

## ROMANISM IN SCOTLAND.

SHORT as the time is since we called the attention of our readers to this subject, the "march of events" compels us again to advert to it. It is difficult to get people to believe that Popery could ever again make headway in Scotland. That stronghold of religious liberty is supposed on all hands to be forever beyond the sway of the spiritual tyrant's sceptre. Those who are well acquainted with Scottish history are loath to think that the work which was begun by the wit and learning of Buchanan and finished by the fiery eloquence of Knox should ever have to be done over again. It would seem as if this very sense of security had been taken advantage of by the enemy for the purpose of furthering his own ends. He seems to think that the work of the Reformation was so complete in that land that its inhabitants now know nothing of the bondage from which their forefathers were set free. Is it true that Scotsmen have forgotten the evils of Romanism? Why do not the hills and the glens and the straths of their country bring them to remembrance? Where was it that they "burned young Hamilton?" And how many martyrs were burnt together, in the same fire, on the Castle Hill of Edinburgh in 1538? In the days of darkness when the Man of Sin reigned with unquestioned authority over Western Europe, Scotland did not suffer less than other countries from his tyranny. The land swarmed with Red Friars and Black Friars and White Friars and Gray Friars, Franciscans, Carthusians, and Monks of Clugny. More than half the wealth of the nation was in the hands of the Popish clergy, and the greater part of this was possessed by a few who ruled the rest. Bishops and abbots rivalled the first nobles in magnificence, and took precedence of them in honor. They were privy councillors and lords of session as well as members of parliament; and the principal offices of state were, for a long time, wholly engrossed by them. Benefices were openly sold, or bestowed by the bishops upon their most willing tools as the reward of some deed of darkness. There were nuns also—nuns of St. Austin, nuns of St. Clare, nuns of St. Scholastica, and nuns of St. Catharine; and their record is that they were remarkable but for two qualities—namely, ignorance and immorality. Either the present inhabitants of Scotland have forgotten all this, or, if they have not, the Romish propagandists think they have. The London correspondent of the *Irish Times* generally pretty well informed regarding such matters—is responsible for the following item of news:

"It is stated to be now no secret amongst the best informed at Rome that the restoration of the Roman Catholic hierarchy in Scotland has been finally decided upon. The Archbishopric of St. Andrews will be restored, and the Archbishop will have four suffragans, namely, the Bishops of Aberdeen, Lismore, Moray, and Glasgow. It is possible that the Bull may be issued before the close of the present year."

The Roman Catholic Bishop of Glasgow will have a pretty numerous flock ready to his hand; they are mostly immigrants from the sister isle. The Roman Catholic Bishop of Lismore will find a few Highlanders whose politics and religion, as well as their ideas in general, remain as they were in the days of "Charlie Stuart." The eastern dioceses, as far as we know, will not have much to start with except a few of the half-educated aristocracy, who have been carried to Rome on the

current of false æsthetics which during the last thirty or forty years has pervaded a certain class of religious as well as of secular literature. It may be thought that all these together form but a slight foundation on which to superimpose a Scottish hierarchy. Certainly it is not enough to justify the creation of such a hierarchy on the principle of demand and supply; but with even such a slender foundation to build upon what cannot the *quasi* disciples of Ignatius Loyola do? Having thus got a hold, however slight, upon the upper and the lower strata of society, why should not their influence, in time, permeate the whole body? The Roman Catholic Church is "*Semper Eadem*." Unchanging as to its ends and aims, it is most pliable and accommodating as to the means which it uses to attain them. When the power was in the hands of kings, kings were courted or cursed according to circumstances; when the power is in the hands of the people, then the people are flattered or intimidated as seems most judicious. In the Roman Catholic Province of Quebec, the hierarchy preach intolerance, and denounce any attempt of the people to think for themselves; in Protestant Ontario they proclaim toleration and freedom of thought. If a country is in a state of ignorance, and without, or almost without, any literature, they do all in their power to keep it in that condition, and oppose any effort made in the direction of enlightenment; but if the case is otherwise, then they profess zeal and anxiety for the diffusion of knowledge, and use every art to insinuate themselves into positions where they may have an opportunity of poisoning and falsifying the literature of the country and spreading a sort of knowledge which is worse than ignorance. By these means, and by a variety of other means, they may sap the foundations of the very strongholds of Protestantism.

While writing, another item of news has caught our eye. It is from the London *Morning Post*, and confirms the report already quoted, besides containing other statements which indicate the extent to which Romanism prevails in England:

"It is now no secret amongst the best informed at Rome that the restoration of the hierarchy in Scotland has been finally determined on. The Roman Catholic Bishop of Shrewsbury at his September ordination admitted no less than nineteen persons to the priesthood—a greater number than that ordained by any English prelate. Two Anglican clergymen, one sometime a fellow of New College, and the other one of the curates of St. Paul's Church, Oxford, have quite recently been received into the Roman Catholic Church. A well-known city clergyman has also resigned, or is on the point of resigning his living with a view of taking a similar step. His wife has been a Roman Catholic for many years. A fund is being raised in order to commence the education of 400 young persons for the priesthood of the Church of Rome, over and above those already approved and designated for that office in the various dioceses, to which fund several of the Roman Catholic nobility have contributed liberally."

It was no false alarm that caused Canon Ryle, who had written so many tracts treating of the most important interests of the human race, to write one tract more, to point out to the English people what they had gained by the Reformation; neither did Sir Henry Moncreiff speak unadvisedly when he warned the young men of Scotland against reaction from Reformation principles.

THE elections for the Turkish Chambers have commenced.

THE Roman Catholics in Scotland are less than one-twelfth of the population. Yet this one-twelfth furnishes one-third of the criminals. In England and Wales the Roman Catholics are one-twentieth of the population; but the Roman Catholic prisoners are one-fourth of the prisoners.

## CHINA.

IN another column our readers will find an interesting letter from Rev. J. B. Fraser, Tamsui, Formosa. We have also received from him a copy of the Resolutions and Appeal unanimously adopted by the Conference of Protestant Missionaries held at Shanghai in May. We cannot, at least in this issue, make room for these resolutions and appeal in full; but we will endeavor to place before our readers, in few words, some of the facts and thoughts contained in them.

China is the largest and most important heathen country in the world. Though the oldest nation in the world the Chinese are full of vigor and promise, and proverbial for enterprise and perseverance. They are the great colonizers of the East, and will become the dominant race in all the countries of Eastern Asia. Their idolatry is of the most debasing kind, including not only the worship of the dead and of idols of wood and stone, but in many districts, the worship of the most loathsome creatures. The rulers make use of the prevailing superstitions to influence and govern the people; and there is therefore no hope for China in itself. "Under these circumstances," says the appeal, "millions pass into eternity every year! What an agonizing thought! Souls of men, endowed with the most glorious faculties, perishing for lack of that knowledge which has been entrusted to us for diffusion! Souls which might be emancipated from sin, transferred into the kingdom of God, and thus established in a career of ever-widening intelligence and ever-deepening joy, to 'shine as the brightness of the firmament and as the stars for ever and ever.'" There is encouragement. Thirty-seven years ago there were only three native Christians; now there are twelve or thirteen thousand. Last year the candidates for baptism were more numerous and of a higher type. The empire is more open than ever for the preaching of the word; and multitudes are reading our books. The appeal closes as follows:

"Standing on the borders of this vast empire, we, therefore—one hundred and twenty missionaries, from almost every evangelical denomination in Europe and America, assembled in general conference at Shanghai, and representing the whole body of Protestant missionaries in China—feeling our utter insufficiency for the great work so rapidly expanding, do most earnestly plead with one voice, calling upon the whole Church of God for more laborers. And we will as earnestly and unitedly plead at the Throne of Grace that the Spirit of God may move the hearts of all to whom this appeal comes, to cry 'Lord, what wilt thou have me to do?' And may this spirit be communicated from heart to heart, from church to church, and from continent to continent, until the whole Christian world shall be aroused, and every soldier of the cross shall come to the help of the Lord against the mighty."

LINDSAY.—An adjourned meeting of this Presbytery was held in Eldon Church on the 16th inst. The Moderator, Rev. J. T. Paul, after an able sermon, constituted the Presbytery. Were present, 13 ministers and 4 elders, members. After hearing Commissioners from Manilla and Cannington Congregations, and Rev. J. Campbell, in connection with his resignation of Manilla portion of his charge, the Presbytery accepted his resignation and appointed Rev. Mr. McNabb to declare the charge vacant on the 4th November. The future connection and supply of Manilla to be considered next meeting of Presbytery. The Presbytery sat as a Committee on the Eldon case, enquiring into the state of the congregation and their difficulties, and conversed with the parties present very fully. A call was laid on the table with relative papers from the Presbytery of Hamilton. The call being from the congregation of Waterdown to the Rev. E. Cockburn, Uxbridge, the clerk was instructed to cite the Uxbridge and Leaskdale Congregation to appear at next meeting, and inform the clerk of Hamilton Presbytery. The Presbytery then adjourned to meet at Cannington, on Wednesday, 6th November, at 12.30 p.m.—JAMES R. SCOTT, Pres. Clerk.