

read to them, and are decidedly less prejudiced. It is much less common now than formerly to burn the Scriptures.—*From the Christian Intelligencer.*

CONVERSION OF A ROMISH PRIEST IN BELGIUM.—Great difficulty has been experienced in finding a person who is able to preach in the Flemish language; at length, such a one has been discovered. The Secretary of the Belgian Evangelical Society thus writes:

"The Lord has now sent us a minister who is able to preach in the English language—and to the sixth station he will be called. A clergyman of the Church of England, passing through this country, stayed in the town where we propose to form the new station, and offered to support the expenses for three years, if we would send a minister. Mr. Van Massdyk just returned from Geneva, was named, with the consent of our friend, and, we trust, will soon enter on his labors.

"He was formerly a Roman Priest. Brought to examine the Scriptures, he soon found that he was teaching, as the Word of God, the traditions of men; and that he was not following Christ, but Satan. After some time, he relinquished his parish. He then offered himself to our Committee, who sent him to Geneva, to study at the Theological College, under the direction of Mr. Merle d'Aubigne. He returned, and has already preached the truth at Brussels. We add an extract from a speech which he delivered at one of our Annual Bible Meetings.

Referring to a New Testament which one of his parishoners, frightened by a sermon which another priest had preached against the reading of the Scriptures, brought to him, begging that he would burn it, and forgive him the sin of having purchased it—"I was led to compare it with the Vulgate, and found it very correct; but in reading it, I met with this passage.—*'It is finished.'*" My mass fell to the ground as a heap of sand,—it crumbled into dust. Further on I met with another passage, which told me that the righteous went into eternal life, and the wicked into eternal damnation. I saw but two parties, and but two places. Where was my purgatory?—I saw it was an invention of men. I found that it was said, Christ, 'by one offering for ever perfected those that are sanctified.' I saw, then, that there was no need of any further sacrifices: he entered once for all into the holy of holies. My unbloody sacrifice was of no more use. I shuddered at the thought of such a traffic of souls—of *pretending to sell the blood of Christ for a franc;* al-luding to his saying mass for the pardon of sins. 'I was constrained to quit my living. I was adored by my people, as a saint, as a demigod, whilst I felt within that I was but a whitened sepulchre, a vile hypocrite. I demanded my dismissal: I only received it after asking it three times. But though I saw the errors, I did not yet know the truth. I went to Antwerp:

there I was much tempted and tried—so much so, that I thought I was given up by God on account of my sins. I then thought of shutting myself up for life, and of thus offering to God all I had, as a sacrifice for my former life.

"I determined to sacrifice every thing that was dear to me, and, by austerity of life, and punishment of body, to restore peace to my soul. The day was fixed for my entering into the strictest of convents—that of the *Trappists*. At this time I suffered great agony of mind. The day before that fixed for my entering the convent, I cast myself upon my knees,—I earnestly implored God to direct me. If it was his will that I should thus sacrifice myself, I begged him to enable me to do so; if not, plainly to show me so. I gave myself up entirely to his pleasure. I arose from my knees, I took the Bible from the table, I opened the 51st psalm. I knew it well in Latin, I had often repeated it, but at that moment it was fixed in my mind in a peculiar manner; I shall never forget its effect; it will always be precious unto me. My eyes caught the verse, 'Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.' The truth flashed across my mind—I understood it all; I saw that it was not by inflicting on my poor, weak, and sinful body, pains and sufferings, that I could be delivered from my sins. The 16th and 17th verses decided me what to do. From that moment I have had a peace and joy which surpass all expression. I found rest for my soul—I still find it, amid all the trials and temptations to which the Christian is subject in this vale of tears. Attach yourselves to the Word of God, and not to the traditions of men; that alone can lead you aright.' We have no doubt," proceeds the secretary, "that he who began this good work will perfect it in our brother, and that, ere long, we shall see him boldly lifting up the standard of the Cross amongst those whom he led, little more than twelve months ago, as the blind lead the blind. He pants to be able to preach 'Christ crucified' as the only refuge for poor soul-sick sinners. May the Lord give him his heart's desire."

CHRISTIAN MISSIONS.

We have abundant cause for devout gratitude and praise on account of the proofs continually accumulating of the universal adaptation and efficacy of the glorious gospel as the means of human conversion, sanctification and salvation. In the full faith of its universal adaptation, the originators of our modern missionary institutions resolved to send the gospel to the heathen. They knew that the lapse of ages the vicissitudes of human affairs, and the manifold complexions of human society, could not affect the wisdom or impair the power of that