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CO-OPERATIVE PROTESTANTISM.

The strength of Popery, as a moral and political power, lies in its apparent unity. That unity may be more apparent than real. It may thereby cloak a wide diversity of opinion and sentiment, and barely hide numerous conflicting interests and passions. Nevertheless, it is sufficient for many purposes of self-preservation and extension, and it exerts a strong control over that "gregarious creature," man, who, like the sheep, may be hard to drive singly, but is easily driven in flocks.

On the other hand, the manifest divisions among Protestants are the cause of deplorable weakness, leaving them perilously exposed at many points, and enfeebling all their concerted attempts to diffuse the truth in Christ. At the very outset, that union between Church and State, which began in the days of Constantine, and has been growing closer ever since, was most unhappily carried over from Popery into Protestantism, with hardly one note of dissent. To say nothing of other disastrous results of a union so dangerous to the purity and spirituality of the church, this led, of necessity, to the formation

of as many different national churches as there were populations among whom the Reformation obtained a footing. To the nations which remained Papal, the differences of race and government did not produce this effect in the same degree; for they had, all of them, one recognized head and central point of unity, such as it was, at Rome. But what visible and organic unity could there be between the state-church Protestants of Scotland, and those of France or of Prussia? The respective national churches must needs be as independent of each other as the nations themselves.

The division of Protestants into a disconnected series of national churches, also led to further subdivisions. For each national church having taken its form and its principles very much from the conscience and will of whoso happened to be the reigning prince at the time of its formation, could not be expected to satisfy the mind and conscience of all who might be born upon its territory in succeeding ages. Hence the pressure exerted upon dissentients, often made more severe by general corruption and decay of piety, forced minor

and conflicting sects into existence; and often most of the spiritual life and activity of those regions was drawn off into these lesser and independent sects. Even in the United States, where there was less occasion for originating sects in this way, we have a very full assortment of them by *importation*. Thus in the Presbyterian family of churches, we have almost as many distinct cut-offs, fully organised with an entire ecclesiastical apparatus of discipline and government, as there have been of secessions from the Mother-Kirk of Scotland, though the causes of these secessions never had any existence on this side of the Atlantic. We could instance a number of other examples of the kind, as in the Episcopal family of churches, where we have the Moravian, the Anglican, and the Methodist branches.

It may be said, (and God be thanked, it may be truly said,) that with all these multiplied and varied divisions, there is a strong and substantial moral unity—an agreement in the grand fundamentals of the saving faith of a true Christian—a union of life in Christ as the Head of all, in whom the totality of sincere believers is for ever one—a union, too, in much mutual harmony and fraternal esteem, as well as in many works of evangelization and mercy. It may also be said, that the intense action of sectarian spirit and zeal has drawn out more freely the resources and endeavors of the various denominations; and that, thus stimulated, they have “provoked one another to love and good works,” to a degree beyond what they would otherwise have reached.

No doubt there is much in these set-offs to countervail the evils of external division, and of the too frequent alienations among brethren. There is comfort we would not willingly forego, in the thought that these evils are thus in

part alleviated and in part overruled for good by the all-controlling providence of God. But these are remedies not as yet complete; and leave a large balance of present injuries to the cause of our dear Lord—injuries which cannot be too deeply deplored.

Instead of insisting, however, on the damage occasioned by the divisions in the camp of Israel, the distraction among the tents, and the shaking even of the curtains of the tabernacle, it were better to ask for means to draw closer the bands of love and the ties of holy feeling among all who love the Lord.

Controversy will not do it. Neither will the managing skill of men versed in the arts of political wire-pulling. Force will not do it. Neither will the coaxing smiles or touching tears of those who rely on the efficacy of moral suasion. High-toned ecclesiasticism, haughtily dictating to all outsiders inflexible terms of uniformity and conformity, will not do it. Neither will it be done by a loose and limber liberalism, earnest in nothing but in denouncing all earnestness for the upholding of truth, and in putting truth to sleep along with error, in the same bed of easy and drowsy “comprehensiveness.”

The best, the most practical, and the most Christian-like method of cherishing the spirit of union, and securing its highest and loveliest manifestations, among all evangelical Protestants, is their *working together* in promoting the interest and honor of their common Lord. There is nothing like CO-OPERATIVE PROTESTANTISM to bring brethren of different names to stand together on the firm and well-defined platform of the Bible. Here they feel, as they can feel it nowhere else, the superior worth of those great truths in which all real Christians agree, as compared with the points on which it is possible for such

minds to disagree. Here they feel that "communion of saints," in the "fellowship of the Spirit," by which they are practically convinced that Christ has for his own many souls bearing different names, but all cherishing for him the same confiding and consoling love. Here they feel that among them that are Christ's, the Spirit of Christ is a *uniting* Spirit, and that any *divisive* spirit, creeping into the midst of such, is an anti-christian spirit, and comes from the bottomless pit. The more cordially and prayerfully they work together in sustained and organized efforts to spread their Lord's kingdom, the more will they grow and abound in brotherly-love and heaven-born charity—those precious gifts and graces of the Holy Ghost.

In this way, without renouncing any of their religious convictions or minor points of faith, discipline, order, worship, or morals, and without at all yielding up their denominational preferences and attachments, they will be able to recognize a brother in Christ, by whatever distinctive name he may be known, and to embrace him in the unity of the Spirit.

If all the branches of Evangelical Protestantism, having but one stock and one inner life, springing from the same celestial root, were thus to co-operate in mutual harmony, notwithstanding their divergencies, and their varieties in the form and flavor of that same fruit which is borne by all alike, they would speedily eradicate the weeds of Popery, as tiresome in their monotonous sameness as they are noxious in their qualities.

In this view, the AMERICAN AND FOREIGN CHRISTIAN UNION, as a successful and growing example of co-operative Protestantism, has done, and is doing, vast good. Not only is it acting most beneficially as a counterpoise to the

preponderating influence of sectarianism, in cultivating kindly affections among brethren of different denominations; but it is taking out of the mouth of the Romanist his bitterest reproach against our reformed and restored Christianity. It argues with him, not that he should be converted into a Protestant sectary, but into a Protestant and primitive Christian, whom all such will gladly recognize. Such an appeal he may respect and respond to, while he would scorn to quit his fancied *Catholic* fold for any denominational pen. This union, therefore, of co-operating Protestants has a great and glorious work in hand—a work which can be done in no other way. For while, in our own country, other agencies, local and detached, or general and systematic, may reach many minds deeply sunken in Popish delusion and corruption, it has been so ordered in the providential dealings of the great Head of the Church, that, with very limited exceptions, it is the only avenue through which American Protestants have access to the vast Papal world outside of our territory. It is, as yet, though young in years, very considerably the largest and strongest body in Christendom, formed on the principle of co-operation among true Protestants of all kinds, for carrying the light of the Gospel into the heart of Popish darkness. That light is death and destruction to all darkness; and it is a glorious and blessed thing, when the darkness expires, and its last shadow is annihilated amidst the beams of truth divine.

We have in these considerations a powerful motive, why all who are Protestants in heart and soul should rally to the support of this Association, and give to it not only their good will and fervent prayers, but render it substantial aid and most liberal contribution.

## HUGHES VERSUS BROWNSON.

A sort of quarrel seems to have sprung up between these cisatlantic champions of Popery. It is one of those "very pretty quarrels" in which the incensed parties, the madder they get with each other the politer they grow. There is an abundant interchange of compliments and fine phrases; but at the same time a most manifest desire to stick in the keen *bistouri*, with all the grace and skill of the most accomplished surgery, under rib the fifth.

It is plain that there is trouble in the camp of the Philistines, though it is not so plain what the trouble is about. The facts, so far as they came to light, are as follows. In December last, "the Most Reverend John Hughes, D. D., Archbishop of New-York," penned an article for a publication called the "Metropolitan." This article has since been reprinted, with sundry amendments, in a separate pamphlet. It is entitled, "Reflections and Suggestions in regard to what is called the Catholic Press in the United States." In it occur some gentle castigations of poor Brownson, a layman, who edits a Quarterly Review which goes under his own name. In the January number of his Review, Dr. Brownson publishes a criticism on the Archbishop's effusion, in which he fawns upon the prelate with a lambent tongue, and softly scratches him with a venomous tooth.

The real drift of the Archbishop's piece is not easy to discern. Like his other writings, it has its flashes of Irish wit and its flowers of Hibernian rhetoric. But, like himself, it has neither logic nor consistency.

The most important matters we gather from it are, first, that "what is

called the Catholic Press" in this country is so managed, "that it is becoming a question among its supporters whether it has not done more harm than good to the Catholic community;" and it may be said that each of these journals has "its sinister aspects of possible injury to the cause which it professes, and by a confiding people is supposed to advocate." It is strange that not one of these servile things is slavish enough to suit the despotic instincts of his "Lordship!" The Pope may be infallible, but the "Freeman's Journal" is not. Hear what Dr. Hughes himself says about it: "We have other nominally [mark the force of that word *nominally* in this sentence!] Catholic papers published in New-York—one being what is called the Archbishop's organ. Of course, it is to be assumed that the Archbishop's organ can never be out of harmony with all that is advantageous to Catholicity. And yet it has not been faultless." No, indeed! It has been as far as possible from faultless. And yet the only thing for which he praises it, is one of its worst abominations; namely, its intense sympathy with the reactionary despots of Europe in their violence and perjuries, while suppressing every movement for liberty among their oppressed vassals.

A second fact which peeps out from under the shamrocks of the archiepiscopal style is, that there is a tendency among the Romanists in the United States to fall apart toward the opposing systems of Irishism and Nativism. The Irishists are struggling to keep alive in this country a Celtic nationality, as the only hope of their church. They hold, as the Archbishop also does, that if all the "first and second generations of

emigrants" should migrate to the West, the bishops in the Eastern dioceses will have "hardly Catholics enough to keep the grass from growing green in the vestibules of their churches." This is a remarkable concession. *These priests in America do not minister to native congregations.* This hierarchy is an exotic on our shores, and nothing can keep it from dying out but a constant importation of fresh cargoes of *guano*. On the other side, the Nativists, with Brownson at their head, seem to be ashamed of these imported mercenaries, and think that their grossness, insolence, and depravity are disgusting the American people with the Romish religion; while, if the immigration were to cease, and American-born priests were to have the country to themselves, they would soon convert the Yankees by wholesale.

Dr. Hughes is opposed to the views of both of these parties, and calls aloud for unity among those who, wherever born "in the natural order," have been "regenerated" by the same baptism. Accordingly he hits the editors right and left with his pastoral crook, and bids them to surcease from their discordant bleating. Some of his swinging hits are rather hard, and more fit to be dealt by a shillelah than the shepherd's staff. Doubtless he knows best with what cattle he has to do.

A third item which "crops out" from the thin soil, is the state of proselytism. He says that "sometimes exaggerated views of the progress of religion in the United States are conveyed in our periodicals, so that our brethren in Europe become almost elated in view of the Church's anticipated triumph." Dr. Hughes has been so often and so exhaustively bled by "Kirwan," and Brooks, and Breckenridge, that he has learned not to be so *sanguine*. He ad-

mits, that "*in vast numbers of instances* the parents of children, who had emigrated to this country, died before they were able to make any provision for their unhappy offspring. In other instances they lived, or rather languished, under the trials incident to their condition, without having the ability to imbue the minds of their children with the principles of Christian doctrine. The consequence has been, that these children, taken charge of by the public, grew up entirely ignorant, and sometimes ashamed, of the creed of their fathers." And again he says: "That the Catholic religion has lost not a few of the first generation, and still more of the second, is undeniable." In vain would he console himself, that these heavy losses are in part counterbalanced by some scattered converts from Protestantism. He is obliged to concede, in direct opposition to the notions of Dr. Brownson, that there is nothing in the genius or character of the American people which inclines it to the superstitious and enslaving dogmas of miserable old Rome. His own language is: "The anticipations of some zealous Catholics who are not of Celtic origin appear to us, and we make the avowal with regret, too sanguine in regard to the future success of the Catholic Church in the United States. Among these is Dr. Brownson." Dr. Hughes then quotes Dr. Brownson at some length on this topic, and proceeds to give him a very gentle but very significant shaking, and it makes him tremble in his shoes. The Hibernian divine *leaks out* the following sentence: "It is known to himself, [Brownson,] at least, that *several paragraphs* in his writings have not been such as to merit our poor approbation."

In the "Metropolitan" edition, the phrase "*many articles*" is read in the

place of "several paragraphs," as given in the quotation just made from the pamphlet. This softening down of the censure from "many articles" to "several paragraphs," is some relief to the feelings of Dr. Brownson; though he meekly protests that he can only lay his finger on a single paragraph which has been disapproved by "His Grace," as he constantly and fulsomely calls him. We are the more surprised at Dr. Hughes' disclaimer, as we have not forgotten the declaration of this unhappy editor, abased to the most wretched humiliation—a declaration made in one of the earlier numbers of his Quarterly: "I never think of publishing anything in regard to the Church, without submitting my article to the Bishop for inspection, approval, and endorsement."\*

"A worm when trod upon," albeit by a giant, will turn if it can; and poor

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\* The abject condition of a Romish editor is still more meanly confessed by the conductor of the Glasgow "*Free Press*," falsely so called: "We avow ourselves the willing slave of the priests; and feel happier under their severest admonition, than the veriest independent who ever gloried in the impious right of private judgment."

Dr. Brownson, threatened as he is with a pregnant hint about an abridgment of his subscription-list, too short already, cannot but exude a few inky drops from his crushed carcass upon "His Grace's" heel. His twistings and squirmings are pitiful to see. All the "soft soap" which "His Grace" applies to the lacerated sensibilities of his most subservient editor, cannot assuage the anguish. One only sniff of chloroform soothes his bitter pain, the bitterer because he must disguise it under an affected submission and assumed veneration for his ecclesiastical superior; and he sighs forth, like the gasping victim when the inquisitor relaxes the rack, "We look upon the crisis in our case as past!"

Alas for poor human nature! We used to think that this unfortunate Brownson had in him something of the courage of a free-born American. But if he ever had it, it has been effectually squeezed out of him by that iron hierarchy to which he has prostrated himself in body and soul. Where is true liberty to be found, unless by flying as far as possible from tyrannic Rome, and coming as closely as may be to the cross planted on the Bible? "If the Son make you free, ye shall be free indeed."

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### THE WORSHIP OF DEPARTED SAINTS.\*

Reason and Scripture teach that mankind may hold opinions very sincerely, and yet those opinions be false, and place their eternal salvation in jeopardy.

To witness delusion is unpleasant under any circumstances; but when we see in that delusion interests of immortal value involved, our sympathies become excited, and we feel constrained

to make an effort to dissipate the darkness of error.

By God's unerring Word we may judge of the correctness of our religious opinions; and whatever will not bear

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\* This article is from the pen of a lady employed as a teacher and colporteur among a very ignorant class of Romanists. She is a real Protestant "Sister of Charity," and a "Mother of Mercy" besides.

the test of this infallible standard, we should cast from us as inconsistent with the principles of immortal beings. Dogmas which have nothing but human opinion for their support, and traditions which have no higher authority than man, are not sufficient, in point of testimony, to secure the eternal interests of the soul.

The worship of the images and pictures of departed saints having come under my observation for a few years past, I have been induced to examine the grounds of such a practice, and to test its consistency in the light of God's Word. Saints, of whom the Virgin Mary is regarded chief, are apparently believed by these devout worshippers to be mediums of communication with the great Author of salvation; and from the petitions presented to their images made of wood and stone, the worshippers evidently believe the spirits of the saints to be in them, and that through their intercession the desired blessings will be obtained. They invoke with profound sincerity, for objects which they specify, "the powerful intercession of the Mother of God, Mary, ever virgin, conceived without original sin; of blessed Michael and Gabriel, and all the holy Angels; of blessed Peter and Paul, and all holy Apostles and Martyrs; of St. Ann, St. Agnes, and all holy Virgins and Widows; of St. Ignatius, St. Alphonsus," and a host of others too numerous for recital.

The question naturally arises, whence is the evidence derived, that the spirits of the dead are channels by which we may hold communication with the omniscient and omnipresent Jehovah? Not the slightest grounds for such an assumption can be derived from Scripture. An unreasonable exercise of faith is demanded, if we are required to be-

lieve what God has not revealed. As faith itself is the gift of God, he certainly does not require us to believe that which is not in accordance with his holy Word. There is but *one* Mediator between God and men, the Man Christ Jesus, whose seat is at the right hand of the Father, where he ever liveth to make intercession for us. To believe otherwise is unscriptural; and none can reject such a plain testimony of the specific office of our ascended Savior, but those who discard both the exercise of reason and the light of revelation. The mediatorship of our Savior is the crowning point of the work of salvation. That our cause is in the hands of him who has suffered for our sins on the cross, affords the strongest reasons for us to believe that it is safe; for him (the incarnate Son) the Father heareth always. No man can come unto the Father but by him. He is the way, the truth, and the life—the only door into the kingdom of heaven, through which, if a man enter, he shall find eternal life.

To substitute other intercessors in the Savior's stead, is to question his love to us. Who, of all the beings he has created, feels such an interest for the undying soul as he who shed his blood for its salvation? "Greater love hath no man than this, that a man lay down his life for his friends;" but Christ's love is more supremely manifested in laying it down for his enemies.

The unparalleled benevolence which he exemplified while here in the flesh, shows that no intermediate agencies are required to excite his sympathies in our behalf. Wherever, in his ministrations to relieve the innumerable evils of sin, did he demand the intervention of second persons? In many instances his condescension was murmured at by his disciples. They marveled that he

talked with the woman of Samaria, and rebuked the mothers who brought young children that he might bless them; and in many other instances we find that the helpless and suffering sons and daughters of affliction would have found far less compassion in presenting their cases to human beings, than by going directly to the Son of God himself. The blind, the lame, the sick, and the afflicted were constantly brought into his immediate presence, nor were they ever repulsed by him who delighted to relieve their woes.

The services of the Virgin Mary, which are now held in such requisition by the Roman Church, were not recognized or required while Jesus was upon earth. It was her exalted privilege to present to the world the Son of God, in honor of which all generations shall call her blessed; but no inference can be drawn from Scripture that she possessed a sinless nature, or that she should be regarded as an object of worship. The Savior's intercourse with her was always marked with that filial reverence which became the natural relationship in which she stood to him; but upon her he placed no more than the usual honor which he conferred upon others of his believing followers.

Faith in *Christ* was made the indispensable condition of salvation. No saints or angels are represented as agents to whom the sinner should apply to gain access to the mercy-seat. The throne of God is accessible through the blood of the Redeemer, and no sincere seeker for salvation need to hesitate to make his application directly there. "The just shall live by faith"—not by visible objects, such as pictures, images, crucifixes, and the like. Why, O ye deluded worshippers of human beings, will you resort to these fallible sources for salvation, while Jesus bids

you welcome to his own immediate favor? Why hew out cisterns, broken cisterns, which can hold no water, while the fountain of salvation is full and sufficient to quench the thirst of your immortal spirits? Why bow down to senseless idols, under the delusion that the spirits of the departed dead are more accessible, or more willing to listen to your prayers, than He who has borne your sins on the cross? You wrong the Immaculate One. You cannot estimate the indignity you offer the Son of God, and the injury you do your own souls, by associating human agencies in the work of your redemption. Deceive not yourselves. Christ will not give his glory to another, nor share with others the honor of salvation. You must depend entirely upon him, or entirely upon human agency. There is no medium, nor any combination of agencies, upon which to depend. Christ must be all and all, or you place your eternal salvation in jeopardy.

By this unholy homage to created objects you are robbing God, who has given his Son to die for you, and asserted that "unto Jesus every knee shall bow and every tongue shall confess." His word, taken as our standard, clearly proves that divine honors and worship made to Mary and other saints are nothing less than idolatry. It is the same in nature as the old pagan worship of Baal, if not of Moloch too, and the same as practised in heathen countries at the present day, and carried on openly and universally in the heart of a Christian country, and by millions professing the Christian name. God is proclaiming loudly to these deluded worshippers, "Come out from among them, and touch not the unclean thing;" and make no agreement, which cannot possibly exist, "between the temple of God and idols."

The assertions and decrees of popes and cardinals are no warrant for belief on subjects in which God has already made a decision. Man, immortal man, must not be subject to man, or any set of men, in matters of conscience. Deference must be paid to the supreme authority of Him "by whom kings reign and princes decree justice," and who claims as his divine prerogative to be Lord and Sovereign of the human conscience. "Thus saith the Lord that created the heavens, God himself, that formed the earth and made it: They have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save." "The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not. They have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them, *so is every one that trusteth in them.*" "Thou shalt worship the Lord thy God, and him only shalt thou serve. Thou shalt not make any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. *Thou shalt not*

*bow down thyself to them, nor serve them.*"

From the perfect and unchangeable law of Sinai, look away to Calvary—to Him who paid the penalty of a broken law by the sacrifice of himself, and after he had offered one sacrifice for sin, for ever has set down upon the right hand of God, by the which we may be saved through this offering of the body of Jesus, once for all. Whereof the Holy Ghost also is a witness to us, for after that he had said before, "This is the covenant that I will make with them, saith the Lord; I will put my laws into their hearts, and in their minds I will write them, and their sins and iniquities I will remember no more:" where remission of these is, there is no more offering for sin. Have, therefore, boldness to enter into the holiest by a new and living way which he has consecrated through his flesh; and having a High-Priest over the house of God who has passed into the heavens, draw near with a true heart, in full assurance of faith, having your hearts sprinkled from an evil conscience, and your souls washed and purified, not with the water of priestly consecration, but by the blood of Jesus, your ascended Savior, *who ever liveth to make intercession for you.*

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### MACAULAY'S JUDGMENT ON ROME.

Let those who fancy that Rome is better now than she was in the Middle Ages, read the subjoined paragraphs from the famous historian of England. No wonder that the work containing them should, as has been reported, have been speedily consigned to the *Index Expurgatorius*.

"But during the last three centuries, to stunt the growth of the human mind has

been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a

long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation—the elevation of Holland, in spite of many natural disadvantages, to a position such as no Commonwealth so small has ever reached, teach the same lesson.

“Whoever passes in Germany from a Roman Catholic to a Protestant Principality; in Switzerland, from a Roman Catholic to a Protestant Canton; in Ireland, from a Roman Catholic to a Protestant County, finds

that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails.

“The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise. The French have doubtless shown an energy and an intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule; for in no country that is called Roman Catholic has the Roman Catholic Church, during several generations, possessed so little authority as in France.”—*History of England*, vol. i., p. 47

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### SAURIN AT NOTRE DAME DE PARIS.

The “Bulletin of the Society for the History of French Protestantism,” recounts the following very curious and piquant anecdote:

“We have before us a ‘Catalogue of the Books of the Library of the Professed House of the late self-styled Jesuits. Paris, 1763. Svo, pp. 448. This copy is that which belonged to the Premonstratensian Abbey, and to the learned Abbé and General of that Order, Jean Baptiste L’Ecu, who has written in it, with his own hand, the cost of the book, and also some marginal annotations. At page 116, (*Théologies Hétérodoxes*) we find entered, under the number 2,389: ‘Sermons upon divers

Texts of Holy Scripture, by James Saurin, the famous Protestant preacher at the Hague, printed at Troyes, in five octavo volumes, in the year 1708. To this title is appended these words by the Abbé L’Ecu:

“‘They were preached at Notre-Dame-de-Paris, by Father Pacau, Jesuit, word for word, without changing anything.’”

Pretty well for good old Saurin! How he would have rejoiced to know that his preaching was to find an echo in the ancient Parisian Cathedral. And Father Pacau, too! He was bound to steal no sermons but the best, when he stole *ad majorem gloriam Dei!*

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### THE MARSHAL AND THE HUGUENOT.

Field-marshal, the Duke of Villars, a tool of the tyranny of Louis XIV., was employed by him in his murderous dealings against the Protestants. He thus, in an official letter, describes the

death of an officer, taken and executed with four others:

“They were destined to serve for example. But the manner in which Maillé received his death was better suited to

establish the spirit of his religion in heads already turned, than to destroy it. He was a very fine young man, of more than ordinary spirit. He listened to his death-warrant with a smile, and passed through the town of Nismes in the same manner, begging the priest not to trouble him. The blows they inflicted did not change his aspect, nor extort from him a groan. When his arm was broken, he still had strength enough to make a motion to the priest

to keep his distance. As long as he could speak, he encouraged his companions.

“This makes me think,” adds Villars, “that the speediest death is most suitable for such persons; and it is especially improper to offer to an infected people the spectacle of a bawling priest, and of a dying man who scorns him; and it is needful, above all, to impose sentence upon them for obstinacy in rebellion, rather than for stubbornness in their religion.”

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### LAST PROTESTANT OF MADEIRA.

It is well known, that some years ago many hundreds of the inhabitants of this island, being branded as most detestable heretics for the single crime of reading the Gospel, were enforced to emigrate to this country, where God gave them a new home in the fertile state of Illinois. One of them only remained in Madeira, Signor de Reis, a man of considerable property. He died very recently. In his will, he said that he did not expect that they would permit him to be buried in the cemetery; and added, that in his view this exclusion was of no sort of consequence. His anticipation was realized—his body lay

three days unburied. At last a dozen policemen were sent to inter him by the side of the high road leading to Porto de Cruz, and also to prevent any of his friends or relatives from following him to his last abode. What miserable meanness! How persecution will oftentimes sneak, in going about its dirty work, which yet it cannot forego! Not long before this occurrence, Rita Gomez, a Protestant, died at Funchal; and the authorities having refused permission for any interment, the body was thrown into the sea! What malignity, in thus persecuting even the dead!

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### A DEDICATION AT TREVES.

Last September a new Protestant place of worship was solemnly opened at Treves, where are some eighteen hundred Protestants. This edifice is an ancient Roman basilic, of the date of Constantine, and which is regarded as one of the most curious antiquities of that venerable city. The King of Prussia defrayed the expense of the restoration of the building, amounting to about

\$200,000. The dedication of this magnificent place was a high day for the Protestants of Treves. The King and several members of the royal family were present and added to the splendor of the occasion, on which the ceremonies, if anything, were too imposing for the grave simplicity of evangelical worship. There were twenty-five ministers present. At the porch the King pro-

nounced a few words, which, like all the other discourses of the day, were pervaded by the grand truths of the Gospel, and afford hope that these truths will ever be faithfully taught in that noble house of prayer. A French pastor, who was there, was much impressed; particularly, as he says, by the unanimity with which the whole assembly sang the psalms and hymns: the King himself sang with all his heart, and most of the time without any book in his hand.

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### PROFESSOR BARTOS.

Professor Bartos, who was a member of the Order of Piarists, has been lately taken into the Evangelical Church of Rakos Csaba, near Pesth. For some years past, the conversion of priests and monks to the Protestant doctrines has been of very frequent occurrence in Hungary and Bohemia. In Bavaria, the increase of Protestants by conversions has become so considerable, as to cause much uneasiness to the government and to the Popish journals.

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## FOREIGN FIELD.

### VALLEY OF THE AMAZON.

REV. DR. McCLURE.

DEAR SIR:—In my last communication I promised to describe another feast or two, as they occur in regular order, in the commercial emporium of the Amazon valley, in Brazil, South America. I will now give you the second in order of importance in the province of Para: it is the *Crucifixion* of our Savior, which is a general feast of three days' duration. All the display of the Feast of Nazaré is rehearsed, with variations and numerous additions, such as high-priests, band of soldiers with "swords and staves," the traitor Judas at their head, parading the streets with lanterns and candles burning, until they reach the spot where the mock Savior is stationed, awaiting the arrival of the crowd. There the representative of the *apostle* that "dipped with him in the dish" steps forward and kisses the

supposed Messiah, who is immediately taken prisoner and conducted to the place of trial. This is generally a church. Here the trial is held. Peter is seen denying his "Lord and Master," with Judas in the back-ground. After this, high mass is celebrated and other pious evolutions gone through with; when all retire to their proper avocations for the remainder of the day. But the powder-burning, rocket-shooting, and other demonstrations, are just then commenced in right good earnest, and are kept up all night. Gambling, of course, is not neglected.

Next morning the whole matter is renewed with increased vigor: the procession is re-formed, and parades the streets until about noon, when the effigies of poor Peter and Judas Iscariot are called up to answer for their misdoings. Peter repents and weeps, and is consoled and forgiven, after receiving

a slight rebuke for his weakness; and is presently exalted to a platform previously prepared, where he receives all the honors due to the "Vicerent of Heaven" and the first Pope of Rome and head of the "Holy Mother Church." But it is very different with the traitor, who, when the cross and victim are suddenly presented to his view, with a horrible contortion of face dashes down the thirty pieces of silver in disgust, and is about to retire. But he is suddenly seized, tried, condemned, and ordered to be punished. He is reviled, spit upon, whipped, and hung by the neck until he is *dead*, DEAD; then cut down, burned, and his unholy ashes scattered to the four winds of heaven; and his soul sent (by a discharge of rockets) to "his own place." After this the usual *fun* and *frolic* commences—drinking, gambling, dancing, and feasting, which are the regular appendages of all festivals; not forgetting that powder-makers must live by their handicraft, for charcoal and saltpetre are always advanced in price on these occasions by Yankee traders.

I will only trouble you with one more of the most prominent and important of Amazonian modes of worship, as without a feast of some kind religion would be a tame and insipid affair. As the whites have over *three hundred and sixty-five saints*, and can make more whenever they are needed, it is only fair play that they of African origin should have one of their own. Thus the next in the calendar is a gentlemanly saint of the negro race, called *Benedito*. Saint Benedict is supposed to have been a full-blooded African. Although his parentage, place of birth, and childhood, have never been brought to light either by Bancroft or Macaulay, or other historian, yet he is Saint Benedict. There is a splendid church

built and dedicated to him in the city of Para; and if it had ever been finished, it would have been the most magnificent affair of the kind in South America. It was commenced and carried through, so far, entirely by the *colored* people, mostly slaves. The civil authorities found that this church was destined to be *the* church; so they stayed proceedings by proclamation. It still stands only half-finished; notwithstanding, it is the most *aristocratic* church edifice in the city devoted to the worship of any thing.

There is an annual feast to the honor of St. Benedict, besides an occasional one, the expenses of which are all paid by the blacks. There is, however, a great portion of the money raised for this feast in the same manner as it is procured for the others—by begging. For a week or ten days previous to the feast, there is a certain number of beggars appointed to raise funds. These are dressed in the garb of the different kinds of monks or friars that may be appointed for the occasion, and they are never wanting. Each of these is furnished with a little *saint*, *virgin*, and *baby* on a platter. They pass from house to house, and present their claim to the inmates. If they have no coppers to give, they always kiss the image, to keep it in good humor; and I must say that the little "dolls" get more kisses than the bearer does coppers. Nevertheless, there are always funds enough raised to "make a feast." The powder and rockets are an individual affair. In justice to the good people of Para, I must say that they pay due honor to this worthy son of poor benighted Africa; for of all the saints in the calendar, there is none that has more powder burned, or rockets exploded, or drums beat harder, or a more constant ringing of bells, than *Santo Benedicto*.

When every pistol, gun, or other fire-arm has been brought into requisition, and there still are unoccupied worshippers, they collect all the cocoanut shells within reach, fill them with sand or dirt, make a hole in the centre, which is filled with powder, and then bang away. This is kept up during the whole three days and nights of the feast.

In my juvenile days, I was taught to believe that the saints were creatures of peace; but since I have been in South America, I have learned that either the saints or their worshipers are very fond of "villainous saltpetre." There is scarcely a day passes without a feast in honor of some saint or other, as every house has its own patron saint or deity; and whenever a member of the family has the spirit to move them, they make "holy day" to its honor, provided they have the means to pay the absolute expenses.

This superstitious regard of saints is by no means confined to the province of Para or the Amazon valley: it is a universal thing throughout South America. But notwithstanding all the *seeming* regard for the church of Rome in the Brazils, the priests have not half the influence and control over their people, especially the more intelligent portion of them, that they have even in the city of New-York. These feasts and frolics are the great device by which the priests keep the people in harness. Without them the church would soon die out, as all the *padres* care for is fun and festivity.

I have found some good men among the fraternity of priests, who deprecated the licentiousness of their fellow-craftsmen. Of all the priests that I came across in the Amazon,—and they were not a few,—I only found three or four who had not female housekeepers, and

most of them burthened with god-children; and these not unfrequently the very fac-similes, the "born-images" of their god-sires. I may tell you about nuns, monks, lepers, etc., hereafter, for there is an abundance of these yet, even in this nineteenth century.

Yours truly, R. N.

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## BELGIUM.

By recent information from Brussels, it would seem that the Popish bishops have gained rather the advantage in their assaults upon the Universities of the State. The last general elections, and especially at Ghent, one of the most liberal cities of Belgium, returned to the chambers a majority of deputies favorable to the clerical party. Public opinion was shocked by the open attacks of the University Professors upon the divinity of our Lord. The bishops already have the control of the primary and medium schools, and now they hope to get the instruction in the Universities into their hands. The discussions in the chambers have been long and exciting, and show very plainly that the power of the Romish Church over the minds of the Belgians has been shaken much more than the vauntings of her champions would lead us to believe. Take a speech from Dedecker, Minister of Public Instruction and Worship. He was comparing the list of text-books authorized by the Government, with the list recommended by the Romish Church, and arranged by Father Boone, a Jesuit. The Minister said that he did not take the *Index Expurgatorius* for his rule; (notwithstanding it has the voice of the Pope in its favor!) and as for Father Boone's catalogue, he was well acquainted with it, and "lamented the publication of such things, which

were only fit to raise up in Belgium a generation of dunces (*cretins!*!) Mr. Dedecker will hardly be forgiven for this expression, more expressive than elegant. At present the matter seems to be compromised, by the adoption of some resolutions so expressed as to be capable of any interpretation the Minister may please to adopt.

The public understands very well, that the zeal affected for religion is only a mask to cover ambitious and oppressive designs. The liberal party has boldly taken up the glove which was thrown down to it; and the vivacity of its attacks shows how deep is the rent between the two kinds of opinion in this country. Within six months there has been a great stir in the public mind, and the clergy have lost considerable ground. But this movement is far from being towards the Gospel. There is a demand for liberty; but what is meant, is a liberty to believe nothing, rather than a freedom to search the Word of God for the essentials of faith and for the rules of duty. This indifference to the whole subject of religion is a formidable obstacle to the progress of the kingdom of God.

These commotions have not been without some favorable results, especially at Ghent, where the first assault was made upon the Universities. So general was the irritation, that for several days, the bishop was afraid to stay in his palace. There has been a cessation of active hostilities against the Protestants there. The meetings of Mr. Van Schelven, which had been much diminished, are now doubled in attendance: on Sunday and Monday evenings he has from three to four hundred hearers. The number of communicants has risen to nearly sixty. This is great progress, considering how recently the work was begun, and through

what opposition it has passed. Heretofore colporteurs could do nothing at Ghent: but now all is changed. To utter indifference has succeeded an eagerness to obtain and read Protestant books, and considerable sales have been made. Our colporteur relates many incidents betokening his success among persons of all classes, including the military.

It appears that some American friend, unknown to us, has furnished the means for sustaining a Flemish worship at Antwerp, and a young minister has been appointed for that new station, who will commence as soon as a place suitable for worship can be found.

Our Belgian friends say that they have personal knowledge of more than two hundred adults in their country, who, within the last year, have left the Roman Church, and joined the evangelical churches.

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### IRELAND.

The following is one of the placards posted in large type upon walls in Ireland by the friends of the Gospel:

**"ROMAN CATHOLICS!**

**THINK OF THIS:**

"St. Paul, St. James, St. Peter, St. John, and St. Jude addressed to the first Christians one and twenty epistles inspired by the Holy Ghost, in order to teach them whom to worship and how to worship. How comes it to pass, that the name of the Blessed Virgin is never so much as once found in these epistles? Would such an omission be possible, if, in any sense, worship ought to be paid to her?

"Our blessed Lord himself has said, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' Matt. 4:10."

Another of these placards is the following :

“£1,600 REWARD!

“Sixteen hundred pounds will be given on the following terms :

“£100 to any one who will present the Roman Catholic ‘rule of faith’ entire.

“£100 to any one who will show that Christ or his apostles have forbidden the people to read the Holy Scriptures.

“£100 to any one who will produce the ‘unanimous consent of the Fathers of the Church’ in their interpretation of the Holy Scriptures.

“£100 to any priest who will exhibit an infallible interpretation of the Holy Scriptures.

“£100 to any one who can tell where to find the infallibility of the Church of Rome.

“£100 to whoever will produce the traditions of the Church of Rome, and prove their integrity, authenticity, and divine origin.

“£100 for the best means of discerning the true Church, without using private judgment.

“£100 to whoever will prove that Christ or his apostles ever commanded us to have recourse to the intercession of the Virgin Mary.

“£100 to whoever will prove that Christ or his apostles ever commanded us to betake ourselves to the intercession of saints or of angels.

“£100 to whoever will produce a passage of Scripture which requires us to believe in the doctrine of Purgatory.

“£100 to whoever will prove that Christ or his apostles commanded the refusal of the cup to the laity in the sacrament of the Lord’s Supper.

“£100 to whoever will prove that Christ or his apostles have directed us to pray in a language not understood by the people.

“£100 to whoever will prove that Christ or his apostles have prohibited the marriage of the clergy.

“£100 to whoever will prove that Christ or his apostles have commanded the adoration of the host, or the bowing of the knee before pictures or images.

“£100 to whoever will produce a passage of the New Testament in which a minister of the Church of Christ on earth may, as such, in virtue of his office, be called *Hiereus*, or a priest offering sacrifice.

“£100 to any one, be he pope, bishop, or priest, who will prove infallibly that he and all his predecessors, up to the apostles, have been duly consecrated; or that they have ever rightly administered a true sacrament, on the supposition that the Romish doctrine of ‘Intention’ is true.

“These sums are offered in a spirit of good will and of respect to the members of the Church of Rome; and they will be most cheerfully paid to whoever may comply with the conditions proposed. Address the office of the Irish Missions of the Church of England, Rutland-square, East Dublin.”

We group together a few items respecting Ireland, gathered from foreign publications :

REFORMATION IN IRELAND.—M. ROUSSEL’S TESTIMONY.

“To the following extract from a work by the above celebrated French divine, we request the best attention of our readers :

“In conclusion, I desire to express my own opinion, that the work of reformation in Ireland is important in the highest degree. It is a real work—real on the part of the agents who conduct it, real on the part of the Roman Catholics who are influenced by it. Should the work continue for some time longer, the dread of the priests will be diminished, and from that time will the progress of the movement be hastened.

Nor will the conversions be on this account the less valuable, as common sense alone is sufficient to show; for the more the Bible is read, the more widely will its truths be known. It will overthrow superstition, and the Irishman, liberated from the yoke of the priests, will exhibit, even in his own country, that energy which he displays elsewhere. *Ireland regenerated will become indeed the sister of England.* The power of the British empire will then be doubled; and thus the kingdom of God will extend more rapidly throughout the world."—(*Trois mois en Irlande par Napoléon Rousset*, pp. 174, 175.)

#### FRUITS OF POPERY.

"The idea of thousands of Romish Irishmen being congregated in a town without 'drunkenness, fighting, and cut heads,' would be much more wonderful than a visit from the rare bird, the black swan, mentioned by the Roman poet."—(*Rev. D. Loneragan, Romish Priest near Cashel.*)

#### TRUTHFULNESS OF NUNS.

"We have heard of *some curious dodges, 'adopted' in nunneries* and elsewhere to defeat the prying impertinence set on foot by officials. If what we hear be true and general, the  *census will be so remarkable*, in this one particular at least, *for tabular inaccuracy, as to be absolutely unquotable.*"—(*Tablet, Romish newspaper.*)

#### A TERRIBLE MISFORTUNE.

"Extract from a letter in the Freeman's Journal to Father Spratt, of Dublin, from Rev. James Devitt, P. P. of Culdaff.

"I have the *singular misfortune*, of all the clergymen in this part of the country, to have *not only five Bible-readers* stationed in this small (Roman) Catholic parish. but also *the agent of those Bible Societies*, together with the celebrated head-quarters where they meet."

#### PRIESTLY EXCOMMUNICATION.

"Extract from a letter from Rev. Michael Spratt, P. P., to Richard Smith, Esq., in the *Cork Examiner* :

KNOCKMORE HOUSE, Jan. 29th, 1845.

"SIR:—I deem it my duty respectfully to apprise you that my Bishop has directed

me, two months back, to excommunicate the parents of all children belonging to the (Roman) Catholic religion who are sending their children to your school. . . . Let me assure you, sir, how deeply I regret, as the spiritual pastor of my poor and distressed people, the necessity of being urged to enforce this obligation, aware that it deprives them of the only consolation they enjoy in this world.—I have the honor to be, sir, your obedient servant,

"MICHAEL SPRATT, P. P.

"Richard Smith, Esq.'"

#### THE IRISH LANGUAGE.

A table, given in the Irish census, indicates the possible extinction of the Irish language. Less than five per cent. of the population are returned as ignorant of English, and not a fourth of the whole are able to speak the original language of the country.

#### SARDINIA.

We give the following, not knowing how far its accuracy may be relied upon, from an excellent journal, the *Eco di Savonarola* :

It is said, both in and out of Italy, that during the next session of the Sardinian parliament religious reformatations will be proposed. God grant that it may be true, and the propositions unanimously accepted by the King's chambers! Whether it be true or no, it is not a little thing that so bold a project may even be mentioned. It is an evidence that Protestantism is making its way in Italy. It is said that many priests would be at the head of the movement, and the following articles would probably be proposed :

1. The Roman Catholic Church in the Sardinian States declares itself independent of Rome.
2. The King of Sardinia shall be sovereign protector of the Church of that kingdom.
3. Priests shall be paid by the State.
4. The canons and decisions of the Council of Trent shall be abolished.

5. Tradition as a foundation of dogma shall be declared abolished.

6. The reading of the Bible shall be allowed, and its interpretation left to the conscience of every Christian.

7. The Lord's Supper shall be received *sous les deux espèces*.

8. Celibacy of priests shall not be obligatory on the clergy.

9. The use of the Latin language in worship shall cease, and the number of the feasts of the Church shall be diminished.

These propositions are so strongly anti-Roman that we can with difficulty believe they will be proposed. Yet, how clearly they indicate the breadth and depth of the abyss which separates Rome from the Gospel! It is already a revolution to place the Church under the "protection" of a temporal sovereign. But it ought to have yet another, to liberate it from that protection, of which it has no need, which can be for it but a means of slavery, and to place it again in its own glorious liberty, under the obedience and protection of Him who is alone powerful to guide and protect—the Lord Jesus Christ. Notwithstanding, we would not discourage any one. We know that the first obligation of every true man is to be faithful to the rights which he possesses. When once placed in a position more true, one acquires a more extended perception of truth; and so, following the expression of Scripture, "Whosoever hath, to him shall be given, and he shall have more abundance."

The *Semaine Religieuse* announces that all the difficulties which have been interposed by the municipal authorities of Genoa in the way of the construction of a new Protestant church in that city, have been removed, and the work will be resumed without delay.

#### Education in Sardinia.

The measures taken by the Government of the Sardinian States for the improvement of public instruction in various parts of the country, are highly appreciated within and without the

kingdom. The frequent visits of distinguished men, who have suggested new methods of teaching, have, little by little, excited the interest of many families, and have led to important changes, the good results of which begin already to appear, notwithstanding the bigoted opposition to every liberal act of the Government from those who ought to encourage and aid in the work of progress.

The following fact, which transpired quite recently, illustrates the above remark:

The Communal Council of the town of St. Julien, in Savoy, particularly interested itself, during the last Autumn, with the instruction given to the children of both sexes. One part of the work of instruction, which was committed to certain nuns, seemed to require reformation. This was demanded by the absolute wants of the children, and also because the nuns obstinately refused to submit to any rules respecting primary instruction, or to regard the wise and practical directions of the Inspectors. These nuns, being satisfied with a contemplative life, did not think that poor girls should be taught to write and study. Complaints were made by many families, not only for the want of simple instruction, but of all true education. Some children, after many years of instruction, could read but indifferently, and were entirely ignorant of writing, grammar, and arithmetic; the moral sense also was but very little developed. While the Council thought that the children should receive a religious and moral education, there was an earnest desire that they should be so educated and instructed as, in some degree, to lose sight of their poverty in the prospect of a better future, and to increase their self-respect and self-reliance; thus putting resources

into their hands and consolation into their hearts. The Communal Council, justly moved by the complaints of the people, withheld an allowance of four hundred *francs*, annually given to the nuns for gratuitous instruction of poor girls, and committed that duty to a qualified secular teacher. This change, required by the dearest interests of the population, has been received with favor and general approbation.

In some other parts of the Sardinian kingdom, the communal authority has taken from the Catholic clergy the direction of the schools, and committed the whole matter of instruction to competent secular teachers. That change has just been made in the city of Aosta. By this and other means of progress in almost every province of Savoy, the number of children from 12 to 15 who can neither read nor write begins sensibly to diminish.

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### FRANCE.

At Elbeuf, in Normandy, many hundreds of cloth-workers, intelligent men, disgusted with the gross legends and practices of Popery, attend the evangelical services. A few months ago, thirty fresh families embraced the doctrines of the Reformation. It is noticeable, that the women, in this country usually more under priestly sway, are quite numerous in this flock. At St. Opportune there are two hundred new converts, whom no amount of opposition has been able to discourage. Near that place is the village of Fumachon, where a hundred heads of families, all Romanists by birth, have built a Protestant

sanctuary at their own expense, though the civil authority has thus far refused permission to open it.

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### AUSTRIA.

The Vienna correspondent of the *London Times* says that rumors have long been prevalent in that city, as to numerous Romanists who were seeking a connection with the Protestant church. It now appears, from reliable information, that the number of applications made to the superintendents of the Augsburg and Helvetic (that is, the Lutheran and Calvinist) Confessions has become so great, and the demands upon them for special religious instruction so pressing, "that they literally know not which way to turn." Much of this movement is ascribed to the deep disgust occasioned by the *concordat* with Rome, and its practical operations. Since that treaty was formed, the higher clergy have made themselves excessively unpopular. The Helvetic pastor, Kossuth, a cousin of the renowned Hungarian exile, and who possesses much of the same persuasive eloquence, is very successful in his ministry, to which he is ardently devoted.

A Frankfort journal announces that one of the principal manufacturers in Hungary has just embraced Protestantism, with three hundred of his workmen. These conversions are ascribed to the repugnance inspired by the *concordat* of Austria with Rome. If this be in fact the cause of their conversion, it is certain that these people must have already been well weaned from the Church of Rome. Had they been strong Papists, they would have liked a *concordat* which aggrandized their church.

## HOME FIELD.

### VALUABLE TESTIMONY — EFFECTIVE ASSISTANCE.

In our last number, under this heading, we gave a few extracts from the correspondence received at our office, adapted to show the high appreciation in which the objects and labors of the Society are held by intelligent persons of different denominations, in widely separated parts of our country. We have much matter on file of similar character, and we give a few additional paragraphs, that our readers may see and be encouraged by them. There is a strong feeling in the land, and it is growing stronger every day, in favor of our work, and also a growing conviction that in point of IMPORTANCE to the interests of Christ's kingdom, it is second to no object now asking the sympathies and charities of the evangelical portion of the Christian church. The following is from a gentleman in Ohio. He says:

"You will find enclosed *ten dollars*, a further instalment towards my life-membership in the 'AMERICAN AND FOREIGN CHRISTIAN UNION;' also *one dollar* (in gold) to pay my subscription for the Magazine the current year.

"I need hardly tell you that I am greatly interested in your work, and pray for its success. 'Let us comfort one another with these words,' viz: 'Let us not be weary in well-doing; for in due season we shall reap if we faint not.'

"May you and your coadjutors speedily reap abundantly of the precious fruits which must follow the crushing of the 'Man of Sin.'"

The following is from an intelligent gentleman of Alabama, whose social position and professional duties have given him abundant opportunity to judge of

the bearing of Romanism, and of the relative importance of our work. He says:

"As I expect to move from this place in a few weeks, I wish the AMERICAN AND FOREIGN CHRISTIAN UNION, which has heretofore been sent to my address at —, to be hereafter sent to me at —, East Tennessee.

"I take great pleasure in reading the Magazine, and consider the work in which your Society is engaged, one among, if not the most important, that now appeals to Christian benevolence."

The following is from an esteemed clergyman in the State of Illinois. The writer has watched the movements of the Papists with great care for many years, and sought to secure their enlightenment and salvation, and also to guard his countrymen against their wiles, and tricks, and studied efforts to deceive and to embarrass the American community. He is hopeful and cheerful, as his communication shows. His course of activity and co-operation with his brethren has led to this result. If all would imitate his example, our Protestantism would soon overcome all importations of Papacy among us, and greatly modify, if not entirely remove, all of its forms from our land and the world. He says:—

"Enclosed I send you a draft for \$75, which I wish to appropriate to the general purposes of the Society which you serve.

"The Romanists are like a man with a bandage over his eyes, and who has become so accustomed to it that he derives pleasure from it. To enlighten them, therefore, is a slow process. But this process of enlightenment, by the light of surrounding examples and direct efforts, is going on more rapidly than most people are aware.

Your Society is largely contributing to hasten it; and however their numbers and their priests may be multiplying in the nation, I think their *real* strength is on the wane in this region.

"In looking back for twenty-five years since I have been in this country, it has seemed to me that I could compare the Roman Catholic Church to nothing more forcibly illustrative of the facts, than the ice on the Mississippi in the Spring. As the warm weather advances it becomes soft and yielding, until it breaks up and floats on the surface: in the meantime it becomes more porous and spongy, until it gradually disappears, and is mingled with the general mass of waters on whose bosom it has been carried down. We read great reports of their institutions of learning, but I believe that most of them will '*flat out*,' (to use a Western phrase,) as our famous college on Sinsinewa Mount, about nine miles north of Galena, has done. The last I heard of that college, some eight years ago, there were about 21 little boys at school there: whether there is any school there now is quite doubtful."

The following is from a gentleman of the city of New-York, who has enjoyed special opportunities for seeing the working of the Society, and judging of the great importance and usefulness of its operations. He says:—

"Enclosed please find my check on Union Bank, payable to your order, for (\$150) *one hundred and fifty dollars*, toward the salary of Mr. —, a missionary of your Society. Having frequent interviews with Mr. —, I wish to state I am favorably impressed as to the value of his labors."

Much more, similar to these extracts now given, we have on file in our correspondence. Such communications greatly cheer and encourage us. We are sure that we are remembered by many who "pray for the peace of Jerusalem," the welfare of our nation and of the world, and who also accompany their prayers with appropriate deeds;

and we assure them that we shall continue our efforts without abatement, and hope to receive their continued aid.

### FRENCH ROMANISTS.

The Rev. Mr. L'Hereux continues to labor among the French Romanists in the villages and districts in the central parts of Vermont. The following from him will be read with interest. He says:—

"DEAR SIR:—Your favor of the 14th ult. was duly received, with the remittance of \$62 64, for which I return the Board my thanks.

"Do not be surprised that I did not send my report before. I could not. I extended my last journey so far that I could not come home in time. I have been nearly 80 miles from Brandon; I have visited several towns, and I have had many public meetings.

"In some villages I had a good time, because the places where I preached the Gospel were crowded with people; but in some other places it was impossible for me to gather the Roman Catholics. I followed the example of our Redeemer, who went from town to town, to seek 'the lost sheep of the house of Israel.' I also visited from house to house, to search for the Roman Catholics who are in the darkness of Popery.

"In this tour, I suffered from the cold, fatigue, and hunger; I even walked 17 miles one day. But that is nothing, if I could bring more souls to Christ. In my way I met with a Roman Catholic lady, who was very hostile to the Gospel three months ago, but now she inquires for the truth. I gave her a Bible, and she told me that for three months her soul has had no rest.

"From time to time, I perceive that the good seed of the Gospel is not lost. I am also happy to say that in Brandon the cause is in usual prosperity.

"In my field of labor, mostly all of the Roman Catholics are not pleased with their bishop, because 'he reproves them so hard for coming to our meeting.' Among those

who come to hear me preach, there is much religious feeling and inquiry. Several of them have expressed a belief that they have experienced a change of heart. A few days ago I presented two of them to the Congregational church of Brandon."

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### INQUIRING FOR THE RIGHT WAY.

A worthy and faithful missionary who labors among the French Romanists at one of the Society's stations, in a recent report gives the following interesting statements. For prudential reasons we suppress the names of the parties, at present, and submit merely the facts as related by him. They are highly encouraging; but we are constantly receiving communications of similar nature, and for them we devoutly give thanks. The missionary says:—

"During the past month, nothing of special interest has taken place in those parts of my field where I have heretofore labored with success. In —, which has been for many years a rather discouraging place to labor, on account of its being the home of a bishop and a number of priests, even in — I have had occasion to rejoice over the change of views and of feelings in religious matters, of some of its most intelligent and best educated Roman Catholic citizens.

"I shall this time mention only one case:

"A few months ago a young Frenchman called on me for the first time, and more to satisfy his curiosity than anything else. He asked me a few questions on religious things, to which I answered with great pleasure. But he showed signs of dissatisfaction, as he discovered more and more clearly to what extent I differed with his priests. On leaving me, he expressed a desire that no one among his Romanist friends should know that he had called on me. I promised him not to say at that time anything to them about it, and at the same time invited him to call again. Soon after

he did so. Our conversation was on the history of the Roman Church, and the Councils, and evangelical religion. He listened to all I told him with great attention, and seemed to believe at least a part of what I was saying. Since then, we have visited one another very often; and he now studies the Scriptures, attends meetings occasionally, and is becoming not only a Protestant, but, I trust, a Christian."

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### FRENCH AND GERMAN MISSION.

The Rev. Mr. HOF, who is stationed in Detroit, Michigan, and labors among the French and German people there, in his report, says:—

"When I sent you my report for the month of November, I thought that in my next report I should have many pleasing things to relate; but I have been greatly mistaken, for all things remain about as they were. I expected to have had our house dedicated in the course of the last month, but it could not be done. I expected to have held many and various religious meetings in it, for the benefit of the French and German Roman Catholics, but I see with sorrow that the weeks and months pass through before I am able to do anything in it.

"The field seems to be white here: many souls are ready, if not to receive the Gospel, at least to hear it. A large field lays before me, and I am alone. Were it not that Jesus is also IMMANUEL, I had great reason to despair. Engaged as I was during the last *nine* months with material things, besides my visits from house to house, and my meetings both in the French and German languages, I feel now so weak, that I am afraid of not being able to do the half of the work which is before me.

"This is my feeling when I look upon myself; but I am full of confidence on looking to the Lord. He was so kind towards me during the last year! And all that he has done in this time for his cause among us, gives me the greatest confidence that he will do still more in future.

"I have, indeed, great reason to say this; for if I look back to the beginning of

my labors here, to that moment when I had not one cent to get the plan of the edifice made—when I look back to that moment, and take a review of all the obstacles and difficulties I encountered, I praise the Lord for all he has done. But I also confess that if the Lord had shown me these difficulties in advance, I had done, I fear, as Jonas did—I had never undertaken to build a house for his cause.

“This does not mean that I am sorry to have done it: not at all, for I have gained much experience, which I regard as of a high value to me. My faith has also been strengthened by these things.”

### LABOR AMONG THE IRISH ROMANISTS.

One of the missionaries of the Society in this city, who labors among Irish Romanists, thus writes in a late report:—

“The work at our mission station is progressing, and we find more sympathy enlisted in our behalf, on the part of some of the churches, than formerly. As the work is increasing, we require more aid.

“It is no small matter to do the work of a Sabbath-school, especially when done among those children who never were under any religious or moral training, and some of whom are the most destitute in the city.

“But Miss —, a kind Christian lady, who has been very much interested in our work, has interested some of her acquaintances also to come to our aid; and some others also from the Rev. Mr. —’s church have greatly aided us, a few Sundays past, in the school.

“The attendance of scholars has been much increased of late. On our list we have over two hundred names, and most of those have attended for a longer and the others for a shorter time.

“I often call on the parents of the scholars, and they speak well of our school, and I often instruct the children in their houses. We are getting new scholars every Sunday.

“Our Industrial School is also increasing in interest. Mrs. — and Mrs. —

have taken an interest in this school, and induced some ladies to come and help teach the children.

“I go out to visit absent children in the afternoons, and am getting new supplies from quarters heretofore unvisited; so that we have got a class of children of the kind who most need our missionary effort.

“My time is principally taken up in visiting the children, both for our Sunday and Industrial Schools, and in holding religious meetings with the people. We have pupils in this school from five to fifteen years of age.

“I spent one evening in going, with Mr. —, to collect clothing for the children. We obtained about six dollars’ worth of remnants from one store in the Eighth-avenue; so the ladies have plenty of sewing for the children, nearly all of whom have been clothed from time to time.

“We have now sixteen ladies who are engaged in teaching; one of those also comes on Sabbaths.

“As soon as I can collect the means, I intend to have a prayer-meeting in the Hall. All we need now is light; everything else is provided.

“I have had many interesting conversations with Roman Catholics this month, and I trust not without good effect. I would here mention the case of a Romish girl and her brother, who, two years ago, came to this country, and, having neither money nor friends, I took them into my house, where I instructed them in the knowledge of the Bible. When I first met with them they were bigoted Papists; but after they remained with me for some time, their prejudices were broken down, and the man, when he was leaving, requested of me to give him a Bible, and said that he would read it, no matter what the priest would say to the contrary.

“But his sister, who is now in this city, is attending a Protestant place of worship. She called on me a few evenings since, and said she had not been in a Roman Catholic church, nor conversed with a priest, since she left my house. She expresses a great desire to be employed by a pious Protestant family, where she could attend church, and

hear the Bible read every night and morning. The girls where she lives are using all their influence to bring her back to Romanism, but she is determined to hold to the truth.

"I have visited during the month 165 families, and distributed 493 pages of Tracts and one Bible, besides attending to other duties. Mr. G— gave me ten dollars, to give to poor families that I might see in need."

### LABOR AMONG GERMANS.

The Rev. Mr. JAHNCKE, who now labors but a part of his time as a missionary of the Society in Buffalo, N. Y., among the German Romanists, says:—

"During the last month I commenced my labors by family visitation for religious conversation and Tract distribution, right alongside of one of the Roman Catholic churches of this place, (a jesuitical establishment,) and in face of its deluding priesthood. I had not called at the houses of these unfortunate people before. I presented my cause as a missionary of the cross, took seat with them, and entered upon friendly and familiar conversations with them; and, thanks to God! in many instances, I believe, succeeded in convincing them that I had not come to 'seek theirs, but them'—to gain their confidence and affection.

"In offering to each family one of the little silent yet wonderfully loud-knocking preachers, (Tracts,) either German, French, or English, as the case required, they would sometimes object to accepting them, saying: 'The priest won't allow us to read them,' and 'we have no time to read them,' or, 'we are poor readers and don't understand it,' etc.; when I told them that we must obey God rather than men, and proved to them the shortness, uncertainty, and preciousness of time, as well as the sad consequences of not improving the fleeting moments allotted to us to prepare to meet our God.

"I would speak to them of the incomprehensible love of Christ, (the only Mediator between God and men,) manifested by his

death, intercession, etc., for all who believe in him; that they might be saved from the wrath to come and be made partakers of his glory: or I would answer the other objections by reading to them, and showing them the importance of availing themselves of all the means within their reach which are appointed of God for salvation.

"Some of these families I visited afterwards, and was heartily welcomed by them.

"During the last month I have visited 103 Roman Catholic families, circulated 383 German, French, and English Tracts, containing 3,543 pages, and have reason to believe that these labors will eventually rebound to the honor and glory of Christ our Lord."

### REV. FRANCIS ZASTERA.

The following from the Rev. Mr. ZASTERA, who labors among the German Romanists in this city, and is collecting an interesting congregation from among them, was unavoidably crowded out of our last number. It will be read with interest, as it shows the heartlessness of the priesthood, and that God is opening the eyes of some of the deluded Papists to "a more excellent way" than they had before known.

It will be remembered, that in our last number an account was given of Mr. Zastera's recent re-ordination by the Classis of the Ref. Dutch Church of New-York. He was formerly a Roman Catholic priest in Bohemia. He says:

"Many Roman Catholic inhabitants now begin to have confidence in me. My field of labor is suddenly grown ample. The Roman Catholics themselves begin to invite me to their houses. The immediate cause of this confidence, was an incident connected with the case of a sick Roman Catholic married woman.

"In the same house which one of my auditors inhabits, this woman was taken ill. Whenever I visited that attendant on my church, I went in to see the sick woman. The illness increased in severity, so that her life was despaired of.

"She longed to see a priest, in accordance with the Roman Catholic observance, to make one's confession of sins, and also to attend the Lord's supper. Her husband for that reason went to a priest and desired him to visit his wife; and he made the petition stronger with *three thalers*, which he presented to him.

"But that living idol was insatiable, and wanted *five thalers*, saying, 'Is your wife so holy, that you give *only three thalers* for the mediation between heaven and your wife?' The husband saw the true state of the case at once, and answered: 'My wife is not holy; and if you want *five thalers*, then you are no mediator, but a stone wall between heaven and the people. An ass, charged toll, for money can also pass over a wall. Is it come to this? Till such mediators as you seem to be are expelled, there will be no advancement to genuine Christianity.'

"On uttering these words the husband resumed his '*three thalers*,' and returned to his anxiously waiting wife, and related what had occurred between him and the money-seeking priest; and said to her, 'I am convinced now that all that the missionary said to us in regard to these priests and their so-called religion is in fact true.'

"The wife was fully satisfied, and trusting that it would be well, she begged her husband to send for the missionary. He did send, and I at once visited the family.

"The wife (who has got well) and her husband are now the best and most zealous missionaries among Roman Catholics. They read the Holy Bible diligently, and rummage it, in connection with other Roman Catholics, notwithstanding the 'priest-wall,' over which 'an ass, charged money or toll, can also pass into the Roman Catholic heavens.'"

### ROME'S HEARTLESSNESS— SUPERSTITION, Etc.

An excellent missionary in one of our Western cities sends us the following. It shows the need of missionary labor, and that the AMERICAN AND FOREIGN CHRISTIAN UNION is doing just the work in the case which is needed.

"The Church of Rome has formed a St. Vincent Society for the purpose of relieving the poor in their own connection. Whether their charity has been extended beyond their own pale, I have not been able to ascertain. That its charity is confined to Romanists, but may be used to reclaim those who may have left them, the following incidents seem to indicate pretty clearly; viz:

"A person whose children come to the Mission-school told me that she was closely questioned about her children's going to school, and where. Were they sent to ——'s (that is, to my) Sunday-school? 'I told them the truth,' said she; 'I would not deny to the Bishop that I send my children to your school.'

"'Did they give you,' said I, 'the coal?' 'That, sir, is what I was going to tell you. The man came to my door with the coal, and turned back, because my children went to your school. I told the man,' said she, 'that in all my troubles I had been relieved by Protestant charity, since I came to this country. If I had money, my own church (Roman Catholic) would take it; but if I was in want, I had to appeal to Protestant sympathy.'

"This is a mean system of persecution—as if the religion of Jesus Christ, which Rome pretends to possess to the exclusion of all others, were to be forced upon intellectual beings by pains and penalties, and the wanderers were to be reclaimed by such things!

"Poperly is afraid to come out publicly in her acts of persecution in this land, but her efforts are no less vigorous to retain the hold she has upon multitudes through the influence of a darkened intellect. The Society of the Papists has visitors for every ward in the city, and the frowning countenance of these visitors, as they meet me in lanes, or streets, or houses, bespeaks the inward sentiments of their hearts towards me and the cause which I labor to promote.

"SUPERSTITION.—On making some inquiries in a family whose children attend the Mission-school, I was told one of the

children was much troubled by an incurable outbreak of the nature of scrofula. I inquired if they had applied for medical advice. The mother said, 'I did not; I thought it was the *rose*, (erysipelas,) and I got a charm for it: the boy has worn it about his neck for some time, without any cure or benefit to him.'

"I told her that her conduct was very wrong; that had she applied for medical aid, her child probably might have been cured long ago; but now the disease may not perhaps be easily removed, if it can be at all. 'And besides this, you have acted wrong in taking a charm, and in indulging in such gross superstition.'

"Her husband, who had listened to our conversation without taking part in it till my last remarks, said: 'I firmly believe in what you have said. What effect can such foolery have in removing any disease? And I perfectly agree with you, sir, in the absurdity of trusting that a string of yarn with a piece of cloth attached to it can cure any disease.'

"This man is a good reader, and sends for a book every Sabbath from our library. Last winter I gave him a Bible, which he is in the habit of perusing regularly. He has not been to mass for years, and as to confession and absolution, he says they are nothing better than a new commission to commit sin with more greediness. I gave him a line to a kind physician, who has desired me to send any of the poor people to him, and that he would attend to them without charge.

"There are hundreds in the community ignorant of the way of salvation. God, in former times, complained by one of his prophets, saying, 'My people are destroyed for lack of knowledge.' How is it in our day, in our thickly populated cities? Many are as ignorant of the truth as if they were born in Pagan lands; and the Papist will kneel before his crucifix or Marian picture, cross himself, smite his breast with closed fists, and repeat his Ave Marias at least *twice* every day, and go regularly to mass and confession!

"The following incident will, in part at least, show the fearful amount of ignorance

which prevails. In addressing my school, two Sabbaths ago, I was speaking of the sin of stealing, and put this question to the scholars, (there were 75 present,) 'Which of the commandments forbids us to steal?' There was a complete silence following. I repeated the question again, but no answer was given. I repeated it a third time. There is a little girl in the school, and I was persuaded that if the question was answered at all, it would be by her. I was just about to ask her, when she stood up, and said, 'The eighth commandment.'

"My object in putting the question, was to impress upon the minds of the pupils the evil of the sin of theft, on account of a late occurrence with which they were all familiar. One of the boys who had attended the school was 'taken up' for stealing some pieces of iron and steel from one of the factories. He was sent to the House of Refuge, and I was anxious to make each scholar realize the evil effects of sin, and also God's hatred of it. This little incident speaks loudly in behalf of our cause, and its efforts to reclaim the vicious and ignorant, who have none to care for their souls. These poor children perhaps never hear a prayer at home, nor do they ever see a Bible opened or read, except in the Sabbath-school. 'Where there is no vision, the people perish.' Where there is no knowledge of God's revealed will in the household circle, to which it is forbidden to come, we can expect nothing but ignorance, and superstition, and spiritual death.

"The schools are in a prosperous state. So far, the number attending is not diminishing, but rather on the increase. The Sabbath attendance is very encouraging. Their punctuality, order, and cleanliness, together with the attention paid to their instruction when contrasted with their former character, when the H—— school was opened, is beyond what I ever expected to witness from such children. Although efforts are being made to withdraw them from the school in a clandestine manner, the success in that direction has been but small hitherto.

"To-day, as I was making some calls, a person who was asking for some assistance

after I had advised her to go to the Sisters of *Charity*, said to me, 'The Sisters have applied to the Society of St. Vincent for garments for the outside children who can attend their school, to preserve them from the proselytising carried on by heretics.'

"There is no doubt but secret altar denunciations are thundered in the ears of 'the faithful,' warning them to protect their children from the 'soupers' and 'jumpers,' as Protestants are called by the priesthood. My daughter, in examining her class, a Sabbath or two ago, upon the lesson of the day, spoke of Elijah's being carried to heaven without 'tasting of death.' She asked the class if they could name any other person who went to heaven without dying? One of the boys answered her—'Yes, ma'am. St. Patrick went to heaven, and he never died.'

"Does not such a state of things, such ignorance as this, demand the most serious attention from the churches of the Reformation? These youths are brought up amongst us, in darkness more to be dreaded than that of Egypt. They will know nothing of the evil of sin, so long as the church is obeyed and *her* commands are held more sacred than those of God. And shall we neglect them? shall we not make an effort to instruct and lead them to the saving light of the Gospel? Surely we must. The path of our duty is plainly revealed, and it is required and expected of us that we should follow it faithfully, and wait for the promised blessings. By our neglect we may bring ourselves under the charge which is brought against the rulers of God's ancient people: 'The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.'

"The Industrial Sewing-school is doing well, and getting along with every promise of success, owing mainly to the interest which the ladies have taken in it. It is a gladdening scene to witness the Managers of this department of our effort, who have attended with us from the commencement, busily employed in teaching upwards of 40

little girls how to be useful to themselves and others in after-life. It is an undertaking of much interest to my mind, and makes me long for the afternoon of each Thursday, to meet with those children who are thus cared for. There is much interest taken in this part of my work by some benevolent individuals, whose names shall be sent you in my annual report. We need the prayers of God's people, and trust that we shall not be neglected at the throne of grace. The work in which we labor is great, our difficulties are many, and the opposition is strong. We need the aid and prayers of all Christians in our behalf.

"The labors of this month have been abundant, in visitations, and attendance on the schools. The number of families upon whom I called during the time, is 435; of Tracts I have distributed 804 pages; and I have given away seven Testaments.

"The Treasurer of the Massachusetts Sunday School Society has informed me that he has sent me some books for the school. They have not come to hand as yet: and the American Sunday School Union's Library are of the greatest benefit to us, and generally read."

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### ROMISH WAR AGAINST OUR SCHOOLS.

The following note of preparation for an onset against our Public-School system appeared in the *Freeman's Journal*, Archbishop Hughes' organ, the 7th of February last. It is in keeping with some other exhibitions from the same quarter. Nothing, doubtless, would suit the Archbishop and the Papal hierarchy generally in this country better, than the destruction of the schools wherein the children of the nation are trained to think for themselves.

So long as general intelligence obtains, the prospects of Rome's supremacy in this land are gloomy and forbidding. The school system must therefore be discredited, if possible. To this end complaints must be muttered, and

on fit occasions loudly proclaimed, against the use of the Holy Bible in the schools, as thereby rendered sectarian! When the Bible is withdrawn to gratify them, on the score that the complainants were conscientious and honest in their complaints, then at once must be raised the louder outcry, not of complaint merely, but of horror, that the schools are "Godless"—religion is not taught in them! And now it must be affirmed that the system is a failure—it has not accomplished a single object in the idea of uniformity of education!

Of course, then, the youth trained in the schools have not, in common, any knowledge of reading, grammar, geography, history, arithmetic, or of other branches of learning. The whole has "failed in all its ideas," if we may believe Archbishop Hughes' organ.

And worse than this—the system is made to educate the children of the *rich*, while children of the "ill-to-do, of the ill-dressed, are by flouting and shame driven out of these schools on account of their very poverty."

Such an assault on our school system, which has worked so well, and done so much for the poor and for all other classes of our citizens, those not familiar with Romish morality and tactics could hardly have anticipated from any party, however depraved. But it is made, and we give the extracts which follow a place in our Magazine, that our readers may learn something of the spirit of Popery in regard to our schools, and be prepared to defend them when war may be more openly waged against them.

"DR. IVES AT THE TABERNACLE.

"This winter has been noted in New-York for the want of interest in lectures. But neither as respects number, interest, or importance of subject, was the lecture of Dr. Ives on Thursday evening of last week

to be reckoned among ordinary ones. There was a very large attendance at the Tabernacle. The lecturer was introduced by Dr. Anderson, President of the General Conference of the Society of St. Vincent de Paul. His subject was a comparison, or contrast, of the Church with the State, as the source and promoter of public charities. Dr. Ives adverted to the times when convents, hospitals, and such-like, under the care of the Church, did the work of charity. He spoke of the period when the bloody Elizabeth of England sequestered these in her dominions. But, quickly turning to something more practical than the recitation of European doings long ago, he commenced by saying that no despotism was so galling, or so hard to be borne, as that which is wrongly attempted to be established on the ground where freedom has her chosen seat; and from this well-made point he proceeded to speak particularly of education, considered as a public charity, in our own commonwealth.

"Dr. Ives showed how the attempt at State control in bringing about a uniformity of education in the republic had failed, as it was bound to fail, in all its ideas. To our thinking, the finest point in the lecture was when the Doctor declared that, so far as the classes were concerned for whom State assistance in education would, on account of their poverty, be a needed charity, the system was a failure and a farce. He declared—what is a palpable truth, in our own knowledge—that the well-to-do, the well-dressed, and the shrewdly managing, and the wealthy, had turned this educational system into a plan for the education of *their children*, at the public expense; while, by the opprobrium cast on poverty, the children of the ill-to-do, of the ill-dressed, of the negligent, were by flouting and shame driven out of these schools on account of their very poverty. This statement made, in substance, in the lecture, is a thing not to be passed over. It should be made to ring in the ears of the people until it brings an echo.

"Dr. Ives did not finish his subject in the one lecture. The other ramifications of the same matter, charity in other things, in hospitals, in food, in orphanages, etc., is a pro-

life theme. We cordially wish and hope that Dr. Ives will extend his attention to these, and favor the New-York public soon with another lecture."

### THE REV. DR. THOMPSON AND BISHOP TIMON.

Through a correspondent we learn, just as we are going to press, that the Lectures to Romanists by the Rev. Mr. LEO, which the Board recently commenced in Buffalo, N. Y., and which at the time of this writing are unfinished, have awakened much interest among the citizens. Romanists themselves participate in the feeling, and attend the lectures in large numbers. By this state of things the Popish hierarchy have become alarmed, and vigorous measures are in constant and active employ to arrest the progress of the truth, and save the dark system of Papal delusion from exposure and consequent harm.

The lecture upon the "Confessional," and the Popish doctrine of the power of the priest to forgive sin, gave especial uneasiness; and the pecuniary and other advantages of the "confessional" to the priesthood were too great to allow of exposure or diminished confidence, if it were possible to prevent it. Bishop Timon, therefore, who presides over Romish affairs in that portion of Archbishop Hughes' so-called "Province," made a desperate effort to save his "craft" from the searching influence of the truth. He announced a public lecture to be delivered by himself at a given time, and in stating the theme to be discussed, he showed not a little Jesuitical cunning. He would discourse "*on the doctrine that no mere man can forgive sins.*"

Of course, no mere man can forgive sins. And in saying that, how much does the Bishop's theme sound like the

true Protestant sentiment on the subject! And how many, not accustomed to Jesuitical phrase, management, and morality, would be misled by its appearance, while nevertheless it is in perfect keeping with the Popish dogma, that the Popish priest, by virtue of his office and relations, can and may forgive them at his pleasure.

The discourse was delivered at the time appointed; and in its character, like its theme, it was well adapted to mislead the unwary, and to blind the eyes of Protestants, and to bind the hitherto deluded adherents of Rome more strongly under priestly power.

The interest felt in behalf of the truth was now more intense than ever. The horrid deformity of the Papal system, and the soul-destroying nature of its doctrines, so covertly and artfully worked in, began to be realized by the people; and the Rev. Dr. Thompson, pastor of the First Presbyterian Church in the city, promptly came forward to co-operate with Mr. Leo in the defense of the truth. He gave notice, through the newspapers and otherwise, that he would deliver a sermon the next week "*on the doctrine of Romish absolution, as compared with the truth that 'no mere man can forgive sins.'*"

At the time appointed, and long before the hour for the exercises to commence arrived, an immense audience assembled.

The text used by him was Mark, 2: 7: "Why does this man speak blasphemies? who can forgive sins but God only?"

In the outset of his discourse the preacher showed, from standard Romish authorities, that the Papal church claimed for her priesthood the power "to forgive sins." He then pointed out the distinction, made in the Romish system, between "a mere man" and a

"Papal priest," so as to illustrate the Bishop's jesuitical skill in throwing dust into the eyes of unsuspecting Protestants; and he showed that, after all, a Roman priest is but "a mere man," and consequently that the Romish pretensions are blasphemous.

He then demanded, if the priests were more than "mere men," and had power to forgive sins, that they should prove it, as Jesus did, by a sign. He did not want a hocus-pocus miracle, like that of the Mass, appreciable by nobody's senses; but an out-and-out thing, like the healing of a man sick of the palsy, *by a word*. The Doctor then pointed out, in a striking manner, some of the consequences of this Romish doctrine on those who believe in it; and removed the covering from the designs of the Papal church, in getting up such a horrible delusion as he had shown this doctrine to be.

We have not room for a full analysis of the able sermon, nor such as will do its author justice; but the current of thought that pervaded it may be seen in the things now stated. We may say that it produced a deep and most happy effect. It totally demolished the structure which Bishop Timon had reared, and gave to many such views of the soul-destroying nature of Romanism as they never before had; and it strengthened the hands of the Rev. Mr. Leo for his arduous work in the city, and did much good to the cause of biblical christianity.

We chronicle this service thus rendered by the Rev. Dr. Thompson, (to the cause of our common Protestantism and of evangelical truth,) not merely because of our appreciation of its

value and fitness at this time, but as furnishing an occasion to acknowledge the assistance which he and other clergymen have, at different times and in various ways, rendered the Board in the prosecution of the work intrusted to them; and also to say, that at this period in our national history there are few things of greater importance to which the American ministry can address themselves, than the instruction of their flocks, and all within their spheres of labor, in regard to the unscriptural character and blighting tendency of Romanism on all the interests of man for time and eternity.

If the pastors study the subject, they will find their hearts most deeply and painfully interested in it, and their warmest sympathies will be drawn out towards those who have fallen under its power. Let all the pastors of the land engage in studying its nature, in preaching, and in other labors in respect to it, as the number and character of its errors demand, and its steady progress towards a wide-spread popular favor, which its leaders now boast, will be arrested, and many imperishable souls rescued, we doubt not, from eternal ruin.

And is not this an object worthy the ambition and efforts of the Protestant ministry of this nation? We think it is, and therefore respectfully commend it to the consideration of every minister whose eye may fall upon this article. And we earnestly request all such to imitate the example of the pastor herein noticed, and thus to unite their efforts with ours, that Romanism, with all its baleful influences, may soon be removed from our land and the world.

## BOOK NOTICES.

EL GRINGO; or New Mexico and her People. By W. W. H. DAVIS, late United States Attorney. New-York: Harper & Brothers, Publishers. Franklin Square. 1857. 12mo. Pp. 432.

Hitherto but little has been known of New-Mexico by the body of the people of our country. It came into possession of our Government by conquest in 1846, and its extreme distance from the Atlantic toward the west, and especially its difficulty of access, have served to keep it comparatively concealed. But we are glad to have it brought to view. It comprises an area of more than two hundred thousand square miles, and in soil, climate, minerals, and other things, has much to interest our citizens.

It has been under Romish rule, religious-

ly considered, from the beginning, and the evil influences it has suffered from that source are everywhere discernible. An improvement, however, is already apparent, and with the progress of time it must increase. Protestant principles and a Protestant population will soon be felt in it, for good, in every department.

The book before us gives us this conviction by its numerous and various recitals. It sketches the history of the country from the earliest dates—shows its inhabitants—their manners and customs—religion and morals—the state of the country when first conquered by our Government—and its present condition. The book is written in a clear and good style, is handsomely got up, and is a valuable acquisition to our literature.

Notices of other books received are unavoidably omitted. They will appear in the next No.

## Receipts

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

MAINE.		
Bangor. 1st Parish S. S. of Cong. Ch. per E. F. Dusen, Treas. . . . .	\$42 00	
NEW-HAMPSHIRE.		
Franklin. N. S. Morrison, . . . . .	2 00	
Wilton. Warren Keyes, . . . . .	3 00	
VERMONT.		
Windsor. Cong. Church, in part, . . . . .	3 00	
Burlington. Calvinistic Cong. Ch. to make Rev. Spencer Marsh a L. M. . . . .	85 80	
West Brattleboro', Cong. Church, . . . . .	8 62	
Norwich. Cong. Society, . . . . .	19 65	
Theford. 1st Cong. Society, to make G. E. Hood a L. M. . . . .	38 07	
Hinesburg. Cong. Church, . . . . .	17 32	
MASSACHUSETTS.		
Dudley. A Friend, . . . . .	1 00	
Amherst. Rev. J. G. Vose, . . . . .	10 00	
" 2d Cong. Church, . . . . .	12 13	
Hinsdale. Cong. Church, . . . . .	30 78	
Northampton. Edward's Church, Chauncey Colton, L. M. . . . .	50 25	
" 1st Cong. Society, . . . . .	50 00	
" Jared Clark, . . . . .	1 00	
Centreville. Cong. Church, . . . . .	6 50	
South Williamstown. Cong. Church, . . . . .	5 80	
Williamstown. Meth. Church, . . . . .	3 30	
Warwick. Trinity Church, . . . . .	12 00	
Whately. 2d Cong. Ch per David Sanders, . . . . .	17 00	
Campello. Cong. Church, . . . . .	47 33	
South Weymouth. 1st Cong. Church, . . . . .	12 00	
" Union Ch. in full to make Rev. Wm. Harding L. M. . . . .	9 11	
Salem. South Cong. Church. . . . .	36 67	
Chatham. Cong. Church, in part to make Levi Atwood a L. M. . . . .	\$20 00	
West Boylston. Cong. Church, . . . . .	11 65	
Manchester. A Friend, to make Dea. John Price a L. M. . . . .	30 00	
Worcester. Salem-street Church, . . . . .	10 70	
Chicopee. 3d Cong. Church, . . . . .	17 74	
Danvers. Polly Putnam, . . . . .	2 00	
Ashland. Dexter Rockwood, monthly instalment for L. M. . . . .	5 00	
Orange. Cong. Church, . . . . .	19 00	
Westfield. 2d Cong. Church, . . . . .	26 00	
Ludlow. Cong. Church, . . . . .	14 17	
Long Meadow. Fem. Benev. Asso. by Miss H. Fly, Treas. . . . .	15 33	
" Mrs. M. Harlson, . . . . .	10 00	
Palmer. 2d Cong. Church, . . . . .	17 93	
RHODE ISLAND.		
Barrington. Cong. Church, . . . . .	11 50	
CONNECTICUT.		
Canterbury. Rev. R. C. Learned, . . . . .	3 00	
Stamford. Add. to 1st Presb. Church, . . . . .	4 00	
Monroe. Rev. L. M. Shepard, . . . . .	1 00	
East Haven. Ira Dodd, Exec. in part of Rev. Steph. Dodd's bequest of \$1,000, . . . . .	500 00	
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" Geo. S. Beach, . . . . .	5 00	
" North Church, a balance, . . . . .	2 50	
" Mr. Wesson, . . . . .	20 00	
Pomfret. L. P. Grosvenor, . . . . .	10 00	
NEW-YORK.		
Ovid. Peter Doig, . . . . .	5 00	
N. Y. City. Messrs. Hughes, . . . . .	50	
" K—, . . . . .	2 00	

N. Y. City.	Miss Nannett B. Clark, . . . . .	\$1 00		
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Morrisania.	Meth. Epis. Church, . . . . .	4 72		
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Ithaca.	. . . . .	5 00		
Williamsburgh.	A Friend, . . . . .	1 00		
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Otisco.	Presb. Church, in part to make S. School a L. M., . . . . .	18 13		
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"	E. S. Hulburd, Esq. to make himself a L. M., . . . . .	30 00		
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"	Mary Jane Hulburd, add. for L. M., . . . . .	5 00		
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"	Z. Culver, in part to make Mrs. S. H. Culver a L. M., . . . . .	15 00		
Madrid.	S. Barlow, . . . . .	1 00		
Gouverneur.	Presb. Church, in part to make Wm. Rogers a L. M., . . . . .	25 08		
Manusville.	Bapt. Church, (balance) . . . . .	1 75		
Vernon Village.	Mt. Vernon Church, . . . . .	10 00		
NEW-JERSEY.				
Penns' Neck.	Meth. Epis. Church, add. . . . .	1 00		
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Irvington.	Chs. Lum, . . . . .	1 00		
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Newark.	1st Cong. Ch. to make the pastor, Rev. Wm. B. Brown, a L. M., . . . . .	32 50		
"	E. A. Smith, . . . . .	3 00		
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Jefferson.	Anonymous, . . . . .	4 00		
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Waveland.	J. M. Coyner, add. for L. M., . . . . .	5 00		
"	Presb. Church, N. S., . . . . .	11 50		
"	Presb. Church, O. S. in part to make Rev. J. W. Lanian a L. M., . . . . .	16 50		
"	Meth. Church, . . . . .	3 00		
Russellville.	Dr. J. Miller, for L. M., . . . . .	5 00		
"	Meth. Church, to make Rev. P. J. Beswick L. M. in part, . . . . .	10 00		
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Rockville.	Mrs. Mary H. McNutt, add. L. M., . . . . .	10 00		
La Fayette.	2d Presb. Church, . . . . .	44 78		
OHIO.				
Hanging Rock.	Mrs. Rachel Hamilton, . . . . .	5 00		
Columbus.	Benj. Talbot, add. for L. M., . . . . .	10 00		
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Granville.	1st Cong. Church, in part, . . . . .	37 17		
"	1st Bapt. Church, . . . . .	10 20		
"	St. Luke's P. E. Ch. G. B. Johnson, \$10; others, \$19 30, . . . . .	29 30		
"	Welch Churches, . . . . .	5 06		
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"	1st Presb. Church, . . . . .	3 80		
"	Meth. Epis. Church, . . . . .	5 30		
Newburgh.	1st Presb. Church, in full of Rev. Jas. Shaw's L. M., . . . . .	16 75		
Toledo.	D. E. Gardner, Esq. add. towards M. Brigham's L. M., . . . . .	1 00		
Plymouth.	Cong. Church, . . . . .	2 90		
Milan.	Presb. Church, to make Rev. J. N. Walker a L. M., . . . . .	30 00		
Plank Road.	Mrs. Caroline Thorburn, . . . . .	10 00		
"	Eli McKnight, . . . . .	1 00		
"	Robert A. Gray, . . . . .	1 00		
MICHIGAN.				
Detroit.	2d Presb. Church, per Samuel Zug, . . . . .	21 26		
Blissfield.	2d Presb. Ch. \$2 47, 1st Presb. Ch. \$1 44, in part to make Rev. S. R. Bisell a L. M., . . . . .	3 91		
Lodi.	Cong. Church, add. . . . .	50		
MINNESOTA.				
Zumbrota.	Albert Barrett, . . . . .	4 00		

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