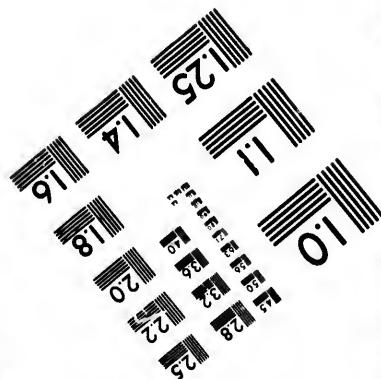
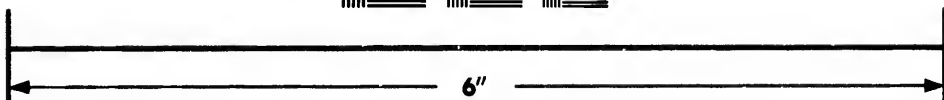
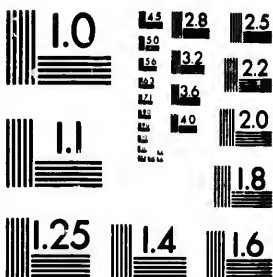


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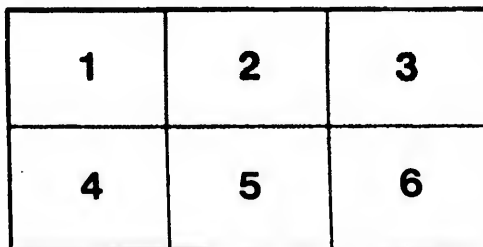
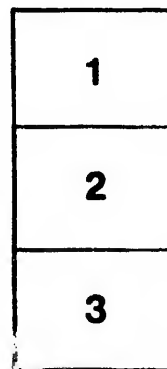
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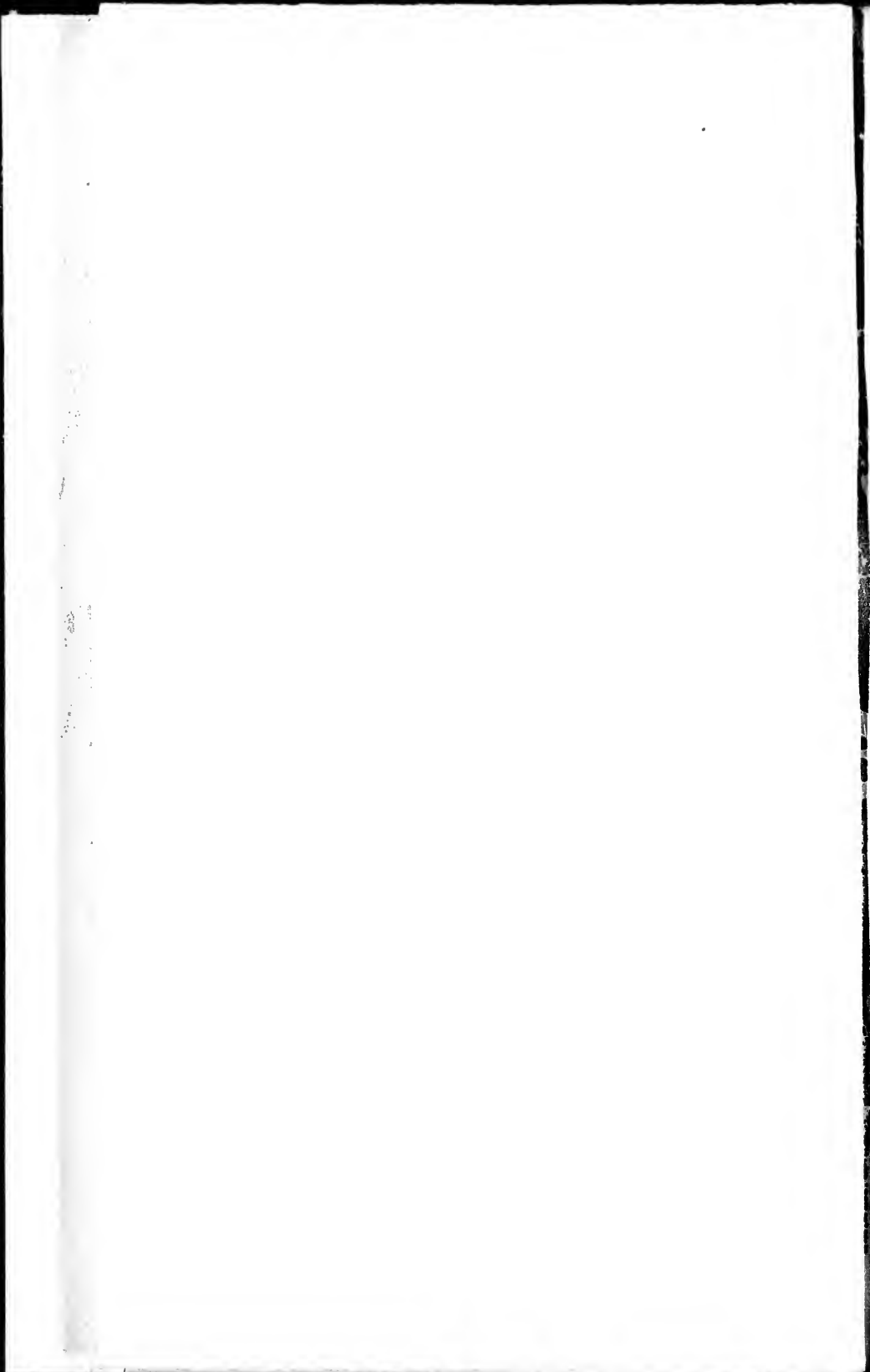
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SHORT NARRATIVE
OF THE
LIFE AND CONVERSION

OF
REV. GEORGE A. LORD,

FORMERLY A FRENCH CANADIAN ROMAN CATHOLIC,
AND NOW ENGAGED AS THE PEOPLE'S INDEPENDENT
COLPORTEUR, UNDER THE SANCTION OF THE FRENCH
CANADIAN CHRISTIAN UNION, (COMPOSED OF
REFORMED ROMAN CATHOLICS,) FOR THE
DISSEMINATION OF LIGHT AMONG THE
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TO ALL

WHO LOVE THE LORD JESUS IN SINCERITY,

**THIS LITTLE VOLUME IS MOST
RESPECTFULLY**

DEDICATED:

**Humbly trusting, that it may be the means, under God, of en-
abling the benighted Romanist to burst asunder the fatal
chain of Tradition, Superstition, and Idolatry, that
has so long enslaved his soul, and to rejoice,
even as I, in the Liberty wherewith
Christ has made me free,**

IS THE HUMBLE PRAYER,

OF THE

AUTHOR.

Troy, N. Y. August 1, 1850.

TESTIMONIALS:

Herkimer Village, March 2, 1850.

This certifies that the Rev. George Lord, has preached and lectured in the Reformed D. Church, on the subject of Romanism to large audiences, creating much interest and giving good satisfaction to his hearers; and I rejoice in having this opportunity of recommending him to the confidence of the Christian public as a safe and interesting lecturer on this subject.

C. S. MEAD,
Pastor of R. D. C. Herkimer.

Troy, N. Y. Aug. 24, 1850.

This is to certify that I have been intimately acquainted with the Rev. George Lord for nearly five years, during his residence in the city of Troy, and for honesty, candor and general Christian deportment, he possesses a character so high that the shafts of sectarian malice, or the poisoned tongue of scandal can never reach it. He is, in every particular, unquestionably what he professes, and as a Protestant convert from Romanism, he richly deserves to be cherished and sustained in his humble efforts to do good, by every lover of the Christian cause.

Rev. W. H. PECK.

This is to certify, that the Rev. George Lord lectured in the Court House on the evening of the 24th

inst. to a large and respectable audience, on the doctrines and errors of the Roman Catholic Church, to very general satisfaction. I have listened to him in three discourses, and give it as my opinion that he is all that he professes to be, and is experimentally acquainted with vital religion.

PERRY YATES,
Rev. D. VAN OLINDA.

Fonda, Mont. Co. Jany. 27, 1848.

I am happy to state that Rev. George Lord has preached and lectured in our village, with great acceptance, to numerous auditories, and that he has proved himself worthy of confidence, and I can cheerfully recommend him as a safe lecturer on the subject of Romanism to the confidence of the people wherever he may go.

I. O. FILLMORE.

Cambridge.

The bearer, Rev. George Lord, has lectured here during two successive nights, on Romanism, to large and deeply interested audiences. His lectures and exhibitions were well calculated to instruct and engage his audience, and we cheerfully recommend him to all who are desirous to gain further knowledge concerning the "Man of Sin," the "Son of Perdition."

ALEX. BULLIONS.

Cambridge, Jany. 23, 1849.

The Rev. Mr. Lord lectured to my people last Sabbath morning and evening, on the subject of Romanism. The lectures were very interesting, and I

think will prove to be beneficial in enlightening the minds of many. The congregation were exceedingly pleased and gratified. I do not hesitate in cordially recommending him to the churches generally, and to all those who may wish to hear him.

E. P. STIMSON,

Pastor of the Ref. Dutch Church.

East Greenbush, Feb. 5, 1850.

Deposit, Delaware Co. Oct. 24, 1851.

TO THE CHRISTIAN PUBLIC—This is to certify, that the Rev. George Lord, formerly a Roman Catholic Jesuit, but now converted to the Protestant faith, is engaged in lecturing on Romanism; explaining and exposing the mysteries of the "Man of Sin." His lectures are interesting and profitable. We, the undersigned, having heard him, consider him a safe and useful man—and do not hesitate to extend to him the right hand of fellowship—bid him God-speed, and recommend him to the confidence of all the friends of Protestantism, hoping and praying that he may be successful in pulling down the strong holds of the "mystery of iniquity."

Rev. W. M. NELSON,

A. P. ALLEN,

Presbyterian Pastor.

TO THE CHRISTAIN PUBLIC—This is to certify, that Mr. George Lord is in our opinion a converted Roman Catholic—converted from papacy to the truth. He now desires to devote a part of his time to the work of giving information on papacy, striving to convince others of their errors and to reform them. He wishes to act as Colporteur and distribute and sell books on this subject, which will explain the mysteries and wickedness of Romanism, and impart infor-

mation on this important subject. His object is not to promote sectarianism, but the cause of righteousness and truth, and the diffusion of religion.

He is therefore commended to the christian courtesy and kindness of the friends of Zion, wherever he may travel.

Rev. JOHN CLARK,
" GEORGE ALBERT,
" THOMAS GRAY,
" R. P. STANTON,
" A. BRONSON,
" E. P. STIMSON.

Albany, Nov. 18, 1847.

subject is not
of righteousness.
Christian cour-
age, wherever

ARK,
ALBERT,
RAY,
TON,
N,
SON.

NARRATIVE.

I was born in the city of Montreal, on the 23d day of April, 1820. My parents being Roman Catholic in their religion, of course I was brought up under its teachings and influence. All other forms of religion, I was taught to believe, were the malicious devices of Satan to lure souls to destruction; that there was no salvation for me, only so long as I adhered strictly to the onerous exactions of Priest and Pope, and took *them* for my guide and counsel, instead of the high and infallible standard of God's Holy Word.

In accordance with the wishes of my parents I entered a Catholic Institution. During my stay there I pursued such a course of study as was calculated to prepare me for advancement in the Romish Church. But an All-wise Providence seems to have ordered, after all, that I should never become a preacher of Romanism. Eventually, notwithstanding I had spent so much time in the institution, I resolved to leave it of my own accord, and go forth into the world to employ myself in some way more congenial to my feelings. The doctrines and practices of Romanism appeared to me so inconsistent with the religion of Nature, even, that my desire for freedom of conscience, and freedom as a man before God and man, that my yearnings could not much longer be concealed!

At length I thought it my duty boldly and fearlessly to express my sentiments, even if the worst

should come. I dearly loved what little truth I had already received, and thought I ought not to part with it, even if all my friends turned against me. Then occurred to me the memorable words of the Saviour: "That no man who hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's but he shall receive an hundred fold now in this time, and in the world to come eternal life." (Mark x. 29, 30.) These words consoled me exceedingly, and I resolved immediately to make known my new opinions among my friends. I accordingly began at my father's house, and among my brothers and sisters. I was prepared for the worst, and worse than I endured could not well have befallen me. I was accused of bringing disgrace upon my relatives, by what was termed my heresy! I was pronounced an apostate from the faith! A child of the Devil and an heir of Hell! My views were pronounced Damnable, and only calculated to lead souls to perdition! Finally, my father disinherited me, and forbid me ever again entering the paternal mansion, so long as I entertained my then present opinions! Words cannot describe the anguish of soul which I experienced on receiving such treatment from those I so dearly loved and cherished. Oh! I thought to exclaim, how accursed bigotry and prejudice can dry up the fountain of feeling in the human heart! How it will unmake the father, and the brother and sister, to know that his son, their brother, has obtained "faith in Christ as his Saviour," and no longer trusts to the imposture of Priest or Pope, to forgive him his sins! How truly indeed were the words of the Saviour applicable to my condition in this trying emergency; that in my humble efforts to follow Christ, "my foes would be those of my own household." (Matt. x. 36.)

To have my parents, my brothers and sisters

thus turned against me ; to feel that I had lost them, lost their friendship and protection, lost ALL, was indeed a severe affliction to me. But then the thought that " Christ would be my gain," comforted me. No other alternative was now left me but to bid adieu to all who were endeared to me by the ties of kindred ; to leave the paternal mansion, and to seek for sympathy and friends where opinions were more congenial to my mind. After leaving home, and while wandering about the streets of Montreal, I fell in with Capt. JOHN FRASER, a pensioned officer of the British service, to whom I made known my change of views, and the treatment I experienced at home in consequence of their avowal. This gentleman had been pointed out to me heretofore as a protestant and heretic ; but he had given me full proof that he was a *man*, and a Christian. He told me to make his house my home and in the mean time he would introduce me to a gentleman who by his counsel and advice would render me valuable assistance. Shortly after Mr. FRASER introduced me to the Rev. Mr. LAPPELLETRE, who was a Missionary of the Gospel in that place, and had under his charge a small society of converted Catholics, who were licensed to preach and labor as independent colporteurs. I was highly gratified at the friendly interview had with the Rev. Mr. LAPPELLETRE, and for the new field that by his counsels was so plainly opened before me. I adopted his kind suggestions, joined his little Society of Evangelists, commenced distributing tracts and testaments through the suburbs of Montreal, and lecturing in my poor way in French, as often as I could obtain a few Catholics who would listen to me, and I could procure a room for their accommodation. In this new field of usefulness the Lord smiled upon my humble efforts, and my labors were abundantly blessed. My acquaint-

tance however with the Catholics was so extensive, and the interest which was being awakened in many of their number to read the tracts I presented them, as well as occasionally to steal in upon my lectures, that it aroused the ire of the more bigoted among them, particularly the clergy, and I soon met with serious, and in many instances, violent opposition. Not only was I angrily and abusively assailed in the public streets, but men were suborned to disturb and break up my meetings, as well as to treat me with deliberate and shameful violence.

It becoming extremely hazardous to my life longer to remain in Montreal, I availed myself of the advice of my friend and patron, the Rev. Mr. Lappelletre, to pay a visit to Quebec, and for the time being to labor there.

Being furnished with letters of introduction and commendation by the Rev. Mr. Lappelletre and other of my friends, to the Rev. Mr. Lang and others in the city of Quebec, I took passage in the steamer John Bull, and arrived in Quebec on the following morning. This was in the latter part of August, 1842.

On my arrival at Quebec I immediately repaired to the residence of the Rev. Mr. Lang, and presented him with my letters of introduction, &c. Upon an acquaintance, I found him to be an eminently pious and good man, and heart and soul engaged in the Reformation of the Catholics. I soon made the acquaintance of several other gentlemen, distinguished for their piety and zeal in the good cause in which I was engaged, among whom were Mr. McCulloch, the Rev. Mr. King, and the Rev. Mr. Wight, the latter of whom was also a converted Catholic. Mr. McCulloch kindly received me into his house, which at his request I made my home while in the city. Before entering upon my labors, I occupied a few days in getting acquainted with

the people ; my evenings, however, were employed in attending religious worship. At this time there was a revival of religion in progress, at the Rev. Mr. Lang's Church. It seemed to be a season of general interest and of inquiry throughout the city, and particularly among the Catholics. A number of conversions had already taken place. At this time I began to feel that I too needed conversion. I saw that I had only been convinced of the errors of Popery, and had renounced them. To be a Christian was still another and a different thing. I needed a truly Christian conversion ; a thorough regeneration. I truly felt that I was a sinner, and more than ever in need of a Saviour. I never had understood before the doctrine of the new birth, until it was most admirably explained by the Rev. Mr. King in one of these meetings. I saw that the scriptures declared that "I must be born again ;" and that "unless I was born of God, I could never enter the kingdom of God." And although I had manifest evidence that the spirit of God had at times struggled with me, but never with such mighty power, with such convictions of sin, nor with such resolves to seek Jesus, as during the continuance of these meetings !

Thus, after listening for the third time to the preaching of the Rev. Mr. King, I felt, for the first time in my life, a certain consciousness of the forgiveness of sin, and of a well grounded hope of eternal life ! Oh what joy, what happiness was then mine ; when the conviction first came to me that my sins were washed away in redeeming blood. In the precious blood of Jesus, who had become my ransom and Savior ;

" That sweet comfort was mine,
 When the favor divine,
 I first found in the blood of the Lamb ;
 When my heart it believed,
 What a joy I received,
 What a heaven in Jesus' name."

The following day being the Sabbath, a meeting was called immediately after the afternoon service, in which the newly converted were invited to participate, and also to relate their experience. The meeting was very large, and a great number took an active part in the meeting. At length it came my turn to speak. When I arose to address the meeting my heart was too full for utterance. I felt that I never could repay the debt of gratitude I owed my Savior for the great love he had manifested towards me, while I was yet a sinner, in laying down his life for my redemption! Then to think that I had so long been deprived, by early education and prejudice, of a knowledge of the dear Redeemer; that I had been so long engaged in studying to build up a barrier between me and the Savior, so that I might never approach him, and only find a priest in his stead to whom I might go and confess my sins! Oh how could he have forgiven me! But I had already experienced this proof of his mercy! I now felt that I was ready for any work that the Master might appoint me to do! I was willing to labor and to suffer; to be reviled and persecuted even in my humble efforts to win souls to Christ. I exhorted my young friends to seek Christ, and to enter this field with me in imitating and serving Him who had become our salvation.

I continued my attendance at these meetings for the conversion of souls until their termination, which was about ten days after, earnestly exhorting my fellow men to forsake their sins, to renounce their Romish errors, and to embrace the gospel as it was in Jesus.

At the close of these meetings, which resulted in an ingathering of many hundreds into the fold of Christ, myself, and several others who had been recently converted from Romanism, started out under the patronage and sanction of the Rev. Mr. Lang,

Rev. Mr. Wight, and the Rev. Mr. King, as Independent Missionaries and Colporteurs.

I entered upon my labors at this time with a renewed zeal, and in a spirit of higher, deeper devotion, than ever before. I labored in this city near a year, meeting with much opposition and many persecutions and discouragements. But I had also much to encourage me, as the Lord had blessed my humble efforts in his cause; and so casting my cares upon Him, in whom I had put my trust, I knew that he would sustain me.

From Quebec I went to Nazareth, a small town about sixteen miles west of Quebec; here I lectured several evenings, and distributed tracts and Testaments to all who I thought would read them in a true spirit of Christian candor and inquiry. My prospects here being so encouraging, I concluded, for a while at least, to prolong my stay among them. My congregation, which at first numbered but about twenty, gradually increased to some three hundred. I continued laboring in this town and vicinity, lecturing at private houses, school houses, in old dilapidated and forsaken buildings; in short, whatever place I could get, and circulating tracts and testaments, for nearly three years.

Having completed my labors in this region, and feeling a strong inclination to visit my parents and other relatives once more, I accordingly took leave of my friends here, and repaired to Quebec. Here I saw many of my old friends, who received me with great kindness and hospitality. I was strongly urged to stop with them over the Sabbath, but as I had just heard of the dangerous illness of my mother, I thought it my duty to hasten to Montreal.

I immediately took passage on board the steamer Eagle, which was on the first day of July, 1846, and arrived in Montreal the day following. Having been absent for nearly four years, I thought to

be kindly received, especially by my parents and kindred. The old animosities of my Catholic friends (?) I hoped had passed away and been forgotten ; but I soon saw that all had revived again on my arrival. I hastened to see my parents, and found my dear mother very ill, as had been represented to me ; my mother seemed to have forgotten her unkindness towards me for my change of views and to have regarded me still with that tenderness of affection which a mother only knows. My mother and my younger sister, only, of all my relatives, seemed to regard me with their accustomed favor. I had not been in Montreal but two days before I found that violent measures were secretly being planned against me by a lawless band of enraged Catholics ; seeking the advice of Rev. Mr. Lappelletre and Rev. Mr. Murphy, and in obedience to their suggestions I resolved to flee to the States for protection, and religious freedom ! This was indeed a sad, a heart-rending resolve for me, but a stern necessity seemed to demand it ; and my warmest friends so fully concurring in this movement, as the only means of saving my life, how could I refrain from adopting it ? But the thought of leaving my dear suffering mother, never perhaps to meet her more in this world, gave rise to a flood of feeling too deep for utterance ! How could I part with her ? But that time had now come ! The bitter words of parting were at length imperfectly spoken, and in tears I left the home of my childhood, the companions of my youth, father, mother, brothers and sisters, all, with the sorrowing reflection that I should never behold their faces again this side of eternity.

I bid a final adieu to Montreal on the 4th of July, 1846, and arrived in the States, at Albany, N. Y. on the 6th of the same month. I now felt that I could breathe freer, and that a serener at-

mosphere encircled my head. Although a stranger, I knew that I would meet with more toleration, and suffer less from persecution, than while in the Canadas. I saw there was a great field open before me, as Romanism was every where rapidly spreading in the States. One difficulty only seemed to attend my efforts; I understood the English language so poorly I could scarcely at first make myself understood in it, the French being the only language I had been conversant with from infancy. This I felt to be a great embarrassment, if not indeed a great hindrance in the way of my usefulness.

I soon became acquainted with Christians of the various churches, and accordingly commenced my labors among them, making it my home at Mr. Hillman's in Washington street. I lectured several times in Albany, and distributed tracts and testaments to such of the Catholics as would accept and read them.

On the first of August following, I paid a visit to Troy, and immediately commenced laboring to enlighten and liberalize the Catholic mind in that city, temporarily making my home at the Rev. Mr. Monro's.

I was much pleased with Troy, and thought more favorably of it as a residence than any other place I had yet seen. By the circumstance of marriage I accordingly selected it as such, during the first year of my labors in the States.

After lecturing in all the principal churches, I started out into the surrounding country, lecturing in all the towns and villages adjacent and eventually irradiating off, I extended my labors to other States.

During my residence in Troy, now four years, I have been the most of my time away from home, returning in from one to six weeks, as circumstan-

ces would permit, relying entirely for support upon the contributions that have been made to me in consideration of my labors. After four years of most incessant and persevering effort, beside paying my travelling expenses, which are enormous, it is still but a little, a scanty pittance, that is left when I return, quite insufficient for the support of my poor family! Still I ask not for affluence and ease. Neither would I shrink in the least from the high position in which God in his providence has seen fit to place me. I am willing still to labor in this great cause—yea, I love to do so! And I would love also to have a wealthy and a generous Christian public think of me, in my humble efforts to do good! And that I would not thus have suffered; would not have endured what I have; the loss of property sufficient for me; the loss of friends dearer to me than property: but for the advocacy and promulgation of principles dearer to me than ALL! “Christ and him crucified,” for my sins, was a truth dearer to me than all the empty formulas of “Popish indulgences” and “Priestly masses” that have been said and sold since the world was made! Dearer than father, or mother, or sisters! Dearer than wealth, honors or emoluments, are the “unsearchable riches of Christ,” to my heart! Like Peter, I have left all, have forsaken all, for Truth and the love of the Master! My life, such as it is, I have freely given, and consecrated to this great work; humbly trusting that an all-wise and bountiful Providence will take care of me and mine, and constrain the generous Christian heart to be regardful of the needy, and to remember the poor!

**WHAT I HAVE DONE, BY GOD'S BLESSING,
AS A MISSIONARY AND COLPORTEUR.**

—

I commenced my humble efforts in my master's service on the 1st of October, 1841. I labored eleven months in Montreal and vicinity, until Sept. 1st, 1842; eleven months in Quebec and vicinity, till August 1, 1843; in Nazareth and vicinity, two years and eleven months, till July 1st, 1846, and in the States four years, to July 6, 1850. Total eight years and nine months.

*Number of Tracts and Testaments distributed,
Lectures delivered, and Miles travelled.*

TIME.	Tracts in French distributed.	Tracts in English distributed.	Testaments in the French distributed.	Lectures deliv'd	Miles travelled.
During the 11 months in Montreal and vicinity,	500	232	74	176	1000
During 11 months in Que- bec and vicinity,	700	347	356	132	1500
During 2 yrs. and 11 mos. in Nazereth and vicinity	1000	56	875	390	2500
During 4 years' travel in the States,	3275	6650	113	624	20000
Total during 8 y. and 9 m.	5475	7285	1418	1322	25000

In addition to this, I have, during the last four years, published and distributed 10,000 copies of my Narrative, which contains also much valuable information in regard to the Catholics. Allowing the

tracts to contain four pages each, and my Narrative thirty pages each, then I have distributed 351, 040 pages of reading matter, upon the subject of Romanism. It must be borne in mind, that the entire number of Tracts and Testaments in the French language, have been put into Catholic hands. Of the Tracts in English only about one third, and of Narratives about one-tenth only, have been received by the Catholics. This does not comprehend of course, those who have obtained them of me to distribute among their Catholic friends. Much good, I am aware, has been done in this way, but I can make no tabular estimates of it. God grant that the good seed thus sown may bring forth an abundant harvest unto the garner of his Everlasting Kingdom.

Where I have travelled in the States; in what Churches lectured; and from whom I have obtained certificates of approbation and commendation.

The following lists do not give a full idea of all my labors; being compiled only from certificates in my possession; for many places I have visited a number of times, besides places where I have labored and did not obtain any testimonials, are not mentioned at all. Many religious societies may be included under this head. Also when I have lectured in halls, court-houses and school-houses, no account is given.

MAINE.

Kennebec, Rev A G Mott, Baptist Church.

NEW HAMPSHIRE.

Ipswich, Rev D Fitz, Pres C; Great Falls, Rev N Brooks, B C. Rev N Hooper, B C. Rev M A Howe, M E C; New-Market, Rev J Pike, M E C.

VERMONT.

Burlington, Rev H J Parker, B C; Brandon, Rev C H Thomas, B C; Pittsford, Rev A A Constantine, B C; Hebron, Rev E W Allen P C; N. Bennington, Rev J A Smith, B C. Rev J Sage, M E C; Rutland, Rev J M Rockwood, B C.

MASSACHUSETTS.

Springfield, Rev S Osgood, D D. C C Rev M G Clarke, B C; Cabotville, Rev S G Clapp, Cong C. Rev L Crowell, M E C; South Adams, Rev S Pratt, C C. Rev G E Fuller, B P; Pittsfield, Rev H Humphrey, D D. C C; Worcester, Rev J Jennings, B C Rev J D Bridge, M E C; Westfield, Rev N M Perkins, B C; Greenwich, Rev J B Grinnell, D D C C; West Stockbridge, Rev Geo C Bancroft, M E C; Gloucester, Rev W S Clarke, M E C; Adamsville, Rev J A Barker, B C; Lee, Rev R Smith, P C; Northfield, Rev A G Button, M E C; W. Randolph, Rev S Spierhawk, P C; Old Stockbridge, Rev T S Clark, P C; Monterey, Rev S Howe, C C.

CONNECTICUT.

Meriden, Rev H Miller, B C; Wallingford, Rev H E Dennison, B C; New Britain, Rev W P Pattison, B C; East Windsor, Rev E H Lyon, M E C; Thompsonville, Rev G W Stearns, M E C.

NEW YORK.

Saratoga Spa, Rev L Fletcher, M E C. Rev H T Chester, D D. P C; Schuylerville, Rev C H Chester, B C; Fort Ann, Rev G Fisher, B C; Athens, Rev M Waterman, Luth C. Rev H C Hazen, B C; Catskill, Rev W McFurland, B C; Waterford, Rev B F Garfield, B C. Rev J Quenleh, M E C; Rome, Rev F H Stanton, M E C; Madison, Rev M S Platt, M E C; Hamilton, Rev W M Richards, P C; Vernon, Rev N Burchard, U C; Cazenovia, Rev W Clarke, B C; Chatham, Rev E S Porter, R D C; Chatham Centre, Rev T Seymour, M E C; Hudson, Rev Jary Church, B C. Rev J Gorman, D D. R D C Rev T Bainbridge, M E C; Albany, Rev W H Clapp, B C; Whitesboro, Rev J D Cole, B C; Fonda, Rev D Van Olinda, R D C; Oriskany, Rev S Redfield, P C; Cassville, Rev Isaac Lawton, B C; New Hartford, Rev E H Payson, P C; Chittenango, Rev C Hester, P C; Auburn, Rev J C Buckus, B C; Canajoharie, Rev N T Chapman, R D C; Sennett, Rev S Adsit, Jr. B C; Seneca Falls, Rev N Baker, B C; Weedsport, Rev G S Whitmore, B C; Waterloo, Rev L Emery, P C; Vienna, Rev L Davis, Bap C; Stephentown, Rev M Jones, B C; Hoosic Falls, Rev J M Gregory, B C Rev T Gordon, P C; Hoosic, Rev C G Green, B C; Westport, Rev T Brandt, B C; Keeseville, Rev L Fletcher, B C Plattsburgh, Rev M N Stearns, B C; Canaan, Rev J J Scurratt, B C. Rev D D Francis, P C; Canaan Centre, Rev B Kent, P C; Kinderhook, Rev G Van Wyman, B C; Cornstock's Landing, Rev N Combs, B C; Sandlake, Rev C H Hubbard, P C; Poughkeepsie, Rev C Van Loon, B C; Cambridge, Rev J O Fillmore, P C. Rev Alex. Bullions, D D. P C; Salem, Rev D

Rev N Brooks,
M E C; New-

W French, P C. Rev J Harris, M E C ; Hartford, Rev L Howard, B C ; Warrensburgh, Rev C Smith, P C ; Schodack, Rev W Bailey, R D C ; Cohoes, Rev R P Stanton, P C. Rev C N Waldron, R D C ; Herkimer, Rev C S Mead, R D C ; Glenville, Elder G Clow, R D C ; West Charlton, Rev H Johnson, P C ; Charlton, Rev H Williams, M E C. Elder R Hawley, P C ; Newport, Rev G L Hyde, C C ; Palatine, Rev J Wicker, C C ; Chestertown, Rev B C Clapp, B C ; Chester, Rev B Cox, M E C ; Schroom Lake, Rev G J Taylor, P C ; Elizabethtown, Rev E Hurlbert, B C ; Moriah, Rev A H Stowell, B C. Rev C Vanson, P C ; Raymertown, Rev P Barbour, P C ; Greenbush, Rev Samuel Fisher, P C. Rev M Ludham, M E C. Rev E P Stimpson, R D C ; Troy, Rev A Bronson, P C. Rev G C Baldwin, B C. Rev L Howard, B C. Rev S Monroe, M E C ; Bloomingrove Rev W H Cornell, R D C ; Castleton, Rev S M Hancock, M E C ; Niskayuna, Rev Henry H Raymond, R D C ; Florida, Rev J Stevenson, R D C ; Galway, Rev S E Lane, P C ; Northampton, Rev. D. Lyon, P C.

NEW JERSEY.

Plainfield, Rev D T Hill, B C ; Somersville. Rev H C Fish, B C ; New Brunswick, Rev George R Bliss, B C.

ev L How-
black, Rev
Rev C N
Glenville,
son, P C;
ley, P C;
ker, C C;
Cox, M E
town, Rev
v C Van-
bush, Rev
P Stimp-
aldwin, B
omingrove
ock, M E
rida, Rev
Northamp-

H C Fish,

CREED OF THE ROMANIST.

The following Romish Creed is a selection from an extract taken from a discourse delivered a few years since, before an Orange Lodge in Ireland, and published in the Protestant Vindicator. The object of the discourse was to show the blasphemy and wickedness of the Romish Church; comparing their corrupt principles with the true principles of the gospel; in confirmation of which, the following Romish Creed was presented as the principles of the Romish faith, and are summed up in the following articles, which were found in the pocket of Priest Murphy, who was killed in the battle of Arklow, 1798, the same year that Pius Sixth, the Pope of Rome, was taken by Berthier, the French General, and carried to France:

“When we assemble, we cross ourselves, saying we acknowledge these our articles in the presence of Christ’s Vicar, the Lord God the Pope, and in the presence of the Holy Primates, Bishops, Monks, Priors and Priests:

1st. We acknowledge they can make vice virtue, and virtue vice, according to their pleasure. They all fall flat on their faces, beginning the articles in this manner, and speaking to the Host, saying—Holy, glorious and admirable Host, we acknowledge it according to our great Father the Pope’s mind. We must all fall down before the great effigy of our Lord God Almighty.

2d. We all acknowledge the supremacy of the Holy Father, the Lord God the Pope, and that he is Peter’s lawful successor in the chair.

3d. We acknowledge that holy Peter has the keys of Heaven, and will receive all those who acknowledge his supremacy.

4th. We are bound to believe no salvation out of our holy Church.

5th. We are bound to believe that the holy massacre was lawful, and lawfully put in execution, against Protestants, and likewise we are to continue the same, provided with safety to our lives.

6th. We are bound to curse, ring the bells, and put out the candles four times a year against heretics.

7th. We are bound to believe a heretic can never be saved, unless he be a partaker of that holy sacrament, Extreme Unction.

8th. We are bound to believe that those who elope from our holy religion, go into the power of the Devil, whom heretics follow.

9th. We are bound not to keep our oaths with heretics, though bound by the most sacred ties; for says our holy Fathers, they have followed damnation, and Luther and Calvin.

10th. We are bound not to believe their oaths—for their principles are damnation.

11th. We are bound to drive heretics with fire, sword, faggot and confusion (out of the land) as our holy Fathers say, if their heresies prevail we will become their slaves—O dear Father, keep us from that—(Here the holy water is shaken, and they say "Hail Mary" three times.)

12th. We are bound to absolve, without money or price, those who imbrue their hands in the blood of a heretic.

13th. We are bound to believe that Christ's Vicar, the Lord God the Pope, can absolve all men, heretics excepted, and those given to all clergymen under inspection to do the like.

14th. We are bound to believe all the articles our holy religion commands.

15th. We are bound to believe the Virgin Mary has more power in Heaven than any other Angel.

16th. We are bound to pray to the holy Angels that they pray for us.

17th. We are bound to believe in the holy cross, holy spittle, holy water, holy earth, holy bones, holy people and beads, and that they are to be used on certain occasions.

18th. We are bound to celebrate the holy mass in Latin, having ourselves clothed in holy vestments and shirt, and bearing the holy cross on our shoulders, signifying we are Christ's.

19th. We are bound to believe every time mass is celebrating, there is an expiatory sacrifice for the living and the dead.

20th. We are bound to believe there are four places in purgatory, viz: Limbus Infantum, Limbus Patrum, Meadows of Ease, and Purgatory.

21st. We are bound to believe that Christ was three days in Limbus Patrum, where the souls of holy fathers go till they get to holy Peter.

22d. We are bound to believe that the souls of children unbaptized, go to Limbus Infantum, until original sin is well paid away by the help of holy masses said for them.

23d. We know that the souls of Christians go to Purgatory, and remain there till we pray them out of it, that we may have power to walk the Meadows of Ease with safety, till it pleases holy Peter to open for them, where no heretic shall ever enter.

24th. We are bound to keep Lent according to our clergy's pleasure, and to maintain the works of supererogation.

25th. We acknowledge the lake in the North to be holy, called Lough Derg.

26th. We are bound to pray to no other Saint on that day only to whom it is dedicated.

27th. We must baptize bells, consecrate chapels, and no man to enter into the holy office of a Priest only he who is known to be a man.

28th. We maintain seven Sacraments essential to salvation, viz: Baptism, Eucharist, Penance, Extreme Unction, Holy Orders, Confirmation, and Matrimony.

29th. We maintain that we can transubstantiate the bread and wine into the real body and blood of Christ.

30th. We believe that heretics eat their kind of sacrament to their eternal damnation.

31st. We believe that Christ is every where, but particularly in our Church.

32d. We maintain that we cannot marry any heretic woman, without being in danger of judgment.

33d. We maintain that heretics know neither the will of the Prophets nor of Christ.

34th. We maintain and acknowledge that the Rosary of St. Bridget is to be said once a week.

35th. And lastly, that our Holy Church can never err."

I shall add to these the second article of the Romish Faith :

" I believe in a multitude of intercessors and mediators between God and man, such as the Holy Martyrs of old, the Saints of the Church of Rome ; the Angels and Archangels, but more especially our Lord Jesus Christ and his mother the Virgin Mary, the Queen of Heaven. I believe that I am bound to honor the Saints, pray to them, and venerate their images, and bow to them ; but more particularly to invoke most fervently the Blessed Virgin Mary, to whom are due glory and honor for evermore."

The Oath of a Roman Catholic Bishop.

“I, N, elect of the Church of N, from henceforward will be faithful and obedient to St. Peter the Apostle, and to the holy Roman Church, and to our lord, the lord N, Pope N, and to his successors, canonically coming in. I will neither advise, consent, nor do anything that they may lose life or member, or that their persons may be seized, or hands anywise laid upon them, or any injuries offered to them under any pretence whatsoever. The counsel which they shall intrust me withal, by themselves, their messengers or letters, I will not knowingly reveal to any, to their prejudice. I will help them to defend and keep the Roman papacy, and the royalties of St. Peter, saving my order, against all men. The legate of the Apostolic See, going and coming, I will honorably treat, and help in his necessities. The rights, honors, privileges, and authority of the holy Roman Church, of our lord the Pope, and his foresaid successors, I will endeavor to preserve, defend, increase, and advance. I will not be in any counsel, action, or treaty, in which shall be plotted against our said lord, and the said Roman Church, any thing to the hurt, or prejudice of their persons, right, honor, state, or power; and if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my power; and, as soon as I can, will signify it to our said lord, or to some other, by whom it may come to his knowledge. The rules of the holy Fathers, the apostolic decrees, ordinances, or disposals, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others. *Heretics, schismatics, and rebels to our said lord, or his foresaid successors, I will to my power persecute and oppose.* I will come to a council when I am called, unless I be hindered by a canonical im-

pediment. I will by myself in person, visit the threshold of the Apostles every three years; and give an account to our lord, and his aforesaid successors, of all my pastoral office, and of all things anywise belonging to the state of my Church, to the discipline of my clergy, and people, and lastly, to the salvation of souls committed to my trust; and will, in like manner, humbly receive and diligently execute the apostolic commands. And if I be detained by a lawful impediment, I will perform all the things aforesaid by a certain messenger hereto specially empowered, a member of my chapter, or some other in ecclesiastical dignity, or else having a parsonage; or in default of these, by a priest of the diocese; or in default of one of the clergy, (of the diocese,) by some other secular or regular priest of approved integrity and religion, fully instructed in all things above mentioned. And such impediment I will make out by lawful proofs to be transmitted by the foresaid messenger to the cardinal proponent of the holy Roman Church in the congregation of the sacred council.

The possessions belonging to my table I will neither sell, nor give away, nor mortgage, nor grant anew in fee, nor anywise alienate, no, not even with the consent of the chapter of my Church, without consulting the Roman Pontiff. And if I shall make any alienation, I will thereby incur the penalties contained in a certain constitution put forth about this matter. So help me God, and these holy Gospels of God."

Such is the oath prescribed to bishops, the which is worth the most serious attention of all men, who would understand how miserably slavish the condition of the clergy is in that Church, and how inconsistent their obligation to the Pope is to Civil and Religious Liberty, and the Constitution of these United States.

The Oath of Secrecy of the Jesuits.

“I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John Baptist, the holy apostles St. Peter and St. Paul, and the saints and sacred host of heaven, and to you my ghostly father, do declare from my heart, *without mental reservation*, that his holiness Pope Urban, [now Pius IX.] is Christ's Vicar General, and is the true and only head of the catholic or universal church throughout the earth: and that by virtue of the keys of binding and loosing, given to his holiness by my Savior Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed: therefore to the utmost of my power, I shall, and will defend this doctrine, and his holiness' rights and customs, against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now pretended authority and Church of England, and all adherents, in regard that they, and she be usurpal and heretical, opposing the sacred mother church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare, that the doctrine of the Church of England, of the Calvinists, Huguenots, and of others of the name Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all or any of his holiness' agents in any place wherever I shall be, in England, Scotland and Ireland, or in any other territory, or kingdom I shall come to, and do my utmost to extirpate the heretical Protestant's doctrine, and

to destroy all their pretended powers, regal or otherwise. "I do further promise and declare, that notwithstanding I am dispensed with, to assume any religion heretical, for the propagating of the mother church's interest, to keep secret and private all her agents' counsels, from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing, or circumstance whatsoever: but to execute all that shall be proposed, given in charge, or discovered unto me, by you, my ghostly father, or any of this sacred convent. All which, I, A. B. do swear by the blessed Trinity, and blessed Sacrament, which I am now to receive, to perform, and on my part to keep inviolably: and do call all the heavenly and glorious host of heaven to witness these my real intentions, to keep this my oath. In testimony hereof, I take this most holy and blessed Sacrament of the Eucharist; and witness the same further with my hand and seal, in the face of this holy convent, this——day of——A. D." &c.

The Jesuits were banished from England in 1606. They were expelled from France in 1764; from Spain and Sicily in 1767; from Portugal in 1787; and totally suppressed by Pope Clement XIV, 1773. Every where they were prosecuted and repelled, as injurious to youth, and dangerous to all existing forms of government. The present Pope, [this was published in the days of Pius VII, who re-established the Jesuits in 1814,] has revived the Order, and now we find the Jesuits both secretly and openly engaged again in all their pernicious and wicked devices to re-establish his power in the United States and in the Canadas.

A Roman Priest's Oath.

We here present to American citizens the oath taken by all Priests educated at Maynooth College, (Ireland,) so that all the Irish Priests, in this country, *and they are not a few*, are under the following obligation. When the collision comes between the two branches of the divided allegiance, civil and spiritual, it is easy to foresee which must give way to the other. In such a case it is impossible for any genuine Papist to keep both the oaths inviolate—his oath of allegiance to this country; and his paramount oath to the Pope and mother church:

“I, A. B. do acknowledge the ecclesiastical power of his holiness and the mother Church of Rome, as the chief head and matron above all pretended churches throughout the whole earth; and that my zeal shall be for St. Peter and his successors, as the founder or the true and ancient Catholic faith, against all heretical kings, princes, states, or powers repugnant unto the same: and although I, A. B. may follow, in case of persecution, or otherwise, to be heretically despised, yet in soul and conscience I shall hold, aid, and succor the mother Church of Rome, as the true, ancient, and apostolic church. I, A. B. further do declare not to act or control any matter or thing prejudicial unto her, in her sacred orders, doctrines, tenets, or commands, without leave of its supreme power or its authority, under her appointed, or to be appointed, and being so permitted, then to act, and further her interests more than my own earthly good and pleasure, and she and her head, his holiness, and his successors have, or ought to have, the supremacy over all kings, princes, estates, or powers whatsoever, either to deprive them of their crowns, sceptres, powers, privileges, realms, countries, or governments, or to set up others in lieu

thereof, they dissenting from the mother church and her commands."

POPISH CURSES.

The following beautiful specimen of the *Christian-like* style in which the Pope dismisses his refractory subjects, shows how he would act here in America, toward the lives of such as differ from him on church doctrine, if he had, *among us*, the power he formerly possessed in Europe, when a look or whisper, which was not exactly according to the canons of his church, was certain death to the culprit.

The Pope, it is well known, claims the power of deciding the eternal destiny of man. He claims the keys of Hell and Heaven! The curse uttered on Queen Elizabeth is entitled, "*The excommunication and damnation of Elizabeth.*" "He, as God, sitteth in the temple of God, showing himself that he is God!" Hence these horrible curses which his foreign emissaries, the bishops and priests, denounce against their fellow men who forsake Romish idolatries and the Pope's despotism, and return to sober reason and the pure Word of God, the Holy Bible.

A Popish Bull, or Curse.*

Such as is pronounced on all who leave the Church of Rome :

"By the authority of God Almighty, the Father, Son, and Holy Ghost, and the undefiled Virgin Ma-

*A similar one was pronounced on the Rev. Wm. Hogan, a few years ago, in Philadelphia.

ry, mother and patroness of our Savior, and of all celestial virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubim and Seraphim, and of all the Holy Patriarchs, Prophets, and of all the Apostles and Evangelists, of the Holy Innocents, who in the sight of the Holy Lamb are found worthy to sing the new song of the Holy Martyrs and Holy Confessors, and of all the Holy Virgins, and of all Saints, together with the Holy Elect of God; may he (George Lord,) be damned. We excommunicate and anathematize him from the threshold of the Holy Church of God Almighty: We sequester him, that he may be tormented, disposed, and be delivered over with Dathan and Abiram, and with those who say unto the Lord, "Depart from us, we desire none of thy ways;" as a fire is quenched with water, so let the light of him be put out for evermore, unless it shall repent him, and make satisfaction. Amen!

May the Father who creates man, curse him!
 May the Son, who suffered for us, curse him! May the Holy Ghost, who is poured out in baptism, curse him! May the Holy Cross, which Christ for our salvation, triumphing over his enemies, ascended, curse him!

May the Holy Mary, ever virgin and mother of God, curse him! May St. Michael, the Advocate of the Holy Souls, curse him! May all the Angels, Principalities and Powers, and all Heavenly Armies curse him! May the glorious band of the Patriarchs and Prophets, curse him!

May St. John the Precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's Apostles together, curse him! and may the rest of the Disciples and Evangelists, who by their preaching converted the universe, and the holy and wonderful company of Martyrs and Confessors, who by their works are

found pleasing to God Almighty; may the holy choir of the Holy Virgins, who for the honor of Christ have despised the things of the world, damn him! May all the Saints from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him!

May he be damned wherever he be, whether in the house or in the alley, in the woods or in the water, or in the church! May he be cursed in living and dying!

May he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting, and sleeping, in slumbering, and in sitting, in living, in working, in resting, and * * * and in blood letting!

May he be cursed in all the faculties of his body!

May he be cursed inwardly and outwardly! May he be cursed in his hair; cursed be he in his brains and his vertex, in his temples, in his eyebrows, in his cheeks, in his jaw-bones, in his nostrils, in his teeth and grinders, in his lips, in his shoulders, in his arms, in his fingers!

May he be damned in his mouth, in his breast, in his heart and purtenances, down to the very stomach!

May he be cursed in his reins and his groins; in his thighs, in his genitals and his hips, and in his knees, his legs and his feet, and toe-nails!

May he be cursed in all his joints, and articulation of the members; from the crown of his head to the soles of his feet may there be no soundness!

May the Son of the living God, with all the glory of his majesty, curse him! And may Heaven with all the powers that move therein, rise up against him, and curse and damn him; unless he repent and make satisfaction! Amen! So be it. Be it so. Amen!"

Reader, what think you, would any thing less than a death of torture satisfy the infernal disposi-

tion of a person who could desire such torments to be inflicted upon a fellow-being ?

Some will be slow to credit the assertion that this anathema was ever pronounced against any one who has been converted from Romanism. But this will never be questioned by any who are familiar with their mode of excommunication ; many are not aware that part of the oath of office of the clergy is, "*when we have the power we will afflict and torment to the extent of our ability, all heretics,*" and that under the binding pretext of this oath of office, they have already put to death in various ways, at least *fifty millions* of the human race, who differed from them on points of religion ; and when they have the power among us, there is no doubt but they will proceed in the same blood-thirsty manner, as not an article of their Church has been repealed, but stands just as it did in the dark ages.

Canons of the Council of Trent concerning Sacraments in General.

1. If any one shall say that the Sacraments of the new law have not all been instituted by Jesus Christ our Lord ; or that they are more or less than seven ; viz., Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Marriage : or, also, that any one of these seven is not truly a Sacrament, let him be anathema ! (i. e. cursed in this world and damned in the next.)

2. If any one shall say that the Sacraments themselves of the new law, do not differ from the Sacraments of the old law, except, because the ceremonies are different, and the external rites different : let him be anathema !

3. If any one shall say that these seven Sacraments are so equal among themselves, that for no

reason can one be more worthy than another ; let him be anathema !

4. If any one shall say that the Sacraments of the new law are not necessary for salvation, but superfluous, and that without them, or the desire of them, men may through faith alone obtain from God the grace of justification ; although all are not necessary for every person ; let him be anathema !

5. If any one shall say that these Sacraments have been instituted merely for the sake of nourishing faith ; let him be accursed !

6. If any one shall say that the Sacraments of the new law do not contain the grace which they signify : or that they do not confer the grace itself on those who put no obstacle in the way, as if they were only the external signs of grace or righteousness received by faith, and certain marks of Christian profession, by which among men believers are discerned from infidels ; let him be anathema !

7. If any one shall say that grace is not conferred by Sacraments of this kind, always, and upon all, as far as respects God, even if they rightly receive them ; let him be anathema !

8. If any one shall say that grace is not conferred by the Sacraments of the new law themselves by their own power, but that mere belief of the divine promise is sufficient to obtain grace ; let him be anathema !

9. If any one shall say that by the three Sacraments, Baptism, Confirmation, and Orders, character is not impressed on the soul, that is, a certain spiritual and indelible sign, on which account they may not be repeated ; let him be anathema !

10. If any one shall say that all Christians have power to preach the word and administer all the Sacraments ; let him be anathema !

11. If any one shall say that the intention at least of doing what the church does, is not requisite

in ministers, when they perform and confer Sacraments; let him be anathema!

12. If any one shall say that a minister living in mortal sin, does not perform or confer a Sacrament, although he may have preserved all essential things which pertain to performing or conferring a Sacrament; let him be anathema!

13. If any one shall say that the received and approved rites of the Catholic Church, commonly used in the solemn administration of the Sacraments, may be either omitted by ministers at their option, without sin, or that they may be changed for other new ones by any pastor of the churches; let him be anathema!"

Concerning the Matter and Form of the Sacraments.

"A Sacrament which is a certain moral entity consists of two things as essential and intrinsic parts of which it is composed: to wit, of things, as matter, and of words as form; yet the Eucharist is excepted according to what has just been said.

What is here understood by matter?

That sensible thing, which less methodically signifies grace: whether that be a certain thing subsisting by itself, or a substance as water in baptism, or whether it be a certain action concerning those things, as ablution, &c.

What is here meant by form?

Ans. The words are meant by which the minister more accurately and clearly restricts the sensible thing in the Sacrament to signify the grace and spiritual effect; as in baptism, *I baptize thee, &c.*

For what reason are the parts of Sacraments called by the name of matter and form?

Ans. We use these philosophical terms for the sake of explanation, &c.

It is to be observed, therefore, that in Sacraments

properly there are no matter and form, but as it were the matter and form as St. Thomas adds: yet for the sake of brevity it has become customary to say simply the matter and form."

A Chronological Table of Popish Peculiarities in Doctrine and Practice.

In the third century the Sacraments were corrupted. Oblations for the dead and a monastic life came into fashion.

Fourth Century.—The clergy first prohibited marriage. Pilgrimages grew in repute. Relics much esteemed. Discovery of the supposed real cross of Christ. Festivals in honor of the martyrs. Sanctuaries allowed.

Fifth Century.—Pictures and images introduced; also prayers for the dead. Superstitious reverence for the Sacrament. Change of public for private confession. Incense and tapers used in the church. Rage for accumulating relics.

Sixth Century.—The Lord's Supper esteemed a sacrifice. The bishops of Rome claimed universal supremacy. Rivalship between the bishops of Rome and Constantinople. Title of "Most Catholic" given to Recared, King of Spain, on his joining the Church of Rome. Name of the Virgin Mary and the archangels, Michael and Gabriel, joined in solemn oaths. Gregory composed the mass bearing his name, and increased the ceremonies of the Church. Holy water introduced. Tonsure of the clergy enjoined as a part of their ordination.

Seventh Century.—The twelfth Council of Toledo released the subjects of Wamba from their allegiance to their sovereign. Saints publicly invoked.

Eighth Century.—Image worship ordained.—

Pope Gregory absolved the people of Rome from their allegiance to the Emperor, and forbade payment of tribute from Italy. Commencement of the Pope's temporal dominion. The practice of kissing the Pope's foot on his accession to the Papacy, introduced. Monks and superior clergy invested with the appendages and prerogatives of sovereign princes. Rites and customs of Paganism transferred to Christianity. The offices of the priesthood rendered necessary to the validity of marriage by Charlemagne. The rage for relics and pilgrimages greatly increased.

Ninth Century.—Transubstantiation introduced—Festivals in honor of the saints increased. The custom of carrying the cross before the Pope commenced. Ordeal. Trials practiced.

Tenth Century.—Agnus Dei invented. Bells baptized. John XVI. and Gregory V. were rival Popes. Many bishops maintained that the Roman Pontiff was universal Bishop, whose See was the whole world. The Clergy very ignorant, many being incapable of repeating even the Apostle's creed. Purgatory produced great terror. Cursing by bell, book and candle invented, with other solemnities of excommunication. The rosary and crown of the Virgin, instituted.

Eleventh Century.—The Roman Pontiffs decorated with the title of masters of the world, and Popes, or universal fathers. Antipopes. Pope Benedict IX, sold the pontificate to Gregory VI, called "bloody," for his martial rage. Three Popes at once, Benedict, Sylvester and Gregory. Clement III, and Victor III, were rival Popes. The first crusade to the Holy Land. Divine service prohibited in any other language than Greek and Latin.

Twelfth Century.—The number of sacraments fixed at seven. Antipopes. Indulgences granted.

Thirteenth Century.—The cup denied to the la-

ity. Transubstantiation confirmed by the Lateran Council. The Jubilee set up. The Emperor Frederick II, excommunicated by the Pope for delaying a promised crusade. Pope Gregory II, erected new kingdoms and disposed of the crowns. He excommunicated various sovereigns. Innocent III excommunicated Philip, King of France, and put his kingdom under an interdict, which prohibited the celebration of Divine service in it. England under an interdict in the time of King John, when the churches were closed and the dead buried in the highways without funeral rites. The King excommunicated. The Pope deposed King John, declared his throne vacant, and wrote to the King of France to conquer England for himself. In the reign of Henry III, of England, the Pope demanded the fifth of the ecclesiastical revenues of this kingdom. Pope Innocent IV deposed the Emperor Frederick. Auricular confession instituted. Procession of the Host began. Crusades against the Albigenses. The Inquisition established.

Fourteenth Century.—The Emperor Lewis excommunicated for assuming his dignity before obtaining the Pope's permission. Innocent IV instituted festivals in honor of the lance which pierced Christ, his crown of thorns, and the nails of crucifixion. Clement V appropriated the revenues of vacant benefices, which originated the first fruits. Indulgences first publicly sold.

Fifteenth Century.—Three Popes at one time. Huss and Jerome of Prague burned.

Sixteenth Century.—The Pope and the Venetians at war. Institution of Jesuits. Sale of indulgences by Tetzl. Luther summoned to Rome; a bull against him; excommunicated. Council of Trent held in 1545. Henry VIII cited before the Pope. England laid under an interdict. Massacres of the Waldenses and of St Bartholomews.

Seventeenth Century.—Powder Plot. Irish massacre, in which upwards of 200,000 were sacrificed in a few months.

Nineteenth Century.—Massacre of Protestants in the south of France. The Pope issued a bull against the Bible Society. Pius IX is obliged to flee from Rome. He is replaced by Austrian bayonets and French cannon balls, to still longer tyrannize over a brave and generous people.

“How long, Oh Lord, to the end of these wonders.”

COMMENTS

APPENDED TO CERTAIN PASSAGES IN THE (CATHOLIC) RHEMISH TESTAMENT.

In introducing the following atrocious Notes from the *Rhemish Testament*, to the reader, we feel it unnecessary to comment upon them; they speak too plainly for themselves, and exhibit but too clearly the real character of the Romish system even at the present day.

1. “In worldly conversation, and secular acts of life, we must avoid the *heretics* as much as we may; for this familiarity is *contagious and noisome* to good men, (R. Catholics.) But in matters of religion, in praying, reading their books, hearing their sermons, presence at their service, partaking of their sacraments, and all other communicating with them in spiritual things, it is a *great damnable sin to deal with them*, (Protestants.)—2 Epist of John, ver. 10.

2. “The insufficient and pretended *Church service of England*, being in schism and heresy, is not only unprofitable, but also damnable.”—Acts x. 9.—[We commend this to the attention of the admirers of the Oxford Tracts and Romanism !]

3. "*Heretics*, more miserable (than all other grievous offenders) run out of the (Roman Catholic) church of their own accord, and so give sentence against their own souls *to damnation*."—Titus iii. 11.

4. "If the temple of the Jews was a den of thieves because of profane and secular merchandize, how much more now, when the house appointed for the holy sacrifice and sacrament of the body of Christ is made a den for the minister of Calvin's bread."—Mark xi. 17.

5. "The prayers and services of heretics are not acceptable to God out of their mouths; yea, it is no better than the howling of wolves."—Mark iii. 12.

6. "The speeches, preachings, and writings of Protestants are pestiferous, contagious, and creeping like a cancer; and therefore never to be heard or read by Christian men."—2 Tim. ii. 17.

7. "A Christian is bound to burn and deface all heretical books."—Acts xix. 19.

8. "The translators of the English Protestant Bible ought to be abhorred to the *depths of hell*."—Heb. v. 7.

9. "Justice and rigorous punishment of sinners is not forbidden, nor the Church, nor Christian Princes blamed, *for putting heretics to death*."—Luke ix. 55.

10. "All laws, doctrines, services and injunctions of heretics, howsoever pretended to be constant to the Scriptures, be commandments of men; the things by them prescribed are impious, and the authors have neither sending nor commission from God."—Matt. xv. 9.

11. "Our *adversaries* neither follow Christ nor St. Paul, in one portion of the Sacrament, and in the other they contemn Christ and his Church much more imprudently and *damnably*."

12. "There never was any heresy so absurd but

it would seem to have Scripture for it."—p. 145.
Matt. iv. 6 ; 2 Cor. iv. 2 ; xi. 12.

13. "The faithless Jews thought (as heretics now-a-days,) that to forgive sins was so proper to God, that it could not be communicated unto man ; but Christ showeth, that as to work miracles is otherwise proper to God only, and yet this power is communicated to men, so also to forgive sins."—Matt. ix. 6.

14. "Heretics allege Scripture as the devil doth, in the false sense."—Matt. iv. 6.

15. "*To say that an heretic, evidently known to die obstinately in heresy, is damned, is NOT FORBIDDEN.*"—Matt. vii. 1.

16. "These are the fruits heretics are known by ; division from the whole Church, *taking to themselves new names and new masters*, inconstancy in doctrine, disobedience to their spiritual officers, pride, and vaunting of their own knowledge above all the holy doctors, CORRUPTION ; falsification, and quite denying of the parts of the Scriptures that especially make against them ; and these be common to all heretics."—Matt. vii. 16.

17. "Heretics, because they will not hear the Church, are not to be otherwise or better esteemed of Catholics, than heathen men and publicans were esteemed among the Jews."—Matt. xviii. 17.

18. Not only such as have named themselves Christ, (as Simon, Gal. i. 8 ; Menander, and such like,) but all such as are heretics, are Christ to their followers ; Luther to the Lutherans ; Calvin to the Calvinists, because they believe them rather than Christ."—Matt. xxiv. 5.

19. "Cost bestowed for religion, devotion, and signification, is a meritorious work, and often more meritorious than to give to the poor."—Matt. xxvi. 8.

20. "God rejecteth all such as join with heretics

at their profane and detestable table."—1 Cor. x: 21.
See Rev. ii. 21.

21. " Evil men (be they heretics or malefactors) may be suppressed without disturbance to the good ; they may and ought, by public authority, either spiritual or temporal, to be chastised or executed."—Matt. xiii. 29.

22. "*Heresy and apostacy* from the (R.) catholic faith *punishable by death.*"—Heb. x. 29.

23. " Where heretics have unluckily been received, for fear of troubling the State they cannot be suddenly extirpated—the weeds must grow while the Church obtains power, then eradicate them from the soil."—2 Cor. x. 8 ; Matt. xiii. 29 ; Heb. x. 29 ; 2 Tim. iii. 9.

24. " The zeal of a Catholic ought to be so great toward all heretics, and their doctrines, that *he should give them the Curse*,—the execration,—the anathema, though they were never so dear to him,—though they were his parents ! "—Gal. i. 8.

25. "*Woman drunk with the blood of the saints.* The Protestants foolishly expound this of Rome ; for that there, they put *heretics* to death, and allow of their punishment in other countries. But their blood is not called the blood of *saints* no more than the blood of *thieves, mankillers, and other malefactors* ; for the shedding of which by order of justice, no commonwealth shall answer."—Revelations xvii. 6.

Lastly :—On John x. 1 : They declare that all Protestant ministers of all denominations " not ordained by a *popish bishop*," " *are thieves and murderers.*"

Note.—Here is discovered another ingenious reason, why Bishop Hughes affects to disown the Rhemish N. T. Notes, although they are approved and sanction-

ed, and published by *the* bishops of Ireland. If he publicly owned them here, a few thousand libel suits might be commenced against him.

Such, fellow citizens, such are the precepts of the Romanist, such the pernicious, intolerant, persecuting principles of Romanism in the 19th century. These are no forgotten fictions of the dark ages—no tales of the bloody Mary—no record of the faggot and the stake; they are the doctrines of the Romish Hierarchy, promulgated in the present time; notes taken from a version of the Holy Scriptures revised for the Irish Romanists of the present day, and not only revised but published by a Romish archbishop, and sanctioned by the highest authorities of the Romish body.

Can we wonder at the wretched state of catholic countries? Do we not well to tremble for our own country, when such accursed doctrines are gaining ground amongst us? American citizens, pause! think, and ask yourselves, is it not time to unite as one man to resist the spread of such persecuting principles in our free and happy land?

SUPPLEMENT TO THE LIFE

OF

REV. GEORGE LORD.

Having been requested by friends who have read the History of my Life heretofore published, and which is brought down to the year 1846, I give a brief account of my life and labors since that period, and since the time of my arrival in the United States.

I commence by saying, that on the 6th of July, 1846, I arrived in the city of Albany, and after spending a few days there, and finding but few of the French Catholics, (the people among whom I designed especially to labor,) I passed on to the city of Troy. There I found quite a number of Canadian French, some ten or twelve families of whom were converted Catholics, and believing it a place where, with God's blessing, I might hope to do good, concluded to stop for a season.

Becoming acquainted with the Rev. Mr. Monroe, a gentleman who had long manifested special interest in converted Catholics, by invitation made his house my home. Through him I became acquainted with the families of converted Catholics to which I have alluded, and labored as a minister and colporteur among them, and the other portion of the Canadian French population of the city.

While residing at Mr. Monro's I became acquaint-

ted with my present wife, and three months from the time that acquaintance commenced she became my wife. This was the 11th November 1846.— Directly after our marriage we commenced house-keeping, with little or nothing, But trusting to the kindness of friends and the favor of a kind Providence, our necessary wants were, and ever have been since, supplied.

About a year from the time of our marriage we were blessed with a son, who was continued to us only about three months. Another year subsequently to that period, a daughter was born, whom we named Louisa. She is still living, and now about six years old. Due allowance for parents' partiality, she is a very promising child. She early manifested an interest in spiritual things, and in the study of God's word ; also manifested much interest in her Sabbath School : from all which we indulge the hope that if her life shall be spared she may yet become useful as a missionary somewhere in the Lord's vineyard.

In relation to my wife I would say, being a fervent and decided Christian, she has been to me truly a help-mate : ever ready to make any sacrifices and endure any labors that she might co-operate with me in my efforts to do good—has often cheered and encouraged me in times of despondency and trial.

Shortly after my marriage, and after becoming somewhat acquainted with the English language, at the request of the pastors I related my experience in most of the churches of the city ; and from that time to the present have labored in different sections of the country as an independent Colporteur, and lecturing whenever an opportunity presented. My labors have been mostly among the Canadian French Catholics, by whom I have generally been well received, and with whom my la-

hors have been greatly blessed. Many having been, as I hope and trust, through my instrumentality, brought to a saving reception of the Gospel. By some portion of the Catholics and unconverted Protestants with whom I have labored, I have been a good deal persecuted by attempts to interrupt and disturb my meetings, and circulating false reports respecting me.

Hoping and trusting that my labors may still continue to be owned and blessed of the Great Head of the Church, I am resolved to continue those labors, though it may be still amid trials and persecutions—adopting as my motto that of the Apostle Paul, “none of these things move me, neither count I my own life dear unto myself, so that I may finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the gospel of the Grace of God.”

And now having sacrificed all for Christ and his blessed cause, may I not confidently appeal to the sympathies of a generous Christian public for their countenance and support in my further efforts to do good among that rapidly and continually increasing portion of the population in their midst, viz:—the French and Irish Catholics, with whom I have hitherto mainly labored?

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TO ALL WHOM IT MAY CONCERN :

This is to certify that Brother GEORGE LORD, is duly authorised to preach and lecture on the subject of Romanism, or on whatever may be calculated to advance the cause of Christ. We, the undersigned, aware of the usefulness of our brother, have no hesitation in cheerfully recommending him to the Christian public as a safe and interesting Lecturer, wherever it may be his lot to travel—hoping and trusting that the Great Head of the Church may open to him a field of usefulness, and that he may be kindly and affectionately received by all lovers of truth.

Signed in behalf of the French Canadian Christian Union.

Rev. C. S. MEAD,
“ WM. H. PECK,
“ D. VAN OLINDA,
“ J. O. FILLMORE,
“ ALEX. BULLIONS,
“ E. P. STIMSON,
“ W. M. NELSON,
“ A. P. ALLEN.

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