

throughout the whole world. Their agents cross the path of the Protestant missionary wherever he goes, be it to the interior of China, or, as in the case of our own missionaries, among the most savage tribes of the Pacific. To use the language of another, "They are to be found among the Islanders of the South Seas, and the Nomads of Tartary—traversing the vast forests of North America and the pampas of the South—laboring amid the pestilential jungles of Java and the breezy table lands of the Himalayas—the fever-stricken swamps of Senegal and the frost-bound shores of Labrador—the arid plains of Sennaar and the teeming delta of the Niger. They are to be found wherever perils are to be encountered for the glory of the Church, or souls to be gathered to her fold. Facing a fiery persecution in Corea and Siam, hunted like wild beasts from the mountains of Thibet, and exploring with unflinching courage the solitudes through which flows the sounding Brahma-pootra, confronting starvation among the Alleghanies and shipwreck on the coast of Madagascar, these men exhibit in their singular career every variety of moving peril and romantic incident, and all united with a perseverance, that admits nothing to be impossible, and a devotedness that would ennoble any cause."<sup>\*</sup>

At home every county in Ireland and every populous town in England has its Papal missionaries. In 1829 the Propaganda expended nothing on missions in England, but in one year lately they spent the sum of L.40,000. In our own Province we cannot but have observed lately a great increase of activity in building chapels, training priests, and other means for advancing the interests of the Church.

And farther, the system of Tractarianism or Puseyism, both in the United States and England, has been the means of a vast increase of the teaching of Popish doctrines, and has led a large number of the aristocracy and clergy of the Church of England into the bosom of the Romish Church.

We do not say that with all this activity Popery is really making progress in the world. On the contrary, we believe that she is daily losing ground. This is remarkably the case in Papal countries. The efforts of their missionaries in Heathen countries effect little more than a nominal change.—Amid the free institutions and general education of America, notwithstanding the vast tide of Roman Catholic immigration, the highest authorities admit that her losses are such, that she does not increase with the progress of population. And we believe that with all her activity in England, her progress is owing to immigration and not to any real change in the minds of the people. Puseyism is not the religion of the English people. In fact, the spirit of the age is against formalism, and it is this fact that is nerving Rome to such desperate efforts.

And in these efforts no engine that will answer her purpose is left unemployed. There were three agencies, which may almost be said to have been brought into existence by the Reformation—the pulpit, the press, and the common school. When the Reformation commenced, there could scarcely be said to have been anything like public preaching. The printing press was only discovered about that time and remained unproductive, until the literary activity of the Reformation gave it employment. And to the same great revolution we owe our common schools. John Knox was the founder of Scotland's parish schools, and this was only a sample of what took place wherever the Reformation was successful. These agencies were long in the hands of Protestantism, while Rome endeavoured to maintain her cause by means of the Inquisition. But that instrument is unsuited to the age, and she has

\* United Presbyterian Magazine.