

bleasing we will succeed. The force of union is irresistible. Let the people of England unite in the cause of my oppressed country, and the freedom for which we strive will be the sooner obtained. We will have no longer a Pope-king, because we will not have priests kings; we will only have priests priests. And for this, which is a virtue in the face of God, but a crime in the eyes of the Pope, Rome has been bombarded, and we are exiles. Listen to historical truth. The countries which in all ages have resisted the cause of liberty by force and violence, have now given of their soldiers to form a praetorian guard for the Pope. It is by Austria and France the Papacy is supported against the will of the people of my country. We hope to live to see the day when all this will have changed; but you must unite with us; public opinion will do miracles. By the influence of Montalembert and Falloux, the now degenerate soldiers of France have been converted into policemen for the Pope. These glorious conquerors of Marengo have come to make a guard for our poor priest king,—for the shameful apostate Mastai. (Cheers.) But if you allow the Pope, by his bull in England, to serve the cause of Louis Bonaparte for his re-election, it will be the first time you have feared the French. Britons, remember Trafalgar. (Applause.) The Austrians and the French sustain the throne of the Pope; but John Bull, with a single kick, could send them all with their heels in the air." *Edinburgh Witness.*

## THE WORLD'S FAIR.

### FRENCH VISITORS AND BRITISH PROTESTANTISM.

The French Correspondent of the *Evangelical Christendom* thus writes:—

Thousands of our citizens have been contemplating with enthusiasm your *Fair of the World*, and yet thousands more will follow them in the course of the summer. Well, among the precious results of this grand Exhibition, one of the best for the French will be their acquisition of more correct and perfect notions respecting Protestantism.

Believe me this is not a slight thing. Our countrymen generally know not at all in what the Protestant faith, the Protestant family, Protestant society, or Protestant life, consists. Our politicians even, our authors, our citizens of liberal professions imagine that the Reformation of Luther and Calvin had only the appearance of a religion, and that their disciples have fallen into indifference or scepticism.

The source of these great errors is in the vain and lying declarations of the priests. By repeating in their sermons, their pamphlets, and their journals, that Protestants have no religious belief, the Papist clergy have persuaded the majority of the French that it is so. You may frequently hear among us men, very enlightened on other matters, ask with a serious tone, "have the Protestants faith in Jesus Christ?"

The visit to England will be an excellent means of disabusing these poor people, and already our most influential journals have published letters in which their correspondents render loud homage to the religion of the English. These travellers have seen with astonishment, mingled with admiration, that the Christians of Great Britain collect annually, in voluntary subscriptions, immense sums, in order to circulate the Scriptures in all the languages of the globe, to carry the gospel to the heathen, to convert unbelievers, to give to children the principles of a good education, &c. &c. They have contemplated with equal surprise the manner in which the Lord's day is observed in London, and the influence which religion exerts on the different classes of the population.

I will quote the very remarkable testimony of a writer known (mark it well) by his devotion to Popery, M. Danjou. He has addressed to the

*Messenger du Midi*, a clerical journal, a letter which contains the following passages:—"That which strikes, first of all, the observer in London, is the religious aspect of things and men. One must be blind not to perceive, at a single glance, that religion exerts its influence on every one and everywhere. This influence shows forth in the actions of life, in the acts, in the customs, and even in profane amusements and pleasures. \* \* \* Indeed, everywhere in London I notice that the religious sentiment exists in all its energy—This austere, religious, Christian sentiment, forms the foundation of the character of the English nation; it is the rule of its morals, the basis of its institutions, the safeguard of its liberty, and the foundation of its power, its greatness, and its prosperity." Truly a Protestant could not speak better, and the Roman ecclesiastics, who read the *Messenger du Midi*, must experience no very pleasant impression, on finding in their favourite journal so energetic a denial of their cannibals against the Reformation.

M. Banquet, member of the Academy of Moral and Political Science, has taken advantage of his stay in England to visit, with our celebrated economist, M. Michael Chevalier, your agricultural districts. They have been entertained by Mr. W—, who farms about 3000 French acres. "What serious and strict habits!" writes M. Banquet. "We have been greatly surprised, at the hour of repast, to see all the male and female domestics come carrying a white wooden form, which is placed before the arm-chairs of the master and his family. Mr. W— has opened the bible and read some chapters, knelt down, and his servants with him. After prayer, the domestics having taken away the form, and the master has commenced his repast. Every one here respects his fellow—the master his servants, and the servants their master. There is no familiarity nor hauteur. They say little to each other, but they do much." Assuredly, M. Banquet would have visited most of the farms of our own country without seeing domestic worship, as in the house of the good Mr. W—. Rome has forbidden the reading of the Bible by the laity, and concentrates in the duties of the priest all religious life. How, then, should the Romanists have the same piety as the Protestants?

It would be easy to give analogous declarations from our Paris journals. Their correspondents pay just homage to the English family, to that home, which is one of the distinctive traits of your national character. They confess that woman occupies a better and higher place in England than in France. The Frenchwoman is, perhaps, more flattered, more praised, and receives more spirited compliments; but the Englishwoman is more respected, and her post is more valuable—Domestic bonds are scandalously lax in our country, whilst in yours they have preserved their ancient sacredness—thanks to the influence of the Christian faith.

Thus your universal Exhibition will not serve only the interests of industry. It will, in addition, under the blessing of heaven, contribute to dissipate many prejudices, and to destroy inveterate errors respecting the Reformed religion: and we Protestants in France shall reap the fruits of these good impressions.

## PASTORAL VISITING.

Some people would have their Pastors chiefly occupied in visiting. Others would have them visit but little, or not at all. Some would have their visits pass off in a social way; others would have them devoted to religion. The duty of visiting from "house to house" is enjoined in Scripture, and has everything in reason to sustain it. Such work as ministers perform in families during the week, is an application of their Sabbath prayers and sermons, and has in numerous instances been crowned with astonishing success in the conversion of souls, the edifi-

cation of Christians, and the reformation of communities. *There can be no perfect ministry without it.* Yet it is a duty, like all the direct duties of the ministry, environed with its difficulties and dangers, and certainly requiring the pastor to bear its cross. *How* the duty is best to be discharged, must be learned from the word of God and from efforts, and from observation and prayer. The great difficulty, after all, in the way of a proper and successful discharge of the duty, lies in the want of an earnest and devoted piety on the part of the ministry. Let that piety exist in the soul of a minister and he will gain access to the homes and hearts of his people, and find time for it, and find a way for it also. Is it difficult for a minister to visit religiously, in a time of revival? The great majority of the excuses of ministers for a neglect of this duty, are founded, when they are reached to the bottom, upon selfishness, pride, and love of ease: The heart leads us astray in its deceitfulness, and we laud and consecrate ourselves to, one great duty to the neglect of others, and why? Because there is an aversion at heart, on account of the sacrifices attendant upon them! Yet in our self-deception, we endeavour to feel justified. Surely if any in the ministry should abound in pastoral visiting, it should be those who are settled in missionary fields and churches. It is alone by visiting, that the missionary can know the people of his charge, and the strangers that settle around him personally, and gain their esteem and confidence, and finally their affections: it is alone in this way that he will come to an exact understanding of the religious faith and character of people gathered from all parts of the world: it is alone in this way that he can secure the attendance and support of men in his church; it is alone in this way that he can properly interest the people in the gospel, and obtain the attendance of their children at the Sabbath-school, and attach the children to himself, and so lay a broad and good foundation for a permanent church and congregation. More turns on a faithful performance of his duty in our missionary fields, for success, than brethren are aware of. Some missionaries in a short time build up a self-sustaining church. Others in equally promising fields have to be supported for so long a time by the Board, that the burden is great upon the funds of the Church. Complaints are made in particular instances that the missionaries of the Board do not visit as pastors the people of their charge, but live at home, in a sort of independence of them, and neither they nor their churches grow. This is indeed lamentable, and we would fain hope, and we do believe, that such instances are rare exceptions to the general rule to the contrary. Let our pure minds be stirred up by way of remembrance.

We add an extract from a letter, showing conclusively the duty and happy consequences of faithful pastoral visiting in our missionary fields. This brother hopes that his church in another year will be self-sustaining.

"I have recently visited all the families of the congregations (about fifty in number), and conversed with them on the subject of religion; inquiring into their state, and giving such advice and instruction as seemed proper. Though I have found by this course that there are some things discouraging, I have also found some that are encouraging. I have found a sad neglect of family religion in some families, there being no family-worship and but little family instruction, children ignorant of the catechism, &c. Yet, I have found other families where the family altar is set up on which is offered the morning and evening sacrifice of prayer and thanksgiving. In visiting families of the latter description, I have had my spirits raised, and my heart encouraged. I have also found a number who are not professors of religion, whose minds are more or less impressed with the importance of the subject. One of this description has since in a sudden