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# STATE AND PROSPECTS

Catalog

OF

# RELIGION IN AMERICA;

BEING A

REPORT MADE AT THE CONFERENCE OF THE  
EVANGELICAL ALLIANCE, IN PARIS,

AUGUST 25TH, 1855.

BY

ROBERT BAIRD,

AUTHOR OF "RELIGION IN THE UNITED STATES," "PROTESTANTISM IN ITALY," ETC.

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JOHN A. GRAY,  
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## P R E F A C E .

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THE following Report, of which a synopsis only was read at the Evangelical Alliance Conference in Paris, was published in London, through the munificence of a few friends, in the month of September last, and has been widely circulated in Great Britain and Ireland. Measures have been taken, through the kindness of other friends, to have it translated into the French and German languages, published at Paris and Berlin, and circulated in France, Italy, Switzerland, Belgium, Holland, and Germany.

In compliance with the earnestly-expressed wishes of many Christian brethren, the Author now gives it to the public of his native land, for the sake of those who desire something in the shape of a summary of facts in relation to the progress of our country in its material, moral, and religious interests. In the present edition a few additional statements have been introduced, and some errors, the result of haste or of imperfect information, have been corrected. But it has not been deemed necessary to give a map of the country as has been done in the European editions, for this, it is believed, is not needed by American readers. The fact that this Report was written for European Christians is too manifest on every page to need remark. Perhaps it will not be the less interesting or instructive, from this consideration, to those who may be induced to read it.

The Author avails himself of this occasion to say, that the Messrs. Harper & Brothers have in press, and will shortly publish, a new edition of his *RELIGION IN AMERICA*, written also originally for Europe, and published in 1843 and 1845 in England, France, Germany, and other countries in the old world, as well as republished in the United States, where it has had, he is grateful to say, an extensive circulation. In this edition numerous and important additions have been made, and the statistics of the Churches and Religious Societies have been brought down to the commencement of 1856, wherever it has been practicable. He ventures to hope that, in its enlarged and greatly-improved form, it will be found worthy of even a more favorable reception than it has hitherto enjoyed.

NEW-YORK, *January 1st*, 1856.

# STATE AND PROSPECTS OF RELIGION IN AMERICA.

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## INTRODUCTORY REMARKS.

GENTLEMEN: I have thought that it may not be amiss, in submitting a Report which is designed to represent the State and Prospects of Religion, and especially of the Protestant Church, in the United States of North America, to make a few general remarks, to serve as an introduction to what is to follow. And this I deem to be not only desirable, but even necessary, in order to set forth the vast work which the Church of Christ has had, and still has, to do in a country whose material resources are so rapidly developing, and where she is left to her own efforts.

### I.—THE POSITION AND EXTENT OF THE UNITED STATES.

The United States constitute a broad zone of North America, stretching across that continent from the Atlantic to the Pacific, and extending from the Gulf of Mexico, on the south, up to the great lakes which separate that country from British America, on the north. The 49th degree of north latitude forms the western half of the northern boundary, whilst the eastern part of that boundary lies in the greatest part of its extent to the southward of that degree. On the south, the peninsula of Florida projects almost down to lat. 24°, and the south-western part of Texas nearly as far; 31° 20' forms

a considerable part of the southern boundary. Taking away the projections just referred to, the shape of the United States is almost a complete trapezium; and if we were to say that the zone of 18 degrees of latitude, between 31° and 49°, from the Atlantic to the Pacific, is equal to it in extent, and almost coincident with it, we should not be far from the exact truth.

The area of the United States is now but little less than three millions of English square miles,\* which is more than one third part of North America, and is more than three-fold greater than it was at the epoch of Independence—the accessions having been, Louisiana, (899,579 square miles,) in 1803; Florida, (66,900 square miles,) in 1819; Oregon, (308,052 square miles,) in 1846; Texas, (318,000 square miles,) in the same year; California, New-Mexico, etc., (522,955 square miles,) in 1848 and 1854.

## II.—NATURE AND RESOURCES OF THE COUNTRY.

No continental country in the world, of equal extent, can compare with the United States in regard to advantages for commerce. On the north, the great lakes, and their outlet, the St. Lawrence, drain portions of ten States and Territories, which include 112,649 square miles; on the east, fifteen States touch the Atlantic, and the portion of the country which slopes in that direction contains 514,416 square miles; the Pacific slope contains 766,000 square miles, and has already one State and two organized Territories; whilst the four States and a half which border on the Gulf of Mexico, contain 325,537 square miles. This leaves to the great Central Basin, drained by the Mississippi and its branches, no less than 1,217,562 square miles, in which are already to be found many of the largest and most rapidly increasing States and Territories, and at least 10,000,000 inhabitants.

It has been calculated at the office of the United States Coast Survey, that the total main shore line of the United States, (exclusive of bays, sounds, islands, etc.,) is 12,609 statute (English) miles. If all these be allowed, and the rivers ascended to the head of tide-water, the total shore line will be increased to 33,069 miles.

It has also been calculated that the extent of navigable rivers is more than 40,000 miles.

Of the resources of the country it is scarcely necessary to say a

\* The exact extent of the United States, since the last acquisition (that of Mesilla Valley) from the Republic of Mexico, is 2,963,663 English square miles.

word. Its products, which are those of the temperate zones, and some that are inter-tropical, whether in the form of grains, of fruits, or of vegetables; its boundless forests and prairies; its inexhaustible mines of coal, of iron, of gold, and other minerals, combine, with a climate that is almost everywhere salubrious,\* to fit it for the abode of many millions of the human race; and for such a use it was, as it were, kept for long ages in reserve, till the arrival of that period when, in the wonderful plans of the Almighty, it was to be brought into requisition.

### III.—ITS COLONIZATION.

The same Sovereign Ruler of the nations who caused this vast country to be kept in a state of nature, if we may so speak, during ages upon ages, in order that its resources might be amply augmented—amid whose vast forests roamed only innumerable wild beasts and a few tribes of savages of Mongolian origin, that came from the north-eastern parts of Asia—was for ages preparing the nations of Western Europe to take possession of it, and diffuse there the blessings of civilization and Christianity. The Revival of Letters and the invention of the Art of Printing, prepared the way for the Reformation. And when America had been discovered, and the commercial spirit of Western Europe had begun to be effectually aroused, then it was that the work of colonization commenced, on a scale to which the world had previously seen nothing comparable. In the arrangements of Divine Providence, the Atlantic coast of what is now the United States, with the exception of the peninsula of Florida, was to be colonized by a Protestant people. And yet, how near it was to coming into the possession of a Roman Catholic nation! Had Columbus given as much attention to the exploration of the northern coast of Cuba as he gave to that of the southern, he could scarcely have failed to discover the continent of North America, owing to the nearness of the southern end of Florida to that island. Had he reached the coast of Florida, it is quite likely that he would have been led to explore the Southern Atlantic, if not the entire coast of what is now the United States, and thus would

\* The census of 1850 shows that, although there is a great variety in the salubrity of the United States, estimated by the number of deaths, yet, taken as a whole, it is quite equal to the most favored countries of the world. The number of persons whose age was a hundred years or more, was 2555. A colored female in the parish of Lafayette, in Louisiana, was returned as 130 years old. North-Carolina stands high as regards the longevity of its inhabitants; an Indian female residing in that State was reported as having reached the age of 140 years.

have secured to Spain and to Rome the control of a most important portion of the country, if not the whole of it. Still further, in the year 1512, Juan Ponce de Leon, one of the Spanish discoverers, and a companion of Columbus, reached the coast of Florida, in lat.  $30^{\circ} 8'$ . Had he turned his prow to the north he would probably have explored the coasts of Georgia, the Carolinas, and Virginia, and might justly have claimed that country for Spain. But he sailed southward and explored the entire coast of Florida, and hence Spain and Rome gained the coast to the south of lat.  $30^{\circ}$  and  $8'$ , and no more. But God had determined that the honor of discovering North-America should belong to England. In her service John Cabot and his son Sebastian, discovered the coast of Labrador, in the year 1497; and the latter, in the year following, sailed along the coast from lat.  $58^{\circ}$  down to the southern boundary of Maryland, if not to the vicinity of Albemarle Sound. It was this fact which led her successfully to claim the entire Atlantic coast of the United States, with the exception of Florida, which Spain claimed not only on the ground of discovery, but also of actual colonization; a work on which she entered long before England took possession, in this sense, of the coast which her navigators had discovered. In less than fifty years after the Atlantic coast of the United States had been discovered by Sebastian Cabot, England became Protestant; but another half-century passed away before she took effective possession of the country to which discovery was understood to give her a claim.

At length England, in 1607, planted her first permanent colony in Virginia, after which followed, in the South, those of Maryland, the Carolinas, and Georgia. In 1620, another English colony, of a very different character, was established at Plymouth, in Massachusetts, and eight and ten years later, the colonies of Salem and Boston, all on the same bay. Those of Connecticut, Rhode-Island, New-Hampshire, and Maine, followed, all having the same character, and established under nearly similar circumstances. As Virginia became the dominant, and in some sense, mother colony in the South, so did Massachusetts in the North: both were of purely English origin.

About the same time (in the early part of the seventeenth century) Holland planted a Dutch colony at the mouth and along the banks of the Hudson; and at a later day, Sweden sent some of her fair-haired children to colonize the banks of the Delaware, within the present limits of the States of Delaware, New-Jersey, and Pennsylvania—States that occupy the intermediate part of the Atlantic coast, that fell into the possession of England not long after, and to which

she granted charters that caused them soon to become English in language, laws, and institutions.

Spain planted colonies at an early period in Florida; but they never had much prosperity, and but few traces of them remain at this day. And in the early part of the eighteenth century, France claiming by right of discovery, or rather of exploration, the entire of the immense Central Valley or Basin, which lies between the Alleghany Mountains on the east, and the Rocky Mountains on the west, and stretching from the Gulf of Mexico, on the south, to the great lakes on the north, planted a colony on the banks of the Mississippi, and military posts at various points throughout that immense and important country. As she claimed and had already taken possession of the Valley of the St. Lawrence, she thus possessed the great Central Valley which extends from the Gulf of St. Lawrence to the Gulf of Mexico. But this vast region was one day to be yielded to England, and a large portion of it to the United States.

Such was the primary colonization of the United States. It will be perceived that it was emphatically Anglo-Saxon in the northern and southern (with the exception of Florida) portions of the Atlantic slope. And even in the middle portion, where the Dutch settled on the banks of the Hudson and the Swedes on the banks of the Delaware, the Anglo-Saxon race was destined soon to take possession of that extensive and fertile region, and absorb both these colonies; so much so, that at this day scarcely a vestige of either remains, save in some proper names of people and places. As to the Spanish colony in Florida, it never was of much account; and since the purchase of that country in 1819, by the United States, it has faded away. It was otherwise with the French colony on the shores of the Gulf of Mexico, and especially on the banks of the Mississippi. That colony attained considerable extension and prosperity, and to this day there are 50,000 people in New-Orleans who speak the French language, and as many more in the other parts of the State of Louisiana. In process of time, this colony, too, will be absorbed by the Anglo-Saxon race—a result which has already been nearly reached in regard to the French colonies planted in the great Central Valley, from Louisiana on the South and Canada on the North, such as Natchez, St. Louis, Vincennes, Du Quesne, (now Pittsburgh,) Detroit, etc.

We may add that, within a few years, the Spanish and Mexican colonies in Texas and California have become nearly absorbed by the Anglo-Saxon race—one of the consequences which have flowed from their annexation to the United States. The same thing will

ultimately take place in what was the Province (now the Territory) of New-Mexico.

To this statement it is necessary to add, that in many parts of the United States a *secondary* colonization early took place, which, like a stratum of the earth's surface, overlaid the primary. Scotch, Irish, and Welsh settled in the Middle States, and penetrated even into portions of the Southern; Huguenots from France settled in Massachusetts, New-York, and South-Carolina, and to some extent in other States; Germans from the Palatinate settled in Pennsylvania and other Middle States; several hundreds of Waldenses came, by way of Holland, to what is now the State of New-York; and some families of Polish, Bohemian, and Moravian origin reached the New World. But this secondary colonization was a colonization of individuals and families, not of organized communities, under special charters or patents from European governments. Still more recently, indeed ever since the establishment of the independence of the country, in 1783, and especially since 1815, another and far more wide-spread colonization has been going on—from the British Isles, from Germany, France, and all the rest of Western Europe—which is actually reaching every portion of the United States, even the remotest interior portions of the country.

At first, and for a long time, the progress of colonization in the United States was slow, and the increase of the population was very gradual. This was owing to many causes, such as the very nature of the work—that of clearing away the forests, the building of houses, the ascertaining the nature, and the proper management, of diseases peculiar to the country and its climate; the frequent and dreadful wars with the savages, who roamed over rather than occupied the country; the repeated wars with the French, who possessed Canada and the entire Central Valley, from the Gulf of Mexico to the lakes, and more than once with the Spaniards—wars into which the colonies were sometimes dragged by their connection with England, and sometimes were compelled to prosecute on their own account, because of the incitement and impulsion which the Aborigines received from those quarters. To these sources of hindrance may added, the forced reception, on the part of the colonies, especially those of the Southern portion of the country, of so many thousands of savages from Africa, who were destitute of every element of true civilization.

We have no means of knowing how many people were comprised in the primary colonization of the country; but we can not believe that there were any thing like one hundred thousand. Indeed the

chief causes which led to this colonization did not exist more than sixty or seventy years. As there was no census taken of the colonies before their separation from England, in 1775, it is impossible to say with certainty what was the number of the inhabitants. Until the Treaty of Paris, in 1763, the Anglo-Saxon colonies did not extend beyond the Alleghany mountains; they only occupied the strip of land which forms the Atlantic coast. It is believed the population of these colonies, thirteen in number, at the commencement of the war of the Revolution, did not quite amount to three millions, of whom more than half a million were Africans, and nearly all slaves. In 1790, seven years after the independence of the country was established, the population was ascertained (by actual census) to be 3,929,327; in 1800, it was 5,305,925; in 1810, it was 7,239,814; in 1820, it was 9,638,131; in 1830, it was 12,866,020; in 1840, it was 17,069,453; and, in 1850, it was 23,191,876. It is estimated at the Bureau of the Census, that at the end of the year 1854, the population was 26,500,000. At the same ratio it is now nearly if not quite 27,500,000.

At the epoch of the Revolution there were thirteen Colonies, which, upon separating from England, became independent States; the number of such States is now thirty-one, embracing 1,464,105 square miles. Besides these thirty-one States, there are now seven organized Territories, comprising more than 1,420,000 square miles; and one *Indian* Territory, lying west of Arkansas, comprising 71,127 square miles. The government of these thirty-one States and seven organized Territories is essentially the same in form. In each State there is a governor, a senate, and a house of representatives; in each Territory there is a governor, a council, and a house of representatives. All of these seven Territories are large; the most of them will be divided up, in process of time, into several States. So, probably, will the *States* of Texas and California. A proper division of the country will require, at some future day, at least forty-five if not fifty States.

#### IV.—THE PROGRESS OF THE COUNTRY IN REGARD TO ITS MATERIAL INTERESTS.

At first, and for a long period, the progress of the country was slow in all respects. Much time was demanded to clear away the forests, to open up roads, to build cities, to create harbors, and to find means to navigate the long rivers and extensive bays. The foreign commerce of the country was in the hands of England, with

the exception of the fisheries and the West-India Islands. Nevertheless, in the face of all these difficulties, and in the face of those which we have mentioned in the preceding section, there was a steady advance in all the material interests of the country during the colonial era. Independence introduced a new state of things. Still it required many years to recover from the depressed state in which a war of seven years left the nation. In the mean while a constitution was to be formed, and a general government organized. Then followed disastrous wars with the Indians, difficulties with France and England, leading to a war with both—with the former, a short one, in 1793-99, and with the latter in 1812-15. All these things repressed the prosperity of the country for a long time; but since 1815, the progress has been immense. The steamboat, an American invention, had just begun to ply on our long rivers at that epoch, and was destined to exert a mighty influence. Twenty years more passed away, and the railroad, an English invention, had begun to be built and to exert its vast influence. But of the present state of things we can only give a summary.

The value of the agricultural products of the country in 1854, is estimated by Professor De Bow, (now at the head of the Census Bureau,) one of the best authorities on all subjects that relate to the material interests of the country, at the sum of \$1,600,000,000. Of these productions, Indian corn ranks first, being, in 1850, no less than \$296,035,552; wheat was next, being \$100,485,944; and cotton stood third, being \$98,603,720. The number of farms was 1,449,075, and the number of acres of cultivated land was 113,032,614.

The manufacturing establishments were, in 1850, 121,855, employing 944,991 persons, and the gross value produced was \$1,013,336,463.

The home and foreign commerce of the country, in 1850, has been carefully estimated by Professor De Bow, at \$1,500,000,000; employing, according to the census, 100,752 merchants proper, and 14,917 traders. The commerce of the Western rivers and of the lakes has been estimated at \$653,976,202. The tonnage, in 1853, was 4,407,010. It is now believed to exceed that of England.

In 1854 there were 17,317 miles of railroad in operation; 12,526 in process of construction; and the cost was estimated at \$489,603,128. On the 1st of January, 1855, it was believed that there were 35,480 miles of railroad on the surface of the earth, of which 16,890 were in the Eastern hemisphere, and 18,590 in the Western. On the 1st of January, 1856, there were 23,242 miles of railroad in the United States, whose cost was estimated at \$697,260.

Of canals, in 1854, there were 4798 miles. The value of real

and personal estate, in 1850, was, by the census, estimated to be \$6,024,666,909; but it is believed to have been, in reality, all of \$7,066,562,966.

The entire number of steam-vessels in the United States, in 1852, was 1392,\* with a tonnage of 417,223. The number of ocean-steamers was 96.

The coinage of the United States, in the year 1800, was in value, \$571,335; in 1852, it was \$57,104,569, of which \$56,205,638 were in gold. In 1853, it was \$64,358,537.

In 1853, there were 89 telegraphic lines, having 23,201 miles of wire. At the commencement of the year 1855, the miles of telegraphic wire were estimated at over 30,000.

The receipts into the treasury of the general or central government, in 1852, were \$49,728,386; those for 1855, from all sources, were \$65,003,930. Its debt, July 1st, 1854, was \$47,180,506; it is now less than \$40,000,000.

The revenues of the several States, from taxation, were, in 1852, \$27,068,925; their expenditures, \$24,628,666; and their debts, in the shape of bonds for internal improvements, were, June 30th, 1853, \$190,718,221, of which \$110,972,108, it is estimated, were held by foreigners.

## V.—THE PROGRESS OF THE COUNTRY IN REGARD TO ITS MORAL AND INTELLECTUAL INTERESTS.

If the progress of the United States has been great in what constitutes the material interests of the country, it may be affirmed with truth, that its progress has not been less in what may be called its Moral and Intellectual Interests. We will consider this subject from several points of view.

### EDUCATION.

In no subject is a greater interest felt among us than that of Education. The six States of New-England,† and New-York, New-Jersey, Pennsylvania, Delaware, Ohio, Michigan, Indiana, Illinois, Kentucky, and California, have each a system of public schools, by which instruction, if not gratuitous, is given at a reduced cost to all

\* Last year (1855) there were 120 steamers and 118 propellers on the lakes, and 816 steamers on the Western rivers; the tonnage of these 1054 vessels was 435,848.

† Maine, New-Hampshire, Vermont, Massachusetts, Rhode-Island, and Connecticut.

the youth who attend them. It is done in some cases by taxation, in others by the proceeds of funds created for that purpose, and in some cases (indeed most generally) by means of both taxation and permanent funds. When to the aid thus received we add the sums contributed by the pupils, where, as in most cases, they are required to pay something per month, or for three months, the whole amount becomes great.

In the other States the governments give large sums for the education of the children of the poor, derived from taxation, or from permanent funds.

According to the census of 1850, the number of public schools (that is, of schools sustained or aided by the government, as explained) was 80,978; the number of teachers was 91,966; of pupils, 3,354,011; and the amount paid for tuition was \$9,529,542, of which \$4,653,096 were derived from taxation, \$2,552,402 from public funds, \$182,594 from endowments, and \$2,141,450 were paid by the pupils.

The number of academies and private schools was 6089; of pupils attending them, 263,096; of teachers, 12,230; and the cost of tuition was \$4,225,433, of which sum \$288,855 were derived from endowments, \$14,202 from taxation, \$115,729 from public funds, and \$4,225,433 from other sources—in other words, were paid by the pupils.

The entire number of pupils in the schools, public and private, in 1850, was, therefore, 3,617,107, as returned by the teachers of the schools to the marshals who took the census; but as returned by the parents, it was 4,089,507;\* the former giving, it is probable, the number that attended with a good degree of regularity, whilst the latter included all that were sent for any period, however short. The entire cost of tuition, including public and private schools, as well as the academies, was that year \$14,173,756.

In 1850 there were 119 colleges, with 1032 professors, 11,903 students, and 963,716 volumes in their libraries.

There were 44 theological seminaries, 127 professors, 1351 students, and 198,888 volumes in their libraries.

There were 36 medical schools, 247 professors, 4947 students.

There were 16 law schools, 35 professors, 532 students.†

\* Of these 4,089,507 pupils returned as attending school, in 1850, those born in the country were 3,942,081; 147,426 were born in foreign lands; and 26,461 were free colored children.

† The number of law students is great in America; but most of them pursue their studies with lawyers of eminence, and do not attend the law schools.

The entire number of what is commonly called *colleges* was, in 1850, 215, and the number of students was 18,733.

We should not give a complete view of what is doing for the education of the people of the United States, if we did not say that it is believed that there can not be less than 35,000 Sunday-schools, with at least 2,500,000 pupils in them. These schools have generally interesting libraries attached to them. Not a few persons, especially among the adult pupils, receive all the education they ever get at the Sunday-school.

The public funds and endowments for the support of schools and academies in the United States, exceed \$50,000,000. Up to January 1st, 1854, Congress had appropriated to 14 Western and South-western States (including Florida,) and the Territories of Minnesota, Oregon, and New-Mexico, no less than 48,909,535 acres of land for schools, and 4,060,704 acres for colleges and universities.

Within the last twenty-five years, many of the large cities have done much to found admirable public schools. In this good work Boston stands at the head; but Philadelphia, New-York, Cincinnati, Baltimore, New-Orleans, Louisville, and many others, have also done well.

It may not be amiss to add that, according to the census of 1850, the White population was 19,558,088, and the Free people of color 434,495—making together a total of almost 20,000,000. Of this number there were 1,053,420 persons over twenty years who could not read—namely, 767,784 natives, 195,114 foreigners, and 90,522 free colored.

Finally, we have to say that, including the entire population, bond as well as free, the number of pupils in the schools, of all descriptions, was in the ratio of 1 to 5.6.

#### PUBLIC LIBRARIES.

Of what we call Public Libraries in the United States, there were, in 1850, more than 1200, containing 1,446,015 volumes. There were 213 college libraries, containing 942,321 volumes. If we add those of the common schools, of Sunday-schools, and of churches, the whole number of volumes could not have been less than four millions and a half. Several of the public libraries are large and well-selected. That of Harvard College has more than 85,000 volumes; the Astor Library (at New-York) has nearly, if not quite, as many; the Philadelphia Library has more than 60,000 volumes. The library of Congress has at least as many.

## THE PRESS.

The first newspaper published in North America was the *Boston News-Letter*, issued April 24th, 1704. In 1720 there were seven newspapers in the American Colonies; in 1775 there were thirty-five; in 1800 there were 359; in 1840 there were 1631, (including 227 periodicals, such as semi-monthly, monthly, quarterly, semi-annual, and annual;) and in 1850 there were 2302 newspapers (daily, tri-weekly, semi-weekly, and weekly,) of which 153,120,708 copies were printed annually. If we add 214 "periodicals," with their circulation, we shall have a total of 2516 publications (news-papers, etc.) with an aggregate amount of circulation of 5,183,017. When reduced to a tabular form they will stand thus:

	Number.	Circulation.
Literary and Miscellaneous, . . . . .	569	1,692,403
Neutral and Independent, . . . . .	83	303,722
Political, . . . . .	1,630	1,907,794
Religious, . . . . .	191	1,071,657
Scientific, . . . . .	53	207,041
	<hr/> 2,526	<hr/> 5,182,617

Since 1850 the number of newspapers has increased from 2302 to more than 2500.

## VI.—THE PROGRESS OF THE COUNTRY IN REGARD TO ITS RELIGIOUS INTERESTS.

We advance now to the greatest subject to which our attention can be called, so far as the United States are concerned. It is natural to inquire, Amid all the vast progress which that country has made in extending its boundaries—in increasing its population—in developing its resources,—in augmenting its wealth—in promoting education, and diffusing intelligence among its inhabitants—What advancement has Religion made? Has there been a spiritual progress commensurate with, and equal to, that which has occurred in the material and intellectual world of America? To these inquiries I propose now to reply.

It is easy to conceive that the colonial era, from 1607 to 1775—a period of 168 years—was not favorable to the interests of religion, for reasons which we have stated—the difficulties inseparable from colonization, together with wars with the aborigines, with French and Spanish neighbors, and the discussions and controversies with

England that brought on the Revolution. Although religion flourished more in New-England than in the Middle and Southern Colonies, even there there were times of much spiritual declension, especially after the first and second generations of the colonists had passed away. There were, however, revivals of religion from time to time, under the labors of the famous Jonathan Edwards and others. The visits of Tennant and Whitfield did much good in the latter part of this period.

In the Middle Colonies—New-York, New-Jersey, Pennsylvania, and Delaware—although there were some prosperous times, when the churches were blessed under the labors of some most godly ministers, among whom were the Tennants, the Finleys, the Smiths, Whitfield, and others of similar character, yet it can not be said that religion flourished during the colonial era. Nor was the state of things better in the Southern Colonies than in the Middle, but worse. And yet the Saviour had his faithful servants there; and there, too, the visits of Whitfield and of John Wesley were much blest to the keeping alive of piety in the churches.

It is an interesting fact, that in many of the charters granted by the Kings of England to the colonies, both in the North and the South, the propagation of religion was set forth as an important object in the planting of them. In some cases, the conversion of the "salvages," or aborigines, is set forth as a prominent object. The great and good Gustavus Adolphus, of Sweden, had the same noble object in view—the propagation of Christianity, the Protestant religion—in regard to his projected colony on the banks of the Delaware.

It was a great calamity for the cause of pure religion, that the principle of uniting the Church with the State entered into the constitutions of so many of the colonies. In Virginia, and nearly all the other Southern Colonies, it was the Episcopal Church which was established by law, and supported by the civil power. Until the Revolution, that Church in America was under the care and government of the Bishop of London. All its ministers were obliged to receive consecration to the sacred office in England. For more than one hundred years there was no toleration whatever in Virginia for other forms of Protestantism than that of the Episcopal Church, or "Church of England," as it was more commonly called. It was with great difficulty that Baptist and Presbyterian ministers at last forced their way, if we may so say, into that great colony. Some of the earlier Baptist ministers had the honor to preach Christ from the windows of their prisons in that colony; and the first Presbyterian ministers

met with rough usage. At times, it was not much better in the Carolinas and Maryland, notwithstanding the tolerant spirit of John Locke and Lord Calvert.

Equal intolerance, almost, prevailed in the colony of New-York, after it passed from the hands of the Dutch into those of the English, in 1664. Episcopacy became the established form of Christianity, and was the dominant faith for more than one hundred years, in the first half of which it was eminently exclusive.

In Massachusetts, the "Pilgrims," who settled at Plymouth in 1620, were strict Independents. The "Puritans," who, ten years afterwards, founded the colony of "Massachusetts Bay," at Boston and in its environs, were members of the Established Church of England, when they left that country, but became Independents, or rather Congregationalists, soon after their arrival in America. Believing, in accordance with the spirit of the age, that the union of Church and State is the *normal* state of things—looking much more to the Jewish economy than to the kingdom which Jesus Christ set up—they established a complete union of the Church with the State. It was, indeed, a fusion of the two institutions, almost as complete as that which prevailed in the Hebrew commonwealth or state. An inevitable consequence was the *intolerance*, which banished Roger Williams, and put to death three or four Quakers. For more than a hundred years Congregationalism had the ground to itself in Massachusetts, (including Maine, as a *province*,) New-Hampshire, and Connecticut—just as Episcopacy had in New-York and the Southern Colonies. The bitter fruits were the same in all—intolerance, bigotry, persecution, and a growing unfaithfulness and latitudinarianism among the pastors, on the one hand, and increasing worldly-mindedness and indifference to sound doctrine, and gradual demoralization among the people, on the other.

The period that extended from 1775, when the Revolution commenced which separated the English colonies now embraced in the United States from the mother country, to the year 1815, when the second war between Great Britain and America came to a close, (a period of forty years,) was eminently unfavorable to the progress of true religion. A long contest of seven years in the beginning; one of three years, in the latter part of it; bloody wars with the Indians; severe controversies with England and France; together with many internal difficulties attendant on the efforts to organize a government for the whole country, and others which we need not name, made this an era of constant agitation. And yet it was a period of preparation.

Shortly after the close of the Revolution, the union of Church and State in the Southern States came to a complete termination. In the great battle which was fought in Virginia, the Presbyterians and Baptists took the lead, and were aided by Mr. Jefferson. In New-York the same happy result was also attained; whilst in New-England the contest was long; especially in Connecticut and Massachusetts. And although the separation of Church and State was not complete in the former till 1816, and in the latter till 1833, yet religious liberty had gained so much ground in these States before those years, that there was but little to desire. The Episcopalians, Baptists, and Methodists, were arrayed in this struggle against the "Established Order," or Congregational body of churches.

During this period, so momentous in the history of the United States, we may indicate three or four movements which greatly concerned religion. 1. The struggle, North and South, to effect the separation of Church and State. 2. The termination of the African slave-trade in 1808. 3. The development of Unitarianism and Universalism in the New-England States, both of which owe their existence and growth to the unhappy union of the Church with the State which once existed in that part of the country. And, 4. The resuscitation of true religion, which commenced in almost all parts of the United States, and which was to be seen, not only in those extensive revivals that marked the close of the last century and the commencement of the present, but also in the formation of some of the great societies which now bless our country and the world, and the preparation of the way for the formation of those which have followed.\*

But it has been in the period which has elapsed since the year 1815 that religion has most advanced in the United States—a period in which the country has also received a vast extension of boundary. It is true that within that period of forty years we have had perturbations, occasioned by commercial crises, two or three wars with the Aborigines, a war of two years and more with Mexico, sharp political contests and discussions about slavery, and some severe visitations of epidemic diseases. Yet the country has enjoyed, on the whole, great prosperity, both spiritual and material. In a Report which I had the honor to read before the British branch of the Evangelical Alliance in 1851, I took occasion to state that, whilst the population of the United States had increased, in the half-cen-

\* For a full account of the colonization of the United States, the religious character of the several colonies, and the obstacles which Religion had to encounter in that period, the reader is referred to the author's "*Religion in America.*"

ture commencing with the year 1800 and extending to 1850, four-fold and nearly a half, the number of the Evangelical churches, ministers, and communicants, or members of such churches, had increased more than nine-fold. This statement was considered to be strange, and even incredible, in some parts of Europe; but I am not aware that it was contradicted in any quarter in America, where it was widely published, or even controverted, excepting in one or two cases, in which it was believed that I had *under-stated*, not *over-stated*, the facts in relation to some branches of the one evangelical and true Church of Christ. When I made that Report, the census of the United States for 1850 had not been published; that important document, or volume rather, has since been issued, and brings to light some facts of the most cheering nature—facts that establish the positions which I took in regard to the number of church edifices, the extent of “church accommodation,” etc. We will give some of these facts.

The entire number of church edifices, or buildings used stately as church edifices, belonging to the several denominations, was no less than 38,183, the value of which was estimated at \$87,446,371. By careful calculation it was found that these 38,183 churches furnished accommodations for 14,270,139 persons. As the population of the country was that year 23,191,876, it will be perceived that there was “church accommodation” for far more than one half of the population. The late great and good Dr. Chalmers once told the writer that he could not admit that any country had sufficient church accommodation unless there was room in its church edifices for *one third* part of the population. But we had room in our church edifices, in 1850, for much more than *one half* the population.\* Nor is the state of things, it is believed, less favorable now (1855) than it was in 1850.

But we must add, that it is proper to take into view the fact that the Gospel is preached, not only in church edifices, or edifices built expressly for public worship, but also in many thousands of other places—court-houses, school-houses, and private houses. It is often preached, in the summer, in the forests of the “far west.” We should speak quite within the limits of truth, if we were to say the Gospel is preached, if not every week, yet from time to time, in at least 100,000 places every year.

Perhaps, also, it may not be amiss to say, that in many parts of the

\* It would be nearly exact to say that the church edifices in the United States were sufficient to accommodate somewhat more than 61 per cent of the population.

United States the custom exists to preach a discourse, on funeral occasions, at the house of the deceased, and conduct appropriate ceremonies, which are often attended by people who seldom go to the regular services of the sanctuary. In all parts, and among all denominations of Christians, it is customary to have some religious services at the grave.

The census for 1850 reports the number of regular ministers of the Gospel to be 26,842. Professor De Bow supposes that if we were to add the number of those who preach occasionally, it would increase the number of those who preach the Gospel, to 30,000. But this estimate is evidently too low. The number of "local ministers"—that is, ordained ministers who had not charges of churches, but were occupied through the week in secular employments—in the several branches of the Methodist Church, and in other Churches which have such preachers, could not have been at that time less than 8500, at the very lowest estimate, making the number more than 35,000.

According to the census just referred to, the Methodist Church, comprehending all its branches, had church edifices which were worth \$14,826,148, and accommodated 4,354,101 persons. The Presbyterians of all branches\* had church edifices worth \$19,629,049, which accommodated 2,419,474 persons. The Baptist Church, or Denomination, had church edifices that were worth \$11,001,127, and accommodated 3,248,580 persons. The Episcopal Church had church edifices of the value of \$11,384,210, and that accommodated 644,598 persons. The Congregational Denomination had church edifices that were worth \$7,970,195, and accommodated 801,835 persons. The Lutheran Church had church edifices to the amount of \$2,854,286, and that accommodated 535,180 persons. And the Church of Rome had church edifices that were worth \$9,256,758, and held 675,721 persons. The Unitarians, Universalists, Swedenborgians, and some other non-evangelical sects, had church edifices which were worth \$5,911,294, and accommodated 661,487 persons.

It will be seen from this statement that the Cause of Evangelical Christianity had vastly the ascendancy in the United States in 1850, if one may form an opinion from the statistics furnished by the census. It would not be going too far to say that the Roman Catholics, Unitarians, and Universalists of every hue, Swedenborgians, and others whose claims to the Faith of the Reformers of the Sixteenth Century are more than doubtful, did not at that time possess church

\* Including the Reformed Dutch Church, and the German Reformed.

edifices which were worth more than \$17,000,000, and which held not more than 1,400,000 persons. Romanists, we may remark, in passing, have complained that the census did not do them justice, inasmuch as it does not refer to the fact that many of their churches have several congregations every Sabbath, assembling at different hours; but the Protestants might make the same complaint.

We have stated that the number of ministers of the Gospel in actual service in 1850 was 26,842, (besides the "local preachers,") of whom, we may add, 24,405 belonged to the Evangelical Churches.

#### RELATIVE PROGRESS OF RELIGION IN THE UNITED STATES.

In the *Foreign Missionary* (one of our most valuable Missionary journals, and an organ of one of the great branches of the Presbyterian Church,) for the months of April and May last, are to be found two important articles on this interesting subject, the substance of which is, that there were at the commencement of this year (1855) 26,252 evangelical ministers, without counting "local preachers," the number of whom, as we shall see presently, is more than 12,000 in the Methodist Churches alone; and that whilst the increase of population from 1832 to 1854 was 88 per cent, the evangelical ministers had increased in the same period (of 22 years) 175 per cent.

The author of these articles estimates that

In 1832	there was 1	evangelical minister to every	1437	souls.
In 1843	"	1	"	1093
In 1854	"	1	"	988

He states further, that there are in the Evangelical Churches in the United States 3,410,000 communicants, out of a population of 18,582,000 inhabitants over ten years of age. In other words, there is one communicant in Evangelical Churches to every  $5\frac{1}{2}$  persons above ten years of age, or one to every  $7\frac{2}{3}$  persons in the entire population. We shall see that, favorable as this view of the state of things in the United States is, there is good reason for believing that it falls far within the limits of exact truth.

#### PROGRESS OF THE PRINCIPAL CHURCHES IN THE UNITED STATES.

We will consider the principal Churches in America in the order in which they appeared.

### 1. *The Protestant Episcopal Church.*

The Protestant Episcopal Church is the oldest in the United States. For a long time it was the established and dominant Church in most of the Southern Colonies, and in that of New-York, and greatly suffered from its connection with the State. Its progress since its emancipation from that connection has been steady and even rapid. In the year 1800, it is believed there were 320 churches, 16,000 communicants, 260 ministers, and 7 bishops. In 1820, there were 9 bishops, and about 500 ministers, and probably 30,000 communicants. There are now 33 dioceses, 38 bishops, 1714 clergy, and 105,350 communicants. Of the bishops, two at present are not in service, and three were appointed bishops for missionary fields abroad, the one in Western Africa, and the other in China. In the Sabbath-schools connected with the Episcopal Church, there were, in the year 1854, 69,000 pupils; the contributions of the Church were, the same year, \$398,650.

### 2. *The Congregational Denomination.*

This Church, if we may employ the word in this sense in reference to a body which, like the Baptists, is not united by any general organization, was the second that appeared in this country. It has steadily advanced in numbers and influence from the first. It now has 2449 churches, 1848 pastors, 479 ministers without charge, (such as professors, teachers, etc.,) and 207,608 members. The Congregational body was long the dominant denomination in New-England, and was scarcely found beyond the limits of that part of the country. It now exists, however, in the States of New-York, Ohio, Michigan, Illinois, Wisconsin, Iowa, and California. It has increased steadily and even rapidly, but not so rapidly as it would have done, if so many of those who have emigrated from New-England had not fallen into the Presbyterian and other Churches; chiefly, until lately, because they could not find the church of their education and preference elsewhere. No churches in the United States, it is believed, give more money, according to their means, than the Congregational, for the advancement of the kingdom of God at home and abroad.

### 3. *The Baptist Churches.*

No denomination of evangelical Christians encountered so much opposition, both in the North and in the South, at the hands of the Established Churches in those portions of the country, in the colo-

nial era, as the Baptists; and certainly not more than one Church has had greater success during the last fifty years. A few figures will prove this. In 1707 there were but 17 Baptist churches in the United States; in 1740, there were 37; in 1762, there were 56; in 1792, there were 1150 churches, 891 ministers, and 65,345 members; in 1812, there were 2433 churches, and 1922 ministers; in 1854, there were of "Regular," or "Associated" Baptists, 500 associations, 10,131 churches, 6175 ordained ministers, and 808,754 members. If we include, as we ought, the anti-mission, (hyper-Calvinists,) Free-Will Baptists, "General Baptists," "Seventh-Day Baptists," (71 churches, 77 ministers, and about 6500 members,) Tunkers, and "Disciples of Christ," (often called "Campbellites,") we must add at least 5000 churches, 2350 ministers, and 270,000 members, making the total of Baptists in the United States to be—15,131 churches, 8525 ministers, and 1,078,754 members.

#### 4. *The Presbyterian Churches.*

In the year 1705, a Presbytery, consisting of seven ministers from the north of Ireland and from New-England, was formed. From this arose the large body of churches which bear the distinctive appellation of Presbyterian. In 1800, it is believed there were about 300 ministers, 500 churches, and 40,000 communicants, or members. In 1832, there were 1935 ministers and licentiates. In 1843, the two branches (for this Church was divided, in 1838, into two bodies, called Old and New-School) had 2991 ministers and licentiates. In 1855, the statistics of these two bodies combined were as follows: 2 General Assemblies, 54 synods, 256 presbyteries, 3828 ministers, 348 licentiates, 673 candidates, 4738 churches, 374,433 members, and 10 theological seminaries; contributions to congregational, missionary, educational, and other religious objects, at least \$4,000,000.

We subjoin, in a tabular form, the statistics of the other branches of the Presbyterian family or group of Churches:

	General Assem.	Sy- nods.	Presby- teries.	Ministers.	Licen- tiates.	Cand- dates.	Church- es.	Mem- bers.
Associate Church,	—	1	20	164	21	35	267	21,588
Associate Reformed,	—	5	34	315	30	60	375	30,000
Ref. Presbyterian,	—	2	13	108	15	22	160	14,000
Cumberland Pres.,	1	16	48	800	400	80	1000	100,000
German Reformed,	—	2	23	350	25	40	1000	110,000
Reformed Dutch,	1	2	28	380	15	35	376	36,297

Combining these six Presbyterian denominations or communions with the two great branches just spoken of, we have a total of 4

General Assemblies or general synods, 82 synods, 422 presbyteries and classes, 5941 ordained ministers, 824 licentiates, 945 candidates, 7862 congregations, and 686,318 members, or communicants. This Presbyterian family, or group of Churches, have, in all, 19 theological schools under their control, and 30 colleges, with more than 5000 students in them. In the year 1800, there were not more than 450 ministers, 700 congregations, and 60,000 members in all the Presbyterian bodies in the United States. The three Scottish bodies (the Associate, Associate Reformed, and Reformed Presbyterian) now numbering 587 ministers, 802 churches, and 65,588 \* members, scarcely existed at that time. The Cumberland Presbyterian Church did not exist till 1810. The increase of the German Reformed Church has been great within the last forty years.

5. *The Methodist Churches.*

This is the youngest of all the larger sisterhoods of Churches in the United States, and is by far the most numerous. The first Methodist church in America was organized on Christmas Day, 1784, only seventy-one years ago. The progress of this branch of the evangelical body has been unparalleled. I am indebted to a minister in that body (Rev. Mr. Butler) every way competent to the task, for a very complete report, made up to the latest possible date, say the 1st of January, 1855. Of this report I can only give a *résumé*.

As in the case of the Presbyterian body, the Methodist Church in the United States has several branches.

There are the great branches called the "Methodist Episcopal Church," (in the North,) and the "Methodist Episcopal Church, South." We subjoin a tabular view of the whole :

	Bishops.	Presiding Elders.	Effective Ministers.	Membership.	Missionaries.	
					Home.	For.
Meth. Epis. Church, . . .	7	235	4579	783,358	823	47
Meth. Epis. Ch., South, . .	7	131	1672	579,515	271	34
United Brethren in Christ, .	4	—	250	67,000	—	—
Evangelical Association, . .	2	—	195	21,076	—	—
African Meth. Epis. Church,	3	—	300	21,237	—	—
Afr. Meth. Epis. Zion Ch., .	2	—	155	6,203	—	—
Methodist Protestant Ch., .	—	—	916	70,018	103	—
Wesleyan Methodist Conn., .	—	—	310	23,000	—	—
Prim. Methodist Church, . .	—	—	12	1,100	—	—
	25	366	8389	1,572,507	1197	81

\* This figure is too low. The Associate Reformed Church must now have at least 35,000 members instead of 30,000.

We add a few other statistics: These several branches of the Methodist Family of Churches have 132 Annual Conferences, 12,618 "local ministers," who preach more or less every week, 811 "superannuated ministers," many of whom preach a great deal; making a total of 22,209 ministers of all classes; 1,255,897 members of Anglo-Saxon origin, 209,580 of African origin, 100,562 Germans, 1024 Swedes and Norwegians, 515 Welsh, 4929 Indians; 13,146 Sabbath-schools, 129,885 teachers in such schools, 691,700 scholars, and 1,959,623 volumes in Sunday-school libraries; 17,949 conversions in Sabbath-schools in 1854; 138,093 members of mission churches in the home field; 56 foreign missions, 81 missionaries, 30 "local preachers," 6369 members, 89 day and Sunday-schools, with 3469 pupils, in the foreign field; amount expended in missions since 1819, \$3,408,997.

There belong to the Methodist Family of Churches in the United States, 13,280 church edifices, with 4,343,579 sittings, valued at \$14,822,870; amount of stock in "Book Concerns," \$696,326; and annual sale, (in 1852,) \$199,687; 10 quarterly and monthly periodicals, with a subscription-list of 225,000; 24 religious newspapers, with a weekly circulation of 127,900; 24 colleges, with 99 professors, 1779 students, 61,270 volumes in their libraries; property in funds, \$1,327,115, and income of \$43,824; 133 female seminaries and colleges, 11,678 pupils; \$505,129 vested in their behalf; amount given in 1854, to the Bible, Tract, Missionary, Sunday-School Societies, and for support of superannuated ministers, \$734,618.

Mr. Butler states that the amount invested by the Methodist Churches in their Book Concerns, colleges and seminaries, churches, etc., is \$17,411,440; and he estimates the amount given in 1854, to the support of the ministers, religious societies, Sunday-schools, etc., including income from the college and other vested funds, (but not including what was given in ordinary charities, building of churches, etc.,) at \$7,536,916; which, deducting the colored membership in the "Methodist Church, South," is, on an average, more than five dollars per member.

He estimates the proportion of the population of the country which may be said to be under the spiritual care of "American Methodism," at 5,525,948.

### 6. *Other Churches.*

**THE LUTHERAN CHURCH.**—This Church is rapidly increasing among us, partly from conversions, partly from immigration. In 1841, the

number of ministers was 406, congregations, 1200, communicants, 104,000, under the control of one general synod, and 14 district synods. We have been unable to get hold of the statistics of this Church for 1854; but, according to the best-informed ministers of the body, whom I have within a few weeks consulted, I think the following general statement within the limits of exact truth: 1 general synod, 32 district synods, 1000 ministers, 1900 congregations, 225,000 communicants, 8 theological schools, 6 colleges, 10 or 12 male and female academies, a deaconess institute, (at Pittsburg,) an education society, a foreign missionary society, a home missionary society, a church extension society, 12 religious newspapers and other periodicals, 6 of which are in English, 5 in German, and 1 in Norwegian. The Foreign Missionary Society for several years aided Rev. Dr. Rhenius and the Palamcotta Mission in India. It now has five ordained missionaries and their ladies in that country, 5 young men (natives) preparing for their work, 7 small congregations, 86 communicants, 24 schools, and 355 pupils. Its receipts the last two years were \$11,797. The Home Missionary Society employs some 30 or 40 missionaries in the home field.

MORAVIANS, or "United Brethren": this is but a small body with us, having several communities, chiefly in Pennsylvania. They have 1 bishop, 23 churches, 28 ministers, and about 5,000 communicants. This body is distinguished for its morality, industry, and zeal for the cause of missions.

MENNONISTS.—This quiet and inoffensive body is estimated to embrace 400 churches, 250 ministers, and 30,000 members. Their congregations are small. Their assemblies are more frequently held in private houses than elsewhere. Their influence is very inconsiderable. They perform baptism by *pouring* water on the subject, and not by immersion or sprinkling.

WINEBRENNERIANS.—This is a small branch of German Christians, chiefly in the State of Pennsylvania, that take their name from a Mr. Winebrenner, of that State, who is a most zealous and worthy man. They have 6 elders, 130 preachers, 168 churches, 415 preaching stations, and 17,500 members. These people, we ought to say, call their body, *The Church of God*—not Winebrennerians.

THE ORTHODOX FRIENDS.—We know not the number of their "meetings," or of their "meeting-houses" or places of worship. The census of 1850 states that their places of worship were valued at \$1,713,767, and their church accommodation at \$287,073. From this we gather that there must be some six or seven hundred con-

gregations. It would be correct, perhaps, to say, that, of these, 300 are orthodox, that is, hold to the inspiration of the Scriptures, the divinity of the Son and of the Holy Spirit, and salvation only through the merits of Jesus Christ.

#### NUMBER OF EVANGELICAL MINISTERS AND MEMBERS.

From these statistics it would appear that, in the beginning of 1855, there were, in the United States, 28,270 ordained ministers of the Gospel belonging to the several Evangelical branches of the one true Church of Christ. The number of the members or communicants in such branches was 3,927,992. If we suppose the population of the United States to be at present 26,500,000, then there is one minister, on an average, for a fraction more than 937 inhabitants. And this leaves out of view the Evangelical Friends, whose statistics we do not possess, and also the ministrations of the "local ministers," who, as we have seen, exceed 12,000 in the Methodist body alone. This statement is more favorable than that which we quoted from an organ of the Presbyterian Church. We have no doubt that the statistics of all the Evangelical Churches in the United States would show at this time a membership of four millions! Nor can the number of those who preach "Christ crucified" with a good degree of faithfulness and clearness—ministers having pastoral charges, professors in colleges and seminaries, licentiates, local preachers, etc.—be at all less than 40,000.

#### THE NON-EVANGELICAL BODIES.

We have hitherto spoken only of those who, in their symbols of doctrine and in their preaching, hold, according to the Reformers and the Apostles, the "faith that saves." But we should not give a correct view of the country, nor do justice to the voluntary or self-sustaining principle of religion with us, if we did not take proper notice of those who are not deemed evangelical in their doctrines and practice.

1. *The Unitarians*.—This body is nearly confined to New-England, and even there exists mainly in Massachusetts. They number about 260 congregations, as many ministers, and 35,000 members. Their increase does not correspond to that of the population of the country, or that of any of the large Evangelical bodies. There are two parties among them; the more serious constitute one, and Theodore Parker, Ralph Waldo Emerson, and others of the "Natural"

school, who are Rationalists—Deists in other words—are at the head of the other. They have two theological schools; one at Cambridge, (near Boston,) the other at Meadville, in Pennsylvania. 2. *Swedenborgians*; of whom there may be 45 churches, 32 or 33 ministers, and 5000 members. 3. *Christians*,\* who are reckoned to have about 600 congregations, (generally small,) 500 preachers, and 30,000 or 35,000 members. 4. *Universalists*.—According to the most recent statement which they have published, there are of this body 828 churches, and 640 ministers. The number of the members of their churches was not given. It may be 50,000, although we doubt it. There is, on the part of some of this body, as well as of the Unitarians, a growing sense of their need of more spiritual life. 5. *Roman Catholics*.—In the month of May, 1855, there were seven archbishops, 33 bishops, 1704 priests, 1824 churches 21 incorporated and 5 unincorporated colleges, (having 2612 students,) 31 theological seminaries, (attached to as many dioceses, and directed by the bishops,) with 500 students, and 117 female academies. As to communicants, or members of this body, we can say nothing definite. Rome furnishes no such details. Archbishop Hughes of New-York, when he says that there are three millions and a half of Roman Catholics in the United States, simply means to include all who attend the Roman Catholic Church, or who have received the rite of baptism at the hands of the priests—men, women, and children. We are inclined to think there are not more than three millions, or at most three millions and a quarter of Romanists in the United States. The number of “communicants” can hardly exceed twelve or fourteen hundred thousand. 6. *Jews*.—The number of Jews is increasing in America. Their synagogues were estimated in 1850, to hold 19,588 persons, and valued at \$415,000. We should suppose that the number of their synagogues may be 60 or 65.

#### *Summary of the Non-Evangelical Bodies.*

It will appear from what we have just said, that the number of ministers in the non-evangelical bodies, great and small, is 2486; of the congregations, 3607; and that of the members about 700,000.

\* They are commonly called “Christians,” to give them a distinctive name.

PROGRESS OF CHRISTIANITY IN THE UNITED STATES, AS SHOWN IN THE  
RELIGIOUS SOCIETIES TO WHICH IT GIVES ORIGIN.

At the beginning of this century, with the exception of what was doing by two or three little societies in New-England, and by the Board of Missions of the General Assembly, which was very inconsiderable, there were no operations for Home Missions among us. And, with the exception of the little Church of the Moravians, there was no activity at all displayed in the foreign field. It is very different now, as the following facts will show. We begin with the home field:

1. *Home Missions.*

Last year the American Home Missionary Society employed 1032 missionaries; the Board of Missions of the Presbyterian Church (in 1853-54) employed 523 missionaries; the Board of Missions of the Associate Presbyterian Church, 41; the Board of Missions of the Protestant Episcopal Church, 98; Baptist Home Missionary Society, (North,) 179; Southern Baptist Convention, 88; American and Foreign Christian Union, 62; Board of Missions of the Reformed Dutch Church, 50; the Boards of Missions of the several branches of the Methodist Church, 1197; Associate Reformed Presbyterian Church, (about) 65; in all, 3335, at an expense of \$728,539. This is not complete, but is sufficiently so to give a good idea of what is doing in the cause of Home Missions; and this movement, we may add, is comparatively of recent origin.

2. *The Bible Societies.*

The American Bible Society printed last year 901,400 copies of the Bible and New Testament, and has issued, from its organization, in 1816, no less than 10,653,647 copies. The American and Foreign Bible Society issued, in 1853-54, 51,032 volumes, and has published more than 550,000 copies since its formation. The American Bible Union has not yet published much at home. The entire number of copies of the Bible, in whole or in part, published by the Bible societies just named, as well the Bible Society of Philadelphia, considerably exceeds eleven millions; the largest part of which has been for the benefit of the people of the United States. The receipts of these societies, in 1854, exceeded \$500,000.

3. *The Tract and Book Publication Societies.*

The American Tract Society published last year—of volumes, 961,363, and of tracts, 10,091,214 copies; the Presbyterian Board of

Publication circulated last year 252,413 volumes; the Baptist Publication Board (North) published last year more than 26,000,000 pages; the Tract Society of the Methodist Church published many hundred thousand copies of 58 volumes and 467 tracts. The American Sunday-School Mission has issued more than 2000 different publications, many of them books for libraries; the Methodist Sunday-School Union nearly as many; the Massachusetts Sunday-School Union, 2500 at least; the Episcopal Sunday-School Union, 300. The receipts of these several Societies last year, exceeded \$525,000, and they employed more than 1300 colporteurs and missionaries, whose work consisted greatly in promoting the circulation of good books and tracts.

#### 4. *The Education Societies and Institutions.*

The American Education Society, and its branches, aided last year 610 young men who are preparing for the ministry, and the Board of Education of the Presbyterian Church aided 364—in all 974—belonging, with few exceptions, to the Congregational and Presbyterian Churches alone. The Baptists, the Episcopalians, the Lutherans, the Reformed Dutch, the Cumberland Presbyterians, and other Evangelical Churches, also take great and increasing interest in the subject of properly educating their young men for the sacred ministry. We should not go too far if we were to say that it is probable that nearly, if not quite, 2000 pious young men in the United States are at this moment receiving assistance from some society or association, in their efforts to prepare themselves, as far as human training can go, to preach the Gospel; and this at an expense of \$250,000 at the least. It is not necessary for me to say that great numbers of young men receive no such assistance, because they do not need it.

It may be proper to state here, that in addition to what is given to educate young men for the ministry, large sums of money are raised every year to found, or better endow, grammar-schools, (or academies, as they are often called with us,) colleges, and theological seminaries, and this by nearly every Protestant branch of the Church. There are no less than 6 theological seminaries, 20 colleges, and 60 academies, in possession, and under the direct control, of one branch (the Old-School) of the Presbyterian Church. The Methodists have 24 colleges. The Baptists have 10 theological schools and faculties, and 25 colleges. And all the other denominations have each one or more colleges. These colleges are not secta-

rian, but decidedly religious. The Bible is read and studied—sometimes the catechism, but not generally. They are open to young men of every creed, and it is a rare thing to hear of *proselytism* in favor of any particular Church, though proselytism in favor of the Gospel and all its blessings is earnestly pursued. I may name a College, that of New-Jersey, at Princeton, which was founded by Presbyterians, and has ever been in their hands, at which distinguished men of all communions have been educated, and among them several bishops of the Protestant Episcopal Church, one of whom (the late Bishop Hobart of New-York) was for some time an officer in it.

Before I pass from this topic, I wish to say, that there is no subject in which a greater interest is taken in the United States, than that of education. Not only is much doing for both primary and superior education, but also for intermediate schools. Besides those just referred to, an immense number of female academies have risen up, and many for boys. And lately, a movement has commenced in relation to establishing what may be called "*People's Colleges.*" These are large schools, in which young men and young women—sons and daughters of farmers, mechanics, tradespeople, and others, who have received a common education in the primary schools, may, in the course of a year or two, or two or three winters, be far better instructed in the ordinary branches of education, and be taught the principles of the science which their future avocations may demand. Geography, history, grammar, some branches of mathematics and natural philosophy, the elements of chemistry, the Constitution of the United States, the art of writing and speaking with propriety, etc.—these are the subjects of study; sometimes one or two modern languages, but seldom Greek or Latin. This is a very recent movement. There are in the State of New-York at least 10 such colleges, some of them attended by 500, 600, and even 800 students. One of them had last year 1200 students, young people of both sexes, who lived in separate boarding-houses, occupied different parts of the same lecture-room, and listened to the same instructions. Under a strong moral and religious influence, these young people are taught to have confidence in themselves, and to respect each other. And it must be confessed, that the experiment thus far works well. They are not children, but young men and women, influenced by the strongest desires to receive a better education than can be found in the ordinary schools. They have but a few months, or one or two years at most, to spare, and that with the greatest economy; and they expect to return to the labors of an industrial life. They are generally the children of religious people, and many of them are

themselves pious persons. There are few things in America more interesting than this movement. It reminds one somewhat of the scholastic institutions of the Middle Ages.

It is easy to understand why the subject of education should excite so much interest in the United States. The nature of our political institutions requires it. Those institutions demand knowledge on the part of the people. Still more,—our Protestant religion demands it, because of its fundamental principle, that no man is allowed, in view of his Maker and Judge, to take refuge behind a Church or priest, but must answer for himself—for his belief as well as his thoughts, his words, and his acts.

#### 5. *Foreign Missions.*

The American Board of Commissioners for Foreign Missions (supported by a portion of the Presbyterians and the Congregationalists) had, last year, 161 ordained American missionaries, 35 native, and 448 assistants, male and female; the American Baptist Foreign Missionary Society, 66 missionaries and 284 assistants, American and native; the Presbyterian Board, 64 missionaries and 161 assistants, American and native; the Board of Foreign Missions of the Episcopal Church, 15 ordained missionaries, (including 2 bishops,) and 30 assistants; the Southern Baptist Convention, about 15 missionaries; the American and Foreign Christian Union, 46; the Methodist Missionary Society, 81 missionaries and 30 assistants; the American Missionary Society, 20 missionaries. If to these we add the missionaries of the Free-Will Baptists, Seventh-Day Baptists, and some other small denominations, we may safely say, there are 460 ordained missionaries, and 700 assistants, laboring in foreign fields—in China, Siam, Burmah, India and Ceylon, Persia, Turkey, Papal countries in Europe and America, in Southern, South-Eastern, Western Africa, in the Islands in the Pacific Ocean, and among the Aborigines on our borders, at an expense, last year, of not much, if at all, less than \$800,000. Connected with these missions, there are more than 340 churches and 53,000 members; a large number of schools, and at least 30,000 pupils, besides a goodly number of seminaries, and many printing-presses.

#### 6. *Other Societies of a Domestic Nature.*

Much is doing for seamen, for the promotion of temperance, for the proper observance of the Sabbath, for the support of widows and orphans, for the reformation of abandoned females, for the in-

terests of the slaves, etc. All these objects have their appropriate organizations, often their appropriate journals, and are prosecuted at an expenditure of large sums of money—but how much, in the aggregate, it is not possible to say; half a million of dollars would not exceed the truth.

It results from what we have set forth in the preceding summaries, that we may safely say, that the receipts of our religious societies amounted last year to more than \$3,053,576.

### GENERAL REMARKS.

1. We think that we have said enough to show what has been and what is now the position of Christianity in the United States. In some of the most powerful States there was for a long time a very intimate union between the Church and State, disastrous to the former, and certainly injurious to the latter. But no such union now exists; the last lingering tie, in Massachusetts, having been sundered almost a quarter of a century ago; and I am quite sure that it would be very difficult to find a native of my country who would not look upon any sort of union of the Church and State, with us, as a calamity and curse: whatever may be its effects in other countries, about which we here express no opinion. The central Government pays the salaries of two chaplains for Congress, and those of the chaplains in the Navy and the Army, amounting to 47 in all, I believe. This is all it does in the way of supporting the Church. There are a few States in which the legislatures pay salaries to chaplains of the prisons which they have caused to be built, in order to reform convicts. The Government places all men on the same footing as to the rights of conscience and of public and private worship, and protects them in those rights.

2. The statements which we have made, after a very careful examination of the facts on which they rest, demonstrate, we think, the vast resources of Christianity when left to itself, and where men are protected in their rights. We have said that the receipts of the religious societies in the United States were at least \$3,053,576. The salaries of 28,270 ministers of the Gospel in the Evangelical Churches, which we put on an average of \$500,\* inclusive of per-

\* A distinguished clergyman from the United States, who has for many years been a member of the Executive Committee of one of the most important of our Societies for Home Missions, is confident that this figure is too low, and that I ought to put the average salaries (including all perquisites,) at \$550, which would give \$15,548,000 as the aggregate. I think he is right, but prefer to be on sure ground.

quisites and presents, make a sum of \$14,135,000. The two sums make \$17,188,576. If to this we add the wages of sextons, salaries of choirs, the sums paid to "local ministers" and licentiates in many cases, and to superannuated ministers, the salaries of the professors in theological seminaries and other religious institutions, and, still further, the sums given annually to found or endow theological schools, etc., we shall find that the support of Evangelical religion in the United States costs but little, if any thing, less than nineteen or twenty millions of dollars. Nor is this all. We are convinced that as many as 900, if not 1000, places of worship are now built every year (including those which are built to replace old ones) by the Evangelical Churches. If these cost, on an average, the sum of \$2357, the value given in the census, we must add the sum of \$2,121,600, or \$2,357,000, together with the expenses of repairing those which exist. This done, we shall find that the Evangelical Churches alone gave, we have reason to believe, last year, at the very least, the sum of \$22,000,000 for the sustentation of religion and religious institutions at home and abroad.

But justice requires that we should include what is done by the Non-Evangelical Churches, if we would understand the resources of our "Voluntary System" in America. By doing this, we arrive at the fact that the sum of \$25,000,000 was raised last year in the United States, for the promotion of religion. And in this statement we make no account of the sums received by the Roman Catholics from the Society of the Propaganda, from the Leopold Society, and from other missionary societies in Europe belonging to their Church—sums which, some years, are fully equal to \$250,000.\*

And after all that we have said on this topic, no one can have a just idea of the energies and resources of our voluntary system in the sustentation and extension of religious institutions, unless he will consider also what is done among us by associations and individuals, in every enterprise which in any way concerns the interests of Religion, or the interests of Humanity. Even in the founding and supporting of institutions in which the Government, whether General, or State, or Municipal, does lend a helping hand—such as those for the instruction or care of the unfortunate, among which we may mention, the Asylums for the Blind, for the Deaf and Dumb, for the Idiotic, for the Insane—institutions which, for their number and

\* The Roman Catholics are expending every year vast sums of money on the building of churches in our large cities. The money needed for this comes mainly from their poor adherents among us, although much is also received from abroad.

excellence, we deem one of the glories of our land—a large portion of the means are furnished from private, and not public sources.

One great advantage results from all this, namely, that the management of these institutions and their funds is brought under the control of good men. This is a great point gained. In every thing that in any way concerns religion, or may be made to subserve its interests, we desire the Government to do as little, and the people to do as much, as possible. Scarcely is an academy, or a female seminary, or a college built, or any such enterprise carried forward in any part of the country, to which our fellow-citizens, especially the Christian portion of them, do not largely contribute.

Thanks be to God, among our American population the sentiment is well-nigh universal, that Christian institutions—the Church, the Sabbath, the School—are indispensable for our temporal and material, as well as our spiritual and eternal well-being. The influence of these sentiments, or convictions, rather, is finely shown in our new settlements, in advance often of the civil government, and nowhere more than in California. To that new State on the Pacific, seven years ago, there rushed a great number of men from all countries, attracted by the vast gold mines which it contains. The American element strongly predominated. The number of religious people was very small at first; that of the wicked was overwhelming. Gradually, Christian institutions sprang up, and became more and more rooted in the soil; and within the last two years the country has assumed a new aspect. The theatre, the gaming-saloons, the drinking-saloons, and the brothel, have found a powerful antagonist in the house of God, the Sabbath-school, the temperance society. There are now more than 250,000 inhabitants in California, and there are more than 150 churches\* and religious assemblies. Every denomination almost is there represented. The Episcopalians have even a bishop; the Methodists alone have twenty-five or thirty regular ministers, and twice as many local ministers. Boys' and girls' seminaries are established; a college has been chartered and opened, we believe. Two or three religious newspapers are published. San Francisco has 60,000 inhabitants, and Sacramento, Benicia, Stockton, and other towns, are very considerable places.

One sees the same interest, in all that concerns religion and education, in the Territories of Oregon and Washington, which lie north

\* I have been assured by friends who have been on the spot, that owners of gaming-houses and theatres, as well as other wicked men, at San Francisco, have been known to give liberally to build churches and sustain Sabbath-schools, from the avowed belief that they were necessary to the prosperity of the city.

of California on the Pacific coast. Already, a goodly number of churches have been built in these scattered settlements, and the Episcopalians have a bishop there, also.

If \$25,000,000, given last year by the Churches of America for the promotion of religion, be considered by any one to be a large sum, let him consider that the population of that country was not less than 26,500,000 that year; and let him also consider the great prosperity of the country, in all that concerns its material interests. Twenty-five millions of dollars were less, on an average, than one dollar for each individual. And although there are families which could not give as much as one dollar per individual, there are very many that could give far more. Even the four millions of members of the Evangelical Churches are of themselves abundantly able to give annually twenty-five millions of dollars to promote religion at home and abroad. Nay, if we were to subtract the 400,000 slaves and free people of color, who are members of the Evangelical Churches, the remaining 3,600,000 members are fully able to sustain this burden, if we may apply the word to what is really no burden at all. But why subtract the slaves and free people of color who are members of the Churches? There are not many slaves with us who have no money to give. And they do give, and liberally too, to good objects. I have known them to make collections in their churches which might make many a church of white people ashamed.

But we are not under the necessity of limiting the support of religious institutions in the United States to those who are members of the Churches. Blessed be God, it is one of the advantages of our economy, so far as this subject is concerned, that it makes thousands and hundreds of thousands of our citizens take an active interest in upholding these institutions, from motives of benevolence, and from a conviction of their importance to the best interests of the country, as well as to the happiness of every individual. This is a great matter, and its influence is immense. The fact that our people build and own their places of worship, and support the pastors, and maintain at their own charges all that relates to religion, contributes greatly to make them take a deep interest in religious matters, and encourages and conduces to proper feeling on the subject of religion, as a personal concern.

After all, we have no hesitation in saying, that what is doing in the United States, *spontaneously*, if the word may be allowed, on the part of the people to sustain religion, is to be viewed merely as a beginning. It is almost nothing at all when compared with the

means and resources of the country. It is almost nothing in comparison with what we believe the Churches in that land will do when that day comes in which the "Spirit shall be poured out from on high." Most certainly the history of the Churches of the United States, for the last fifty or sixty years, demonstrates that Christianity has nothing to fear when it ceases to have the arm of Cæsar on which to rely. The hearts of Christ's people constitute, under His divine blessing, its best, its surest support.

3. **EVANGELICAL DOCTRINES IN OUR CHURCHES.**—When we speak of the great bulk of the Churches in America being Evangelical, we simply mean that they teach the doctrines of the Reformers of the Sixteenth Century, of the Apostles, and of the Saviour himself; the sum of which is, that there is salvation only through faith in Jesus Christ, as the "Lamb of God which taketh away the sins of the world." We mean, that all such Churches will give to him who asks the question, *What must I do to be saved?* the same *evangelical* answer, *Believe on the Lord Jesus Christ and thou shalt be saved.* On the fundamental doctrine of JUSTIFICATION BY FAITH, (involving the doctrine of the Divinity of Christ, the Trinity, the Fall of Man, etc.) there is but one opinion. It is true that there are some sections of the great Evangelical body of Christians with us which make too much of forms of Church government, of modes of worship, and of rites and ceremonies, and so become, in a sense, *Puseyites*, if I may employ the word. But even these, with few exceptions, hold to the merits of Christ as the sole ground of salvation. What may unquestionably be asserted is, that the confessions of faith and other symbols of doctrine, of all these Churches, are Evangelical and sound.

4. We have spoken of the resources of Christianity, and of the progress of the truth in the United States; it may not be amiss to say something of the resources of error, quite as manifold in its developments as the truth, and of its progress, if progress it is making.

And, first, I would say that Unitarianism does not increase relatively to the orthodox communions. It is losing ground rather. It had, in 1850, but 248 churches, mostly in Massachusetts. It has a large amount of social and literary influence, because of the wealth and social position of those who profess it. It is certainly true that the influence of this small but powerful body is far better, with the exception of such men as Theodore Parker, than any other of the non-evangelical portion of our population. Its followers, also, are accessible to the truth, because they possess cultivated and liberal minds. We incline to the opinion that many of the more serious

of the Unitarians will return to the orthodox faith, whilst very many of the rest will go into open Infidelity.

The Universalists are far more numerous than the Unitarians, but they have less order, and consequently less permanence. Where their churches exist, their assemblies are largely composed of those who, in other localities, would perhaps go nowhere. Not a few of them are, from time to time, brought to the knowledge of the truth, by the labors of able and faithful ministers in their vicinity.

As to Infidelity, I am convinced that there is far less of it among our American population, especially in the Middle and Southern States, than there was fifty or sixty years ago. In New-England, and in the portions of the West settled from New-England, there is a considerable amount of a subtle Infidelity, the legitimate fruit of Universalism and Unitarianism on the one hand, and of a certain fanaticism on the other, which leads men to reject Christianity, because the Bible and the Churches will not speak as they think they should do on temperance, on slavery, on other topics of a kindred category. Such men, for the most part, deceive themselves. The reasons which they assign are not the causes of their Infidelity, but the pretexts for avowing it. Among that portion of the German population which has most recently arrived, and which is to be found mainly in the middle tier of States, from the East to the "Far West," there is a good deal of Infidelity, often of a low and vulgar character, imported from the fatherland, and blended, in many cases, with Socialism and something kindred to Red Republicanism. We find it difficult to reach this species of Infidelity for want of the right men. If it should please God to resuscitate extensively the truth in Germany, it would be a great blessing for us in this respect. In the mean while we are trying to raise up the right men in the German colleges and theological seminaries among us, of which there are some ten or twelve.

But of all forms of error, Romanism is by far the most formidable, because of the number of its adherents, the organization, wealth, influence, and worldly and unscrupulous policy of its hierarchy. That Romanism is increasing in the United States can not be denied; but that increase is not from conversion, but from the natural increase of the population on the one hand, and from the immigration of Roman Catholics from Europe on the other. We have elsewhere stated that the Roman Catholic population may be reckoned at 3,000,000 or 3,250,000; but nothing very definite can be asserted; for high authorities among the Romanists with us vary in their estimates from two to four millions. Although Archbishop Hughes

and some of the other members of the Hierarchy often boast of the progress of their Church in the United States, it is well known that some others of that Hierarchy make very remarkable admissions when writing to their friends in Ireland — admissions which they have not had the prudence to conceal. These admissions are to the effect that large numbers of the young men, especially in the great cities and in the rural districts, are quitting the Church of their fathers, sometimes to embrace Protestantism, and still oftener, at least for a time, to fall into Infidelity. There is a vast amount of truth in all this. Father Mullen, an Irish priest, who visited the country extensively three or four years ago, believed and published that this awful “falling away,” as he termed it, had cost Rome the loss of two millions of her children. What he meant is, that Rome now has two millions less of followers in the United States than she would have had if this declension did not exist. But this is an over-estimate. Still there can be no doubt that her loss has been immense from this source. The freedom of the press in the United States, the freedom of speech, the constant contact with Protestants to which young Romanists are exposed, the manifest superiority of the Protestant population in intelligence, enterprise, wealth, and general influence, all conspire to make Roman Catholic young men inquire into the nature and claims of the two systems; and inquiry leads to great results. The infidelity into which they often fall is not likely to be lasting where favorable opportunities exist for learning the truth. Thanks be to God, much is now doing by the Protestants, in a kindly way, to cause the truth to reach the minds of their Roman Catholic fellow-citizens.

Two or three things have occurred to arouse the American people in relation to Rome and her movements. 1. The simultaneous efforts which have been of late made by her Hierarchy in many of the States to obtain a portion of the funds destined to the support of public schools, for the support of their own sectarian schools, in which neither the Sacred Scriptures, nor any portions of them, are read, but avowedly sectarian instruction is given; and this, not so much for the benefit of their own children, as to prosecute effectually the work of proselyting the children of Protestants. This movement has been most signally defeated in all quarters, except in the State of California; and that exception will not long exist, we firmly believe.\* 2. The efforts making by the Hierarchy

\* Since this Report was written, we have been informed that the Legislature of California has repealed the school law in question.

to bring all the property of the Roman Catholic Church—church edifices especially, priests' houses, cemeteries, schools, colleges, hospitals, etc., into the possession of the Bishops. It is but a few years since this movement, in which Archbishop Hughes has been very prominent, commenced; and already some of their Bishops are possessors of an immense amount of property. But this movement has awakened a vast and triumphant opposition; and already several States have enacted laws which require that all church property shall be held by lay-trustees appointed by each congregation, and accountable to them for the proper use of it; the great States of New-York and Pennsylvania taking the lead. This is a most important step; and we can not doubt that similar laws will be enacted in all our States. 3. The disposition, long well known, of some of the leaders of the two great political parties, Whigs and Democrats, to court the Romanists for their votes at the elections, and the willingness of the Hierarchy to be regarded as a "great power in the State," and as, in fact, holding the "balance of power," as has been often said; this obsequious meanness on the one hand, and unbounded arrogance on the other, has led to the formation of a political party called the "American Party," and more commonly "Know-Nothings," which has for the time being, exerted a powerful influence on our political institutions. All this has been eminently injurious to the interests of the Roman Catholic Church among us.

There is another development of error, or rather of desperate wickedness, in the United States, about which we must say a few words; without, however, wishing to degrade the religious bodies just spoken of by the juxta-position: it is Mormonism. It would seem as if God has permitted this gross and even monstrous manifestation of error in doctrine, and of corruption in manners, to occur in the United States, and in this nineteenth century, to demonstrate the innate and shocking depravity of the human heart, which in all ages, and in all countries, has only needed a suitable opportunity for its development, in order to show what it can do. As to Mormonism, it is the deliberate invention of ambitious and corrupt men, of a certain amount of capacity, who resolved to form a community in which their vile passions might have, in time, (for they had too much sense to let the world know the whole scheme at the outset,) full scope, and their love of power be gratified in governing at their will their ignorant dupes. To do this, they invented a species of hybrid Mohammedanism, if we may so call it, which only needs circumcision to make it a very good counterfeit of the religion of

the Arabian Impostor. Driven by popular violence from Missouri, where they made their first attempt to found a community, Joseph Smith and his associates took up their abode in Illinois. After some years, on account of the hatred and opposition which their vices had created among their neighbors, they were compelled to emigrate to what is now called the Territory of Utah, a country several hundred miles to the west of the most western settlements in the Valley of the Mississippi. There the main body of them now are, under leaders whom Smith had trained up; he himself not having been permitted to see their "Land of Canaan," for he was murdered in Illinois, by men whom his wickedness had provoked to that act of lawless violence.

Unfortunately for the ambitious schemes of these men, they had not long been established at Salt Lake in the midst of the Rocky Mountains, before the Government of the United States obtained possession of California; and now our population is advancing towards them from the west as well as from the east. It is probable that one of the railroads which must, before many years pass away, unite the Pacific coast to the Valley of the Mississippi, will pass through Utah and its capital. Every thing is conspiring to defeat the nefarious projects of these people. And now that their abominable doctrines and practices have become well known, at least in the United States, not only does the recruitment of their ranks from our American people diminish rapidly, but it is certain that there will be but little sympathy felt for them if they should be made to feel the strong arm of the Government of the United States the moment they attempt to establish their own independence, a consummation for which they have for years been laboring. It is probable that their own corrupt doctrines and conduct, however, will lead to the explosion of their scheme. The Government of the United States has wisely abstained from using physical force to suppress them; for, until now, this would have created sympathy for them and augmented their numbers. But the time for sympathy is passed away. Should the Community continue to exist till the day comes for the admission of Utah into the Confederation as a State, there will be a decisive crisis; for it can not for a moment be believed that it will be received so long as polygamy is not only allowed, but sustained by the sanctions of a pretended revelation from heaven. For a long time the leaders held out the idea to their more serious followers, that the Book of Mormon was only a supplement to the Christian Scriptures; to the poor, especially, in the old world, they offered great temporal advantages. But now that the true character of the

whole execrable scheme is becoming well known, we have reason to hope that the evil has reached its apogee, and that the destruction of the Community will, before very many years pass away, be effected by moral influences. I am not able to state the number of Mormons, including a small community on an island appertaining to the State of Michigan; but I do not think it can exceed 60,000. Every year some people are leaving them, and many more would, it is believed, if they could. This difficulty will grow less, however, as our population approaches them from the east and the west.

5. RELIGIOUS DESTITUTION.—There is no subject on which so much is said in Europe, and which is so little understood, as the apparent, and in many respects real, destitution of the means of grace in the United States. When Europeans read, as they may do in this Report, that there are 1100 Presbyterian churches or congregations more than the number of pastors, and similar statements, and even worse, in regard to some other denominations, especially the Baptists, the Lutherans, and the German Reformed, they will probably come to the conclusion that our “voluntary system” utterly fails to meet the demands of the country. They do not stop to think, that this surplus of congregations beyond the number of pastors does not prove that they are destitute of the means of grace or ministerial labors. It often happens that one minister preaches to two churches in the rural districts, and sometimes to three or four, especially in the new settlements. I have known German ministers who preached to five or six. This is of course only temporary in many cases. As the population increases, the number of ministers becomes greater in proportion to the number of the congregations. It would be a sad mistake to suppose that there are 1100 Presbyterian churches destitute of the preaching of the Gospel. There is, probably, not one of them that does not hear the Gospel with more or less frequency. There are cases where one minister will, for a long time, serve two or more neighboring churches. That there are many new congregations which have no pastors, is certainly true, for the simple reason that congregations will be formed, and generally, church edifices of some sort or other will be built, before a minister is called to take the pastoral charge, or even to preach regularly. This is our way of doing things, and it would be hard to devise any other or better. In no part of the world are churches built *in advance* of the population. We go pretty fast in America, but we can not “*go ahead*” quite so fast as to build churches in the forests, or in places to which the suburbs of our cities and towns are destined to extend. But let there be some population, and soon there will be measures

taken by the people themselves, or by the Missionary Societies among us, not only to have places of worship constructed, but also to find ministers of the Gospel to preach in them. So long as our population increases at the astounding rate that it now does, so long we shall have an immense work to do, in providing places of worship and religious instruction. I do not hesitate to affirm that 900 or 1000 church edifices are every year built in the United States, and the home missionary organizations are supporting, or aiding in the support, of between three and four thousand ministers. Can the world show any thing more conclusive, as to the inherent and all-powerful energy of Christianity when it has free scope for action?

As to need of ministers among us, what I have just said will explain the reasons why it must be so. But they deceive themselves who suppose that the supply is not likely to correspond, in a good measure, to the demand. Yet this requires loud and earnest appeal, unremitting effort, and never-ceasing prayer.

6. THE OBSERVANCE OF THE SABBATH.—There is no subject on which American Christians are more happily united than that of the importance of a proper observance of the Sabbath. And although there is no sort of union between the Church and the State, excepting what is wholly of a moral nature, yet every State in the Union has made laws in favor of a proper observance of the Lord's Day, or Christian Sabbath; and this, because our whole economy proceeds on the principle that the country is a Christian country; and, therefore, Christianity has been pronounced by our courts to be "part and parcel of the laws of the land." And though the laws which denounce punishment for Sabbath-breaking are not executed anywhere in the United States with rigor, yet so generally are the people impressed with the duty of observing the Sabbath, that it is seldom any one sees such violations of it as interfere with the public or private services of religion. It is universally believed with us, that man needs the rest of one day in seven, for the benefit of his physical nature, to say nothing of his spiritual well-being. Even the beasts of labor need a Sabbath. It is, in a sense, according to the light of Nature that there should be a Sabbath; and that Government which does not secure the Sabbath for the laboring man does not do what it should to shield the poor from the exactions of the rich. A great deal is doing in the United States by the press, as well as by the pulpit, to enlighten the nation—the rulers, as well as the ruled—in relation to this great subject. Associations exist to promote the proper observance of the Sabbath; nor are their labors in vain. The contrast is wonderful between the noise and bustle of the other days

of the week and the quiet calm of the Sabbath—between the confusion and din, and hurrying of the crowds to and fro in the streets on other days, and the peaceful movement of so many well-dressed and serious though cheerful people, on their way to or from the House of God, twice or thrice every Sabbath. I believe that I utter the language of every American Christian, when I say, “Woe to America when it ceases to be a Sabbath-respecting land.”

7. OUR RELIGIOUS LIBERTY.—And here, perhaps, it may not be improper that I should say a few things on the subject of Religious Liberty in the United States. The position which we maintain is simply this: The Government should protect all in the enjoyment of their rights of conscience and of worship. And this is fully done. It is impossible, it seems to me, to conceive of a state of things more favorable in this respect, than that which exists among us. The rights of citizenship, the rights appertaining to a man's standing in civil society, are with us in no way dependent on the faith which he professes. Let him be a Protestant, Roman Catholic, Jew, believer or unbeliever, this fact has no bearing on his civil, political, or religious rights. Accordingly, we see Protestants of all shades of doctrine, Roman Catholics, and even Jews, and sometimes men of no fixed religious opinions at all, holding offices under the General, State, and Municipal Governments. Sometimes, but not often, a man who is a skeptic, or an avowed unbeliever, may be found holding a civil office. Mr. Pierce, the President of the United States, is a Protestant; Mr. Taney, the Chief-Justice, is a Roman Catholic. In the Congress there is at this time one Jew, if not more. As the Protestants form the vast majority of the population, the majority of Protestants in the Government is great, as might be expected; but this affects neither the principle nor the action of the Government.

As to the right to worship God according to every man's conscientious convictions, or even preferences, arising from education or other circumstances, it is enjoyed by every one. Even the humblest slave in the land possesses this right. Whilst the master and his family go to an Episcopal, or Presbyterian, or any other church, his servants or slaves, and the poorest hired man on his plantation, whether black or white, may go to the same church, if they choose, or to a Methodist or Baptist Church. And this right they not only possess but exercise. It is lawful to purchase ground and build a church, or meeting-house, or chapel, or whatever we may call it, anywhere and at any time, without asking authorization from any government whatever—be it the General Government, a State Government, or the government of a city, borough, or township. All

that is necessary is, to comply with the laws regulating the purchase and tenure of such property, which are as simple and reasonable as any one ought to desire. And so, too, religious meetings may be held in private houses, and are so held all over the United States. The Government is bound to protect such meetings; and *there* its functions cease, so far as religion is concerned.

And who are the men that compose our Government? They are our fellow-citizens holding office for short terms, excepting generally, though not always, in the judiciary. They form no *caste*, so unapproachable that we can not confer with them save in the most formal and ceremonious manner. They are our friends and neighbors; they and their families frequent our churches, as other men; they are members of our congregations, and many of them are members of our churches. Not a few of them are active in our religious societies. There are, in our National Congress, and the Legislatures of our thirty-one States and seven Territories, not far from 5000 members; among them, there are many teachers and superintendents of Sabbath-Schools. The same thing is true of our judges, and of the officers of our municipal governments. These men are in posts of authority and influence for a few years, and then return to private life. They are of the people, and move among the people, even while holding office; nor are there many of them who are without the pale of a kind Christian influence, which reaches them from some quarter or other.

Such is the position of things with us; nor can we be too thankful for it. The Government and the Church are mutual friends; neither is the slave of the other. The Church simply asks for protection of the rights of conscience and of public worship, and this she receives in the amplest manner. And what does the State receive in turn? It receives the immense moral influence of the Church—of the preaching of the Gospel, at so many thousands and tens of thousands of points, all over the land—of the Sabbath-School—of the Bible Class, and all the other influences of Christianity. It is in these that the laws find their surest basis, and their most effective sanction. It is just because of these influences—the Sabbath, the Church, the Bible—that a vast country of more than 27,000,000 of people can be governed, and is governed, without the bayonet and the cannon.

8. THE TEMPERANCE CAUSE.—This cause makes, on the whole, steady progress with us. It is entering now a most important phase—that of invoking the suppression, by law, of the manufacture and the sale of all intoxicating drinks. Such legislation is difficult, and

will always require time to perfect it. Thirteen States have passed such laws; and we must say, that where the experiment has been fairly made, it has worked well. But a few years will enable us to speak more definitely and fully to the world on this point. It is a cheering fact, that the quantity of intoxicating liquor consumed in the United States in 1850, was but little more than half as much as it was in 1825, when the population was not more than half as great.

9. YOUNG MEN'S CHRISTIAN ASSOCIATIONS.—No movement in the United States, within the last ten years, has been more full of hope than the formation of *Young Men's Christian Associations*. They are springing up in our great cities, from Boston to New-Orleans, and from New-York to San Francisco. It may be that they are to be the medium, in connection with similar associations in Europe, of forming a truly Evangelical alliance between the Churches of the two hemispheres.

#### THE INDIANS.—THE AFRICANS.—IMMIGRATION.

10. There is a triple subject still remaining, on which I wish to say a few words, for it is one of great importance. It is the relations and duties of Christianity, to the Aboriginal inhabitants of the country—to the African race, brought to our shores at first mainly by the cupidity of citizens of the Old World—and to the European masses, which for the last few years have almost threatened to inundate the land.

THE INDIAN RACES.—When the country now called the United States was discovered, it was in the occupancy of many tribes of Indians, some of them small and some of them large, who seem to have in a certain sense divided it among themselves. Their miserable manner of life, their dreadful wars with each other, and fearful epidemic diseases, were certainly wasting them away. As the colonization of the country went on, the Indians, for the most part, retired northward and westward. Wars with the colonists helped to diminish some of the tribes, and broke the strength of others. Something was done in the seventeenth century by Elliot and the Mayhews, and in the eighteenth by Brainerd and by the Moravian brethren, Zeisberger, and others, for the conversion of the Indians; and not without success. But the barbarities of Indian warfare tended to harden the heart, and the low state of religion in the Colonies, contributed for a long time to make the Church forget her duty towards these "children of the wood." But with the resuscitation of religion which commenced in the last years of the last century

and the beginning of the present, a better feeling began to spring up; and the work of spreading the Gospel and civilization among the Indians was renewed under better auspices in 1816-18, and has gone on steadily ever since, among some of the important tribes which once resided in what are now the States of Georgia, Alabama, and Mississippi, as well as among smaller tribes in the States of New-York, Ohio, Michigan, and Indiana. Some twenty-five years ago, the United States adopted the plan of buying out the claims of all the tribes living east of the river Mississippi, and removing the people to a Territory west of the State of Arkansas, which lies beyond the claims of any State, whether those claims originated from the old charters granted to the Colonies by the Kings of England, or from promises made, perhaps without due consideration, by the General Government, to certain State Governments, and especially that of Georgia. This plan has been carried into almost complete effect. And whatever there may have been that was hard and even harsh in the manner of its execution, it must be confessed that the present state of those tribes is far better than it was before their removal. The important tribes which bear the names of Cherokees, 25,000 in number; Choctaws, 25,000; and Creeks, 20,000; together with Chickasaws, 7000; and Seminoles, 3000; in all 80,000, are now living on this "Indian Territory," as it is called, and are making steady and even rapid progress in the useful arts. They have many schools, and several academies, supported by the large annual sums which they receive from the United States' Government. The Scriptures are translated into their languages, and several other books. They have their own newspapers, many churches, several missionaries, and quite a number of native ministers of the Gospel. They are now, in fact, a civilized people, and the day is coming when this Indian Territory will become a State, and a member of our American Union.

Including several smaller tribes, the entire number of members of Evangelical Churches—Presbyterian, Methodist, Baptist, Moravian—among the Indians, is nearly 10,000. The tribes which we have just mentioned are so far advanced in civilization, that they are, in fact, increasing, instead of diminishing.

The number of Indians within the limits of the United States is estimated by the present Commissioner of Indian Affairs, at 400,764, of whom 123,000 are west of the Rocky mountains. It is probable that, as the work of civilization and christianization goes on among the Sioux, Omahas, Sacs, Iowas, Otoes, Blackfeet, and other tribes in the upper valleys of the Mississippi and the Missouri, another

Indian Territory will be formed in that direction. Nothing but Christianity can save the tribes which remain. The experiment now making in the Territory occupied by the Cherokees, Choctaws, Creeks, Chickasaws, and Seminoles, demonstrates that it, under favorable circumstances, can secure this great object. The work that is going on in the "Indian Territory," is full of promise; nor is it possible to conceive of any thing more interesting.\*

Much has been said respecting the fading away of the aborigines of the United States before the march of the Anglo-American population; and much that is true. And yet there is good reason to believe that the Indian population, within the limits of that country at this day, is probably as great as it ever was. The number of Indians east of the Alleghany mountains was greatly over-estimated by the first colonists. They were not increasing, but diminishing, through diseases and wars, when the colonists came. The most important northern nations retired in large numbers to Canada: and the south-western, the Cherokees, Creeks, Choctaws, etc., are as numerous now as they ever were, and some of them more so. Some small tribes, in New-England and the Middle States, have become extinct, or nearly so; in some cases by becoming fused with larger tribes.

THE AFRICAN RACE. — We shall not enter into the domain of politics, nor even into that of controversy, in any thing which we propose to say on this subject; our object is, to show what Christianity has done for the children of Africa, who were thrown upon our shores in our colonial days—England, France, Holland, and Spain furnishing their respective but very unequal contingents. These half-naked "salvages," it seems to have been thought, would be benefited by being torn from their native shores, and brought to a civilized and Christian land, even should they be reduced to perpetual

\* The last Report of the Board of Missions of the General Assembly of the Presbyterian Church, contains the following important statement respecting these people: "All of these tribes have made considerable progress in civilization. Most of them live on farms that are cultivated and well-stocked with domestic animals. They are as much in advance of the smaller tribes scattered over the North and North-West, in point of education, general intelligence, sober and industrious habits, and all the arts of civilized life, as they are in point of population.

"For a short period after their removal to their present location, they were greatly dispirited; and there were other evidences of retrogression, that occasioned no little anxiety to those who were laboring to promote their general welfare. But, of late years, there has been a decided change for the better. The climate has proved to be healthy. The soil yields more abundantly than the lands they formerly occupied on the opposite side of the Mississippi. The rich prairies enable them to raise almost any quantity of live stock, and their advantages of education for their children are even greater than they formerly were."

servitude. They were regarded just as the aboriginal inhabitants of the country were, as barbarous heathen — very much as the Jews regarded the Canaanites, whom the Almighty allowed them to destroy or to reduce to bondage. For a long time, no laws were made for them in some of the colonies,—in fact, the laws seemed not to recognize even their existence. But what did Christianity do for them, even in the portions of the country where there was the least amount of true religion? It took them up from their degradation; gave them the manners of civilized life in a good measure; made their masters, especially believing masters, to treat them with kindness; gave them one day of rest in seven; made many of them savingly acquainted with the way of life; and secured to them manifold more blessings, hard as the lot of many may have been, than they could have enjoyed in Africa. Still more, whilst Christianity said to them, “If you can obtain your freedom, avail yourselves of it,” it also said to their masters, “If circumstances allow you to liberate these people in such a way as to secure their true and best welfare, it is your duty, in obedience to the law of Christian kindness, to let them go free.” And was this influence of Christianity in vain? Whence, then, came the 54,333 of free people of color that were in Virginia in the year 1850? or the 74,723 in Maryland? Whence came the 230,424 that lived in the slaveholding States in that year? These people, or their ancestors, obtained their freedom through the influence of the Gospel on the hearts of their former masters. And so, directly or indirectly, did the 204,484 who were to be found in the Free States. There are half a million of free colored people in the United States to-day, who owe their freedom to the influences of Christianity. And, in my humble judgment, if ever the three millions and a half still in bondage obtain their freedom in a peaceful manner, whether to go to Africa and carry civilization and true religion there, or to remain at home, the most effectual course to reach this great end will be, to augment the influences of the Gospel in the States where they are found, as greatly and as rapidly as possible. I am sorry to say, that this is about the last course which some men among us think of pursuing, and yet they deem themselves Christians.

It would not be difficult to show that, discouraging as some things are in relation to this most important subject, there are, on the other hand, many that are highly encouraging. One of which is, that in no State is any slave forbidden by law to buy a Bible, or receive it as a gift; and if he can read it, he may do so to his heart's content; and if he can not read it, he may hear it read; and in the ten States

where it is not allowed to teach the slaves in schools, there is no law to forbid the masters or members of their families to teach them privately, or to impart the knowledge of the Word of God, orally, to them in large numbers. Above all, in no State in the American Union is it forbidden by law to preach the Gospel to any man, whether he be bond or free. Shall we say, then, that nothing can be done, and sit down in despair, even although the only men who have control over this question are the very men who are most interested in upholding the system?

On the other hand, the anti-slavery feeling of the Northern or Free States (which now form the majority, whereas, at the outset, all of the thirteen original States were Slaveholding States) has become exceedingly intense; and whilst there is no intention to interfere with the subject in portions of the country where, according to the Constitution, the North has no power to act, yet there is a strong determination not to allow slavery to be extended beyond its present limits. On this subject the excitement threatens to be productive of most serious consequences. Great wisdom will be requisite to carry the country safely through the difficulties which surround this great question. Our trust must be in God, that with patience and prudence, slavery will be done away in time, in a way consistent with the best interests of all concerned.

But that the infinite God had great ends in view in permitting a portion of the African race to be brought to the United States, there to be civilized and made acquainted with the Gospel, even through the hard pathway of bondage, can not be doubted by any Christian man. And now that it is becoming so easy to transfer mankind in masses, if we may so speak, from one continent to another, as we see doing every year, who will venture to say that the day is very distant when a great number of colonies of civilized colored men from America will be seen along the Western Coast of Africa, that will carry the blessings of Christianity and civilization, into the heart of that great continent? A good beginning has been made in Liberia; nor do we believe that this world presents a more interesting and important enterprise than the colonization of Africa which has there been commenced.\*

\* Several years ago, the late Dr. Philip, of the Cape of Good Hope, Superintendent of the Missions of the London Missionary Society in South-Africa, expressed himself in the strongest terms in favor of this great and good work, in a letter to the students in the Theological Seminary in Princeton, New-Jersey, which was published at the time in America. It ought to be published in Europe, for it places this subject in its true light.

THE IMMIGRATION FROM THE OLD WORLD.—In the year 1850, there were living in the United States 2,244,648 persons who were born in foreign lands. From the 1st of January of the same year, to the 1st of January, 1855, there came to the United States, mostly from Ireland and Germany, about 2,000,000 of people. Last year, 1854, this immigration exceeded 460,000. In this year, 1855, the falling off is very great, especially so far as Ireland is concerned.

That many worthy people come every year to our shores, no one will deny; but it is equally certain that a great number of people who are both ignorant and debased come, whom the institutions and religion of Europe have failed to make what they should be; and they are sent to us by the Saviour, that the influences of ours may be tried upon them. German infidelity, and German neology and rationalism, give us much trouble; whilst the poor Irish, whatever else they may be, are not infidels. If they have not true religion, they have at least some religiosity.

The arrogance of some of this foreign population, demanding sometimes important changes in our laws relating to the social economy of the country and its religious institutions, is both astonishing and disgusting. It was this arrogance, on the one hand, and the conduct of our demagogues in courting the foreign vote, especially through the influence of the Romish Hierarchy, that led to the formation of the party that bear the soubriquet of "Know-Nothings." This party is emphatically Protestant. Their aim is to have the naturalization laws modified, so as to require a longer term for naturalization, some wishing to have it extended to twenty-one years, instead of letting it remain as it is, which is only five years. This party is not in reality opposed to foreigners, as such; but it is opposed to Romanists for several reasons. One is, their subjection to a foreign Pontiff. Another, their subserviency to their Hierarchy. Such a party can not last long; but the rising up of the people to break down the influence of the old political parties, whenever it becomes dangerous, and to rebuke the presumption of Rome amidst us, is a very significant fact, and shows what can be done to defeat the schemes of ambitious and unscrupulous demagogues, whether ecclesiastical or political, when necessary. In this sense the movement can not but be salutary. It will lead to far greater vigilance in regard to Rome and her movements, so far as the United States are concerned.\*

\* It would be within the bounds of truth to say that very nearly, if not quite, two thirds of the crime, of the poverty, and of the riots and disturbances in the United States, come from the foreign portion of the population. And yet it not unfrequently happens that we are

## CONCLUSION.

Such, Gentlemen, is the statement of facts which I have supposed would be interesting and encouraging to you, respecting the position and prospects of the American Churches. It is but a general survey of a vast field of battle, if I may so say, on which truth is in conflict with error—light with darkness—in all directions. And although we are confident that truth will triumph over error, and that the light will put to flight the darkness, yet the struggle will be long and severe, and attended with many alternations.

If the occasion had permitted I would have descended into details, to show how the formation of a little Sabbath-school, in the suburb of a city, (in a private house at first, it may be,) often leads, step by step, to the formation of a little congregation and church; a small building is erected, to serve first as a place for preaching as well as for holding the Sabbath-school. At length a church edifice is erected by the side of the humble school-house, or replaces it altogether. The same beautiful process goes on in the rural districts, even the most distant. It pleases God to cause two or three persons in the same neighborhood to become acquainted with his Gospel, or brings them together from different parts of the country. They commence a little meeting for reading the Word of God and prayer. They may have different views on some points of doctrine and ecclesiastical order, but these points are held in abeyance. In process of time a house is built for a place of occasional worship, and after a while, as the population increases and the means of the people increase, churches are formed according to the preferences and desires of the people. This operation is going on constantly in hundreds of places, and the effect is most interesting and beautiful. It may be that

reproached for these things by men who reside in the very countries from which the worthless foreign population comes that occasions our difficulties. The greatest favor which we have to ask at the hands of European friends and enemies is, that they would make their own people what they should be before they send them to us, and then they may reproach us as much as they please for the evils which may still exist among us.

There is another great injury which we suffer from the foreign element among us; it is, that even those who become wealthy, with some honorable exceptions, do but little to aid us in the great religious enterprises which must be carried on. The burden has to be borne by our American people. The religious people who come from Great Britain and Ireland—of whom the number, however, is not great—soonest become helpers in every good thing. The great bulk of the immigrants from the Old World, come from where they may, give us but little aid in our moral and religious enterprises. This is true even of the efforts which we have to make in behalf of the poor. I take pleasure, however, in repeating that there are noble exceptions to this general statement.

there will be some inconveniences, some friction at times, (such is the imperfection of men,) but in the long run, this freedom of action and this self-reliance work well, and order and activity arise out of what might at first seem to be chaos. But we can not extend these remarks.

We can not doubt, Brethren of the Old World, that you take an interest in what is going on in the New. Be assured that we feel a deep interest in all that concerns the kingdom of Christ among you. It is our prayer to God that he would abundantly pour out His Spirit upon His Churches, of every name, and in every country throughout Europe. We can not be forgetful of the lands from which our fathers came. Your trials, your successes, your hopes, your fears—we share. Your prosperity guarantees ours—indeed is, in some sense, essential to it. The kingdom of Christ can make no progress in these countries without affecting us in the most happy manner. On the other hand, the prosperity of that kingdom with us may be useful to you. May our Lord grant us grace to prosecute His blessed work with a good understanding, and in the spirit of mutual sympathy, and of forbearance too, where forbearance may be necessary. Your great work is in the eastern hemisphere; ours lies manifestly in the western. And yet that work is one, and its relations are most intimate and important.

A number of us have come across the Atlantic to this great meeting, and some of us at no slight inconvenience. For myself (if I may be allowed a personal remark,) this is the seventh visit I have made to Europe within the last twenty years, for the promotion of Christ's kingdom, as I humbly trust; and the interest which I feel in all that concerns that kingdom in the midst of you, is shared by thousands of Christians in America. They pray for you, and for the great work which is committed to your hands; and, if I might be allowed to serve as their organ, I would beg leave to say, without offense, that they would entreat, they would even *conjure* you, Protestant Christians of France, of beautiful France—of England, whose influence is so great in the world—of Germany, so full of glorious associations—and of Italy, whose history has been so long and eventful—not to allow any little differences on subordinate points of doctrine and of worship, nor even any little collisions which will sometimes occur where there is any religious liberty at all, to separate you—to alienate you—to break the bands of Christian love. In our America, where we have no dominant Church, no Church favored even by the State, but all are on the same footing, we have been made to know, by happy experience, that the Saviour is able to

draw men to His Gospel by means of their preferences, and even their prejudices, arising from education or other circumstances ; and though these rivalries (not always as *holy* as they ought to be, owing to human infirmity) may be inconvenient at times, yet they will be found to be of less importance, in the long run, than we are apt at the moment to attribute to them. Even these can the Saviour overrule to the furtherance of the Gospel. Such, I am persuaded, would be the language of every Christian in America, be he Episcopalian, Presbyterian, Baptist, Congregationalist, Methodist, or Lutheran, if you could hear the voice of all our Christians. They know the benefit of fraternal feeling and kindly intercourse. Indeed it is our happy state, in this respect, which constitutes one of the causes that contribute to render an Evangelical Alliance almost impracticable with us, for any length of time. It is hard to convince our people that it is needed for us. Still, whether we keep up a formal organization or not, the spirit of Evangelical Alliance pervades us, and we shall be happy to extend to you the hand of fellowship across the ocean, and, from time to time, to express in person the interest which we feel in you, and in all that relates to the kingdom of our Lord among you. May He visit his churches in Europe, in America, and in all other parts of the world, with the abundant out-pouring of His Spirit, and hasten the time when that kingdom, which consists in "righteousness, and peace, and joy in the Holy Ghost," shall fill the whole world! And to His blessed name shall be all honor and glory for ever and ever!

## A P P E N D I X .

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WHILST the preceding sheets were going through the press, I received a late number of the *Monthly Religious Magazine*, a Unitarian periodical, which is edited by the Rev. F. D. Huntingdon, of Boston. The following extracts from an editorial article will show that there is a party in the Unitarian body in America which is not to be confounded with Theodore Parker and his friends. It is to be hoped that this party will increase, until the whole body will be pervaded by the serious and conscientious spirit which characterizes these extracts. It is a most encouraging fact that there is such a party, and that it contains men who have the courage to speak as Mr. Huntingdon does.

“Within the denomination known as Unitarian, there are those who accept Christianity as a dispensation of Divine grace, and not a development of human reason; as having for its specific and peculiar power, a special, supernatural redemption from sin, in Christ, Jesus, and not merely an unusual measure of natural wisdom or love. They believe in Christ as literally and verily ‘God manifest in the flesh,’ all power being given unto him in heaven and on earth; as the eternally-begotten Son of God, the mode of his oneness with the Father being a glorious and gracious mystery, transcending knowledge by the very conditions of the case; and as the ever-living present Head of the Church, and personal Intercessor for his disciples. They believe in the universality of the need of a spiritual renewal in human hearts, through repentance, forgiving grace, and the salvation in Christ. They believe that the cross of the Redeemer is the world’s only hope; all everywhere who are saved being saved through the spiritual administration and headship of the Son of God over the entire race, consciously or unconsciously operating. They believe in prayer as a veritable asking and receiving from God, and not a self-stimulating and reactive process of man. In these respects, they probably differ from others of the same name, doctrinally. In many other points they agree.

“These persons also earnestly desire a cordial fellowship with all, of every name, whose spirit and faith permit it. They suppose God has true servants in all religious households, and that other sects than the Unitarians have something to afford to the Church of the future. They take all honorable occasions, therefore, to cultivate these catholic sympathies, and to hold friendly intercourse with intelligent and earnest hearts of different denominations; their own deepest interest inclining them naturally to ‘evangelical’ associations, rather than

the opposite. Ministers of this stamp would gladly exchange professional civilities with devout orthodox men, for the sake of the ends here indicated, and as being a simple act of Christian decency between disciples so agreed and related. They make full and unreserved use, not of technical terms, but of the rich scriptural phraseology which best conveys their doctrines. Sometimes it happens, and this also very naturally, that their preaching is liked by orthodox hearers; and these, finding in it an unexpected unction, and what seems the very truth of Christ, call it orthodox preaching. Such believers do not find themselves otherwise than happy, contented, and busy where they are, and, having tasted of a deep peace, can say, 'Would to God all were even as I am in this faith!' They are not moving consciously toward any particular denomination or creed, but only pray to come nearer and ever nearer to the Master, and to do their humble work faithfully under His eye, and to His acceptance.

"What is the meaning of our boasted liberality? Is it that you may be rationalistic as you please, and go clear; but, if you happen to have 'evangelical' predilections, you must be assailed? Is it that we must be tolerant of skepticism, and the persecutors of orthodoxy? Is it that we must embrace those who deny the doctrines of redemption, regeneration, special and Divine answers to prayer, and the inspiration of the Scriptures, but denounce those who cling to them as the hope and joy of their souls? Does this vaunted charity look in only one direction, and that away from the cross of Christ? \* \* \* The Unitarian denomination have lately, we believe, through some of their public men and journals, and recognition of pastors, given frequent signs of cordial favor to men, honest no doubt, who have no belief in the Divine authority of revelation, in the infallibility and supernatural works of Jesus Christ, in the need of a radical renewing of the human heart, in the efficacy of prayer as bringing us direct help from God, beyond the effects wrought in the natural operations of the human mind, or in the personal presence of the Saviour in His Church. It only remains to cast off those who hold opposite convictions, to complete the severance of the denomination from historical Christianity and evangelical religion."

