded as a nullity; and that he would resume his ordinary functions. ‘I am glad to hear it,’ said the Moderator; ‘but your resignation is based upon two motives: the sale of the *Gran' Madre*, and the incompetency of the Waldensian Church to perform the work of evangelization among the Italians. Now, as to this point, the Waldensian Church is so little anxious to conceal her weakness, that she has from the outset accepted with gladness the co-operation of the Italian brethren whom God has brought to her; witness these two who thus hastily send in their resignation. More than this, the Table, which is the administration of the Waldensian Church, has never declined to give or receive explanations. It has never said to its evangelists, “Do your work in such a manner, and not in such another;” but has said, “You are Christians; do the work of Christ.” It has never said to you, “Make Waldenses, or bring souls captive to the obedience of the Waldensian discipline;” but “Preach the Gospel of the grace of God; bring many souls from darkness into light, from the power of Satan to God.”’ Mr. Desanctis thought that on this point also it would be easy to come to a reconciliation, if the Table would also communicate with the Italians of the congregation at Turin; and he withdrew his resignation. This being the case, it was not to be doubted that Mazzarella would do likewise. The Table was to be convoked at Turin for the purpose of more ample explanations. A favorable result was anticipated, and all were rejoicing, receiving, as a lesson from the Lord, the momentary troubles into which this occurrence had thrown us.

“This joy, however, lasted but a short season; for soon the mail brought us letters announcing that an ‘Italian Evangelical Society’ had been formed at Turin, for the avowed object of undertaking the work of evangelization. At its head was a council composed, among others, of the two Albarellas, Varisco, and Mr. Desanctis himself. The circumstances under which this society had been formed were also to be noticed. ‘Mr. Meille is about returning to Turin; it is therefore necessary to make haste before he should arrive and spoil everything.’ These are the precise words of Mr. Desanctis, and the course he pursued was as follows: On a Sunday evening, when the brethren had met as usual at the church, Mr. Desanctis announced at the close of the service, that it was his duty to speak to the brethren of a pro-

jected Italian Evangelical Society, designed to give greater rapidity to the progress of the Gospel in our country. He then requested (he a Waldensian minister!) that all the Waldenses who remained after the meeting should leave the church, in order that none but *Italians* might remain (as though the Waldenses were Germans!) The people being thus taken by surprise, the 'Società Evangelica' was constituted, with a committee who had been chosen at a private meeting some evenings previous, and consisting of five strangers and two Piedmontese. Among the former were Messrs. Desanctis, Varisco, and the two Albarellas.

"Meanwhile, the Table, ignorant of these transactions, had sent notice that it would meet at Turin on the 15th, to come to a better understanding, as had been proposed, with some of the converted Italians, upon the best methods of hastening forward the work of evangelization. But directly after the meeting at which the 'Evangelical Society' had been formed, one of the members of its Committee started for Genoa, where he called together the brethren; and in the absence of the Waldensian evangelist there also, without any previous notice, there was constituted a society similar to that of Turin. Thus the Table, arriving at the latter city, found itself in the presence no longer of a few Italian converts, anxious to submit to it their views upon the subject of Italian evangelization, but of two committees of societies declaring themselves independent of the Waldensian Church; although composed of individuals who were professed members, and who now demanded an opportunity of treating with it. The Table replied (and it does not seem that any other answer could be made,) that it contested the right of none to constitute themselves a society for the proclamation of the Gospel; but that within the Waldensian Church, the committee charged with this work was the Table, whose duty as such, it was to give account of its proceedings to the Synod by whom it was nominated, and to the Government. This rendered it absolutely impossible for the Table to assume, in view of either authority, the responsibility of acts not performed by itself. Not being invited to control, it could not treat with committees such as those who presented themselves before it.

"Then it was that Mr. Desanctis, suddenly abandoning his former ground, represented the Society as having no other object than to represent the wants of the Italians to the Table; not to act in an independent way. And, contrary to the resolutions passed a few days before, he declared himself heartily attached to the Waldensian Church, and honored in being of the number of its ministers. Against this view his colleagues of the Committee protested; and on their separating, nothing could equal in strength, and even violence, the expressions used by some of them towards him. With all this, Mr. Desanctis continued as heretofore a member of the Committee, and attended its meetings. Such a position could not long be maintained. Some

friends of Mr. Desanctis made him conscious of this. One of them, well informed as to the course of his colleagues, thought it his duty to acquaint him with the risks that he was running, should he delay to separate from the Society. Mr. Desanctis perceived this, and sent in his resignation as member of the Committee.

“While events were thus proceeding at Turin, the promoter of the Society had not lost time at Genoa. Mr. Geymonat, our evangelist, had left his flock for a few days, after spending two months among those who were sick and dying of the cholera; and when leaving had expressed his confidence in Mazzarella, that his delicacy would not allow him to undertake any business in his absence. Letters soon announced that his confidence had been misplaced, and that matters at Genoa were assuming an aspect not unlike those at Turin. He returned. On his arrival he was well received, and was assured that Mr. Mazzarella had entered upon this work only as the pilot of the bark, to give it a proper direction, well aware that if left to him it would come to harm. Mr. Mazzarella would consent still to preach by the side of Geymonat and in the same chapel, only he would cease to be under the direction of the Waldensian Table, and would consider himself the evangelist of the Society, receiving orders only from its Committee. The Table, if it chose, might furnish the means of his support, provided they should be transmitted through the hands of the Society.

“The Table now thought it advisable to proceed to Genoa, in order to examine these matters, and in particular to hear Mr. Mazzarella, whom there was good reason to regard as the sincere dupe of a few agitators. The Table, or rather two of its members delegated for that purpose, first heard the account of Geymonat and gathered some information as to the state of things, and then immediately went to Mr. Mazzarella to hold a conversation with him. Not finding him at home, the Moderator left word that he wished to see him. Mazzarella came home, heard of the visit, and promptly wrote to the Moderator, stating that he would be most happy to see him and shake hands with him; but as far as the Society just formed at Genoa was concerned, he must say that he could communicate individually with no member of the Table; the Committee having wisely, as he judged, forbidden its members all communication with the Waldensian Table. If there was anything to be said to him, it might be done in the presence of the Committee, who would be called together for the purpose. He closed his letter by saying that as Mr. Mazzarella he begged the Moderator to excuse him, but that as member of the Committee he was not at liberty to receive his visit.

“The deputation of the Table were obliged to go home with this reply. A final step was to be taken; the sale of the *Gran' Madre*. Mr. M. seeing that this church had served only as a vain pretext for persons who had an entirely different motive; finding that those who protested against the sale

of the edifice to the Marquis D—— began also to declaim against the English lady who had proposed to purchase it in the name of her son, himself a Roman Catholic; and finally, considering that this building was, after all, his own property, and that no one, not even the Table, could dictate to him the management of his personal affairs, took the prudent course of selling his building to a lawyer at Genoa, who professes the intention of turning it into a schoolhouse. Unfortunately this sale did not meet the approval of Mr. Desanctis, who again began to show a disposition to resign his office. Already we were made aware of this purpose; when he, influenced by some friends at Geneva, decided to remain where he was. Notwithstanding the explanations made on the 15th September, in the presence of the Table, and the mutual promise of the evangelists to apprise one another fraternally but frankly of any unpleasant feeling that might arise among them, Mr. Desanctis soon declared that all confidence was henceforth out of the question. Moreover, though he had withdrawn from the Committee of the Italian Evangelical Society, he consented to preside over a meeting composed almost entirely of these same individuals, drawing up a report of the most injurious character against Mr. Meille.

“Hearing of these continually recurring difficulties, the Moderator came down to Turin, had an interview with the two evangelists, received from each the assurance of a desire for the speedy solution of these differences; and called together the Table at Turin. On the evening of the 25th of October, the Table, with the two evangelists, and some fifteen persons invited and selected by them, assembled at a private house to hear and receive explanations. These explanations, which occupied six hours and a half, resulted only in a development and refutation of the accusations made in the report transmitted to the Table by the council which Mr. Desanctis had presided over. In his own defence, Mr. Meille was obliged to state many particulars which did little credit to his opponents. When the Table had heard all, they withdrew; but first the Moderator deemed it his duty to declare to the small assembly, 1st, That the Table does not design and never has designed to place its evangelists under the direction of the congregations which they may form; 2dly, That an evangelist under its care cannot be a member of a Society acting independently of it in the same field of labor; 3dly, That those who choose to undertake a separate work have a full right to do so, but in their own name and on their own responsibility.

“The Table waited still for Mr. Desanctis to define his position; but hearing nothing from him, they were compelled to seek a remedy for this state of things. This conclusion was that it was impracticable to have Mr. Desanctis any longer at Turin; that for other reasons also it would not be wise to intrust him alone with any other work of evangelization, without compromising both the work and the Waldensian Church, in the eyes of the

Government; that to take him away from the influences which had put him upon his present course, without bringing embarrassment upon him and his family, it was necessary to give him an occupation at once honorable and useful. The Table accordingly nominated him Professor in the College at La Tour, with the duty of giving a course of Ecclesiastical History, his salary being the same with that of the other professors, besides a sum of three hundred francs for house-rent; all this provisionally until the Synod should settle the mode of nomination for professors of theology. This proposal was considered unworthy of acceptance by Mr. Desanctis, and even treated as insulting. He immediately opened a chapel of his own; and at last it was hoped that he would work with decision and success outside of the Waldensian Church; but now he seems disposed to excite new troubles and annoyances if possible.

“You will perhaps ask, after reading this long letter, What can be the origin of all this movement? I answer, the affair of the *Gran' Madre*. You will say, It is impossible! Scruples of conscience may have influenced Mr. Mazzarella for a time, and led him to separate from the Table; but how account for what followed?—the Council; the refusal to communicate with a body with whom hitherto he had labored in perfect harmony;—all this is not explained by the circumstance of the *Gran' Madre*. Must we ascribe it to unfriendly feeling on the part of Mr. Desanctis toward his colleague? Granting this;—unless he chooses to work entirely alone, he cannot expect to belong to a church composed of men in all respects of the same cast and measurements with himself. Is it a political motive? I would not assert this of Mr. Desanctis; but certainly it is true of others, and those not the influential. They busy themselves as much (if not more) about *liberty* and *tyranny* as about the salvation of souls. But what motive is there besides this? That of a *religious radicalism*, without the slightest doubt. There are those by whom the Waldensian Table is regarded in about the same light as Pio Nono; its pastors are *priests*, and all of them together *tyrants*, to use the most respectful terms; and as for other expressions of a different sort, they may be found in the vocabulary of the *Luce Evangelica*. It is painful to add, as another influence, that of vanity. ‘Instead of letting them have the monopoly, we may as well have it ourselves,’ said one of them. In these words, doubtless, he summed up many complaints.

“But whatever may have been the true motives, it seems clear that there has been a want of charity on the part of these people towards a Church which has brought most of them to the light of the Gospel. How else could they at Genoa seize the moment of a public calamity to create difficulties which no one could anticipate at such a time? How else could they at Genoa seize the moment of a public calamity to create difficulties which no one could anticipate at such a time? How else could they choose

the opportunity of Mr. Geymonat's absence, when he was compelled to go to see his wife and child, whom he feared never to see again? How could they at Turin remain in perfect silence until Mr. Meille, the intimate friend, the benefactor of some of those most prominent in this agitation, was compelled by sickness to absent himself from Turin? Mr. Desanctis then returning to Turin to resume his ordinary functions, writes to his sick colleague that he must provide for the service of the next Sabbath, including the administration of the communion, because he, Mr. Desanctis, had ceased to be a pastor of the Waldensian Church. And all this without preparation, without explanation, other than a letter of resignation which comes and falls like a bombshell among us, before even the event upon which it was based had occurred. And then, what are we to think of this course of putting himself entirely outside of all party, all sect, completely independent of our Church, and at the same time publishing in circulars that everything has been done to establish relations with the Table? 'Why,' said the Moderator to the brethren at Turin, 'why do you, who want to go forward, wish to connect your enterprise with a Church which you accuse of pulling back? Go forward at your own risk and peril. Do not seek our shadow to hide your defects, or to confound them with ours. Why, in a word, are you anxious to make use of a Church which you despise? And why despise a Church of which you want to make use?' The key of all this is furnished by the *Eco di Savonarola*, the organ of the politico-religious views of the Italians; a journal published at London. The number for September last begins thus: 'We insert with the greatest pleasure the following appeal, highly gratified that the Genoese brethren should have come at length to the decision of taking into their own hands the evangelization of Italy. Let us hope that their example will soon be followed by those of Turin, Nice, and other cities. Who can better know the true wants of Italy than an Italian?' (What! are the Waldenses Turks?) 'Thus, be the LORD a thousand times blessed, the work of the Gospel in our country will no longer be paralyzed by foreign influence.' (The Waldenses *foreigners*—in Piedmont!)

"This is clear enough. The whole may be summed up in a word. The Waldensian Church has neither the right nor the strength to do the work of evangelization in Italy.

"This is a trial and a lesson; but we shall not forsake the field of labor. We shall continue to announce the Gospel to all who may be willing to hear it. God will bless us anew, and will preserve to us the sympathy of our old friends and of our new ones.

"I regret the excessive length of this letter. I have no room to speak to you of other matters. Present my respects to your colleagues and brethren.

"Your grateful and affectionate brother in CHRIST, J. P. RAVEL,  
Vol. VI. No. 3. "Moderator."

## PROGRESS OF THE GOSPEL IN FRANCE.

We take the following extract from the report to be found in the Home and Foreign Record which the Rev. John Bonar, "Convener of the Continental Committee" of the Free Church of Scotland, has made of a recent tour which he performed in France and Belgium. This extract is found in a letter from the Rev. Mr. Meston, given in Mr. Bonar's report, and relates to the progress of the Truth in the northern part of France. It cannot fail to interest our readers. "What hath God wrought!" we may well exclaim.

"Fresmay le Grand is a large village in the department of the Aisne, on the border of that of the North. A poor orphan boy was brought up at a hospital for destitute children. When there he had read an abridgement of the Bible, and had taken an interest in the book. When he was of the proper age he was bound out as an apprentice, and about that time he began to feel some vague but importunate craving, and said, from time to time, he wished he could find "something to do good to his soul." Having had occasion to go to St. Judentin, somehow or other he bought a Protestant Almanac. When he came home he discovered that there were Bibles to be had at Paris, and wrote a letter to the President of the Bible Society to inquire how he could get a copy. The President sent him one as a present. He had never seen so splendid a book, for so it appeared to the poor orphan boy. He invited his young acquaintances to come and see it. They were all struck with the magnificent present, and after examining the external appearance, they began to read, and were not less astonished at the contents. They came back several times to read it; began to compare one passage with another; and talked so much about it that they attracted the notice of grown up people, and meetings began to be formed, at first for curiosity, then because they took an interest in what they read or heard, and, finally, because they found it did them good. A company of Protestants was thus formed, without any missionary, or minister, or colporteur, or any other instruction from without. They have now got a minister and a place of worship, and the congregation cannot be less than 400 persons. But what is more, the movement has spread into the adjoining parishes of Fieulaine and Fonsomme; as also into Grugie, at some little distance. This last place is the more remarkable, as few of the inhabitants can read. But they listen with great attention, so that they are much better acquainted with the Scriptures than might be supposed, and are further advanced in piety than their neighbors who enjoy greater advantages. I have learned four days ago that they have got a church built, with a minister and a schoolmaster, which shows that they are really in earnest. The whole number of converts in

these four villages cannot be less than 1000, and is perhaps more, for no accurate account has been taken of them. All this has proceeded from a Bible presented to a poor orphan boy. I shall only make the remark, that "this is the Lord's doing, and it is wonderful in our eyes."

"It does not appear to me that much good is done by angry controversy. Few deny the abuses and errors of the Romish Church, so that nothing is gained by it; and when people think they are attacked, they are naturally offended, and will not listen to the truth. But the Gospel interests and attracts them. They like to hear it, and it completely surprises and astounds them. But it must be the Gospel, the glad tidings of salvation by grace. We see proofs of this daily. Some time ago I was asked by a lady to visit a woman who was very unwell, and I found her, in fact, dying of consumption. The first visit was, as is usual in such cases, rather cold and unsatisfactory. A few weeks after, the same lady asked me to return, which I did. When I went in the woman was leaning on her elbow in her bed, and I have seldom seen a face marked more strongly with repining and discomfort. An old woman, sitting beside the bed and acting as sick nurse, was sent out on some frivolous errand, because she was bigotted, and it was feared she might raise some disturbance. I then read Heb. xii. 3-11, making a few remarks as I went on, to make her understand what was said of God, dealing with his children as a wise and considerate Father, correcting them, not for his own pleasure, but their good. In the course of a few minutes her face lost its unpleasant appearance, and she lay down, saying she was not able to speak, but she liked to hear it, and wished I would go on. I next read Rom. v. 6-10—Christ, dying not for just or good men, but for sinners, for the ungodly, for his enemies; a thing which had never been known nor even imagined by man. In the meantime the husband came in. I spoke to him, not to fatigue the woman too much, and in a short time his cheeks were covered with tears. The nurse came in and sat down quietly. Before I left, the dying woman asked me to pray, which I did of course. On coming out, I shook hands with the man and his wife; the old nurse did not exactly know what it meant, but she saw it was something kind, and took me by the elbows and gave me a hearty shake. So much for apprehensions of bigotry. I asked them, and have asked many others, whether they had never heard all that before, and I always received for answer, "Never." The woman died next day, quite resigned and comfortable. Now, here was a poor creature who had never heard the Gospel till within a few hours of her death, but the moment she heard it she accepted it, rejoiced in it, and felt its blessed effects. Here is a soul of which we can entertain more hope than of many a one who has been plied with the offer of salvation during a lifetime, and continued cold and indifferent. I may add, that the priest had been with her two hours before I entered, and done all that

his Church could do. He had heard her confession, given her extreme unction, and perhaps the communion, and left her murmuring against God for letting her suffer so long—a blasphemous feeling which a few verses of the Word of God completely removed.”

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## ROMAN CATHOLICISM AS IT IS IN ITALY.

### III. THE SACRAMENTS, (CONCLUDED.)

“The Sacrament of *Matrimony* creates so close a bond between man and wife, that it is not possible, in any way, to dissolve it.”

In the Sacrament of *Confirmation* “the forehead is anointed” with the chrism “in order to indicate that the grace of God anoints the soul, and so strengthens and fortifies it, that it is able to wrestle with the demon, (demonio,) and undauntedly to profess the holy faith without fear of torture or even death.”

4. “*Ordination* is the Sacrament in which power (potestà) is given to consecrate the most holy Eucharist, and to dispense the other Sacraments.” “On this subject no further explanation is here (in the cat.) necessary, because it only refers to those who do not require instruction in the christian doctrine, inasmuch as it is their especial province to teach it unto others.”

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## PART II.—ROMISH ITALIAN PRACTICE.

### I.—SACRED INVITATION. (INVITO SACRO.)

The proclamation issued under this title bears the arms of the present Pope; and on the sides of the escutcheon are represented St. Peter and St. Paul. The authorship is indicated in the following terms:

“Constantine, Titular of St. Sylvester de capite, Priest of the S. R. C. Cardinal PATRIZI; Arch priest of the Siberian Patriarchal Basilica, Vicar General of his Holiness. Our Lord (della sua santità di *nostro signore*;) Judge in ordinary of The Roman Curia, and of his district.”

“The Holy Church, assisted by the Holy Ghost, has from the earliest centuries acknowledged what advantages, what benefits accrue to her when she has recourse to the most Holy Virgin, invokes her, and promotes her worship. Therefore, to the confusion of all the efforts of Heretics, and of the errors which they have disseminated against such worship, she has always approved and promoted all those methods in which the faithful have endeavored to honor her, always keeping the devotion of her children within due bounds, as faith itself teaches us.”

“As now in truth Mary is full of grace, classed above all creatures, the chosen vessel of sanctity, and was from all eternity prepared to impart

flesh and blood to the Divine Restorer of mankind; as, in a word, she is the true mother of God, how should we not recognise what admirable influence such a mistress (signora) may have to the advantage of those who constitute the mystical in her the body of CHRIST, which is the Church itself? How not find in her the firmest support for keeping steady that little bark (navicella) which is continually attacked by the hellish powers of darkness of this age? In fact, *it is particularly through her that all the heresies which at different times have appeared in the world have received their death blow*, as the Church with exultation sings, ‘Gaude, Virgo Maria, cunctas hæreses sola interemisti in universo mundo.’\* (Quoted from one of the offices for the Virgin Mary.)

“Amongst all the methods which the faithful have succeeded in discovering to honor the great mother of God, among all the pious exercises by which they have endeavored to gain her protection, the *recital of the holy Rosary*, we may, in all justice, consider one of the most excellent, whether in regard to its institution, the prayers and meditations of which it is composed, or its diffusion throughout the christian world. This exercise is the one most agreeable to the Great Virgin, and for the Church it is very advantageous. Facts, for the most part well known to all, furnish us with such evidence on this point that we may frankly assert that the *holy Rosary* has, at all times, been the most powerful weapon the church itself has used, in order to weaken and prostrate its enemies.”

“The Sanctity of our Lord, well aware of all this, has, under the present circumstances of the flock of Christ committed to his charge, acceded with confidence and satisfaction to the application of this remedy; and has expressly commanded that in all parish churches, in those dedicated to the most Holy Mary, and in all nocturnal oratories, from Sunday the 4th of October next, on which day this solemnity falls,—and during the whole of the following octave, at an hour judged most convenient for the people,—one third of the Rosary be recited, followed by the Lawrentian Litanies and the prayers: ‘Deus, cujus unigenitus, etc., Deus, omnium fidelium,’ etc. together with the prescribed collects.” “On this occasion, His Holiness has deigned to grant the indulgences of seven years and as many quadrages†

\*—“Rejoice, Virgin Mary! thou alone hast destroyed all heresies in the whole world.”

† The Catechism of Genoa, p. 107, gives us the following explanation: “By an *indulgence* of seven, ten, or twenty years, it is not to be understood that so many years of purgatory are remitted, but that in the ancient Church, for the more grievous sins, seven ten, or twenty years penance was imposed, therefore by an indulgence of so many years, so much temporal punishment due to our sins is remitted as would have been remitted had we performed the penances of those years.”(!!!) (The question, we may observe, remains unanswered: “In what do the remitted temporal punishments at present consist?”)

for each attendance upon this public recital of the holy Rosary, and *complete indulgence* for every person who shall attend it at least five times on the day of the festival, or who during the octave confesses and communicates, and prays for the necessities of the Holy Church, according to the intention of his Holiness."

These indulgences, *which are all applicable to souls in purgatory*, may also be obtained by persons living in community, provided they repeat the prayers mentioned above at their ordinary place of worship, and confess and communicate within the stipulated period; also by the sick and imprisoned, if they recite the holy Rosary, and duly perform those duties imposed on them by their respective confessors.

"Let us then hasten, O ye faithful, to honor our great mother by this exercise so grateful to her; let us crowd around her altars, and wreath her sublime brow with mystic roses, and we may feel assured that, with a liberal hand, she will recompense us *for what we have done for her*; and even as in *other times* the *devotion of the Rosary* changed cities and empires into a very different condition from that in which they had been before, so will She obtain for the immaculate bride of Christ, the church, that peace of which her enemies and the disturbers of public tranquility wish to deprive her."

"And with the expiration of this pious octave, may the impulse and obligation of honoring the mother of God by this service not cease in us; thenceforth let us not omit honoring her with this devotional exercise. And as experience has taught that in those families where the praiseworthy custom of serving the Virgin by such salutary exercises exists, the blessing of the Lord is distinctly visible, and the peace and love of Jesus Christ predominate: We cannot neglect this opportunity of addressing ourselves, in conformity with the duty of our office, to all christian fathers and mothers and heads of families, earnestly exhorting them in the Lord, carefully to maintain or to introduce this *most pious usage* in their habitations. Let them endeavor to find every day a little time suitable for repeating the holy Rosary, and never let it happen that this devotion, on any pretence whatever, be interrupted or omitted. Then will the most Holy Virgin watch over their souls, protect their families, bless their (temporal?)\* *affairs*, (interests)

\* That by "*interessi*" are not meant merely religious or so-called moral interests, is fully proved by the *Italian catechism*, and among others by a broad-sheet which the writer bought in October 1846, at St. Augustine's church in Rome. This paper represents on one side a Madonna, with the words: "*Virgo tua gloria partus*" written below, and a note "Is worshipped in the Church of St. Augustine." On the other side is the following "prayer to the most Holy Mary:—"

"Most Holy Virgin, Mother of the Incarnate Word, Treasurer of Mercies and Refuge for us miserable sinners: Full of confidence we turn to thy motherly love, and desire of thee grace always to do God's will and thine. We put our hearts into thy most

and in the hearts of their children they will see firmly preserved that faith which they themselves have inherited from their fathers."

"Given at our residence, September 30, 1846.

"JOSEPH CANONICUS, *Tarneffi*, Secretary.

"Rome, 1846. At the printing office of the most Reverend Apostolic Chamber."

## II.—NOTIFICATION, (NOTIFICAZIONE.)

"Ignatius John, titular of the M. Susanna, Cardinal-priest of the Holy Roman Church, CADOLINI, by the Grace of God and the holy Apostolic See, *Archbishop of Ferrara*, to his beloved flock; peace and benediction in Jesus Christ.

"Although through the intercession of our tutelar Saints, and the loving care of the immaculate Virgin, *our mother and sovereign lady*, we till now, beloved sons, have remained unvisited by the severer chastisements with which, by the overflowing of the rivers, the neighboring regions have been so grievously afflicted, though much less exposed than ourselves. Yet it has not pleased the most just God to listen to our prayers for the cessation of the immoderate rains, which as a punishment for our sins, destroy every hope of coming harvests, and which, on account of the rivers that encompass us on all sides, threaten devastation to our fields.\*

"Already have I told you, beloved, that the elements war against us because we cease not to war against God, (notification of 25th Oct.) and that, far from seeing in the chastisements ordained by the Divine justice a natural effect of human casualties and of the change of seasons, we must seek

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Holy hands. We beg of thee the welfare of *both soul and body*, and trust, that thou, our loving mother, wilt listen to us, and intercede for us, and therefore with a lively faith will we say three Aves Maria!" . . . Underneath stands "His Holiness, the Pope Pius VII, of blessed memory, has granted 200 days' indulgence to all the faithful who repeat the above prayer with true devotion."

\* This is the same view of the physical world as that displayed five centuries ago in a bull of excommunication issued by *Clement VI*, who, renewing the ban pronounced against *Louis of Bavaria* by John XXII, concludes in these words: "All temporal powers are enjoined, to the best of their ability, to drive the said Louis from the territories subject to their jurisdiction. But, in order that he may be struck by the *vengeance of God and our curse*, we fervently entreat the Divine Power to deliver him into the hands of his enemies and pursuers. . . . Let him be accursed when he entereth, let him be accursed when he goeth forth; the Lord strike him with idiocy, blindness and madness; the *avens send down their lightnings upon his head*; the wrath of Almighty God and the holy Apostles burn over him in this world and in the next; *let the earth open and swallow him live*; may all the elements be against him; may his children be driven from their dwellings, and fall into the hands of their enemies before the eyes of their own father."

The Bull is dated 13th April. 1346.

their causes in ourselves and in our sins. At present let me add, that when the scourge is general, whether as a continued drought parching up the seed, or in hopeless torrents of rain, such as at present afflict us; and when in addition, the Lord blights in the bosom of the earth that fruit which was to have been the support of multitudes in Europe, now reduced to the extremity of famine; when, on the other hand, infidel skepticism, or still worse, religious indifference and moral depravity, are only too prevalent,\* how can we wonder that Heaven will not listen to our impenitent complaints?

“But you, beloved sons in Jesus, far from treading in the deplorable footsteps of those who believe not, or believe imperfectly, or if they believe, *profess*—in the words of a celebrated living writer—an *apparent Catholicism*, and give themselves out for *modern* christians (*cristiani alla moderna*,) considering it a disgrace, or an insupportable audacity to be christians after the ancient manner (*all’antica*;) you, firm in the holy faith of the true God, and in the venerable doctrines of the only church—you will in nowise cease to trust in an all-ruling providence, (*moderatrice di tutte cose*) and to practice that sincere piety which yielded such accumulated blessings to your ancestors, your parents and yourselves. No, the arm of God is not shortened; and if our faith does not diminish, then will the shining *miracles* of his old and ever new mercy also not diminish. Therefore, in the present afflictions, you will not desist from that prayer of a penitent and contrite heart, (Ps. 50) which penetrates to the divine throne, and ‘goeth not away till the most High hath heard it.’ (Ecl. 25 : 21.)

“The Parochial Church of the city and Diocese, and the other churches containing any sacred images of the most holy Maria, will, as long as circumstances may require, continue the appointed prayers to our immaculate *Lady*, from whom, as I have already stated in former promulgations 22nd and 23d Oct. *we are to expect mercy*; She being, by a wondrous disposition of the Almighty, the *sole dispenser of the same, acknowledged by the Fathers and the Church*. And as, in the Jesuits’ church, (*al Gesù*) the *picture* of the immaculate Heart of Mary is adored, which, during the last mission, received among you, my beloved, the tenderest proofs of pious service; and since there also the pious *Society of the Immaculate Conception*s

\* In the *Ober-Portamszeitung*, of Frankfort, Amsterdam, of 27th Dec. 1839, as published the following statement: “A paper published at Modena, entitled ‘*La Voe Della Verità*’ (Voice of Truth) contains a pastoral letter, issued by the Bishop of that city on account of the late *inundations* caused by the overflowing of the Po; among others the following passage: ‘The *Divine* wrath has been called down upon Italy by the impunity granted to the diffusion of godless principles, and a swarm of pernicious writings of every description, as well as to the introduction and propagation of devilish doctrines from the Seine, of Rationalism from the North, and the preposterous theories of *Craniology*; principles, which if they are not suppressed, will produce materialism, irreligion, and the total unsettlement of our social and moral relations!’”

established, at present so much resorted to, as the object to which the whole Diocese was, in an especial manner, consecrated by me;—Therefore, notice is hereby given, that a three days' devotion (triduo) beginning to-morrow, Saturday, the 31st inst. will take place in the above mentioned church shortly after four o'clock in the afternoon, with a sermon, the chanting of the Laurentian Litanies, and dispensation of the benediction; to close on Monday, 2nd November, at the same hour, with the attendance of the secular and regular clergy and the fraternities, who, together with the religious corporations and the reverend Priests, are to assemble in the Metropolitan church at 3½ P. M. and afterwards repair in procession to the church of the Jesuits."

"The *wonder working* (taumaturge) *relics* of our holy protectors (protettori) will, in the meanwhile, be constantly exposed on the high altar of the Metropolitan church, in order that as they have usefully commenced, so they may successfully accomplish the pious office of intercessors (interceditori) with the great immaculate *Virgin* and *Queen of Saints*.

"Tenderly blessing you all, beloved sons, I invoke upon all the protection (presidio) of our common Mother and the mercy of her divine Son.

"Given at the Archiepiscopal Palace, October 30, 1846.

"F. Cardinal Archbishop.

"DR. JOSEPH, *Fei*, occhiep. eceles. Cancelliere."

(Printed by Gaetano Bresciani)

(To be continued.)

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## DR. CUMMING ON THE IMMACULATE CONCEPTION.

The Rev. Dr. Cumming of London, a veteran in the papal controversy, has addressed to *The Editor of the London Times* the following important Letter:

"Sir,—I would attempt to unfold the consequences that necessarily result from the recently decreed dogma of the Vatican.

"These, I suspect, are far more numerous, and, in their effects, more suicidal than Pio Nono or his advisers appear to be aware of or to anticipate. This dogma has now ceased to be what it was held by many to be heretofore—a mere 'pious opinion.' It is now an article of faith, vital and essential, and as binding on a Roman Catholic as the doctrine of transubstantiation, or Purgatory, or any other article in the twenty-four dogmas of the creed of Pius IV.

"I do not dwell upon the fact that this doctrine contradicts the plainest text of Scripture. This might give the subject a direction it is not necessary or, in present circumstances, expedient to pursue. Unhappily, in the

decrees of the Vatican the Sacred Volume is a very unwelcome intruder, and when it forces attention to its contents, if not summarily ejected, it is tolerated by a preterition worse than insult. What I wish to point out is, that by this decision the second article of the creed of Pius IV. solemnly subscribed and sworn to by Dr. Newman, Archdeacon Manning, and by Dr. Wiseman, also—viz. "I will never take and interpret the Scriptures unless according to the unanimous consent of the Fathers"—is rendered null and void. Either the Vatican must repeal an article of its creed, enforced and subscribed for three hundred years, 'out of which,' it adds, 'none can be saved,' or it must add that in decreeing the Immaculate Conception infallibility has been outwitted by the Jesuits and precipitated into a fatal blunder.

"Before showing the truth of this statement, I beg to preface the few corroborative extracts I can here adduce, by the admission of two of the most learned divines of the Romish Church, whose testimony cannot be impeached. Melchior Cannus, a bishop of great learning, says, "*Sancti omnes qui in ejus mentionem incidere uno ore asseverarunt beatam Virginem in peccato originali conceptam.*"—*Loci Com.* vii. chap. 1, page 348, edition 1605. (All the holy fathers who have alluded to it have declared unanimously that the blessed Virgin was conceived in original sin.)

"The *Dublin Review*, in an article supposed to be Cardinalitial, does not hesitate to state, 'Petavius—no mean judge—assures us that all the Fathers were ignorant of, not to say denied, this doctrine.' But as we have access to the Fathers, also, let us adduce a few brief extracts, which will not only startle the Romish Church by suggesting the imminent insecurity of one article of faith by the introduction of another and a new one, but will also prove that the cage containing the happy united family at Charing-cross, where external coercion takes the place of internal cohesion, is a faint type of a Church where unity is an entire stranger and exile, and uniformity is superinduced by ecclesiastical restraint and domination only.

"The Fathers frequently refer to Mary in terms which show they did not, and could not, regard her as immaculate in her conception, seeing they describe her as not immaculate in her conduct; for a sinless nature must have a sinless life. Irenæus says, 'The Lord repelled her untimely hurrying' at Cana of Galilee.

"Tertullian says on the text, 'Thy mother and thy brethren stand without desiring to speak with thee'—'Christ, with reason, felt indignant that, while strangers were intently bent on his discourse, persons so nearly related to him should stand without seeking to call him away from his solemn work.'

"Origen is very decided,—'If Mary did not feel offence at our Lord's sufferings, Jesus did not die for her sins. But if all have come short of the

glory of God, being justified by grace and redeemed, surely Mary too was offended. This is what Simeon prophesies,—‘Through thine own soul shall the sword of unbelief pierce, and thou shalt be struck with the sharp point of doubt.’

“Epiphanius writes: The birth of Mary was in the ordinary course of nature, not in any way different from ordinary mortals.’

“The Benedictines blame Basil the Great because ‘he not very beautifully thinks that Mary wavered at the time of the passion.’

“The illustrious Chrysostom, commenting on the marriage feast of Cana, writes: ‘What Mary then undertook was the effect of excessive ambition, for she desired to show to the people that she commanded and controlled her son. See the foolish arrogance both of herself and them,’ &c.

“St. Augustine speaks of Mary as conceived in sin, and says: ‘She was more blessed by receiving the faith of Christ than by conceiving the flesh of Christ.’

“The great St. Bernard, who is numbered with the Fathers, notwithstanding the centuries that separated him from Augustine, and Chrysostom, and Jerome, is perhaps the most determined opponent of the Immaculate Conception that we can appeal to. The argument in a late powerful article in the *Times*, is substantially that of St. Bernard. His words are so pithy that I venture to quote them in the original:

“‘*Quid si alius propter eandem causam etiam utrique parenti ejus festos honores asserat deferendos? Sed de avis et proavis id ipsud posset pro simili causa quilibet flagitare. \* \* \* Nisi forte quis dicat de Spiritu Sancto et non de viro conceptam fuisse, sed id hactenus inauditum. Lego denique Sanctum Spiritum in eam, non cum eâ venisse.*’—Bernard, *Ep.* 174, col. 391, vol. i. Paris, 1839. (‘But, what if another for the very same reason assert that festal honors should be given to both her parents? But any one may demand the same thing, for the same reason, for her grandfather and forefathers \* \* \* Unless one affirm that she was conceived of the Holy Spirit and not of a man—but that has hitherto been unheard of. In fine, I assert that the Holy Spirit came into her, not came with her.’)

“St. Liguori, Dr. Wiseman’s beloved saint and model, evidently annoyed at the conclusive reasoning of St. Bernard, very devoutly observes: ‘Were St. Bernard living in our times he would certainly write otherwise than he has written!’

“I need not add the testimonies of the learned Sarpi or the Angelio Thomas, or even Bellarmine, who is now, I suppose, a heretic for what looks like his disbelief of the Immaculate Conception. He, at least, asserts that Mary sinned in Adam.

“The Dominicans are already up in arms against the decision which the Pope has now given in favor of their ancient enemies and rivals—the Fran-

ciscans; and with great zeal they fling St. Thomas Aquinas in the face of Pio Nono—logically destructive, but pontifically useless. *Causa finita est, Roma locuta.* The Archbishop of Florence has also his hands full in defending the Pope and disciplining his refractory monks, who have no faith in the new dogma. This novelty decreed by Pio Nono as an essential article of faith, to reject which alone is heresy, has fallen like a bombshell among fathers and doctors, and has finally and infallibly cut off the Church of Rome from the Church of the Apostles, and of the first five centuries of the Christian era.

“It has also proved triumphantly that on an article of faith there is no unity in his communion—that what was heresy in the days of Bernard is orthodoxy in the pontificate of Pius IX. and that if this doctrine be a vital article of the Christian faith, the sleepy-headed Church of Rome has been nearly 1,800 years in discovering it. This last dogmatic conclusion of the Vatican may, nevertheless, lead to important results. It may at length teach the admirers of the Papacy, that it has no definite creed, that its doctrines accumulate with its years, that it is either inspired or insane, that it may one day in its progressive developments arrive at the conclusion that ‘God is great, and Mahomet is his Prophet.’

“When Father Ignatius did me the honor to call upon me, in order to give me his kind advice and instruction, he said to me, with great solemnity, ‘If the Church of Rome be not the Church of the living God, she is the masterpiece of the Devil.’ I confess I have some sympathy with the conclusion of the very Rev. Passionist. Her laity, who are the victims, will soon be required to believe so much that they will rise in insurrection against the whole conspiracy, and assert for themselves that freedom from priestly domination which must precede their acceptance of a pure and noble faith. If, as wise interpreters of prophecy think, the death-knell of the Papacy is soon to resound throughout Christendom, we may expect, with them, that her long oppressed people will rapidly come out of her bondage, and find a shelter and a rest in the bosom of Protestant—that is, primitive Christianity.

“I have the honor to be, Sir, your obedient servant,

“Jan. 3.

“JOHN CUMMING.”

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### SWEDEN.

In our last number we gave a letter from C. O. Rosenius, one of the Society's Missionaries in Sweden. Recent intelligence from that country fills us with grief. Whilst spiritual life is unquestionably increasing in many parts of that country, a spirit of persecution and oppression is also manifesting itself more and more. Several instan-

ces have lately occurred in which magistrates have, on application from the pastors of the National Church, interfered to compel parents to present their children for baptism, even when contrary to their conscientious convictions in regard to the validity of that ordinance as applied to children. The Diet, also, has by all four of its Houses, passed acts exceeding anything for monstrous injustice and oppression which we have heard of for a long time, at least so far as Protestant countries are concerned. In order to break up "conventicles" or meetings not authorized by the pastors, a fine of more than \$40 is inflicted on every one who, not being a regularly ordained minister, shall dispense the Lord's Supper, and one of more than \$5 on every person who receives that ordinance at such hands! It remains to be seen whether these "acts" shall become "laws of the land," by the signature of the king.

On the other hand, religion is looking up, the Diet is doing much to restrain the making of ardent spirits and the desolating evils of intemperance, has abolished many useless oaths, and promoted other salutary reforms. Much is doing to circulate the Sacred Scriptures and Religious Tracts. Thirty thousand copies of the tract entitled: "*Come to Jesus*" have been published in Swedish. All this is encouraging. As to the young men in the universities as well as to the country generally, a student writes as follows:

"The Christian-minded students meet every Saturday afternoon for uniting in reading, praise, and prayer. It is remarkable how Christianity has advanced among the students within a few years. Not long ago there were scarcely two or three students to be found, for a series of years, who discovered any evidence of Christian life; now there are between twenty and thirty. And in the same way has it been in these last years throughout our whole land. Awakenings occur even in districts where, formerly, there was not the smallest spark of spiritual life; and this is in almost all parts of the country. It is true that the great mass are still utterly without Christian life, but the state of matters is now very different from what it was a few years ago. Even from Lapland we hear of lively awakenings, how whole villages have split up their brandy-vats, which formerly were greatly valued by them;—how the judges in some districts have nothing to do, because the people are reconciled, in love and peace, with one another. These cases are, no doubt, the exception; and it commonly happens that, when in any quarter a revival takes place, they are only the minority who listen to the voice of love; but it is gladdening that so many awakenings have commenced in almost all directions. Some years since, our fatherland was a desert, in

whose sandy waste only a few green oases were found here and there; now, new oases appear like the stars in a winter evening."

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## HOME FIELD.

Striking instances of the Divine grace accompanying the reading of the Scriptures without other instrumentality of enlightenment, are frequently brought to the notice of our laborers, as in the following case reported a few days since from one who is stationed at an important post in New England. "I entered the house of a Romanist in — street, and in a few minutes was surrounded by a crowd of Irish, some of them asking questions, others cursing and blaspheming the cause of Protestantism, which has been making such inroads among their people. A young man whom I had never met before, but who was known to all present as a Romanist, soon took up the subject, and said in a loud voice: 'The Romish priests are our enemies; they keep us in ignorance; they don't want people to get knowledge. Every other religion recommends the pursuit of knowledge, and the study of God's word; and why do the priests prevent their people from reading the Scriptures? They pretend that it is for our good, lest we misinterpret God's Book. Are they wiser than God, who gave us his word?' A woman present said: 'The priest knows that more harm than good would result to Catholics from reading the Bible.' The young man replied, 'That is their pretext, to be sure.' Then hastening to his trunk he took out of it a Bible, and read aloud the 3rd chapter of John, from the 19th to the 21st verse. 'That is the real reason,' continued he, 'why the priests deny us the Scriptures, that they may exalt themselves by their false traditions.' His sister, who was also present, then began to curse him, and said, 'You seem to have turned preacher; I could burn you in that stove as a heretic.' 'You might do so,' answered the young man, 'because you know no better; and you would only imitate your church, which has burned many better Christians than I am.' He afterwards gave me a long account of his getting a Bible, with other incidents of his conversion. At the close, he said to his sister and all present, 'I read the word of God, and intend to read it; I am a Protestant, and no longer a Romanist.' I find already an active coadjutor in this interesting young man, and regard him as a brother in Christ."

Our missionaries often speak of the facility which a knowledge of the native language of the emigrant gives them in approaching him with the word of God. In their own beloved tongue the Irish will generally listen with pleasure to the reading of Scripture and religious tracts. We regret the want of room for some interesting details on this subject.

The work of Bible distribution and family visitation has been prosecuted with great diligence in all our fields of labor during the past month. There have been the usual variations of favorable reception and rejection. Political feeling has in some regions increased perhaps for the time the spirit of opposition; but kindness and forbearance do not fail to overcome this obstacle in a large proportion of cases. From the new German and Irish missions at St. Louis, the missionaries report encouraging progress in the work of evangelization. We ask in behalf of all our laborers, a renewed interest in the prayers of God's people: that under the trying circumstances in which they are daily placed, amid hostility and abuse and obstinate refusal of the truth, they may exercise continually the graces of the Christian profession, and be strengthened to endure and to go forward.

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## FOREIGN FIELD.

### CENTRAL PROTESTANT SOCIETY OF FRANCE.

We have received an interesting communication from the Rev. Mr. Vernes, of Paris, relative to the employment of the sum which our society granted through the Rev. Dr. Grandpierre when in this country a few months since, obtaining aid for missions in France. We subjoin a translation of this letter.

Rev. and Dear Sir,

Our friend and colleague, the Rev. Paster Grandpierre, has laid before us your letter of September 5th, relative to our Society. We thank you and your Society anew for the valuable proofs of sympathy you have shown in our labors, and confiding in your fraternal interest, we commend ourselves to your continued prayers.

In accordance with the wishes expressed by you, the committee at their earliest meeting determined upon those fields of evangelical effort to which your benefactions should be particularly appropriated. Three stations were

fixed upon; as well by reason of their need of help as of their importance and the indications of a divine blessing resting upon them. [We think best to suppress the names of the stations, as given by our correspondent.]

These three localities may be already known to you through the information given respecting them by Mr. Grandpierre; as well as through the statements of our report, and of the newspaper the *Espérance*; but we are thankful to be able to give you fresh and favorable tidings of them. At F \* \* \* the work is taking hold, and tends constantly to spread into the neighboring regions, where several places of worship have been opened within a year. We have there at work at this moment two pastors, among a number of former Romanists who are seeking the Truth; it is only a fortnight since a church, erected by means of voluntary subscriptions, was solemnly consecrated to the LORD, at G \* \* \*, a place where Protestantism had been almost unknown till within a year past. In this part of France the civil obstacles which we meet but too often elsewhere, seem to have been overcome; the mayor of G \* \* \*, was present at the dedication of the church.

The station of E \* \* \*, under the direction of the Rev. Mr. C—, formerly a Roman Catholic priest, now an active and devoted pastor, comprises two distinct communities. With the history of our evangelical labors at St. \* \* \*, and the persecutions endured by our worthy evangelist of that place, you are already acquainted. The local authorities have not yet granted him permission to open his school, but he celebrates divine service without opposition in the parish, and also visits from time to time several other places in the neighborhood, where there seems to be a disposition to turn to the Gospel. An attempt was made some months since by the Roman Catholic bishop of the diocese to bring back the inhabitants of St. \* \*, but it failed completely. He came in person, and was received with great respect, but no one, with the exception of a single family, which had remained Roman Catholic, followed him to his church; so that as soon as he had said mass he went off at once, and has not since returned.

At E \* \* \* the church which until lately has been too large for the congregation, will soon prove, if things go on as they now promise, entirely too small. It is filled every Sabbath with workmen who have abandoned Romanism, of whom about one hundred and fifty attend also a school for adults, held every evening through the week by our schoolmaster, Mr. B. This Agent conducts also a day school, containing one hundred and fifteen pupils. In the course of the summer the "Brethren" (Roman Catholic teachers) made strong efforts to draw away some of these scholars; but they succeeded only in one or two instances.

The new converts at E \* \* \* are yet subject in some respects to persecution; but with very few exceptions they persevere in rejecting all persuasions to return to the errors they have forsaken. The writer visited them

personally less than a fortnight since, and received the impression that a work of real and deep interest is going on. The chapel still remains closed by order of the authorities; but the people meet in small groups to pray and read the Scriptures, hoping that the repeated steps they are taking will at length result in obtaining permission to re-open this place of worship. The Rev. Mr. R. is about to visit this station, where we intend also to appoint an agent in the place of one who has lately left it. In the months of August and September last a student from our preparatory school spent his vacation at E \* \* \*, under our direction. On his return he gave us the most encouraging accounts of the field. We give a few extracts to show you what striking progress in spiritual life has been made already among the four hundred persons who have there renounced the errors of Romanism.

“One family at E \* \* \* seems in particular to have embraced the Gospel with the understanding and the heart. A paper was circulated shortly since for the signatures of those who had become Protestants, with a view to ascertain their number. The head of this family at first refused to sign the paper wishing to give the new religion another examination. He read his Bible, became a subject of divine grace, and then signed the list. His wife, however, was far from sharing his convictions; she was a devout Catholic, and looked upon our system with horror. But one day, as she sat by the bedside of a dying relative, the curate happened to come in. She took the opportunity of requesting him to examine a Testament which she had in her pocket. The priest rejected it as a Protestant book. On the following day, looking over some old works, she came across one which contained a translation of the service of the Mass, and the extracts from the Gospels used in connection with it. She compared these passages with her Testament, and discovered no difference. When the curate came again she showed him this second book, which he approved as a Catholic publication, but was much embarrassed when she proved to him that it differed in nothing from the other. She then put to him several questions on the subject of Romanism, and among others asked him for what reasons the cup is withheld from the people in the sacrament. He answered that it was on account of certain abuses which had resulted from its use; but this reply, and others as wanting in good sense, shook the confidence of this young woman in her religious teachers. From that moment she commenced the reading of the Bible with her husband, and it was not long before her eyes were opened to the light of the truth. She laid aside her mass book; but it was a greater trial to give up her beads and rosaries, which were of considerable value. She wanted to keep them for her sister, who is a Roman Catholic; but her husband quoted to her the words of Scripture, “Have no fellowship with the unfruitful works of darkness, but rather reprove them.” This young married couple

are now exhibiting delightful evidences of zeal and life, and read the Bible together daily with prayer."

Our student speaks of another family of this place where the husband does not know how to read, but the wife reads the Scriptures to him, and by this means they have both acquired no inconsiderable acquaintance with the sacred books, and are enabled to answer the arguments of the priest, and reject the errors of their former belief. Another instance is given of a young girl who had given clear evidence of a change of heart. She has felt so deeply the want of the stated services of worship at E \* \* \* that she told her mother of her wish to leave home and go somewhere within the reach of a Christian church. This plan she gave up only upon the prospect of a speedy supply of the means of grace. She has renounced the pleasures of the world, and abstains from its frivolous amusements, thus drawing upon herself the displeasure of her former companions in folly.

We trust, dear brother, that these simple facts may interest you, and serve in some degree to show our friends in America that the preaching of the Gospel among us has not been in vain. Accept the assurance of our affection and esteem.

In behalf of the Standing Committee,

L. VERNES, *Pastor.*

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## MOVEMENTS OF ROME.

Political feeling has at length brought the discussion of Romanism to a place where a few months since we should not have dreamed of finding it, on the floor, namely, of Congress. In review of the recent movements attributed to the action of the "Know-Nothing" party, charges were brought up in the House of Representatives against the influence of Popery, as conflicting with our American Nationality, by claiming from Roman Catholics an allegiance to the Pope, and an obedience to their spiritual superiors, incompatible with their duties as citizens of a free country. In answer to these charges, Mr. Chandler, of Philadelphia, took the floor, and in very remarkable language repudiated the assertions made, declaring them utterly unfounded. So far as the statements constitute a profession of personal loyalty and liberality, these sentiments do great honor to Mr. Chandler. But in so much as they profess to represent the doctrine and policy of the Roman Catholic Church, relative to its interference with the governments of the nations, they exhibit the most complete ignorance of the

plainest facts of history. Here are some of these extraordinary statements.

“The Bishop of Rome had not claimed for himself the right to interfere with the political relations of any country, other than that of which he was himself the sovereign. He (Mr. Chandler,) had no desire to conceal any point, and repeated that he denied that the Bishop of Rome had or claimed the right, as resulting from his divine office, to interfere between subjects and their sovereign, between citizens and their Government; and, whilst he made this denial, he acknowledged all of his obligations to the Church of which he was an humble member, and recognized all the rights of its venerable head to the spiritual deference of its children. Clearly and distinctly did he deny that the power of the Pope extended one grain beyond his spiritual relations with the members of his Church, or impinged in the least degree upon the political allegiance which any Roman Catholic of this country might owe to the Government under which he resided.”

No doubt, as a good citizen, and withal, as he understands it, a sincere Roman Catholic, Mr. Chandler wishes that all this were historically true; but his patriotic zeal carries him a good deal further than the Council of Trent would approve.

“That this disavowal of mine (said Mr. Chandler) may not be regarded as a mere generality, I desire to give it explicitness by declaring that if, by any Providence, the Bishop of Rome should become possessed of an army and a fleet, and, in a spirit of conquest, or in any other spirit, should invade the territory of the United States and assail the rights of our country, he would find no more earnest antagonists than Roman Catholics. And, for myself, if not here to vote supplies for defence, or if too old to take part in the protection of my country, I should, if alive, be found in my chamber, or at the foot of the altar, imploring God for the safety of my country and the utter defeat of its invaders. Or, if the spirit of conquest should seize upon the wearer of the tiara, and he should seek to subjugate Italy by improper assumptions, or by provoking the armies of other nations against his own State, I could look upon his chances of defeat as coolly and complacently as upon those of any other ambitious monarch. And if it be asserted that, as a republican and a layman, he could not be supposed to understand all the relations and influences of the dogma of the supremacy of the Pope, he would say that what he had asserted as his belief of the entire political independence of every Roman Catholic out of Rome, was fully held and openly declared by every Bishop in the United States. And to prove this he quoted Bishop England, of Charleston, South Carolina; Archbishop Kendrick, of Baltimore; Archbishop Hughes, of New-York; and others.

"But it had been asked, did not the Pope, in former times, exercise the power to depose monarchs and to interfere with temporalities of sovereigns? This he admitted, declaring that, as an American Legislator, he had nothing but the truth to utter, and would scorn to utter less than the whole truth. The Pope in former days had deposed kings, but for the exercise of this power he did not rely upon his spiritual authority as the head of the Christian Church, but upon rights vested in him by constitution and compact. He desired that he should not be considered, in anything that he had said, as yielding a single dogma of the Catholic Church, or as manifesting a desire to explain away, for the purpose of suiting the spirit of the times or the prejudices of his hearers, any of the doctrines of the Church of Rome. He believed all that that Church believed, but was not bound by the imputations of its opponents, or by the assertions of those who would make political capital out of the denunciation of her children and the misrepresentation of her creed."

We presume that Mr. Chandler will not have to wait long for a rejoinder. It will be easy enough to accumulate such a mass of evidence upon him as will convince any honest mind of the incompatibility of the claims of the Papacy upon its adherents, and particularly upon its priests and bishops, with the views and the duties of an American citizen.

But while a Republican is thus attempting to vindicate Rome before a free people, against the charge of political interference, what are the Reverend Jesuit Fathers of Naples saying on the same subject to the worthless despot of that unhappy country? Precisely the same thing in effect, only a little different in form. Popery, according to the Hon. Mr. Chandler, desires no interference with our republican institutions. Jesuitism, according to the Rev. Padre Paladini, entertains and teaches the highest respect, love, and devotion for that best of all governments, *absolute monarchy!* We hope King Bomba will be better satisfied with these protestations of fidelity to his government than Americans can be with Mr. Chandler's. "Certainly, the Jesuits have never been, at any time, or in any place, accused of Liberalism." Certainly not. "If this should not be sufficient, not to be thought Liberals, we humbly pray your majesty to point out what further we ought to do, to be believed decided absolutists." What? sure enough. But we haste to the facts.

"A curious quarrel has lately broken out between the Neapolitan Government and the Jesuits in that kingdom. It appears that the latter had been in the habit of teaching that the Pope was superior to all the other sove-

reigns of the earth, and the former has, for some unexplained reason, quite recently thought proper to regard this not very novel doctrine among Roman Catholics, as highly revolutionary in its tendency. The consequence was, that M. Mazza, the Director of Police, sent for Padre Giuseppe, the chief of the Jesuits, the other day, and told him that they must discontinue this practice, and should recollect that in 1848 they were sent out of the country in carriages; "but if these things continue," said the worthy Minister, "the Government will kick you out of the kingdom." "*Noi vi cacceremo a calci*" were the precise words. The reverend father, much distressed at the result of this interview, hastened back to his convent, and lost no time in compiling the following protest, which was published at Naples a day or two after:

"To His Royal Majesty Ferdinand II., of the Kingdom of the Two Sicilies.

"Sacred Royal Majesty,

"Sire,—With much surprise we have heard our sentiments doubted regarding absolute monarchy; we therefore think it necessary humbly to submit our views in the present page.

"Majesty, we not only in olden time, but also recently on our re-establishment in 1821, until the present day, have always inculcated respect, love, and devotion for the King our Lord, for his Government, and for the form of the same—that is, absolute monarchy.

"This we have done, not only from conviction, but also because the Doctors of the Company, who are Francesco Suarez, the Cardinal Ballarmine, and many other theologians and publicists of the same have publicly taught absolute monarchy to be the best form of government.

"This we have done because the internal economy of the Company is monarchical, and therefore we are by maxim and by education devoted to absolute monarchy, in which Catholicism, by the wisdom and zeal of a pious King, can alone have secure defence and prosperity.

"Majesty, that we both think, and believe, and sustain that absolute monarchy is the best of governments, is demonstrated by the damage that we suffered in the year 1848. We were the victims of Liberalism, because all liberals were and are well persuaded also, that the Jesuits are the supporters of absolute monarchy.

"These things, oh Majesty! are well known, and Liberals would more easily believe that the sun would not rise to-morrow, than admit that the Jesuits could favor them; and therefore every time they attempt a revolution, their first object is to despoil the Jesuits.

"For this reason the Liberals, by an inviolable canon of their law will not admit a Jesuit, or one who is affiliated to the order, among them.

"In fact, the Jesuits in the kingdom of Naples have always taught it to

be unpardonable to make revolutions for the purpose of changing the absolute monarchy, which the reigning dynasty has always maintained.

"If this should not be sufficient not to be thought Liberals, we humbly pray your Majesty to point out what further we ought to do to be believed decided absolutists.

"Certainly the Jesuits have never been, at any time or in any place, accused of Liberalism; and what motive should they have for not loving and defending the absolute government of the august monarch Ferdinand II. who has covered them with benefits?

"Finally, Majesty, of this sovereign beneficence we have made no other use than for the good of Christian morality and Catholicity, and the reigning dynasty, to profess immutable fidelity to the absolute monarchy, to which we declare ourselves always devoted, and we hope that your Majesty will graciously permit us to confirm this sentiment at your Majesty's feet by word of mouth.

"The present page is signed by me, by my 'Father's councillors' (Padri Consultori,) and by all others present, in the short time there has been for collecting their signatures; and if your Majesty desires the signatures of all the Jesuits of this province of Naples, they can speedily be obtained. In so much, we who sign this are full guarantee for their devotion by all proof to the absolute monarchy.

"GIUSEPPE MARIA PALADINI,

"della Compagnia di Gesu Provinciale,

(And 23 others.)

"Collegio del Gesu Nuovo, Napoli, Nov. 21."

The new absurdity of the "Immaculate Conception" has not been swallowed with the avidity anticipated by its sage inventors. The able letter of Dr. Cumming, which we have elsewhere given, represents very clearly the extent to which this dogma conflicts with the teachings of the Fathers and the belief of ages. This fact has not failed to strike many of the more enlightened, as well as some of the most bigoted adherents of Rome. Not only from France have earnest protests been heard. In Tuscany, the Dominican friars absolutely reject the doctrine, and refuse to yield to the pontifical decision. The monks of Santa Maria Novella have been summoned by the Archbishop of Florence before his court, to answer the charge of contempt of the papal authority! An acrimonious theological controversy may be expected between the Dominicans and the Franciscans; who, no less than the Jesuits, are warm supporters of the doctrine, and devoted servants of the Pope.

## VIEW OF PUBLIC AFFAIRS.

Thus far,—we write under date of Jan. 30th,—the present session of Congress has been a *working* rather than a *Speech-making* one. Nevertheless, beyond the passing of the usual “Appropriation-bills,” not much has been done. There is a prospect that the claims for “French Spoliation” will at last be attended to. The Army will also be increased, either by the formation of volunteer-regiments, or by enlistment, or both, to meet the demand for protection on our Western frontiers, where some of the Indian tribes have shown themselves disposed to be troublesome. Humanity will rejoice that, by the action of both Houses, the Secretary of the Navy has been authorized to send a vessel to look after, Dr. Kane and his party, engaged in the Arctic Exploration. We think that there is little prospect that either the Pacific Rail-road bill or the Pension bill will pass this Session. Mr. Chandler, of Philadelphia, has made an elaborate speech on the question, Whether the profession of the Roman Catholic faith is contrary to the duties and obligations of American citizenship,—in answer to Mr. Banks of Massachusetts, and has certainly said some things which will surprise the Pope himself. We have noticed Mr. C’s Speech elsewhere.

No decisive battle has been fought before Sebastapol since the battle of Inkermann, on the 5th of November. There have been many skirmishes. The bad weather has rendered extensive action impossible. The sufferings and mortality of the allied troops, and doubtless of the Russians too, have been very great and distressing. On both sides re-inforcements are hurrying on to the scene. In the mean time, overtures for negotiation have been made, and the Ambassadors of England, France and Austria have entered into conference, at Vienna, with Prince Gortchakoff, the Russia Envoy. No armistice has as yet been agreed upon, and fighting is to go on *pari passu* with negotiation! This is a strange state of things. Our hope is that peace will come in a few months, for the simple reason that much is not going to be accomplished by the war. Both sides must soon be convinced of this. God grant that our hopes may not be disappointed. Let our prayers ascend daily and earnestly for this great blessing. We are decidedly in favor of our Government tendering its mediation. It will do good, and no evil. Even failure in so good an effort is better than to do nothing.

## JUVENILE DEPARTMENT.

## DIALOGUE NO. 18.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM

HOLLAND. (Conversation First.)

*Father.* I wish, my dear boys, to converse with you this evening about Holland.

*Willie.* I think, Father, that before you begin Eddie and I had better get our Atlas and look a little at the map of Holland.

*Father.* That is a good suggestion, Willie; indeed it is well, whenever you can do so, to have a map before you when you read or hear any matters of history, so as to obtain a more definite idea of what you read or hear.

*Eddie.* My Geography tells me that Holland is a very small country, having an area of only 13,000 square miles.

*Father.* That is so; and yet it has a population of three millions and a quarter, if you include the Duchy of Luxemburg, which lies south-east of Belgium, and is not contiguous to Holland. It is on account of that little German duchy that Holland is entitled to representation in the Diet of Germany, and sends a delegate to that body.

*Willie.* I think that the Romans called Holland by the name of Batavia; I suppose that this was owing to the fact that the *Batavi*, a people whom Julius Cæsar speaks of in his Commentaries.

*Father.* That is true, Willie; the Batavi were the chief tribe, and gave the Romans a great deal of trouble. For all the western side of the country, near to the sea, as well as the Island of Zeeland and other islands, was daily overflowed by the action of the tides, which rise high along all the western coast of Europe.

*Eddie.* I have read somewhere that when the Romans conquered Holland, the people of the western part of it lived in houses which stood on large stakes or timbers that were 10 or 15 feet high, and that they used ladders for the purpose of going up to them.

*Father.* That was so when the tide was gone; but when the tide came in they could step from their boats into their doors. One of the Roman authors says that when the tide was up, the houses of the Batavi were like vessels afloat, but when it was gone they were like vessels left high and dry.

*Willie.* Were there no dykes, or embankments, in the days of the Romans, for keeping out the sea, of which we read so much in books?

*Father.* It was the Romans who commenced the making of these dykes, after they had subdued the country—which they could only do by building

boats, and pursuing the native tribes into their retreats amid lagoons and swamps, when the tides served. Since the days of the Romans the work has been carried on, until now these dykes are thrown up along the banks of every river and creek, as well as on the coasts of the seas and bays. Every island is now dyked. These embankments, as one approaches the sea, are often wide and high, and their sloping sides are covered with *turf*, and have a beautiful appearance. Many of the best roads and upper canals are on these dykes. Into these superior or higher canals, the superfluous water of the low lands on each side is forced up by pumps worked by *windmills*, of which there are several thousands in Holland.

*Willie.* This is very strange. Are these windmills employed for any other purpose?

*Father.* O yes, Willie; the people use them also for grinding grain, making oil, sawing timber, and other purposes.

*Eddie.* I suppose the Dutch windmills are not such small ones as Don Quixote mistook, at night, in Spain for giants!

*Father.* No indeed; they are quite large structures, and their great arms or sails moving round and round have a very strange appearance. The miller and his family live in the mill, and when not occupied in his mill, he cultivates the ground around, or does some other business.

*Willie.* I have heard that the sea sometimes breaks in, and destroys many people in some parts of Holland.

*Father.* That does not often happen in these days; but it often happened in former times. At present, and for many years, the coast is so well embanked,—partly by the action of the wind, which in some places has blown up the sand into a ridge of considerable height, and partly by the labor of the people,—that the ocean seldom breaks in. The dykes too, along the rivers, as well as around the Zuyder Zee and other inland sheets of water, are admirably made, and well defend the country against inundations.

*Eddie.* Holland is a land of meadows and fine cattle, and the Dutch farmers make great quantities of butter and cheese,—at least so my Geography says.

*Father.* That is true. And it is well worth while to visit the houses and stables, and dairies of the Dutch farmers. Every thing is so neat and clean, that the stables for the cows are often kept in a better condition than are the houses of the poor in some countries. A visit to such a farm is always agreeable, for the Dutch are hospitable and polite; the stranger is also soon treated to coffee and the *pipe*—for the Dutch are as great *smokers of tobacco* as they are *lovers of coffee*.

*Willie.* Are the Dutch a well educated and good-looking people?

*Father.* They are indeed such, dear Willie. They rank among the finest looking and best educated people of Europe. The humidity of

their climate gives them a fair complexion, and their Protestant religion has made them well informed. They are a rich people; they have important colonies in the East Indies, and some small islands in the West Indies; and their commerce is still quite extensive and profitable. They have many large cities. Do you see Amsterdam, Willie? It stands on an arm of the Zuyder Zee; it has 200,000 inhabitants. And there is Rotterdam, on one of the mouths of the Rhine; it has 100,000 inhabitants, and almost as much commerce as Amsterdam. And then there are Utrecht and Leyden, both on another mouth of the Rhine; each has forty or fifty thousand inhabitants, and each has a flourishing university.

*Willie.* I have read somewhere a very affecting story of the way in which the people of Leyden obtained their University.

*Father.* Yes, Willie; it was for their heroic conduct in defending their city against the Spaniards, in the time of the Dutch Revolution. They were in the greatest danger from starvation; and yet obeyed their brave burgomaster, who told the Spaniards that sooner than surrender the place, "they would eat off their left arms, whilst they defended themselves with the right." And when relieved by the Prince of Orange, they were offered the choice of a University or exemption from all public taxes for many years. They chose to have a University!

*Eddie.* They made a good choice; and I have heard that Holland has produced many fine scholars.

*Father.* That is true, dear Eddie. Holland has three Universities at this time, namely, those of Leyden, Utrecht and Groningen, at which there are nearly 1,600 Students, and many able Professors. I have been several times at two of these Universities, and have been greatly pleased with them. The Botanical Garden of Leyden is one of the best in Europe. Holland has an excellent Public School System, and so common is education in that country, that it is rare to meet with a grown person who cannot read. Holland has produced more distinguished Divines, Jurists, Physicians, Philosophers, Scholars and Artists, and has a more extensive Literature, in the Dutch and Latin languages, than any other country in the world, of equal extent and population.

*Eddie.* This is very remarkable; and how can this be accounted for?

*Father.* By its having received the Protestant Faith, which led the way to its independence, to the education and elevation of the people, to industry and enterprise, and these led the way to commerce and to wealth. But we will speak of these things, and many more, in our next conversation. At present we must stop, for I perceive, Willie, that you are beginning to nod!

*Willie.* I am desperately sleepy, dear Father.

# MISCELLANEOUS.

## LITTLE WILLIE'S LAST WORDS.

"Surely, Jesus Christ died to save us."

The solemn night was nearly spent,  
The night that Willie died,  
And, o'er his pillow sadly bent,  
Or kneeling at his side,  
We watched the waves that came and went  
In life's fast-ebbing tide.

Through all the silent hours—the deep,  
Deep silence of our woe—  
We watched, with eyes that could not weep,  
The parting spirit go;  
We heard the moanings of his sleep,  
His breathing faint and slow.

But ere his upward flight he took  
The fevered slumber broke;  
His mind the troubled dream forsook,  
Our dying Willie woke;  
And with an earnest, heavenward look  
These precious words he spoke:

"The blessed Jesus surely died  
To save us from our sin."  
He said no more, nor turned aside

His gaze, that pierced within  
Those gates of glory opened wide,  
Where soon he entered in.

I thank thee, Father! Lord of light,  
That, hidden from the wise,  
Thou hast revealed to infant sight  
The secrets of the skies.  
Yea, Father! even so, for right  
It seemeth in thine eyes.

I thank and praise, O Saviour Christ!  
Thy mercy rich and free,  
That six short cloudless years sufficed  
To bring our child to thee;  
Thus early to thine arms enticed,  
Suffered thy face to see.

And when the Holy and the Just,  
Who taketh what he gave,  
Shall call me to that sacred dust  
Reposing in the grave,  
Be mine as sure and simple trust  
That Jesus died to save.

C. W. B.

ECCLESIASTICAL TENURES.—We have received and read the admirable Speech of the Hon. J. O. Putnam, delivered in the Senate of the State of New-York, on the 30th of January, on this important subject. Mr. Putnam has treated the question with much ability. His argument against the Roman Catholic Bishops of this State, or any other, being allowed to hold, or *own*, as the case really is, the property of the Roman Catholic Church within its limits, and employ it as they please, as they certainly will, is conclusive. He summons the testimony of History to prove that no course could be more dangerous than this. He lays down the true doctrine, namely, that the Roman Catholic Church in this country ought to be *required*, under the pain of confiscation, to hold all its ecclesiastical property by *trustees*, appointed by the people of each congregation, or society, and responsible to the congregation. We hope that Mr. P's. speech will be widely circulated. This question must soon be extensively agitated.

MR. CHANDLER'S SPEECH. In our next number we shall give a full reply to this remarkable defence of Rome, if it may be termed such. The Hon. Member of Congress for Philadelphia certainly does not display a very profound knowledge of the history of the Church or of the world. It is too late in his day for him or any one else to deny that Rome never claims an allegiance to her commands,—whether *Spiritual* or *Political*, we care not, for what are words?—that is inconsistent with the obligations to the civil government, even if that government be Protestant. This will not do.

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### THE COMMON SCHOOLS OF MASSACHUSETTS.

The following statistics of Rev. Dr. Sears, of the Baptist denomination, the present secretary of the Massachusetts Board of Education, will show the actual amount of moral and religious influence that is exerted in the common schools of that State. In 1845, out of 380 cities and towns in the State, the Bible was used in the schools of 258 towns as a regular reading book, prescribed by the school committees, and in the schools of 38 towns, it was either used as a reading book, or in the exercises of devotion. Dr. Sears thinks the Bible is read decidedly more than it was at that time, but less as a reading book, and more in connection with religious exercises. "Religion is not taught as a matter of theology, according to the forms of the catechism, but is generally inculcated as a matter of devotion and of Christian morals. The Scriptures are almost universally used in some way in the public schools. The Bible is usually read at the opening of the morning session; in some schools the morning exercises begin with the reading of select portions of Scripture, the singing of school hymns, and a brief prayer, extemporaneous or written, or sometimes a Psalm, or the Lord's Prayer." The teacher often adds practical remarks.

Dr. Sears states that the Roman Catholics seldom raise any objection to the use of the Bible in our schools. In one manufacturing town the school committee allow the children of Roman Catholic parents to use the Douay version, if they prefer. In Lowell there is at least one Roman Catholic teacher, the children being from such families. But a single instance of the Romanists maintaining separate schools has been recently known, and that was in Fall River. The children have left those schools in many cases, and have returned to the public schools for the reason that their parents find their children make better progress in their studies, approximate more to the character of the natives, and have better prospects for success in life than those who attend the separate schools. And then they lose their brogue at

the public schools, their manners are decidedly improved, while their religious opinions are not interfered with.

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The following is a brief and emphatic description of Rome, by a Popish writer: "Rome, the holy, the great, the wonderful, the centre of Christian unity, the seat of primacy, the residence of peace and truth, the stronghold of religion, and the eternal city of piety and love!" A careful and unprejudiced visitor of Rome (says the Presbyterian) would find it to be a city of ancient ruins and of modern superstition; of lazy and dissolute priests, and of an oppressed and blinded population; of spiritual tyranny upheld by a wicked soldiery; a centre and fountain of iniquity and of Jesuitical arts; where truth is unknown, and where it is a penal offence to seek after it.

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### OUR BOOKS.

Several months ago we stated that the Society had prepared a series of volumes which ought to be introduced into Sunday School Libraries, as well as into the libraries of Pastors and members of the churches generally. And although there was some delay in relation to two or three of the volumes announced in the list which we then submitted, in consequence of which the entire series could not at once be furnished, we are happy to say that there has been a very encouraging demand for the books from various parts of the country. The entire set embraces 22 volumes, neatly bound, and costs just *seven dollars*. The volumes vary in size, from 100 pages up to 449. They will average more than 200 pages, the entire number of pages being 4,643.

When we recommend these books for Sunday School libraries, we mean that they should be *added* to existing Sunday School libraries, for the use of the teachers and large pupils, as well as for the parents of the pupils. They relate to subjects with which the time is come that demands that all our Protestant people of all ages, that are capable of comprehending them, should be made acquainted. Rome, in the persons of foreign Roman Catholics, is establishing herself among us, not only in the large cities, but also in the villages, and even the rural districts. If we wish to save our children and youth from her dreadful delusions, we must instruct them, and make them know what is truth and what is error, the Word of God being the only true standard.

We give again the titles of these 22 volumes. They are as follows: **POPERY, THE MAN OF SIN; FOX'S BOOK OF MARTYRS; GAVAZZI'S LECTURES**

ON ROMANISM; STORY OF THE MADAÏ; FACTS IN MADEIRA CONCERNING THE RECENT PERSECUTION; ROMANISM COMPARED WITH THE BIBLE; RISE AND FALL OF THE PAPACY, by Fleming; LIFE OF NORTON, etc.; ROMANISM INCOMPATIBLE WITH REPUBLICAN PRINCIPLES; BOOK OF TRACTS ON ROMANISM; MIDDLETON'S LETTER AND DEFENCE; TRIAL OF THE POPE; CIOCCI; FOREIGN CONSPIRACY AGAINST THE LIBERTIES OF THE UNITED STATES; OUR COUNTRY, ITS DANGERS AND DUTIES; EXILES OF ZILLERHAL; SECRET INSTRUCTIONS OF THE JESUITS; THE DECREES AND CANONS OF THE COUNCIL OF TRENT; SARAH DOHERTY; ROMANISM IN THE LIGHT OF PROPHECY AND HISTORY; WONDERFUL ADVENTURES OF A PRIEST; ST. PATRICK AND THE WALDENSES.

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## NOTICES OF BOOKS.

FOOTSTEPS OF ST. PAUL, by the author of "Morning and Night Watches," &c. is a beautiful volume of more than 400 pages, 12mo., issued by the Carters. We have been much instructed by it, and recommend it most cheerfully to our readers.

FOLLOW JESUS, by the Rev. Newman Hall, minister of Surrey Chapel, London, and author of that very popular and excellent tract entitled,—“Come to Jesus,”—is an admirable little book, published by the Carters. We hope that it will have an extensive circulation.

SERMONS BY BISHOP MCILVAINE. The Carters have in press a volume of Sermons from the pen of Bishop McIlvaine, which will be well received, we cannot doubt, by the Christian public.

MEMOIRS OF CELEBRATED CHARACTERS; by Alphonse de Lamartine. In two vols. Harper & Brothers.

In these spirited sketches of some of the greatest actors of history, Lamartine has aimed at representing the periods to which they belonged, and of which they were the central figure. “A small number of well selected characters,” he believes, “are sufficient to bring all known time in review under the eyes and imagination of the living races of men.” To accomplish this in part, for popular instruction—“to be spelled over at evening by the light of the household lamp, in the hands of the housewife, her daughters, and her sons,”—is the idea of these volumes; and admirably does it seem to us to have been realized. Nelson, Columbus, Cicero, Socrates, Cromwell, Homer, Fenelon, with other “types of the race,” are portrayed with brilliant color and deep appreciative sentiment. These books will be read, and will be useful.

THE PROBLEM SOLVED: OR, SIN NOT OF GOD. By Miles S. Squier, D. D. New-York, M. W. Dodd.

We must leave to Theological Reviews the analysis of the argument sustained in this treatise. Its ambitious title does not, we acknowledge, prepossess us in favor of a work whose avowed object is to prove by elaborate discussion the very first and plainest axiom of Revelation.

THE PRIZE ESSAY, on the subject of PRAYER FOR COLLEGES, has been published by M. W. Dodd. The Premium was obtained by Professor TYLER, of Amherst College.

This production is a very able and satisfactory enforcement of the great obligation of intercession at the throne of grace in behalf of our educational establishments. The

duty of prayer—the power of prayer—its connection with the welfare of colleges, are the chief themes embraced. May this little book prove abundantly useful in awakening our churches to the momentous importance of the subject.

We are glad to see that so much attention is now given to the publication of JUVENILE BOOKS, by the Presbyterian, Methodist, Baptist and other Religious Bodies, as well as by the various Sunday School Societies. This is one of the most cheering "signs of the times."

HARPERS' MAGAZINE for January is a number of unusual variety and interest, with illustrations. Mr. Abott's Napoleon Bonaparte is brought to a final pause; "The New-comer" gives no sign of so happy a period.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE  
1st OF JANUARY TO THE 1st OF FEBRUARY, 1855.

|   |         |   |         |
|---|---------|---|---------|
| <b>MAINE.</b>   |         |   |         |
| Dennysville, Peter E. Vose, Esq. . . . .  | \$ 6 00 | Worcester, Union Church, . . . . .  | \$41 00 |
| Bangor, 1st Parish Sabbath School, per W. P. Hubbard, treas. in full of L. D. for Rev. Geo. B. Little, and L. M. for Dea. Albert Titcomb, . . . . . | 65 00   | Central Ch. . . . .   | 52 93   |
|   |         | Salem-st. Ch. . . . .   | 47 32   |
| <b>NEW HAMPSHIRE.</b>   |         | Leicester, Cong. Ch. to make Rev. A. C. Denison, L. M. . . . .  | 33 11   |
| Dover, Cong. Ch. . . . .  | 26 14   | Granby, Cong. Church, to make Rev. Henry Mills and Asa Pease, L. Ms. . . . .  | 69 07   |
|   |         | Athol, Cong. Ch. to make Rev. John F. Norton, L. M. . . . .   | 33 13   |
| <b>VERMONT.</b>   |         | Springfield, 1st Cong. Ch. (two persons,) South Ch. . . . .   | 2 00    |
| Woodstock, Emit C. Swan, . . . . .  | 2 00    | North Ch. . . . .   | 67 50   |
| Brandon, by L'hereux, . . . . .   | 1 00    | Agawam, Cong. Ch. . . . .   | 29 00   |
|   |         | Monson, Cong. Ch. to make Dea. Absalom Shaw, L. M. . . . .  | 8 09    |
| <b>MASSACHUSETTS.</b>   |         | Rev. Alfred Ely, D. D. to make Mrs. Susan G. Ely, L. M. . . . .   | 47 52   |
| — A Friend, . . . . .   | 5 00    |   | 80 00   |
| Newton, Eliot Ch. to make Dea. Otis Trowbridge, L. M. . . . .   | 62 09   | <b>CONNECTICUT</b>  |         |
| Holden, Chas. L. Nolton, for L. M. . . . .  | 5 00    | Norwich, A Friend, . . . . .  | 50 00   |
| Thos. J. Davis, . . . . .   | 5 00    | East Haven, Wm. and Chas. Woodward to make Rev. D. W. Havens, L. M. . . . .   | 30 00   |
| Others, . . . . .   | 25 00   | Clinton, Benevolent Asso. by E. A. Ellicott, Hartford, North Cong. Ch. in part A. M. Collins, \$20; Chas. Collins, \$5; Chas. Hosmer, \$10; Mrs. Charles Hosmer, \$5; Others, \$75 72c. . . . . | 15 00   |
| Chatham, Cong. Ch. to make Rufus Smith L. M. . . . .  | 30 12   | Centre Ch. add. cash, . . . . .   | 115 72  |
| Randolph, Cong. Ch. . . . .   | 22 00   | Canterbury, Rev. R. C. Learned, \$3; Widow's Mite, \$1, . . . . .   | 5 00    |
| Legacy of Miss Anne Kimball Alden, by Dr. Alden, . . . . .  | 100 00  | New Haven, Yale College Ch. Rev. J. Day, D. D. . . . .  | 4 00    |
| East Randolph, Cong. Ch. . . . .  | 12 23   | Chapel-st. Ch. Wm. H. Russell, \$5; C. Bowstwick, \$3, . . . . .  | 80 00   |
| Wilmington, Cong. Ch. . . . .   | 16 00   | New Haven, North Church Marcus Merriam, \$5; John Fitch, \$3; Levi Ives, M. D. \$3; Timothy Bishop, \$30, . . . . .   | 8 00    |
| Sudbury, Evan. Union Ch. Ladies Missionary Society, to make Eliza Rogers, L. M. . . . .   | 30 00   | New London, 2d Bapt. Church, (Rev. O. T. Walker,) . . . . .   | 41 00   |
| Chelsea, Winnisimmet Ch. a balance, . . . . .   | 12 00   | Huntington-st. Bapt. Ch. Rev. J. S. Swan, . . . . .   | 9 22    |
| Groton, Union Cong. Church, to make Noah Shattuck, L. M. . . . .  | 47 00   | Groton, Rev. J. Cheesebrough's Cong'n. 2d Bapt. Ch. Rev. H. Silliman, . . . . .   | 16 09   |
| Templeton, Trin. Cong. Ch. . . . .  | 15 00   | 8d Bapt. Ch. Rev. Mr. Cathcart, . . . . .   | 7 39    |
| Phillipstown, Cong. Ch. . . . .   | 18 00   | Mystic, M. E. Ch. Rev. Mr. Coggsball, . . . . .   | 11 26   |
| S. Reading, A Friend, . . . . .   | 1 00    | Greenville, 7th day Bapt. Ch. Rev. Mr. Griswell, . . . . .  | 9 61    |
| East Weymouth, Cong. Meth. Ch. to make Mrs. Hannah H. Potter, L. M. . . . .   | 36 43   | Mystic, M. E. Ch. Rev. L. Daggot, . . . . .   | 6 20    |
| West Hawley, Rev. John Eastman, . . . . .   | 5 00    | Norwich, Maine-st. M. E. Ch. Rev. Mr. Butler, . . . . .   | 6 23    |
| Cambridgeport, Miss Elizabeth Harlow, . . . . .   | 5 00    | A few Friends, . . . . .  | 5 08    |
| Gloucester, Evan. Cong. Ch. in part to make Rev. Junius L. Hatch, L. M. . . . .   | 11 50   | East Haven, Cong. Soc'y. add. W. & C. Woodward, \$5; Isaac Pardee, \$6; Rev. Stephen  | 4 00    |
| Ashland, Cong. Ch. in part, . . . . .   | 25 00   |   |         |
| Clinton, Evan. Cong. Ch. in part to constitute Rev. Warren W. Winchester L. M. . . . .  | 21 00   |   |         |
| Amherst, 2d Cong. Ch. Sunday School, a New Year's Gift, . . . . .   | 5 00    |   |         |
| Mrs. Luthera B. Adams, to make herself L. M. . . . .  | 30 00   |   |         |

|   |         |
|---|---------|
| Dodd, \$5; J. B. Davidson, \$5; Daniel Smith, \$5; Ruel Andrews \$3; Others, \$31 51,                                       | \$60 51 |
| New Haven, North Ch. add. John A. Blake, \$10; Philos Blake, \$6; Miss M. Dutton \$3; Jonas Bronson, \$2; John Durrie, \$5, | 26 00   |
| New Haven, Chapel-st. Ch. add. Hiram Camp, \$5; H. L. Pirepont, \$2; Asahel Pirepont, \$5;                                  | 12 00   |
| Hartford, Centre Ch. add. Ladies, . . . .   | 38 75   |

## NEW-YORK.

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| Albion, Presb. Ch. . . . .  | 40 95  |
| Medina, Presb. Ch. . . . .  | 20 75  |
| Rushville, Presb. Ch. bal. . . . .  | 7 00   |
| Clyde, Presb. Ch. bal. . . . .  | 1 50   |
| Griffins Mills, H. H. Phelps, . . . .   | 1 00   |
| Byron, Presb. Ch. . . . .   | 9 50   |
| Warsaw, Cong. Ch. . . . .   | 18 30  |
| M. E. Ch. . . . .   | 8 53   |
| Brushland, Miss Margaret Thompson pt. L.M.  | 6 00   |
| Ithaca, Rev. Wm. Wisner, D. D. . . . .  | 8 00   |
| Albany, Robt. E. Williams, . . . . .  | 1 00   |
| N. Y. City, A friend by Dr. De Witt, . . .  | 2 00   |
| F. H. Bartholomew, . . . . .  | 25 00  |
| Jacob Reynor to make himself a L. M.  | 30 00  |
| 7th Presb. Ch, Dr. Hatfield, . . . . .  | 100 00 |
| Middletown, Miss S. D. Carman, . . . .  | 3 00   |
| Tarrytown, R. D. Ch. . . . .  | 13 49  |
| Chester, Doct. Sears, . . . . .   | 3 00   |
| Utica, Mrs. Ostrom, . . . . .   | 2 00   |
| Stalham Williams, . . . . .   | 5 00   |
| Fort Plain, R. D. Ch. . . . .   | 4 70   |
| Pompy Hill, bal. . . . .  | 5 84   |
| Deansville, balance, . . . . .  | 5 00   |
| E. Stockholm, in part to make Rev. P. C. Pettibone, L. M. . . . .                                     | 15 00  |
| Lisbon, . . . . .   | 5 00   |
| Parishville, Rev. B. Burnap & Dea. Flowers, Hopkinton, to complete L. M. of R. H. Laughlin, . . . . . | 21 00  |
| Madrid, . . . . .   | 10 00  |
| Gouverneur, in part to make H. D. Smith, L. M. . . . .  | 10 00  |
| Norfolk, A friend, . . . . .  | 50     |
| Vernon Village, . . . . .   | 10 00  |
| North Gage, balance, . . . . .  | 4 00   |
| Peoria, Peter Forbes, . . . . .   | 1 00   |

## NEW JERSEY

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| Orange, 1st Presb. Ch add Stephen D. Day, \$10; J. C. Bailey, \$3; W. C. White, \$10, | 23 00 |
| Springfield, A. friend, . . . . .   | 5 00  |
| Orange, Dr. S. Fisher, . . . . .  | 2 00  |
| Mendham, Presb. Ch. add. . . . .  | 45 50 |
| Plainfield, 2nd Presb. Ch. in part to make Rev. T. S. Brown, L. M. . . . .            | 19 22 |
| Basking Ridge; A. McEwen, . . . . .   | 10 00 |
| Jersey City, 1st R. D. Ch. in part, . . . .   | 20 00 |
| Madison, Sarah, S. Burrell, . . . . .   | 3 00  |
| New Brunswick, A friend, . . . . .  | 10 00 |
| Hanover, Rev. Geo. J. King's Ch. and Congregation, . . . . .                          | 20 00 |

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| Sabbath Collection, . . . . .   | 5 38 |

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| Shelbyville, Young Ladies of Shelbyville Female College, to complete its L. M. . . . . | 31 00 |

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| Andrew Bryant, to make himself L.M. Elizabeth Bryant, to make herself a L. M. . . . . | 30 00 |
| Springfield, M. E. Ch. . . . .  | 14 25 |

## OHIO.

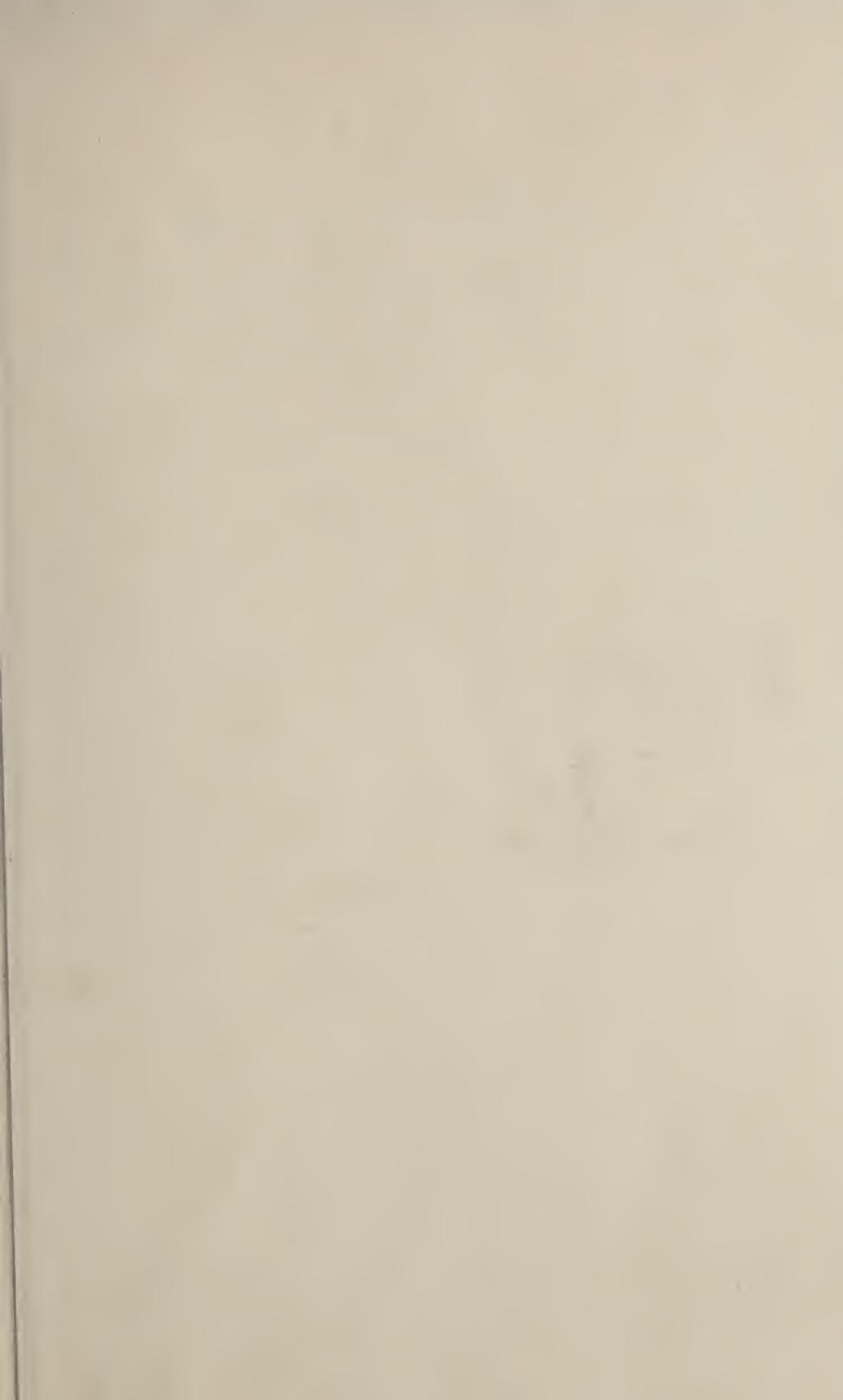
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| Windham, Rev. Hiram Bingham's Congregation, . . . . .   | 32 00 |
| Cedarville, C Church, to make Rev Mr. McMillen, L. M. . . . .   | 31 00 |
| Hillsborough, M. E. Ch. . . . .   | 10 12 |
| Oakland, Female Seminary, . . . . .   | 4 70  |
| Hamilton, Asso. R. Ch. . . . .  | 12 00 |
| Warren, Presb. Ch. add. . . . .   | 6 00  |
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| College Hill, Presb. Ch. to make Wm Carey, Esq. L. M. . . . .   | 4 00  |
| Ohio Female College in part, . . . . .  | 4 00  |
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| St. Lukes P. E. Ch. together with the Epis. Female Seminary in part, . . . . .  | 22 73 |
| Granville Female Academy to make Miss Martha A. Hamler, L. M. . . . .   | 30 00 |
| Students of Dennison University, to President J. Hall, D. D; L. M. . . . .  | 30 00 |
| Union Meeting, . . . . .  | 4 71  |
| Oxford, 2d Presb. Ch. . . . .   | 23 50 |
| Asso. Bapt. Ch. D. Christy, Esq. . . . .  | 3 00  |
| Students of Miami University in part, 8d Presb. Ch. in part, . . . . .  | 9 00  |
| Young Ladies Oxford Female College in part, . . . . .   | 16 50 |
| in part, . . . . .  | 8 75  |

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| Ann Arbor, Fred'k. Kuchula, . . . . .      | 3 25 |

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