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No. 7.

SPAIN CALLING FOR THE GOSPEL.

OUR readers could hardly desire more gratifying news, and we could hardly imagine any thing more agreeable to ourselves, than what we have to communicate, namely, the fact expressed in the preceding words, Spain is calling for the Gospel.

Few, very few persons in the United States, we are aware, can hardly be prepared to credit this, on the simple assertion of any man; and this is not surprising. Indeed it would be difficult to find, among the letters of newspaper correspondents, which are almost the only sources of information, any substantial evidence of much progress or improvement of any kind in that country. This may be pretty easily accounted for, on a close attention to the character of such correspondence. We shall only remark here, that they are very little to be relied on by a Christian looking for information respecting the state or prospects of religion. Indeed they are, to a great extent, written in Paris, or elsewhere out of Spain, and with very different feelings and objects from those appropriate to a Christian philanthropist.

It is well known, that successive revolutions have occurred in Spain during the present century; but only an attentive observer can plainly see what is still incontestably true, that they have tended towards a thorough and universal religious reformation. By successive measures adopted by the several liberal Cortes, in the periods when absolute power was at intervals suspended, the following important objects were accomplished. The suppression of all convents containing less than twenty monks, with the confiscation and sale of their immense estates; the overthrow of the Inquisition, and the demolition of its numerous edifices, except that of Madrid, preserved as a memorial of that infamous and detestable tribunal; the subsequent suppression of all remaining convents and nunneries, and confiscation and sale of their estates, about 1500 of the edifices being demolished, and 500 converted into hospitals, manufactories, and other useful establishments. These were among the measures adopted before the last counter-revolution; which was succeeded, about a year ago, by

the liberal *coup de main*, which brought about the present order of things.

Although the retrograde administration had made a Concordato with the Pope, and was laboring to gain the permanent ascendancy over all opposition, the spirit of freedom overwhelmed it, by a sudden and general rising of the people, the nobility, and the army; and the Cortes which was immediately called, adopted a constitution free from the great defects which had been retained by its predecessors, by omitting to declare the Apostolic Roman Catholic religion the religion of the State. It establishes the entire freedom of speech and the press, and prohibits all persecution, civil and religious, for opinions, words, and acts, excepting only such acts as openly and directly attack or insult the religious practices of the people. A long and powerful effort was made in the Cortes, for the establishment of entire religious liberty, in the second article of the constitution; and it finally failed by only three votes. There is reason to expect that it will ere long be so altered as to gain the end. The discussion continued twenty-three days, and was conducted with a degree of courage, intelligence, and perseverance which would astonish any one. Some of the speeches made in favor of unrestricted religious liberty, would honor the most enlightened Christian in England or America. The readers of this magazine have seen an extract from that of the distinguished Spanish statesman, philanthropist, and Christian, Señor Degollada, published in the February number. That speech entire, with numerous others, made at that time in the Cortes, have been published in Madrid, and form a volume of above 300 pages; and no man can read them without being filled with

respect for the learning, eloquence, and patriotism of many of the Spanish deputies, and a conviction that some of them are men of decided evangelical views and sincere piety. Some of them declared themselves Protestants; and talked and voted in a manner worthy of the name.

When a preliminary vote was taken, two thirds of the whole Cortes declared themselves in favor; and it was by the extraordinary efforts of the retrograde party, the Jesuit intriguers who are indefatigable and insidious to an extreme, that even a majority of three was finally obtained. They succeeded in having the vote given by each member with his name; and some of them shrunk from the apprehension of such persecutions as Jesuits know how to practise. Besides, several of the decided friends of freedom were absent, as the vote had not been expected at that time.

But other measures have since been adopted, still more decisive against the hierarchy than those before mentioned. The future consecration of priests has been prohibited, until their numbers shall have been much reduced, which must be done chiefly by death; Protestant cemeteries have been established by the government in all the principal cities; priests are prohibited from urging any one to confess; the tithes have been annulled, and small salaries only are paid by the government to ecclesiastics. But another most important measure has been adopted and carried into effect, *the confiscation of all the estates of the clergy*. This, which corresponds with the repeal of the mortmains in England, has already produced immense results, and will favor the cause of religious freedom and reformation in many

ways. The clergy, it is estimated, possessed one quarter of all the land in Spain. Now, their immense estates are in the possession of the people, divided into small tracts, sold, to them at low prices and on *long credit*. Sales have been readily made, which, with other circumstances, plainly proves that superstition has lost its sway over the Spanish people. Even after the confiscation of the estates of convents, some years ago, the people were backward in purchasing them, from the remains of fear or vengeance of the priesthood, which had prevailed for so many ages.

Without going further into the subject at the present time, we will only add, that perfect religious freedom has existed in Spain for several months, with the single exception of public worship. An old law remains as yet unrepealed, which forbids the performance of any religious service not according to rites of Rome, by a larger assembly than twenty persons, without the presence of a public officer. With the present feelings of the people and the government, there is every prospect of a speedy repeal of that law. In the mean time, there is no impediment in public sentiment, to the publication of any Protestant book or periodical in the kingdom; the circulation of the Scriptures; the labors of colporteurs; the opening of schools of any kind; or the open teaching of the people of any age or class in Protestant doctrines. The power of the clergy is almost everywhere entirely null. Their scandalous lives have for ages made them detestable and abominable in the eyes of the people; but they have hitherto possessed pecuniary power and various privileges, which enabled them to retain more or less of their influence.

These are now gone, wholly and forever; and, as they have taken active parts in favor of despotism, and repeatedly defeated the friends of liberty in their efforts, their character now stands revealed to every eye.

A word or two on the reforming parties. They are the nobility, the wealthy and the learned, including the better portions of the clergy. Numbers of all these are declared Protestants; and some of them are preparing to act with energy for a general and thorough religious reformation for its own sake; the liberal political parties having already done much, and under the deep conviction that it is essential to the success of their own object—the establishment of civil liberty.

Every American must feel a peculiar desire to have a hand in this great work; for there is no country on earth, unless it be Italy, which is regarded with such deep sympathy and compassion as Spain. Her sufferings under the Romish yoke, for a thousand years, and especially those of the past three centuries under the horrible Inquisition, are deeply engraven on all our hearts. The time has now arrived, when we not only see the souls under the altar, and hear their cry, "How long, O Lord! holy and true!" and are pointed to the promise, as one to be fulfilled at some unrevealed time, with the sad exhortation to patience, until their number should be completed; but we hear the signal for their release, and the overthrow of their oppressors. With this also comes the news that Americans are looked to, by the most devoted reformers in Spain, with the warmest appeals for coöperation, and the most confident hopes of assistance. We can assure our readers, that through

channels which we are acquainted with, the most liberal contributions which they may be disposed or even able to send, can be promptly applied to the work of the Lord in that most interesting and long-suffering country of

about fifteen millions of people; a people possessing some noble points of character, who have now indignantly cast off the false Christianity of Popery, and are eager for the word of God.

I R E L A N D .

THE PEOPLE AND THE PRIESTS.

[Continued from page 138.]

THE reformation movement of Archbishop Cullen is vigorously worked, and goes bravely on. It sounds rather oddly that the very highest authority, the organ of infallibility, should now proclaim that the Romish Church in Ireland needs reform, and must be reformed.

This has been the great question at issue in controversy with Protestants; and every "good Catholic" has been taught to deny that any reform could be necessary. The infallible Church must be "all right," and if once you admit this heretical assumption that the Church has gone wrong in some things and requires to be mended, you are in danger of becoming a Protestant; nay, you have already embraced the first and essential principle of Protestantism! So it is still argued by some; and it is quite possible that Dr. Cullen and Monsignor Barnabo, may promote the cause of the reformation in Ireland more effectually than they intend.

It is rather delicate and dangerous ground to take with a shrewd and partially enlightened people, to inaugurate a reform policy under the auspices of men "*reared abroad*," and to set aside some of the most cherished an-

cient national usages of the Church, in order to introduce these new improvements, just when every parish in Ireland is ringing with the challenges of Protestant controversy about the errors and abuses of the Church of Rome.

This danger appears the greater when *political liberty*, the liberty of the press—even of the Roman Catholic press—is assailed by "his grace," in prosecution of his measures of reform. Yet so it is!

Quite a sensation has lately been produced by a stroke of Italian policy in Dublin, that is quite calculated to give the good people of Ireland a taste of the "sweet liberty" of the paternal government of the Pope.

Some time ago a Catholic Young Men's Association and Reading-rooms were instituted in Dublin, in imitation of the Young Men's Christian Associations that are so general in Protestant communities. As such movements of the popular intellect can not always be with safety resisted, in Protestant countries, the next best thing for the purposes of the Church, is to get them under clerical, and if possible, under Episcopal patronage. The Catholic young men of Dublin therefore have been honored and blessed with a cleri-

cal guardian, the representative and nominee of Dr. Cullen.

The simple-hearted lads who enjoyed membership in this Society, have been wont to boast of their rights and liberties, and that they could have reading and discussion, and mental culture, as well as their Protestant acquaintances, and without becoming Protestants. But they have just received a lesson from the index that makes all Ireland hold breath for the next move.

Three newspapers, *The Nation*, *The Tablet*, and *The Telegraph*, have all been excluded from the reading-room of the Young Men's Association, by the guardian priest, acting at the bidding of Archbishop Cullen! These three ultra Roman Catholic organs, one of them (*The Tablet*) having been for years the unblushing champion of ultra-Montanism and priestly miracles, have incurred the Primate's displeasure, by publishing the letters of discontented priests, who have ventured to murmur against the reform policy, ergo, the Italian system is put in force. The censorship is established. The papers are expelled!

This occurrence has produced a very general expression of surprise and indignation. One Dublin paper has introduced and commented upon it with great spirit, as follows:

"A very amusing article appears in the *Nation*, respecting the exercise on Wednesday last of what it calls 'Spiritual Authority,' but which is in reality a temporal invasion of the rights of the subject, and an attempt to destroy the property vested in the newspaper press in Roman Catholic interests. The paper referred to, says, March 22: 'This week the *Nation* has been expelled by spiritual authority from the reading-rooms of the Young Men's Catholic Society of this city. The equally orthodox *Tablet* has also been

summarily ejected. *Mirabile dictu!* the *Telegraph* has also been condemned to expurgatorial pains; and the only periodical reading which the Rev. Guardian of the Society, acting under his Grace the Archbishop's directions, approves for the perusal of the Catholics of Dublin, is to be found in the imprinted pages of the *Times*, *Punch*, *Saunders's News-Letter*, and the *Evening Post*.

"Some of the members, it seems, murmured at this interference with their liberty; but, of course, were very speedily silenced. The offense committed by the papers now interdicted is inculcating resistance to spiritual authority. There is nothing more unpardonable in the catalogue of Popish crimes. It is rebellion; it is worse than highway robbery, or murder, and even worse than heresy; and if the Romish dignitaries were not under the salutary control of the English laws, every editor of these papers would, ere this, have made a partial expiation of his gift in the midst of blazing fagots.

"Letters, signed by priests, have been published in the *Nation* and *Tablet*, which have contained the treasonable doctrine that has caused the 'Archbishop' to do his utmost to destroy those papers; and from these, it would appear that every thing does not go on very smoothly between the Episcopal inquisitors and their families. Some of their brethren in office were in a more blissful state in Poland about a century ago, when they burned the author of a book promulgating similar opinions, together with other offenders who had the book in their possession; and we can not suppose, that 'his Grace the Archbishop' is better pleased at the specimen of 'orthodoxy' presented to him in the columns of the *Nation* and *Tablet*.

"The *Nation* is not quite so meek as we supposed; for, on reading further, we find the following question: 'Need we pause to observe upon the startling and scandalous circumstance, thus revealed in its plenitude, that every organ of Catholic opinion, edited by a Catholic editor, has been publicly subjected to a wholesale

censure?' The ghost of Dr. Johnson is represented in the 'rejected addresses' as wondering where the man's brains are who builds a wall to knock his own head against it; these editors, and, indeed, all people who allow mere teachers to become their rulers, are builders of such walls, and their heads would sound against them like so many drums.

"As to 'his Grace the Archbishop,' he has manifested all the gratitude which might have been anticipated from a selfish, gloomy, and bigoted monk, who, we just recollect, was a periodical editor himself, before he was sent from Rome to govern Ireland.

"Dr. Cullen conducted the *Annali delle Scienze Religios*, the June number of which, 1848, has his laudatory opinion of 'Anticopernico,' exulting that 'a new system of astronomy is now given to the public, by means of which it is evidently proved that the systems of both Ptolemy and Copernicus are equally false; that the sun is but six feet in breadth; that the earth is in size six times larger than all the heavenly bodies united; that it has but one motion, the diurnal; that it occupies the centre of the planetary system, and of all space; with other similar propositions, repugnant to the prevailing theory of the globe and stars.'

"The reviewer who can eulogize such propositions is ready to maintain the old theory that the moon is made of green cheese, and in sending him to be the chief instructor of the Irish, Pius IX. manifested his opinion of the mental condition of that portion of his subject slaves. Paul Cullen, in his pastoral defense of Bible-burning, and his more recent pastoral on English crime, showed that his ecclesiastical history and his statistics were quite equal to his astronomy. What can be expected by literary Roman Catholics

from such a prominent ignoramus but persecution to all who differ from him in opinion?

"Both the *Nation* and the *Tablet* have earned the highest honors for their conductors that their Church can bestow. They have been, one of them at least, as rabid and as fanatical as the *Univers*, the *Civiltà Cattolica*, the *Armonia*, or any other production of the Popish press on the Continent; but the single crime of making light of prelatial authority is enough to efface centuries of the hardest of this dirty work.

"The public censure of these papers is intended for a prohibition of them to all Roman Catholics, and will, no doubt, cause them to be rejected by all of the ultramontane or extreme principles.

"Dr. Cullen's mode of publishing his censure of the peccant press is ingenious. It is an attack which, if successful, will destroy three large properties without any risk of an action for damages, if a Roman Catholic were to be so manly and courageous as to appeal to the laws for redress, for an act of as vile a tyranny of the kind as ever was perpetrated by a prelatial inquisitor. The manner in which the Romish public of Ireland take the significant hint will be a gauge of the condition to which they have been lowered, since the open establishment of the Canon Law in 1832. Their joyful submission to the most degrading kind of slavery invited the reward, of which they have not yet received the full measure."

This is certainly carrying "reform" with a high hand! This is exhorting and convincing in the Romish fashion.

What do Roman Catholics in America think of such a reform policy?

[To be continued.]

DR. SUNDERLAND'S SPEECH.

In the last number of the Magazine, we expressed a hope that we should be able at some future time to furnish our readers with a synopsis of the able

and eloquent speech of the Rev. Dr. Sunderland, of Washington City, D.C., delivered in this city before the Society, at its anniversary in May. We are happy to furnish it in the present number. It was delivered in support of the following resolution:

Resolved, That as the overthrow of the Apocalyptic Babylon (Rome Papal) is, according to the teachings of the Scriptures, in order to the extension of the kingdom of Christ throughout the earth, which is to be effected through the power of the Gospel, connected with human instrumentalities, it is the duty of all men to pray and to labor, earnestly and unceasingly, that it may be accomplished at the earliest moment.

Dr. Sunderland said:

"MR. PRESIDENT: This resolution which I have the honor to support, seems to me to be a self-evident proposition.

"The Papal system is a combination of some of the worst elements that ever cursed the world. It is a great conglomeration of heathen doctrines and pagan principles. Its religion is idolatry, and its government is despotism; its spirit is intolerance, and its life persecution; its influence is to degrade, and its tendency to barbarize. Its whole power is anti-Christian. It is utterly at war with the Gospel, and stands everywhere in the way of its introduction.

"The Gospel ascribes supreme power and sovereignty only to Jehovah; the Papacy arrogates those rights and prerogatives to finite creatures. The Gospel makes the Bible the only rule of religious faith and practice; the Papacy reduces that only word of God to a level with the traditions and commandments of men. The Gospel makes Jesus Christ the sole Head of the Church, both on earth and in heaven; the Papacy assumes for a mortal man that vicarage and headship. The Gospel makes the atonement of the Messiah the only ground of human salvation; the Papacy requires abject submission to

its own tyranny as the ground of that salvation. The Gospel maintains the simplicity of primitive Christianity; the Papacy adulterates it with all the abominations of superstition. The Gospel is emphatically a spiritual system, promoted by the agency of truth and love; the Papacy is purely a material system, propagated by brute force and malignant subtlety. The destruction of the Papacy is therefore in order to the triumph of the Gospel.

"And this was ever the position of the Protestant Church. The Reformation of the 16th century was a Protestant voice, uttering in thunder tones, what men had long felt in their souls, that the Papacy must be assailed. It was not the Roman Catholic communion as such—not, I mean, the millions that had been born and bred in that Church—but it was the Papal system as some horrible monster crushing down and devouring the people, that the Reformation undertook to challenge.

"And ever since it has been a growing conviction in this world—a conviction, I venture to assert, stronger at this moment than it ever was before, that the structure distinctively known among the nations as 'the Papal System,' is not necessary in any respect either to the temporal prosperity or the eternal salvation of mankind, but that, on the other hand, it is of most deadly influence upon them both. And this conviction is continually widening and deepening that the whole system must be dissolved—that the temporal and spiritual authority of the Pope, and indeed the entire organization of the Papal hierarchy, must pass away—that the Romish Church must be denationalized—that this great apostasy, usurping the rights both of God and man, must be overthrown, and that all which is contrary to or even beyond the sacred Scriptures of inspiration is to be abolished.

"Because only thus can civil freedom exist—only thus can a people, whether here or elsewhere on the whole face of the globe, enjoy their rights of life, liberty, and the pursuit of happiness—of private judgment and free discussion—of con-

science and religion. And only thus can the members of the Romish Church itself, and the masses of the people in all Papal countries, attain to that purity of Christianity and that national prosperity which ought at this time of the world to mark the progress of every community through the length and breadth of Christendom. It is, moreover, plainly in a better social and civil order, and as keeping pace with a higher and purer civilization, that the Gospel is to make its way among all the tribes of men. And now, because the Papacy obstructs that order and retards that civilization, it becomes one of the great organic and one of the most formidable obstacles to the advancement of the Gospel.

"Why, sir, this is a system which has been at work in the world for now some 1200 or 1500 years; and what are the instruments of its power? Diplomacy, Jesuitism, priestcraft, the rack, the dungeon, and the sword, all the infernal arts of cunning and of cruelty. It seeks the darkness, and finds its greatest security in the ignorance and degradation of the masses. And what has it accomplished? It has subsidized princes, and thrones, and civil powers to its ambition—kings and armies have been held in requisition to aggrandize and defend it—whole countries have been relinquished in fee simple to the Pope—cabinets have combined for him, and exchequers been emptied at his feet—constitutions and laws have been moulded to his will—war has been let loose upon the saints—blood has flowed in torrents, and the foul butcheries have been celebrated in the cathedrals of Paris, of Madrid, and of Rome! As the result of all this, infidelity has run rank and rampant throughout the nations—blasphemy, destruction, and horror have gone trooping over the necks of earth's unhappy millions, and so all the combinations of human society have been made to contend against the simple and sublime principles of that one kingdom which is finally to fill the world!

"Especially in Europe have the king-

doms, according to the prophecy, been of one mind, to agree to give their power unto the beast. To go no farther back—look at the *Holy Alliance* of 1822, as it is termed, when crowned heads entered into solemn league with one another to support despotism in Church and State, and to subvert the civil and religious liberties of the world. Look now at the course of Austria and France, since that day, and see how well they have kept the pledge. Sir, at this very moment, while the Crescent wanes, and the whole Turkish Empire, by the terms of the recently concluded peace, is constrained to the policy of universal religious toleration, and when Italy herself is ripe for liberty and the resurrection of a pure Christianity—see now, sir, how 'the old man on the Tiber,' the veriest shadow of his former self, is still upheld in his arrogance by the bayonets of Napoleon, and pronounces his pious allocution over the Austrian Concordat!

"It is all a political scheme, no doubt, but who could have imagined it at the present period of the world? Strange as this course of things is in Europe and the East, and unaccountable as it may seem, we believe that good will still come out of it. The persecutions of Roman emperors hastened the overthrow of paganism in the 4th century—the sale of indulgences awoke the reaction in the 16th, and now, in the present century, the very terms which seem to give the Papacy such scope, and strength, and solidity through all the domains of Francis Joseph, may prove the death-knell of all temporal power to the pontiff.

"And yet it is ever by such arts that the Papacy maintains existence, and from eminences obtained by political intrigue she makes her boast of antiquity and of numbers!

"And what of her antiquity? Why, sir, so are Judaism and paganism ancient, and Satan himself is ancient. All evil and corrupt things are, alas! but too ancient. They have been, like the Papacy, only too long extant, blighting and blasting the heritage of God!

"And what of her numbers? In 1500 years she claims to have extended her influence so as now to embrace 175 or 200 millions of the world's population. And these are her converts, won, not by the pure preaching of the cross, nor by the reclamations of the Holy Ghost, but seduced by her sorceries and subjected to her dominion, by laying an infamous oath in the marriage rite itself, thus binding the generations as soon as they are born, by the dread of political disability, by the arm of civil power, and by all the diabolical apparatus of priestly subtlety, anathema, and terrific commination.

"And what are her converts? Look into South-America, into Spain, into Italy, or into any place on earth where the fruits of the system are fully ripe, if the sight be not too revolting for an honest man, and then report it to the nations! Report it, did I say, sir? report the pollutions of the confessional, the conventism, the monasticism, hidden from the public eye, only a few glimpses of which are now and then disclosed by some more conscientious creature, at the peril of his life? Why, sir, you might as well attempt to report the depths of hell itself!

"And what has the Papacy ever done for the advancement of human society? Did it promote liberty, did it foster science, did it elevate the masses, did it really assist the progress of the human race? Did it not rather tear from the people their dearest rights and most sacred immunities, trampling them in the dust, or rendering them the merest tools and instruments of its own power? Did it not propagate the grossest immoralities in the most disgusting forms? And are not its spirit and life everywhere at this moment the very same as in the terrific times of the Urbans and the Gregories?

"They tell me, sir, the Papacy preserved the Scriptures for mankind. I deny it. God, in his good providence, preserved his own word among his own people, in spite of the efforts of the Papacy to suppress it.

"They tell me the Papacy arrested the tide of a false religion at the borders of

Europe in that long conflict of the crescent and the cross through mediæval times. I deny the merit of the contest, and submit whether it had been better for Europe to have received the civilization of the Spanish Moors, even with their religion, than to have sunken under the appalling incubus of the Romish apostasy, entailing for ages, as it has, upon the population, the darkness, the degradation, and oppression of 'the Man of Sin.' It now appears that Popery is a more fearful and a more formidable system than the religion of the Koran, since, while the latter is passing away, the former still displays, if at the same time the thunder-scarred and blasted visage, yet the heart of mischief and the resolute malice, yea, and I had almost said the immortality of the arch-angel fallen!

"They tell me the Papacy is a patron of deeds of charity. Do not let us mistake the philosophy of this new disguise. It is not even the wicked angel transformed into a spirit of light. Charity can not spring from so bitter a fountain. If her ministry is performed in that name, it lives by its own support, and would flourish far more vigorous delivered from the bondage of that great hypocrisy.

"They tell me the Papacy is a friend of republican liberty! Is it, indeed? The tyrannies of all Papal countries are but its natural children. Take away the animating impulse of the Papacy from every structure wherein it beats, and all the despotisms of the world would fall. The house of Stuart well knew this, and history records their testimony.

"Such being the nature and tendency of the system, the resolution affirms that its destruction is in order to the spread of the Gospel. And, sir, I believe it. But the resolution further implies that it is the duty of all men to labor for its extermination. And, sir, I believe that too. We want the doors thrown open in every land for the free ingress of the word of God; we want the barriers all removed, and the restrictions all abolished, so that if a poor peasant anywhere in the wilds of Europe would sit down and read his blessed Bible,

he may do it without the fear of dungeons before his eyes. Or if a little band of Christians anywhere on the face of the earth desire to meet for God's worship, or raise a temple to his praise, they may do all this without a dread of the ravening friends of persecution. We want the right of way and a free progress among all nations for the flight of that angel which hath the everlasting Gospel to preach to all people, and woe be to that man or to that system which shall undertake to obstruct it.

"The Protestant communions have to some extent already recognized their duty in this behalf, and they are beginning to wake up to this great question more and more, and they ought the more and more to wake up to it every day, and every year, now that the providence of God is placing within their reach, and at their disposal, so many singular and powerful instrumentalities. Why, sir, the fact is that, though the genius of Protestantism has been present in the world from the days of the apostles, yet it has been but some 200 or 300 years since she began to be furnished with weapons more suited to her nature in the circumstances of the conflict which the history of the world has thus far developed. In this respect the Papacy has preoccupied the ground for at least 1000 years. And yet, in the last two or three centuries, the Protestant host has reached an aggregate of nearly 90 millions. In the old Antichristian countries of Europe there are now probably 40 millions, besides the Protestant forces in our own country, in the British Empire, in the islands of the sea, and among all the evangelical missions and missionaries of the world. Now, sir, what I insist upon is, that the Protestant churches have a more special obligation in these days of peculiar facility—here in the midst of the means of general intelligence, of rapidity of communication, of the ease of travel and correspondence, amid schools and seminaries, and printing-presses, telegraphs, and steamboats; with scholars and theologians, and the hearing, reading,

thinking, and incessant activity of the great mass of the people—in these days when if a bishop of Rome gets up a lecture of lies on the decline of Protestantism, he can be refuted in less than 24 hours, and the antidote can be sent out with the poison almost in the same mail, or by the same dispatch. It is this celerity of the light of truth, this unfettered nature of the conflict which affords to Protestantism altogether one of the greatest advantages in the exertion of her influence. And on this account, because we can strip them in the open field and in the face of day, every man should stand ready for the work, co-working with the God of providence in his dealing with the nations, as the triumphs of science and art, and of free principles are extended, as the whole phalanx of the great voluntary Christian organizations move forward together, planting here and there an outpost of the camp of the Lord on the soil of Europe, rearing here and there, as at Paris and Geneva, a moral light-house to shed in the beams of a pure evangelism upon the papal midnight, and sending into the valleys and upon the hills, an army of colporteurs, who bear with them, and are every where scattering around them the leaves which are to be for the healing of the nations. This is our duty and our work, to unite in these great Protestant movements, to be in them and of them, and it is the duty of the American people, by all the memories of the past, and by all the hopes of the future, to see that this cause fail not for want of laborers, or funds or facilities, or any material whatsoever.

"But, sir, I think the spirit of the resolution goes farther than all this. I think it involves preëminently and more particularly the Roman Catholics themselves. What we want and what we ask of the millions of the Romish Church is, that they shall just now throw off the yoke of bondage that enslaves them. What do they need of this great oppression? Has not Christ done all to make us free? What more can a usurping

priesthood do? Man *as* man everywhere is in the same necessity to be converted to Christ by the Holy Ghost, and of salvation grounded not on the vain and fruitless mummeries of a superstitious ritual. Justification by faith in the vicarious sacrifice of the Lord Jesus, is the glory of an evangelical Christianity; and for the testimony of this great economy of grace, we exclaim: 'The Bible, the Bible, the only religion of Protestants.' This is not the noble sentiment of Chillingworth alone, but of all regenerated humanity!

"Now, we wish not to destroy one principle, or overthrow one institution that God has made essential to man's temporal or eternal salvation, but only to wipe out that chaotic mass of darkness and degradation which overlies the whole Romish communion; and what we demand of the Romish ecclesiastics, is that they shall repudiate and annul before the whole world their own system of arrogance and usurpation.

"In the first place, let them learn and practice a spirit of genuine courtesy and reciprocity. As we in this country allow to Papists the freest exercise of their religion, to discuss and preach, and print and publish, and propagate it as far and as fast as they can—as their clergy are invited to conduct divine worship in the Congress of these United States—are called in attendance upon public dinners and celebrations—to deliver lectures, make speeches, and do all that any man may of right do, without regard to his religious creed, so let it be to Protestants in Italy and Rome, and throughout the Papal world. And yet, how is it? Are they not mocked and insulted by that intolerant spirit which would seal their lips for ever, brand them as heretics, compel them to treachery or death, and even after that deny them decent burial! Oh! sir, I burn with shame and indignation at the reflection—to see the Pope grasping, like some miserly old hunk, at all the civilities of the world, while yet determined not to reciprocate a single one of them. What

can this august hierarchy be thinking of? Do they know the times in which they live, or apprehend that rising wave of public scorn and indignation which will one day smite the frontlets of the Beast, and shiver him to atoms?

"In the next place, let them adopt the republican and representative form of government. I suppose your Archbishop of New-York here, and all the fraternity throughout the country, will tell us, and really desire to have us believe, that the Papacy is a wonderful friend of civil liberty and constitutional rights. If so, why don't they turn Italy into a republic? That is what we call on the Pope to do. Let him abdicate, let him reject the blasphemous and high-sounding titles of the Pontificate, let him disclaim, cast out and spit upon all the mass of tomfooleries connected with it, and become a plain, hard-working, decent, straight-forward man, and then the Christian world will begin to respect him. If he is really as pious as his cognomen indicates, he ought to do all this—he should do it in the sight of earth and heaven. And then, after all things are settled, and the people, having once tasted the sweets of liberty, once breathed the air of freedom, desire to go into a Presidential election, and Pius IX. should be a candidate, I do not know but I might vote for him, for a term, at least, *provided*, always, that he should kick out the cardinals, and the whole host of priestly aspirants, till they have learned better manners, law, and religion, than to attempt to be resuscitating in the nineteenth century, the old and rotten carcass of the Papal system, and trying to give it the hideous form and the grim dominion it once had in the dark ages.

"In the next place, let them have done with their grand councils, their lying wonders, their winking madonnas, and immaculate conceptions, and let them return to the original purity of the Gospel, to the un glossed and unadulterated Bible, and the unvitiated preaching of the cross. Let a flame of reformation sweep through

the whole stupendous fabric, licking around all its pillars and over the highest rafters, purifying and purging out, or consuming and utterly destroying all that is Antichristian about it. Let that Church come in its whole form and body to the true fountain of cleansing, and wash its dingy, dirty face, covered with the smut and grime of centuries. Let the spirit of regeneration transform it into an angel of truth, walking in innocence, and leading forth the millions of her children in the greatest exodus the world has ever seen! This is what we claim and expect from the Romish Church, and never can they stand up in the sight of God and man, and say their highest mission is achieved, until this duty has been fully and faithfully performed. Never can they hold the regards of mankind while for their rebuke the Gospel is rising in its splendor, and flashing on the firmament of the nations the morning glories of the world's millennium.

“But why now, sir,” it is asked, “is all this tirade against Roman Catholics?” We repel the implication. It is not against the unhappy millions that are ground down under the iron heel of that enormous despotism. They are of the common humanity—our brethren and kinsmen according to the flesh. They need the same light, instruction, and salvation that we need. Like ourselves they need the one God, and the one Mediator between God and man, the Man Christ Jesus, and, from the heart, we love and pity them. We would grant them all the privileges which we claim for ourselves. We *can* have no animosity towards them as men and candidates with ourselves for the coming judgment. But it is the system under which they are born, and live, and die, I repeat, which we denounce, and when we shall cease to oppose it, then ‘let our right hand forget her cunning, and our tongue cleave to the roof of our mouth.’

“What is it but a dark and terrible power on earth before which so many

horrible memories start up? Why, sir, look at it! We drag the bones of the grim behemoth out to view, for we would not have the world forget his ugliness, nor the terror he has inspired. ‘A tirade against Romanism,’ is it? Oh, sir, we remember the persecutions of Justinian. We remember the days of the Spanish Inquisition. We remember the reign of ‘the bloody Mary.’ We remember the revocation of the Edict of Nantes. We remember St. Bartholomew. We remember the murdered Covenanters, Huguenots, and Piedmontese. We remember the noble martyrs dying for the testimony of the faith along the ancient Rhine; we remember the later wrath which pursued the islanders of Madiera, till some of them sought refuge upon these shores. We remember the Madaia, and we know how the beast ever seeks to propagate his power, by *force* where he can, by *deception* where he must. And when we remember these things we must protest against the further vigor and prosperity of this grand Babylon of all. Take it, then, tirade and all, for so ye must, ye ministers of Rome, sodden with the fumes of that great deep of abominations! The voice of the Protestant shall never be hushed; the spirit of Reformation shall never sleep.

“O lands of Farel and of Calvin, of Zwingle and of Luther! O countries where the trumpet first sounded, marshalling all people to this fearful contest! We have heard the blast rolling still louder down the path of 300 years, and in our solid muster-march we come, the children of the tenth generation. We come a growing phalanx, not with carnal weapons, but with the armor of the Gospel, and wielding the sword of truth on the right hand and on the left, and we say, that Antichrist must fall!

“Hear it, all ye witnesses, and mark the word: by the majesty of the coming kingdom of Jesus, and by the eternal purpose of Jehovah, this Antichrist must fall! Sir, I go for the resolution.”

FOREIGN FIELD.

SWEDEN.

The following letter from the Rev. C. O. Rosenius, Missionary of the Board, at Stockholm, addressed to the Secretary for Foreign Correspondence gives a most encouraging view of our work in Sweden. The divine spirit accompanies the preaching of the word in a signal manner, and God seems to give his cause prosperity through the means employed by opponents with special design to hinder it. Under the labors of our Missionaries, extensive revivals of religion were enjoyed in various places during the past winter, and even yet they are bestowed, as this letter will show, in towns and districts where they continue to labor. But we submit the letter, rather than our comments upon it. It will be read with interest by all Christians. Here it is:

“STOCKHOLM, *April 12, 1856.*

“DEAR SIR: Some time has elapsed since my last letter, and I wish to give you some news from Sweden. As regards Mr. Ahnfelt and myself, our position is nearly the same as when I wrote to you. My work goes on uniformly, but it much exceeds my strength. The assistant whom I mentioned to you has not been so useful to me as I hoped, not having the advantage of an easy style of writing and composition. He only translates some articles for the Missionary paper, and has been engaged as tutor in a private house. The Lord has, however, helped me hitherto, and will continue to do so hereafter.

“The Lord be praised! In the same proportion that I see myself incapable, and not useful as I should wish to be, I see him bringing about wonderful effects through others, or through the instrumentality of the Spirit alone giving life to the

word, and making it powerful almost without any human means.

“During last month, or rather Easter week, I paid a visit to the town of Gefle, and staid there six days. It was refreshing to see how the Lord makes his word attractive and powerful. The believers who dwell in that town have built a meeting-house which holds about 600 persons even before the galleries are built. It was not only filled, but many were obliged to go away for want of room, and this notwithstanding we had meetings twice a day. Two churches were offered to us in the neighborhood. In one of those parishes a remarkable awakening had recently taken place. A shoemaker from Gefle had been the humble instrument the Lord had chosen in that instance. But I can not enter into details. They would be too many. We can only say: ‘Glory and praise, glory and praise, be to the Lord!’

“I hasten, however, to tell you something about Brother Ahnfelt. His field of labor seems to grow in extent, and his labor to become more and more blessed just in proportion as persecution seems to be doing its work on his heart, cleansing it and making it more humble by trying circumstances. Such experience seems to be useful to him. When he was accused some time ago of having a conventicle where “known and unknown persons”* were assembled, it was however clearly proved that it had been an invitation which could never be so designated, and he was therefore, notwithstanding all the efforts of his enemies, declared not guilty. Now, on the other hand, several large churches have been opened for him to speak in, after the previous announcement from the pastors themselves, that he was going to do so. A letter has just arrived from him, dated ‘Skara, the 2d April.’ I make the following extract:

* The expression used in the conventicle act.

“I must give you some account of my proceedings, which generally I am not very much inclined to do, but this time it must be in a very summary way. I have made some shorter journeys since the long one when I had to appear before the Court of Justice. I have been to Skåne, to Runneby, and to Carlsrona, and now lately to Småland and Westergöthland. It is wonderful to see the longing after the word of God which prevails almost everywhere in the south of Sweden. Many doors that have been shut hitherto, now open, one after another. Even the churches have, many of them, in this bishopric of Skara been open for me to preach and sing in. Good Friday, Easter day, Easter Monday, Annunciation day, First Sunday after Easter, and many weekdays besides, I have spoken in churches to large congregations. Clergymen have announced these meetings from the pulpit on the Sundays preceding, and I can not go to all the places whither I have been invited.

“You have probably heard that there is a remarkable awakening in this town among the scholars and students. About twenty youths have been roused from their former state of mind, and some of them seem to live a life of faith. May the Lord preserve this noble plantation from “philosophy and vain deceit” which would fain lay a snare on these young minds.

“In the town of Falköping, the rector received me very kindly. He not only opened his church for my lecture, but he issued a peculiar invitation to his own house. He asked all the principal persons of the town to come and hear “a lecture by friend O. Ahnfelt.” Among others who were invited were the Burgomaster or mayor of the town, the councilmen and magistrates, the postmaster, apothecary, and many of the merchants and shopkeepers. The assembly was numerous, and the word showed itself very powerful, so that we had special reason to thank the Lord for this evening.

“I have now invitations to Bornholm, Denmark, and Norway, which I intend,

God giving me health and strength, to accept, and soon to undertake the long journey. In short, this our time is very remarkable, the longing after the word of God is great and full of life, the spirit of the Lord rests on the north country.”

“Thus, Brother Ahnfelt goes on writing, and his communications are in fact very striking, when we consider what the state of this country was not many years ago. Another very interesting trait is the daily progress of the schools, especially Sunday-schools. It is not possible, but that the next generations must become more and more acquainted with the Bible if such progress will be made as has been the case now.

“Sunday-schools are commenced in many places. We hear of new ones almost every day. In most places they are conducted by ladies who have undertaken the work voluntarily. In Stockholm there have been two large schools this winter. In one, Mr. Palmquist is superintendent, himself a member of the Tract Society of Stockholm. The teachers in his school are mostly servants and young apprentices, a touching trait in the spiritual development of a community when such come to give their few spare hours to such a purpose. They have a meeting after school, when they confer on the subject of next Sunday’s lesson. About a hundred children attend generally.

“Another school which has been attended by about seventy or eighty children is under the care of ladies, some of them daughters of rich or noble houses, but all warmly interested in the cause. It has been very pleasant to think of them so employed. Every Saturday afternoon they have met at the house of the superintendent and conversed on the subject of next day’s lessons. These meetings have been blessed to the souls of several of these young teachers; they have felt their own insufficiency and been driven to the throne of grace. This school has been a sort of training school for teachers. Several have gone or are going into the country to the estates of their parents or

friends, there to continue with this work in the Lord's vineyard; others have begun smaller schools in more distant parts of the town; some are going to be married, and it is to be hoped that they will reap advantage from the experiment they have made in teaching, which may be useful in their own families.

"In the country many Sunday-schools are at work. The little peasant children trudge many miles through snow and ice to be present. They are so delighted with the songs and the Bible lessons, and the little books they get the loan of every Sunday. This leads to more and more books being translated. The presents made to Sweden by the American Tract Society and the English Sunday-School Union now prove of much use to us. We are getting quite a new branch of literature called forth by these Sunday-schools.

"The spread of Tracts and Bibles is immense. One colporteur has sold lately for a sum of nearly £80 within a short time. When the low price of the books is taken into account, this is seen to be a large sum.

"The school for colporteurs has been going on all winter. In the course of the summer some of these will probably go out. May the Lord bless their work, and take care of their own souls. It is a dangerous work, trying to the spiritual life of the person that engaged. It brings with it so many temptations. They are just now receiving instruction from a young Swedish clergyman who has lately returned from Scotland where he has passed several months, Mr. Sundborg.

"Another interesting trait is the progress of the paper 'Waltaren,' or the 'Watchman.' It is the first Swedish newspaper for Church and State, is published twice a week, and edited with much care and talent. Its first appearance was a phenomenon of its kind. No one thought here that it was possible to view state affairs from a Christian point of view, nor could the world believe it possible to do so with talent and good sense. Christ-

ians would throw every thing overboard which was not merely spiritual—worldly people did not believe they ever could be brought to read such serious articles as has now been the case. In fact, the publication of this paper is a very remarkable sign for Sweden, as well as the increase of subscribers. It is not to compare as yet with the numbers who subscribe to the papers containing purely religious articles, but yet it is constantly growing.

"But, dear sir, I detain you so long. Pardon me. I know, however, you will do so. I need not scruple to give you all the details in my power. Sometimes, I fear, that you get merely the bright side of things, but it is not possible in the brief space of a letter to enter into all the details that would give you a complete picture of what Sweden is at this moment. Its position is very remarkable. May the Spirit of the Lord rest upon it, and may he guide every one of us individual workers in this field, is the prayer of yours sincerely in Christian love,

C. O. ROSENUS."

THE WALDENSES.

LA TOUR, PIEDMONT, ITALY,
April 6th, 1856.

REV. E. R. FAIRCHILD, D.D., New-York.

MOST HONORED AND DEAR SIR: "I have received your letter of March 13th, with its inclosure of £100, through Messrs. Brown, Shipley & Co., Liverpool. Please signify to your brethren of the Committee, and through them to the American and Foreign Christian Union, how much we are touched with and grateful for the effective support which you grant to our work of evangelization in Italy. As we are sure that the numerous and excellent friends in America who have sent us their material aid, will sustain us by their supplications addressed to the throne of Grace, we feel great confidence in the midst of difficulties and in our exceeding weakness.

"I am happy to be able to state that the work has sensibly advanced, after hav-

ing suffered a check by reason of the separation during the past year of certain recently converted brethren, who did not find our church pure enough, our action rapid enough, or our principles sufficiently elastic. Since then, time has elapsed, to prove the fruits of the tree, and it does not appear that the new plant, detached from an ancient trunk, which the fiercest storms have only rooted more firmly in the soil, has in itself the essential elements of life, vigor, and prosperity. I fear, that it has, moreover, too much of a certain corrosive juice which troubles those who have received the mark of the beast, and that it will soon neutralize the generous, life-giving sap of the pure Gospel.

"There were several new admissions at Turin, Genoa, and Nice, during the feast of the Passover.

"One of our brethren who visited at that time our different stations, has returned edified and rejoicing. He tells us that he seemed to hear in those missionary stations as it were a breeze blowing among the populations, groaning under the double chain of ignorance and superstition—a breeze whose murmur was the harbinger of some approaching storm. This impression may be well founded, and it may be the result of an illusion. What it shall be we know to be in His hands whose is the future, and we know that he has said: 'In the world you shall have tribulation, but be of good cheer, I have overcome the world.'

"We have had the pain of seeing one of the '—the same one who has been so long employed in selling and reading the Bible to the Romanists—publish, in the first place, a little pamphlet filled with confused *communist* ideas, and invectives against Protestant ministers; then pass into the service of one of the most ultra-Romanist priests of Genoa, and finally singing through the streets where he had recommended the Gospel, songs most unblushingly aimed against Gospel truth, and favorable to Romish superstition. May God have pity upon him!

"I learned with pleasure, that your excellent colleague, Dr. McClure, was in Italy, and that we shall have the privilege of enjoying his visit. I hope that he will be here on the 20th of May, to assist at the meeting of our Synod.

"Have the kindness, dear and venerated Doctor, to remember me cordially to the members of your family and of the Committee of the American and Foreign Christian Union, and receive the warm salutations of Yours gratefully,

"J. P. REVEL."

FRANCE.

THE WORK PROSPEROUS.—DEATH OF
REV. A. MONOD.

BATIGNOLLES, PARIS, *April*, 8, 1856.

REV. DR. FAIRCHILD:

DEAR BROTHER: We have received your kind letter of the 13th of last March, with the inclosed draft of £200, upon Messrs. Brown, Shipley & Co., Liverpool.

This gift of the American and Foreign Christian Union, destined to serve in our hands for the evangelization of France, is a new mark of the interest with which this work inspires you, and of your Christian affection. We have received it with all the more gratitude as our necessities are great, and as the field of labor which you thus aid us to cultivate, is constantly enlarging.

Will you be kind enough, dear sir and brother, to present to your Committee an expression of this gratitude, and assure them that, being thus encouraged and sustained, we shall labor more joyfully, and, if it please the Lord, we shall apply ourselves with perseverance to the work which he has given us to do.

The news received from the different points over which our action extends, continues as heretofore to be satisfactory. Our General Assembly, at which we should be happy to have some brother from America assist, will take place on the 18th of this month. As soon as the reports to be presented at that time come to hand, we will communicate to you the most in-

interesting features which they exhibit, and speak to you in particular of those special points which have been commended to your Christian interest.

We address these lines to you to-day under the weight of a heavy affliction. In a few hours we shall go to commit to the earth the mortal remains of a man whose name is known and revered wherever Christians are engaged in the advancement of the kingdom of God, and especially of the evangelical churches of France. Our excellent and celebrated friend, Adolphus Monod, ascended to his Saviour, to whom he had consecrated his life, day before yesterday, the 6th of April, after a long and very painful sickness.

This is a grievous loss, and to human wisdom irreparable to our entire Church, and particularly to the church at Paris, where his words so powerful, where his character so deeply stamped and penetrated with the Spirit of the Lord, had produced such blessed results, and seemed able to produce still more. But his sufferings, likewise, and his triumphant death, are a living sermon, the memory of which will remain salutarily graven in many hearts. You unite, we are certain, in our regret.

This eminent servant of God was not a member of our Committee. His numerous engagements did not permit him to join it; but he loved our work, and often aided it in public with his appeals, which were always so attentively listened to.

Please ask of God, with us, that he will send new laborers into the field, which is beginning to realize the loss of this one.

Receive, dear brother, the assurance of our most affectionate esteem in Jesus Christ, our Lord.

For the Standing Committee.

L. VERNES.

BRAZIL.

THE subjoined extracts from the private correspondence of recent date of a gentleman in Brazil, with a friend in this city, throw much light on the intellectual, social, moral, and religious

condition of the people of that great empire. The writer, though every way qualified to speak in regard to things there, and also feeling a lively interest in the welfare of the people, did not write with a view of having his communications published. Believing, however, that the things contained in the paragraphs herewith submitted will do good, if known by our young men, and ministers, and churches, by exciting them to prayer and labors in behalf of that empire, and perhaps by leading some to go there as teachers and missionaries, we venture to publish them, trusting that the writer will pardon the liberty we take.

Having spoken of the openings there, in various cities, for teachers, he says:

"I am perfectly sure that any young man or woman of medium talent, after a few months' residence, could find sufficient teaching in colleges and families to pay all expenses.

"The specimens of teachers in this country—for the most part, mere adventurers—have a tendency to injure a man's position, if he engages in their calling. A foreigner, not a master of the language of the country, labors under peculiar difficulties; for, though he be very learned, he can not manifest it, and if he could, Brazilian youth would not appreciate it.

"It would require a volume to lay before you the miserable system of education in this country. Scholars, teachers, the modes of instruction, and the principles and aims regulating all, are so totally different from those in Protestant countries, that a Christian teacher can hope to do but little in the circumstances. The studies are so classified, that the children are thoroughly drilled in all the absurdities and errors of Romanism; and this, together with the outside show of Popery, early fixes their religious ideas. The great obstacle in the way of lodging truth in the hearts of Brazilians, is their entire igno-

rance of the Bible. Its authority has no hold on their consciences.

"In regard to the public or private opinion of Brazilians as respects Protestant teachers, at present there is no feeling manifested, for Protestantism has never been felt here.

"Should any one, however, so far advance in his work as to be able to preach in Portuguese, I think the government might trouble him; for the Roman Catholic is the religion of the State, and her priesthood is paid in part from the national treasury.

"When Bedini, the Pope's nuncio, was here, on his way to the United States, he spent most of his time at Petropolis—a Brazilian watering-place and a German settlement. While there, he preached a sermon in which he denied the validity of Protestant marriage. The German Protestant pastor replied to this attack, when a discussion commenced. Both the gentlemen were suddenly surprised by a note from the emperor, stating, that if they did not forthwith cease the discussion, they should receive their passports *immediamente*. I will state here, in passing, that the emperor is a strong Roman Catholic; and that, week after next, he will wash, in the presence of thousands, the feet of some of his dirtiest subjects.

"I have made mention of the growing prejudice against Americans, cherished by Brazilians.

"Though our trade with this country is greater than that of any other nation, and though they have so many opportunities, comparatively speaking, of knowing something about Americans and their religious life, yet the most erroneous ideas prevail. They have the most absurd views of our habits, culture, social life, and sources of wealth. I often suggest to young men here, to visit the United States instead of France or Portugal, if they wish to see earnest life and a true civilization. But to them no suggestion could be more absurd, for they really think Brazil far superior.

"Besides seeing our country through the spectacles of jealous and spiteful European

journalists, the people here have been recently treated to a series of most severe articles against the United States. The English and French, of course, clapped their hands, taking these articles as the expression of opinion in general. The Brazilians consider our people as a daring, godless, persecuting nation, given to money-making, fights, drunkenness, and conquest; and not yet fully civilized, though we consume nearly as much of their coffee, as all the rest of the world put together.

"They likewise envy and hate us, because a few of our Southern people dream about imaginary rice and cotton fields on the Amazon—on account of our republicanism, our material greatness, but chiefly because we battle so earnestly against Romanism—for the late political movement in our country is well understood here. In all these remarks, I refer, of course, to those who sit behind the oracle of public opinion—for the great multitude scarcely know of the existence of that great Northern people whose civilization surpasses fable.

"Every American ought, at some time, to pass a short period in a Romish country, in order to appreciate better his own, and the principles which give it strength. When I compare the United States with this country, I feel that the young, especially, of our own ought to be profoundly thankful. All education here tends to narrow and dwarf the mind. There is nothing like inquisitiveness, or thirst for knowledge. Among all young men aiming at any of the professions, the only ambition seems to be, to pass the examinations. They have no intelligence, even on ordinary subjects—of course, the condition of woman is sad enough.

"When speaking of Brazilians, I have no *definite* people in mind; for as yet, properly speaking, there are no real Brazilian people. The strange amalgamation of so many different races as society presents here, has not yet had sufficient time to work itself out, so to speak, into a true and well defined people. A stranger is struck with the appearance of any body

of men or women—the odds and ends of many races—the strange mixture making it difficult to tell where the line between the whites and blacks begins. And this amalgamation, judging from the appearance of the rising generation, does not seem to be on the decrease.

“It is true, the people and the press here are for ever talking about the genius, progress, civilization, mission, etc., etc., of Brazil; but the real progress and power of this country are imported. It is foreign energy, capital and brains, which are giving all the life to this country. Owing to the fatality of the cholera, and no fresh supply of slaves, capitalists and the government are making great efforts to turn the tide of emigration to this empire, but it will require stronger logic than abuse of North-America and praises of the beauties of Romanism and Brazilian soil, scenery and climate, to induce any large number of European emigrants to settle here.

“I will now mention a few of the influences at work here, tending to check its real development. Changing the natural order, I place first, and far above all others, as the fountain head, ROMANISM.

“No words can describe this power. People may ridicule its mummeries, but it is a sad fact that it is peculiarly suited to a degraded race; and you notice here, in a glaring manner, the strange inconsistency—a celibacy of the priesthood, rioting in the most open licentiousness. No one pretends to deny this characteristic—for many have houses, and are rearing children. Romanism works the same results here as in all Catholic countries; and being the religion of the State, it acquires more strength for evil, as the empire prospers. To-day, therefore, its outward manifestation is greater than ever before. In Rio, at least, the churches are being repaired, new ones built, and all its processions and festas receiving new life. Besides this State support, another great secret of the influence of Romanism is the continued efforts of its friends. There is no such thing as cessation. However absurd, or presumptuous, or false, or uncalled for, the

signs of *this religion are kept before the people.*

“The newspapers always abound in notices of the brotherhood of this and that church, of the festa of this or that saint; the churches are always open, the bells always ringing, masses constantly celebrated, rockets ever fired, and processions always marching.

“Alms-boxes hang, as permanent fixtures, at the front of all the churches, and in all the low vendas (grog shops) where slaves congregate, over which is generally painted a miserable white and black victim roasting in the flames of purgatory.

“In the early morn, robed church beggars are seen standing at the corners of the principal streets, in the markets, or, during the whole day, traversing the entire city, holding in one hand their mitre, and in the other a bag, with a picture of the Virgin attached, demanding alms for masses—always naming some saint as intercessor. These gentlemen number several hundreds, and receive, as salary, 34 cts. per day. I will not dwell longer on Romanism, so strong is the family likeness in all countries, but will call your attention to other influences.

“*The climate and physical condition of Brazil are powerful.* The climate is not favorable to effort—it is too warm, while the surface of the country is mountainous, without good roads, and no facilities for intercourse. It is true several railroads are projected, but it will be many years before they will be in successful operation.

“*The amalgamation of whites, blacks, Indians, etc. etc.* is another great influence tending to check a healthy and vigorous life in this country: though I must say a black man is socially freer here than in the States.

“*The social life of Brazil is another great influence.* Its general reputation is exceedingly bad—though, of course, there are noble exceptions. But suspicion is deeply seated here, and woman is guarded and suspected as though she had no moral power. I have learned many sad facts

from high authority, but I do not wish to write them.

"*The system of education* is exceedingly bad. I have conversed with many teachers, and they all say the same. Parental training amounts to nothing. When children enter the public schools there is nothing to awaken interest, but the youth graduate knowing little, but perfectly satisfied.

"*The literature of this country* is another opposing influence. By this I mean that all that the people do read is not healthful. French trash constitutes the main reading matter; and I have been astonished to see men of standing and religion, when about

to leave for Europe, publish in the papers, that among other articles, they would like to dispose of all Paul de Kock's works, Voltaire, etc. etc.

"*The non-observance of the Sabbath* is another demoralizing influence. It is not observed in the least, except that the government offices are closed. The shops are all open, all the trades are driven, and the poor negroes rest not.

"*The theatre and lotteries* also affect public morals. These are patronized by all classes. The theatres are best attended on Sunday, while lotteries are patronized by the churches as a means of raising money."

HOME FIELD.

THE MISSIONARY AND THE BISHOP OF VERMONT.

THE REV. J. B. C. Beaubien, of Burlington, Vt., in his recent report, says:

"I do not think I have ever met with as much success since I labored as missionary as during the last month.

"When we see the most intelligent and the best educated of a Roman Catholic community, after having opposed the truth with all their might, come and hear it preached, be touched by it, and at once declare boldly in presence of their co-religionists that it is the 'truth,' we naturally feel that the way is being opened for the enlightening of the whole community.

"When we see those who have professed to receive the Gospel become truly penitent (as I hope) and do their best to enlighten those that surround them; and when, as a result, the number of inquirers increases daily, we have an unmistakable proof that the good seed we have been scattering is taking root.

"These things I have witnessed during the last month, and my prayer is that it may be only the beginning of a glorious revival.

"My congregations have increased very rapidly, and I am admitted into more families than before. There is a great union of feeling among all the French Protestants in my field. Sectarian spirit is entirely unknown, and all have the same views in regard to the subjects so often discussed among American Protestants. I attribute this, to a great extent, to the rules that are laid down by the Society, to all their missionaries; and I am confident that only a strict adherence to those rules will cause me to meet with success in my efforts to enlighten my countrymen.

"P. S. With the approbation of your local committee in this city, I have published the inclosed letter to the Roman Catholic Bishop of Vermont. I take the liberty to send you a copy of it, so as to give you an idea of his doings. Already more than one hundred copies have been distributed among the Catholics here; and I have not yet heard one word against it. Far from it: it is a help to me."

We subjoin the letter referred to in the above postscript, that our readers may see something of the spirit and working of Romanism, and how the

missionary is constrained to labor if he succeed in pushing his cause forward against such opponents.

“TO THE REV. L. DE GOESBRIAND,

“ROMAN CATHOLIC BISHOP OF VT.

“Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?”—St. Matt. 7: 16.

“Such, Rev. Sir, were the words of Christ in regard to a class of men, whose appearance he predicted, and whom he denominated ‘false prophets.’ The bishops and priests of the Church to which you belong have always found their delights in giving that name to Protestants, being, however, forgetful, at the same time, that such men are known ‘by their fruits.’

“A year ago I proposed to give to any of your number an opportunity of proving such an assertion in a public discussion, and after a few weeks I received the following letter, without any name appended to it:

““BURLINGTON, VT., June 26, 1855.

“MR. BEAUBIEN—SIR: *Some time ago* you took the liberty to address *a few lines* to one of the reverend priests residing in Burlington, and as you challenged (at that epoch) this eminent and respectable minister of God, or any one of the same faith, to a public discussion on certain points of Christian doctrine, I, as one of those *unchangeable* Catholics, will answer.

“Without stopping here to point out the value of any opinion of yours in reference to Christian doctrine, I am come to say, as there is some difficulty in learning what doctrines you believe, perchance, to be true in June, 1855, and because you have, in your convocations, declared your own Protestant doctrines to be erroneous, seven hundred and fifty one times (!) within the three hundred years of your shifting existence, I shall take leave (previously to my sending to you a formal reply) to examine the professional novelties of your system for the current year, in order to suit my answers to the progres-

sive genius of Protestant inspiration. Farewell till you hear from me again.’

“A year has elapsed since the reception of the foregoing letter, and an answer to the challenge referred to has yet to make its appearance. Probably ‘the shifting existence’ of the writer and of those he wants to defend, has caused him to take another view of the matter in June 1856, than he did in June 1855, and also, as the decrees of councils and the bulls of the Popes have changed Romanism more than ‘seven hundred and fifty one times (!)’ he may be at a loss in regard to ‘suiting his answers to the progressive genius of Roman Catholic inspiration.’

“As we are to know ‘false prophets’ not only by their doctrines, but also by their doings, and remembering, moreover, that you make a loud profession of being ‘apostolical,’ and also ‘infallible,’ allow me, in view of these things, to compare a few of your actions of late with the teachings and doings of Christ and his apostles, so that by your fruits we may know you.

“Not long since, sir, you visited Brandon, and having distributed pictures and other idols which had been given you, as you said, by the Pope, you spoke to your followers there with much severity in regard to their unfinished church-edifice, and required them to deed it to you, promising to finish it at your own expense. As soon as the church was in your possession, you called another meeting, told the people that they must take a contribution to complete it; and you put a man at the door, having orders not to let any one go out without contributing toward that object; and, although such proceedings caused much confusion, yet you gained your point.

“Now, is all this apostle-like? And first, in distributing pictures, etc., among those people, did you do like St. Peter and St. Paul, and the other apostles, who, in obedience to the great command, went from place to place preaching the Gospel? Is the distributing of pictures any part of

the preaching of God's word? And, as on the occasion above referred to, you said mass, did you, in that, imitate St. Paul's example, who said: 'In the Church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue?'—1 Cor. 14 : 19.

"In promising to finish the church at your own expense, and in afterwards obliging them to pay for it themselves, you have acted in compliance with one of your maxims, 'the end justifies the means,' but not in compliance with the Scriptures, which say: 'Thou shalt not defraud thy neighbor.'—Lev. 19 : 13.

"In obliging those people to deed you the church, it is impossible for you to say, like St. Peter: 'Silver and gold have I none.'—Acts, 3 : 6.

"In a late number of the *St. Albans Messenger*, we find the following :

"The Roman Catholic Bishop of Vermont, on Tuesday of last week, visited the town of Highgate, for the purpose of obtaining possession of the Roman Catholic church which has been recently built in that town. With the exception of four, all the congregation willingly deeded away to the bi-hop all right and title which they had to the church. These four obstinately refused, and no threats of excommunication could induce them to surrender up their right. The bishop, finding that threats availed nothing, excommunicated them for thus daring to refuse to deed to him their interest. A crowbar and axe were sent for by the bishop, and the pews owned by these four "excommunicated" Irishmen were rooted up, and thrown out of doors. Legal proceedings were immediately instituted against the bishop, who was admitted to bail.'

"Allow me here to ask you whether St. Peter ever took such measures whenever he was opposed during his ministry? The apostles were sent as lambs among wolves. Why do their pretended successors act as wolves among lambs? Suppose Christ had told his apostles to go

throughout the world and oblige all men, by physical force, if necessary, to become submitted to them, they would have soon been situated like the present Pope, who has to be kept up by French bayonets.

"I could mention many other things, and chiefly concerning the manner in which you treat your people in this place. I could refer to the many ways you use to acquire riches, but I have said enough to show what you are by your fruits.

"Remember, sir, that you are not in Italy nor Portugal, and it is a little too early to begin the Inquisition. You are in an intelligent community, and although you try to hide yourself by refusing to prove your doctrines, 'actions speak louder than words,' and will, sooner or later, be the means of opening the eyes of both blinded Romanists and careless Protestants. "Yours, etc.,

"J. B. C. BEAUBIEN."

THE WORK IN NEWARK, N. J.

WE have several reports from Mr. Samuel Horton, the missionary of the Board, to the Irish Romanists in Newark, N. J., who has continued to labor among his countrymen in that city, with great faithfulness, and with good results. While no special observation from the public has been called to his movements, it is gratifying to know that he has made his way into very many Romanist families, and by his perseverance, kindness, and unobtrusive manner, has gained the ear of the inmates, and read to them portions of the Holy Scriptures, prayed with them, and turned their attention to "the Lamb of God who taketh away the sin of the world"—and also that through his labors, many adults who never attended the sanctuary, and children who never entered an evangelical Sabbath-school, have been induced to attend, at least occasionally,

those means of grace. In one of his recent reports, he says :

“In looking over the last month’s service, I find my visits are fewer than usual in the time, in consequence of my labors in connection with the Monthly Magazine. I have obtained for it 100 permanent subscribers, and sold a number of single copies to persons who desired to obtain and read them. I have promised to call on them again. The 100 I have got, are substantial Americans, who will doubtless continue. A number of them had been in the habit of taking it, but had lately thought to discontinue, because they had so many publications; yet on my reasoning with them, and stating some of the facts arising from the labors of the Society’s missionaries, they cheerfully continued their patronage.

“I find this part of my labor very useful, as by it I get information in many places in respect to Roman Catholics, so that I can have a useful conversation with them, which otherwise I might not have been able to have held.

“I have nothing this month differing in substance from the occurrences of previous months, but I thank God that no month has elapsed since the commencement of my labors, but he has enabled me to do something for his cause. Many now hear the word with gladness. Four additional ones have taken Bibles, and promised to read the precious promises that I have pointed out to them, as well as those passages showing them their duty, and their miserable condition while out of Christ.

“I am sure you will be glad to know that many Roman Catholics who have never before so much as taken notice of a Bible, now when the blessed volume is put into their hands, read it with unfeigned joy; and some of them have taken the trouble to come to my own house, to read it and unite in prayer, and to hear the word explained.

“I believe this word will not return void : it will accomplish what the Lord pleases,

and prosper in the thing whereto he has sent it. Amen, and amen.

“I have the same account to give of my Sabbath-school, as last month. I expect to dispose of a good number of the Sabbath-School Libraries.

“As near as I can ascertain, there are about 5000 Romanists in Newark.”

THE CAUSE ON THE RIO GRANDE.

MISS RANKIN is at her post in Brownsville, Texas. The work is prospering in her hand, but she encounters the opposition of the Papists. The priests and nuns have tried to destroy her seminary. Some fears were entertained for the safety of the edifice, but the storm has abated, and her school is again filling up. The following letter from her will be read with deep interest. She says :

“Yours of Feb. 18th, came duly to hand; but as I had recently written informing you of my return, etc., I waited a little before answering it. I was gratified at the interest expressed in your letter, for at that time I was suffering somewhat from the opposition of the *priests* and *nuns*.

“As near as I can learn without making particular inquiry, the priests had obtained a copy of the ‘American and Foreign Christian Union,’ which contained a letter of mine. The letter exasperated them to the highest degree. I have understood that they used their utmost influence to make the public believe that my business at the North, last autumn, was to publish a book against the Roman Catholics.

“As a great proportion of the pupils and their parents can not understand the English language, they consequently took for granted, whatever was asserted by the priests and nuns. Considerable feeling was excited, not only among the Roman Catholics, but also among Protestants, who became concerned for my safety, and for that of my seminary building.

"I think I was more composed than any one else. I pursued my duties as if nothing was the matter. I was led to examine the motives by which I had been actuated, in my efforts to benefit the Roman Catholic population of the Rio Grande, and arrived at the conclusion that I must not recede, that in relaxing my efforts I should hazard more than in the faithful discharge of my duty. Indeed, I never felt stronger and more determined to resist and oppose Popery by all proper means, than I did when the Papists were railing against me, and Protestants were trembling lest the foe would prevail.

"It is the 'fiery furnace,' and the 'lion's den,' that teach the children of God where their protection and strength lie, and never before did I so much feel the force and support of that promise and assurance of our blessed Saviour, namely: 'All power is given unto me in heaven and earth, and lo, I am with you always, even unto the end of the world.'

"Instead of going on the back streets to distribute Bibles and tracts, I took my arms full and went out upon two of the principal streets, where I found Mexicans of the more intelligent class, who very gladly received the word of God, and before I had traversed half of my intended route, all were disposed of; and such was the desire for more which was manifested by respectable-looking Mexicans, who followed me, and asked for the 'Nuovo Testamento,' that I was obliged to return and get as many more, all of which were disposed of in a very short time.

"The next day, I gave away 15 copies of the New Testament at my door, and ever since the application has been daily made for Bibles or tracts. I felt at first somewhat suspicious that the priests might be behind the curtain; and to ascertain the truth of it, I gave a tract in the French language with the Bible or Testament, with the injunction that, if they could not read it, to return it. They would come back in a little while, saying they did not understand it; and then, know-

ing the priests to be French, I very readily came to the conclusion that they had nothing to do with it.

"My impression is that the priests have very little influence over the Mexicans. On questioning them, they very readily say to me, that they will not let the padre know they have the Bible, for if they did, he would burn it.

"A Mexican stood before my door *two hours* one day, waiting for me to get through with my school, for the purpose of getting a Bible. I let him wait to try him, and when I carried it to him, I asked him why he wanted the Bible, when I saw he had the appendages of Romanism hanging on his neck, namely, beads, a cross, etc.? He said he wanted the Bible to teach him the truth, that he might become a Christian—that he did not believe in those other things, and that he intended throwing them away.

"I am aware that the Mexicans are very deceitful, yet I could not but feel that this case might be one which was under the influence of the Divine Spirit. Several other instances of a similar character have induced me to believe that God has blessed and will bless the circulation of his holy word among these benighted Mexicans.

"I passed the other evening a shop in which I recognized the face of a Mexican girl, to whom I had given a Testament more than a year ago. I felt prompted to go in, when I found her and an older sister of a very intelligent appearance, in the employment of a French lady, who told me that these girls had read their Testament daily, and that by it they had become disgusted with the Romish Church, and had not attended it for several months, and that they desired to go to a Protestant Sunday-school and church.

"As they do not understand the English language, I shall give them the catechism which I procured from you, and commence giving them regular instruction. I might mention several other instances which serve to show that the

'leaven' is working—that the light of divine truth is dawning upon the darkness of the past.

"These facts, which might be deemed of small importance to a casual observer, are inexpressibly precious to me. I have looked and waited for indications and results which would satisfy me that these benighted Mexicans were susceptible of being enlightened, and savingly affected by the blessed truths of the Gospel. As the watchman, after a long and tedious night, hails the first dawns of the day,

so do I the first gleamings of spiritual light which dawn upon the moral darkness of these hitherto neglected people.

"I thank God that he ever put into my heart the desire to labor for their benefit, and although I have hosts to contend against me, and 'my soul is among lions, and I am among them that are set on fire,' God will save me from the reproach of them that would 'swallow me up.' God will send forth his mercy and truth in my behalf, and in behalf of his cause; therefore I will not fear."

MISCELLANEOUS.

HELP NEEDED—WHO WILL RENDER IT?

IT is not MONEY of which, under this heading, we wish to speak. Money is very convenient, and highly important in its place, and when particularly needed, we shall, as hitherto, with all frankness, inform our friends, whose work we are striving faithfully to do, and doubt not, the necessary amount will be forthcoming.

But the want that now presses upon us, is MEN who are qualified for the service intrusted to the Board to perform. THE SERVICE IS PECULIAR. Ordinary laborers, who might do well in Protestant fields, and among a Protestant and English-speaking people, *can not* do the work which is necessary to be done.

With the exception of the Irish, most of the people to be addressed understand the English language but imperfectly. The French, German, Spanish, Portuguese, Italian, or some other foreign tongue must be employed in communicating with them.

Our seminaries do not furnish many men who can preach, or pray, or conduct religious service, in any other than the English language. To these sources, whence other missionary Boards, especially those engaged in domestic missions, are readily and well supplied, we look in vain for laborers, even for our own country!

We wish to be relieved, as far as may be, from this practical and ever-felt embarrassment. And we take it, that there are in the country many excellent persons of foreign birth, who speak English, and who, if known to the Board, could be very useful to their countrymen, in this or in other lands, as missionary laborers. There are many, perhaps, of education, talent, piety, and other requisite qualifications, who, for want of some kind hand to direct them, are not in the places where they can exercise their gifts to the greatest advantage of the cause of evangelical religion. If they were brought forward by some well-known and responsible person,

who happens to know them, their sphere of usefulness might be greatly enlarged, and "the blessing of many ready to perish" might come upon them. It would be a small matter to those who know them, to give information in respect to them. We respectfully, therefore, ask pastors, elders, and all other Christian people, who may know individuals who are suited to our work, to inform us about them.

Persons who were brought up Romanists, and thoroughly understand the system of Romanism, and know how to expose its unscriptural character, who understand and love the Gospel system of religion, and can state it clearly, commend, and defend it, and who, for the love they have for souls, and the divine glory, desire the service of a missionary, are such as we should expect to see prospered in their labors, whether clergymen or laymen. Such persons the Board have now in their service, and God is crowning their labors with most encouraging success.

From various quarters calls are made for additional laborers. At home and abroad, many doors of great promise are now open. These should be entered without delay. And if entered by pious, judicious, industrious, and every way competent men, men who know how to lay the foundations, and to build up a society, who are fruitful in expedients to set forward the cause of truth in the midst of error and opposition, the happiest results may be expected.

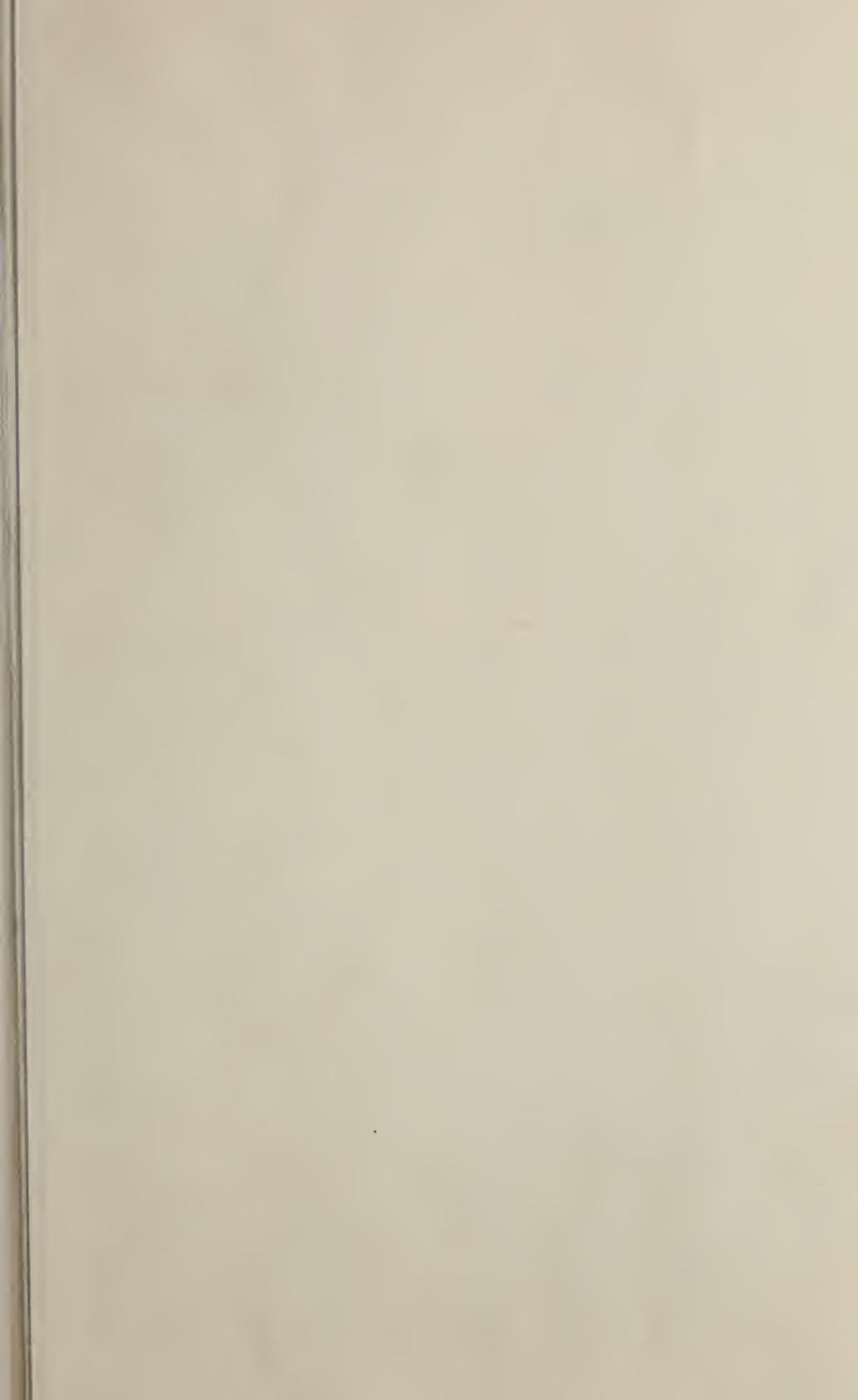
May we not, therefore, hope that those whose eye may fall upon this article, will give us the aid we ask, in case they know such persons as we

have briefly described? We will thus hope. And when the magnitude and importance of the work we have in hand is considered, we feel assured that all who love the souls of men, and long for the prevalence of a pure Christianity, in Christendom and throughout the world, will regard it as a privilege to devote some time and pains to help us in what we now respectfully and earnestly ask.

The Board do not engage to employ all whose names may be submitted. They do not employ all who make personal application. They endeavor wisely and properly to discriminate. And that they may have *suitable* laborers, and such *ONLY*, for the fields which they are called to enter, and also be enabled to procure them without unnecessary delay whenever called on for laborers, (laymen or clergymen) they avail themselves of this method of soliciting assistance in their work.

In conclusion, we beg leave to say, that it is required of all who are employed by the Board, that they be members of some evangelical Church, and that they bear credentials from it, of membership, in good and regular standing. And further, that in the employment of laborers, at home and abroad, sincere piety, proper talent, and the possession of other qualifications, necessary for the place and the work contemplated, determine the choice of the Board, irrespective of the ecclesiastical connections of the candidate.

Letters upon the subject above named are solicited, and may be addressed to the Secretaries of the Society, at the office, No. 156 Chambers street, New-York.



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