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THEOLOGICAL SEMINARY.

Princeton, N. J.

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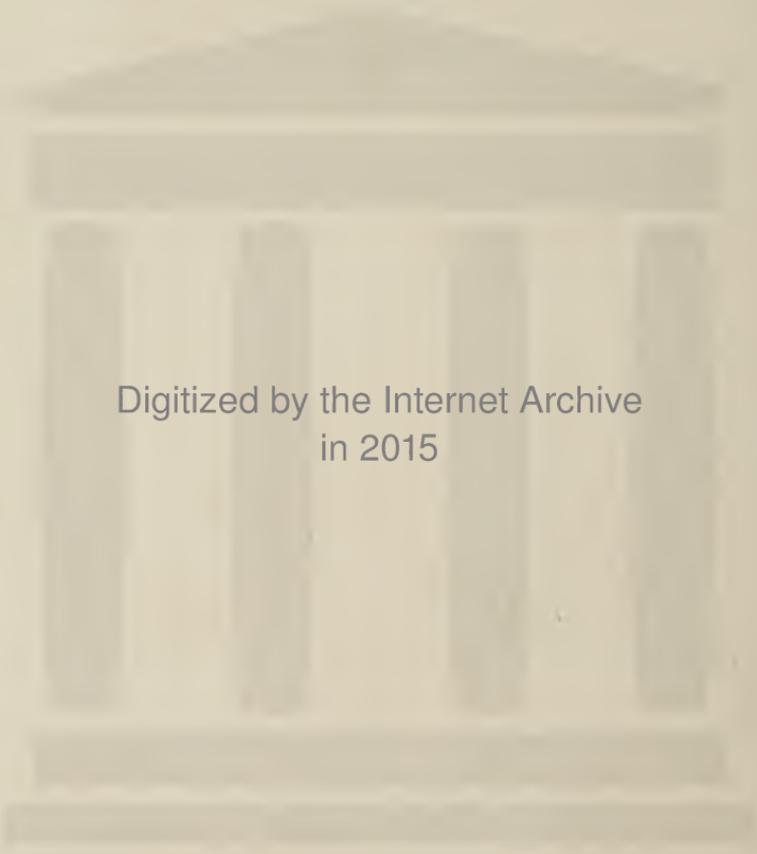
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THE  
AMERICAN AND FOREIGN  
CHRISTIAN UNION.

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No. 10.

DR. FORSYTH'S SERMON.

The following excellent sermon, delivered by the Rev. Dr. FORSYTH, of Newburgh, New-York, before the last annual meeting of the AMERICAN AND FOREIGN CHRISTIAN UNION, and of which we expressed a hope in a former number to obtain a copy for publication, we are now happy to be able to lay before our readers.\* It is an able and well-timed discussion of a most important topic, comprised in the general subject of Christian missions. It cannot fail, if read with the spirit which would find expression in the words, "Lord, what wouldst thou have me to do?" to lead the reader to pray for, and endeavor to help forward the great work, in which the Society is engaged. And if so read, we cannot doubt that it will operate happily, on a broad scale, in quickening the American mind now beginning, in certain quarters, to be moved, and also in guiding the discussion that is hopefully rising in respect to the true policy of these beneficent movements.

The strength of the evangelical

\* It may be had at the Society's office, in pamphlet form. Price 25 cents.

branches of the true church of Christ has been chiefly laid out, in modern times, upon Pagan tribes, and populations of greatly subordinate position and of inferior ability to advance the welfare of the world, if indeed they should be converted; while the vast tracts of the globe occupied by stronger races, capable of doing vastly more for suffering humanity and the Gospel over which has obtained a corrupted Christianity little if any less ruinous to souls and dishonorable to the Savior than the grossest systems of pagan religion, have been comparatively overlooked. Of this neglect of the homestead—where Christianity, if preserved in her purity, could exert a power that would soon overcome all outside resistance and lead to universal dominion—the enemy has carefully taken advantage. This is now being seen by the friends of evangelical religion in Europe and America, more distinctly than at any former time. And the feeling which calls for a review, and modification, if not a radical change, of the policy pursued, is every day deepening its hold, and acquiring strength in the

minds and hearts of many who have long and earnestly labored for the world's redemption.

There is a growing conviction, that before she can reasonably expect the divine favor, or plead the fulfillment of "the promises," **THE CHURCH MUST PURGE HERSELF OF HER CORRUPTIONS.** She must **TRY**, at least, faithfully and perseveringly to heal the diseased and to reclaim the wandering members. This, however, she does not do when she neglects the apostate portions of her domain, when she sends none to plead with them to "remember how they have fallen, and to repent and do their first works." In omitting this service, or in performing it partially, she leaves untouched and unremoved out of the way, perhaps the strongest barrier to the progress of her cause among the millions of the race.

We would have her see and duly appreciate this great and important truth. We have labored to this end, and we have not labored altogether in vain. We are cheered by converts to our views and accessions to our strength every year. And we are more and more confident in our expectation of greatly accelerated movements, and of eminently successful labors for the advancement of the kingdom of the Savior among Jews, Mohammedans, and Pagans, when, in accordance with the command and the policy involved in the expression, "Beginning at Jerusalem," she shall have brought her strength in good faith and in earnest to enlighten and reclaim these regions.

The grounds of this confidence we are sure are reliable, but we cannot stop now to exhibit them, nor is it necessary. Our object is to invite the attention of our readers to the great subject, **THE RE-CONVERSION OF THE CORRUPTED PARTS OF CHRISTENDOM.** It is a serious and immensely important subject. We beg the attention of all our readers to it, and respectfully request our fellow-laborers in the ministry carefully to examine it in the light of the Holy Scriptures, and to bring the results of their investigation frequently into their pulpits, for the benefit of the people and the promotion of true religion in the earth. The Protestant churches in this country greatly need to be instructed on this topic. With the increase of light we cannot doubt what their action will be, nor what the ultimate influence on Christianity throughout the world.

But we submit the sermon. It unfolds the duty of the church in this regard, and sustains it by various forcible and convincing arguments, and will doubtless be read with profit as well as pleasure.

The sermon is founded on the words—

"BEGINNING AT JERUSALEM."

*Luke, 24 : 47.*

"One is inclined to think that the words should rather have read, *ending at Jerusalem*, if indeed the persons addressed were allowed to go there at all. True, they were starting upon a mission of mercy; they were sent forth to make a free tender

of pardon and salvation to guilty men.

But a short time before the words were uttered, Jerusalem had been the scene of a crime without a parallel in the annals of human wickedness—a crime of surpassing magnitude in itself, and one perpetrated under circumstances of singular aggravation. It was no less than the crucifixion of Him who claimed to be the predicted Messiah, the Hope of Israel through long ages, and who had made good his claims by proofs so clear and so convincing, that he could boldly say to the priests and the people of Jerusalem:—

“If I had not done among you the works which none other man did, ye had not had sin—but now ye have no cloak for your sin.”

Men who in the face of such a warning had committed so great iniquity, could hardly expect forgiveness on any terms.

Among the finest specimens of the pulpit eloquence of the early Christian church are some sermons of Chrysostom, which were preached to the inhabitants of Antioch during the period when they were awaiting in dreadful suspense the result of the effort to avert the vengeance of Theodosius, denounced against them for an insult offered to the symbols of his imperial dignity. The effort was only partially successful. The original threat to level the offending city with the ground, and to massacre its population, was not carried into effect; but the proud capital was degraded from its rank as the metropolis of the East, the noblest of its citizens were loaded

with chains and sold into bondage. Such is man's way of dealing with insult and injury; but it is not God's. His thoughts are higher than our thoughts, and his ways than ours, as the heavens are higher than the earth. And one of the most beautiful illustrations of this truth is to be found in this command of the risen Savior—that the remission of sins should be preached among all nations, *beginning at Jerusalem.*

The time had arrived when the apostles of our Lord—the official witnesses of his death upon the cross and of his return from the tomb, which they, at first, supposed had closed for ever on him and their own fond hopes—were to go forth, bearing to distant nations the glad tidings of redemption. Jerusalem, however, which had given so signal a display of deadly hatred to Jesus the Christ, and of inveterate blindness to his pretensions—Jerusalem, where he had so often preached with such divine eloquence, and had wrought miracles so many and so marvelous, one would have imagined was the very last spot on which to commence their mission. And but for this express charge of their divine Master, the apostles would probably have so judged themselves. But no. Here, in the very city where their own lives were in perpetual peril—where they were compelled to meet with closed doors “for fear of the Jews”—where their blessed Lord had drunk to the dregs the cup of shame—where he had been condemned to a cruel death by a judge who had been forced to

attest his innocence in the same sentence which announced his doom—where he had been mocked, buffeted, spit upon, scourged, while on every hand the hoarse cry of a raging mob was heard, "Away with such a fellow from the earth! Crucify him! crucify him!"—this is the city within whose walls and among whose population they must begin the sublime work of a world's regeneration.

#### WHY BEGIN AT JERUSALEM.

For this command, to begin at Jerusalem, various reasons may be suggested.

1. The apostles were official witnesses of certain *facts* which formed the basis of the FAITH they preached; viz: the chief events of the public life of Christ, his sermons, his miracles, his trial and confession before Pilate, and more specially his death, his resurrection on the third day, and his ascension to heaven.

These are, in every sense of the word, fundamental facts of our religion, closely connected with the most essential doctrines of Christianity. "If Christ be not risen," argues St. Paul, "our faith is vain; we are yet in our sins."

Now, the command to begin at Jerusalem was, in effect, to challenge the utmost assaults of scepticism; it was an invitation to the enemies of Jesus of Nazareth to subject his witnesses and their testimony to the severest scrutiny, to deny and disprove the facts, if they could. If they could be disproved anywhere, Jerusalem was the place in which

to do it; if they could not be disproved at that time in Jerusalem, they must be, by all the rules of evidence, accepted everywhere and always as unquestionable facts. The command, therefore, to begin at Jerusalem, was one that comported with the character of the personage who claimed, as pre-eminently his own, the title of the King of Truth.

2. Another reason may have been, that the Gospel might vindicate its claim to be God's grand instrument in saving men.

The mission of his Son into our world was the offspring of a love for which no cause can be found outside itself, love self-moved, love for enemies, love as far exalted above all other forms of affection as the heavens are above the earth. During the period of Jesus' sojourn among men, he gave many proofs of its ceaseless energy, of the depth and tenderness of his sympathy for human woes. We meet them all through his public life: in his words, that were such as never man spake, filling the common people with gladness and with wonder; in his miracles, which were not simply tokens of his omnipotence, exciting the awe or the terror of those who saw them, but works of goodness, healing the sick, feeding the hungry, raising the dead, restoring a dead brother to the home of his mourning sisters, a dead son to the arms of his widowed mother. We see them in the majestic meekness with which he endured the rude blows, the cruel mockery which preceded the last and darkest hour of his life, and in the prayers which arose from the

cross of death for the very men who had nailed him to it, and were even then insulting his expiring agony. All these incidents are in keeping with the character of the incarnated Word as given by John, who tells us that he came "full of grace and truth."

But if his apostles had avoided the city whose inhabitants had crucified the Prince of Life, it might have been inferred that there are mountains of guilt so high that even the mercy of our Savior God could not overpass them—that there are abysses into which men may plunge themselves so deep, that even Divine love cannot reach down and raise up those who had fallen into this fearful pit. And therefore, as if to forestall all such imaginations, and to prove that He who prayed on the cross, "Father, forgive," bore with him to the throne of glory the same loving heart which had prompted the petition, he issues this command: "beginning at Jerusalem."

But besides being a revelation of pardon, the Gospel claims to be the power of God, the means of quickening dead souls with divine life. Its simple message of love without limits for the unworthy, of forgiveness free and full, for Jesus' sake, though a scandal to the Jew and folly to the Greek, is to be the instrument of "turning the world upside down;" of effecting the most radical revolution in the character and conditions of men, saving them from all that pollutes, degrades, and ruins them; in fine, making them new creatures in Christ Jesus. And now, at the very outset of its career, this Gos-

pel is, so to speak, put upon the achievement of a triumph that shall be the earnest of its resistless energy, of its ability to grapple with any and every antagonist it may encounter in the wide world of humanity, and subdue it to the obedience of the faith. In the very beginning it is required to operate upon a spot, than which a more forbidding and unpromising cannot be conceived—a spot covered over with rocks of iron hardness: here it begins its work, turning the flinty stone into rich and mellow soil, and by the blossoming beauty, the abundant and precious fruit so speedily evoked from utter barrenness, a pledge is given of its power to convert the most arid waste into a garden of the Lord. Its divine Author, in short, inaugurates the new dispensation by a display of grace on a large scale, such as St. Paul describes as having been made towards himself, in those touching words to his son Timothy:

"And I thank Christ Jesus our Lord for that he counted me faithful, putting me into the ministry who was before a blasphemer, and a persecutor, and injurious. Howbeit *for this cause* I obtained mercy, that Jesus Christ might show forth all long-suffering, *for a pattern to them who should afterward believe* unto life everlasting."

And who that looks upon that monument which God's forgiving and renewing grace has been erecting through so many ages, and sees inscribed upon it so long a catalogue of names of the chief of sinners, beginning with those of Jeru-

saalem, should or can despair of mercy? Or,—

3. We may suppose that another reason of this command was, that thus a host of efficient heralds of salvation might be at once raised up—a host of men and women who could tell to others what they had themselves seen and felt of the word of life—an army of believers quickened into ceaseless activity and heroic daring for the glory of Christ by a love stronger than death.

Many of these first converts in Jerusalem had doubtless helped in various ways to aggravate the dying sorrows of the Savior. Not a few of them, perhaps, had hooted after him in derision as he trod his weary way to Calvary; or they had helped to array him in the mock robes of royalty, or they had smitten and spit upon him, or they had joined in the fierce cry: "Not this man, but Barabbas!"

Ah! how could sinners who had been guilty of such acts, and had been possessed by a spirit so demon-like, but freely forgiven, all in their right mind, and taught to say, "the Son of God loved me and gave himself for me," be other than most effective missionaries, with great power bearing witness to what they themselves knew of the riches of redeeming grace.

Results quickly proved that the selection of Jerusalem as the central point of Christian labor had been made by a Divine wisdom. Within a few months after the resurrection of Jesus, many an upper room in that city was crowded with converts to the cross, with a willing

people arrayed in the beauties of holiness, animated with such zeal for Christ's cause that they freely parted with all they had to further it, and imbued with a sympathy for man so deep and tender that they were ready to go to the most distant regions as the heralds of redemption, yea, were willing to "suffer all things for the elect's sake."

There, on the spot so sacred to the Jewish heart, whither the tribes of Israel during so many centuries had gone up to encompass the only altar on which acceptable worship could be paid to the true God, yet the spot on which the only true sacrifice for human guilt had been contemptuously spurned, a light is kindled by that Divine Spirit which descended upon the infant church "like a mighty rushing wind," and hovered over her assemblies in the significant form of "cloven tongues as of fire;"—a light whose growing radiance scattered the darkness which rested alike, if not equally, upon Hebrew synagogues and heathen shrines. Its beams spread in an ever-widening circle, with a steady march like that of the king of day, until they reach far beyond Zebulon, Nephthalim, and Galilee of the Gentiles, and are greeted by the dwellers in valleys and on mountains beyond those eastern plains whence the wise men came to do homage at the cradle of the newborn King of the Jews. Along the shores of that "great and wide sea," upon whose bosom commerce first dared to battle with breeze and billow, the light moves onward, shedding a new glory upon the an-

cient seats of art, of letters, of empire, quickening the nations with a new life; nor does it stop in its resplendent career until the western limit of the known world is reached, and the blue waves of the Atlantic sparkle with its rays.

Before the close of the apostolic age, so widely had the knowledge of the Gospel been diffused, that Paul, who had himself "fully preached it from Jerusalem round about unto Illyricum," could tell the church at Rome that her faith was spoken of throughout "the whole world," and could assure the church at Colosse, that the word of Christ was bringing forth fruit in all the world, "even as it doth also in you."

#### THE BEARING ON OUR WORK.

Now, it seems to me that the command of the text involves principles which have an important bearing upon the missionary enterprise, but which have been to some extent overlooked by the church in later times.

The relation in which Jerusalem stood to the apostolic church was in several respects analogous to that in which the largest portion of nominal Christendom stands to the evangelical church of the present day.

Jerusalem and the church had to a certain extent a common faith; both recognized the Scriptures of the Old Testament as the word of God. Thus, while in one view it was the most promising field for the operations of the church; it was, in point of fact, the most difficult and forbidding, where she encountered an opposition all the more bitter in

consequence of the close connection between Judaism and the Gospel.

My hearers scarcely need to be told what is the moral condition of the ancient seats of Christianity, and I may add, of much the largest part of nominal Christendom. You know that the very land

"Over whose acres walked those blessed feet

Which eighteen hundred years ago were nailed,

For our advantage, to the bitter cross,"—

that the land once honored by the labors and watered by the tears and the blood of prophets and apostles, of confessors and martyrs, is now covered by a moral darkness hardly less deep than that which was dissipated by the first rising of the Sun of Righteousness. And now, after the lapse of eighteen centuries, the chief seats of a living, spiritual Christianity are those British isles, which in the infancy of the church, were occupied by barbarians, and a portion of a continent whose existence was unknown until a few years before the Reformation.

In certain aspects, the fact already named is one of the most mysterious in the moral history of the world. Nominally, Europe belongs to Christendom; but is its condition such as an intelligent Christian can regard with satisfaction, even when put in comparison with regions lying outside of the so-called Christian world." Italy, Spain, France, Austria, boast that they possess "the church;" but is the system which holds sway in those lands—call it by what name you please—exerting upon the population of these great kingdoms those influences for the

diffusion of which the Son of God came down from heaven, and sent his apostles to make disciples among all nations?

We go to these countries to feast our eyes on their glorious scenery, on their monuments of art; we call them Christian countries; but is their Christianity such as can yield real relief to a soul burdened with a sense of guilt, or such as can guide the wanderer to the true haven of rest?

Whether Roman Catholicism be or be not the Antichrist and THE Man of Sin foretold by the prophets, I shall not stop to inquire. The point is one about which Protestant expositors are not agreed. But let this question be settled as it may, this much is beyond reasonable dispute,—if *OURS be the Gospel, then is that which Rome accepts quite another; if the faith which we preach be the true remedy for the wants and woes of humanity, then is ROMANISM A MISERABLE COUNTERFEIT OF THE BALM OF GILEAD.*

#### RESULTS OF ROMANISM.

Rome undoubtedly holds to some of the essential elements of the Christian faith; and through her have come down to us those lively oracles and divine ordinances which are our glory and the hope of the world. But granting all that the most liberal Protestant can ask on her behalf, even he, if he honestly judges Romanism by its RESULTS, as they are seen in the social, political, and moral life of the nations that profess it, must admit that as a system of religion, it is antagonistic to the Gospel of Christ.

Where, the world over, can we find an enemy to human progress more determined and embittered than Rome? Where shall we encounter denser masses of ignorance, or more downright superstition and idolatry, than we meet everywhere in the lands that own her sway? What nations can be named that are sunk in a more profound slumber over the grandest themes that can engage the mind of man; or what nations are pervaded by a more intense materialism than that which reigns in those that recognize the spiritual dominion of Rome?

Of Spain, Portugal, Italy, and even of France, it may be said, that they are of the earth, earthy; they speak of the earth, they care only for the things of the earth, the pleasures of sense, the lowest interests of time.

In the countries that are most thoroughly Romanized, science, commerce, enterprise in all its forms, notoriously languish; and almost the only arts cultivated are those which serve to turn life into a holiday, and to convert religion into a mere sensuous thing, a gorgeous show. In Italy, for example, next to the exile of the Pope, what event would create so great a stir among thousands in the better classes of society, as the sudden appearance of a new and resplendent star in the world of song?

#### APATHY OF THE CHURCH—STRANGE.

Surely, if the Gospel designedly leaves society in the condition in which we find it in so-called Catholic lands; if Rome, the centre of

Christian unity and power, the seat of the self-styled Vicar of God; if Rome, as she now is, or as she has been at any period for more than a thousand years, is the pattern city for a Christianized world, we should be forced to say that then Christ had come and had died in vain. Is it not strange, therefore, that Christians should have so long looked with apparent apathy upon these kingdoms nominally within the domain of the church, but really the realms of darkness and spiritual death?

At the close of the last century, when the spirit of missions visited the British and American churches, a door of entrance was suddenly opened to those countries which had been so long the bulwarks of the Papacy. It was an age of revolution, and it seemed for a time as if all things were about to become new. Spain, Italy, France became accessible to the heralds of the cross.

True, they would have been compelled to follow in the track of armies; to labor, as Paul did, amid perils in the city, perils in the country, amid the clash of arms, the desolations of war: yet they might have found some quiet waters beside which they could have sown the good seed. Had the church been ready to pour in her forces, few and feeble though they were, it seems to me that she would have acted in precise accordance with the Savior's injunction, "beginning at Jerusalem." But she did not enter this field. Her eye was fixed on the darker and more distant islands of

the southern sea; and thither her first messengers were sent. For this we blame her not: this she should have done, *but not have left the other undone*. Few seemed to concern themselves about the heathenism at their own doors.

In thus acting, the church of that age must have been governed by the consideration that access to Papal Europe was impossible, or else that missionary effort in that field was needless; that the enterprise was too full of peril to those engaged in it, or that, with all the corruptions that defiled the altars of Rome, those who worshiped in her temples might still learn the way of salvation.

Now, suppose that the dwellers in Tahiti had known what Romanism is; had been made acquainted with the nature of this system, its results, its wide domain, and had addressed the missionaries who landed on their shores in some such terms as these: "How is it that you have passed by such populous kingdoms as Spain, Portugal, Austria, and have traveled so many thousand miles, braving the discomforts and dangers of the deep, to bring to a few thousand half-savage idolaters what you assure us is the Gospel of salvation! The millions of Papal Europe, your own neighbors, are indeed more civilized than we; they are called Christians: but, in your judgment, is their spiritual condition essentially better, or are their prospects for eternity materially fairer than ours? We know nothing about that book which ye pronounce to be the Word of God;

but is the Spaniard or the Italian better acquainted with it than we are? There may be superstition and idolatry foul and damning in these dark lands of ours, but are there none in the fairer regions where the Roman Pope is honored as the Vicar of God? Why have ye not gone there? Is it because ye were afraid to visit these countries on such an errand as has brought you to us? Afraid! Of whom? of what should ye be afraid, if ye are indeed ambassadors of Almighty God?"

What reply could have been made to such an address? Might not these Pagan islanders have said:—

"If what ye tell us be true, blessed are ye for conveying to us the glad tidings of so great joy! Yet, if we comprehend the force and meaning of your divine Master's command to the primitive heralds of his religion, we are rather surprised that the churches of Christ, in whose name you come, did not first of all send you to the dark regions of nominal Christendom—"beginning at Jerusalem?"

#### REASONS FOR ATTEMPTING THE WORK.

This is the field into which the AMERICAN AND FOREIGN CHRISTIAN UNION has entered and proposes to cultivate; and we are urged to give to this enterprise our warmest sympathies and our zealous efforts:—

1. By the consideration that these many millions, though within the limits of nominal Christendom, are

really destitute of that "vision" without which "the people perish."

Such is the light in which we must regard their condition, if our idea of religion and the way of salvation be the true one. Grant that it is possible for those whose only means of religious knowledge are the Breviary and the ceremonies of the Mass, to reach and lay hold of the central, life-giving truth, that Jesus Christ came to save sinners, and that whosoever believeth in him shall be saved; still we know that these services rarely, if ever, produce this effect, and are not intended to exert such an influence. The prayer which Rome most carefully teaches her children to utter is not, "Jesus, Son of David, have mercy upon me!" but is rather, "Hail Mary, Mother of God!" And therefore we not only may, but must say of the masses in Spain, Italy, and Mexico, as of those in Arabia, India, and China, that if they leave the world as they have lived in it, they go into eternity with a lie in their right hand, ignorant of the only Name whereby they must be saved.

If, indeed, it matters little what is a man's religion, provided he is sincere in the belief of it, then we need give ourselves no concern about his salvation, and the various agencies employed by the church to diffuse the light of truth, and to bring the nations to the knowledge of it, may be safely abandoned. But if those only shall be saved who believe in Jesus Christ, the Son of God, then how sad the spectacle which presents itself in the largest

portions of the Christian world—in those very lands which we are so fond to visit that we may feast our eyes upon their glorious scenery and their monuments of ancient and modern art! Ah, my friends, our eagerness to go abroad would have another and far higher aim, if we were more largely imbued with the spirit of the great apostle to the Gentiles. When he for the first time stood upon the hill of Mars, in the midst of a panorama crowded with objects fitted to arrest the attention and excite the deepest feelings of the scholar and the artist—with Athens in all her glory at his feet, the groves of her philosophers in all their ancient verdure, the statues of her heroes all in their places, complete as when they came from the sculptor's hands, the temples of her gods in all the perfection of their peerless beauty, yet none of these things moved him; he stood there the ambassador of Christ; one object alone occupied his thoughts and filled his soul with the deepest distress—it was a city wholly given to idolatry.

#### DIFFICULTIES.

2. The difficulties that are connected with this enterprise should serve only to stimulate our zeal in its prosecution.

These have been regarded by many as almost insuperable. Why, it has been asked, should we send our missionaries to Spain or Tuscany to proclaim the Gospel, when the certain result to them will be instant expulsion, or close imprisonment, or perhaps the loss of life?

Undoubtedly these consequences are not to be overlooked by the Christian evangelist, and they may properly induce him to quit, for a time at least, one part of the field, and proceed to another equally needy and more accessible. Paul himself fled from Damascus, and elsewhere he said to the unbelieving Jews, "seeing ye put it from you—lo! we turn to the Gentiles." And our Lord expressly charged his disciples, "when they persecute in one city, flee ye to another."

That the obstacles which impede the progress of the Gospel in the particular field chosen by the AMERICAN AND FOREIGN CHRISTIAN UNION, are very great, is not to be denied. Emphatically we may say of it, that here "Satan's seat is." In India, China, and Africa, we discover evidences of his reign, in some respects more striking, but it seems to me, that within the dominion of the Papacy is "the hiding of his power." Here do we encounter the masterpiece of his devices.

There are difficulties in our way, growing out of the close and long-existing relations of church and state; there are difficulties, produced by the arrogant yet specious claims of Romanism, its unbroken empire over the nations during so many centuries, the structure of the hierarchy, its profound knowledge of corrupt human nature, and the profound skill with which it meets religious sentimentalism and the earnest longings of many minds; there are difficulties arising out of the vast array of secular interests intimately interwoven with those of

the Papacy; and finally, difficulties that result from the hardening and deadening influences exerted on the consciences of its adherents while claiming to carry on the work of Christian culture.

Here, then, are difficulties of a most serious kind; and if we look at them with the eye of an intelligent and confiding follower of the Lord Christ, we shall neither underrate them, nor allow them to frighten us from the field. Reverting again to the church's early days, we may ask, where could the apostles expect to find mightier obstacles to the progress of the truth, than those which stood on the very spot where they were commanded to "begin"—in Jerusalem itself?

Satan still has tremendous power upon earth; but impregnable as the entrenchments and bulwarks of his hosts appear, Jesus our Leader is above him,—Jesus has met and vanquished him on his own domain, and he has given to all his faithful followers the promise that they too shall "bruise Satan under their feet shortly."

Brethren, let us remember that the grandeur of the final triumph shall be proportioned to the fierce resistance of our opposing foes, to the magnitude of the obstructions through or over which we have forced our way. Let us remember, that to doubt of success is to do dishonor to Christ and his glorious Gospel. Let us stand in our lot undismayed, undisheartened, even in the presence of the frowning battlements of Rome, though we may be able for a long time to do no

more than cry out, as we gaze upon the fortress, in those well-known words of Varignano, one of the earliest Jesuit missionaries to China: "O Rock! O Rock! when wilt thou open to the Lord?" let us cease not to utter the cry, assured that in due time our ears shall be greeted by the tidings, "Babylon is fallen!"

#### BLOOD OF THE MARTYRS.

3. Our zeal in this cause should be stimulated by the remembrance of the blood of martyrs shed in these lands for the testimony of Jesus.

One of the features of the mystic Babylon, as drawn by the spirit of prophecy, is, that she is "drunk with the blood of saints." And the fact is worthy of notice, that there is scarcely one among the many lands over which Popery holds or has held sway, beneath whose soil we shall not find the ashes of martyrs and confessors. Now, if the saint who dies *in* the Lord be precious to him, how much more so are the saints who have died *for* him. Surely, the dust of those slain for the word of God must be doubly dear to him for whom they suffered, and should be so to us, who are in actual possession of the priceless heritage of freedom for which they fought and bled.

And how vast the amount of precious dust now sleeping beneath the green fields of France, Belgium, Bohemia, and on the Alpine mountains! We shall even find it commingled with the fertile soil of India, with the sands of Brazil—ashes more precious far than all their glittering gems. Popes, Inquisitors,

Emperors, the Hildebrands, the Dominics, the Bourbons, who waged the ruthless war against the church, have all gone to their account, but the sacred remains of their myriad victims still repose in the lands for whose deliverance they died. I cannot help thinking of Italy, and France, and Belgium, and not merely as states whose annals are disgraced by crimes of which savages might be ashamed, but also as countries in a certain sense consecrated to Christ and his church by the blood of their sons and daughters, of whom neither they nor the world was worthy. That blood, no doubt, cries for vengeance, nor shall that cry be disregarded; but if the noble army of martyrs were asked,—“How would ye wish to be revenged upon your natal soil?” do you not believe that they would with one heart reply:—

—“Our martyr'd blood and ashes sow  
O'er all Italian fields, where still doth sway  
The triple tyrant; that from these may grow  
A hundredfold, who, having learn'd thy way,  
Early may fly the Babylonian woe!”

4. We should be encouraged to prosecute the work in which we are engaged, by the RESULTS OF SUCCESS.

Just so far and so fast as the good work advances, we not only gain new ground, but we convert one of the mightiest antagonists of Christ and his cause into a cordial and co-operating friend. We not only remove obstacles out of the way of the church's triumph, but we gain for her new recruits and new resources.

Old as Rome is, crippled as she is in some respects, she still possesses and exhibits a surprising vitality. Claiming to be the “One

Holy Catholic Church,” she consistently maintains that the whole world is her own rightful property. Nor is this altogether an empty boast. She is trying hard, using all her vast means to make good her claim. She is at this moment striving to appropriate the hard-won trophies of the pure Gospel—the trophies won from savage Paganism in the Sandwich and the Society Islands; while in other parts of the missionary field, as in India, for example, she is either the envenomed opposer of the truth, or the grand obstacle in the way of success.

Can the church afford to leave such a foe unsubdued? And will not every conquest in Popish lands be a double victory—the overthrow of an enemy, and the acquisition of a friend? THE WHOLE MISSIONARY FIELD, THEN, HAS AN INTEREST IN OUR SUCCESS.

Ah! if Christendom were in fact what it is in name—if the nominal Christian world were truly redeemed and regenerated, so that the moral and material resources of Europe and America could be employed in subduing the nations to Christ, how soon would that blessed prophecy be converted into a present reality, “The whole earth shall be full of the knowledge of the Lord, as the waters cover the sea!”

#### OUR OWN LAND.

Our own land has a special interest in this enterprise.

The stream of emigration, fed by the abundant fountains of the old world, which for many years has been setting in upon us, is continually on the increase. Thou-

sands come among us, impelled by the natural desire to escape the manifold evils which press upon the masses of Europe. Many come fed by Utopian hopes which can never be realized—the dream that farms are to be had for the asking, and gold picked up like stones in the street. Most of them bring along with them the ignorance, the superstition, the bigotry, or the infidelity in which they have been bred. They cross the ocean, but unchanged in mind and manners. Here they are in the midst of us—Bohemians, Germans, Italians—just what they were in their native homes.

I have no fear myself as to the future of Popery in our country. Certainly, it is a *possible* thing—when one thinks of Mormonism and Spiritualism—that Romanism MAY subjugate even the land of the Puritans; but it does not seem to me a probable event. Still, even if there should be no grounds for the apprehension which some have felt, shall we leave these multitudes, which Providence has brought to our doors, in the undisturbed possession of that “Man of Sin” who has made them what they are? Shall we leave them to swell the festering masses of evil which are the product of our own soil?

It matters not *where* the German, or the Swiss, or the Swede, is turned from darkness to light. Whether it be in his native or adopted land, to him the gain is infinite; there is fresh joy among the angels of heaven, and another jewel is found that shall sparkle for ever in Immanuel's crown. And it may be, that in due time we shall discover that many

an exile has been sent here, as was Naaman the Syrian to the waters of Judah, not only to become himself a new man in Christ, but, with lessons in his heart which he could learn nowhere except in this free land, that he may go back to the home of his youth in the spirit and power of Elias, and proclaim to those whose tongue he speaks, whose habits of thought and feelings he understands, the unsearchable riches of Christ.

#### UNITED EFFORTS NEEDFUL.

We have embarked in this enterprise NOT AS A SECT, but a CHRISTIAN UNION. What those portions of christendom which constitute our field need, is something which neither Baptist, nor Independent, nor Presbyterian, *as such*, can give.

It is not a new polity, nor a new discipline, nor new forms of worship—important as all these are in their places—that is demanded, but that, in one word, which is “SPIRIT AND LIFE”—the TRUTH THAT SAVES. It matters not how you dress the corpse, you may make its vestments as gorgeous or as simple as you please, a corpse it will be still. Ah no! we must lift up our voices in united, earnest supplication, such as will take no denial, praying—

“Come from the four winds, O Breath, and breathe upon these slain, that they may live!”

“Come forth from thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of thy imperial majesty! come, for now the voice of thy Bride calls thee, and all creatures sigh to be renewed.”

## FOREIGN FIELD.

### CANADA.

Numerical strength has much to do in regulating the outward deportment of Rome. Where she is decidedly in the majority, her manner and the usages of society bear little resemblance to what obtains where she is the weaker party, as in England, Scotland, or the United States.

Something of her intolerance, persecuting spirit, and other characteristics, may be seen in the Canadian Provinces on our northern border, sufficient to show the extreme desirableness of her reformation, and to stir up, we should think, all of our countrymen effectively to aid any efforts that may be put forth for the evangelization of that part of our continent.

The riot in Montreal in July last, and the state of things in that city and vicinity, through Romish influence, are thus set forth by a correspondent of the *London Christian Times*, in a letter dated Montreal, July 22, 1857.

But we do not despair. Protestants, we trust, will at length learn Rome's spirit and aims, and do their duty. Let the friends of Christ in Canada be faithful, and deliverance will come. The enemy shall not always triumph.

The writer says:—

“We have in Canada a great many Orangemen, and some of the overt and illegal acts of the Papists of late have tended much to increase their numbers. On the 12th of July they contemplated a procession to the church, to hear a sermon having reference to the noted events they commemorate on that day. On the night previous, a flag was hung out of a window, covered with pictures of historical note. This seemed to give great offense to the Popish party, who

assembled in the forenoon of the 12th in great numbers, made disturbance and created much alarm by their boisterous conduct, their hideous yells, and finally by firing gunshots at the obnoxious flag, which was then taken in at the bidding of the authorities; but several persons were badly beaten and ill-used during the day, and much ill-feeling was created. The day following, large crowds were collected in the street, around a building in which the Orangemen were assembled, and great numbers of persons were seen in the streets with firearms. One house was demolished, several persons were shot; and about the close of the proceedings a fire of rather an extensive nature occurred, which is generally supposed to have been the work of the mob. The firemen were maltreated and ill-used at their work, and driven from it, and many wounds and bruises of rather a serious nature were inflicted. One man perished in the flames, and there are many who say that there is reason to suspect that he perished by foul play.

“We live in the British dominions, but we do not yet get British justice. The Papists have their processions many times during the year. Every year, on Whitsunday especially, are Christians annoyed, and the Sabbath desecrated, by their processions of the *Fête Dieu*. Early on Sabbath morning they assemble, every year, and form a procession of thousands, which fill up the streets for hours together, just about the time when those who keep the Sabbath sacred wish to go to their places of worship, but no one is allowed to cross the streets. The whole city, till about noon, is in possession of a multitude, who keep not holiday. A multitude of priests, monks, and nuns, with a still greater multitude of their followers, whose tramp of feet and loud noise mingles with the incessant din of numerous brass bands, furnish such a scene of Sabbath desecration as is rarely to be met with, and such an encroachment upon

the rights and liberties of others as would be tolerated in none else; and yet this is the party who run mad and make riot at the mere mention of an Orange procession. If the people of England could but for once see the spirit of Popery when Popery is rampant, they would understand it better than they do. The Montreal riots will be heard of in England; let it therefore be known, at the same time,—1. That the actual violence, it is believed, was in every instance committed by Roman Catholics. Orangemen were hooted, chased, and beaten, without having violated any law, or attempted one tenth part the offense the Catholics actually commit many times every year. 2. That the Roman Catholics have broken the peace of the city by hideous yells and firing, and ill-using any who did not fall in with their designs of disturbance; and yet, with the exception of a few who were arrested inside a building they were demolishing, there has not, as far as I can learn, been any enforcement of the law, and, even in these exceptional instances, the infliction was only a fine of a few shillings. 3. What makes our condition the more hopeless, is the servility of the secular press. We have the *Herald*, the *Transcript*, the *Argus*, and *Gazette*, and some other papers of less note, all in the English language, but yet these papers have scarcely dared do more than simply chronicle the facts of the riots, and some of them have blamed the Orangemen for planning a procession far more than the Papists for using firearms, firing and demolishing buildings, shooting an innocent person, and putting a whole city in fearful apprehension for the space of two days together. Nothing will bring these self-important editors to their senses but the press at home. In this country they are so surrounded with the machinations of Jesuitism, they have become perfectly pliant tools. Their Protestant supporters, however, are beginning to understand their true position, and when this understanding shall be perfect, they must change their course. The waning confidence of the Protestant public in these papers, in all matters touching the Romish question, is a hopeful sign of the times."

## SWITZERLAND.

EVANGELICAL SOCIETY OF GENEVA.

"The annual assembly of the Evangelical Society of Geneva was held on the 24th and 25th of June last. Several deputies of different Societies and of different churches were present. Dr. Merle d'Aubigné, who presided over the assembly, began by a discourse in which he alluded to the modest origin of this Society, (1831,) the opposition it met with, and the great blessings that God had granted to it. He exposed rapidly what the Society had accomplished in Geneva, both by its own institutions and by the improving influence which it has exercised in the national church. He then described the works of the Society abroad, in Switzerland, in France, in Algeria, in Savoy, in Italy, in Belgium, and in other countries. He reminded his hearers that the Society had formed valuable connexions with the evangelical Christians of all Protestant countries, and had thus again united Geneva to Christendom. He then added:

"Having to expose the situation of our finances, I may perhaps state a proof of the blessings which God has granted to us. In the first year of the existence of our Society (1831-1832,) our receipts did not exceed 31,628 francs. During this last year from 1856 to 1857, they have amounted to 147,260 francs; that is to say, that they have attained nearly five times the revenue of the first year.

"The receipts of the Evangelical Society, since its foundation up to the 31st March, 1857, consist of 2,261,062 francs. Its expenses during the same period amount to 2,570,586 francs. The deficit resulting for this year is 9,524 francs. We beg you will supply the deficiency.

"With respect to the order in which the different Protestant countries have upheld our work in 1856-1857, Geneva is at the head. The number of our subscribers is not very considerable; but whether poor or rich, they are and will be generous.

"Geneva has produced 40,700 francs: Scotland, 33,400; England, 21,640; America, 16,220; Ireland, 4,290; Holland, 4,250.

The different cantons of Switzerland, France, Belgium, etc., follow.'

"In concluding, the President observed that the most important work is the conversion of souls; and after an exhortation addressed to all his hearers, he prayed for the assistance of the Holy Ghost.

"Mr. Adrien Naville then communicated to the assembly the work of evangelization abroad. As the Protestant Christians of all countries feel an interest in this work, to which they contribute by their prayers and contributions, we shall relate a few facts:

"The Evangelical Society of Geneva has continued its labors in Africa, (Algeria,) and has acted in view of the Spanish settlers. Here follows a fragment of a letter of a Spanish Evangelist: 'The wisdom of the Lord,' says he, 'delights in making the mean and despicable things of the world contribute to accomplish his work. Yes, let us rejoice, the work at Oran is in a good way. I had set out with doubts, knowing how difficult it is to enter on religious topics with the Spanish, and particularly how difficult it is to convince them; but these difficulties have been surmounted by the God of Israel. At first I was only welcomed by those who like to talk on politics, republics, and justice, such as the world comprehends. As soon as I began to speak of the sacrifice and the blood of Jesus, they wished they had never known me, as they told me later, for I had agitated their consciences. But things have now changed; I have here examples of Christian love which vivify me, and which make me forget the difficulties and sufferings of the beginning. A day does not pass without our meeting together, few at a time, (on account of the authorities,) but some at one time and others at another time. They have hearts which burn with love for the Lord, and also for me, though I am unworthy of it. If the Spaniard be difficult to convince, he is ever the warmer and more constant when once convinced.

"Oran, Meers-el-Kebir, Le Sig, and Mascara give hopes, and claim all my time. All my moments are taken up. I pray the Lord that before I leave Africa I may be able with truth to write letters beginning

with these words: "The Spanish churches of Africa to the friends in Jesus Christ at Geneva." Ah! if it were possible that my newly reformed countrymen could become instruments of blessings for our unfortunate Spain! The peninsula, formerly a seat of love and sacrifice, may again be converted to the Lord; for the blood of so many ancient martyrs of Christ in Spain cannot fail to be a fructifying seed for Christianity. And who knows but what this beginning may proceed from Africa? May the future realize these hopes!

"The Society of Geneva has labored also in the south of France. The following letter of an evangelical minister settled at Marseilles, shows us clearly how the Holy Scriptures prepare the way to the ministry of the Word of God:

"It is,' he writes, 'the work of colportage that has opened to us a great number of Catholic houses. When the Bible has penetrated into a family, we have a plausible motive for presenting ourselves there, and engaging in conversation on the Book of God. A hundred families have thus been visited during the course of the year; but our influence being exercised chiefly among the common people and in the heart of a large city, in the midst of men of all nations, and workmen still holding forth peculiar political opinions, prudence and a firm attitude have been necessary to show that what we offer to our hearers is entirely spiritual. This faithful proceeding has naturally produced a demarcation: some doors have been closed upon us, but others have been opened; so that, notwithstanding the drawbacks, a spacious field is still open to the efforts of the missionary.'

"The following fragment shows how truth by degrees progresses in the hearts of Roman Catholics: it is in another district of the south of France:

"Several families,' says the evangelist, 'who left us on the approach of Easter, from fear of being refused absolution, now understand that the real absolution of sins consists in what Christ has done for us, and of which we shall be partakers through faith.'

"The Society labors also in the west of

France. The work in Poitou, this ancient seat of Protestantism in the sixteenth century, is carried on particularly by schools. The reports show that it is one of the most powerful means of spreading Christian principles amongst an ignorant and superstitious population. We will choose two examples; the first is cited by one of the teachers:

“‘I have lately been astonished,’ says he, ‘by the inward trouble of a young man of C——. He is so tormented, that during evening school he constantly goes out and in: he feels that he is lost, and he is unwilling to believe it: he seeks for passages easy to misinterpret, to persuade himself that every one is saved; but his conscience tells him he is mistaken, and urges him to repulse the explanations which he would wish to give to these passages to quiet himself.’

“Here is another example, concerning a young female who is a servant in a Catholic family. ‘She was one day,’ says the writer, ‘summoned to a room where she found her father, her master, and the priest. The latter asked the girl why she wanted to abandon the true religion to adopt that of two bad priests such as Luther and Calvin. Just as she was going to answer, she received two blows from her father, who told her at the same time that if she turned Protestant, he would deny her for his daughter. The poor girl answered, “Father, if you deny me, I have a Father in heaven.” This young person is now closely watched and almost treated as a slave by her master.’

“Saintonge, near Poitou, is also one of the ancient provinces of France, where the Gospel was most valued in the sixteenth century and where persecution was the most felt. The Society of Geneva labors there also in different ways. Here is an instance of what has been reported concerning this station. In Poitou we have seen the practice of the Sunday-schools and of the monitors. In Saintonge we found again the admirable organization of conferences or monthly assemblies, and the Wednesday meetings. These meetings, already known to our hearers, continue to extend, and as they become more numerous they spread

life with the knowledge of Scripture and the habit of praying together. This organization has the peculiar advantage of grouping together, in practical evangelical alliance, both dissident and national Christians, who meet there with real edification. A few examples will interest. Our brother Mr. Moroy was present at a meeting in a village at the distance of two kilometres from Royan.

“‘There were there,’ said he, ‘Christians from 19 to 20 different parishes. M. le Pasteur Henriquet consented to preside at our meeting. About 300 persons had assembled in a large vault, all seriously disposed before the Word of God. Many were moved in thinking that about two years ago ten persons alone founded these meetings, and that to-day a room large enough to contain everybody could not be found.’

“SAÔNE AND LOIRE.—The stations of Saône and Loire are, as you know, the most ancient of our Society. They form an important group, which now comprises seven principal stations and several minor ones annexed; the number of persons employed amounting to 12 evangelists or teachers. It is sad to say that this year opposition has proceeded principally from without. Our dear laborers express in their letters the sorrow they experience at seeing this excellent work attacked by those who ought to assist them to uphold it.

“‘I have visited several Plymouth brethren,’ (writes one of them.) ‘Taken individually they are excellent men; they say they rejoice at my arrival. But as soon as they have received the watchword, their cordiality disappears. Wherever any hopeful manifestation appears, they unfortunately succeed in causing mistrust to many pious persons. This is sad,’ continues this friend, ‘in a country where Christians form an imperceptible minority, and where they should give to the world an example of the most perfect union. If the church were perfect here below, we should be too strongly attached to it and lose sight of heaven; so we must not murmur. Let us only try to have on our side every attention, every amiable proceeding. I should prefer to bear

with everything, rather than to cause an outbreak prejudicial to the Gospel.'

"A letter from one of our ministers of Saône and Loire will show the disposition of our evangelists in their work among these Roman Catholics. This is the way the Sunday is spent :

" 'The first service,' writes the Pasteur, 'takes place at ten o'clock in the morning, and is always assiduously followed, particularly by the men, whose number exceeds that of the women. A good many persons always remain after the morning service, that they may be present at that of the afternoon. They group themselves around the stove, and take their modest repast together. I have attempted to carry something warm to the aged persons, but I have always experienced a refusal. The Christians will never accept anything in the church, for fear of being suspected of coming to receive alms. The afternoon service is more especially addressed to the children, and it is that which elderly persons not very advanced in knowledge prefer. I ask some question on what has been explained the previous Sunday; I try to make them comprehend a new portion of Scripture, and I end with some anecdotes of the Bible, besides some others taken from the narratives of the missions. Evening prayers are not much followed now. The distances are very great and the roads very bad.

" 'I have begun the history of the church, of which they had not the smallest notion. I invite each person present to ask me questions, or to pray, if so disposed. Generally I avoid polemics in my discourses. If I were to attack the Romish system, the chapel would not suffice to contain my hearers; but would the reign of God be any the more advanced, should I succeed in separating a few persons from their priest? I do not wish to form Protestants, but Christians; and one has more chance of exerting influence on a sincere Catholic than on an unbeliever. The greatest cause of joy that I have is the excellent brother F—; he is the pillar of the church at M—, and he is so, because first of all he is a man of prayer. Though he lives at the distance of a league, he comes to me with the sole

desire to pray. I feel myself as nothing near him. Ah! dear sirs, could you hear him when he prays for you, when he recommends you to his God, you would never regret the sacrifices that you make to advance the reign of God! Had all your efforts produced this result alone, there would be already joy among the angels of God.'

"Among the evangelized places in Saône and Loire is a spot called 'le Creuzot,' an immense manufactory (lately visited by the Grand Duke Constantine of Russia) which occupies thousands of workmen, several of which are English. Here are a few words taken from the report made to the assembly :

" 'In the evening,' writes Mr. D—, 'I received in my room a workman very clever in mechanics. "Sir," said he, "pray lend me some books, for I feel that I want religion. I spent most of my youth in the company of priests, hearing every day their profane talk and the confessions which they unscrupulously revealed. I was disgusted with Catholicism, and I gave up all distinct faith. As I have long lived in unbelief and atheism, I still doubt of many things; but I feel that I want religion. Pray, give me books to enlighten me!"

" " "Sir," said to me an old man, "I know that I shall never become rich; but I do not care, provided my soul be saved."

" 'I was also much moved by a visit that I made to a family where the five members are all drawn to the Gospel. The husband is afflicted even to tears when his arduous labors keep him away from the assemblies. "Last night," said his wife, "when I related to him what I had heard, that our secret thoughts and guilty feelings place us under condemnation as well as our sinful works, we wept long together." She told me this with tears in her eyes.'

"The Society of Geneva has also labored in the Sardinian territory, in Savoy, at Chambery, in Tarentaise, in Maurienne. In no other country the priests are so powerful, but the Gospel appears more powerful still. The report says :

" 'The impediments which were manifested at Brides have, on the whole, been a favorable incident for the Gospel. The

party favorable to religious liberty, if not to the sincere acceptance of the truths of the Word of God, has been fortified, and shown itself more distinctly. People came to Moutiers, to Salins, at first for divine worship, and afterwards to converse with Mr. Curie. An active search was carried on after this movement to withdraw the Word of God from many families, which proves that it had begun to penetrate there, and perhaps to be appreciated. But this search has not generally met with persons willing to consent to it. Several people have positively refused to give up the Holy Scriptures, or the Tracts. It is yet only as noise and dust; but, as our evangelist says, we must not mistake the importance of this movement. The soil has been prepared; God alone knows the result: it belongs to him. The field is now open in Tarentaise. The words *Bible* and *Protestant* produce a bad effect in Maurienne; but if you address yourself to these people in speaking to them of the *Holy Ghost*, of *Holy Scripture*, of the *Cross of the Savior*, of his love towards us, you are sure to be listened to. "Thus," says Mr. Curie, "an inhabitant of Aoste, with whom I was walking, and who was talking to me against the Protestants and their false Bible, listened to me when I read the Gospel to him, and when his prejudices against the Protestant books and their Bibles had been removed."

"The Society, in compliance with the request of a friend in Great Britain, has sent an active and pious minister to the baths of Cormayeur, at the foot of the Mount Blanc, near Aoste. Before the bathing season opened, 150 Catholics met to hear him. The 'Intendant' prohibited these meetings. The Society forthwith sent an address to the central Government at Turin."

For want of room we here suspend the narrative, but will resume it in our next number.

### FRANCE.

In the last number of this Magazine we gave a very encouraging view of the state of the work of evangelization in

France, from a recent speech of the Rev. Mr. Fisch, formerly of Lyons, but now of Paris.

We have now in hand an exceedingly interesting document from the Evangelical Society of Paris, (too long, however, to be inserted here,) which fully confirms the previous representations alluded to. The good work, as we then stated, is unostentatiously carried on, but, like "leaven in the measure of meal," is fulfilling its office. It is affecting many, and inclining them to seek for a better religion than is exhibited to them in the teaching and practice of the Romish clergy. And the civil prosecutions instituted by the authorities, through priestly influence—the fines and imprisonments, closing of their chapels, breaking up their schools, and such-like acts of oppression inflicted upon the friends of evangelical truth, have served to excite inquiry, and to give additional extension and depth among the people to Protestant feeling.

The persecutions carried on by Romanists are overreaching their aim, and really helping the cause of God, as we hope, to a final and not far distant triumph in that empire; and now is the time to come effectively to the support of the good cause in France. A wider and better field for benevolent effort, and one which may return so soon, to human view, so many and such valuable fruits to the cause of our Divine Master, can hardly be conceived. To neglect it is evidently the most unwise and improvident procedure on the part of Protestants, as well as a disregard of the most remarkable operations of Divine Providence.

Evangelical Christendom greatly needs the resources which the French people possess, and could bring to it,

if truly converted; and by a suitable effort, with the Divine blessing, it may in time rejoice in the acquisition. Sustain the work now in progress there, and an immense advantage is gained; neglect it, and an irreparable loss is suffered.

We regret our inability at this time to lay the document above referred to before our readers, but will give it entire in our next number. Meanwhile we ask the prayers of all Christians for their brethren in France, that God will sustain them in their trials, make their defeats before the courts of their enemies to become popular victories, through the propagation of evangelical principles and the multiplication of converts to the truth as it is in Christ.

### SWEDEN.

Religious liberty is little known in Sweden. A public movement has been made, however, of late, in regard to it. A bill has been introduced by the Government into the Diet, to modify the pressure heretofore existing and suffered by the people; but it has met with strong resistance in the House of Nobles and also of the Clergy. It may be defeated, and the movement may be suppressed for some time to come.

If the bill were viewed abstractly, and judged of by its own merits, apart from its antecedents or surroundings, American Christians, at least, would be likely to regard it as savoring but little of the spirit of the Gospel, or as granting much liberty. But when it is viewed as taking the place of enactments which punish "apostasy" (from the Swedish church) by the loss of every kind of inheritance, repealing statutes which impose confiscation of goods, and a royal decree (of 1726) against private religious meetings, etc., it assumes a more

favorable aspect and looks like progress in the right direction.

It is to be hoped that the subject will not be dropped till the needed reformation is completed. And to this end our missionaries there should be multiplied, if practicable, and be well sustained in their work of evangelization. In proportion as the Gospel is diffused and embraced by a people, we may expect the disappearance of evils and errors from among them.

The following is said to be the text of the chief provisions of the proposed

#### NEW LAW IN FAVOR OF RELIGIOUS LIBERTY.

"1. That a Swede may join any church or sect authorized by the king, after having given notice to the clergyman of the parish, listened to his persuasions, and been registered by him as belonging to the other religion. Until this is done, he is still bound by law to remain a member of the Establishment; neither may any persons under eighteen avail themselves of this law, except by the special permission of the king.

"2. No person is permitted publicly to teach, whether by word or writing, so as to seduce the simple, any doctrine opposed to 'fundamental truths and pure evangelic doctrine,' on pain of fine or imprisonment. Any clergyman convicted of teaching contrary to the doctrine of the Swedish church is to be deposed. Other persons cannot be prosecuted for false doctrine, except by a government officer.

"3. The attempt to induce any one to abjure the 'pure evangelic doctrine' by 'insidious means, threats, or promises of temporal advantage,' or the teaching, by any person charged with the education of children belonging to the Swedish church, of any other doctrine, is to be punished with fine for the first, and imprisonment for every subsequent offense; except in cases where it is already subject to more severe punishment.

"4. All children born of parents who belong to the Established Church, must continue to belong to it, even though their

parents should after their birth adopt another religion. With regard to children born after one parent has adopted another religion, they must belong to the Established Church, unless both parents unite to enter names in the parish register, before their baptism, as belonging to another faith.

"5. Members of the Swedish Church

may meet in private for worship; but unless the parochial clergy preside at such meetings, the public authorities or the clergy of the parish may demand admission, and break up the meeting, if they think it necessary for the preservation of order. There is a fine on the owner of the house, and on every person present, if these meetings are during church hours."

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## HOME FIELD.

### MINISTERS AND CANDIDATES FOR THE MINISTRY.

We earnestly commend the following article to the consideration of all candidates for the office and work of the Gospel ministry. And if ALL now invested with the sacred office and exercising its functions would read and ponder its suggestions, we doubt not the most happy results would flow to the cause of Christian missions.

The article takes the right view, in our apprehension, of the field that should engage the special attention of the friends of Zion, and into which the evangelical branches of the church should pour the sum of her reformatory strength.

A few years ago, when the spirit of missions began to show itself in a marked manner in this country as rising in the various denominations, access could not be gained in any part of the world to the nations that held a corrupted Christianity. The missionaries had then, of NECESSITY, to go to the "outside barbarians," and work in the less promising portions of the field. But what a change! God has now thrown down the separating walls and opened the way, and thus practically seems to bid his people to enter these

very portions from which they had been excluded. Let ministers and members of the churches think of these things: and let all answer it, whether the now opened door shall be unheeded—whether true Christian economy, as well as high and solemn obligations to do the best thing possible for the kingdom of God on earth, is consulted in missionary operations, when the republics of Mexico and South America, with their many millions and resources, are left uncared for, that our comparatively few and scattered Indians may be sought after; or when the millions of France, Germany, Italy, Spain, Portugal, with their relative position in the old world and their resources, are overlooked, to engage in the pursuit of the comparatively imbecile and feeble races in Asia, Africa, or the South Sea Islands? We put the inquiry solemnly, and in the light of our responsibility to the church and her glorified Head.

If truth and facts urge a *negative* reply to these common-sense and Christian inquiries,—and we think they most emphatically do,—what then should be done?

The answer is at hand. *Discharge your duty at once in regard to these long-neglected portions of the missionary*

*field.* Enter them yourself as a practical laborer; or if you cannot do that, contribute of your influence, your funds, and your prayers, that others may enter them without delay. Inquire for and send the help needed to those now engaged in cultivating these most promising places. Say not that you are committed already to so many other enterprises that you cannot help this cause. Perhaps you are. But if this is the cause of the Master, will you neglect it? We trust not. Revise your list of charities; and if there is one upon it more important, we cannot imagine what it is. And we are encouraged in this view by the growing sentiment of the church, as is apparent in many things, and also by the article referred to, which in this connection we may say is from the pen of an esteemed layman. Here it is:—

### A Word to the Young Men in our Theological Seminaries.

Brethren:—"The most formidable enemy of Christ and his people on earth, is, beyond a question, the Papal hierarchy. It "compasses sea and land to make one proselyte." It allies "itself with everything powerful and wicked, to hinder the spread of the pure gospel. And it has all the aid that can be given to it by the 'god of this world,' the 'prince of the power of the air,' and the legions of darkness.

"Read the following extracts from the *Missionary Herald* of August last. Similar extracts could be made from almost every number of that work, viz:

"ASSYRIAN MISSION—MOSUL.

"*Papal Plans and Efforts.*

"Among the Jacobites there is much discussion and considerable uneasiness, which the Archbishop exerts himself to allay. He is as subtle and Jesuitical as ever—to us professing evangelical views and a desire to fraternize, but elsewhere, by word and deed, hindering the truth.

"There is some discussion also among the

Chaldeans, while their priests are leaving no means untried to rivet their chains still more closely. A printing-press has been set up here this winter, and a corps of Italian workmen has just arrived. A site is obtained, and plans commenced for a college for the education of young men. Rome is fearfully in earnest. She sends forth men by twenties, and pours out gold like water. She would 'disciple all nations.' Deep-laid plans are formed for her supremacy in Turkey. The Armenians are saved from her grasp; shall she be allowed to destroy the other Christian sects? Will not the American church "come up to the help of the Lord against the mighty?"

DIARBEKIR.

*Papal Efforts.*

"The Catholics in the city have been increasing their schools during the past year, and are entering upon larger operations to establish here the power of the man of sin. A large, fine church, a monastery, and a seminary will be built this summer. We occasionally meet upon the street some of their Italian monks, with cowl, and cape, and hempen girdle. The influence that has been gained by them in the regions about Mardin, and Sert, and Jezireh, mainly through proffers of protection from civil oppression, is really very great, and I very much fear that the whole Syrian and Nestorian churches (i. e. the Nestorians this side of the mountains) will be absorbed by them ere there is a Protestant force to enter in and lead them to the truth as it is in Jesus.

NESTORIAN MISSION.

"The Jesuits are believed to be at the bottom of this Persian opposition to the mission."

"Here you see the enemy which the church of God finds herself face to face with, in all the earth. There is no use of covering up, or losing sight of the solemn truth, by discussions as to the exact amount of 'corruption,' and 'idolatry,' in the Romish church, and how she became so corrupt. If any of you, brethren, go on a mission to the heathen, in all probability the most bitter, determined, and successful

opposition you will meet with on your field, will be from Romish priests.

“Does not common wisdom and prudence then dictate not only that you should be well prepared to meet them—but that the pure Gospel should be carried with all the power of the church into the Papal countries of Europe, the hives from which issue these swarms of enemies, so that at least they should have employment furnished them at home, if they hope to keep their own people in subjection?”

“By the wonderful providence of God, some of the most populous Papal countries of Europe, such as Belgium, France, and Sardinia, are now open to every effort which the church will put forth, and God crowns almost every effort, made in faith, with glorious success: witness the numerous and truly spiritual churches so rapidly gathered in Belgium, in France, and in Sardinia, wherever a faithful minister plants the standard of the cross. The masses of the people seem to know that Popery cannot be the true Gospel of God, and they hear with earnest attention the proclamation of a free salvation.

“It is not too much to say, that the most successful missions are now carried on among these nominal Christian nations sunk in darkness, ignorance, and idolatry, almost as gross as that of the worst of the pagans. Where do the missionaries of the “American Board” now meet with their most encouraging success? Is it not among the Armenians and Nestorians?”

“Does not the finger of God point to *these corrupted churches* in the Papal parts of Christendom as the proper field for the most strenuous efforts of the church? Can we expect success and blessing if we do not give earnest heed to these plain teachings of providence?”

“Can it be doubted, that if the holy and laborious missionaries now wearing out their lives among the heathen, or men of like spirit with them, would go *at once* to the immense PAPAL POPULATION accessible to them, and preach the Gospel with the ‘Holy Ghost sent down from heaven,’ that the results would astonish the world?”

“Should not the churches see to it, that

the AMERICAN AND FOREIGN CHRISTIAN UNION shall not be obliged any longer, for want of means, to turn away from opportunities offered in the heart of Papal Europe, where the seed sown is almost certain to produce an immediate and glorious harvest? No doubt of it.

“*These efforts among their own people are more feared by the priests than any and all other efforts put forth by the church, and in no other way can we so successfully attack the kingdom of darkness.*

“Brethren, ‘think of these things,’ and the ‘Lord give you wisdom.’ P.

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### PRIESTLY POWER DECLINING.

In one of our eastern cities, where many Irish Romanists have congregated, and where a Romish Bishop has his residence, and contends “with all diligence” against evangelical influences, the Board not long ago established a mission. That mission has prospered. The following report shows its usefulness. The missionary says:

“In the month past, while pursuing my labors I have met with many encouraging incidents, and also some discouragements, occasioned by the power of the priests exerted over their poor deluded hearers.

“Some parents, who sent their children to our Industrial School last winter, are now threatened with Rome’s usual curses if they do not take them away from it. The parents who have permitted their children to be cared for, fed, clothed, and taught, have been unblushingly denounced as the greatest of sinners, and if they persisted, must bear the consequences of the Papal anathema. I thank God for the many opportunities I have had for reading the Bible, praying, and conversing with these poor creatures, who are likely to become outcasts, for they say they will not take away their children from the school, whatever may be the consequence; and as to their being excommunicated, they are becoming so much enlightened in the Scriptures as to think that is no great matter.

"A few days ago, while reading the Scriptures to a number of Romanists, I read that part where Simon the Samaritan offered money to the apostles. Peter's refusal of the money, and what he said to Simon the sorcerer, struck them forcibly. One said, 'I have been trying all my lifetime to buy the grace of God, but will do so no more.' Three of the persons present upon that occasion continue to send their children to our school. One of them has attended and the other two has promised to attend the preaching meeting. I hope and pray that God will make the word spoken effectual to the saving of their souls. One young man, lately from the old country, attends my meetings with great attention. I have a good hope that he will turn from the errors of Rome.

"The priests have lately been complaining bitterly against their people, for not attending at the 'confessional' as usual. It also appears that they have been giving too sparingly to the Sunday collections, so that the priests have been under the necessity of carrying around the plates themselves, to stir them up: and so it does; for after hearkening to scolding discourses, and next seeing their priests appear in the humble capacity of collectors, they cannot do less than make large peace-offerings. But strings strained so tight will soon break, and may it be soon, is the prayer of many.

"The effects produced upon the minds of the Romanists in not attending the confessional, in not giving their money so freely, and in desiring to give their children education, may be traced to the cause of missions amongst them, whereby, by the grace of God, their minds are becoming enlightened to discern truth from error.

"This month I have distributed 500 Tracts, made 345 religious visits to families, preached 14 times, conducted Sabbath-school four times, delivered one temperance lecture, induced 12 persons to attend public worship, got four dollars for the Magazine, and distributed above 30 specimen numbers. I think, upon the whole, the mission field here looks favorable."

## A MISSIONARY ENCOURAGED.

A missionary who labors in the State of New-York among Irish Papists, writes thus in a late report:

"My prospects for the future grow brighter. My meetings are well attended. Some of my hearers give evidence of the Word of God taking effect upon their minds, by their walking in newness of life.

"Our Industrial School has not been in operation in the past month, but will commence again soon.

"The Mission Sabbath-school in R— street is well attended: the place where it is held is now 'too strait.' I have been trying to stir up the Christian people here to get us a larger place for Sabbath-school and preaching purposes. There are several influential Christian gentlemen who see the necessity for it, and have promised to use their influence in striving to get it for us.

"My Sabbath-school at the Almshouse is well attended, although I have not so many as I had last winter; yet there are some very interesting scholars, children of Romanists, who are making good progress in Bible knowledge. In my visits in my circuit I am kindly received by some, and by others rudely; sometimes insulted and called hard names: but it is what I expect, for they are so taught by their instructors. However, there are many who are beginning to see the thing in another light. They say, 'The missionary has been represented to us as a deceiver, but we cannot believe it, for he has sympathized with us in our sickness and poverty, and has aided us when our priests have driven us from their doors.'

"When I tell them that I, and those who have sent me to them, are striving to do as the Bible instructs, viz: to seek their salvation through Christ alone, they are often deeply affected, and will listen to the reading of the Scriptures. Very few can read for themselves, and those that can dare not read the Bible. A short time since, one who was much opposed to me has been softened down, by my kindness to her and her children. On receiving a Bible from me, she declared openly before other two Romanists, that she would let her children

read it, and would send them to the Industrial and Sabbath school, let the priest say or do what he may. She says she will work hard, or even beg, for her children's education, rather than they be neglected and brought up in ignorance, as she has been. This is not only the language of one but of many.

"I am striving to gather in the youth to meetings for singing, prayer, and Bible instruction. So far they have been well attended, and a good interest taken in them. Upon the whole, amidst many discouragements there are some cheering and interesting cases, particularly amongst the young.

"This month I have distributed 450 Tracts, preached 13 times, visited families 250 times. With the sick I have read and prayed 10 times, conducted singing and prayer-meeting 5 times, conducted Sabbath-school 4 times.

"I have received for the Magazine, since the first of June, fifteen dollars. I received the Magazine for September, also a package of Tracts, which I will distribute as soon as I can."

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### LABORS AMONG FRENCH ROMANISTS.

The Rev. J. B. C. BEAUBIEN is stationed at Burlington, in the State of Vermont. He labors chiefly among the Canadian French who reside in that city and in several villages in the vicinity. His service has been acceptable and useful to the French-speaking population, and also to various churches of Americans, to whom he has given several of his Sabbaths in behalf of the Society. He says:

"During the past month I have visited three churches as agent of the Society. These churches I have addressed three times each. They are Georgia and Waterbury, Vt., and Wadhams Mills, New-York.

"I have also held five meetings among the French, visited twenty families, conversed on religious subjects with thirty individuals, and distributed four Bibles.

"Wherever I go I meet with some of my countrymen, who are happy to see and to hear me; who ask for Bibles, and express a desire to have preaching in French. This furnishes a strong proof of the fact that the Papists everywhere can be evangelized, and it sweeps away one of the excuses which some Protestants bring for not helping us in our work.

"I have also of late heard some say that the number of missionaries of the Society ought to be doubled; and that even then, many who are now inquiring the way to heaven would not be reached. I have taken it upon myself to reply to this, that one of the ways to enable the Society to do so, would be an increase of friends and of contributions."

Mr. Beaubien adds:—

"Most of the churches I visit are small and poor, and have seldom heard of the Society, and consequently my collections are small. Wherever I go, I speak at least *three* times to full houses.

"Just now my throat is in a bad condition, but no doubt by being careful I shall get over it soon. I have much to encourage me, and I trust I feel truly grateful for it."

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### NOISELESS YET EFFECTIVE.

A missionary in one of our flourishing western cities, who has been very successful in his labors, writes as follows. The letter was not designed for publication, but it shows the power and progress of truth when implanted in the human mind. It holds out encouragement to persevere in the service, though no wonderfully marked progress may appear at the time. He says:—

"Since my last report, there has nothing occurred of much interest beyond the ordinary duties of a missionary. These have been much the same as formerly. I meet the usual friendly greetings of many in my daily visitations, and also the scowl of some whose hearts the Lord has not yet opened.

"One priest, on paying a visit to a worthy family who are very regular at our Sunday services, told the woman that if she were to die no priest in the city would give her absolution, adding that he supposed she would send for Mr. —.

"'No,' said she, 'I would send neither for you nor Mr. —, for I have not been hearing the Bible read for the three last years with so little profit: I would send for Him who the Bible tells me is everywhere present, and who is the great High Priest, and alone is able to save me, and who will do it, I trust, but not as you propose, by money, but through grace. His name is the Lord Jesus Christ.'

"This was the same priest who threatened to cut off the ears of the children, if he found them going to our schools!

"The young man of whom I formerly wrote, and whose mind was drinking deeply of the truths of the Gospel, and who was delighted with the study of his Bible, has been scared away for a time, and his visits are now made in the night, Nicodemus-like. He says he never can submit the mind and soul which God gave him, to the guidance of a sinner like himself. His case is still hopeful. On the street, a few days ago, I met Mr. —, who, some two years ago, was a regular attendant on my Sunday exercises, but whom circumstances forced to go out of the city to work on the railroad. He said to me, with tears of joy and gratitude for the favor, that much of the comfort he had when out among a wicked and godless set of men, was derived from the reading of a Bible which I gave him. All his fellow-workmen were Romanists, whom the priest never visited except on the day of getting their wages paid them, and all of them had to give him something. This man also told me that he had often read his Bible to many, in the dreary nights and wet days, and he hoped that some had heard it with profit. It was to most the *first time* they had ever heard the Word of God.

"Our schools are all prosperous. On Sunday morning we had 73 pupils present, and at our afternoon services, of old and young, 143. I have distributed 11 Testa-

ments and 3 Bibles, and a great number of tracts, and made during the month over 250 visits to families for prayer and reading of the Scriptures."

In a subsequent letter the same missionary says:—

"I am getting along very well with our work here, though at present our schools are not quite so large as formerly. This is in part owing to the hot weather, and also to the fact that many of our teachers have gone East. But many of our laborers have gone into the country, and they have taken their Bibles and tracts with them, and I hope they will be the means of circulating scriptural truths among their Romanist friends who work with them, and thus make them wise unto salvation, through faith in Christ Jesus.

"I have not permitted the work to fall behind: I have tried to make up for the drawbacks named, by extra labor. Our Sunday-schools have now about 60 to attend in the morning, and 100 in the afternoon.

"I have succeeded in procuring a room for a *third* school in one of the suburbs of the city where one is much needed. Mr. — has very kindly offered me the use of a part of a building of his, free of charge; and as soon as I can procure benches, chairs, and a supply of teachers, I shall commence the work. There are all the elements for a flourishing school there. I have labored in the neighborhood a good deal, and hope to do the children of the Romanists some good. There is a large Romanist day-school for boys and girls very near where I purpose to commence. These are taught by the brothers and sisters of the monastic houses here. We have also near a Romish church, presided over by an Irish priest from Mr. —'s neighborhood; so that, with the Lord aiding us, we will have enough good work to do."

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#### A MISSIONARY'S CARE FOR THE NEEDY.

The poverty of many for whose spiritual good our missionaries labor, often

makes a strong appeal to their sympathies, and draws from them much of their means of support; and these bestowments by the evil-minded are not unfrequently construed into bribes to lead the Romanists away from the Romish system. But our missionaries seek to do right, and while they do acts of charity to the poor, they aim to hold out the teachings of the Gospel as their great duty, and as the means of winning souls to the Savior. A missionary in the west, who labors among the Germans, says:—

“About an hour since I received my commission. In your letter accompanying it, you say, ‘The idea of funds to distribute among Romanists, in the form of gifts, to induce them to give you a hearing, is not approved. None can be given for this end.’

“When I say that if we wish to do good, and to meet with success, we must help the poor, I do not mean that we must assist them that they may come to hear us and comply with our wishes. Such Jesuitical politics never have, and I hope never will, come into my mind. I have never expected or wished funds for this end. And when I said that I do not need all the money I obtain for my own comfort, I spoke not at all

of the means which I receive to be distributed among the poor.

“I do help the poor. But I help them because they are in want of bread, etc., and because I love them. If a minister tells his hearers that they must feed the hungry, clothe the naked, etc., and is not doing so *himself*, how can he stand before the throne of God, or feel that he does his duty?

“In regard to my industrial school, I have to say that this is one of the most important parts of my labors in this mission. This school has prospered during the last month very much, and we hope for much good from it. It consumes a *great* part of our strength and time; but notwithstanding this, we feel very happy in regard to it.

“Our children could not love their parents more than they love us. They show themselves very affectionate. If we are seen in the street, they often gather around us, shake hands, and kiss us.

“If I should continue in — we soon must have a mission-house. But I do not know if I can remain. My wife’s health is very bad again, and she may not be able to stand it much longer.

“My Sunday-school has not increased much this month. My last Bible-class was very interesting. My sermons have been attended pretty well. Visits made as usual. Tracts distributed, about four hundred pages.

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## MISCELLANEOUS.

### THE COADJUTOR OF BISHOP O’CONNOR.

The increase of Bishops of American birth is attracting the attention of the Court of Rome, and it is doubtless among the wisest strokes of policy the court can adopt for the furtherance of Romish interests in our country.

Mr. O’Connor, Bishop of the diocese of Pittsburgh, Pa., as his name indicates, is an Irishman. Mr. Byrne, a man

of about 36 years, is a native of Philadelphia. By the proper authorities in the “Eternal City” he is appointed the coadjutor of Bishop O’Connor, with the right of succession, and thus another American is brought into a position to work more efficiently than otherwise he could for the advancement of that system among us which is at variance with the Scriptures, which has more than anything else afflicted the true Church

of Christ for more than a thousand years, and oppressed the people of every land where it has gained a footing.

### IS IT MERELY A TRICK?

It is thought to be just that—and also to have been perpetrated by the Romish priest whose own praises it so carefully celebrates.

We take the article which contains the matter alluded to, from the *Elmira Daily Advertiser*—adding this only, that one of the citizens of that town, in writing to us in respect to it, says:—

“I can conceive of no one in this place capable in all respects of writing such a letter except ‘Rev. Thomas Flaherty’ himself. It is published for effect abroad. No such state of things exists here among Protestants. It is one of Rome’s arch-devices, to make capital at the expense of truth.”

The *Advertiser* says:—

“THE NEW CATHOLIC CHURCH IN ELMIRA,  
NEW-YORK.

“A letter, with the above heading, appears in the *New-York Freeman’s Journal* of Saturday last, and as it contains some information that will astonish the most of our Protestant readers, we give it entire. What this correspondent says in regard to the church edifice itself, we fully endorse, for it is, without doubt, the handsomest building of the kind in all this section of the State; but his statement that the ‘town authorities are expected to present the congregation with a large clock,’ and that ‘already the most respectable Protestants have spoken for pews, and some are making preparations for baptism,’ is somewhat apocryphal, we think. At all events, our citizens have no such information, and if this correspondent has, he would do well, in his next letter, to enlighten us as to the names of the Protestants who are about to renounce their faith and embrace that of the Mother Church.

“*Elmira, N. Y., June 23, 1857.*

“This splendid Gothic structure, commenced some three years ago in Elmira, by the late lamented Father Boyle, is now happily approaching completion. The dedication will take place on the 19th of July, and distinguished members of the Catholic hierarchy and priesthood are expected to attend and bless the solemn occasion with their presence and talents.

“The church is a noble monument of art, and tells well for the zeal and piety of the people of Elmira. It is 130 feet long, 60 feet wide, 70 at the transepts, and from floor to apex nave, 60 feet.

“The interior embellishments of the church, in design and finish, are extremely chaste and beautiful, causing exclamations of admiration from every one who visits it. When the tower is completed, the town authorities are expected to present the congregation with a large clock, in keeping with the building, and a subscription is to be started for a chime of bells, which will sound far and near on the pleasant waters of the Chemung, the church being erected near the banks of that beautiful stream.

“Our present indefatigable pastor, Rev. Thomas Flaherty, formerly of Geneva and Auburn, since his appointment to Elmira has spared neither labor nor expense in completing the interior, and has far exceeded our most sanguine expectations. During the whole winter, he continued the works without intermission, keeping two furnaces of the largest size continually going, although some of us tried hard to dissuade him from it, having no means, and the congregation exhausted and disheartened.

“Now that it is drawing to a completion, all our citizens are proud of it, Protestants more than Catholics. They regard it as an ornament to our picturesque and lovely young city, and strangers from all parts of the States, visiting here, are brought to see it. Already the most respectable Protestants have spoken for pews, and some are making preparations for baptism.

“We hope the time is not far distant when such churches will be erected in every large town of the Union; and our Protestant fellow-citizens led thereby to catch, as

it were, a glimpse of heaven in the distance, be brought from the contemplation of material beauty and grandeur to the contemplation of the spiritual, and thus be introduced within the portals of the church of the living God, the pillar and ground of truth.

“When such shall take place, the future of Catholicity in the United States will not look so dark and lowering as at present. No matter how poor a congregation may be, all that is necessary for such happy results, is a united effort and perseverance.”

### REV. MR. BAKEWELL TIRED OF POPYERY.

We learn from the *Gospel Messenger* that—

“Bishop De Lancey announced to the Convention at Oswego, that Mr. Wm. J. Bakewell, formerly a clergyman in this diocese, who removed to Pennsylvania, resigned the ministry, and joined the Roman Catholic Church, has written to him declaring his renunciation of the errors into which he was led, his desire to return to the communion of the church, and his renewed adhesion to the doctrine, discipline, and worship of the Protestant Episcopal church. He was admitted to the communion at Genesee, where he had formerly labored in the ministry.”

### ROMISH IMPUDENCE AND COMPLACENCY.

We take the following specimen of Romish spirit and manners from Archbishop Hughes' organ, the *Freeman's Journal*. The capitals are its own, and as they were designed to attract attention, we hope Americans will read them and ponder their whole meaning. Meantime we would propose the inquiry—How long yet before Protestant Americans will come to understand their interests, maintain their self-respect, and learn to regard Romanism as it is,—a deadly enemy,—and to treat it as it deserves? The *Journal* says:—

“In other countries the existing institutions are against our progress; here they are in our favor. CATHOLIC PRINCIPLES ALONE CAN PERMANENTLY SAVE THE REPUBLIC, AND DISSOLUTION OF MORALS AND OF CONVICTIONS IS PROGRESSING MORE RAPIDLY THAN CATHOLICITY. Consult, then, the history of this country. Have confidence in the power of spoken truth over spoken falsehood, published truth over published falsehood. The country, like the kingdom of heaven, is borne away by the stoutest hearts. Ours are the miraculous treasures of the church that Christianized the nations of Europe. If we fail, it is not the country's fault, for her doors are open to us. It is not the church's fault; she is the same now as when the Franks were converted. The fault will be our own. If Catholicity fails, civilization will perish. New-York will be as Carthage, Baltimore as Hippo, America as Africa. And if history learns to tell the truth, it will say that the reason was, because Catholics, to whom were confided the principles that were to make America more glorious than Europe, were unfaithful to their trust, and that therefore the country they were sent to save has perished.”

### TWO CURATES WHO KNOW THEIR BUSINESS.

We read in the *Revue Contemporaine*:—

“A curate of a village in Bolivia divided his church into three parts, and painted them three different colors. That close to the altar he called Paradise, the one in the middle, Purgatory, and that most remote, Hell. When a parishioner dies, the curate calls on the family and inquires where the deceased shall be placed. It costs a certain sum to go to Paradise, less to go to Purgatory—almost nothing to go to Hell. Very naturally, the family do not feel disposed to lay the deceased in this last place, and claim for him sepulture in Paradise. Then comes a struggle between the purse and the conscience, but the purse in general gains the victory, and the deceased is comfortably laid in Paradise.”

We read in the *Gazette de Savoie* :

“The curate, Monsieur de —, who is favorable to rates of unlimited gain, rather than to equality of condition at worship, has contrived, for the greater glory of God and the edification of the *conseil de fabrique* of my native city, a singular bell-tariff. If a person disowned of fortune, or a poor man's child is dead, the small bell sounds with faint strokes. If a poor man fearing God dies, the same bell, with louder strokes. For a man in easy circumstances who pays liberally, the large bell is moderately pealed. If it is a man of wealth and power, then Marguerite, the largest bell, is rung with tremendous peal. Yet the greatest expenditure of sound is for the devotees. It would not be possible to remark on all the shades, and modulations, and different tones of our bells while ringing. In one word, let me quote one of our Savoyard maxims, ‘Anything may be had for MONEY.’”

## A LIBERAL PRIEST.

The following piece of information comes to us through the *Religious Herald*. We are happy to give it to our readers, and to mark the excellence of the one to whom it relates. We wish there were more such Romish priests in the world.

“The *Ami de la Religion* states that the Rev. Father De Wattewl, of the Society of Jesus, has by his will bequeathed to the Canton of Berne the greater portion of his patrimonial inheritance, which amounts to more than 100,000 francs, (\$20,000), to be distributed by the Cantonal Government—the majority of which are Protestants—amongst the poor and indigent of all sects, without any distinction.”

 *Book Notices in next number.*

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF AUGUST TO THE 1st OF SEPTEMBER, 1857.

MAINE.		
Dennysville. P. E. Vose, . . . . .	\$10 00	
Augusta. South Cong. Church, . . . . .	34 31	
Hallowell. Miss Annie S. Page, . . . . .	4 00	
NEW-HAMPSHIRE.		
Troy. Mrs. Sophronia W. Jones, add. for L. M. by Jos. Jones, . . . . .	7 00	
Nashua. Dea. R. W. Lane, to make Harriet N. J. Lane a L. M., . . . . .	30 00	
New-Ipswich. 1st Cong. Church, \$7 25; individuals, \$9 55, . . . . .	16 80	
“ 2d Cong. Ch., individuals, . . . . .	8 20	
Greenfield. Evang. Cong. Church, . . . . .	5 00	
Ackworth. Cong. Ch., Rev. Broughton White, for L. M., . . . . .	5 00	
“ Burnett C. Finley, for L. M., . . . . .	5 00	
Winchester. Cong. Ch., in part, . . . . .	13 84	
VERMONT.		
Bennington. Individuals, for the Paris Chapel, . . . . .	3 00	
Barnet. C. Finley, for L. M., . . . . .	5 00	
“ Collection, . . . . .	18 22	
Rutland. Cong. Church and Society, . . . . .	42 72	
Ferrisburg. Union Church, . . . . .	9 66	
Woodstock. Cong. Church, . . . . .	28 45	
“ Mrs. S. P. Woodman, . . . . .	15 00	
Milton. 2d Cong. Church, . . . . .	8 20	
Orwell. Cong. Ch., Rev. R. S. Cushman's L. M., . . . . .	30 00	
MASSACHUSETTS.		
Rutland. Cong. Church and Society, Willard Stone, \$5; others, \$11, . . . . .	16 00	
Northampton. A friend, . . . . .	5 00	
Hadley. General Benevolent Society of 1st Ch., per S. Dickinson, Treasurer, . . . . .	15 00	
Dedham. A friend, . . . . .	5 00	
North Middleboro'. Cong. Church, . . . . .	6 12	
Stoneham. Cong. Church, . . . . .	6 14	
South Weymouth. 1st Cong. Church, Female Charitable Society, . . . . .	24 00	
Boston. E. Lamson, for the Paris Chapel, . . . . .	50 00	
“ Franklin P. Shumway, \$25, for the Paris Chapel, and \$5 to make himself a L. M., . . . . .	30 00	
Shelburn. Gen. Benev. Society, of which Geo. C. Dole and Oscar Bardwell \$5 each for L. M., . . . . .	29 00	
“ Ladies' Benevolent Society, . . . . .	16 32	
East Charlemont. Cong. Church, . . . . .	14 00	
Sunderland. Cong. Ch., to make Edwin G. Field a L. M., . . . . .	33 68	
Norton. Miss Mary West, . . . . .	1 00	
Buckland. Cong. Society, . . . . .	25 16	
Deerfield. Orthodox Church, . . . . .	3 00	
Whately. 2d Cong. Church and Society, . . . . .	22 00	
Shelburn Falls. Cong. Church, . . . . .	35 60	
Conway. Cong. Church, . . . . .	37 00	
Montague. Cong. Church, . . . . .	19 33	
Heath. Cong. Church, . . . . .	2 02	
Adams. Rev. Mr. Dana's Church, . . . . .	6 25	
Dalton. Cong. Church, . . . . .	5 50	
RHODE ISLAND.		
Barrington. Cong. Ch., to make Lewis B. Smith a L. M., . . . . .	30 00	
CONNECTICUT.		
Waterbury. Lorinda M. Hall, to make Irving N. Hall a L. M., . . . . .	30 00	
Watertown. Cong. Society, per E. Curtis, . . . . .	46 75	

New-Canaan. Cong. Church,	\$51 25
Darien. Cong. Ch., which makes Legrand Johnson a L. M.,	30 00
“ Meth. Church,	3 20
Fitchville. Mrs. Raymond, for Paris Chapel,	5 00
Norwich. Mrs. General Williams, \$5; W. A. Buckingham, \$20, for the Paris Chapel,	25 00
Bridgeport. L. Plainfield, \$1; poor widow's mite, 60 cts.,	1 60
Wilton. Cong. Ch, per Rev. T. S. Bradley, to make Benajah Gilbert a L. M.,	30 50
Windsorville. C. Leavitt,	3 00
Goshen. Cong. Church and Society, per Lavalette Perrin,	25 00

NEW-YORK.

N. Y. City. Mrs. Robert Gibson, \$1 50; Mrs. McClure, 50 cts.,	2 00
“ Allen-street Presb. Church,	54 00
“ John B. Hazell,	1 00
Middletown. Bapt. Church, Rev. Mr. Grinnel,	6 59
“ O. S. Presb. Ch., Rev. Mr. Legget,	19 00
“ N. S. Presb. Ch., in part, Rev. Mr. Wood,	49 18
Deposit. Presb. Ch., Rev. O. H. Seymour,	6 00
Elba. Presb. Ch., Rev. G. S. Corwin, to make Garret Conner a L. M.,	30 00
Rockland Lake. Wm. Ryley, Esq., for L. M.,	30 00
Monticello. 1st Presb. Ch., in part,	13 90
Farmingdale. Meth. Epis. Ch., to make Rev. Edward K. Fanning a L. M.,	30 00
Islip, Babylon, and Amityville. M. E. Ch's, to make Rev. Robert Codling a L. M.,	44 00
Factoryville. Meth. Epis. Church,	8 53
Port Richmond. R. D. Ch., to constitute Abm. C. Wood a L. M.,	39 00
“ Mrs. Dacon Thompson, \$5; others, \$3 25, in part, to make Rev. Z. P. Wilds a L. M.,	8 25
Rockville Centre. Meth. Epis. Church,	3 00
Griffin's Mills. Cong. Ch., per R. M. Sandford,	5 00

NEW-JERSEY.

Bergen. Mrs. Morrill, for school,	5 00
Newark. 1st Presb. Church,	71 37

PENNSYLVANIA.

Philadelphia. Central Presb. Ch., (Northern Liberty,) in part,	16 93
“ S. T. Bodine, \$10; S. H. Perkins, \$5,	15 00

MARYLAND.

Baltimore. A friend,	1 00
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ILLINOIS.

Chicago. 2d Presb. Ch., in part,	60 00
Morris. Cong. Church, in full to make Rev. Edwin B. Turner a L. M.,	23 95
Bloomington. J. B. Kirkaldie, in full of Mrs. R. L. Kirkaldie's L. M.,	10 00

INDIANA.

Romney. N. S. Presb. Church,	7 75
“ Meth. Epis. Church,	1 75

Bainbridge. Individuals,	\$8 25
Greencastle. “	1 00
Rockville. N. S. Presb. Ch., \$7 83; Individuals,	\$19 75,
“ M. E. Ch., \$1 95; individuals, \$5 45,	27 58
“ Individuals (O. S.),	7 40
Pittsburgh. Individuals,	4 00
Delphi. “	25 75
Monticello. Union meeting,	17 00
“ Individuals,	4 32
Norway. “	8 75
North Madison. Meth. Epis. Ch., in part,	13 75
“ Presb. Ch., in full, for Mrs. Anna M. Safford's L. M.,	8 70
Munroe. Presb. Church, in part,	9 75
“	2 98

OHIO.

Samuel Elliott,	3 00
Burton. Cong. Ch., in part, to make its Sabbath-school a L. M.,	16 20
Newburg. Cong. Church,	3 50
Claridon. Cong. Ch., in part to make Rev. Ezekiel D. Taylor a L. M.,	8 87
Chagrin Falls. Dea. H. White, \$6; collection,	\$4 25,
Solon. Cong. Ch., in part to make Rev. John Seward a L. M.,	10 25
“ Royal Taylor, in part to make Mrs. Mary Taylor a L. M.,	8 21
Cleveland. Mrs. Mary J. Townsend,	5 00
Chatham. Towards L. M. of Rev. Quincy M. Bosworth,	1 00
Lodi. Add. for L. M. of Rev. Quincy M. Bosworth,	8 20
East Cleveland. In full of L. M. for Rev. Chas. W. Torrey,	1 80
Painsville. Bapt. Ch., in part to make Rev. J. H. Browne a L. M.,	15 65
“ Independ. Presb. Ch., in full to make Rev. N. P. Bailey a L. M.,	3 70
Troy. Franklin-st. Presb. Ch., which makes Christy Le Fever, Esq., a L. M.,	15 25
“ Main-st. Presb. Church,	50 00
“ Wesleyan Meth. Church,	11 00
Granville. Bundle of clothing from the Ladies' Benev. Society of Cong. Church,	5 30

MICHIGAN.

Kalamazoo. 1st Presb. Ch., (add to \$15 before.) Rev. Wm. S. Huggins, Pastor,	78 16
Holliston. Joseph Partridge, to make himself a L. M.,	30 00
Detroit. Individuals,	27 00
“ 1st Presb. Church,	26 06
“ Fort-st. Presb. Church,	16 73
Romeo. Cong. Church,	11 47
“ Meth. Epis. Church,	3 07
Mt. Clemens. Presb. Church,	5 00
Flint. Bapt. Church,	1 00
“ Presb. Church,	31 50
White Lake. Presb. and Cong. Churches,	3 50
Milford. ———	5 04

WISCONSIN.

Racine. Presb. Church,	34 25
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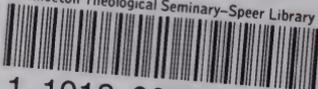
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