

already learned from the public papers), and have again recognised that no one can lay another foundation than that which is laid—Christ Jesus. (1 Cor. iii. 11.)

Ronge himself, who at first was carried away by unbelief and the most shallow Rationalism, is said to have acknowledged that Christ is all in all for mankind! It is not, in reference, I fear, that I should particularly go to you those congregations which had fast by positive Christianity, because many that were formerly seduced, are now returning to Christ, and acknowledging Him as the son of the living God; and we may therefore hope, that the few who have not yet openly declared themselves in favour of positive Christianity, will yet, by the help of God, return and seek salvation in Christ alone. It is true, voices still continue to be raised in favour of unbelief; they are, however, listened to and heeded by few. The begun Reform proceeds quietly on its course of Christian development. Congregations are seceding away their unbelieving clergy, and seeking to supply their place by serious worthy men devoted to Christ and his sacred cause. Thus, for example, in Dantzic, the high-minded Dowal has been dismissed, and a respectable clergyman, named Batizki, has entered on his office. So, likewise, in Frankfort-on-the-Maine, Stuttgart, &c., you will, indeed, still continue to hear many untruths propagated by the unbelieving, who, having earlier gained admission into the congregations for the purpose of leading them astray, are never weary of trying, by the spread of falsehood, to deceive the Christian world, and make it believe that they themselves have obtained the mastery in the Church of Christ. But do you put no faith in such. They serve unbelief, devote all their powers to that service, and stand in its pay. But believe you me, they will not be able to "proceed much further, for their folly will be made manifest unto all men." They are eager to make the world believe that their views have found universal acceptance, in order not only to deceive those who do not know how things stand here, but even in the hope of helping on the cause of unbelief in your country. But take heed of those false prophets; I know well that many public writers, who make religion a trade, are diligently carrying on correspondence in all directions for the purpose of deceiving the faithful, winning sympathy for themselves, and a greater field of infidelity. But I call upon you, and all true believers, to "believe not every spirit, but try the spirits whether they be of God; for many false prophets are gone forth into the world." (1 John iv. 1.) You will find my assertion, that the congregations are generally returning to positive Christianity, confirmed by a just published work of Dr. Themer, entitled, "Efforts at Reform," in which he shows that Ronge, &c., are no longer to be regarded as leaders of the Reform, which is quietly proceeding. In my immediate neighbourhood, and the country around, the Reform has made a good impression. The Roman Catholics perceive more and more the condemnable doctrines of their Church; yea, even many of the priests long for the true liberty which is in Christ, and would gladly forsake the Roman communion at once were they not hindered by anxiety respecting their future means of subsistence. The Church of Rome in this country is rich. Many of her priests draw from 2,000 to 3,000 dollars of annual income. The Christian Catholic clergy on the contrary must live upon alms, and very often experience absolute want; and this it is which still binds so many to the Prince of Rome, for surely the Pope is nothing but a temporal Prince in regard to the Christian Church!

J. CZERSKI.

PROGRESS OF THE GOSPEL IN BELGIUM.—It is peculiarly gratifying to learn, that at present all the stations of the Evangelical Societies of Belgium are in a flourishing condition, and especially, that there are two or three extensive and influential districts in which religious movements are rapidly spreading, which, if encouraged and rightly directed, may lead to changes of a very important character. We need not remind the friends of our Church that Belgium is one of the Countries to which there are most especial and urgent calls to

send the gospel, and that it will be of the utmost moment that the Continental Committee be supplied with the funds that may enable them energetically to aid the office-bearers of the Belgian Society in their zealous labours for the spread of the truth in that long-blighted Popish land.

SPREAD OF THE GOSPEL IN FRANCE.

The accounts received from time to time from the Evangelical Society of France, demonstrate that the religious movements so auspiciously commenced are still extending—that the congregations already formed are growing in knowledge and in seriousness—and that only men and money are wanting to increase their numbers by an extent which it is difficult to calculate. A few extracts from the bulletin published by the Paris Evangelical Society of last month, and from private letters from the Secretary, will afford our readers some idea of the progress of the gospel, and the urgency of the calls for liberal aid.

The first extract refers to a place where the gospel has been preached for a year and a half, and shows that it is not merely curiosity that is gathering and keeping together the people:—

"The work continues to be blessed in this place," writes a pastor who directs this station. "The only things that ought deeply to rejoice our hearts in a work of evangelization, are real conversions. It is these only upon which one can count for the future. In this respect I consider there are circumstances very rejoicing in this village. When one considers that, in the space of a year and a half, there have been five-and-twenty persons brought truly to taste the peace which is in Jesus, there is reason to rejoice, while we cry out with Samuel, 'Hitherto the Eternal has helped us.' And this is so much the more striking, when one considers that the greater part of those persons who now taste that the Lord is gracious were plunged in infidelity, in indifference, or in worldliness. One of them said to me yesterday, 'Before the gospel was preached to us in this place, we were without God and without hope.' These are words which ought to fill our Society with joy, and which may compensate for many sacrifices.

"What has especially struck us is, that since the commencement of winter, fifteen days have not passed away together without our having seen some new soul brought to feel sensible of its sin, and of its need of a Saviour. The other day I was walking in my garden after the morning sermon; I saw a person advancing towards me with the appearance of extraordinary emotion. She seized my hands, and grasping them in hers, exclaimed, 'Sir, I am now sensible of my sins. I have distressed you for a long time, by trusting in my own righteousness. I ask you to pardon me.' I repeat it,—that which fills me with confidence as regards this village is, that God ceases not to show us that He is with us. You remember when I wrote to you a year ago, the joy and the emotion which I experienced in seeing, for the first time, that distress of conscience, the view of which made me to start, when the old M. B., who has since left us for the sky, said to me, 'Ah, Sir, we have not yet found all that is necessary.' I told you that person's word seemed to me that little cloud which announced to Elijah on Carmel that the rain was about to descend. The rain has really descended—the rain of the grace of God, which causes to germinate the incorruptible seed of the Word."

The two following extracts show the remarkable eagerness there still exists among the people to hear the gospel, and the readiness of many of them to make pecuniary sacrifices in order to secure it:

"On the 21st of last month I went to Ambazal. Sixty heads of families united had expressed to me the desire of receiving instruction and the pastoral care of the ministry. They assured me, besides, that the greatest number of the inhabitants of this commune had the same wish. In order the more surely to ascertain the number of the inhabitants who desired the preaching of the gospel, and in order fully to explain to them the principles of the religion which they wished to profess, I called a meeting for the next Sabbath day. They gave to

my disposal a place where 200 persons might easily assemble in a standing position. At half-past ten o'clock the hall was filled to excess. A large vacant window was thrown open, and left to many hundreds of persons who pressed around to see and hear, and to breathe the fresh air of the open air. The people seemed much satisfied with what they had heard; and before departing, I called a few to sing, to be held fifteen days afterwards. This meeting took place, and there was manifested a most increasing eagerness to hear the Word. It further appears, that in the surrounding villages they have showed themselves universally resolved to join us. To sum up the whole, Ambazal seems to offer us certain prospects of success as any of the evangelical stations of La Haute-Vienne."

"The following letter was addressed recently to a pastor, by one of his colleagues residing in a neighbouring department:—'I am happy to tell you that our explanations on Thursday evening produced the most happy results. You were able to see them partially before your departure. But since then the disposition of men's spirits has been yet more fully unfastened. Monsieur M. and his son-in-law avowed, and others now express fully, their desire to see established among them an evangelical worship. These gentlemen wish also a temple—a regular worship—and apply for a missionary, who may sojourn for some time among them, and succinctly explain to them the gospel. The one offers land for a chapel; another 1000 francs; another 3000 for the building. Monsieur F. wishes to give the tiles; others will furnish the carriages. If you can return speedily to hold one or two conferences with them, you will do well, for they have greatly relished your address, and as the door is open you ought to take advantage of it. But what appears most important for profiting by their favourable dispositions is, to induce some servant of the Lord, well skilled in the Scriptures and in controversy,—some one capable of maintaining the truth by argument, and of edifying the people,—to take in one hand the sword of the Spirit, in the other the towel, like those who rebuilt the walls of Jerusalem. There are, without doubt, among the agents of the Evangelical Society of Paris, some labourers who might occupy themselves with success on a similar mission. See then, dear brother, and may God direct you to whom you ought to write, for the choice is important, and God alone can make it. There is no time to be lost. We must not allow such good desires to pass away unimproved."

Similar facilities to those mentioned are afforded in a great number of other localities. There are a great many districts of the country which demand the immediate supply of a pastor or of an evangelist.

CORRUPTION IN THE ACT OF SPREADING.—In the North British Advertiser of Saturday there is a curious advertisement. Dr. McLeod of Glasgow, it seems, or some one with his consent, has applied to the Court of Teinds to have the Gaelic chapel there made a parish church, and, further, "THAT THE PATRONAGE OF THE SAID PARISH OF ST. COLUMBA, AND THE RIGHT OF PRESENTATION TO THE KIRK THEREOF, OUGHT AND SHOULD BE DECLARED TO BE VESTED IN THE CROWN, THE PATRON AND TITULAR OF THE SAID BARONY PARISH." Here is Moderatism in its true ancient colours! The poor Gaelic people are handed over, bound hand and foot, and with their church and endowment, to be dealt with according to the tender mercies of a spiritual despotism in all time coming. Hitherto patronage has been thought of as an old and inveterate evil. Here we see it in the act of forming; nay, it is petitioned for as a boon! Are the people of that chapel really all so degraded as tamely to submit to this? If so, they deserve to be trodden upon. It may be observed also, that this illustrates the true value of the bill so much boasted of for dividing parishes. The people may, perhaps, get more parish churches (although, in fact, they have now discovered a more excellent way, and don't wish them), if they will tamely become slaves,—not otherwise. We never expected anything else; but it is satisfactory to see the truth coming clearly out. We