

Dominic, a St. Bernard, or a venerable Bellarmine. At any rate, we prefer their guidance to that of our modern liberal Catholics, who would rather see their friends go to hell, than offend their delicate sensibilities by warning them of their danger."

Here the civil punishment of heresy is distinctly and unequivocally advocated, and the revival of the Inquisition is more than hinted at. St. Dominic, who was rendered so notoriously in history by his connection with that terrible system of oppression, is held up as the pattern for Papists of the nineteenth century.

We, however, have no fears of the triumph of the Papacy. We are pleased to see the Romanists speak frankly out, that we may know where to meet them. There will be a conflict; but in the rapid spread of science and art, in the diffusion of a literature embodying freedom of thought, and, above all, in the translation and universal diffusion of the word of God, we recognize the agencies for the overthrow of the "man of sin."—*Western Christian Advocate.*

#### AMERICAN MISSIONS.

A brief summary of the statements made in our notices of the several Missionary Societies of this country may be desirable. The enterprise of Foreign Missions began, as we have seen, in 1810, with the formation of the American Board. Whatever had been done previous to that period, was confined to our own continent, and that on a comparatively small scale. Within the forty years that have elapsed, there have been organized in this country sixteen distinct Societies or Boards of Foreign Missions, exclusive of such as have ceased to exist, or have been merged into the Associations included in this number.

The order of their formation is as follows. The American Board was formed in 1810; the Baptist Missionary Union in 1814; the Methodist Episcopal Missionary Society in 1819; the Free Will Baptist Foreign Missionary Society in 1833; the Protestant Episcopal Board of Foreign Missions in 1835; the Reformed Presbyterian Board in 1836; the Presbyterian Board and the Lutheran Foreign Missionary Society in 1837; the Baptist Free Mission Society in 1843; the Baptist and Methodist Societies at the South in 1845; and the American Missionary Associations in 1846. Of the remaining Societies we have not obtained the date of formation.

The Missions sustained by these various bodies are *eighty-three* in number; and are located in China, Siam, Burmah, India, Ceylon, Persia, Syria, Turkey, Greece, West and South Africa, the Sandwich Islands, the West Indies, and South America, and among the North American tribes of Indians. The number of ordained Missionaries labouring in these fields, is *three hundred and fifty-five*. The number of assistant labourers, so far as given in the reports, is seven hundred and twenty-six; it is probably as large as seven hundred and fifty. This would make the whole number of missionaries, ordained and lay, employed in foreign lands by the American churches, about eleven hundred.

The published statement of the number of churches and communi-