TENTH ANNUAL REPORT

OF THE

American and Foreign Christian Union,

PRESENTED AT

THEIR ANNIVERSARY,

HELD ON TUESDAY, MAY 10, 1859,

IN

ST. PAUL'S METHODIST EPISCOPAL CHURCH, FOURTH AVENUE, NEW-YORK.


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PUBLISHED AT THE DEPOSITORY OF THE SOCIETY,
NO. 156 CHAMBERS-STREET.
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Tenth Annual Report

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The Tenth Anniversary

The Annual Sermon.

The usual anniversary exercises of the Society were commenced on Sabbath evening, the eighth of May, in the 13th-street Presbyterian Church (the Rev. Dr. Burchard's) in this city, with a sermon by the Rev. N. S. S. Beman, D. D., LL. D., of Troy, N. Y.

The text on which the sermon was founded was Romans, 1:14, 15, viz:

"I am debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise.

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."

It was an able, appropriate, and eloquent discourse. The following outline may serve to give a general view of the train of thought pursued by the preacher. He commenced by saying:

"It had been often said, in reference to Christian missions, 'the field was the world;' and the thought here embodied, when connected with such enterprises, was a sublime one, and this presentation of it could not fail to awaken a thrilling interest in the heart of any one who believed that Jesus Christ is to have 'the heathen for his inheritance, and the uttermost parts of the earth for his possession.

"There was something in the term 'world' that filled the mind. It was not a province, a kingdom, an empire, or a continent, but the great globe itself. They had this vast field, covering the surface of the magnificent floating ball where they then stood, to bring under Christian culture, and to transform this desert into the garden of the Lord. But, to change the symbol, he would present the world in another aspect, viz: as the field of conflict, where lawless and bitter passions now run wild and war upon God and man, until they should be conquered by the power of love, without bloodshed or violence, and peace and happiness should reign on earth until the end should come. In all this they had a picture which was morally sublime, and they waited in the patience of hope for its jubilant approach—the good time coming.

"The question, however, naturally arises, what has the church of Christ been doing for the past fifty years in the missionary field?

"The Christian had often wept as he gazed on the heathen—the one thousand and one hundred and fifty millions, who people this vast field, the world, and of whom six hundred and seventy millions are pagans, having no hope and without God in the world. Could the blood-washed church stand still and see these millions perish? It could not be. Every effort for
their rescue from endless misery must receive the sympathy and support of every friend of the Gospel. So, also, in reference to Home Missions, The Gospel must be encouraged and supported in the West. But there is a third kingdom which has been greatly neglected, but which now demands special attention, and which is the theme of this discourse.

"The Roman Catholic population of the world as a missionary field.

"(1.) These people need the Gospel.

"This necessity lies at the basis of every missionary effort. If the physical and religious condition of these people should receive damage rather than benefit from the Gospel, as infidels had affirmed of the heathen, then Christian missions would be a thankless gratuity, if not an absolute absurdity, and would bring nothing in their train but affliction. Neither of these things could be said of the Roman Catholics, who fill so large a space in our world, for they had not the Gospel. He made no apology for the utterance of this plain truth. It did not need to rest on mere assertion, proofs unnumbered clustered all around. All that was necessary was an eye, ear, ordinary understanding, and honest heart, to perceive that it was not the Gospel taught by Jesus Christ and his Apostles.

"When a person crosses the line which separates a Papal from a Protestant country, he was half way on his journey toward paganism. Not only were the churches, but the rural districts, filled with the abominations of idolatry. 'Mary' was the grand object of homage. Her images were even to be seen at the corners of the streets; she was more frequently the object of prayer and praise than God himself, and she was the grand motive-power in the redemption and salvation of souls. Papal countries had no Sabbaths! Certainly, religious rites were performed on the first day of the week, but the remainder of it was given up without restraint to amusements, which were always secular and often debasing. In Mexico and South America gambling was tolerated; and the priest, even, lays away all that is holy to him, his consecrated garments, and takes his chances, soon distinguishing himself as the ringleader of abominations. There was no fancy in this; the half was not told; he had indulged in no exaggeration, he had used no artistic coloring. Look at their industrial and material prosperity; they had never been the growth of the Romish faith. A large proportion of her subjects could neither read nor write. It was so in Ireland, in Italy and even among the Catholics of this country.

"(2.) In the second place, the missionary field is a large one. According to the last statistical tables, 676,000,000 were heathen, which is considerably more than one half the human race now living; and this dreary, cheerless waste had to be reclaimed, cultivated, and subdued. Protestant Christians, he said, numbered some 90,000,000; Catholics numbered some 170,000,000, nearly double the number of nominal Protestants. All these, he said, needed the Gospel in the same sense that the Pagans do; they had no Gospel ministry, and, as a general thing, they had no Bible. The masses had never heard of such a book in Roman Catholic countries.

"(3.) In the third place, this missionary field is open and accessible. Little progress can be made and nothing done effectually until this is clearly evinced.

"(4.) In the fourth place, this field of missionary labor has been greatly neglected: but Christian enterprise has been awakened, the star of hope has risen, and a brighter day dawned; and, God willing, we intend to do them good.

"(5.) The cultivation of this field is most intimately connected with the salvation of the heathen world. It is a matter of unspeakable joy that we have one noble Society prosecuting this work—The American and Foreign Christian Union. A Society, though among the last in its formation, not the least nor last in importance—a Society ready, like Paul, to say, I am ready to preach the Gospel to you that are at Rome also—a Society like Benjamin the youngest, yet one that we sincerely hope will receive from the churches Benjamin's portion."
Anniversary Exercises.

On Tuesday morning, the 10th of May, the anniversary exercises were resumed in St. Paul's Methodist Episcopal Church, on the corner of the 4th Avenue and 22d-street. At the appointed hour, 10½ o'clock A.M., the President of the Society, the Rev. Thomas De Witt, D. D. took the chair and called the meeting to order.

The exercises were commenced by the audience singing the hymn beginning, "O Lord our God, arise."


Mr. Edward Vernon, the General Agent, read the Treasurer's report, as approved by the auditors, and which may be found at the end of the Report of the Directors, on a subsequent page.

An abstract of the Report of the Directors was then read by the Rev. A. E. Campbell, D. D. one of the Secretaries of the Society, at the close of which the Rev. Theodore L. Cuyler, of the Reformed Dutch Church of this city, moved the following resolution, viz:

"Resolved, That the Report, an abstract of which has now been read, be accepted and adopted, and published under the direction of the Board."

Mr. Cuyler supported this resolution by a very interesting and excellent speech, which occupied nearly half an hour in delivery, and was received by the meeting with much satisfaction. We give the following account of it as reported in one of the daily newspapers of the city:

"Mr. Cuyler heartily congratulated the Society upon the manner in which it had always conducted its operations. He considered the Society might be compared to fire—admirable when in safe hands, but perilous and mischievous when in wrong hands. The proper manner to reach Romanists, was not by abusing them and launching imprecations upon them. He would offer a resolution, which he considered to express the moral fundamental principle upon which this Christian Union acts and does its work:—

"Resolved, That while we hate Romanism, we love the Romanists.

"That was the simple cardinal principle of the American and Foreign Christian Union—the very principle of the Father of all, who hates sin, yet loves the sinner and seeks to save him from his sin: and the only way to reach Romanists was through the new commandment, 'Love one another.' He questioned whether Protestant England ever did much for Catholic Ireland, until she began to give her the means of education, and granted her that great boon of Catholic emancipation. Then England won the heart of Ireland, and within a short time one hundred thousand Irish Catholics had become evangelized. Fifteen years ago that would not have happened; but there were persons now present who would probably live to see the majority of the population of Ireland standing up in the liberty of God. But this must be done by the spirit of love.

"Romanism must be met and conquered here. It is brought here by ship-loads and dumped upon our wharves. But so long as the atmosphere of America was kept Protestant, evangelical, truly Bible Christian, we should be an overmatch for all the Romanism of Europe. It could not live here, so long as we kept our religious atmosphere pure.

"It was said that this Society aimed to make Protestantism aggressive. Now, Napoleon had said to his soldiers, before one of his great battles, 'Men, if you would get rid of death, drive him into the enemy's ranks.' Napoleon understood human na-
ture well; and if we would succeed, we should drive death into the ranks of the enemy. Aggressive Christianity is the only Christianity that was worthy the name. We cannot get the start of Rome, in the long-run, until we outwork it. Rome is a tremendous worker. The valley of the Mississippi is as busy as an ant-hill with the Romanists, and they are working there in every way in which they can reach a man. Their schools never die out; their churches are never vacant. Rome never lacks men for her work: if they are not to be found here, Europe will furnish them, able to speak any language that is desired. Rome was to be honored for her earnestness, at least. But she should be met by Protestants. Wherever she established a church or a college, let the Protestants establish a dozen. Let her build her churches and decorate her cathedrals: only let truth and error have a fair field for the encounter, and, as old John Milton said, truth never would come out the worst in the combat. The Romanists were building cathedrals which would become the mountains from which Protestant eagles would take flight. In time great gatherings of converted souls would meet in the magnificent cathedral whose corner-stone was laid here last year by the Archbishop, and would praise God there according to the full light.

"Above all things, this Society aimed to scatter the Bible, that most revolutionary book the world ever saw, containing the very essence of all revolutions and reforms. It was said that the Reformation came from Rome. It came from Luther, and he got it from the Bible. Put a Bible in a man's house, and you have got there the most dangerous enemy to his errors and the most blessed thing for his soul that you can possibly put there. This Society should therefore be sustained, just because it is a great Bible-circulating organization.

"He referred to the spiritual condition of the nations in Central Europe, and stated that the Bible would effect its work there. The tramp of armies and the clash of arms could be heard there now. War was an awful thing; but deep-seated diseases required often severe remedies. As to this war between France and Austria, he could truly say that he was like the old woman who saw the fight between her husband and the bear—it was the only fight about which he was perfectly indifferent. Let the fight between them go on; Italy would get her rights through their means. Crimean shots and shells made the first breaches in Turkish exclusivism. So, out of this war in central, Romish Europe, would come agitation of men's hearts, the trampling down of old dynasties, the circulation of the truth, and the spreading of the principles of republicanism, which is but the avant courier of the Bible and the Gospel. Let the Gospel penetrate men's hearts everywhere, and then we shall see the beginning of the end."

The resolution was seconded by Mr. C. T. Mallory, of the Methodist Episcopal Church, and adopted.

The Rev. John M. Reid, D. D., President of the College at Lima, N. Y. of the Methodist Episcopal Church, moved the following resolution, viz:

"Resolved, That the political, social, and religious elevation of the race requires the church of our Lord Jesus Christ ceaselessly to labor to substitute a vital Christianity for that of mere form, and to teach men everywhere that justification is by faith and salvation by grace."

President Reid supported this resolution by a very appropriate and valuable speech, which we regret our inability to give in full to our readers. The following brief paragraphs give a view of the current of thought running through it. He said:

"Forms alone possess no power; vitality, life alone, was powerful. Water in the lake could not drive machinery; it was only after it received motion or life in the stream, and was turned upon the great wheels, that machinery was enabled to accomplish its purpose and to send out its
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Fabrics of beauty and utility. Man, made in God's own image, was of no value until He who made him had breathed into his perfect form the breath of life. Forms were of no value in themselves; there must be vitality somewhere behind them, to render them of worth in any sense.

"The Romish religion was but a form, a mere carcass, and had no power to elevate and save fallen humanity. Wherever it prevailed, squalor, wretchedness, poverty, and ignorance marked its way. As you passed into the light of Protestantism, however, ignorance, degradation, and crime passed away, as clouds before the sun.

"There was this striking characteristic of the Roman religion: there was much of human invention about it—striving, as it were, to improve what God has given us. Human invention could not improve God's works. It was too much like the attempts of modern architects here to improve the light of heaven, by giving us painted windows, shutting out the light of day that was beaming without, while all was gloom and darkness within.

"The forms and ceremonies of the Roman religion were like these painted windows, shutting out the pure light of the Gospel. We could not judge of Rome and its principles entirely by what we see of its operations among us here. Here, she is under the restraints and influences of a pure Christianity, and compelled to be what she would not otherwise be. In some places she refused to allow even her own Bible to be circulated among the people. The nature and spirit of Rome—the genius of her faith—was that of a religion without a Bible. Now, all that was necessary to dispel the gloom that the faith of Romanism spreads, was to bring to bear upon it the pure faith of the Bible.

"President Reid narrated many interesting incidents of his pastorate of a church in this city, during which period a number of Romanists were added to the church. In conclusion, he said he had come from his quiet home to bid the Society 'God speed.' And in his own behalf and that of his brethren of the denomination of which he was a member, he said to the officers and members of the Society, go on in your great and good work, and we will be with and sustain you in it to the end."

The resolution was seconded by the Rev. Dr. Hutton, of the Reformed Dutch Church of this city, and unanimously adopted.

The audience then rose, and united in singing that beautiful hymn commencing with the words—

" Blow ye the trumpet, blow;"

after which the Rev. P. C. Headley, of the Congregational Church, Greenfield, Mass., offered the following resolution, viz:

"Resolved, That the renovation of a corrupt Christianity is the first work of the American churches, for their own safety and that of the country identified with her life, and also in the conversion of the world to Christ."

Mr. Headley sustained this resolution by a brief address. He said:

"This resolution, Mr. President, presents the two great aspects in which we are to contemplate the work of the American and Foreign Christian Union—its home field and its foreign field—its duty to the great masses of the foreign population that have been for years flocking to our shores, no less than the millions in foreign lands under the influence of a corrupt Christianity—a Christianity only in name, without any of the vitalizing power of Christian truth.

"It is a work not only of great magnitude, but a work which may be said to be emphatically the first work of the American church—a work which she owes not only to the people but to herself, connected with her own safety, identified with her very life. Who can tell, who can calculate what is to be the final result, if these people are left in their ignorance and error? slaves to a system which binds the conscience in fetters, and makes the man a mere machine, ready at a moment's warning to do the bidding of the priest!"
But the resolution has an eye to the foreign field—that the salvation of the heathen world is most intimately connected with the renovation of those nominal churches—that their senseless and absurd forms is but a caricature of Christianity, from which the heathen turn away in disgust. How, then, can you expect them to be converted, when these corrupt churches block up their way? Would you, then, do them good? Aid this Society in her noble work of imparting to them a pure Gospel, giving your prayers and your cheerful cooperation.”

The resolution was seconded by the Rev. R. R. Kellogg, of the Presbyterian Church (New School) of Lima, N. Y. and unanimously adopted.

The Rev. Leonard Bacon, D. D. of the Congregational Church, New-Haven, Conn. then addressed the meeting:

“He said it need not be supposed that he was about to read the riot act, nor was he going to make a speech: the audience need not, therefore, be frightened away. He had come there to listen to others. But he had been drawn up on the platform, and after he had been got there, it had been insisted that he should read some resolutions which had been prepared. The first resolution was as follows:

“1. Resolved, That in the persecutions of the Protestants in various countries of Europe, especially the missionaries of the Evangelical Societies of France and Geneva, with which the American and Foreign Christian Union co-operates in the propagation of a pure Christianity and the principles of religious liberty, whereby several of their schools have been discontinued, congregations for religious worship broken up, and some of the Missionaries fined and imprisoned,—the true spirit of Rome is discovered, and a motive of great power is addressed to all nations to guard against her introduction among them. And deeply affected by their sufferings for the Gospel’s sake, this Society assures them of their sympathy, and prayers to the great Head of the Church, that they may be sustained in the discharge of their duties and maintenance of Christian character, and speedily be delivered from their trials.

“It could not be said that the assertion of religious liberty had been uniformly from the beginning or is now universally the characteristic spirit of Protestantism. Yet when the first Protestants asserted their own religious liberty, that assertion carried with it, by inference, significance, and in its ultimate results, the assertion of religious liberty for the whole world. God had shaped the ends which the reformers rough-hewed, and had wrought of their protests results which they in their mere human wisdom could not have anticipated. Now, as a historic fact, there had always been in Protestantism something of the spirit and genius of Popery; but God had been, in his providence and by his Spirit, continually exorcising it and purging it out, and in the end Protestantism would everywhere stand up face to face with Romanism, asserting the principle of the individual conscience and of individual religious liberty."

“2. Resolved, That the vigorous and determined efforts made by the Romish church, during the last few years, to extend her power and her influence both in England and America, demand of every Protestant prompt, decided, and Christian measures to protect themselves against her errors, especially as her system of religious teaching is subversive of the fundamental principles of the Gospel of our Lord Jesus Christ.”

“These efforts can be seen all around us, and summon us to renewed and increased exertions for the diffusion of that light which is the only effective antidote to darkness. The next resolution was as follows:

“3. Resolved, That the success which has crowned the labors of Missionaries destined to reach the Mahommedan and Pagan mind, through the revival of a pure Christianity among the Armenians and Nestorians, clearly evinces how intimate is the connection between the salvation of the heathen world, and the spread of a pure Gospel among the nations of Europe where a corrupted Christianity now prevails.”

“Lately the idea of Christianity in the Turkish empire was beginning to change. He would give one or two instances to prove that assertion. A small body belonging to the Greek church, living in a small
city near the head waters of the Jordan, had quarreled with their bishop—for the Arabs were a quarrelsome and factious race, and were as apt to quarrel with their bishops as were Protestants. They concluded to turn Protestants, and sent to Beyrout for a missionary to come and tell them what Protestantism was. He came and found that their whole idea of Protestantism consisted of three things—to use no profane language, to speak the truth, and not to get drunk. They had undertaken to practise these things, and so far were Protestants. That was an illustration how the presence of a pure, living Christianity operates upon the pagan—Mohammedan, Turk, or Arab.

"What kind of people are these Protestants?" was a question asked, somewhere near Constantinople, at the time Protestantism began to be talked of there. The answer from one who had seen them was—"They are a very strange people; I would trust one of them with anything I have; they will not lie, and they will not cheat."

"Two nominal Christians in one of the bazaars of Aleppo fell into a controversy about some transaction. Finally, one of them charged the other with lying. 'Well,' said he, 'am I a Protestant, that I should speak the truth?' Now, it is this idea of Protestantism, this idea of Christianity that arms it with power. The last resolution was as follows:

"(4.) Resolved, That as the greater portions of Central and South America are now open to Gospel influences, and the work there to be done can be more readily accomplished by a union of the various evangelical denominations than by any one denomination alone, this Society is specially called upon, in the providence of God, greatly to increase the number of her laborers in that field, and to enter on such a system of efforts as will in due time extend the blessings of a pure Christianity throughout the length and breadth of those lands."

"Dr. Bacon said, the point of this resolution is that which speaks of the union, the co-operation of the various Christian denominations. How much more in accordance with the spirit of the Gospel and the wants of human nature and the world was this, than the centralized, comprehensive government and unity of Rome. Protestantism, by the grace of God, had fallen apart into various churches and denominations, and in that way the spirit of decentralization, the spirit of liberty, became the characteristic of Protestantism. The union and co-operation of these various denominations present that united front which can go into such lands as those to which this resolution refers, in the assurance of success and of ultimate conquest and dominion."

The resolutions were seconded by the Rev. Nathan Bangs, D. D. of the Methodist Episcopal Church in New-York, and were unanimously adopted.

The audience then united in singing the hymn beginning—

"From all that dwell below the skies," after which the apostolic benediction was pronounced by the Rev. Dr. Bangs.

The Society then proceeded to the transaction of the usual annual business, when the minutes of the last annual meeting were read and approved.

The vacancy in the Board of Directors was filled by the election of the class which will hold office for the next succeeding four years, and whose names appear in the proper place in the list of Directors.

Several Vice-Presidents were also elected, whose names are inserted in the list of Vice-Presidents.

A vote of thanks to the Rev. Dr. Beman was passed, for his very excellent and appropriate discourse delivered before the Society on Sabbath evening, the 8th inst. and a copy was requested for publication.

Votes of thanks to the various speakers on the occasion were then passed, and also to the trustees of the church, for its use for the meeting.

Having directed the first meeting of the Board to be held on Thursday, the 19th inst. at their office in Chambers-street, at 4 o'clock p.m. and after that on their own adjournments, the Society, on motion, adjourned to meet on Tuesday preceding the second Thursday in May, 1860, in the place to be determined hereafter by the Board of Directors.
TENTH ANNUAL REPORT.

In coming on this anniversary occasion to meet the patrons of the American and Foreign Christian Union, and review the proceedings of the year which has just come to a close, the Board of Directors cannot conceal it that they are oppressed with a feeling of sadness, notwithstanding the numerous causes for thanksgiving, which they recognize and gratefully acknowledge, in connection with their labors during the time.

They deem it to be their duty, therefore, to speak, at the commencement of the report which they are required to make, of the chastening of the Lord with which the Society has been visited since the last annual meeting, and which is the cause of their grief.

Mr. Anson G. Phelps, a beloved member of the Board—the excellent Treasurer, the ardent friend, and munificent patron of the Society, is no longer with us. He had been with us from an early period in the Society's history. From May, 1851, he had been the Treasurer, and managed, to a great extent, the fiscal department. By his judicious counsels, his prompt and efficient action, he had won the esteem and confidence of his brethren of the Board, and they had come to rely, to a great extent, upon him in all matters appertaining to the welfare of the cause.

His presence at the last anniversary, his engagement in the business transactions with the same zeal and earnestness as on former similar occasions, gave promise of his continuance, quite as full of encouragement as that of any other member. But it pleased the Great Head of the Church, for reasons which, though inscrutable to us, are doubtless wise and good, to call him away from his earthly labors to his heavenly rewards. On Tuesday evening, the 18th of May, just one week from the last anniversary of the Society, Mr. Phelps died. His illness was short: his departure was unexpected.

At any time, and in any circumstances, to be bereft of such a friend is a calamity of no ordinary severity, and the wound it inflicts requires a long time to heal; and there are few, when such are withdrawn, to come forward and well fill the place which their removal has made vacant. At that time, and in the existing state of things, when Mr. Phelps was removed from us, there seemed, to human view, peculiar reasons, and many of more than ordinary weight, to plead for his continued presence and the exertion of his effective agency. His withdrawal, therefore, was all the more afflictive, and a lively sense of the loss sustained has survived the changes of time, and still holds a place in the hearts of the members of the Board. Much, however, as they have felt the severity of the stroke which God, in the infinite wisdom and goodness which mark all his proceedings, has been pleased to inflict, they have sought to guard against murmuring, and to bow with becoming submission to the afflictive visitation.

In their official capacity the Board attended the funeral of Mr. Phelps, on Thursday, the 20th of May, at the Mercer-street Presbyterian Church, at which place during his life he was accustomed to worship; and the Rev.
Dr. De Witt, the President of the Society, took part with the pastor of the church, and other clergymen, in the exercises of the mournful occasion.

Subsequently the Board, at its meeting, adopted the following preamble and resolutions, in relation to the bereavement they had suffered, viz:—

"Whereas, God, in his wise providence, though inscrutable to us, has been pleased to remove from the scene of his earthly labors our highly esteemed and excellent Treasurer, Mr. Anson G. Phelps, a man greatly endeared by familiar intercourse and association with us as an officer of this Society for the last seven years, who has given us so cheerfully of his time, his influence, and his wealth, therefore—

1. "Resolved, That though cut down in the midst of his days, and apparently when his efforts in the cause of Christ were greatly needed, still we render devout thanksgiving to God that his life was spared so long to us, to his friends, and to the cause of the Redeemer, and we rejoice in the assurance that our loss, great as it is, to him is unspeakable gain.

2. "Resolved, That while we deeply lament his death,—on our account, not on his,—and scarcely know where to turn our eyes for a successor, blessed with wealth and a heart as prompt and ready to respond to every call of benevolence, yet we cherish the most profound respect for his many virtues as a Christian and philanthropist, and shall ever remember with devout gratitude his undeviating attachment to this Society, manifested both by his publications and the bestowal of his wealth.

3. "Resolved, That we hereby tender to his afflicted family and friends our heartfelt sympathy in this time of sadness and of sorrow, and our prayer is, that this dispensation of divine providence, though grievous at the present, may work out for them a far more exceeding and eternal weight of glory.

4. "Resolved, That a copy of these resolutions be sent to his family, and also published in our Magazine."

In this connection it is in place to state, that in his last will and testament, Mr. Phelps generously provided, by a specific legacy of $12,600, for the liquidation of the debts remaining on the Society's house, No. 156, Chambers-street, in this city, which, when received, will give to the Board a very valuable property, advantageously located, in which they may conduct the business of the Society permanently without costs.

Early in the autumn the Board had their hearts again saddened by the sudden decease of one of the most devoted laborers in the service of the Society—the sister of Miss Melinda Rankin, her assistant teacher in her "Female Seminary" at Brownsville, Texas. For several years Miss Rankin had taught in that seminary, and, with her sister, had done much for the improvement of the Mexican population in the town and vicinity. She had taken great interest in the intellectual and religious education of the girls of indigent Mexican parents who were admitted into the seminary, and had come to be regarded, in respect to the management of the establishment, as almost indispensable.

While her elder sister was constrained, on account of ill-health, to come to the north and spend the months of the last summer there, she remained in charge of the seminary, and conducted it with great energy and propriety. But in September, the yellow fever, which prevailed so extensively over large portions of the
southern country, and swept many of the inhabitants into the grave, made its appearance in Brownsville, and did its work of death in many families. On the 17th day of September she was taken sick, and died the second day following. In this event, the Board can but feel that their loss is great— their affliction severe. Few of like spirit— so self-sacrificing— devoted to missionary labors, and so well adapted to perform them, can be found, who, for the sake of the cause, would cheerfully give up the comforts of a well-furnished home, and the pleasures connected with a life of ease in well cultivated society, and go to remote borders of our land, there to labor in order to enlighten and reclaim the ignorant, the degraded, and superstitious among the disciples of the "Man of Sin."

On her account, however, the Board cannot mourn. Her end was eminently peaceful, and she was sustained in the moments of her dissolution by the well-founded hope of a blessed immortality. Their loss, they are persuaded, is her eternal and unspeakable gain.

The Board are called also to notice the decease of three of the Vice-Presidents of the Society, viz: Hon. William Jay, of Bedford, N. Y.; Rev. Reuben Post, D. D., of Charleston, S. C.; Rev. Henry Mandeville, D. D., of Mobile, Ala.; and one of the members of the Board of Directors, the Rev. H. V. D. Johns, D. D., of Baltimore. These friends of the cause can take no more part with the Society in its works, and the Board lament their absence; but they mourn not as those who have no hope, for the deceased were long numbered among the eminent "sons of God," and they have doubtless gone to be numbered with those who compose the church triumphant, and who have ceased from all earthly labors.

By the deaths which have fallen upon their number, and the band of laborers connected with the Society, the Board are strongly reminded of their own mortality, and they desire to be prompted by them to greater diligence in the discharge of their duties, and to more earnest and importunate prayer that the Divine Redeemer would raise up other and sufficient laborers, and thrust them into the great and wide fields which are "white already to the harvest."

It is with unfeigned pleasure that the Board are enabled to state that no other deaths have occurred among the officers of the Society, or its missionaries either in the home or foreign field, so far as is known to them, during the past year. The lives of all the others have been preserved, and they have been enabled to prosecute their duties in their respective spheres.

Turning from these painful considerations, the Board would call attention to a few things still preliminary, yet whose comprehension is necessary to an adequate and proper view of the cause in which the Society is engaged. Some of these things, at least, in some of their relations, they have taken occasion to show before; but they are still crowded upon their observation, and remain unchanged, except in such traits as render their contemplation by the people the more important, and imperatively urge their reiteration.

1. Prominent among these things, and worthy of the first place in the catalogue, is the unprecedented activ-
ity at the present time of the Roman See.

Since the days of the world-renowned Reformation, Rome has not manifested such earnestness in obtruding her presence, seeking to augment her influence, and to establish her dominion everywhere, as during the past year. While within her own accredited domain, among the nations and tribes that have accepted her religion and acknowledged her right of control, she has not been, in years past, inattentive to the maintenance of her sway; and since the revival of the order of the Jesuits, in 1814, she has been gradually increasing her zeal and measures to keep good her position, and even extend her dominion into new places; she has given special attention and made extraordinary efforts in regard to the more than one hundred and sixty millions of the race who are the descendants of the “schismatics” and “heretics” of the ninth and sixteenth centuries, and who have repudiated her claims to supremacy and abjured her communion. Each year, of late, an advance has been made on the preceding time in her efforts in Protestant territories, and in no former year has she done more than in the last to embarrass their institutions, deceive the unwary, and, through her sordid activities, get herself into favorable notice, and to entice the multitude into her corrupt and ruinous fold.

England and the United States, the two great bulwarks of civil and religious liberty, have been the chief objects of her solicitude and care; and to distract their counsels, to create dissensions, to divide their action on matters of moment, in order ultimately to profit by their differences, she has labored with almost superhuman energy, with ceaseless vigilance, and untiring industry. In each of these nations she has multiplied her priesthood, her orders of monks and nuns, her monasteries, nunneries, schools, colleges, church edifices, newspapers, festivals, processions, and other instrumentalities, by which to push herself and her religion into notice, become recognised before the laws, and to put out the light of evangelical religion within them.

By intrigue, artifice, and perseverance in her ways, she has gained a more favorable position in England within the past year than she has had there since the days of Henry the Eighth. From the public treasury of the nation, her colleges for the training of her priesthood, and her schools for educating her children in her forms of faith and worship, have received very considerably increased support, and the numbers of her adherents have been augmented, not merely by individuals from the various classes of operatives, but by persons from the different ranks of the nobility, as well as by converts from the ministry of the Established Church.

In the United States she has not been less vigilant, industrious, and persevering. Besides founding her own institutions, accumulating in the hands of her bishops an immense property in church edifices, parsonages, burial-grounds, and other forms of wealth, sufficient to compete strongly and for a long time with state governments on questions where her interest prompt her to resist the legislative, judicial, or executive departments, and placing herself so as to attract the attention, and render her favor the object of desire on the part
of rival political parties; she has engaged with much more than ordinary force in efforts to discredit, embarrass, and ultimately to destroy our public schools, which, next to the religion of the Gospel, are a principal source of our national prosperity and happiness. These schools are alike open to all—to the children of the poor as well as to the children of the rich—without charge, and without subjecting the pupils to any political or religious tests. The violent assault upon them which was renewed during the year, acquires importance and is especially worthy of attention, as it is the result of an extensive and well-adjusted combination among the priesthood for the purposes which the acts themselves indicate. The order from the Vatican to every Papal official in our country amenable to the powers resident in the "Eternal City," touching the conduct to be observed towards the schools, runs in this language, viz:

"Employ all your influence, make all efforts, in order that in those schools the students may be in everything conformed to the rule of the Catholic doctrine."

Nothing, then, short of the conversion of our schools into Papal seminaries to teach the Papal catechisms and other formularies—the superstitious notions, idolatrous practices, and anti-scriptural dogmas, which may conform the students to the "Catholic doctrine," may be expected to end the controversy, so far, at least, as the cabinet at Rome can control and continue it.

It is instructive, in respect to the nature and spirit of Romanism, to observe the changes in their objections which the hierarchy have made against the schools; and yet, when the ground of the objections is removed, to see them still continue their opposition. This first objection was the "sectarian" character of the schools,—sectarian simply because the Bible, without note or comment, was read in them daily at the opening and the close! When that exercise, through their procuring, was dispensed with in some schools, then, as if horror-struck at the impiety, they objected to them as "Godless!" When their own version of the Bible (the Douay) was proffered as the version to be read in the schools, it was refused! In these facts and proceedings there are manifested not only Rome's duplicity and disregard of the principles of common morality, but her deep hostility to popular education, and also to the Sacred Scriptures.

2. The intolerant and persecuting spirit of Rome, manifested more openly, and with less effort at disguise or concealment than formerly.

Consequent upon her doctrine of "infallibility," are her dogmas touching the rectitude of her intolerance of any and all creeds and forms of worship besides her own. Through the force, however, of popular opinion or Governmental provisions, in some countries and for some periods of time a suspension of acts of oppression on her part has obtained. But it has obtained only to be dispensed with when opportunity shall favor it, or her interest may seem to demand it. The call for dispensing with it seems in her estimation to have been made with great emphasis of late, for she has responded to it with remarkable energy and zeal.

In France few of the Protestants
who in anywise were in her power, whether of the reformed churches, which were recognised by the Government, or of the independent churches, who were comparatively unprotected, have escaped oppression. The Society of St. Francis De Sales, organized in December, 1857, to arrest the progress of Protestantism, and presided over by a distinguished functionary of the Roman See, has been true to its object, and during the last year done a large business in its line. Through the local police and parties in the Roman Catholic interests, Protestant assemblies for worship have been broken up, pastors, evangelists, and others have been arrested, fined, and imprisoned, churches have been closed and schools disbanded, and various other evils have been inflicted. So severe and protracted have been the intolerant proceedings, that an intelligent pastor from the capital of that empire, in a letter addressed to the Board in the month of November last, said:

"Since the fatal days of the Restoration, the position of Protestantism was never so gloomy as now. Since the last tour of our Emperor in Brittany, in which his generosity and good will toward the Romish clergy were so conspicuous, the impudence of the priests' party is stronger than ever. The Bishops exert a powerful and unceasing pressure on the Prefects, and new facts of intolerance are taking place every day."

In the Roman Catholic districts of Ireland many scenes of violence against the Protestants have been enacted. In Belgium their meetings for worship have been disturbed, and measures employed to injure them in character, person, and estate. In Piedmont, Austria, and some parts of Germany, they have been subjected to many and severe privations. While in Italy, Spain, and Portugal, the surveillance to which they have usually been subjected has been rendered much more exact and humiliating.

And while the sense of our nation, as well as the genius of our Government, is strongly in favor of liberty, civil and religious, in the fullest measures, and a course on the part of public functionaries or others in practical life adverse to this sense would infer in them not only extraordinary assurance, but other qualities very offensive, still the outcroppings of that spirit in the Romish community in the United States have been numerous, distinctly marked, and in some cases not only unchristian, but extremely bold, tyrannical, and oppressive. Such and so numerous have been the instances of intolerance and oppression, by those in stations of superiority, towards those in places below, as to evince a conviction on the part of the perpetrators that they occupied a very strong position, not merely in their own communion, but in the community around them, and also to demonstrate the genuineness of the Papal plant that is growing in our soil—that Roman Catholicism in America is the same in nature as it is in Italy or Spain, and wants but the surroundings of those countries in order to manifest here the same spirit of crushing intolerance.

In illustration of this statement there might be given many cases in which Roman Catholics, converted to Christ in the United States, and desirous of connecting themselves with some evangelical denomination, have been, by their former co-religionists,
visited with treatment unjust, cruel, and exceedingly painful to bear.

But we pass by these cases, and mention a notable one of recent occurrence, connected with the suspension of the Rev. Alfred J. Dayman, a Romish priest, from the functions of the Papal ministry within the limits of his jurisdiction, by the Rev. John Hughes, D. D., Archbishop of the province of New-York, and which has been noticed by some portions of the public press. It is marked by peculiar severity, and strongly prompts the inquiry: Where are we, and in what age are we living? The act seems more in keeping with Spain or Italy, than with America; and with the darkest moments of the "dark ages," than with the light of the nineteenth century.

Having removed Mr. Dayman from his place as a priest, ministering in one of the churches in the city of New-York, and, as it is affirmed, not for any moral obliquity, but for a too faithful exposure of the characters and lives of some of the Romish priesthood who were dead, on the 10th day of April last he issued against him the following remarkable interdict, which, if observed and obeyed by all under his jurisdiction, must reduce the object of his displeasure to the most painful extremity. It must cut him off from all expressions of sympathy, and from the reception of even the things necessary to his existence. By its language none may contribute, solicit, request, or accept of any money for his relief, on pain of censure, from which none but the Archbishop can absolve them while he lives, and none but his successor after his death. The interdict reads thus:

"PROCLAMATION."

"I proclaim and ordain that if any clergyman or lay person shall contribute, solicit, request, or accept of any money for the relief of the Rev. Mr. Dayman, after their having a knowledge of this prohibition, they, and each of them, shall thereby incur, ipso facto, the censure of irregularity, from which they cannot be absolved except by myself during my lifetime, or by my successor after death."

† John, Archbishop of New-York."

Such an act of ecclesiastical despotism, accompanied with such instructions and threats to enforce its support, are a comparative novelty in our land, and, we think, would not have been ventured upon by any Romish prelate a few years ago. But it serves now not only to develop the nature of Romanism, but to mark a stage of its advancement in our republic, and we chronicle it for these two-fold ends:

We may add that the case of the Jewish child, Edgardo Mortara, which we have noticed fully elsewhere, torn from his parents and detained in a Romish monastery for the accomplishment of the purposes of the priesthood, though displaying a heartlessness and cruelty which words can illly represent, conveys but a true picture of the system of religion of the "Man of Sin," gives warning as to what may be expected of it where it is in power, and appeals to the purest and most sacred sympathies of every parental heart to guard against and to do all that can be done to remove it entirely from the earth.

3. In this connection, it is appropriate to advert to the course pursued by Rome in relation to evangelical missions on heathen ground.

The adverse and corrupting influences of the Papacy in former times
on Pagan ground, conforming the teachings of the Gospel to the traditions and idolatrous views and usages of the degraded heathens, are matters of history. And the opposition which Papal missionaries have made more recently, at mission stations, to the propagation of a pure Christianity is known and deplored by many of the friends of the Redeemer. But it seems not to be generally apprehended.

Within the past year the opposition has been very widely extended and marked in its character. To India, Burmah, and China large delegations have been sent. And it is worthy of observation, that the measures for occupying those regions were resolved upon by Rome, just when the Christians of England were rousing themselves to diffuse throughout them, in a more effective manner than formerly, a pure Christianity, and also when some of the American churches were engaging with special interest in the same service. From her past history, it is most painfully clear that she cares little for the spiritual welfare of Mahommedans, Pagans, or Jews. She has never imparted to them a pure Gospel, and now she has no wish to do it. She hates the light, and her gigantic efforts are aimed at its extinguishment. Its general diffusion she knows will prove her death.

To Western Africa a bishop has also been sent, to counteract with his associates there the good work begun by the English church at Sierra Leone. To give efficiency to the operations to be conducted in Africa, two colleges are being established in Spain, where negro youths are to be trained up for the Papal priesthood, and then sent back to that land to do the work of the "Man of Sin."

To Australia, Rome has also sent large forces for the same purpose. Already there are bishops in Victoria, Sydney, and Adelaide; and steps have been taken to send other bishops to five of the principal towns of New South Wales. On this subject—the spread of the Papacy and its opposition to evangelical missions—that veteran missionary at the Sandwich Islands, the Rev. Titus Coan, in a letter addressed to one of the Secretaries about the middle of the last year, said:

"I feel what you say on the revival and spread of the Papacy. It is a painful truth, that that dreadful system still possesses all the vitality of the 'beast,' which lives in spite of its deadly wound. No false system on earth can compare with it in tenacity of life or in dogged persistency of purpose. It is my decided belief that it is now the most formidable obstacle to the progress of truth and the spread of vital godliness in our world. It is an extinguisher of light, a disturber of peace, and a destroyer of souls. It has had a painful history at these islands and a deadly one at the Society group. It is now opposing our mission at the Marquesas, and, like a jackal, it will follow the Redeemer's army into all climes."

4. The developments in relation to religious liberty.

Since the failure of the declared friends of civil and religious liberty to establish, consequent to the revolutions of 1848, in several countries of Europe wise and equitable governments, there has been a tendency on the part of most of the rulers on the continent to circumscribe the limits of freedom, and to attempt to bind more closely the consciences as well as the persons of their subjects. For
the accomplishment of this object. The Papal hierarchy have been largely employed, their own system being modeled on the plan of the most absolute despotism. They have therefore had much to do in tightening the cords of despotic rule, and removing from the people the use and enjoyment of those religious rights which are natural, and which the Creator and common Father of us all designed every member of the human family to exercise and enjoy. And this tendency to this kind of action has suffered no abatement during the last year. It has rather been increased, and produced in France, Austria, Bohemia, and elsewhere, very strong feelings of dislike and earnest and decided expressions of remonstrance.

In one remarkable case in Austria the remonstrance was signed by more than five hundred of the subordinate Roman Catholic priests. These instances of intolerance have called forth much effort, on the part of the friends of religious liberty, and we cannot doubt that they have done much to avert the progress of intolerance and secure a mitigation of suffering, if not the full recovery of the rights which had been withdrawn.

But we are compelled to say, and we do it with a sense of humiliation, that the denial to their fellow-citizens of the rights of conscience and of worship, in other words, of religious freedom, has not been confined in Europe to Papal Governments alone. Protestant Sweden has taken part in it, and by a recent act covered herself with reproach, as well as grieved the friends of evangelical truth in this regard in all parts of the world. Early in the year, by a decree of the Royal Court at Stockholm, the capital of the realm, six women, worthy subjects, (and guilty of no other crime,) were banished from the kingdom, and their estates were confiscated, because, in obedience to the dictates of their consciences, they had withdrawn from the established church (Lutheran) and attached themselves to the Roman Catholic organization.

Deeming it their duty, as it is an important part of the business of the Society, according to its constitution, to "diffuse and promote the principles of religious liberty," the Board called a public meeting, which was held in this city on the evening of the 11th of November last, to consider what measures, if any, might properly be taken in respect to the case. At that meeting a memorial to his majesty the King of Sweden, representing the views of the memorialists, their sympathy with the "banished," and asking their recall, was adopted. The memorial was signed by a large number of the most distinguished citizens of different States in the Union, including Governors, Judges of Civil Courts, lawyers, merchants, divines of various denominations, and others in various spheres of life, and forwarded to the American Minister at Stockholm, with a request that he, as a friend, and in his private capacity, would deliver it to the proper authority, that it might come into the possession of his Majesty, to whom it was addressed.

Although we have no direct communication from the royal court in regard to the memorial and its design, the Board have reason to believe that the effort is by no means lost to the cause of religious freedom. The influence of the meeting, of the valuable addresses delivered by gentlemen of distinction, of the pulpit
and the bar, who kindly rendered their aid, is by no means lost to our own country. The effect is good; and the friends of liberty in the kingdom of Sweden have been encouraged, and discussion has been quickened there and extended among all classes. The King is known to be favorable to a modification of the laws relating to the subject of religious freedom, and we can but hope that God, in his providence, will overrule this instance of oppression to the furtherance, not only in Sweden but elsewhere, of the interests of the cause for which we labor.

It is interesting to know that one of the results flowing from this act of the Court at Stockholm, and the consequent discussions and acts, is the calling of a great meeting to be held at Lund, one of the principal towns of the kingdom, for the discussion of religious topics, in the beginning of July next. To that meeting Christians from foreign parts are invited, and it can hardly be that it will not be attended with much good.

In the remote East—in China and Japan, within the year, a great advance has been made in the matter of religious freedom, and in Turkey we are not without hope that the advantages promised by the decree of the Sultan, which abolished the death penalty connected with a change of religion, (and which the Board with others labored to procure,) may be eventually fully realised.

5. The increasing number of Roman Catholics in the United States, and growing amount of their material strength.

Though the number of immigrants from the old world, which in 1858 had risen to more than a quarter of a million, and from which the Papal ranks were greatly enlarged, has been diminished very considerably since that time, still it is very large every year. Not less than 150,000 annually come to us from abroad, and large numbers of them being Romanists, find their ecclesiastical home with the Roman Catholic organization. The Romish hierarchy now claim to have in their connection upwards of three millions of the inhabitants of our land. According to their own showing they have 2,053 churches, 30 colleges, 32 theological and 7 preparatory seminaries, 1 quarterly, 4 monthly, and 18 weekly newspapers, conducted in French, German, and English. They have 7 archbishops, 36 bishops, and 2,069 priests. They have also 24 different orders of monks and 30 of nuns dispersed over the nation, engaged in their peculiar avocations.

These statistics show the Romish force now in the country considerably in advance, even at this early day in her American history, of many of the evangelical denominations. Indeed, only the Baptist, Methodist, and Old-School Presbyterian denominations are equal to it in numbers; and the zeal and energy employed to place the Roman Catholic sect socially and politically in position superior to what it has hitherto occupied are very great, and, in regard to the latter, that outlay, at least, is not wholly without success. Every year the increase of their numbers increases the temptation to unscrupulous politicians to bid for their favor, and to promise, if not to pay, them their price.

In this catalogue of adverse mat
ters we must not omit to mention, in conclusion,—

6. The recent change in the outward policy of Rome in regard to her affairs in the United States, and the general engagement of the Papal press in urging and sustaining it.

To one accustomed to the Roman Catholic Society of the bygone age in our land, and to the expressions of the members in relation to matters American and Protestant, the utterances, spirit, and acts of the present time, on the part of Romanists, would naturally be regarded, if ignorant of the nature of Romanism, as marking an entirely different class of people. The manner was then respectful, the spirit kind, the language and conduct courteous and conciliatory. But with the increase of numbers, the growth of wealth, and the attainment of advanced position, these assumed graces have been gradually laid aside, and the genuine spirit of Rome has discovered itself, and thus given warning of the cherished purpose to crowd herself upon the American people.

Within the past twenty months the Quarterly Review (Brownson's of Oct. 1851,) which is the accredited organ of the Roman Catholic bishops of America, and the exponent of their views and of the policy to be observed, has thrown off all disguise, and said:

"Catholic controversy changes its form with the circumstances of the age and country. When Catholics in the United States were few controversy very necessarily and properly assumed an apologetic tone, and confined itself to self-defense. When by natural increase, conversions, and immigration, they had become a notable part of the population, and capable of forming a body able in some measure to suffice for itself, it became equally necessary for their own security and progress to make them feel their independence in the face of Protestantism, and induce them to rise to the level of their position as free and equal citizens of a free republic. This has continued long enough—

It is time now for our controversy to assume a new phase,—and leaving the question of self-defense, as well as that of infusing the spirit of independence into Catholics, aim at the conversion of Protestants, or producing on their minds an impression favorable to our holy religion."

Within the last year the Papal press quite generally has echoed this sentiment of "independence in the face of Protestantism," and as a natural fruit, whatever in our system of government, laws, education or religion, has been regarded as standing in the way to Papal advancement, it has been in some way or other, and in some place or places, assailed; and on the other hand, whatever custom, usage, rite, ceremony, act or course of proceeding, peculiarly Romish, has been judged adapted to crowd the system of Romanism upon the community, in anywise advantageously to itself or its friends, has been adopted and vigorously employed. Hence secret and open opposition to our public schools, to the distribution of the Sacred Scriptures among the people, to the maintenance of the sanctity of the Sabbath, to laws in regard to the tenure of church property. Hence, also, the multiplication of Roman Catholic public processions, pompous displays at church dedications, consecrations of burial-grounds, laying of corner-stones of churches, celebrating festivals, importing relics, pronouncing eulogies over the bones of pretended dead saints, multiplication of false miracles, open and shameless encourage-
ment of the worship of Mary, of saints and angels, granting indulgences as rewards for the performance of some service, and many other like things.

The policy is now avowedly aggressive. The Romish organization is well-nigh completed. Its resources are very considerable, and it is aiming in its movements for the mastery. This is the great object of its ambition, the end of all its zeal and outlay of every kind.

To the foregoing statements it is now proper to add the following, which may serve to perfect the view of the general condition of the cause which claims the attention of the Society, and for which its members most devoutly pray and assiduously labor.

1. There is throughout evangelical Christendom a deeper and more extensively pervading conviction of the duty as well as the importance of efforts for the conversion of Romanists and other apostate Christians to Christ and a pure Christianity, than has obtained before for a long time.

In this country various denominations which have engaged in missionary labors abroad in their denominational capacity, have comparatively lately established independent missions to Romanists in some Papal land, or contributed to the support of the work through local Boards stationed in some Papal territory. Denominations that have not engaged in their separate capacity in such labors, have, through many of their churches and individual members, cooperated cheerfully with us, and in their ecclesiastical assemblies expressed their approval of the American and Foreign Christian Union, and encouraged the public to aid it by their prayers and alms. Some also have aided us in addition to the aid extended to the work through their own organizations.

In England, Ireland, and especially in Scotland, the spirit of reformation seems to be taking a most encouraging hold of many of the influential classes, and through the multiplication of local Societies, lectures by the ablest and most competent men, itinerant agencies, and periodical publications concerning the subject, promises the most valuable results.

And on the Continent the Protestants are in general no less impressed with a sense of the duty of spreading the light of the Gospel into the surrounding regions of Papal darkness, and are engaged in efforts for the same, in a manner that has not had its parallel for two hundred years. The various parts of evangelical Christendom have indeed done but little in this great work, in comparison with what is needed, and what ultimately must be done, if the Gospel shall spread over the Pagan, Mahommedan and Jewish parts of the earth; but, there is a perceptible increase of feeling of interest in all sections, a rousing up of the minds of multitudes in regard to it, that is new to this age, and inspires strong and cheerful hopes for the future.

We are clear in stating our belief that there has not so much been done in behalf of a pure Christianity and religious liberty, in the corrupted parts of Christendom, in any one year since the Reformation, as during the last year, although the friends of the cause have been in many instances subjected to much persecution and suffering.

2. Notwithstanding the remarka-
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ble activity which Rome has exhibited of late, her power is mainly adventitious, and in her own domains she is rapidly losing the respect of the masses of the common people, and her influence over them.

Having lent herself to the world, and its ambitions and sinful pursuits, these results might be reasonably expected. Consorting with politicians, and seeking worldly preferments and gains, rather than the spiritual and eternal welfare of men, it is but a suitable reward that she should be held in contempt by the people, and used merely for convenience by those rulers and politicians who seem to countenance her pretensions. It is worthy of note that her power is now mainly in their bands. By her corruptions, her vices, and especially by her cruelties and oppressions, she has alienated the feelings of the people from her to a large extent; and though bound to her by governmental ties or obligations, those are but external bands, and they inwardly sigh for her destruction and for better instructors. If the Governments of the earth should withdraw from her their outward and formal protection and respect which they now show to her, she would be soon reduced to an inconsiderable affair.

The state of the Roman Catholic world in regard to what Romanists call Catholicity, and the loose manner in which it is set by, on the part of many Romanists, is thus described by Dr. Brownson, under the character of "Father John," in his Review of January, 1858. He says:

"In most Catholic States, I find them (Roman Catholics) wedded to what is called in the language of the day, the party of the past, and losing their Catholicity in proportion as they approach the party of the future. You find them, if not affected more or less by unbelief, poring over the dead past, living on their traditions, exploring catacombs, deciphering half-obliterated inscriptions, and writing history, as if they had no sense of the present, no hope of the future. They seem to give up the present and the future to Cæsar and the enemies of the church, and to feel that the most glorious epoch of Catholicity has passed away. They are without influence in affairs. France, with her thirty-five millions of nominal Catholics, is governed by the non-Catholic mind, as much so as our own country. In Naples the monarchical rather than the Catholic mind governs. In Austria, the Emperor would seem to have a regard for Catholic interests, but the Austrian bureaucracy is Voltarian, and Catholics, as such, have very little if any weight in the administration. So in all Catholic countries. The governing mind is non-Catholic. Even in Belgium, where the great majority are Catholic, the effective power is in the hands of the non-Catholic or anti-Catholic minority. These are facts which are no doubt unpleasant to Catholic ears, but facts they are, and it is idle for us to seek to conceal them or to explain them away. The non-Catholic world know them better than we do, and find in them their only effective argument against us. Count Cavour, the elder, is pious, said to be a good Catholic, but without talent, force, or energy; his younger brother is prime-minister of Sardinia, an able statesman but a sorry Catholic."

Though some modifications are due to truth in this extract, the writer having ascribed too little to Papal influences in the civil governments where the Romish religion is adopted as the religion of the State, it nevertheless discloses an important truth in regard to the adventitious nature of Rome's power, and the reality of her decline. There is upon her a consumption, before whose influence
she must eventually disappear. With the progress of truth her hold upon the nations must be relaxed, and her errors give place to the reign of the Gospel in its purity, and with all its sanctifying power.

3. Discords and divisions in the Roman Catholic world are on the increase, and seem to betoken the near approach of the breaking up of Rome's boasted unity, and the consequent curtailment of her present power, if not her total annihilation.

In all parts where priestly authority is unquestioned there is a kind of peace, for the spirit of inquiry is suppressed, thought is paralysed, discussion is interdicted, and the people are condemned to inaction. Such is the case in the Papal States, Naples, and in Spain. This state of things the Pope has striven to introduce into the Austrian empire by means of the "Concordat." But the effort has produced the reverse of his expectations. Schools, marriages, burials, and other matters, have become the subjects of angry discussion and conflict, and the strife seems likely to continue.

In France the Catholics are divided into two great parties—the Ultra-montane and the Gallican. These make incessant war on each other through their public journals as well as speeches, lectures, and various modes of reaching the public, and daily the breach is widening. The ultramontanists are themselves also again divided into opposing schools, and they conduct their quarrels with great heat and violence.

In Belgium and Piedmont the people are divided into two opposing parties, each acting professedly for the interests of the Catholic church, but they are irreconcilably apart; and the Austrian Gazette, commenting not long since on the result of an election in Belgium, in which the liberal party were the victors, declared, in regard to the tendency designated by the term Ultramontane, that—

"The population had no sympathy with it, either in Sardinia, in Spain, in Portugal, in France, in the Rhenish provinces, in Austria, or even in the States of the Church. The people, so soon as they can declare themselves by a free choice, will break the yoke of the party."

The unity and harmony of the Roman communion is broken, again, by the almost numberless varieties of the so-called "religious orders" which now exist within it, and which are constantly at war with each other about opposing tenets of theology, or about some questions involved in their peculiar organizations. In this regard the Roman Catholic body in many parts of the world is now well-nigh in a state of complete anarchy. How these differences may be adjusted, or whether they will, by a righteous and retributive Providence, be allowed to continue and do their part in the work of destruction, it is not for us to say. The church is in the hands of the blessed Redeemer, and in his own time, and by such means as he pleases, he can put her enemies out of the way, and give her enlargement and prosperity.

4. Many parts of the Papal world are now more accessible and open to the labors of evangelical missionaries than they have been at any former period.

In New-Grenada, Venezuela, and Argentine Republic in South America, religious liberty has been dé-
declared by the civil authorities; and though the other Governments in that part of our continent have not made equal advances upon that subject, still the state of public feeling is such in reference to the abuses of the Papacy, that in Brazil, Uruguay, Paraguay, Peru, and even in Chili, and some other places, a good deal may be done in spreading a pure Christianity.

In Piedmont, Belgium, and Sardinia (in Europe) the people in many districts are anxious to obtain evangelical instructors; and in France, where the work of evangelization has been carried on with much success, though amidst great privations and persecutions, for a few years past, by a recent decree of the Emperor in relation to opening new places of worship, Protestants are placed on equal footing with Romanists, and thus many and great advantages are now offered to them and the cause of evangelical truth. We cannot look upon these movements, by which the way for the diffusion of the Gospel has of late been laid open before the church of Christ in these Papal regions by an overruling Providence, without adoring views of the wisdom and goodness of God, and a strengthening of our convictions that the end of the tyranny, misrule, and corruptions of the "Man of Sin," are approaching their end. Of these encouraging "signs of the times" we will stay to notice but this additional one, viz:

5. In respect to our own country, the Board cannot but regard it as a favorable omen, that on the part of the people there is an increasing demand for information in relation to Romanism; and in our seminaries, among the candidates for the ministry, a growing disposition to examine the claims of Papal countries to the services of those who devote themselves to missionary life.

So strong has this desire for information about Romanism on the part of the people become, that works on the subject are now freely published by private individuals, or publishing houses at remunerative rates, so as to obviate the necessity to a great extent of publishing them by benevolent Societies. This demand for information and the works that have been issued, together with the discussions that have been held and the course that Romish officials have lately caused to be pursued, have served greatly to correct the public judgment in regard to the system of Popery and its numerous and arrogant claims. It is yet, however, too little understood by very many, but still the attention of vastly more has been recently turned to it than formerly, and its claims to be of God, and entitled to be ranked among the forms of true Christian faith, worship, and discipline, are coming to be more and more repudiated. It is coming to be understood, as it is in reality, a religio-political system, in which Gospel truths which have been introduced, have been obscured, and even paganised, and so changed in everything that its teachings are subversive of the Gospel.

The secular as well as the religious press in some instances has responded to the call for information, and truthfully and to the great benefit of the public interest, laid much of the sad and dark history of the Papacy before the people.

From a number of the theological seminaries in the country the Board have the pleasing assurance
that an unusual number of young men are directing their studies with reference to labors as missionaries in some Papal land. Light is being diffused. Rome is coming to be seen as the anti-Christian power foreshadowed to the prophet Daniel long before the Incarnation, under the emblem of the "little horn" and ambitious king, who were to "wear out the saints" of the most High,—and also to the apostles under the new dispensation, under the symbol of "Babylon," the proverbial enemy and persecutor of the people of God, and of "the Man of Sin," whose destiny is to be destroyed by the Savior, through "the breath of his mouth" and the "brightness of his coming."

Having noticed the foregoing facts and things, whose bearing upon the work entrusted to them is as marked as it is apparent, the Board proceed to the consideration and exhibition of matters more directly connected with the operations of the Society. As usual, they begin with—

THE HOME FIELD.

The Home Field comprises the United States and its Territories. The duties which appertain to it, though various and dissimilar in nature, and in many respects different in aims, naturally divide themselves into two classes, corresponding to the two great divisions, Protestant and Roman Catholic, into which the population of the country is chiefly divided. They may be conveniently spoken of, therefore, under two general heads.

I. To the Protestant Population.

We will speak first of that class of duties which refer mainly to the Protestant part of the population of the land. Prominent among these is the work of communicating to them information respecting the nature, object, necessity, and importance of the Society, and of engaging their sympathies and energies in its behalf. To effect this end, the Board have relied mainly on two kinds of instrumentalities, namely,

THE PRESS, and

THE LIVING PREACHER.

These agencies they have brought into requisition, and employed to good advantage to the cause of evangelical religion, although they have not used them to the same extent as in some of the previous years in which they have been engaged in the service of the Society. For the sake of order in the narrative to be given of the operations in this department, we will speak first of

THE PRESS.

Several years ago, when little had been done to inform the public of the nature, spirit, and ruinous tendency of Romanism, and of the designs of the Papacy; and when demands for books on the subject were not sufficient to prompt individual publishers to secure their production and distribution, strong and sufficient reasons existed for producing and distributing them as a part of the work of the Society, which now, in the changed state of things in this regard, do not exist.

The awakened feeling in the public mind in reference to the momentous subjects, in large measure induced by the efforts which the AMERICAN AND FOREIGN CHRISTIAN UNION and the Societies which preceded and are now combined in it, had put forth, has produced authors and publishers
in almost every section of the country, who have supplied to a large extent the kind and variety of books needed.

There are, however, ever-recurring necessities in connection with enterprises which aim at the moral and religious instruction of the passing generations, which can be met and satisfied in no way so well as by periodical publications. To these necessities the American and Foreign Christian Union forms no exception, and the Board have therefore, as in previous years, published monthly the Magazine which bears the name of the Society.

THE MAGAZINE.

The Magazine is an octavo pamphlet of thirty-two pages. It is printed on good paper, with readable type, and at the close of the year the combined numbers constitute an interesting and valuable volume of nearly four hundred pages. It has, as in former years, been sent to Life Directors and Life Members without charge. It has also been sent free to many Colleges and Theological Seminaries, to Young Men's Christian Associations, to the officers of Lyceums or Reading-Rooms, and to many clergymen and other persons of distinction. Its circulation is not confined to any given district or section of the country, but is diffused to some extent in all parts—north, south, east, and west. It has found its way into Ireland, England, Scotland, and several countries on the continent of Europe, in the southern part of Africa, in South America, and in the Sandwich Islands. It is furnished to subscribers at one dollar a year, in advance.

Besides reports from the missionaries of the Society at home and abroad, it contains discussions on topics adapted to throw light upon the general subject of Romanism—its nature, teachings, and practical effects—how to deal with Romanists in the work of evangelization—what ought to be done or attempted in their behalf, and various kindred matters flowing out of the extensive correspondence of the office. It marks the developments of Romanism as a political element developing itself in our country, concealed under forms of nominal Christianity; acknowledges the receipts of the Treasury, and notices new publications which are judged likely to be of interest and use to the reader. It is the object of the Board to make it an acceptable and instructive visitor in the family circle as well as in the study of pastors and reading-rooms of literary and other associations.

From views of economy, as also to convey the information to a larger number of persons, the Ninth Annual Report (the Report of the preceding year,) was not published in pamphlet form, with complete lists of Life Directors and Members, and other matter, as formerly; but having increased the pages of the Magazine to double the usual number, the substance of it, with the proceedings of the anniversary meeting, appeared in the June number, and in that way was furnished to all our readers. A small edition, however, of a few thousand copies, comprising, with the Report, the names of Life Members and Directors added during the year, the Officers of the Society, and the Constitution, was published for use outside of our subscription-list to the Magazine. In this way it is believed that the important and interesting facts, statements, and reasonings which it contained reached
many more people than they would have reached if the Report had been published only in the usual form.

**OCCASIONAL PAPERS.**

The Board have issued, in the progress of the year, a few occasional papers setting forth the general state of things in connection with the work entrusted to their management, asking more effective co-operation, or stating the position and wants of some particular mission or enterprise in which they were engaged, and soliciting for it some special support. The principal of these papers is a tract of twelve pages entitled "Signs of the Times and Protestants' Duty," of which more than thirty thousand copies have been sent gratuitously to clergymen and others in different parts of the country. This tract, the Board are happy to know, has been productive of much good in correcting some popular errors touching the position and aggressions of Rome, especially in regard to Protestant lands; and also in showing the opening which now exists for missionaries in Papal territories, and the success which God had granted to evangelical labors in connection with the Society and the various organizations with which it is associated in foreign parts.

In this connection, while speaking of the press, the Board will merely add that they have issued several editions of the standard tracts which had been in use in previous years in English, German, and Spanish—some designed for Protestants, and others for Papal readers. They have also continued by grants and sales to issue the "Sunday School Library" and their other works.

The printed matter which has been distributed gratuitously amounts to upwards of six thousand dollars. This outlay has been productive of great good to the cause of evangelical religion, morality, and good order, besides the amount of revenue it may have already procured to the treasury for the support of missions and other branches of the work of the Board.

**TREASURY.**

The Treasurer's account, in usual form, will be found at the end of this report. It shows the aggregate transactions of the year to have fallen somewhat below those of the year before, but for which the following reasons sufficiently account:

*First,* the discontinuance of "Collecting Agencies" in large districts, which will be noticed in a subsequent page; and—

*Second,* the large amounts collected for the American Chapel, by special service at home and abroad, which had no occasion to be repeated last year. The diminished aggregate does not, therefore, infer the diminished interest of the public in the cause. On the contrary, the Board are happy to be able to state that the receipts for ordinary purposes from sections where agents have continued to labor, are such that the aggregate is a few thousand dollars in advance of the former year.

They have had much to do in payment of liabilities for the American Chapel in Paris, France, and been thus embarrassed in some of their work, and constrained to diminish the number of their missionaries and the amount of appropriations at several stations. But in the meantime they have very considerably diminished the amount of indebtedness
occasioned by the erection of the chapel in Paris, and proportionally prepared the way for freer and more effective action in the year to come. They can but believe, therefore, that the prospects of the Society are more favorable and encouraging than they have ever been at any former period. And they will express the hope that those to whom God has entrusted the wealth of this world in large measures, will by their offerings liquidate within the present year the entire amount of indebtedness which has unavoidably been incurred, so that the Society may the sooner resume its natural course.

But the Board adverted to an instrumentality in addition to the press which they have employed, in performing the work so important to be done among the Protestant part of the American population, namely:

The Living Preacher.

As the truth spoken is usually more effective than the truth read, and as there is power in adaptation to circumstances, times, and occasions, so in many respects this instrumentality is vastly superior to the other, and in multitudes of cases seems indispensable to success. To the highest and most general success both are desirable, and to a limited extent both have been employed. But the Board have here to say that this part of their service (the employment of ministers of the Gospel to preach and labor in behalf of the cause among the churches of the land) usually sufficiently difficult to conduct in a manner satisfactory to all concerned, has been for several years past growing more difficult, and it has been rendered especially so within the past year, by the increased efforts which have been put forth in various quarters to discourage the usage and to break up the practice of employing salaried agents to labor for, and attend to the work, and promote the interests of benevolent Societies.

Those efforts and their results have caused the Board no little anxiety; and they have led the members to much thought and inquiry, in order to a right apprehension of their duty toward the American and Foreign Christian Union, and to the Christian public. They have felt that their situation in regard to the Society was in some important respects peculiar, and consequently the more responsible. And while, on the one hand, they did not desire to disregard the views, feelings, or judgment of the churches around them, or even appear to do so, in the course they pursued; on the other hand, they could not adopt a course of proceeding which to them appeared certain to work disaster to the interests committed to their trust, merely in order to imitate the ways or to follow the course which some seemed to regard as promising advantages to them denominationally, or to the causes entrusted to their care.

The Institution whose prosperity and usefulness it has been made their duty to seek to promote, and whose ultimate bearing upon the evangelization of Mahommedans and Pagans, it is believed, will be second in importance to none, if it be generously sustained and carried forward in its work of reforming the apostate and corrupted parts of Christendom, is, in the highest and best sense of the term, catholic. Its interests are
alike the interests of all evangelical Christians. Its great ends can scarcely be hoped to be effectually secured by one, or two, or a small part of the Protestant denominations. They are sufficient to require, and they do require, the combined wisdom and strength of all the parts of the one true church of Christ. To secure patronage, it has no sectarian bias, shibboleth, or feature to display; but must, as it does in fact, rest upon its evangelical nature, its high and holy aims, and those distinctly marked qualities which everywhere and at all times commend themselves to all Christians of every branch of the spiritual family who hold the first principles, the fundamental doctrines of the Gospel. In their judgment there is, therefore, a necessity for something by which its nature, designs, operations, and wants may with a degree of moral certainty be brought out statedly and shown clearly to the people. There is something needed by which, in any emergency, the needed aid may be secured and its usefulness demonstrated; and especially as it is cut off by its catholic nature from ability to appeal for support to sectarian preferences, prejudices, ambition, or zeal, or to ecclesiastical authority, in these times, which in religious things have a very strong tendency to what may be called Denominationalism.

And it is to be borne in mind, also, that the American and Foreign Christian Union is among the youngest of the charities recognized by the Christian churches. Although it has had a most encouraging recognition since its inauguration, and a very pleasant history of receptions and favors during its brief career, and is annually gaining upon the confidence of those to whom it is known; its position in the public esteem, and its chances for support by the churches, in the absence of agencies especially designed to call attention to and plead its claims, are materially different from those of Societies which have been in existence for thirty or more years, and during that time have had their claims stated and urged in thousands of forms, by pastors and agents, on Sabbaths, at monthly concerts, and other occasions; and also have been defended against assaults, and commended to confidence and support, by the religious press, in all parts of the country, as well as by the publications which those Societies respectively issue.

It would be strange, indeed, if this difference, which must be apparent to the most casual observer, should not be the occasion of embarrassment, unless measures were taken to guard against it. For example, it would be quite remarkable, amidst the numerous objects now soliciting the patronage of the churches, if a new and comparatively unknown Institution, in the absence of agents to plead its claims, should not be overlooked or crowded from patronage by the force of attachments to older Societies, and the distinctness with which their claims are perceived. To the Board's apprehension, the discontinuance of all agents at once, in these circumstances, seemed a measure certain to curtail the usefulness if not to peril the existence of the Society. If the resources of the treasury fail, the missionaries, of course, must be dismissed; if the missionaries be dismissed, the
work of evangelization is abandoned; if that ceases to be carried on, the death-blow is struck, and the Society, with all its early promise of usefulness, must soon cease to exist. Are American Christians prepared for that result? We cannot believe it. And to adopt measures which might tend to it, except at the last extremity, when all available means to prevent it had been exhausted, and it was fairly demonstrated to be the wish of the churches of the land to allow it to be brought to an end, the Board could not see their way clear. They therefore did not cease entirely to employ agents. In deference, however, to feelings known to exist to some extent, and in order, also, to learn more certainly and satisfactorily their duty, appointments which had been withdrawn by reason of the financial embarrassments of the country during the latter part of the year previous were not replaced, and appointments in some other districts which had been contemplated were not made within the last year. Thus, during the year agencies have been suspended in some parts of New-England, in the northern part of Indiana, in the States of Illinois, Missouri, Iowa, Wisconsin, and Michigan, and in all the States below Maryland in the south and south-western parts of our Republic. The course pursued has not been without its advantages. It has thrown light upon a variety of topics: but there are two things connected with the "agency question," as developed in the progress of the year, which the Board cannot fail to notice as worthy of the especial attention of the friends of the Society and benevolent Institutions in general. They are these:

First: From all the regions in which there has been no agency employed, the Board have derived but little aid. The contributions which have been received from the churches within them have been very few and the amounts small. The churches, however, are numerous, and many of them have a great deal of wealth, and most of them are able to do something in matters of charity. In former times, when visited in our behalf, they have cheerfully contributed, and the aggregate of their gifts amounted to large sums. They are, doubtless, now as favorably disposed to our cause as they ever were, and probably more so, as very many are known to be who have given attention to it, but they failed to contribute, because no one having its interests especially in charge called on them and asked aid for its treasury.

Second: From those churches, in different parts of the country, in which agents labored last year, the aggregate contributions to the treasury for ordinary purposes exceeded the amount received from the same churches the previous year.

While this fact discloses the agreeable assurance that the Society's aims and operations commend themselves to the judgments and hearts of those who properly comprehend them, it serves not a little to relieve the Board from the embarrassment they have suffered. It seems to indicate the propriety as well as desirableness of the employment of able, trustworthy, competent, and suitable ministers of the Gospel, whose business it shall be to "attend upon this very thing,"
who, as apostles, charged with the sacred service of rousing, after the manner of the Reformers, the slumbering churches to a conception of the melancholy, dishonorable, and sinful state of large portions of nominal Christendom, shall engage them to immediate and vigorous efforts to enlighten and reclaim those parts to Christ and a pure Christianity.

To the evangelical branches of the church there can be few things that are of deeper moment—few that are adapted to awaken profounder emotions in the soul, than the condition of large parts of the Christian world, which are sunk beneath such overpowering systems of superstition, idolatry, and sin, as now brood and triumph over them, and openly and grossly dishonor the Savior and his glorious cause: and few services to which the minister of the Gospel can be called to address himself are more important and difficult of execution, than the service of an "agency" in behalf of a cause which aims to redeem the benighted, wandering, spiritually crushed, and bleeding portions of the nominal church from the power of "the Man of Sin."

If, then, by pressure of other objects this cause is liable to be overlooked, its receipts diminished, and its usefulness abridged, there seems little room for doubt as to the expediency or duty of maintaining the service which gives reasonable promise of avoiding such evils; for whatever may be true of the position of other Societies, it does not seem desirable that the American and Foreign Christian Union should unnecessarily be subjected to the risks incident to the "no agency" scheme. And the Board cannot believe that any Society which is not strictly denominational, and whose interests are not committed to the special care of pastors or others who regard themselves in some way responsible for their advocacy and promotion, can prosper for any great length of time under a regime so loose and indefinite, for it is at variance with the ordinary laws of God's providential government. By those laws ends are coupled with means, and for the application of those means responsibility must be lodged somewhere. It must be the duty of some person or persons to attend to and manage any enterprise which it is desirable to have maintain a healthful and prosperous course.

In regard to the form of agencies and some of the services connected with them which of late have shown symptoms of change, the Board have but few things to say, for it is obvious that the form is comparatively of little account, so long as it does not essentially damage the thing itself, or the cause of benevolence in any of its branches; and it is equally obvious, that when the substance and working of the thing are preserved, it will be difficult to conceal the reality beneath external forms. If a service rendered, enlighten the people as to a given object, and excite them to efforts to patronize and promote it, he or they who render the service are "agents" in regard to that object. And if the acquisition of funds are the design or result of the effort, they are to the object a "collecting agency." The form of the thing does not change its nature, nor its importance to the cause, nor the propriety of an equitable compensation for the service.

If, for example, instead of a single
clergyman to visit a church and preach and labor after the usual manner, to awaken an interest and procure the means for the support of a cause, several individuals are grouped together, and in their associated capacity travel and visit towns and churches, hold meetings, and deliver addresses, by which the people are impressed with a conviction of the importance of the object represented and of their duty to contribute to its support, although the individuals conducting the service may not engage personally in collecting funds, (having disposed others to do that work,) it is manifest that this is but a "Lecturing" and "Collecting Agency," varied only in some non-essentials from the long-established system. For the adoption of this form, to the exclusion of the older and more tried one, the way has not seemed clear to the Board; though it is admitted that so far as the agents are concerned, it is more social, and if conducted with energy, there seems a chance to make a broader if not a deeper impression upon the people than it is reasonable to expect a single individual to make. But it calls many individuals into one service, withdraws some from stations which for the time being must remain unoccupied, and must impose equal if not augmented expenses. The individuals employed cannot travel gratuitously, nor sustain themselves or their dependents without charge. From some quarter their living must be furnished them, for it is unreasonable that a soldier should go "a warfare at his own charges." Whatever other features this system may have to commend it to favor, it fails essentially in "dispensing with the expenses of agents," which is a matter very greatly to be desired, though, as things are constituted, of very doubtful practicability. Even in things denominational, nothing can be done without agencies. In those cases the agency is merely shifted to another class of persons, who ordinarily can give attention to little more than what belongs exclusively to the denomination.

Before leaving the subject of agencies, (which the peculiar state of things in the country in regard to agents seemed to render it necessary that the Board should notice more fully than usual,) the Board feel called upon to say, in regard to the brethren in the ministry who have consented to labor in the service of the Society as District Secretaries or Agents, that they as a body have accomplished a work of great value to the church and to the community. They have done it, not because they had nothing else to do, but because of their convictions of its importance, and that it ought to be done. They left other situations to do it, and have resisted firmly overtures for settlement in desirable situations, that they might continue in it, though it requires on their part sacrifices of personal and domestic comfort, and the endurance of "hardness" which few ministers in other relations know by experience anything about. Such is the peculiarity of the work of the Board, that extra or peculiar duties are required of those who engage in it as agents. Besides soliciting or raising funds, their commission comprises many other and highly important things. They are, in fact, apostles to the churches to enlighten the members upon the nature and object of our work, to arouse public sentiment, and direct
it aright in regard to the scriptural view of the “Man of Sin,” and to warn the public respecting that gigantic system of Papal iniquity which has scourged the nations of Europe for centuries, and which, with ample means to embarrass our institutions corrupt our youth, and disturb our peace and happiness, is thrusting itself now with wonderful energy into our land. To fulfill their mission, they have traveled extensively, attended public meetings, maintained an active correspondence with persons of influence in their respective fields, addressed many ecclesiastical bodies, preached twice and sometimes oftener on the Sabbaths, and frequently on the weekdays. They have freely co-operated with pastors in preaching for them and sustaining their wise and pious efforts, and in their respective spheres their influence has been everywhere for good. If any servants of our common Lord are entitled to respect, love, and a generous support from their brethren in the churches, these also have a high claim, which should be honored. Few in any rank in society do more for the welfare of the community than they; and the friends of the Redeemer, simply for the consideration of a few dollars, cannot well afford to dispense with the services of such men: their withdrawal, without a substitute of similar and equal activity and power for usefulness, would be a public calamity.

II. To the Roman Catholic Population.

The Board will now speak of the operations which relate mainly to the Roman Catholic part of the population of the country.

The amount of this population it is difficult to determine with certainty. Roman Catholics themselves have failed to determine it in the estimates which they have attempted. The computations have ranged from two and a half to four millions of souls. But from the most reliable sources of information at hand, we think it amounts to about three millions. It is a heterogenous mass of Mexicans, Indians, Frenchmen, Spaniards, Italians, Portuguese, Germans, Africans, Irishmen, and some others, natives and foreigners, who are distinguished and divided from each other to a great extent by different tongues, as their patronymics indicate.

It is diffused throughout our States and Territories (though by no means equally) from the Canadian border to the Mexican Gulf, and from the Atlantic to the Pacific Ocean. And, though of different nationalities, social and domestic habits, and, to the eye of common observation, having no common bond, yet throughout the immense area over which it is spread the influence of the great central spirit of the Papacy is felt, and it is, in fact, in every part subject to priestly rule.

The organization is complete in its way, the country being divided into seven so-called Provinces, viz: Baltimore, Oregon, St. Louis, New-Orleans, Cincinnati, New-York, and San Francisco, presided over by as many archbishops. Each Province is again divided into two or more dioceses, which are submitted to the supervision of an equal number of bishops; and each diocese is subdivided into districts or parishes, having the presence and labors of priests and other subordinate officials. By this
arrangement a systematic and very effective supervision and control are maintained, and, to a large extent, measures designed for the moral and religious benefit of any of the members, on the part of Protestants, can be and often are embarrassed, if not rendered entirely ineffective. But it is an agreeable and hopeful consideration in respect to their evangelization, notwithstanding the frame-work of the organization which is intended to give the priesthood such power, that the vast majority of the Papal population is in the northern and north-eastern States, where the Protestant population is most dense, and the number and ability of the evangelical churches the greatest.

More than a million and a quarter of the entire Papal population dwell north of Virginia and east of the Alleghany mountains. Of the remaining portion, by far the largest part is found in the Ohio valley, and that part of the valley of the Mississippi which lies north of the outlet of the Ohio river. The smallest portion of it is therefore scattered throughout the southern and south-western States, and the newly acquired possessions on the Pacific coast. This providential disposition of their numbers the Board cannot but regard as favorable to their most speedy enlightenment, and to the most ready and effectual guard against the machinations of the Vatican against the peace and happiness of the Republic through them.

But few changes have been discovered in the temper or spirit of the body of the people during the year past, though the cords of ecclesiastical rule have been attempted to be tightened, and access to them and their children for moral and religious purposes has been sought to be rendered more difficult if not entirely impracticable. Some, overawed by priestly authority, have yielded many of their rights, while others, discriminating between the usurpations of tyranny and the right exercise of the functions of the ministry, have been led to cultivate a spirit of independence in relation to the priesthood, and of inquiry for the truth touching the great subject of religion or the way of salvation.

In their labors among the Papal population, though the details are somewhat numerous and various, the controlling and chief aim of the Board has been the enlightenment of the people and their conversion to Christ. In this service, though they have made use of religious tracts, prepared with great care in order to adapt them to the condition of the Papal mind, from which, to a great degree, the truths of the Bible in regard to the lost and ruined condition of man by the fall, the way of salvation through faith in the Lord Jesus Christ, the necessity of regeneration by the Holy Spirit, and of personal holiness, has always been shut out; and though they have made use of other publications of the same general nature, they have relied much and chiefly, indeed, upon the labors of Missionaries and the use of the Scriptures themselves.

MISSIONARIES AND THEIR LABORS.

The Missionaries employed by the Board, as usual, comprise both ministers of the Gospel and laymen. In their ecclesiastical connections they are of the Methodist, Baptist, Congregational, Lutheran, Reformed Dutch, Old and New School and
Associate Reformed Presbyterian, and Episcopal denominations.

They are of native and foreign birth—of different ages, talents, mental culture, social and ecclesiastical relations, and of various tongues. But they are one in Christ—hold and love the great truths and facts of the Gospel—entertain the same views of the ruinous nature of the dogmas and practices of the Papacy—of the necessity of kind and vigorous efforts to rescue those who have fallen under their power, and thus exhibit a happy practical illustration of the oneness of the spiritual members of Christ's family. They, of themselves, constitute in miniature and in a pleasing sense, an "American and Foreign Christian Union."

Some of these laborers have been confined to comparatively limited spheres in large cities, and others have been employed to labor in wider fields, which have led them to traverse considerable districts, and visit and teach in very many towns and rural settlements.

In the prosecution of their work, they have preached the Gospel to the deluded Romanists in seven languages, viz: English, Irish, French, Italian, Spanish, German, and Bohemian.

SCHOOLS—SUNDAY AND INDUSTRIAL.

It will be remembered that considerable prominence was given in the Ninth Report (the Report immediately preceding the present one) to the subject of Sunday and Industrial Schools, in connection with the labors of our Missionaries. The same care, with similar useful and happy results, has been maintained during the year which has just expired. At all the stations where it is practicable, the daughters of Papists are gathered into schools during some of the days of the week, and, by the kindness of Christian ladies, are taught not only plain needle-work and habits of industry, but pious hymns, sacred music, and the elementary truths of evangelical religion.

On the Sabbath days, both the sons and daughters are collected into schools, where it can be done, and much attention is paid to teaching them to read, and in conveying to them a knowledge of the religion of the Gospel. The results of these efforts are gratifying in the highest degree, not only to the excellent people who have engaged in them, but to the friends of religion and humanity who have observed them.

Where for any reason these schools cannot be established, the Missionaries labor zealously to lead the children to attend the public day-schools and the Sabbath-schools which are near them, under the direction of some evangelical church.

In the city of New-York, where many of the children of the poorer and more degraded Papal families are congregated, and for various reasons do not enter the public or other schools, the Board during the last year were induced to open a school for the daily instruction of such as might be gathered into it. The matter was entered upon as an experiment, and with a view to afford to those neglected children who were growing up in vice, the means of instruction, intellectual, moral, and religious, which by the Divine blessing might lay the foundation for their rising to respectable and useful positions in society, and lead them...
to the blessedness connected with religious life.

The school was opened in a small way, and in the midst of a population devoted to the usages of the Romish religion, and sunk deep in the vices which Rome knows well how to foster, and in large cities and towns are usually most prevalent in the immediate vicinity of her cathedrals, chapels, or mass-houses.

At its opening, in the Tenth Avenue, near 43d-street, but a few of the children could be induced to attend. The most fanatical and violent opposition was manifested toward the school, and long-continued efforts were made to prevent its continuance. By kindness and perseverance, however, it grew in numbers and in influence over the parents, and in the course of the year more than two hundred names of children, boys and girls, who have enjoyed its benefits a part of the time, have been registered upon its roll. Occasionally, by the migratory habits of the parents, (who remove as the demands for labor or the prospect of improving their condition, or something else, may suggest,) as also by priestly interference, some of the pupils have been withdrawn; but the average attendance throughout the year has been between seventy and eighty children. The school was removed in the early part of the year, to a room on 43d-street near the 19th avenue, where it is still continued. The results have been gratifying. The work has attracted the attention of Christian philanthropists in the vicinity, by whose kindness and co-operation in various ways the Board in sustaining the school have been greatly aided.

Several ladies, members of various churches in the vicinity, at an early day in its history, having become interested in the training of the class of children for whose benefit the school was opened, organized themselves into an association under the name of "Christian Helpers," with a view to attend upon it and give it, a portion of the time, the advantages usually connected with "Industrial Schools." Those ladies, upwards of a dozen in number, in rotation have regularly attended every day in the forenoon from 10 to 12 o'clock, and by their efforts the work has been greatly augmented in usefulness. No less than five hundred and twenty-six different children have enjoyed the benefits, for longer or shorter periods, of the Industrial branch of the establishment. Under the faithful and judicious instructions of the Instructress, the constant and very valuable attentions of the ladies referred to, and the assistance that others have furnished, these schools have been of great use.

In illustration of the nature of the work performed by the Board, its importance to the welfare of those on whom it is bestowed, and also to the community, and to exhibit the great practical fact that Romanists are not beyond the reach of the Gospel's means for salvation, as well as to make manifest some other truths of great interest, we will now submit a few extracts from missionary reports and the correspondence which have been received at the office within the year.

We will begin with those which are connected with

The Irish Missions.

1. Mr. DERICK DE FOREST is stationed in the city of Pittsburgh, Pa., and
labors in behalf of the Board in it, and also in Alleghany City which is separated from it only by the Alleghany river. Mr. De Forest commenced his labors there in October last, that station having been occupied the preceding part of the year by the Rev. J. C. Sinclair. In connection with our mission in those cities, there have been organized four Sabbath and three Industrial schools, the latter being for the special benefit of little girls, and the former for boys as well as girls. With these Industrial schools are associated over six hundred pupils, and between ninety and one hundred ladies, as instructors or helpers, who teach them plain needlework, and also Biblical and other useful knowledge. With the three Sunday schools now in connection with the mission, there are between three and four hundred children who are faithfully instructed every Sabbath by a competent band of Christian teachers.

A view of the field, the Papal force in it, and what the Board is doing by its mission there, may in part be seen by the statements of Mr. De Forest, which relate to the five months in which he has been within it. He says:

"In the retrospect of my labor in this field, among a people overwhelmed by Popish errors, there are indications which inspire me with the cheering hope that a period of emancipation from the spiritual tyranny to which they are subject is rapidly approaching.

"The bishop and priests, are here incessantly striving by every practicable expedient—by erecting physical barriers, (their schools being very much like prisons, where the children are compelled to learn the catechism,) by steadfastly opposing the diffusion of the Scriptures, by fostering mental imbecility and universal indolence, to maintain their spiritual dominion and to perpetuate those errors which have hitherto secured them the means of luxurious ease.

"'Thirty years ago,' said an intelligent Papist to me, 'there were altogether only two hundred Roman Catholics in this part of the country.'

"Now there are estimated to be in these two cities, Pittsburgh and Alleghany, and their suburbs, from thirty-five to forty thousand! A glance at the name, at least, of the institutions by which Rome is enabled to propagate her soul-ruining doctrines, and to preserve this rapidly augmenting mass of her followers in the faith, may be of some interest. I will give a list: here it is, with the 'orders' by which they are managed, viz:


"These are part of the engines of power in the hands of the rulers of the Papal interests here. But nowhere, perhaps, do the priests so effectually promote their ends as in their cathedrals, churches, and chapels, where they disseminate their fatal errors; the ruinous tendency of which is so evident to all who enjoy the right of private judgment, that it strikes the mind at once with all the force of an intuitive truth. The following list
of the churches and chapels is reliable, viz:


"Alleghany.—St. Mary's, German. St. Peter's, Irish. St. Joseph's, (Chapel.)

"Birmingham.—St. Michael's, German. St. Peter's, Irish. B. Paul of the Cross, (Chapel,) Passionist Fathers.

"Lawrenceville.—St. Mary's.

"Temperanceville.—St. James.

"Braddock's Field church, under the guidance of Rev. Thos. Ryan, Pittsburgh.

"To sustain all these churches, with their ecclesiastics, demands vast sums of money, a good deal of which is obtained from the very poorest of the people. But dark and dismal as the prospect is for the temporal and eternal well-being of the mass of the adult Roman Catholics in these cities, who seem to be rushing headlong to destruction, yet their children are permitted by many of them to come to our Institutions, and to be placed under the redeeming influence of Gospel truth. This feature of divine Providence has done much to sustain me under the greatest discouragements which I have met with, while prosecuting my labors under the direction of the Society.

"Conscious of the great importance of avoiding all disputations as generally unprofitable, I have, during the period I have been here, endeavored to spend much of my time in visiting from house to house, and also in visiting and addressing our Mission and Industrial schools. This I have done with much care, and an earnest desire to unfold to parents and children what the Bible reveals respecting human nature, the lost condition of the race, and the only way of securing salvation, and especially to present to them, frequently, clearly, and affectionately, the Lord Jesus Christ in all his offices and lovely traits of character, as the friend of sinners, and as the only Savior, who, if they will believe on him, will guide and protect them through life, sustain them in the hour of death, and receive them at last to the mansions of eternal rest.

"My missionary labors have been prosecuted in the 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, and 9th Wards of Pittsburgh, and also in the 1st, 2d, 3d, and 4th Wards of Alleghany, bringing me into intercourse with Irish, Germans, and Americans, both Roman Catholic and Protestant.

"I have made 1,120 calls, 1,100 visits, traveled 600 miles, and delivered 61 addresses to the children in our Mission and Industrial schools. I have distributed 4 English and 4 German Bibles, 71 English and 20 German Testaments, also 53 religious books, published respectively by the American Tract Society and Presbyterian Board of Publication. To the worthy poor I have given 142 garments and many pairs of shoes. For religious purposes I have visited 350 Roman Catholic families, besides 50 additional families for general purposes or objects connected with my labors.

"I have induced 25 Roman Catholic children to attend Protestant evangelical Sabbath-schools, and established one additional Sabbath-school. Likewise, as it was necessary, I made numerous calls upon the Christian brethren, in order to solicit their co-operation, as teachers and superintendents, in conducting the new Mission Sabbath-schools which I had organized in the 5th Ward, Pittsburgh; and also to secure the charitable services of ladies to teach those young girls to sew whom I had induced to attend the two new Industrial schools which I had opened, the one in the 6th Ward of Pittsburgh, the other in the 2d Ward of Alleghany City.

"No inconsiderable amount of time and wearisome labor have I also expended in order to popularize and permanently establish the school for the newsboys,
most of whom are children of Romanists, which might, indeed, now be considered a fixed fact reflecting great credit upon the philanthropy of Pittsburgh, but for the intrigue and interference of the Jesuits, who have thereby, I fear, rendered its continuance impracticable.

"Besides my frequent addresses on evangelical subjects to the children and youth regularly attending our Industrial schools, I felt it incumbent upon me to encourage their committing to memory portions of Scripture, and as an inducement, I promised the gift of a very suitable little story-book to such as should correctly repeat such a portion as I should designate. The motive presented was sufficiently strong to induce six or eight Roman Catholic girls to request of me copies of the New Testament, with a view to learn the portions named.

"The progress of evangelization among these deluded Papists is greatly retarded by means of the influence exercised by priests and Jesuits over the persons, consciences, and entire being of their so-called penitents, through 'auricular confessions,' yet I feel confident that in answer to earnest prayers and zealous labors, with the aid of a free press and free Bibles, a deep under-current is already put in motion, which, though now silent, is destined speedily to shake the Popedom in this section to its very centre.

"There are several Romish families who already have taken a decided stand, sending a request to have their children admitted to the privileges of our Sewing, Sabbath, and Public Schools."

2. The Rev. John McDevitt is still engaged at the station in the city of Louisville, Kentucky.

At this station there has been an unusual effort, on the part of the Papacy, within the past year against Protestant faith and usages, and evangelical religion in general. In material strength, such as members, church edifices, priests, and various institutions, there has been on its part considerable advance. The missionary, however, has caused the power of the truth to be decidedly felt by the Romish people through the labors he has performed, as is manifest by the success that has attended his efforts, and the violent assaults made upon him by the bishop of the diocese. Schools—Sunday and Industrial—visiting from house to house, reading the Scriptures to the people, and holding meetings with them for prayer and conversation respecting religion, cannot be without effect upon the minds of those on whom they are brought to bear. In his report the Missionary says:

"This year has been a remarkable one in Louisville; not that Rome has changed her nature here, but because in other years she persecuted the truth and its friends covertly, while this year she has shown her opposition to it by the open and violent attack of the Bishop of this diocese upon the Bible in our Common Schools. It has been remarkable, also, for having one of the bonds of our common Christianity (the right of private judgment) most unfairly represented and even openly ridiculed by the recently converted Episcopal Bishop of Carolina, (Bishop Ives.) It has been remarkable, also, for Bishop Spalding's attack upon the American and Foreign Christian Union and its Missionary in this city, of whose reports he says 'there is a great sameness,’ forgetting the sameness of the Papal ceremonies, errors, and idolatries which we seek to counteract.

"Should Popery ever succeed in driving the Bible from our schools, the day would not be far distant when it would endeavor to drive it from our hearths and homes, put an end to all liberty, and bring upon us as a nation the darkness of the middle ages, and kindle the fires of Smithfield against every servant of the Most High who should attempt to make
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known to men the pure Gospel of Christ. From the violent attack of the enemies, and especially of Bishop Spalding, many of my friends here derive, as they say, the best of evidence that the work of the Society is doing well, and the Gospel and the tract are taking hold upon the hearts and consciences of the Papal population.

"There is one statement which has been frequently put before the public, and very recently repeated by the Roman Catholic Bishop of Boston, which I wish here to correct. It is, in substance, that the laity will not send the children to our common schools on account of the Bible having a place in them. That that declaration is not true, the slightest acquaintance with the laity will prove. They are not, as a body, opposed to getting 'free education,' but the church is opposed to their having it, and her persecuting spirit will 'crush out' a liberal education from her people if possible—the want of which makes the poor Irish follower of Rome a mere hewer of wood and drawer of water to the hierarchy. Alas, how is it with the poor Romanist! when the famishing people cry for the 'living bread which came down from heaven,' the priests give them 'a stone!' Yet, with all the hostility of the hierarchy to their intellectual and religious culture, are not thousands of Romanist children all over our country availing themselves of a 'free education'? And is not this an evidence that thousands more would do so, were they at liberty?

"The Lord has made me the humble instrument of giving the Gospel to many of the Romish people in this field during the year, but to do it I have been subjected to a good deal of persecution. I rejoice, however, that I have been accounted worthy to suffer persecution for the sake of the Gospel of the Son of God.

"That Protestants may have some knowledge of the efforts Popery is making in the land, and its rapid growth in the part of Kentucky where I labor, I will give the growth of Popery for the two last years in this Papal diocese, hoping that when Protestants see how it is spreading, they may be led to make more vigorous efforts to counteract its influence.

"In 1857 there were in this diocese 63 churches—now there are 68, and 8 others in process of erection; making an increase, in this small diocese, of 13 churches.

"In 1857 there were 86 priests, variously employed—in 1859 there are 140, variously employed; making an increase of 54 priests within the last two years. In 1857 the Romish population was 45,000—in 1859 it is 60,000; making an increase hereabouts of 15,000 in two years. What a growth is this! With what zeal should Protestants labor to enlighten it! What a hold might not Popery have had upon our entire country, were it not for the blessings and the success which the Lord has been pleased to bestow upon the efforts of the AMERICAN AND FOREIGN CHRISTIAN UNION! And yet, in view of such growths of this system of evil, we can but lament the slenderness of her means and the small number of her Missionaries, in comparison with what seems to be most needful for the benefit of the population of the land and the cause of pure religion.

"Let me add here, in regard to Rome's strength in Kentucky, that in this State the Roman Catholics receive about eighteen thousand francs yearly from a Society in Europe for the 'Propagation of the Faith,' to aid in carrying on their missions.

"As far the Lord has enabled me, I have tried to stem this mighty torrent with the Gospel of truth. How far I have succeeded futurity alone will fully tell. But see the difficulties, the disadvantages, and sometimes the danger with which I pursue my labor, when met at every door by a priest or a 'sister,' furnished with all the means which these foreign and other funds will supply to counteract my words and acts, and also to deter, if possible, all from coming within the sound of the Gospel of truth.
In this city are three Societies of St. Vincent De Paul, besides various other Societies of both men and women, Sodalities for young men and young women, as well as for boys and girls; also a Catholic Institute for promoting literary culture among young men, besides six male and six female 'free-schools,' from which the children of the poor who are unable to pay are turned away!

What I have been enabled to do will appear from the following:

I have now three flourishing Sunday-schools, averaging in attendance about two hundred children, besides a very excellent Industrial school, where girls are taught to sew and otherwise improve themselves for future usefulness, and where they are taught the facts and truths of the Gospel's religion. I have made during the year about 2,200 visits, distributed eighteen English Bibles and thirty-five Testaments, two Irish Testaments and one copy of the Douay Bible, and circulated 4,500 pages of tracts.

I have held 76 meetings for prayer in families, and I rejoice that there are at present over 35 Romish families who have been and still are learning the way to heaven through a crucified Redeemer.

Though, doubtless, some of these Bibles, tracts, and Testaments may fall by 'the wayside,' and 'some among thorns,' yet the Lord may cause some to fall on 'good ground,' and produce much fruit to his glory. Although I might report many converts from Popery, yet, after they have renounced it, it requires long training before we can present them to a Protestant public, clothed and in their right mind. May He who commanded the light to shine out of darkness cause the light of his glorious Gospel to penetrate the hearts of this vast population, and to his name be the praise."

3. Mr. Michael Young has labored in the western part of the city of New-York, between 39th and 51st-streets, the 6th Avenue and the North river. A partial view of the idolatries of Rome, the wretched moral condition of the population in whose behalf he labors, and the value of missionary service, may be seen by the following extract from one of his monthly reports recently received. He says:

I am happy to be able to say that my missionary work in this part of the city is beginning to be felt and appreciated not only by the Roman Catholics, but many of our Protestant friends are beginning to take a very deep interest in it. There never has been a time since we first organized our Sabbath and day schools, that our work has been in a more prosperous condition than at the present. I find no difficulty in obtaining children for our day-school, and those of the right kind; but many of them are of the poorer class, and some are very destitute of clothing. But I called on a friend, who kindly supplied us with such things as were needed.

Our Sabbath-school is becoming very interesting. We have from 60 to 70 children in attendance, and I have obtained three additional teachers. A gentleman who called to see our school last Sabbath has offered his services. Some of our children have been prevented from coming by reason of sickness; and the mother of one of the children has been called from time into eternity, and, I trust, to that 'rest that remaineth to the people of God.'

A Roman Catholic family that I have had under instruction for some time past, has been, I trust, truly converted to the Savior. They offered to come with me to a Protestant church. They are a very interesting family. The husband calls on me often for religious instruction. A converted Roman Catholic has sent us a bundle of clothing and two dollars for the poor. I asked a woman a few days since if she had got a copy of the Scriptures: her answer was in the negative, but she said she had a better book. I asked her what it
was. She went to a drawer and brought a Romish book, called the 'Confraternities.' I opened to the title-page, and found Archbishop Hughes' name there. I asked her if she thought that Bishop Hughes was superior to God, when she would prefer his book to God's. She said that the priests told her that the Bible would lead people astray, and that she could not understand it!

"I showed her that God would not give us such a revelation as would lead us astray: that the Savior when he was in our world never found fault with any person for reading the Bible, but he did so with the Jewish priests for prohibiting the people from reading it, and he complained that they had 'taken away the key of knowledge;' that they would not read it themselves, nor allow the people to read it; and he said that they greatly erred, 'not knowing the Scriptures nor the power of God.' I spoke to her on the danger of refusing to read and hear God's word, and preferring the words of the priests. She seemed to be somewhat impressed, and her mind to be changed on the subject, before I left.

"A Romanist at whose house I called some short time since, said that if I should go there any more for his children to come to our heretical school, he would 'kick me down stairs.' He is now sending his children to us, and they are in our Bible-class.

"In one Romish house where I entered, the first thing that attracted my attention was a large Romish altar erected under a canopy ornamented with roses and flowers of various kinds, with the Latin superscription I. H. S. and wax candles burning around. The frame within contained the images of many saints, and a crucifix, and an image of the virgin holding a child in her arms. They pay their regular devotions to these images every night. My spirit was 'stirred within me' when I saw them 'wholly given over to idolatry.' This house is very convenient to our school. I wish that all unbelieving Protestants could see these things for themselves. I am quite sure that in that case they would be most deeply convinced that such a mission as ours is loudly called for, at least in this locality. And they would also be convinced that Popery is no better now than it was in the dark ages, but is rather growing worse, as every few years there are new gods added to their catalogue.

"I spoke to the inmates of that house on the second commandment, in which God had forbidden the making or worshipping of images. This they seemed to be entirely ignorant of. I had to repeat it several times, so that they might learn it. They explained by saying that they did not worship the image, but the Being whom it represented. I told them that nowhere in the Scriptures did God command us to make an image of himself, and worship him by or through it; but, in opposition to images, he told the Jews 'that they saw no manner of similitude' in the day that he gave the law from Mount Sinai, and he also warned them to take good heed unto themselves.

"I called on, during the month, 317 families for religious objects, and read the Scriptures on 32, and prayed on 16 occasions, I gave away 527 pages of tracts, and supplied 46 families with religious books from our library. I also gave away 224 religious papers to children and others. I have supplied to Romish families two Bibles and four Testaments. I have induced 8 children to attend our day and 4 to attend our Sabbath-schools. I believe that some of the children in our Sunday-school are becoming interested on the subject of religion. I feel assured that the schools under your Society, through the blessing of God, have been the means of doing much good in this part of the city.

"I have had several calls lately from Romanists who are beginning to inquire after the truth. I have spent some hours after night in teaching them the knowledge of the Scriptures in my own house. They have given up many of the Romish
errors already, and desired to be taken to a Protestant church.

"Our Bible-class in the day-school has, through the blessing of God, been the means of doing much good. The children who have attended it for some time past have received a great deal of instruction. I also supply them with some of our library-books to read at home to their parents. Our prayer is that the Lord would bless the seed already sown on those youthful hearts."

4. Miss Harriet Brewster has labored during the year as Instructress and Principal in the Irish Mission School in the city of New-York, in 43d-street, near the 10th Avenue. We give a communication from her, recently received, from which may be seen the physical, intellectual, and moral condition of many children and their parents in the city, and the valuable results which our missions, under God, are working on this sort of population. The improvement in the children, and the enlargement of the work from a day-school of 15 or 20 pupils to 100, and an appendage of an Industrial school, well arranged and conducted daily by a company of more than a dozen Christian ladies, is very encouraging. Miss Brewster says:

"I find, by reference to my first report to your Society, that it will be one year on the 13th of April since I commenced laboring in the field of 'Home Missions' under the auspices of your Society. By reference to the same report I find that the number of pupils present on the first day of our school was between 15 and 20, male and female.

"I shall not soon forget the appearance of the children on that day. They were disgusting squalor, and in some cases almost entirely destitute of clothing. Offensive as such things are to those who have been accustomed to cleanliness and decency, they are far from being the worst feature in our missionary experience.

"The 'Man of Sin,' of whom we got a faint view at the very first, was not long in discovering himself very conspicuously, and then commenced our hardest struggles. Without were fightings, within were fears. We were obliged to stand for hours at a time in the door of our school-room, after the bolt and bars had been forced, to defend our pupils from being dragged into the street, and all the while compelled to listen to the most horrid oaths and imprecations, varied by the vilest obscenities that language could express. What rendered these facts more peculiarly trying, was the manifest sympathy of the mind within the school-room with that of the rabble without.

"I cannot conceive of the labors of a missionary in a Pagan land as being much more arduous than that which we have experienced in the great metropolis of this highly favored nation. In looking over my diary, I find, after having been nearly two months in the field, we were obliged to call on the police to protect us from the annoyances of vagrant Romanists.

"After enumerating these troubles and discouraging scenes, how pleasant it is to find recorded in the very next month's report that the children are so greatly improved in manners and appearance, that they could scarcely be recognized as belonging to the same class with which we had commenced less than three months before! About this time a friend of our cause made us a donation of 80 yards of cotton print, suitable for girls' dresses in the warm season. We then made an attempt to organize something like an Industrial School. We had no assistance in the way of teaching: we were not ubiquitous, and could not be in more than one room at the same time, and in no way could we multiply our individuality. But there was one thing which we could do, which was to draw out our mental and physical abilities to the utmost stretch of their capacity; and in this way we conducted the operations of the sew-
ing department, at the same time we were attending to the other duties of the school-room. In a short time the whole of our material was converted into wearing apparel.

"This was a great advance in our march of improvement. These neglected children, with their clean hands and faces, smoothly combed hair, and new dresses, were not, in their own esteem, of as little account as they were when encrusted with filth and draped in tatters. The germ of self-respect which was thus implanted proved our stronghold upon the minds of these young immortals. Were they boisterous or disorderly, through no channel could they be approached with so great a certainty of success as an appeal to their self-respect. And to the cultivation of that one principle we owe much of the success with which our labors have been crowned.

"In one of our reports, already before the public, I mentioned a fact which has been the marvel of all our visitors. I refer to the prompt and intelligent answers which the children are capable of making to questions relating to God, his attributes, word, etc. The readiness with which these children commit Scripture lessons is almost incredible. Besides the entire chapters which they have committed to memory, they will repeat from the 'Child's Scripture Catechism' and others hundreds of Bible verses.

"We had no vacation in our school during the season; and as ours was the only school in operation, we were for several weeks uncomfortably crowded by the children who usually attended the 'Ward schools.' In the commencement of our labors we were sadly crippled by a want of a supply of suitable class-books. These wants, however, have all been met. We have to thank our friends for several valuable donations in the way of books, both for the day and Sabbath-schools.

"We owe it to the liberality of Christian friends that we were furnished with the means of procuring the material out of which children make a 'merry Christmas.' And had the kind donors themselves been present at that festal scene to witness the radiant faces of those happy children, they would have been under renewed obligation for thanksgiving that they were appointed to a stewardship in the Master's household.

"In the month of January a number of ladies from different evangelical churches in the upper part of the city, prompted by motives of benevolence and philanthropy, formed themselves into a circle, and organized an 'Industrial School' in connection with our mission, on a broader and firmer basis than could have been done by individual effort. They are known by the name of 'Christian Helpers.' Two or three of them are in attendance at the school every day, from 9 A.M. till 12 M. They have manufactured and distributed between 60 and 70 warm and substantial articles of clothing of various kinds.

"The ladies who have been connected with this enterprise from the time of its commencement until the present, speak of the change which has been produced in the demeanor of their pupils as of a great moral victory achieved. From the coarse jest and boisterous merriment in which at the first they would indulge, they have gradually settled down into something like the proprieties of life.

"Besides the articles mentioned, we have distributed some two or three dozen pairs of shoes and perhaps a dozen pair of hose. A lady of the circle of Christian Helpers made a handsome donation of little bonnets to the girls of the Sunday-school. Since June last the number of scholars in daily attendance upon our school has been on an average between 70 and 80. In the coldest weather through the winter our number has frequently run up to one hundred children.

"Within a few weeks there has been a school opened in the basement of the Roman Catholic church known as 'Holy Cross.' We were not surprised when we found that a number of our girls (they
have no boys) had left and gone to their mother church; yet we were surprised to find no visible diminution of our numbers. The new scholars which came in kept the scale in equilibrium. On Monday of this week a new ward-school was opened on 44th-street, nearly opposite to us. I confidently expected that this movement would operate strongly against us. I supposed the children would leave for a time at least. I was again mistaken. On Monday we had 76 scholars in attendance. It is reasonable to suppose that these rival schools will greatly reduce the number of children that have attended our mission. Yet I sincerely hope and trust that the friends of evangelical truth will throw their protecting arms around these germs of immortality, and save them from the poisonous breath of Papal superstition."

**French Missions.**

5. The Rev. P. J. Hof was commissioned several years ago to labor among the Canadian French Roman Catholics in the city of Detroit, in the State of Michigan. He has occupied his station and devoted himself with great fidelity to the work assigned to him, though in the meantime he has been subjected to many embarrassments, growing out, to a very considerable extent, of the religious views and early training of those to whom he was sent, and to whom evangelical doctrines and the duties of the Gospel had but little to charm, or to induce them to encourage him. He succeeded, however, at an early day in forming among the French people a church of thirty-five members in the city of Detroit, and in the country a few miles from the city he gathered a similar congregation with flattering prospects.

By the combined forces of Popery, infidelity, and denominational propagandism, the course of the Missionary was much and frequently disturbed. He was not, however, without success in several important respects; and especially in maintaining the standard of evangelical truth against the flood-tides of error that were surging around him, he did a good work. He succeeded, at great painstaking, and at the end of a long-protracted effort, in the erection of a church edifice for the accommodation of the French population, which was paid for and dedicated a year ago last February. In that edifice, as well as in private houses, in the city and in the suburbs, he preached the Gospel, held prayer-meetings, and Sabbath-schools, and Bible-classes.

Lately, enlarged doors of usefulness have been opened to him among the French people at Mount Clemens and at Royal Lock, a few miles from Detroit, and his residence has been transferred to the former of those places. In his late report he says:

"In the early part of the year, as usual, I visited the people from house to house, distributed tracts, and preached in season and out of season with the same ardor as I did on the first day of my coming here. My daily supplication to the Lord was that he might bless my efforts of doing good; or, if not, that he might open the way for me to a new field, where I could labor with more joy and success for the salvation of perishing sinners. At the same time the French people at Grand River, six miles from Detroit, called me again among them. On the first visit among them I was fully convinced that the Lord called me out of the town."

"With the French people I began my missionary journeys in the vicinity of Detroit, and I have good hope that something has been done by these journeys among them for the kingdom of heaven. With the aid and advice of Rev. G. Duf-
I visited, during the last eight months, eight different places, where I distributed a great many tracts, and where I was very well received by the Romanists as well as by the Protestants. In four of the mentioned places I had no religious services, but I was requested to call again and preach to them the Gospel, if I could find time to do so. In the four others I had during several months regular religious services, where I saw many Roman Catholics come in; and often was I greatly rejoiced in conversation with them. In the course of the winter I had, however, to abandon two of these interesting places, because of the bad weather and the bad roads; but I continued with the best encouragement my preaching at Royal-Lock and Mount Clemens.

"Though I have not kept an exact record of my meetings held, visits made, and tracts distributed, yet I do not think that I am beyond the truth, by saying that during the whole period of my remaining here I have held 1,800 religious meetings, made 20,000 visits, distributed millions of pages of tracts, and sold or lent 100 copies of the Holy Scriptures, especially to Romanists. But if you should ask me how many souls have been converted to Christ, or how many Roman Catholics have left their church, I should say that it is a very delicate thing to affirm, while we are not certain that the heart of the sinner has been changed, and of course do not know whether we shall find him on the right hand of our blessed Savior at the day of judgment. I have had, as the present report shows, times where I heard sinners confess and regret their sins: I thought they were earnest in their consecration to Christ; but when I reflect how some have conducted towards the Missionary, I fear they may be to the Master what they were to the servant. I say this in regard to Protestants.

"As to the Roman Catholics, I have also shown that at different times my labors among them have not been in vain. There were some who boldly rejected the Popish errors. The number of such may be fifty, more or less. But who and what are they now? Some have left Detroit for other countries; some have joined other churches; some have died confessing their hope in Jesus Christ.

"In closing this report, I should say that in leaving Detroit for my new field where the Lord and the Board call me, I leave behind me, if not a flourishing congregation, at least a most interesting and happy Sabbath-school with more than 150 children, one-third of whom belong to Roman Catholic parents. This is the best evidence that something has been done for the benefit of the Roman Catholics. There are also pious Christians here whom I love in the most cordial manner, and from whom I have the best evidence that our hearts are united in one hope.

"And now, when I reflect on all I have tried to do for the spiritual welfare of the foreign population here, especially for the French and German Roman Catholics, (and Protestants also,) when I look at the neat little house of God, and at the little dwelling-house on the same ground which I built for the special purpose of instructing the youth in; and when, after all, I reflect how much trouble and how many sleepless nights it has cost me, my heart is deeply grieved, and my tears flow freely at leaving them."

6. The Rev. Joseph L'Héreux, who is stationed at Brandon, in the State of Vermont, and has charge of an extensive district around that town, in which many French Romanists from Canada have settled, has maintained the usual services connected with the mission, and with good results. He reports a gradual change in the views
of Americans about the nature of Romanism, and a fuller and more unreserved development of its persecuting spirit, and also some encouraging facts in connection with his labors. He says:

"In the beginning of my labors in Vermont, I could scarcely find two persons of the Canadian French Roman Catholics to come and hear me. They were generally then poor, ignorant, degraded, and miserable; but now it is very different with very many of them as to worldly circumstances, and I have with them many meetings for prayer and public worship, so that in the course of the year very many attend to and receive religious instruction.

"In my field of labor, which comprises a large district in the central part of Vermont, there are eight Roman Catholic churches—four Irish and four French. A new church has been built this year, and one has been destroyed by fire. The Romish churches are attended by eight priests, under the direction of a bishop stationed at Burlington. Some of the churches are quite numerously attended.

"In the beginning of my labors most of the American people here seemed to regard the Church of Rome as a 'sister church.' But they had then little knowledge of the theology and practice of the Roman organization. Their mistaken charity is now giving way to the force of truth, and they know that such doctrines and such practices as Rome holds, indulgences, and really enforces, cannot be held by a true church, if the Bible's teachings on the subject are to be accredited.

"There has been a very marked progress of light among the French Romanists within this field; though by immigration from Canada to us, and by removal of some who had been converted to Christ, the struggle for the mastery, on the part of Rome, has been prolonged, and at times very trying to me. I cannot describe to you the opposition and hatred which I have sometimes had to encounter. During the course of this year the Romish priests have forbidden all the Romanists of their parishes to have anything to do with me, and by their influence some of the Roman Catholics of Brandon have been induced to burn the Bible!

"But these efforts have not entirely hindered the progress of the truth, nor turned away the people from hearing me.

"My Sabbath-school at Brandon continues to enjoy its usual prosperity. The number of children who attend it is twenty-six. It is under the care of one of the converts—a young lady who takes much interest in it.

"The Sunday-school at Mockbridge is also continued, and prosperous and useful. The number who attend there is between thirty and forty children, besides the teachers.

"My Bible-class has been greatly interrupted by the coming in of one who sought to draw the members off to another fold; but having retired from our community, it is hoped that the class may soon be collected again.

"My visits for preaching and religious objects have been extended to Pittsford, Middlebury, and several other settlements where the French reside, far away from Brandon, and they have brought me in contact with several hundred French families. During the year I have held 212 meetings for prayer and preaching, and conversed on the subject of personal religion with nearly one thousand individuals.

"I have distributed 400 tracts and ten French hymn-books where I think they will do good.

"Upwards of one hundred Romanists within my fold have professed to see the errors of Rome, about eighty of whom have felt more or less solicitude about coming to Christ for salvation, though only about twenty seem to give decided evidence of conversion to Christ. Eighteen have become reformed from habits of intemperance."
"I have visited Protestant places of worship during the year several times, and spoken in them of my work and on behalf of the Society.

"From these statements, a view of my field and of the work within it, in connection with the French Catholics, may be partially seen. And although there is yet much to be done, and many things that are to be deplored, still there is progress on the part of the cause of truth, and much to encourage and to stimulate the friends of Christ to activity and perseverance in well-doing."

SPANISH MISSION.

7. The mission on the Rio Grande, in Brownsville, Texas, was commenced about three years ago, with a view to benefit the Spanish (Mexican) population in that town, but with special reference, also, to the spiritual welfare of the inhabitants on the other side of the river, in the Mexican States.

Through the female seminary established in Brownsville by Miss Melinda Rankin, and conducted by herself and sister, the Board have engaged in educating in the principles of the Gospel, and in the ordinary branches of female learning, the daughters of indigent Mexicans who are of good talents and promise, that in due time they may return to their homes and convey to their people the knowledge of the Gospel, in which they shall have been taught, and be its special advocates in the various spheres of life which they may occupy.

The work has been carried on encouragingly. The Mexican population in the town has been visited extensively, and furnished with religious tracts and copies of the sacred Scriptures, and a Sabbath-school for the children has been opened and taught, to the benefits of which adults also have been freely admitted. Already seventy-three different Mexican girls have enjoyed the benefits of that Institution, many of them having been taught to read, and all furnished with the Bible in the Spanish or English language, and in many cases with copies of it in both languages. Through the agency of this mission upwards of five hundred copies of the Scriptures have been put into the hands of Mexican people, besides about seventy thousand pages of evangelical tracts.

But here the Board have experienced one of their severest trials. The assistant Instructress, the active and devoted missionary, sister of Miss Rankin, the principal, was last autumn cut down in the midst of her labors by the yellow fever, which painful event the Board have noticed in a previous part of this Report. The mission, however, is still conducted by Miss Melinda Rankin, the surviving sister, and founder of the seminary, from whose recent report we make the following extracts, which will exhibit, in part at least, the state of the mission, its usefulness and prospects. When her sister died, Miss M. Rankin was herself at the North on account of ill health. She says:

"The suspension of my school, in consequence of the death of my sister, had somewhat shaded my prospects of usefulness. Every advantage had been taken which could be taken, and I found I should be scarcely able to make up a school. But I found quite a number of my former pupils who had withstood all solicitations to go elsewhere for instruction, and were anxiously waiting my return. I immediately commenced, and my school has been increasing until I have about as many pupils as I can teach."
I am better pleased with my prospects of benefiting this ignorant though interesting class of children, than at any time before.

"I feel that I am at the post assigned me, and where God's blessing has been granted me, and, I trust, will continue to attend me. I have earnestly desired the work of instructing these Papal Mexican children in the truths of the divine word, have devoted myself to it, and wish much to have it my exclusive work. Previous to this, I have had several Protestant children in my school; but as they can now be instructed elsewhere, I wish to have my school made up entirely of Roman Catholic children. At present all my pupils are of this class, and I have nearly thirty in number.

"The class of pupils which I have, are many of them orphans of good parentage, beautiful and interesting in their appearance. In putting the Bible into their hands, and impressing upon their youthful hearts its all-important truths, may we not hope fruits may appear to the glory of God? I often look around upon them, as they sit reading their Bibles with the most apparent pleasure, and say to myself, does not this promise some good to poor benighted Mexico?

"The daily satisfaction of imparting instruction to the minds of these children of priest-bound Mexico, in many respects more than compensates me for the arduous labor attending it. Had I more strength and influence, all should be laid upon this altar, in full reliance upon the promises of God that my labor should not be in vain in the Lord.'

"Since my return I have circulated 30 Bibles and Testaments. Of these, 20 have been passed into Mexico, besides 1,000 pages of Tracts. Opportunities are being presented of judicious circulation of Bibles and Tracts in Mexico, and I am exceedingly anxious to improve them.

"Within the three years in which I have been under the auspices of your Board, five hundred Bibles and Testaments have been put into the hands of the Mexican people, besides seventy thousand pages of Tracts. I have endeavored to 'sow beside all waters, knowing not whether this or that will prosper.' Seventy-three different Mexican children have been instructed in my school, the great proportion of which I have taught to read, and furnished them with the Word of God, either in the Spanish or English language, and in some instances in both languages. Most of these pupils have received instruction in consideration of remuneration received from the Board of the American and Foreign Christian Union.

"I will not speak of the trials and crosses attending these labors. It is enough that the servant be as his Master. If Christ suffered in his labors of love, it is not strange that we should also suffer in following in his footsteps. In the distribution of the books, I have necessarily been obliged to meet with persons and go to places which, under ordinary circumstances, would not have been at all desirable. But here let me say, to the credit of Mexican character, that I have never received an insult, nor been treated otherwise than with the most entire respect.

"I have placed tracts upon gambling-tables, in the midst of gamblers, upon the Sabbath-day, and in numerous instances have gone into groceries where I would find from one to twenty Mexicans congregated for Sabbath-spending in some way or other. In giving them Tracts or Testaments they always seemed much gratified, and 'muchas gracias' (many thanks) have uniformly followed the reception of them.

"I believe the most, if not the only, available way of reaching the Mexicans now with evangelical influences, is the introduction of schools and the distribution of religious reading among them. These things, properly managed, will, I think, prepare the way for the preaching of the Gospel. Several places upon the Rio Grande might be occupied by Missionaries who desire to benefit these long-neglected people.
“Why is it that Mexico has been so much overlooked by our Missionary Societies? Why is it that the many thousands of Mexicans within our own borders are receiving little or no attention in the way of evangelical efforts in their behalf? I might surround these questions with many important reasons for immediate effort for Mexico, but I have not the time at the present. ‘The harvest truly is great, but the laborers few; pray ye, therefore, the Lord of the harvest, that he may send more laborers into the field.”

ITALIAN MISSION.

In the early part of the year the Board recommenced their labors in behalf of the Italian population of the city of New-York and vicinity. The scattered residences of this class of citizens, their employments and habits of life, their deference to priestly authority, or, through disgust at the vices of the Papal priesthood, their infidelity and hatred of all religious teachers, render it extremely difficult to prosecute missions in their behalf to very much advantage. It is not, however, an entirely hopeless service. Mr. Philip Massard, a Missionary of the Board, has done much to convey the Gospel to some portion of this population within the year, and has met with various experiences. Some of these have been adapted to discourage, and others to lead to hope of success and to prompt to greater diligence and activity. In the beginning of his mission at the Five Points and vicinity, there was manifested towards him and the cause of evangelical religion very great bitterness. Repeatedly his meetings were broken up, and in several instances he was constrained to retire from the ground, and in a few cases, in order to continue the meetings for devotional exercises, to invoke and obtain the presence and influence of some members of the city police. By kindness and perseverance that open resistance was overcome, and the numbers that attend his little meetings in private houses, and in the mission chapel, No. 106 Centre-street, are encouragingly increased.

The following extracts from two of his monthly reports will show the virulence of Rome’s spirit against the work of evangelical missions, and the manner in which the work is done, and also its growth and prosperity.

Mr. Massard said:

“By the blessing of God, I trust I have gained the victory in the matter of going among the Italians at the Five Points, in this city. I found a great difficulty in holding meetings with them. I was for three Sabbaths driven from the place, and insulted and denounced so much as to be compelled to leave the company of those few Italians who desired to hold a meeting, and to go home very sorry and distressed.

“However, on the last Sabbath I started with a fresh spirit, praying in my heart on my way to the field of labor. As I came towards the houses of my friends, and where I was to hold the meeting, I saw my enemies waiting for me. I passed them, and turning into another street, I called at the police station-house for protection. The officers promised that they would prevent any disturbances. I then went to the house where I had held the previous meetings. On entering I found the place prepared for me. I opened the meeting with a prayer, and then gave my text, Deuteronomy, 29:10: ‘Ye stand this day all of you before the Lord your God.’

“As I was explaining and pressing the words upon the minds of my audience, I saw to my great sorrow that the disturbances were in a fair way of beginning again; but the arrival of an officer soon quelled all the symptoms of uproar, and gave me encouragement to continue my service.
I closed by inviting them to the mission-house, No. 106 Centre-street, next Sabbath, where I shall preach and conduct the service without being molested.

In leaving the house, after having dismissed the people, I met more of the disturbers, but the presence of the officer deterred them from assaulting me. I then went to the mission chapel in Centre-street, and made arrangements for the then coming Sabbath.

I have caused some cards to be printed for distribution among the Italians, in order to gather them more conveniently together. I distribute Tracts and Bibles.

In the following month Mr. Massard, in his report, said:

"I feel thankful for the great favor I have received, through the blessing of God, in my labors among the Italians at the Five Points. On the first Sunday of the month I felt very much encouraged by the request of twenty or more of them to have reading and prayers. I commenced Divine service on that occasion without singing. Confined myself solely to the Bible, and read the 20th chapter of Exodus, which I explained to them, and also the parable of the Prodigal Son, which I explained and applied, after which the meeting was closed with prayer. I felt that the Holy Spirit was in our midst.

"I was considerably encouraged in the service in the Mission Chapel,' No. 106 Centre-street, because of an increase in the numbers attending. On the next Sunday there were still more, so that there was a larger number gathered together of men, women, and children, than on any previous Sabbath. They all were very attentive to what was spoken to them. I began service this time by singing a hymn, after which we united in prayer. Then I read the 10th chapter of St. Matthew's Gospel and explained the same to the best of my ability, and closed the meeting with prayer; when I distributed Tracts and Bibles, and invited them all to come again on the following Sabbath. There was a good feeling manifested at their departure.

"On the third Sunday I met with them again, and after singing and prayer, read the 2d chapter of the Gospel of St. Matthew. I was highly gratified with the attention manifested to the reading and explaining of the same. The subject being the nativity of Christ, I illustrated it to the best of my ability and felt that the Lord blessed me in the effort. I prayed God to bless the seed thus sown, and closed with prayer, after which they came to me for something to read. Then I again distributed tracts, and renewed my invitation for them to attend on the next Sabbath.

"On the fourth Sabbath I was somewhat disappointed in their not coming at the appointed hour. They came, however, though late. When I inquired of some of them the reason, I learned that they had been to 'confession,' where they had got frightened for attending a service where the teacher did not cross himself; they being led, through superstition, to think that they would be lost without such a ceremony on the part of the teacher. The number of them, however, increased. I commenced, as before, with singing and prayer; and having read the 3d chapter of John, I explained what I had read, and invited them kindly to come to Jesus. I felt very much encouraged, and I believe they all felt their need of the saving mercy of the Lord Jesus Christ. I dismissed them, asking the blessing of God to rest upon them. I gave tracts and invited their attendance on the next Sabbath.

"On the fifth Sunday I felt happy, though low-spirited at first; but all became bright in the course of the day. I was pleased to welcome at our place of meeting a number of little boys and girls who came to hear the Gospel, besides forty men and women. I felt exceedingly rejoiced in my heart; for over sixty persons united with me in prayers and Bible reading. When I took my stand at the altar I gave out a hymn, which was sung,
and having united in prayer, I read the 1st chapter of Revelation, and took the 7th verse for my text: 'Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.'

"I felt as if the grace of God was with me in the explanation of this text. I entreated my hearers to come to the Savior, having placed before them the coming day when Christ would appear as their Judge; and endeavored to show them the necessity of their fleeing to him for aid and salvation, he being 'the way, the truth, and the life.' Having dismissed them with prayers, I distributed tracts and separated from them for another week."

**GERMAN MISSIONS.**

The missions among the Germans have been conducted in the States of New-York, Michigan, Ohio, Kentucky, and Georgia.

The space which the foregoing extracts have occupied suggests the desirableness of brevity in the remaining portion of this part of the Report, and we will therefore give but the following statement respecting the mission conducted by the Rev. Mr. Wm. Winnes, one of our German laborers.

Mr. Winnes was appointed in 1855 to labor in the city of Cincinnati, Ohio. He entered the field assigned him, a stranger, and with no preparation among the people beforehand to facilitate his course. He immediately addressed himself to the duties specified in his commission, and was soon encouraged by the nature and variety of the results. But the beginning was small. In his first report he said:—

"A few days after my arrival I began my missionary labor, making family visits from house to house. For the first five Sabbaths I did not have a preaching-place for myself, but I preached in other churches and helped teach in Sabbath-schools."

In his last annual report, having reported the erection of a church edifice, for his people, of dimensions 40 by 70 feet, he said:—

"My congregation is increased this year from 40 to over 100 hearers on Sabbath mornings—in the evenings from 80 to more than 100. Our Sabbath-school is also increased—often we have over 200 children present. There are 25 teachers. I have made this year over 1,850 family visits. There are now in my field 290 Roman Catholic families to which I have distributed Bibles and Testaments. I have also distributed 2,000 tracts and 40 books. I have preached this year over 190 times. From July last I have preached almost every Sabbath three times—twice in Cincinnati and once in Covington."

"My church consists of 58 members. One went out last year to preach the Gospel, and another, a young man of 22 years, is ready to study for the ministry."

Having become thus advanced and regularly organized, the congregation assumed Mr. Winnes' support last autumn. Thus in a short time is a congregation gathered, a church organized, and a house of worship erected, where, without the aid of the American and Foreign Christian Union, the "Man of Sin," and infidelity consequent upon his influences, would have continued to reign.

From the foregoing extracts it is obvious—

1. That Roman Catholicism is now in nature the same as it was in the dark ages of the past, or when the Reformers of the 16th century strove to deliver the church of Christ from its power.

On the part of the priesthood, and through their influence on the part of
some others in their communion, there are manifested a similar disregard of spiritual religion and a disposition to magnify rites and external forms—a similar opposition to the Holy Scriptures and intolerance of everything not coincident with the Papal system of faith and practice—a similar regard for traditions, legends, false miracles, and such like, by which the multitudes of the ignorant and unthinking in a nation may be deceived—a similar grasping after the property of the members, to enrich the central See and enable it to perpetuate and enforce its tyranny; and all that is wanting, in order to lead to a more full and convincing exhibition than we now have of the identity, is but a change in our national and state laws and usages, by which the restraints now imposed shall be removed.

2. That it is an error to suppose missionary labors in behalf of Romanists to be, as to them, of no avail.

It is true, as many suppose, that Romanists, by their early training, and the constant influence of the priesthood and their religious ceremonial, are deeply prejudiced in favor of Romanism as comprising exclusively the way to eternal life, and against Protestantism as but the synonym of heresy most abhorrent and destructive. Those in such a state seem far removed from the hope of life. The probabilities, to the eye of reason, seem against their being benefited by any efforts that Protestants might put forth.

But facts outweigh all theories, and must control our faith. In the history of the past, the days of the Reformation, and in recent years too, facts show that the Papal mind can be approached by Gospel truth; that it is adapted to the condition and wants of Papists as really as to others, and can change and make them holy and consistent Christians notwithstanding all their antecedents. Indeed, the success of modern missions among the Papal population, conducted by the Board, and other organizations which have entered upon them, in proportion to the means employed to extend and render them effective, is quite equal if not in advance of any that have been instituted and carried on among Protestants or Pagans.

3. That in evangelical missions to the Roman Catholic population of the United States, there is set before the various branches of the true church of Christ in this land, a work not only of great magnitude, whose just prosecution demands large resources, much energy and perseverance, but of immense importance to the prosperity and permanent well-being of the nation, and the interests of evangelical religion.

The aggregate of the Papal population in the country now is quite equal to that of some of the kingdoms of Europe. It is as large as was comprised by the original States when our nationality was attained. The enlightenment of such a mass is therefore not the work of a day, nor of a few individuals. It is a vast work of common concern, and all who love the Lord Jesus Christ should arise and gird themselves to it. And there should be no delay. No one should wait for his neighbor. Each should seek to do his part promptly, and thus stimulate the whole body to a vigorous activity, by which alone, under God, the end may be hoped to be achieved.
INFORMAL AID.

In this connection, the Board must not fail to speak of a valuable class of helpers scattered abroad throughout the Home Field, who in an unobtrusive and comparatively unobserved manner have rendered the Board, through their judicious counsels, and prudent and effective agency, essential service. They are of various denominations, professions, and business pursuits, as well as of various social relations, and thereby they enjoy and avail themselves of many opportunities of disseminating among different classes much important information concerning the Society; also, of watching the insidious movements of the Romish hierarchy, and of doing not a little for the benefit of inquiring or converted Romanists who desire, as very many of them do, aid to escape the toils of the Romish system, and the priestly surveillance and the persecutions to which they have been subjected and of which they live in constant dread, in view of a change of relations. They have also raised up many friends to the cause, laid the foundations for various missions, and done not a little to increase the funds of the Society.

VOLUNTARY LABORERS.

Nor would the Board omit to acknowledge with sincere thankfulness their reception and high appreciation of aid through the labors and charities of many ladies and gentlemen who, in various cities and towns, have identified themselves with their work, especially in connection with the Week-day, Sunday, and Industrial Schools which have been established at various mission stations.

These friends spend a large part of every Sabbath in teaching the children, youth, and also adults of Papal connections, (who assemble at the schools,) to read, together with the great facts and principles of revealed religion in which they had been hitherto untaught, and who otherwise would have remained in ignorance. Many of the ladies especially devote portions of days during the week to the exercises connected with "Sewing" and "Industrial Schools," by which many hundreds of ignorant and untaught little girls are brought forward and greatly improved in manners and morals, and are instructed in those things which are designed to implant in them a proper self-respect, and to encourage them to industry and the cultivation of those qualities of heart and life which may render them personally happy and useful members of society. Besides devoting time and much labor, these friends have contributed generously of their funds to supply the things needed for the usefulness and prosperity of these schools. May the Lord requite them for their kindness, and they find it agreeable to continue in the service in which their instrumentality has done so much for the welfare of the neglected, and, through them, for the cause of morality and religion.

OTHER SOCIETIES.

The Board with great pleasure avail themselves of this opportunity to acknowledge their obligations to the American Bible and Tract Societies, the American Sunday School Union, and the Society for the Promotion of Christian Knowledge of the Protestant Episcopal Church, for their generous grants of Bibles, Testaments, tracts, and Sunday-school
books for the use of the missionaries at various stations, both in the home and foreign fields; also to Messrs. Ivison & Phinney, Carter & Bro's., and Mr. Barnes, publishers, and the Rev. F. G. Clark's, E. E. Rankin's, and Dr. J. W. Alexander's churches in this city, for grants of elementary works suited to the use of the mission, day, and other schools. These works have been used, and have been productive of much good.

**Library.**

The Board are happy to report that there have been added a number of volumes to the library during the year, and it is gradually improving in value and rendering increased service to the cause. There are many more works needed, however, to render it available for all the necessities that occur in the prosecution of their duties. It would be well to have it so enlarged as to avoid inconvenient dependence upon other and perhaps remote collections of books. While, therefore, they state that through the generosity of friends a very good beginning has been made towards the acquisition of standard works, Papal and Protestant, which are needed, additional ones would be very acceptable, and they venture therefore to request of the friends of the cause, donations of books—historic, didactic, polemic, or any other kind—on the Romish controversy, of which they may have duplicates, or which they do not care to keep. Funds for the enlargement of the library will also be thankfully received.

We now proceed to review the doings and state of things in the **Foreign Field.**

We will begin in our own hemisphere, with

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**Canada.**

From the recent reports received from the French Canadian Missionary Society at Montreal, through which the American and Foreign Christian Union participates in the work of evangelization in that part of our continent, the Board are happy to be able to state that the cause of evangelical religion is gaining increased influence over the Papal population of the provinces of Canada. The number of Missionaries engaged in the mission under the direction of that Society is 25, besides the converts and pupils of Pointe Aux Trembles, who occasionally are employed in tours of colportage. Besides the school at Pointe Aux Trembles, which is attended by about 120 pupils, who are chiefly the children of Roman Catholic parents, and who receive instruction in the principles of evangelical religion daily, four schools are sustained at other stations which have comprised 160 additional children.

Of the meetings which have been held by the Missionaries in various places, we are assured that a greater willingness has been manifested by the people to attend than formerly, and the number of converts who are preparing for the Gospel ministry has doubled during the year. The candidates for the sacred office now number six. But the brethren who are called to manage the good work there say:

"The success and the influence of the mission among the French Canadians should not be judged of solely from results that can be placed in a statistical form; for there proceeds from the Gospel and its doctrines, so widely cast abroad through the instrumentality of preachers, colporteurs, and the Institutes, a spiritual
impulse working slowly important changes in the minds of a large part of the French population. If the number of those who have withdrawn definitely from Rome to make a public profession of Protestant Christianity is comparatively small, the number of those who have lost confidence in the idolatrous practices of their church and her pernicious doctrine is considerable, and shows that the faithful and persevering protests of our missionaries against Romish error has borne its fruits. Never before have the clergy and hierarchy made such incessant efforts, through the press, the pulpit, the confession-box, and religious confraternities, to retain a spiritual despotism, the wane of which they not unfrequently deplore in public."

HAYTI.

During the past year Hayti, especially the west end, the French-speaking part of the island, has gone through an exciting revolution in its civil government. The reign of the Emperor Soulouque has been overthrown, and a republic established in its place, over which General Géfrard, one of the officers of the imperial army, was called to preside. Those commotions in state, however, were divinely allowed to pass over without materially disturbing the missionary work of the Board at any of the stations.

The Rev. Mr. Waring, who is in charge of the mission, resides now at Cape Haytien, where he has been for two years past, and from which point it is more convenient to make missionary tours to different parts of the island than from Don Don, in the north, where he was at first located.

The mission since its establishment has enjoyed an encouraging degree of favor, though at times it has felt the pressure of Rome’s persecuting power. Since, however, the interference of our National Government to protect the rights of Mr. Waring, who is an American citizen, there has been but little interference with his operations as a minister of the Gospel, and the influence of the truth has very considerably increased.

There are now on the island, at as many different places, six small evangelical churches, with as many native helpers, who do much to spread the light of the Gospel in the dark and degraded places where previously the "Man of Sin" had reigned. For a fuller view of this mission we submit the following communication from Mr. Waring:

"The meetings here at the Cape, as at all the stations, have regularly progressed, and not once been interrupted; owing to the courage and devotion of the converts, who are ever prepared to die; but happily they need not now die on account of their meetings, because the tyrant who so pursued us is utterly chased away from this land. I mean 'the Emperor.'

"We have now all the liberty we need, although some wicked people are striving to disturb the present Government.

"Fourteen have been baptized during the missionary year up to the first of April, and we are now preparing to baptize others in the first month of the new year. Three infants of believers have been buried, and several have been born. Three or four couple have been married, and three individuals have been excluded from the churches, but the gain of membership has been ten or twelve: so that now we have a membership of more than one hundred, notwithstanding a few removals from the island. The converts are all natives.

"From all the stations I have received, all the year round, the most satisfactory accounts.

"I have carefully translated your letters to me, and furnished copies, written out in
a much fairer handwriting than my own, to all the churches.

"Etienne Ande desires to build a house of worship at his own expense at Point de Paix, and will do so if this present Government continues. Fouquet has just completed at his own expense a very good and sufficient house of worship at Raphael, in which the school will be taught. At Don-don, a good house being required, the church are still finding ways and means to begin about it in a worthy manner. At the Cape, a very good house being required, the little church are by no means prepared to begin as yet to build; but we are far indeed from being indifferent on that point, and already we begin to see some opening in that behalf.

"Fouquet's even now opening a school at Raphael; and at Don-don, Lacrose is now occupying himself with that subject. I have engaged a young man, member of the church at Don-don, to remove to the Cape and open a good school here. I told you in my last report that we had and have still a good school at the Mole, and that the Government school at Point de Paix is in our hands.

"The churches now support Charles Valliere as a Missionary. Several of the members have gone through the country as usual, all the year, to propagate Gospel truth, and, it is gratifying to say, not without effect.

"I have given away a great number of books, and especially a great number of Bibles and Testaments, and nearly all the 'Chants Chretiens' you sent. I need at least a hundred and fifty or two hundred more of these last immediately. I think that now I can sell more of them than at the beginning.

"One new church has been established this year at Plaisance. The converts there are apparently very firm and faithful."

MEXICO, MATAMORAS, AND VERA CRUZ.

The Board have not been indifferent to the moral and religious necessities of the Republic of Mexico, which forms the boundary of our national territory many hundred miles on the south and south-west, and which during the year has been involved in a series of civil revolutions and violent political strife, excited and aggravated to a considerable extent by the Papal priesthood, in order to regain and perpetuate their power, which of late had suffered a material decline. In consequence of the agitated state of the country, it has been neither desirable nor expedient to attempt to establish within its borders missions or schools for whose safety or continuance there could be no reasonable warrant. The state of the country, however, has not removed all of its population beyond approach. From the American side of the boundary line some good has been devised and attempted on their behalf, and the Board are happy to state that the effort has not been wholly unsuccessful.

From the female seminary established at Brownsville, in Texas, on the Rio Grande, opposite Matamoras, by Miss Melinda Rankin, and to which, for the ultimate welfare of Mexico especially, the patronage of the Board to a certain degree has been extended, a valuable influence has gone over the river into the Mexican frontier, at least to Matamoras and vicinity.

Already no less than seventy-three Mexican girls of good abilities, but of indigent parents, have enjoyed the benefits of that seminary, where female youth are thoroughly taught the facts and principles of the Gospel as well as science and literature. When the course of study is completed, the young ladies return to their homes furnished with the Bible in the Spanish or English language,
and in many cases in both languages. From their influence much good in behalf of a pure Christianity is confidently hoped.

The Board have annually a class of not less than twenty Mexican young girls thus in training in that seminary, destined to return to the towns or places whence they came. The existence of the seminary is becoming more known every year on the Mexican side of the Rio Grande, and many of the inhabitants of Matamoras and vicinity, having heard of the interest which its conductors feel in their country, and that Protestants have a religion different from what the Roman Catholic priests teach, come over the river and apply at the seminary, and receive tracts, Bibles, and New Testaments, which they bear to their homes and read and distribute among their neighbors and friends. By these and other means connected with the seminary, within the three years in which the Board have been connected with it more than five hundred copies of the Bible and seventy thousand pages of tracts have been conveyed into Mexico and distributed among the people.

The Board have had within the year an interesting correspondence with Vera Cruz, the principal seaport on the east, situated on the Gulf of Mexico, about five hundred miles south of Brownsville, and from that point copies of the Bible and Testament have also been circulated in the country to good advantage.

CHILI, SOUTH AMERICA.

The Rev. David Trumbull, who several years ago was sent to Valparaiso to found a mission, and open the way for the introduction of a pure Christianity into the South American territories on the Pacific coast, continues his relations to the Board, though he derives no support from the treasury at present for the prosecution of his work.

That mission, under the judicious and persevering labors of the Rev. Mr. Trumbull and his excellent wife, has risen to self-sustaining power and become the means of great good—a centre from which the Board may operate outward to advantage. A church has been gathered, a church edifice erected, a Sabbath-school maintained, and all the means of grace ordinarily connected with Christian churches have come to be enjoyed by the people there. In the present state of things there is much reason for gratitude to the great Head of the church, and the Board can but regard the openings for missionary effort in connection with Valparaiso, as providential indications to them to go forward and supply additional laborers.

Under this conviction, they have inquired and sought for laborers for that field, as also for Callao, the chief seaport of Peru, an important and interesting republic lying immediately on the north of Chili.

They have been successful in their search. They have obtained an excellent young man, admirably fitted for the service, and who is prosecuting his studies with reference to it in one of the theological seminaries of the country, whom they have appointed to that mission. He will probably join Mr. Trumbull in the course of the ensuing season. They hope also to send several additional laborers, who are now preparing for the service, into that region at no very distant day. The school over which
Mrs. Trumbull presides at Valparaiso, as well as the church and congregation there, is doing well.

The Board would here state that the Rev. Mr. Bourne, whose appointment to labor in Callao was noticed in the last Report, was providentially prevented from entering the service of the Society in that field.

We now pass to Europe, and taking the places of labor in order, we begin with the Islands, and first with—

IRELAND.

The same general state of things in regard to the work of evangelization which was noticed in the last Report, continues to mark this remarkable island. Various religious denominations are engaged in propagating the Gospel through the agency of colporteurs, evangelists, Bible-readers, and school-teachers; and under the direction of the superior Papal officials, vigorous efforts are put forth to resist it, and to maintain the long-held supremacy over the masses of the people.

In some places, deaths, and more especially emigration to America, Australia, or elsewhere, by the converts to Protestantism, has weakened the evangelical party and given a relative advantage to the Papacy. This is particularly the case in Galway district. In some other places, however, the opposite state of things obtains. The number of conversions to the Protestant faith in some of those places diminishes the Papal force, and on the whole, the progress of the evangelical cause is very encouraging.

The committee at Dublin, through which the Board conducts its operations, have continued their labors during the year as heretofore. They have had five missionaries in their employment, some of whom have been assisted in their respective fields by various helpers, and all have shared in the counsels and general co-operation of the superintendent. The committee have forwarded reports from the missionaries, from which much information respecting their work has been given during the year to the public through the monthly Magazine.

The Board will therefore submit but brief extracts from the recent correspondence, sufficient to show the peculiar condition of the field, the kind of work needed, and what the laborers have done. Romanism being there in the ascendant, the labor of the missionaries is necessarily much modified by it.

The Rev. Dr. Heath, the Corresponding Secretary of the committee at Dublin, in a letter addressed to the Board says:

"With you the population is almost all Protestant, but in the most of our districts we have exactly the reverse. You have free, fearless, open-day conversations on all current subjects. You have no dread of priestly tyranny, in the altar denunciations and their following terrors. With you Popery is couchant, passive, and comparatively tolerant. In our districts the opposite is the case."

Mr. G. B. Bradshaw, one of the Missionaries in Galway, (a University graduate,) writing to the Board under date of April 1st, 1859, says:

"The vigilance and jealousy of Rome are fearfully on the increase here, and everything that the combined efforts of Popish officials, bishops, priests, monks, friars, nuns, and 'Sisters of Mercy,' together with a band of newly arrived
Jesuits and 'Redemptorist Fathers' can do to poison the minds of their poor being-dulled dupes against our work, and the work of kindred Societies in this locality, has been and continues to be perpetuated, no matter how vile the means employed. Add to all this the fact, that Popish journalism has never ceased to excite the community to as much intolerance as the people can venture to practice with impunity,—and there is very great latitude allowed them here,—and some idea may then be formed of the social and moral state of the 'Citie of the Tribes,' and of the difficulties to be faced by those who seek to ameliorate, by scriptural means, her unhappy and degraded condition."

Of his labors among such a population, among other things, Mr. Bradshaw says:

"That good has been accomplished, I cannot doubt. Hundreds have been calm and respectful listeners to the words of life spoken by my lips, and some few have not only willingly but eagerly and gratefully received religious instruction from me."

Mr. J. Morrison, who labors under the direction of the committee, says:

"The district in which I labor is 25 miles long and 6 miles broad. My labors in connection with the Society commenced in March, 1857. In the two past years I have held 600 meetings, at which I have addressed about 18,000 people, visited more than 2,000 families, distributed 1,500 tracts, and I have good reason to believe that about one hundred souls have been converted to God."

Mr. J. Liddy, another missionary at Caranmore, says:

"My field of labor is 14 miles long and 12 miles wide. Since my appointment in November, 1857, I have traveled 2,293 miles, for the purpose of reading the Scriptures in the dwellings of the people, and holding religious meetings. I have made about 2,448 visits in discharge of my duty to about 300 different families. I have held 270 meetings, at which 8,160 souls have heard the story of the cross, many of whom I have heard cry for mercy, and some of whom have made profession of conversion.

There are at present twelve young men assisting me in my meetings over this field, who, when I came here, were ignorant of the way of salvation. I have distributed hundreds of tracts, and also copies of the Scriptures. Of late I have had more access to Roman Catholics, as they are beginning to know me better, and my prospect for the future is much brighter than heretofore."

WESTERN OR AZORES ISLANDS.

A short time before the last anniversary, the Board, by a remarkable concurrence of providential events, had their attention turned to the group of islands lying about two hundred miles west of Portugal in the Atlantic Ocean, subject to the Portuguese crown. The night of the Papacy had reigned there almost unbroken for many generations, (there is only one little Protestant church on the islands, which is at St. Michaels,) and the time, it was hoped, was drawing near when an effort could be made to advantage to introduce among the people the light of the Gospel.

A worthy and devoted Christian man, a native of one of the islands, offered himself at that time as a missionary to the group. He was appointed, and set out at once for his destination. In the early part of last year he arrived at Fayal, and immediately proceeded about his work. He passed from one island to another; and though he found the surveillance of the priesthood and of the police remarkably intense, still he found means, by conversation and an up-
right mode of life, to turn the attention of some to the consideration of their spiritual and eternal interests.

The books and tracts which he took with him were soon distributed. The severity of the laws, however, preclude the introduction to the islands of evangelical and Protestant works for general circulation, and he has been constrained, therefore, to do without the aid which good books and liberty to circulate them would afford.

The jealousy and hatred of the priests to evangelical truth, some little time since, induced the Government to prohibit the circulation even of that version of the Holy Scriptures which Roman Catholic authority had previously examined and approved. But the Missionary still labors on his way, and waits for the intervention of Providence to break the spiritual bonds by which the people are enslaved, and open a free course for the truth, in which it may "run and be glorified."

The following extract from a recent letter from the Missionary will show the extreme bigotry and oppression of the Romish church. He says:

"I take this opportunity to write to you of the present prospect for laboring among the Azores islands. Since my arrival I have been on the islands of Terceira, St. George, St. Michaels, and Pico, to inform myself of the openings for the work of the Lord, which information I could not obtain otherwise.

"There is at St. Michael a Protestant church the only one on the islands, whose chaplain is the Rev. W. H. Brant, who has been on the island some thirty years. Mr. B. was in the habit of having Bibles sent to him from the British and Foreign Bible Society of Pereira de Figueiredo's translation, (which has been the most acceptable to the Portuguese nation,) giving and selling them to the people, and even supplying the schools on the island. But the Roman Catholic church, taking alarm at it, had them collected and detained, making for an excuse that they were 'immoral books,' with 'Protestant errors,' and without the 'notes of the church.' This was about the time of the revival on the island of Madeira. From that time books printed by Protestants have not been allowed to pass the custom-house. Mr. Brant has a box of New Testaments in the custom-house at St. Michaels which he cannot take out to his house nor send to the Society again. He has told me that the same has happened to Mr. John Wilby, agent to the above Society in Lisbon; but I am not able to inform you whether they are detained by the order of Government or of 'the church.' They pretend to say that religion is tolerated. The officers who detain them simply say that they have the power to detain them, and what is done as law on one island is done on all of the rest. There is no regulation about Bibles. It all appears to be in the power of the priests. A few years ago the above translation, printed by the same Society, was examined by the best Portuguese scholars and authors, and allowed to pass as the true Word of God, and now it is declared by the same authors to be Protestant errors!

"It is of no use for you to send to me any books under the present order of things, for they will be lost in the custom-houses. I am at a stand-still for the want of Bibles or books of truth. Had I such books to distribute, they would speak for themselves; but without such books it is hazardous to oppose ignorance and superstition. The books to be had on those islands are only such as are made to confirm the commandments of men and not of God. The people are taught that their catechism and a few other little books concerning the worship of Mary and saints are the true word of God! Even many of the priests believe it, for I
have conversed with some who are not blessed with or have a copy of the Holy Bible! They are all gently sleeping in ignorance in regard to the true way of salvation, and the Bible is as much needed among them (the priests) as a candle is in a dark night: without it the chance is small for me to labor with success. From what I see and learn from Mr. Brant, whom I have consulted personally, there is no opportunity for the distribution of the Word of God among those poor people, and the only way for me now is to read and talk to such people as opportunity may offer itself; but it will not do to do so in a public way.

"I am not discouraged, though disappointed, to find the Word of God contraband, but hope better things from the Lord. I am willing and ready to do that which is most to his honor and glory. I have the satisfaction to know and feel that I have endeavored to do my duty, and in the present circumstances I can but look on those poor people as I would on a ship in distress, without the power to help it."

SWEDEN.

Within the last year this country has been much agitated by discussions on the subject of religious liberty. As it is a Protestant country, the grounds of our labors within it are the claims of the cause of religious freedom, believing that the Gospel, wherever prevailing in its purity, will secure that liberty of conscience and of worship which is the right of every individual, as well as honorable to God. The Board have for several years contributed to the support of two most excellent men, the Rev. C. O. Rosenius, and Mr. A. Ahnfelt. Mr. Rosenius has labored in Stockholm as a preacher, and gathered an interesting and growing evangelical congregation, and conducted a religious newspaper, entitled The Pietist.

Mr. Ahnfelt has acted as an itinerant missionary, made many journeys through the country, and preached to large audiences of the peasant and other population. The growth of evangelical feeling in the kingdom has manifested itself in the formation of an effective Society for the propagation of evangelical truth, and it has met with patronage and success that have astonished its founders.

The decision of the Royal Court at Stockholm in May last, whereby several women were banished from the kingdom for having united with the Romish communion, gave a fresh impulse to the discussions about religious liberty, and quite unsettled the popular mind in regard to the ancient usages of the national church. Many persons have seceded from it. Laws have been enacted to meet the exigency; and with a view to promote the welfare of the cause of truth, a public religious meeting is called, to be held at Lund, in July next, in which foreign Christians will be admitted, as noticed in a preceding page. Out of all this excitement the Board earnestly pray that there may come much good to the cause of truth and religious liberty.

The following paragraphs from the Rev. C. O. Rosenius, of Stockholm, will exhibit the state of things in Sweden. He says:

"I must first mention that no particular change can be remarked since I last wrote to you, but only what must be confessed to the praise of the Lord—a still uninterrupted progress of the life-giving work of grace among souls, as well as of the modification of the general feeling.

"One county in Sweden I will especially mention, where the awakenings seem during the last few months to have been greatest, namely Wermland. From there I have just
had the most gratifying intelligence, how persons are more and more roused to seek and ask for the living word of God and the salvation of their souls.

"And with regard to the general feeling among the people respecting this, it has partly, during the course of years, by degrees become softened, through having been accustomed to this phenomenon which was at first so strange to them; partly, also, the authorities, who see that they can do nothing against strange doctrines, have begun to consider the 'Readers' who are faithful to the creed of the church itself as a comparatively less evil; so where the darkness is greatest. Others, again, have light enough to leave them unmolested, or even to acknowledge that there can also be something good in it.

"Finally, as I mentioned in my last letter, the old conventicle law has been annulled and a new more liberal law has been sanctioned. In short, I do not believe that we shall hereafter suffer any particular constraint from the authorities. Of what is done, here and there, by an ignorant and prejudiced mob, you only hear occasional instances, and those I hope will become more and more rare.

"Such violence, however, has now no support from the laws and government, but is contrary to them; and besides, it is very generally believed that religious freedom will be still more extended at the next diet—perhaps, to begin with, by giving Baptists and other Protestant sects lawful rights."

BELGIUM.

In this stronghold of the "Man of Sin"—one of the most intensely Roman Catholic countries of Europe—the Lord continues to plead his cause with wonderful power. The violence of the adversary has been marked and persistent, but divinely overruled for the furtherance of liberal principles and evangelical truth.

The brethren of the Evangelical Society at Brussels are diligent and faithful, and need in their struggles the sympathy and effective co-operation of their brethren in more favored lands. It is with great pleasure that the Board co-operate with them in their sacred work, and regret only that they have not been able to do more.

The following extracts from a recent letter of the Rev. L. Anet, Secretary of the Evangelical Society, give a cheering view of the state of things there in regard to the work of evangelization. Churches are rising and schools are being opened; conversions to Christ are numerous, and large audiences attend upon the meetings held by evangelists and the Protestant pastors, where Romanism formerly triumphed and excluded every interest but its own. Is not this clearly the work of the Lord?

With what earnestness and liberality should Protestant Christians cherish it? Now is evidently the time to work for and favor it.

Mr. Anet says:

"Perhaps I shall interest you by a brief recital of a tour I have recently taken in company with a deputation which the 'Foreign Aid Society' was pleased to send to us. The first day these gentlemen passed in Brussels was employed in obtaining information respecting our schools, our churches, and the book-shop we have in this city. They appeared well satisfied with what they found here, excepting our school-rooms, which are all either too small or ill situated and insufficiently ventilated.

"On the second day we visited Liege. It was Thursday,—a meeting had been announced on the preceding Sunday. When we repaired to the assembly at seven
o’clock in the evening, the place was literally packed; the vestry, the aisles, the approaches to the stairs, were thronged with people obliged to remain standing for want of space and seats. We were told that twice on every Sunday similar congregations assembled. All these hearers have belonged, or still belong, to the church of Rome.

“The religious movement at Liege is so considerable, there are such pressing necessities in the city and in some populous villages of the environs, that we have felt the need of giving an assistant to Mr. Durand. A minister of the Canton de Vaud (Switzerland) having offered us his services, we have accepted them. He has just now arrived, and has been the last two days in Liege, where he will labor under the direction of Mr. Durand.

“Early on the next day we set out for Nessouraux, a village situated some leagues from Liege, on the line of the Cologne railway, amidst the picturesque scenery of the valley of the Vesdre. Twelve years ago not a single Protestant Christian was to be found in those parts, and few persons there had ever heard of the Gospel. We there found a very convenient building, excellently situated, comprising a pretty chapel with seats for 150 or 200 hearers, a school-room, a residence for the pastor and one for the school-mistress, with a garden and meadow adjoining. The council of the church has purchased and appropriated these premises for the sum of £480.

“I ought to add that the pastor of Nessouraux, for the last eight months, goes regularly to preach in the little town of Cheux, where an audience composed entirely of Romanists who are seeking the truth, gather weekly around the ministry of the word of life. Some souls appear to have already received it into an honest heart.

“From Nessouraux we next journeyed to Lize-Seraing. Seraing, situated on the banks of the Meuse in ascending it towards Namur, is scarcely five English miles from Liege.

“More than 400 persons belong to the congregation which, by the grace of God, we have assembled, and all have come out from Romanism except the pastor’s wife.

“Between the first of July, 1857, and the 30th of June, 1858, a hundred souls including children, have quitted Rome to join themselves to the church at Lize-Seraing. Within the last twenty months a considerable ‘revival’ has been manifest in these parts. The pastor being interrogated as to the tangible cause of the revival, replied to us that he attributed it especially to the spirit of prayer which, under the action of the Holy Spirit, had been produced in the flock; to the missionary zeal which had been the result of it; and to the numerous tracts which had been distributed. A member of the church holds gratuitously a depot of Bibles and religious books, and has disposed of them to the amount of 500 francs in the course of one year.

“From Lize we went to Namur, where we stayed but a few moments, to see the house in which worship is celebrated and to have conversation with the pastor.

“On Saturday, the 9th of this month, we were at Charleroi.

“Two pastors are resident at Charleroi. They have presided at about 500 meetings in twelve months. A third pastor, living a league from the town, supplies three chapels. A fourth pastor resides about five leagues from the Centre: he has also some places of worship to supply. We have in this part of the country three great schools, four schoolmasters, and two depots of Bibles and religious publications.

“Less than seventeen years ago there was nothing, absolutely nothing, excepting eight Protestants speaking French, all indifferent and worldly.

“In conclusion: although these results are very promising; although the work
of God therein is great, and rendered manifest by the seal of the Holy Spirit, we have this sweet confidence in the Lord's goodness that the future will yield more than the past.

"In the course of the year 1858 we have founded a station at Namur, and placed a minister of the Gospel. We have opened a chapel at Louvain, and another at Cheux, at two leagues' distance from Spa.

"We have engaged two additional colporteurs; called a second minister for Liege and its environs, and two evangelists. We are actively seeking for a minister of the Gospel to place between Mous and Manage."

**SWITZERLAND.**

The long-continued hostility of Rome to the Protestant portions of the Swiss Confederation has suffered no visible abatement during the year past. The advance of the Papal interests in France and Austria has rather tended to stimulate her zeal and encourage her spirit of aggression. She claims a large share of the population as members of her fold; and through them who are within, in addition to those who are without, she has the power, to a large extent, to carry forward her plans for annoyance and conquest.

But the Protestant portion of the population has well learned her spirit and aims, and the churches have addressed themselves to the work of protecting the interests of evangelical religion, and of extending their benefits to the perishing population around them, with commendable zeal and perseverance. The "Evangelical Society," located at Geneva, one of the principal cities of the Republic, and which was rendered famous by being the residence of Calvin, one of the chief celebrities of the world-renowned Reformation, is the prominent agency through which they have brought their influence to bear upon the undertaking.

From small beginnings in 1831, a little more than a quarter of a century ago, that Society has become quite considerable in its resources and operations. Its geographical position in relation to Papal territory and access to points of importance, render its support extremely desirable and invest it with rare power for usefulness.

Besides its own proper resources, gathered within the limits of Switzerland, there flow into its treasury, to some extent, funds from Belgium, Holland, France, England, Scotland, and America, to be devoted to the work of evangelization, which is now carried on by the Society at about twenty-five different stations. Those stations are in Switzerland, Italy, (Savoy,) Belgium, France, and Algeria. The laborers employed, at the last report, were about thirty-five in number. The Board regret that they have not been enabled to extend the usual amount of aid to this Society during the year, on account of their increased liabilities at another point on the foreign field. It is gratifying, however, to them that they have been able, notwithstanding the extraordinary pressure upon their treasury, to extend aid to one of the stations under the care of that Society, and they hope during the current year, having relieved themselves of their extraordinary liabilities in the direction intimated, to be able to extend to it the usual assistance.

**PIEDMONT.**

Those world-renowned Christians, the Waldenses, who occupy a portion
of Piedmont, continue to prosecute the work of evangelization in their own territory and also beyond it. Under the liberal policy of the Sardinian Government, they are enjoying greater liberty than formerly, and are making greater advances in their missionary and other interests. The fewness of their numbers, the smallness of their territory, and the general poverty of the people, constrain them to operate in comparatively a small way. But the devotion which they manifest to the cause of the Savior, the fidelity with which they adhere to the Gospel in its simplicity and purity, and the self-denial they endure for the sake of promoting its general diffusion, endear them to the people of God, and inspire strong confidence in them as helpers in the work of the evangelization of the Papal population around them.

They claim that their entire numbers are 24,000. They have 15 churches and 15 pastors, a college at Turin with 9 professors, (of whom 7 are ministers,) and 100 students, some of whom have given up Romanism and give evidence of conversion to Christ.

They have engaged with much zeal in publishing tracts and religious books, and have established a depository at Turin, from which they have issued in the French and Italian languages a great amount of evangelical reading-matter. In nine months of the past year they issued 2,539,000 pages. Their missionary force for the conversion of Romanists consists of 9 ministers, 3 evangelists, (not ordained,) 6 school-masters, 3 tutors, and several colporteurs. At some of the stations they have met with violent opposition from Romanists, but they have not been turned from their course. Much attention has been given to the children, and day and Sunday schools are numerous and in a flourishing condition.

FRANCE.

To the French empire the attention of the Board, in its work of evangelization, has been turned with the deepest concern. Its immense population, its vast material resources, its central position, its political importance, have all marked it as an object of special interest to the philanthropist and Christian. The tendency, of late, to intolerance, the manifest growth of priestly power, and the narrowing of the limits of religious liberty, were viewed with grief and alarm. The friends of evangelical liberty within its domain were also alarmed. But a brighter scene has opened, and new hopes are entertained for the prosperity of the cause of a pure Christianity. The recent decree of the Government, issued the 19th of March last, in respect to opening new places of worship, is among the most favorable of events. Concerning it a Missionary writes:

"Heretofore the opening of a place of worship, or the holding of an assembly of more than twenty persons for any purpose, without the previous authorization of the police, has been forbidden by the common law, and was an offense which the tribunals were obliged to visit with punishment. The consequence has been, that in many neighborhoods the Protestants have been prevented from holding meetings and opening places of worship by the petty jealousy or opposition of the mayors or prefects; and when they have ventured to meet in secret without legal permission, they have been seized and imprisoned for the offense. The progress of Protestantism has thus been very much hindered, and the laws of France
concerning freedom of worship have been practically annulled.

"The Government has put an end to this state of things. Henceforth applications for opening new places of worship are to be decided upon, not by the mayor of the commune, nor by the prefect of the department, nor even by the minister of the interior, but by the council of State and an imperial decree. In this respect all churches and sects are placed on the same footing, and, beyond doubt, a rigid impartiality will be exercised. Of this the dominant church can hardly complain, and more than this the others could not ask. A practical difficulty of much importance is thus solved, and the friends of Protestantism may expect to see blessed results in France. The adherents of the true faith will be encouraged to put forth more zealous efforts, and places will be opened wherever they are really needed for the preaching of an unadulterated Gospel and the spiritual worship of God."

EVANGELICAL SOCIETY OF FRANCE.

Notwithstanding the serious embarrassments created by the Papal party during the year, whereby assemblies met for worship have been broken up, schools in some places have been disbanded and scattered, chapels have been closed, evangelists and others have been fined and imprisoned; the managers of the Evangelical Society have gone forward in their labors, and, by the Divine favor have accomplished a work of great importance.

Although the number of churches which seceded a few years since from the "Reformed Church" and established the "Evangelical Society" is small, and the membership are comparatively poor, (the churches being scarcely twenty in number,) it is believed that this is the largest missionary association in the country, and that its labors and their results in behalf of religious liberty and the propagation of the Gospel are not surpassed, if equaled, by any other institution of like nature in the empire.

The Society has under its care twenty stations in seven different departments. It has nine churches, ten pastors, four evangelists, six Bible-readers, seventeen schools, and twenty-three teachers. These establishments and laborers effect a great deal. Some of the pastors and all of the evangelists and Bible-readers itinerate, or go from house to house in the performance of their service, and even some of the teachers pursue the same method.

At five of the stations the churches, and at eight of the stations the schools, have been closed by the local authorities; but under the recent decree alluded to they will probably soon be opened, if they have not been already. It would afford the Board much pleasure greatly to augment its aid to this excellent Society, and they hope to do it hereafter.

THE COMMITTEE OF EVANGELIZATION OF THE EVANGELICAL CHURCH OF LYONS.

The Evangelical Church at Lyons comprises a district of considerable extent, several places of worship in the city and villages in the vicinity, and in its membership upwards of six hundred persons. At the time of its last Annual Report there were computed to be at least twenty-five hundred hearers in attendance at the various places of worship, and their missionary force consisted of seventeen ministers, evangelists, and teachers.

The commercial embarrassments which greatly affected the country during the latter part of the year preceding the one which has just
closed, also affected the interests of the Committee at Lyons. But the members put forth increased exertions, and continued the operations in which they had engaged, and which they could not suspend without serious detriment to the interests involved. During the year past they have still gone on; and though at times extremely tried by the various adverse influences which surround them, they have been encouraged by the fruits of their labor.

The new place of worship in the city, which was greatly needed and which has been completed, has been to them not only a means of increasing their audiences, but, in their own language, "a great source of spiritual blessings." In regard to their operations in general and their results, the committee say:

"We bless the Lord that he does not absolutely refuse to us those precious encouragements which tend so much to strengthen our faith. The admissions during the past year have not been inconsiderable, and they have been valuable ones. Our weekly schools, our Hall of Retreats, (Salle D'Asile,) our school for adults, are steadily progressing. We may say as much of our Sunday-schools. Our Infirmary has almost always as many invalids as it can receive. The work undertaken among the soldiers is continued with success. Special writings, as well as the New Testament, are received with gladness and bear a rich harvest of fruit. The trial undergone by our friends at Sain Belle is daily mitigated. They meet as formerly, and in the peaceful exercise of their worship. Some months ago a Sunday-school was established there under the auspices of our evangelists. Tarare is always supplied by the alternating clergyman, Rev. Mr. Chaspion, and one of our brothers of Lyons. For nearly three months Pastor Dadre has been installed at Villefranche, where his labor begins to be blest. About seventy families in Villefranche itself are more or less accessible to the Gospel. The field of labor of our brother extends beyond the limits of the city, comprising a circuit of nearly nine miles. Our two schools prosper under the direction of Mr. and Mrs. Maillet. We can number about forty pupils. The Sunday-school is likewise increasing. One of our brothers continues to devote one day each week to the evangelization of Trivoux and its vicinity."

Besides these Societies, the Board have within the past year aided the station in Poitou, some forty or fifty miles from Paris, under the care of the Rev. Edward Verrue. Mr. Verrue has been very successful in establishing schools, meetings for prayer, and religious instruction, and in promoting all the interests of evangelical religion. An interesting and full report of this station is published in the Magazine for May of the current year.

**THE AMERICAN CHAPEL IN PARIS.**

The chapel for the use and benefit of those Americans who may visit or temporarily reside in Paris, which has occupied a large share of the care and efforts of the Board for the last two years, has been completed within the year just closed. It was publicly and with appropriate ceremonies dedicated to the worship of God on the second day of May last, in the presence of a large, intelligent, and highly respectable audience. Since that date religious service has been maintained in it regularly by the chaplain, the Rev. R. H. Seeley, with many interesting and highly important results.

As a religious establishment, in its peculiar position and relations it must be regarded as an object of no ordinary interest, not only to Ameri-
can citizens, who when visiting the European continent may find in it a spiritual home, but to all the friends of evangelical religion in every portion of the world. It was not designed to interfere (nor will it) with the civil government nor with the political affairs of the nation; but it will take a deep and abiding interest in matters of evangelical nature, proclaim the Gospel in its purity to the numerous Americans who may be in Paris, and whose pious influence it is hoped will diffuse itself through many a French circle, while it will be a bond of union between the churches of our land and the Protestant organizations of the French empire, and lead to the extension of the Redeemer’s kingdom both here and there.

With these bearings, the importance and value of the chapel in the French metropolis can scarcely be overrated. And though engagement in its erection constrained a diminution of aid temporarily at some stations last year, the Board are persuaded that the establishment of the chapel was demanded by the necessities of the case, and that it will eventually prove of the greatest benefit to the cause they seek to promote.

The chapel is situated in the Rue de Berri, an interesting and growing part of the city, and which in time must be densely populated. The property is now estimated to be worth about fifty thousand dollars. The title vests in the Board of Directors. It is believed that the chapel will hereafter be entirely self-sustaining.

CONSTANTINOPLE.

In the early part of the last autumn the Board were made acquainted with the fact, that about forty thousand Roman Catholics, who were in the vicinity of Constantinople, were in circumstances to warrant the hope of great usefulness among them by the introduction of a teacher to collect and instruct their children in a common school.

Having secured the co-operation of the Rev. Dr. H. G. O. Dwight, resident in or near that city, to whose agency, indeed, they were indebted for the first intimation of the state of things among the Romanists there, and the desirableness of improving the present opportunity for introducing a service among them that might eventually be productive of greater things, the Board appointed a Mr. Costabel, a man of eminent piety and known ability, who was highly recommended to them, and who was then on the ground to labor among that people as a missionary, with special reference to the instruction of their children. Mr. Costabel commenced his labors in the month of November last, and has prosecuted them since with encouraging success.

From the Rev. Dr. Dwight, who, with other members of the Association of Missionaries in that vicinity, has consented to exercise a supervision of the school in behalf of the Board, encouraging communications have been received in relation to its usefulness.

The Board look to that school with great interest. It may be the commencement of a work whose good influences shall not stop upon the immediate recipients, but extend far eastward, where the corruptions of the Roman apostasy have spread their deadly influence over vast multitudes, and in whose behalf, as yet, the evangelical churches have scarcely begun to labor.
From the foregoing review of the operations of the year we gather the following:

**SUMMARY.**

In the Home Field the number of laborers employed the whole or part of the year is sixty-three. They are of native and foreign birth, of seven different nationalities, and of nine religious denominations. The service rendered has been extended to twenty States, including Eastern, Western, Northern, and Southern divisions of our country.

The Board have commenced to labor within the year at eight new stations, two of which are among Irish, four the German, one the Italian and one the French Romanists.

The number of children reported as gathered into the schools—Sunday, industrial, and week-day—is 4,186; an advance of 1,240 on the number reported the previous year. Besides these, many have been sent into denominational schools, of which exact returns have not been made.

The aggregate number of children and youth which have been reported to this date as brought under evangelical influences and training by the Society is upwards of fourteen thousand two hundred and fifty.

The number of teachers, male and female, reported as connected with the various schools is 375, an advance of upwards of 70 upon the number mentioned in the last Report, and who, with other laborers connected with the Society, make a force of 438 persons endeavoring to counteract the influence of the Papacy in our land.

The number of sermons and addresses delivered to Roman Catholics, and of personal visits to families and individuals in reference to their religious interests, so far as reported, is 38,933. The number thus addressed is computed to be not far from fifty thousand.

The number of Romanists intellectually convinced of the errors of Romanism, and of its utter insufficiency as a system of religion, is large. Of these, 257 have ventured to avow their convictions to the Missionaries; 207 others fearing the power of the priests, like Nicodemus have come to them secretly to inquire concerning the way of salvation; while 154 others have given credible evidence of conversion to Christ. Thus more than 600 individuals last year, through the labors performed, have in this regard been much benefited, and have been brought "nigh to the kingdom," if the entire number has not been gathered within its sacred enclosures.

Two congregations, gathered under the influences of the Board among the Germans—one in the city of New-York and the other in the city of Cincinnati, Ohio, having a joint membership of 279 individuals in communion, have within the year (one in July and the other in September last) assumed the support of their pastors respectively, and relieved the Board of their responsibility in that respect.

Two new congregations, German and French, in Michigan, (at Mount Clemens and Royal Lock,) have been collected, and now have the stated service of a missionary, who preaches in the German, French, and English tongues.

The total number of converts to Christ from the ranks of the Papists, thus far reported to the office, is 1,404. There are others besides, whose numbers have not been reported.
The amount of reading-matter distributed during the year is equivalent to about six and a half millions of octavo pages.

The number of sermons and addresses delivered in various parts of the country, in cities, towns, and rural districts, before Protestant ecclesiastical bodies, Sunday-schools, students in colleges and theological seminaries, assemblies in churches on Sabbath-days, and elsewhere, and at other times, to diffuse information and arouse the people to suitable efforts in behalf of the great ends sought to be promoted by the Society, is 1,656, whose value to the welfare of souls and the interests of the nation eternity alone will fully disclose.

In the Foreign Field the work of the Board is conducted through local organizations and by independent missions. These are established both in the western and eastern hemispheres.

The number of pastors, evangelists, Bible-readers, teachers, colporteurs, and other laborers connected with "Missionary Societies" or "Committees of Evangelization" on the Foreign Field with which the Board co-operates, (by granting subsidies designed to pay some part of their support, publishing and distributing information, or otherwise promoting the cause,) together with those laborers in different parts of the same field who hold a more direct connection with the Board, is two hundred and five.

Through the instrumentality of these laborers immense numbers of Romanists in Papal lands have been addressed on the subject of their salvation; very many thousands of children have been gathered into schools and taught the facts and truths of a pure Christianity; school-houses, chapels, and church edifices have been erected, the domain of religious liberty has been extended, evangelical religion has been revived and strengthened, and large numbers have been spiritually greatly benefited.

When contemplating these things,—and some parts of them as occurring in lands where thirty years ago there was scarcely an evangelical preacher, or any to testify openly against the corruptions of Rome, and to seek to bring men back to a pure Gospel,—the Board are ready to exclaim with devout gratitude, "What hath God wrought?" Though many more laborers are needed, and must be thrust into the field before the work can be completed, yet the presence of such a number of organizations, with their officers and missionaries, placed as they are, and given such varied and precious rewards for their toils as have appeared in this Report, are not only gratifying, but give strong assurance of the Divine approval of the service rendered, and that the end sought by the Society, and those who labor in connection with it, will be ultimately attained.

The Board, therefore, in conclusion, animated by the scenes now witnessed in the Home and Foreign Fields, foreshadowing the triumphs of truth over the corruptions and errors of the Papacy, and the consequent speedy subjugation of the Pagan and Mahommedan portions of the earth to Christ, earnestly yet respectfully call upon their brethren and all the friends of a pure and evangelical Christianity to come up to the help of the Society, during the year upon which it has just entered, with renewed zeal and augmented energy.
E. Vernon, Esq. Assistant Treasurer, in account with the American and Foreign Christian Union,

For the year ending the Thirtieth day of April, 1859.

<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1859</td>
<td>To balance from old account,</td>
<td>$1,170.17</td>
</tr>
<tr>
<td></td>
<td>To amount received for Subscriptions to the Magazine, and Publications sold</td>
<td>4,175.94</td>
</tr>
<tr>
<td></td>
<td>To amount received from Legacies,</td>
<td>1,468.75</td>
</tr>
<tr>
<td></td>
<td>To amount of Special Donations for the Paris Chapel,</td>
<td>8,429.21</td>
</tr>
<tr>
<td></td>
<td>To amount received from Church Collections, Donations, and all other sources</td>
<td>57,455.92</td>
</tr>
<tr>
<td></td>
<td>To amount received for rent,</td>
<td>500.00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>$73,202.99</td>
</tr>
</tbody>
</table>

We, the Subscribers, have examined the above account, and find the same correct, and a balance in the hands of the Treasurer of five hundred and sixty-two dollars and thirty-six cents.

Signed, E. L. Beadle,
H. IVISON.
THE REV. W. D. ROSSETER.

The Rev. W D. Rosseter has labored as District Secretary of the Society in the West for several years with great energy, perseverance, and success. He is stationed at Madison, Indiana, in the Ohio valley, and has charge of a large, important, and rapidly growing portion of our country. The following letter gives a view of his field, and some of the features of the work of the Society and its good results:

Rev. A. E. Campbell, D. D.

My Dear Brother:—I have just reached home from my St. Louis tour. It is the time for both my monthly and yearly financial statement and reports.

In regard to the first, having communicated, the last four weeks, so repeatedly with you at New-York from St. Louis, I need not occupy much space in regard to it.

I will now speak of my labors, and of the condition of this Western District for the year, closing with the end of this month, and offer a few suggestions as to the future therein.

Upon the whole, the last has been a prosperous year with our cause in this district, if not, indeed, the most so of any since my connection with the American and Foreign Christian Union. There has, for example, been evinced a higher and more extensive appreciation of the objects of the Society.

1. In the way of contributions in its behalf, which are larger in the aggregate, I believe, than any prior year.

2. In the advance which has been made at each of our mission stations, In the increase in the number of our schools, both Sabbath and Industrial, and the numbers of Papal children and others who have been gathered therein for moral and religious instruction.

3. In the very large increase of the numbers of kind and efficient co-laborers, both male and female, who, at each of our missions are found regularly and voluntarily engaged, in connection with the stated missionary, in the work of physical, moral, and religious instruction.

4. In the inauguration of, and the favor with which the effort has been received wherever yet introduced, of a new feature in our missionary labors, to wit: that of gathering the boys, the street and newsboys of our cities, into schools exclusively for them, (as our Industrial schools are for girls,) where they shall be instructed in manners, in singing, and the mere elemental branches of an education.

5. In the fact of the increased and urgent demand for labors such as characterize those of the American and Foreign Christian Union at a large number of points in the West, where as yet we have been unable (solely for want of the means) to introduce them; at some of which points, both churches and individual Christians have been led, because of our inability to occupy the ground at once, to make the effort themselves to reach the hitherto uncared-for population in their midst. And again,—

6. In the results which have in many places followed the introduction of our system of ragged or industrial schools, in the way of the establishment of similar schools, under the auspices and control directly of different denominations of Christians, as denominational schools,
and which are exerting a salutary and happy influence upon hundreds of children and youth, who, before the introduction of these efforts, had never been reached, if indeed they had ever attracted any attention at all.

7. In the greater and more constant demand for the labors of your District Secretary, and the fuller absorption of his time than during any previous year, in the work of superintendence and direction; of the presentation of our objects and claims to a larger number of individual friends, and of aiding in the planting of new schools, etc.

In illustration of each of these indications of a higher appreciation of the work of our Society within the limits of my district, I might cite many facts, but their recital would make this communication too lengthy, and I forbear.

As in the case of all things terrestrial, there are shadows as well as lights—adverse indications as well as prosperous, so in the progress of our peculiar work in this portion of our land has it been. Phases have presented themselves the past year, things have occurred, which have tended to dishearten as well as to encourage and cheer both the writer and the faithful band of missionary laborers associated with him.

The past year, for example, has developed more of the purely denominational spirit—I mean solely in connection with our labors—than any prior year. In some, indeed in not a few cases, crowding out our cause, because it did not aim directly to contribute to build up some one or other of our Protestant denominations.

There has been evinced, likewise, a feeling of uneasiness on the part of many of the churches of the West, from the multiplicity of causes claiming their attention and contributions, and an increased dislike to the visits of 'agents' has sought to be secured by some which have contributed to make the labors of your representative here more onerous and unpleasant in portions of this district than any former year, and to discourage and dishearten him.

There have been, also, some indications of a spirit of rivalry on the part of sister associations, (chiefly denominational, however,) which have been painful to contemplate, and at times have filled the heart with sadness and despondency—rivalry evinced in the effort to call off our missionary laborers into other and denominational fields, depriving us of a few most valued men—men who had been useful in our peculiar work, and who in some cases have entirely failed in that to which from us they went; preventing thus the success, for the time, of our work, and doing no other department of Christian labor any good, but rather injury—rivalry as evinced in other forms of which I forbear at this time to speak, the contemplation being sad enough, and love for the cause of Christ forbidding the recital.

Add to all these adverse indications, (which a faithful survey of this district has demanded the recital of,) the growing and intense watchfulness of a most wary priesthood, (more busy than ever before in the effort to forestall and destroy our plans by the circulation of wicked rumors, base slanders, and greater activity of effort,) and the Board can easily see that while the great preponderance is on the side of our work here in the West, while there is much more to encourage us in its progress, there are nevertheless some discouragements.

I should love to write much, were it proper, in regard to the blessed results of our system of Industrial schools in this district; suffice it to say, that no better commentary upon their usefulness is needed, than the fact that already at every point in the district but one, where they have been introduced by us, other and similar schools, under denominational auspices, have been instituted.

The past year has dissipated all doubt as to the ability of securing teachers enough to conduct our schools. This
was the great difficulty which was anticipated and feared at their outset. But a more noble band of self-denying teachers, more ready to engage in the work devolved upon them, more punctual in the performance of their duties, and enough of them too, I have never before seen, nor can any other department of Christian labor present. They are mostly ladies, and ladies of the highest rank in social life.

“A few suggestions as to the future, and I will close this annual review.

“One new feature has been introduced the past year into the work of our missions in the West. It is one, the want of which, as well as its importance, I have long been impressed with. It is an effort to reach the boys—the street and news-boys of our cities. Suffice it to say, these schools are designed to reach a class of our city youth who heretofore have been greatly neglected, suffered to desecrate the day of God, to fall into the habit of drinking and of other vices, but whom we hope to have instructed, through this new instrumentality, in the common branches of an education, in singing, habits of industry, morality, and truth. Suffer me to commend the experiment to the regard of the Board, as well as to all interested in the character of the population of our cities—the grand centres not only of population and influence, but of vice, ignorance, and crime.

“I have one other suggestion to make the Missionary Committee of our Society.

“There are a number of important places in this district, where there is not a sufficient Roman Catholic and nominally Christian population to warrant the employment of a local missionary in the midst of them, but where is too large a population of such character to be left unprovided with the means of the Gospel. These places ought to be reached by the AMERICAN AND FOREIGN CHRISTIAN UNION. To do this, I propose the employment of an itinerating missionary for each of the States of Ohio and Indiana, whose duties shall be to devote a month to each of the main points in the State, where there is a sufficiency of such population to warrant it, in visiting and gathering the children of the families of the poorer classes (keeping an eye constantly to those of Romanist parentage as the chief object of effort) into mission, Sabbath, and industrial schools, to be conducted by ladies, as at our other points they now are, the missionary returning occasionally and spending a few days or weeks in co-labors with the ladies, and in visitation, etc.

“Now, I have no doubt of the ultimate success of such a plan. Will the Board do me the favor to think of it? I know the great want is the men. Already do we stand in great and pressing need of six additional men in this district. And if we had them to put at once into the cities, what a work might be accomplished during the next twelve months, taking as the basis of hope, what God has already done in this Western district!

“And now in conclusion, let me state that in the progress of my duties from April 1, 1858, to April 1, 1859, I have travelled in six States and 11,407 miles; have visited 5039 families, and addressed 209 congregations, besides visiting 68 others and 87 Sabbath-schools; have delivered 114 sermons and 118 addresses, and written 529 letters.

“While I am impressed happily and gratefully with what has thus been accomplished this year, and with the present aspects of the district placed under my supervision, I nevertheless feel a desire to be able, under God, to do more in this department of effort in the future, that so greater honor may be brought to the Triune God through our humble instrumentality.

“All which is respectfully submitted.

“WM. D. ROSSETER, Dist. Sec’y.”

REV. E. E. ADAMS.

The Rev. E. E. Adams, one of the District Secretaries, who resides at Philadelphia, submits the following
interesting statement. In a letter addressed to one of the Secretaries he says:

"In accordance with your request, the following statistics regarding the field in which the Board has placed me are respectfully submitted. They are as nearly correct as published sources will warrant. Some of the dioceses herein reported are partly in my field and partly in other districts, but as they cannot be well reported separately, I have given facts as I find them recorded concerning all the districts—those which I do not, as well as those which I do visit:

**DIOCESE OF NEWARK,**
(Embracing the State of New-Jersey.)

<table>
<thead>
<tr>
<th>Population of the State</th>
<th>594,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Romish Population</td>
<td>45,000</td>
</tr>
<tr>
<td>Churches</td>
<td>62</td>
</tr>
<tr>
<td>Clergymen, (reported,)</td>
<td>43</td>
</tr>
<tr>
<td>Some churches are attended by clergymen from Philadelphia and New-York.</td>
<td></td>
</tr>
<tr>
<td>Institutions of various kinds</td>
<td>10</td>
</tr>
<tr>
<td>Parochial Schools, (about,)</td>
<td>50</td>
</tr>
<tr>
<td>Proportion of Romanists to whole population</td>
<td>1 to 13 1-5</td>
</tr>
</tbody>
</table>

**DIOCESE OF PHILADELPHIA, ERIE, AND PITTSBURG,**
(Embracing Pennsylvania and Delaware.)

<table>
<thead>
<tr>
<th>Whole Population</th>
<th>3,173,800</th>
</tr>
</thead>
<tbody>
<tr>
<td>Romish Population</td>
<td>219,000</td>
</tr>
<tr>
<td>Priests, of all kinds, (reported,)</td>
<td>351</td>
</tr>
<tr>
<td>Churches and Stations</td>
<td>297</td>
</tr>
<tr>
<td>Clerical Students</td>
<td>87</td>
</tr>
<tr>
<td>Institutions of instruction</td>
<td>24</td>
</tr>
<tr>
<td>Charitable institutions</td>
<td>14</td>
</tr>
<tr>
<td>Religious institutions, (reported,)</td>
<td>10</td>
</tr>
<tr>
<td>Baptisms, (reported,)</td>
<td>14,452</td>
</tr>
<tr>
<td>Proportion of Romanist population as 1 to about 14 1-2</td>
<td></td>
</tr>
</tbody>
</table>

**DIOCESE OF BALTIMORE,**
(Embracing Maryland and District of Columbia.)

<table>
<thead>
<tr>
<th>Population</th>
<th>793,600</th>
</tr>
</thead>
<tbody>
<tr>
<td>Romish population</td>
<td>125,000</td>
</tr>
<tr>
<td>Churches and Chapels</td>
<td>95</td>
</tr>
<tr>
<td>Clergymen</td>
<td>127</td>
</tr>
<tr>
<td>Seminaries and other schools</td>
<td>57</td>
</tr>
<tr>
<td>Hospitals, Orphanages, etc.,</td>
<td>10</td>
</tr>
<tr>
<td>Proportion of Romish population as 1 to about 6 1-5</td>
<td></td>
</tr>
</tbody>
</table>

**DIOCES OF RICHMOND AND WHEELING,**
(In Virginia.)

<table>
<thead>
<tr>
<th>Whole population</th>
<th>1,700,400</th>
</tr>
</thead>
<tbody>
<tr>
<td>Romish population</td>
<td>22,000</td>
</tr>
<tr>
<td>Churches and Chapels</td>
<td>42</td>
</tr>
<tr>
<td>Clergymen</td>
<td>22</td>
</tr>
<tr>
<td>Institutions, various</td>
<td>14</td>
</tr>
<tr>
<td>Theological students</td>
<td>6</td>
</tr>
<tr>
<td>Proportion of Romish population as 1 to about 77</td>
<td></td>
</tr>
</tbody>
</table>

"The population of the whole field, embracing New-Jersey, Pennsylvania, Delaware, Maryland, District of Columbia, and Virginia, is 6,261,840, according to the computation of 1855, it having increased in the following ratio from 1850 to 1855, viz:

- New-Jersey.—11 per cent. in 5 years, or 2 1-2 per cent. annually.
- Pennsylvania.—15 per cent. in 5 years, or 3 per cent. annually.
- Delaware.—3 per cent. in 5 years, or 3-5 per cent. annually.
- Maryland.—12 per cent. in 5 years, or 2 2-5 annually.
- District of Columbia.—10 per cent. in five years, or 2 per cent. annually.
- Virginia.—10 per cent. in 5 years, or 2 per cent. annually.

"I take off one per cent. from each, and compute the increase from 1855 to the present by one per cent. less than the previous gain, which is pronounced fair by arithmeticians here.

"We have, then, a Romish population in this field of 411,000, which accords with all the statistics I can find, and also with districts in which full returns are made.

<table>
<thead>
<tr>
<th>Whole population</th>
<th>6,261,840</th>
</tr>
</thead>
<tbody>
<tr>
<td>Roman Catholic population</td>
<td>411,000</td>
</tr>
<tr>
<td>Proportion, about 1 to 15 1-4</td>
<td></td>
</tr>
</tbody>
</table>

"The largest proportion is in Maryland and District of Columbia.

| Whole number of Romish Churches in this report | 500  |

"Proportion of churches to Romish population, 1 to 822. While in the whole United States the population is as 1 to 1000, or very nearly.

"With regard to religious instruction
given by Romish priests in these dioceses, we see nothing to warrant a surrender of the population to them. We know of no instance of evangelical preaching, or of efforts either by bishops or priests, to lead the minds of their people directly to Jesus Christ for salvation. And yet we are happy to record some instances in which priests enjoin temperance and morality. This is true of the Romish priest in Norristown. His influence is reported to be highly salutary to social morals, and the Protestant clergymen of that city speak of him in terms of affection and high commendation.

"The same may be said of the priest at Gloucester, N. J., who has refused to visit some who persist in drinking, saying to them that if they will drink they shall die without the benefit of the priest. A similar report is given of a priest who was actually removed from Pottsville, Pa., because of his earnest efforts to promote temperance and order among his people.

"Conversions occur in the city of Philadelphia, both in connection with our own work and also with other instrumentalities.

"I find, in many instances, apprehension lest by favoring our cause something detrimental should accrue to trade or to domestic peace. One man said: 'Leave the Magazine at my store, I do not like to have my servants know that we take it.'

"Others object to the advocacy of our cause in the pulpit, lest some Romanist in high position should take exception to it. Often pastors and others in the churches in which I am permitted to present our claims, desire me to say nothing that might offend their servants who may be present. This is all kindly and commendable, but it shows the untoward influence of Romanism in our social relations. Many churches absolutely refuse to hear anything about our work, on the ground which we have named.

"Notwithstanding these impediments, our cause has gained upon the favor of the churches during the past year. We number at present fifty-three churches which contribute in some way to our funds.

"I have preached and spoken during the year 207 times, or about four times a week on the average, in 90 different churches and halls, in 46 different cities and towns, and in eight States and the District of Columbia.

"I have called on 300 families on behalf of our cause, written an average of two letters a day. I have preached in connection with eight revivals, some of them very extensive.

"May the work go on! May the voice of God be heard by multitudes who are darkened and crushed by the Romish system, 'Come out of her, my people.'"

---

REV. G. L. HOVEY.

The Rev. G. L. Hovey, one of the District Secretaries, has labored in New-England in behalf of the Society most of the time since its formation. He has been located, lately, at Greenfield, in the Connecticut valley, in the State of Massachusetts. In his annual report he says:

"The past year affords little to distinguish it from previous years, so far as the general features of my labors are concerned. True, it has been a year of great spiritual blessings and enlargement to our Zion, and many Roman Catholics as well as Protestants have been converted, but it has been a year in which benevolent Societies have met with some discouragements. The outcry against agents and agencies has done immense harm, and if any good, it has been but very little. There is a heavy responsibility resting somewhere, and I cannot but feel that those who raised the cry, or have since joined in it, have greatly erred; and if they have not borne false witness against their brethren, they have hindered the cause of Christ, and have sealed
up the fountains of benevolence in many souls.

"But notwithstanding all these discouragements and many more, I am happy to say that the good cause in which this Society is engaged has made some progress in the right direction. Its missionaries on this field have been enabled to press forward vigorously in their work, with what success their annual reports will set forth. I believe it has been in many respects their most successful year.

"Pastors, too, and influential Christians, have in greater numbers than ever before, expressed their entire confidence in the Society, and their conviction that its claims are second to no other.

"'I wonder,' said an aged minister to me, 'that the churches do not pay into your treasury as much as they give to the American Board of Commissioners for Foreign Missions.'

"Said another, who had been led to believe that we expended too much on 'agents and other machinery:"

"Your statements concerning the expenditures of your Society are exceedingly satisfactory. I am both convicted and converted, and will henceforth assist you all in my power in making collections among my people.'

"Another evidence of progress is, that individual Christians and churches are doing much more directly for the elevation and salvation of their Roman Catholic neighbors, than formerly.

"In several churches when some member has distinguished himself by zeal or success in these labors, the church has pressed him to give himself wholly to the work, offering to support him.

"In one place in Connecticut where we have no missionary, but where Mr. Leo gave his lectures to his Roman Catholic countrymen some two years ago, there have been several conversions. One of the pastors told me that he had received three converted Romanists into his church; another, that he had received one and had hope of two more; all of whom dated their conversion from Popery to Mr. Leo's lectures. Great interest had been excited in behalf of these converts, and in others who had not come out openly, on account of the persecutions which they had suffered from their priests and relatives. These are by no means isolated instances. I might continue this kind of recital much farther, but that the reports of your missionaries, who have themselves sown the seed and brought home the sheaves, will be read with much greater interest. I close, therefore, by expressing again my conviction that the work of this Society is becoming more and more highly appreciated in New-England, and that it will before long receive a much larger share of the benevolences of God's people, here and throughout the country, than it does at present."

THE POPULATION AND RELIGIONS IN THE WORLD.

The Director of the Statistical Bureau of Berlin furnishes the following curious statement:

"The population of the whole earth is estimated to be 1,200,000,000, viz:

"Europe, 272,000,000.

"Asia, 755,000,000; Africa, 200,000,000.

"America, 59,000,000; and Australia, 2,000,000.

"The population of Europe is thus subdivided:—Russia contains 62,000,000, the Austrian States, 36,398,620; France, 36,039,364; Great Britain and Ireland, 27,488,853; Prussia, 18,740,000; Spain, 15,518,000; the Two Sicilies, 816,922; Sweden and Norway, 3,100,000; Switzerland, 2,453,500; and Denmark, 2,453,500.

"In Asia, the Chinese Empire contains 62,000,000; the East Indies, 36,398,620; France, 36,039,364; Great Britain and Ireland, 27,488,853; Prussia, 18,740,000; Spain, 15,518,000; the Two Sicilies, 816,922; Sweden and Norway, 3,100,000; Switzerland, 2,453,500; and Denmark, 2,453,500.
APPENDIX.

(June, 000; Japan, 35,000,000; Hindostan and Asiatic Turkey, each 15,000,000.

"In America, the United States are computed to contain 23,191,876; Brazil, 7,677,800; Mexico, 7,661,520.

"In America, the United States are computed to contain 23,191,876; Brazil, 7,677,800; Mexico, 7,661,520.

"In the several nations of the earth there are 335,000,000 Christians, of whom 170,000,000 are Catholics, 89,000,000 Protestants, and 76,000,000 followers of the Greek church.

"The number of Jews amounts to 5,000,000; of these 2,890,750 are in Europe, viz.:—1,250,000 in European Russia, 853,304 in Austria, 234,248 in Prussia, 192,176 in other parts of Germany, 72,470 in the Netherlands, 33,953 in Italy, 73,995 in France, 36,000 in Great Britain, and 70,000 in Turkey.

"The followers of various Asiatic religions are estimated at 600,000,000, Mahomedans at 160,000,000, and "Heathens" (the Gentiles proper) at 200,000,000."

ANNALES DE LA PROPAGATION DE LA FOI.

From the Annals of the Society for the Propagation of the Faith, established at Lyons in France, by the Romanists, we take the following extract. The Annals from which we copy were published in May, 1858, in Lyons and in Paris. The record of funds which were paid into the United States, in order to propagate Romanism within them, of course refers to payments made in 1851. The amount is very large—more than one hundred thousand dollars—a sum much larger than is paid by Protestants to support evangelical missions among the Romanists in the country. The extract shows that the funds were distributed over a wide surface, placed in nearly fifty different localities, thus constituting as many centres from which an effective influence might go out. Here is the extract:

To

FRANCE.

Alexander Blanchet, Bishop of Nesqually, 10,000
Norbert Blanchet, Bishop of Oregon City, 12,000
Mission of the Oblates of the Immaculate Mary in Oregon, 18,000
Mission of the Company of Jesus in Oregon, 22,000
Mr. Mei, Bishop of Lewes, 26,000
Diocese of Dubuque, 10,000
Diocese of St. Paul of Minnesota, 15,000
Mr. Lefevre, Coadjutor and Administrator Bishop of Detroit, 5,000
Mr. Rager, Bishop of Saut St. Mary, 9,000
Mr. Kenrick, Archbishop of St. Louis, for the traveling expenses of Missionaries coming into his Diocese, 1,500
Mr. Rapp, Bishop of Cleveland, 10,000
Mr. O'Connor, Bishop of Pittsburgh, 18,000
Mr. Whelan, Bishop of Wheeling, 20,000
Mr. MacNeil, Bishop of Richmond, 8,000
Diocese of Hartford, 10,000
Mr. Perey, Archbishop of Cincinnati, for the Schools of the Diocese, 500
Mr. McCloskey, Bishop of Albany, 12,000
Mission of the Oblates of the Immaculate Mary in the Diocese of Albany, 9,000
Mission of the Priests of Mercy in the United States, 4,000
Mr. De Goeuveland, Bishop of Burlington, 10,000
Mr. Bacon, Bishop of Portland, 10,000
Mr. Bayley, Bishop of Newark, 9,000
Mr. Carrell, Bishop of Covington, 12,000
Mr. Young, Bishop of Erie, 12,000
Mr. Timon, Bishop of Buffalo, 15,000
Mission of the Oblates of the Immaculate Mary in the Diocese of Buffalo, 15,000
Mr. Miles, Bishop of Nashville, 6,000
Mr. Spalding, Bishop of Louisville, 3,500
Mission of the Trappists in Kentucky, 2,900
Mr. St. Palais, Bishop of Vincennes, 12,000
Mission of the Benedictines in Indiana, 7,142 05
Mission of the Congregation of Holy Cross in Indiana, 7,000
Mr. Henn, Bishop of Milwaukee, 5,000
Mr. Byrne, Bishop of Little Rock, 9,000
Mr. O'Regan, Bishop of Chicago, 15,522 20
Mr. Junker, Bishop of Alton, 10,000
Diocese of Natchez, 15,000
Mr. Martin, Bishop of Natchitoches, 15,000
Mr. Blanc, Bishop of New-Orleans, 5,000
Mr. Portier, Bishop of Mobile, 6,000
Diocese of Charleston, 8,000
Diocese of Savannah, 5,500
Mr. Odin, Bishop of Galveston, 30,160
Mission of the Oblates of the Immaculate Mary in Texas, 15,000
Mr. Alemam, Archbishop of San Francisco, 10,000
Mr. Amat, Bishop of Monterey, 18,000
Mr. Lancy, Bishop of Santa Fe, 20,000
Mission of the Lazarists in the United States, 35,000

Total, fr 570,923 25
Or in our currency, $106,191 72

THE BISHOP OF LONDON SUS­TAINED AND ROMANISM RE­BUKED.

The Rev. Mr. Poole, of the Church of England, recently had his license revoked by the Bishop of London, for introducing and practising the Popish usage of "auricular confession" and "absolution" in the church in which he officiated in that city. He appealed to the Archbishop of Canterbury, whose disposal of the
case must do good. It confirms the act of the bishop, and consequently decidedly rebukes the tendency towards Rome which has lately been manifested in the Episcopal church. The Archbishop says:

"I have given the merits and circumstances of this appeal my most serious and careful consideration. I am of opinion that the proved and admitted allegations afford, in the language of the statute, good and reasonable cause for the revocation of this license, and that the Lord Bishop of London has exercised a sound discretion in revoking the same. And I am further of opinion that the course pursued by the appellant is not in accordance with the rubric or doctrine of the Church of England, but most dangerous, and liable to produce the most serious mischief to the cause of morality and religion."

**APPENDIX.**

**SCOTCH REFORMATION SOCIETY.**

Instituted December, 1850.

"To resist the aggressions of Popery; to watch the designs and movements of its promoters and abettors; and to diffuse sound and scriptural information on the distinctive tenets of Protestantism and Popery. It consists of all evangelical Protestant denominations.

**PLAN OF OPERATIONS.**

1858.

1. Lectures and Addresses throughout the whole of Scotland.

2. Bulwarks, Tracts, and Pamphlets for distribution.

3. Library for consultation, consisting of works of the best authors, Protestant and Popish.

4. Organizing, co-operating, and corresponding with Branch Societies throughout Scotland.

5. Visitations to all the more influential in Scotland, including Ministers, Land-owners, Manufacturers, Gentlemen of the Press, Booksellers, Merchants, etc.

6. Correspondence with Electors and Members of Parliament.

7. Correspondence with the officers of the Legislature.

8. Correspondence with the Protestant Associations in England, Ireland, and the Colonies.

9. Correspondence with editors of newspapers.

10. Correspondence with the Ecclesiastical Courts of all the evangelical denominations.

11. Missions to Roman Catholics.

12. Courses of Lectures to Students and Teachers of all evangelical denominations.

13. Prizes to Students.

14. Students' Societies.

15. Visitations and addresses to schools, and prizes to scholars.


17. Petitions and memorials to Government.


20. Agitations against Maynooth and all Popish endowments or other State encouragements to Popery, as well as against Nunneries, Monasteries, and other illegal establishments or titles.

"Office, 6 York Place, Edinburgh. Honorable Secretary, George Lyon, Esq., W. S. Assistant Secretary, Mr. George
R. Badenoch. _Lecturer, Mr. Alexander Jamieson._ Evangelist, Mr. John Thomson. Collecting Agent, Mr. Donald Smith. _Treasurer, Wm. Leckie, Esq., Commercial Bank._

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**MEXICO.**

There are in Mexico 85 cities and towns, 4,902 villages, 119 communities and missions, 175 haciendas or estates, and 6,092 farms. The population, according to official statements in 1858, was 7,850,564. The religion—Roman Catholic.

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**POPULATION OF NEWFOUNDLAND.**

In 1858 the population of Newfoundland was 119,334; of this number 55,152 are Roman Catholics, 42,859 Episcopalians, 20,142 Methodists, 302 Presbyterians, 550 Free Church of Scotland, 347 Congregationalists, 44 Baptists.

---

**POPULATION OF CANADA.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Lower Canada</th>
<th>Upper Canada</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1848</td>
<td>768,835</td>
<td>723,087</td>
<td>1,491,922</td>
</tr>
<tr>
<td>1851</td>
<td>890,261</td>
<td>952,004</td>
<td>1,842,265</td>
</tr>
<tr>
<td>1857</td>
<td>1,220,514</td>
<td>1,305,923</td>
<td>2,526,437</td>
</tr>
</tbody>
</table>

Increase in 10 yrs. 451,679 582,836 1,034,515

---

**IMMIGRATION INTO THE UNITED STATES.**

From 1820 to 1858, inclusive—

<table>
<thead>
<tr>
<th>Country</th>
<th>Immigrants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Italy and Malta sent to us</td>
<td>11,959</td>
</tr>
<tr>
<td>Holland</td>
<td>20,938</td>
</tr>
<tr>
<td>Sweden and Norway</td>
<td>34,760</td>
</tr>
<tr>
<td>Switzerland</td>
<td>35,987</td>
</tr>
<tr>
<td>Prussia</td>
<td>54,198</td>
</tr>
<tr>
<td>France</td>
<td>195,532</td>
</tr>
<tr>
<td>England</td>
<td>275,888</td>
</tr>
<tr>
<td>Ireland</td>
<td>883,513</td>
</tr>
<tr>
<td>Germany</td>
<td>1,395,883</td>
</tr>
</tbody>
</table>

---

**ANNUAL ARRIVALS SINCE 1850.**

For the year ending—

<table>
<thead>
<tr>
<th>Year</th>
<th>Arrivals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dec. 31, 1851</td>
<td>408,828</td>
</tr>
<tr>
<td>&quot; 1852</td>
<td>397,343</td>
</tr>
<tr>
<td>&quot; 1853</td>
<td>460,982</td>
</tr>
<tr>
<td>&quot; 1854</td>
<td>430,474</td>
</tr>
<tr>
<td>&quot; 1855</td>
<td>230,476</td>
</tr>
<tr>
<td>&quot; 1856</td>
<td>224,496</td>
</tr>
<tr>
<td>&quot; 1857</td>
<td>271,558</td>
</tr>
<tr>
<td>&quot; 1858</td>
<td>144,652</td>
</tr>
</tbody>
</table>

The average number of annual arrivals during the eight years named in this table is 321,101.

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**ARRIVALS IN THE UNITED STATES IN 1858.**

The arrivals by sea from foreign countries during the year ending December 31, 1858, according to a statement submitted to Congress by the Secretary of State, were, males, 89,648; females, 54,704; sex not stated, 300; total, 144,652.

Of these there were born in England 14,638, in Ireland 26,873, in Scotland 1,946, in Germany 42,291, in Spain 1,282, in France 3,155, in Prussia 3,019, in Norway and Sweden 2,430, in Italy 889, in Sardinia, 257, in Belgium 184, in Poland 9, in Switzerland 1,056, in Mexico 429, Azores 289, in China 5,128; in the United States 21,780; the others in various countries.

The number of aliens who arrived during the year is, males, 72,824; females, 50,002; sex not stated, 300; total, 123,126.

From this it appears that Germany furnished the largest number of immigrants and Ireland the next. From these countries many Papists come to us.

The total emigration to the United States from 1790 to 1848 was 1,209,126. The total from 1843 to 1858 inclusive, was 4,051,670. Grand total from 1790 to 1858, 5,260,796.
**LIFE DIRECTORS OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.**

(Those marked * are deceased.)

<table>
<thead>
<tr>
<th>Name</th>
<th>City/State</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bartlett, Rev. Shubtel</td>
<td>East-Windsor, Conn.</td>
</tr>
<tr>
<td>Atwater, Rev. L. H., D. D.</td>
<td>Princeton, N. J.</td>
</tr>
<tr>
<td>Austin, Mrs. S. E.</td>
<td>Brooklyn, N. Y.</td>
</tr>
<tr>
<td>Bishop, Rev. A. H.</td>
<td>Astoria, N. Y.</td>
</tr>
<tr>
<td>Beman, Rev. N. S., D. D.</td>
<td>Troy, N. Y.</td>
</tr>
<tr>
<td>Beekman, James W., Esq.</td>
<td>New-York City.</td>
</tr>
<tr>
<td>Beecher, Rev. Lyman, D. D.</td>
<td>Brooklyn, N. Y.</td>
</tr>
<tr>
<td>Berry, Mrs. C. V. K.</td>
<td>Paris, France</td>
</tr>
<tr>
<td>Berry, Rev. J. Romeyn</td>
<td>Kinderhook, N. Y.</td>
</tr>
<tr>
<td>Bennett, Lyman, Esq.</td>
<td>Troy, N. Y.</td>
</tr>
<tr>
<td>Condit, Rev. S. S., St. Louis, Mo.</td>
<td>New-York City.</td>
</tr>
</tbody>
</table>

*Adams, Rev. J. W., D. D., Syracuse, N. Y.  
Adams, John, Jacksonville, Ill.  
Aiken, Rev. Samuel C., D. D., Cleveland, O.  
Allen, Rev. D. H. D., in part, Walnut Hill, O.  
Allen, Moses, Esq., New-York City.  
Anderson, A. C., St. Louis, Mo.  
Anderson, Rev. H. J., Danville, Ky.  
Anderson, J. W., Savannah, Geo.  
Andrue, P. A., Jamaica, N. Y.  
Ashmead, William, M. D., Germantown, Pa.  
Atwater, Rev. L. H., D. D., Princeton, N. J.  
Avelyn, Rev. Mr., Newark, N. Y.  
Avelyn, Rev. Mr., Newark, N. Y.  
Baker, Mrs. Mary Ann, Baltimore, Md.  
Baker, Rev. J. W., La Fayette, Geo.  
Barnes, Rev. William.  
Baker, Rev. J. W., La Fayette, Geo.  
Baird, Rev. Robert, D. D., Yonkers, N. Y.  
Babcock, Rev. Rufus, D. D., Paterson, N. J.  
Baker, Mrs. Elizabeth, New-York City.  
Burgess, Mrs. Abigail B., Dedham, Mass.  
Burnett, Rev. David S., New-York City.  
Butler, Rev. Calvin, D. D., Washington, D. C.  
Campbell, Rev. John N., D. D., Albany, N. Y.  
Carpenter, Joseph, Providence, R. I.  
Case, Rev. Zenas, Adam's Basin, N. Y.  
Champion, A., Esq., Rochester, N. Y.  
Chandler, Rev. George, Kensington, Pa.  
Chapin, William C., Lawrence, Mass.  
Chapman, Rev. Robert H., Mardiville, Atn.  
Chase, Rev. S. S., St. Louis, Mo.  
Clark, Rev. Frederick G., New-York City.  
Clark, Rollin, Esq., St. Louis, Mo.  
Clark, Mrs. Peter, Paris, France.  
Clarke, Rev. Walter, D. D., in p't, N. Y. City.  
Cleveland, Rev. E. L., D. D., New-Haven, Conn.  
Clevery, Joseph, Abington, Mass.  
Cockran, S., New-York City.  
Coe, Rev. Samuel G., Dacbury, Conn.  
Coit, Rev. J. C., Choraw, S. C.  
Cole, Rev. George, New-York, N. Y.  
Conklin, Rev. S. C., Mount Pleasant, N. J.  
Condit, Rev. J. B., D. D., Amburn, N. Y.  
Corning, E., in part, Albany, N. Y.  
Corning, H. K., New-York City.  
Cowles, Rev. A. W.  
Cox, Rev. S. H., D. D., St. Louis, Mo.  
Crampton, Rev. E. S., Rochester, N. Y.  
Craney, W. B., Esq., Rondout, N. Y.  
Crawford, Rev. John, Albany, N. Y.  
Curtis, Rev. Harvey, D. D., Chicago, Ill.  
D'Arcy, E. A., M. D., Jerseyville, Ill.  
Daggett, Rev. O. E., D. D., Canandaigua, N. Y.  
Dahlgreen, Charles G., Natchez, Miss.  
Dana, Rev. W. C., Charleston, S. C.  

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LIFE DIRECTORS. (1859.)


Day, Rev. Samuel, Milwaukie, Wia.

Dwight, Henry, Esq., Geneva, N. Y.


Douglass, Peter, Esq., Sennett, N. Y.

Disney, Robert, Esq., Utica, N. Y.

Dickey, Rev. William, Bloomingburgh, O.

Dyer, Benjamin, Providence, R. I.

Dunshee, Wm. K., New-York City.

Dunning, Rev. H. G., in part, Gloversville, N. Y.


Douglass, Wm., New-York City.

Doremus, Thomas, N. Y.

Dodge, Wm. E., Esq., New-York City.


Dexter, Rev. M., Boston, Mass.

Dickey, Rev. William, Bloomingburgh, O.


Eames, Caroline M., Claridon, O.


Edwards, Rev. --------, Baltimore, Md.

Edgell, S. M., St. Louis, Mo.

Edwards, Rev. Jonathan, Rochester, N. Y.

Edison, Rev. John, D. D., Nashville, Tenn.


Fairbanks, Erastus, St. Johnsbury, Vt.

Fairbanks, Thaddeus, St. Johnsbury, Vt.


Fisher, Rev. Samuel W., D. D., Clinton, N. Y.

Fisher, Rev. George H., D. D., Utica, N. Y.

Fieke, Rev. John O., Bath, Me.

Fink, Rev. George, Philadelphia, Pa.

Fogarty, Rev. J. F., Fall River, Mass.

Ford, W. O.


Frey, Edward S., Baltimore, Md.

Fulton, Joseph, Seneca, N. Y.

Furnace, Rev. C. E., Medina, N. Y.


Gardner, Rev. W., Esq., Louisville, Ky.

Gaston, Rev. LeRoy E., in part, Corinth, Miss.

Gibbons, Rev. M., Rushville, N. Y.

Gilbert, Rev. Daniel, Gradenshield, Pa.


Goerner, Rev. W., N. W., N. Y.

Goodale, Nesan, Esq., New-Orleans, La.

Goode, Rev. Thomas, D. D., Columbus, Geo.

Grant, Rev. E., Louisiana, N. Y.

Gray, Nathaniel, New-York City.


Green, Rev. W. L., D. D., Danville, Ky.

Green, Rich. M., in part, Lawrenceville, N. Y.

Green, Rev. John M., Houtfield, N. Y.

Green, Rev. Lewis, D. D., Baltimore, Md.

Grundy, Rev. E. C., D. D., Memphis, Tenn.

Gustafson, Rev. J. E., Lithuan, N. Y.

Hall, John, New-York City.

Hall, Daniel A., Baltimore, Md.

Hale, Rev. A. C., Rochester, N. Y.

Hale, Rev. J. W., D. D., Oxford, O.

Holmes, Rev. J. H., New-York City.


Halsey, Rev. Abr'm, Addisville, Pa.

Halsey, Rev. J. T., Eatontown, N. J.


Hamilton, Rev. J. C., New-York City.

Hardy, A., Pittsburgh, Pa.


Hart, Capt. Abel, Candor, N. Y.


Hastings, Rev. Thomas S., New-York City.

Hatch, C. B., New-York City.

Hawley, Mrs. Silas, Phelps, N. Y.


Henderson, Thomas, Natchez, Miss.


Hill, Rev. Robert W., Rochester, N. Y.

Hitchcock, Rev. R. H., in part, Hudson, O.

Hitchcock, Rev. R. J., Baltimore, Md.

Hitchcock, D. K, M. D., Newton, Mass.

Hoes, Rev. Rev. S., in part, King's Town, N. Y.

Hogan, Thomas D., New-York City.

Holt, Rev. Edwin, in part, Madison, Ind.


Holmes, T., New-York City.

Homes, Rev. William, St. Louis, Mo.

Hooker, Rev. R., Mcaon, Geo.

Hopper, Rev. E., in part, Sag Harbor, N. Y.

Hornblower, Rev. W. H., Paterson, N. J.


Hovey, Rev. George L., Greenfield, Mass.


Howland, S. S., Esq., New-York City.

Hoyt, Rev. Nathan, D. D., Athens, Geo.

Hoyt, Rev. James, Orange, N. J.

Hubbard, Richard W., Brooklyn, N. Y.

Hough, Hon. Samuel, Boston, Mass.

Hubbard, Samuel T., Esq., Brooklyn, N. Y.


Huston, Rev. Lorenzo Dow, Nashville, Tenn.

Hutchinson, Robert, Savannah, Geo.

Ingraham, Rev. Ira, Chicago, Ill.


Jenkins, Mrs. Catherine, Churchtown, Pa.


Jewett, Rev. M., Andover, Terre Haute, Ind.


Johnson, Rev. Angus, Ruggsdaleland, Miss.

Johnson, John, New-York City.

Jones, Rev. Joseph L., Savannah, Geo.

Kellogg, Rev. R. R., Lima, N. Y.

Kellogg, Rev. Lewis, Trumansburg, N. Y.

Kendall, Rev. H., Pittsburgh, Pa.

Kendall, Rev. R., Lima, N. Y.

Kennedy, Mrs. D., in part, Troy, N. Y.

Kent, Rev. Arthur, Galena, Ill.

Kiley, Rev. John, Danburyville, Me.

King, Julius B., in part, Summerfield, Ala.

King, Wm. J., Providence, R. I.

Kingman, Abner, Boston, Mass.


Kirk, Rev. William H., Fishkill, N. Y.

Kirland, Rev. O. L., Morristown, N. J.

Ritchell, Rev. H. D., Detroit, Ind.


Lawrence, Rev. Edw. A., East-Windsor Hill, Ct.
Lee, Rev. C. G., Rochester, N. Y.
Lenox, James, Esq., New-York, N. Y.
"Lewis, Rev. Isaac, New-Lexington, Ohio.
Little, Rev. George B., West Newton, Mass.
Little, A. W., New-York City, N. Y.
"Lounmore, Rev. C. T., New York City.
Ludlow, Rev. Henry G. D., Oswego, N. Y.
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McLaron, Rev. D. C., in part, Geneva, N. Y.
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Miles, Rev. John, Albany, N. Y.
Merriam, Charles, Greenfield, Mass.
Moses, Lorenzo, Esq., New York City.
Munroe, Edmund, Boston, Mass.
Musgrave, Rev. J. W., D. D., Baltimore, Md.
<table>
<thead>
<tr>
<th>Name</th>
<th>City</th>
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<tr>
<td>Adams, Rev. Joseph B.</td>
<td>Manchester, N. H.</td>
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<td>Adams, Rev. Elisha</td>
<td>Concord, N. H.</td>
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<td>Adams, Simeon P.</td>
<td>Franklin, Mass.</td>
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<td>Adams, Mrs. Luthera B.</td>
<td>Amherst, Mass.</td>
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<td>Adams, Joseph</td>
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<td>Adams, Adam G.</td>
<td>Nashville, Tenn.</td>
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<td>Adams, Daniel, M. D.</td>
<td>Keene, N. H.</td>
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<td>Ackerman, Miss Jane</td>
<td>Poughkeepsie, N. Y.</td>
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<td>Adams, Daniel, M. D.</td>
<td>New York City</td>
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<td>Wallis, Rev. J. Evarts</td>
<td>Troy, N. Y.</td>
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<td>Wadsworth, Daniel</td>
<td>Hartford, Conn.</td>
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<td>Wallace, Rev. C. W.</td>
<td>Manchester, N. H.</td>
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<td>Wallace, Rev. J. Evarts</td>
<td>Troy, N. Y.</td>
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<td>Abbott, Rev. Sereno T.</td>
<td>Seabrook, N. H.</td>
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<td>Avilla, O.</td>
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<td>Abel, Roswell P.</td>
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<td>Ackerman, Miss Jane</td>
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<td>Adams, Samuel, D.</td>
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<td>Meach Chunk, Pa.</td>
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<td>Mass.</td>
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<td>Williams, Hon. T. S.</td>
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<td>Williston, Albert, Green-</td>
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<td>Wilson, Rev. Thomas</td>
<td>Stoughton, Mass.</td>
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<td>Wilson, James, M. D.</td>
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<td>Paris Amboy, N. J.</td>
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<td>Aurora, N. Y.</td>
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<td>Young, Rev. Alexander</td>
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Edward Vernon, Esq.

AUDITORS:
C. B. Hatch, Esq.
John Endicott, Esq.
CONSTITUTION.

ARTICLE I.—This Society shall be known by the name of THE AMERICAN AND FOREIGN CHRISTIAN UNION.

ARTICLE II.—The object of this Society shall be, by Missions, Colportage, the Press, and other appropriate agencies, to diffuse and promote the principles of Religious Liberty, and a pure and evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists.

ARTICLE III.—Any person may become a Member of this Society by contributing annually to its funds. Thirty dollars, paid at one time, shall constitute a Member for Life; and one hundred dollars, paid at one time, shall constitute a Director for Life; and any person on the payment of a sum which, in addition to any previous contributions to the funds, shall amount to one hundred dollars, shall be a Director for Life.

All Life Members and Life Directors of the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance, shall be Life Members and Life Directors of this Society. Life Directors shall have the privilege of meeting with the Board of Directors, and of participating in their deliberations and discussions.

ARTICLE IV.—The Officers of the Society shall be a President, Vice-Presidents, two Secretaries for Correspondence,—one for the Home, and the other for the Foreign Department,—a Recording Secretary, a Treasurer, a General Agent for the Publication Department, and a Board of forty Directors, who shall be chosen annually, as hereinafter described; and in default of an election, the Directors last chosen shall hold their offices till others are elected.

ARTICLE V.—The Board of Directors, one half at least of whom shall be laymen, and twenty-four at least of whom shall reside in the city of New-York and its vicinity, shall be chosen from the several evangelical denominations of Protestant Christians, but no more than one-fourth part from any one denomination. The Board shall be divided into four classes of ten persons each, one of which shall go out of office at the end of each year, but shall be re-eligible. The President, Secretaries, Treasurer, and General Agent, shall be, ex-officio, members of the Board.

ARTICLE VI.—The Board of Directors shall have the control and disposal of the funds and property, of every name whatsoever, of the Society, and the direction of its concerns; shall meet at least once a month; and seven members shall constitute a quorum for the transaction of business at any meeting regularly convened. The Board shall form their own rules for the transaction of business, take such security of the Treasurer as shall be deemed proper, fill all vacancies that may occur in their body during the year next following their election, and also all vacancies that may occur among the officers of the Society till the next annual meeting; appoint Missionaries, Agents, and such Committees as the interests of the Society may require, and instruct them as to the field and manner of their
labor, employ such means for the accomplishment of the object of
the Society as occasions and exigencies may demand, keep regular
minutes of their proceedings, and make an annual report of the same
to the Society. The Board shall meet within fifteen days after the
annual meeting of the Society, for the appointment of officers of the
Society and Committees, and the transaction of whatever other busi-
ness may come before them; and subsequently monthly, or on their
own adjournment.

Article VII.—The Board of Directors may admit, as an Auxili-
ary, any Society or Association organized to labor in the same field,
according to the principles and upon the plan proposed by the So-
ciety, which shall agree to pay its surplus funds into the treasury of
the Society, which shall send to the Secretaries a copy of its constitu-
tion and annual reports, giving the names of its missionaries and fields
of their operation. And every Auxiliary which shall pay the whole
of its funds to the Society shall be entitled to a missionary or mis-
sionaries to labor in such fields as it may designate, at least to the
amount of its contributions, provided such designation be made at
the time of payment. The officers of all Auxiliary Societies or Asso-
ciations shall be, ex-officio, Directors; and the annual contributors
to their funds shall be members of the Society.

Article VIII.—The annual meeting of the Society shall be held
on the Tuesday preceding the second Thursday of May in each year,
when the Directors shall be chosen, the Treasurer's account pre-
\n
\[\text{\underline{GENERAL PRINCIPLES.}}\]

\[\text{\textbf{The American and Foreign Christian Union}}\]
\[\text{\textit{has taken the place and assumed the responsibilities of the Societies known as}}\]
\[\text{"The Christian Alliance," "The Foreign Evangelical," and the "American}
\[\text{Protestant" Societies. In conducting its affairs, the following prin-
\[\text{ciples are faithfully observed, namely:}}\]
\[\text{1. All donations made specifically for the work in the Home or}
\[\text{Foreign Field are faithfully expended in that field, in strict accord-
\[\text{ance with the wishes of the donors.}}\]
\[\text{2. In the employment of laborers at home and abroad, sincere}
\[\text{piety, proper talent, and the possession of other qualifications neces-
\[\text{sary for the place and the work contemplated, determine the choice}
\[\text{of the Board, irrespective of the ecclesiastical connections of the}
\[\text{candidate.}}\]
\[\text{3. In its operations abroad, the Society acts, wherever it is}
\[\text{practicable, through the organizations, societies, boards, and commit-
\[\text{tees, on the ground.}}\]
\[\text{4. In publishing Books, Tracts, etc., the Society neither publishes}
\[\text{nor circulates, nor aids in publishing or circulating, anything that}
\[\text{is of a sectarian character.}}\]
5. When it becomes necessary for the Society’s Missionaries to organize churches, whether at home or abroad, those churches are at liberty, when fully established in the faith of the Gospel, to connect themselves with such evangelical denominations as they may prefer.

6. In prosecuting its great work, the American and Foreign Christian Union cheerfully extends its aid to the several branches of the Church of Christ which are found within the sphere of its labors.

TESTIMONY OF ECCLESIASTICAL BODIES.

From the variety of testimonials which we have received, in regard to the Society and its worthiness of support, we submit the following:

**General Synod of the Reformed Dutch Church.**—Resolved, That the Synod recommend this Society and its interesting and important work among the Romanists of our own country, and in Papal lands abroad, to the cordial and liberal support of the churches under its care and supervision, and recommend that annual and effective contributions be made in them in its behalf.

**Evangelical Lutheran Synod of East Pennsylvania.**—Resolved, That approving the design and operations of the American and Foreign Christian Union, and believing it to be admirably adapted to the work of diffusing the Gospel in its purity among the Roman Catholics both at home and abroad, this Synod commends it to the confidence and patronage of the churches under their care, and of the Christian community in general.

**General Association of New-York (Congregational.)**—Resolved, That the American and Foreign Christian Union is admirably adapted to the work contemplated by its Constitution, and it is cordially commended to the confidence and patronage of the churches connected with this body, and of the Christian community.

Similar expressions of confidence in and commendations of this Society have been received from various Congregational Associations in New-England, which, for want of room, are omitted here.

**Philadelphia Baptist Association.**—Resolved, That while we rejoice in the present and prospective efficiency of the American and Foreign Christian Union, we cordially commend it to the confidence and patronage of the churches of this Association.

Other Baptist Associations have adopted similar resolutions.

**New-York East Annual Conference, and other local Associations of the Methodist Church, north and south,** have adopted similar resolutions.

**General Synod of the Associate Reformed Presbyterian Church.**—Resolved, That the American and Foreign Christian Union meets the cordial approval of this Synod, and we bid it God speed in its important and highly useful operations: and to enable the Board of Directors to carry forward the work entrusted to them, this Synod recommend to-the churches under its care, to take up, and forward to the Treasury of the Society, annual contributions.

**Protestant Methodist Conference of North Carolina.**—Resolved, That we, the members of the North Carolina Annual Conference of the Methodist Protestant Church, do recommend the Society known as the American and Foreign Christian Union, to the members of our churches, as well worthy of their confidence and support.

**General Assembly of the Cumberland Presbyterian Church.**—Resolved, That this Assembly do cordially approve of the objects of the American and Foreign Christian
Union, and do unanimously commend it, and its interesting and important work, to
the patronage and liberal support of the churches under our care.

General Assembly of the Presbyterian Church.—Resolved, That this Assembly
approve of the objects of the American and Foreign Christian Union, as set forth
in the Constitution, and do cordially commend it to the confidence and
patronage of the churches under their care, and to the Christian community.

The Synod of Illinois.—This Synod hail this Society as one of the most im­
portant agencies of the church to secure the conversion of the world, and to meet
one of the great wants and dangers of the age.

The Milwaukie Convention (Congregational and Presbyterian.)—We heartily
sympathize with that Society in its efforts to save our own country from the power
of Romanism, and to diffuse the light of a pure Christianity in Papal countries, and
commend it to the prayers, and sympathies, and contributions of the churches in
Wisconsin.

The Synod of Georgia say that, "In the wide field of Christian effort, we find no
work, calling for the aid and earnest exertions of the Church of Christ, more worthy
of their support than the cause in which this Society (the American and Foreign
Christian Union) is engaged. When we reflect upon the vast importance of having
the word of God addressed to the minds of that portion of both our own population
and also in foreign lands, for whose especial good this Society is laboring, we
cordially commend the cause of this Society to the support of our churches.
And that information concerning the objects of this Society may be more widely
disseminated among our people, we further recommend the circulation of the
Magazine of the American and Foreign Christian Union, the organ of that Society."

Annual Conference of the Methodist Protestant Church of the New-York and
Vermont District.—Resolved, 1st, That the American and Foreign Christian Union
is engaged in a work which calls for the co-operation of all sincere Protestants, and
that it ought to be sustained by the sympathies, prayers, and funds of our church.

Resolved, 2d, That this Conference recommends to the ministers in its con­
nection to preach to their respective charges upon the claims of the Society, and
to take annual contributions for its treasury.

IMPORTANT FACTS.

1. "The Society presents to the observation of the world a
practical union of evangelical Christians, of different denominations,
harmoniously engaged in the defense and propagation of the Gospel.

2. "The Society occupies a field of great extent and importance,
to whose culture no other Society is exclusively devoted.

3. "The Society seeks the salvation of people whose numbers
are immense, and whose religious condition is extremely unhappy.

4. "The Society is fitted for the work for which it was designed.

5. "From the nature of the case, the hope of comparatively early
and valuable returns to the cause of evangelical religion, is war­
ranted for all the outlay on the part of the Society.

6. "Past experience has demonstrated that other agencies pa­
tronized by the Christian community were not fully adequate to
the work which needed to be done."
Officers of the American and Foreign Christian Union.

ORGANIZED IN NEW-YORK, MAY 10th, 1849.

President—Rev. THOMAS DE WITT, D. D.
Recording Secretary—JOHN W. CORSON, M. D.
Treasurer—C. C. NORTH, Esq.
General Agent and Assist' t Treasurer—EDWARD VERNON, Esq., No. 156 Chambers-street.

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Rev. W. D. ROSSETER, North-Madison, Ind.
-----------------------------------, Ohio.
Rev. WM. CARTER, Pittsfield, Ill.

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The efforts which have been made of late, in almost every part of our country, to bring the Romish religion into favorable notice, and to propagate its doctrines and usages to the prejudice of evangelical truth and the simplicity of Protestant worship, have induced the Directors of the American and Foreign Christian Union to prepare and offer to the Sabbath-Schools of our land a Library of choice and valuable books. The titles, sizes, and number of pages of each work, which are annexed, will give some idea of their contents, design, and value; and show that they include a vast amount of information, and of a kind that should be brought within the reach of every child and of all the youth in the nation. Please examine the Catalogue, and use your influence to introduce the Library into the schools in your congregation, and into all other places within the reach of your influence. We are happy to say that this effort of the Directors is meeting with encouraging success, and calls for the Library are daily increasing.

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$100 ONE HUNDRED DOLLARS constitute a Director, and THIRTY DOLLARS a Member for Life; the "American and Foreign Christian Union" is sent free to Life Directors and Life Members.

FORM OF A BEQUEST.

I bequeath to my Executors the sum of Dollars in trust, to pay over the same in days after my decease, to the person who, when the same is payable, shall act as Treasurer of the Society called the American and Foreign Christian Union, formed in the city of New-York in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its directions, in the field.