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CHRISTIAN WORLD.

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PETER AND THE POPE.

IN the Catholic tracts we find a statement of the Romish claim in respect to the Pope, as follows : " He (Christ) gave St. Peter the keys of the kingdom of heaven, and declared that whatsoever he should bind or loose on earth should be bound or loosed in heaven. This is a delegation of his own supreme power to St. Peter, which constitutes him, in the full force of the term, the Vicar of Christ." * * " Jesus Christ has, as it were, * * affixed his signature and seal to the blank sheets on which his vicars write their laws." So much for the power itself, which is certainly ample. Now for the way it comes to be in the Pope's hands : " It is because St. Peter made the Episcopal See of Rome his own apostolic and pontifical See, leaving his own special personal authority of Vicar of Christ, together with the ordinary power of the Episcopate, to his successors in the same See, that the bishops of Rome are the supreme bishops of the Catholic Church. Our Lord Jesus Christ did constitute St. Peter and his successors His vicars on earth : St. Peter did establish an order of succession to this vicariate in the line of succession to the Roman Episcopate. It is easy enough to prove these two facts ; and that is equivalent to proving that the supremacy of the Roman Church is derived from a precept of Jesus Christ."

This is plain enough.—It is remarkable, however, that these " two facts," which it is " easy enough to prove," are *not* proved. The assertion of them is made in language strong and often. But, as proof is on the whole more satisfactory, and the matter is of some importance, and as it is " easy enough " to give, it is a pity that it was not furnished.

At this point in the tract, the other party in the dialogue, a Protestant, just turning Romanist, is made to say : " I have been studying this matter for the last five months, and indeed, I had examined ecclesiastical history pretty carefully long before this. I am convinced that Christ gave the primacy to St. Peter, that St. Peter was the first bishop of Rome, and that the bishops of Rome have always held the primacy as successors to St. Peter." Here again, it were greatly to be wished that the methods of this five months and more of study had been set forth. This, " I am convinced," is not an altogether satisfactory mode of getting past the vital points of disputed verity in an affair of this kind.

and would be sent by hundreds of thousands, if means were adequate, and every one creates a demand for more, and the appetite grows more rapidly than the supply. This failure to keep up with the increasing demand is the more to be deplored because in the breaking up of their faith in former systems of belief, the tendency to infidelity in the unrenewed heart will carry multitudes over the precipice, unless Christian truth in its purity and power is brought into living contact with their minds. The present is a critical point with these republics, and letters constantly coming from many centres there show that God is moving among the priest-governed masses, and waking them to prayerful inquiry.

The peculiar claims of these inquirers upon the Christians of the United States are palpable and most urgent. Are these not sister republics; and though feeble and vacillating in their governments compared with our own, are they not gradually assimilating to us, in freedom of speech and the press, in their systems of education, and in their general policy? They are to a considerable extent readers, are now awake to inquiry, are admirers of our institutions, and ready to receive light at our hands, and they are coming into closer relations to us daily in social and commercial bonds. The day must be near when the Christians of the United States will awake to the vast work laid upon them and hasten to possess these lands for Christ, for they are "fully able."—*Am. Messenger.*

EVANGELISM IN CHILI.

DR. TRUMBULL.

You request "a sketch of all missionary agencies that have worked and are working in Chili, the kind of religious literature used, and what (if any) books or tracts have been put forth against the work of the priests."

I. MISSIONARY AGENCIES.

- THE first Evangelical effort in Chili of which any trace remains, is connected with our brethren of the Church of England. As early as 1837, a congregation was gathered under the chaplaincy of the Rev. Mr. Rowlandson in connection with the British Consulate. This congregation is still flourishing.

At an earlier date, about 1822, the American Board had sent two messengers, via Buenos Ayres and across the Continent, to note the condition of these countries and suggest what could be attempted for their evangelization. Their names were Brigham, (afterwards Dr. Brigham of the Bible Society,) and Parvin. The "Missionary Herald" contains some notices of them; but the scheme never came to anything.

About the year 1834, Mr. Isaac Wheelwright came to this country for the American Bible Society. At that time the archbishop issued a circular in which he sought to dissuade the people from purchasing the Scriptures which Mr. W. offered them.

In 1845, at the suggestion of this same gentleman, then residing here as a teacher, the Foreign Evangelical Society sent me with directions:

1st. To do what might be practicable in the way of gathering another congregation of foreign residents, for which it was thought there was need.

2d. To seek the spiritual welfare of seafaring men by preaching and in other ways. The Seamen's Friend Society aided to sustain the effort a little later on.

3d. To seek as an ultimate end, the introduction of the Gospel to the knowledge of the native population who were Romanists.

In 1851, Mrs. Trumbull commenced a school for girls, which was successful and useful until 1857, when, for reasons of health, it became necessary to relinquish it. Once a very respectable lady requested that the Romish catechism might be taught in the school, or else she should be compelled to remove her daughter as her confessor had bidden her. She was told that it was impossible to teach it; however, the child remained, and ere long the lady thanked me for not having consented to use the catechism.

We built a church in 1856. It was against the constitution to hold any worship publicly other than the Romish; but the authorities pronounced ours to be private worship, inasmuch as it was not in the language of the country, the building had neither bell nor steeple, and was shielded from public observation by a wall. Still, I was officially admonished that if it were for Presbyterian worship I should be held liable according to the law. But there has never been the least interference on the part of the Government. For twelve years we have assembled here; for eight years previous, elsewhere; and now needing a larger edifice, we are preparing to erect it in one of the most public thoroughfares of the city.

The Episcopal Congregation built a new church two years later, in 1858. On that occasion the prelate issued a pastoral in which he censured the Government for allowing the church (Anglican) to be erected; and added, as against all Protestants, that they circulated falsified Bibles. This led to a discussion between a priest and myself in relation to the Bibles; which called attention to the subject generally, accustomed the public mind to the use of religious freedom in the press, and finally led to the establishment of the Valparaiso Bible Society.

This was in 1861. The Society sustains a colporteur and a depository; and has put into circulation about 12,000 copies of Holy Scripture, one half of them in the Spanish tongue, some 25,000 other books, and many more small publications. We distribute the Word of God and everything that tends to encourage men to read it, or that aids them to comprehend and obey it.

The British and Foreign Bible Society sustain in Santiago another colporteur, having done so for about four years.

The American and Foreign Christian Union in 1861 sent the Rev. Mr. Gilbert, who preached in English five or six years, and then devoted himself exclusively to effort on behalf of a native congregation. This has been formed, and recently a church organized which embraces six native members. Messrs. Merwin and Sayre have recently joined the native mission, Mr. Merwin working at Santiago with Mr. Gilbert, and Mr. Sayre having taken up an advanced post at Talca, where he is gathering a congregation.

The South American Missionary Society in London have turned their warm sympathies towards the South of Chili. While desiring to reach the aborigenes, they have sought the spiritual welfare of those who speak English at the coal-mining towns of Lota and Coronel. I am afraid they may withdraw their missions or diminish their strength. The Rev. Mr. Gardiner is withdrawing from Lota, where for some years he has labored for this (S. Am.) Society ; and the Rev. Mr. Stuart is to leave Coquimbo. A teacher and a catechist will then be the only laborers of that Society in Chili remaining.

Connected with our church there is a Missionary Society that hardly knows as yet its own strength. It sustains an itinerating missionary, the Rev. Mr. Swaney, who has just arrived from New York. He will visit the different ports on the coast, holding forth the word of life to seamen and residents who speak English, doing also what may be in his power to reach other foreigners and the natives.

Of the Germans I have said nothing. They are numerous in Chili. Within a year a pastor has come to this city, the Rev. Dr. Fiedler, who is very acceptable. In the South there are many German colonists. They are expecting a pastor for Valdivia ; but there is occasion for two more at the least, and it would be of great importance for the evangelization of Chili if the American and Foreign Christian Union could send agents to minister to their wants lest they fall into Romanism, and through them to reach the native, and in time even the Indian populations of the Southern frontier.

The names of all Protestant laborers that are now employed in Chili, are the following, according to time of residence: D. Trumbull, 1845 ; Rev. Dr. Richard Dennett, 1856 ; Rev. N. P. Gilbert, 1861 ; Rev. A. W. Gardiner, 1862 ; Rev. J. Stuart, 1866 ; Rev. Sylvanus Sayre, 1866 ; Rev. A. M. Merwin, 1866 ; Mr. Henry Martin, candidate, 1866 ; Rev. Dr. J. Fiedler, 1867 ; Rev. John Guy, 1867 ; Rev. J. A. Swaney, 1868.

Three others there are who do not preach : Francis Muller, colporteur, since 1861 ; Newton J. Wetherby, colporteur, since 1864 ; Christian Keller, catechist, since 1865.

Here we have a large school that has indirectly grown out of the mission entrusted to me in this city, containing 230 children, and taught by five instructors. This is under the care of Peter McKay, Esq., an accomplished instructor from the Normal school at Glasgow, with trained assistants. The school is sustained by friends here almost exclusively ; and, besides putting a good education within the reach of the families of working men, it imparts gratuitous education to about forty who are unable to pay any tuition.

Another school is sustained in Lota, by the South American Missionary Society, taught by Mr. Markham. There are eight Sabbath-schools in this country : two here, two in Santiago, one in Lota, one in Talca, one in Coquimbo and one in Puchoco.

Thus, I believe, I have furnished a statement of all the means of Christian effort now operating in this land.

We found rather an extensive assortment, if counted denominationally,—Episcopalians and Lutheran, Congregational and Presbyterian, Methodist and

Independent. But the blessing of the Lord has been upon us. May the future reveal changes still more glad and great.

The adversaries call attention to us by occasionally speaking evil of us, but for the most part observe a discreet silence. They do not favor us with such tracts as "Is it Honest?" as your neighbors do you. I am not sure but it would be well to translate and print that tract here. It shows one thing, how much Romanists are affected, insensibly, by the very atmosphere of Protestantism.



WHAT THE ROMANISTS PROPOSE TO DO.

I have recently seen statements, in one of my German papers, of what the *Papists* propose to do, and are actually doing in this country, which I have not noticed in the English religious papers. With your permission, I wish to call attention to the subject in the columns of the *OBSERVER*. The statements in the German paper, to which I refer, are the following :

"On the 3d of June last, the *German Catholic Central Union* held its session in New York. Delegates were present from different parts of the land. By resolution, the Union is devoted only to matters of benevolence. To defray the expenses of its organization and management each member has to pay *two cents* annually.

After some unimportant business had been dispatched, the subject of Catholic Immigration to this country came up. A committee of five New Yorkers was appointed to sustain and promote Catholic Immigration. Agents for the ports of New York and Baltimore are to be appointed to assist and counsel immigrants, without charge, in the purchase of railroad tickets, the exchange of money, the shipment of goods, and the like. At important points in the *interior*, the local Unions are also to appoint agents. Those of Baltimore and Cincinnati are to be appointed as soon as possible. A priest from Milwaukee advocated resolutions that Catholics must send their children only to Catholic schools—that persevering efforts must be made to have Catholic teachers appointed in the Public Free Schools, and if possible to have laws enacted to support Catholic schools by *public funds* !

A priest from Buffalo exhorted to a more perfect binding together of the different portions of this Union, and warned of the danger of its overthrow. Let us first rescue the adults, and then think of the establishment of schools. To the State, Catholics pay large sums in the shape of taxes, and the State must establish and support Catholic schools. Already had Albany agreed to give \$50,000 this year, and this is but the beginning—this is the little finger, and we must persevere until we get the whole hand.

These resolutions called forth a long and earnest discussion, at the close of which, they were adopted by a large majority, except the one in regard to the appointment of Catholic teachers in the Free Schools. Afterward this resolu-