

THE POPISH MOVEMENT IN THE CHURCH OF ENGLAND.

(From the London Record, Church of England paper.)

We perceive more and more reason, day by day, for the opinion that the movement towards Rome in the English Church, instead of being "over" and "past," as certain writers would fain persuade us, is as extensive, as real, and as effectual as ever. We believe that only the more honest, incautious, and outspoken of the party have yet succeeded, and that they have left behind them hundreds of attached servants of the Papacy, who are at this moment labouring in various ways to carry the people towards Rome.

Our readers have already heard something of Mr. Mourro and his monastic school at Harrow Weald. They have also heard something of Mr. Bellars, of Stockport, a Government Inspector of Schools. It will show something of the sympathy existing, and of the common cause in which these parties are all labouring, to mention, that recently, when on a tour of inspection in the West of England, Mr. Bellars, observing in a school, a very promising youth, remarked to a friend, "I think that lad will do for Harrow Weald."

In a church in the Western part of the metropolis, which has already drawn much attention by its Popish manifestations, the Curate was recently heard, in his Sunday afternoon's catechizing, to teach the children the Romish doctrine of transubstantiation, in its fullest extent, without the least reserve, and with the further declaration, that "such was the teaching of our Church."

In another church, in a Western county, a clergyman was struck with the singular appearance of a new building, bedecked with crosses, images, candlesticks, &c. He asked a woman, whom he found in it, "What place it was?" and was surprised to hear that it was a new church. Going to a reading-desk near "the altar," he took up a book which lay there, and found it to be the Romish Missal! Expressing his surprise again to the woman, she called out the clergyman, who said that it had been left there by mistake; that it was *his own*, and *he had been using it*, but it did not belong to the Church.

The operation of all this Romish teaching is just what it is intended to be. The people, so far as they come under the influence of it, are going over to the Romish Church. Conversions of this sort are constantly taking place. We believe that general members of the family of one of the representatives of a borough in the southern part of the metropolis, have been recently received into the pale of that Church. A person who is in the habit of visiting Oscott on business, remarked, the other day, that he never went there without meeting several persons who had come there to be "received;" and that, on his last visit, he sat down at table with nineteen such persons who were to abandon Protestantism for Popery the next morning.

A very extensive publisher of Romish tracts and books remarked, very lately, that not a week passed in which he did not receive several letters from young persons in Protestant families, requesting him to send them various Popish works by circuitous means, so as to reach them without coming to the knowledge of their relatives.

Such is the work going on among us! What is to be done to stop it?

It is a peculiar and unusual effort of the Church's great enemy and the only effectual barrier must be placed by Him alone who watches over his Church's safety. A spiritual delusion can only be overcome by spiritual power.

Yet certain means may, and ought to be used; we do not counsel controversial preaching in the general understanding of that term, i. e., courses of sermons against Popery. But surely all the ministers of Christ, at all times, and in all places, are called upon to instruct their people very fully and very earnestly, in such seasons of temptation, in those great fundamental doctrines of the gospel, which are so artfully assailed and undermined by the system of Antichrist.

SOUTH AFRICA.

The war in Kaffirland still rages, and we fear that for a season all missionary operations will be suspended. The native converts have not joined in the war, and have moved into the colony, where they remain under protection of the Governor. The following from Sir Andreas Stockenström's camp is interesting.—"Religious worship is steadily kept up in Sir Andreas' camp. A gentleman who spent a night in it says, that the camp appeared to him to be divided into eight or nine sections, in each of which religious worship was held night and morning, Sir Andreas attending in person. At four o'clock, a herald plays on the trumpet a tune to the hymn, 'Praise God, from whom all blessings flow,' when all assemble at their various sections, to praise the Author of Life and the Lord of Hosts. The services are conducted either by the commandants or church-officers (elders and deacons) who are in command. When he heard the deep manly voices of the Boers singing God's praises, it reminded the narrator of the Great Protector's Ironsides, singing the 100th Psalm as they marched to battle, and charging the enemy in the name of the Most High God! In the Governor's (Sir Peregrine Maitland) camp there is the same noble reliance on the Supreme Ruler and Disposer of nations. May success now crown their honourable toils!"

The Kaffirs are no contemptible enemy. The hostile tribes number 120,000, of which 30,000, at least, are fighting men. The chiefs are opposed to all missionary proceedings, being afraid of foreign influence interfering with the independence of their country. Mr. Govan from South Africa, was last week present at the Synod of Glasgow, when he gave a statement of the condition and prospect of the Kaffir Missions, and expressed his conviction that much might be effected by the institution of native agency through schools and otherwise, as the Free Church have so successfully done in India.

NEWFOUNDLAND.

The following is an extract from a letter, to a friend in London, dated St. John's, Newfoundland, 25th May, 1846:—

"I have been twice to the Presbyterian Church, the first Sunday Mr. McLenman, from Prince Edward Island, officiated, and during the week returned to his home; he belonged to the Establishment. After his departure, it appears some of the congregation, holding Free Kirk principles, invited Mr. Wilson, from Cape Breton, to come and supply the vacancy. He arrived last Saturday, and being a Free Kirk minister, the trustees of the Church, who adhere to the Established Church of Scotland, were displeased thereat, and from what they stated it was expected they would prevent his officiating. However, the opposite party had the keys of the kirk; and the trustees contented themselves with posting an interdict on the kirk-door. I was standing there reading it when a zealous Free Kirk partisan arrived, and seeing the document, indignantly pulled it down, and threw it away. Your humble servant picked it up, and put it in his pocket, and now sends it to you. Mr. Wilson officiated without any interruption, further than one respectable (?) individual contemptuously walking out the moment he entered the pulpit.

"It is said that legal proceedings are to be instituted by the trustees. It is a thousand pities that feelings, having no basis whatever on religion, should be so rife in a church without a pastor.

"It is but right to state, that the Free Kirk party comprise about 250 in number, and the others, trustees and all, only about 9! And it does seem hard that the latter should seek to intrude a minister on the congregation."

The following is a copy of the interdict referred to in the above letter:—

"We, the undersigned, trustees of the Established Church of Scotland, in St. John's, Newfoundland, in order to prevent any unseemly interruption of divine worship on Sunday next, the 24th inst., or any succeeding Sabbath, do hereby give notice, that no minister has at present any license or authority from us to pray or preach in the said church, as minister thereof, and should any per-

son disturb the congregation of the said church, by attempting to pray or preach therein, without our sanction and licence, he will be deemed a trespasser, and prosecuted in a due form of law.

(Signed)

JOHN STEWART, WILLIAM GRIEVE,
JOHN McWILLIAM, Attorneys for
WALTER GILPATRICK.

In presence of us,
HARCOURT MOSELEY, Counsel,
THOMAS H. CHASSALL, Attorney,
For the Trustees.
St. John's, 23d May, 1846.

FOREIGN MISSIONS.

CONTRIBUTIONS TO THE SCHOOLS OF THE PRESBYTERIAN CHURCH OF CANADA.

Pictou	£ 3 10 0
Cote Street, Montreal	18 9 6
St. Therese	3 13 0
Streetsville	4 1 6
Boston Church, Esquesing	2 0 0
Ayr	1 10 0
Tuckersmith and Stanley	2 10 0
Prescott	5 5 0

SANDWICH ISLAND COLLEGE.—Mr. Robert Gordon, late of Boston, has opened a high school at Honolulu, which, the Editor of the Polynesian says, will prove of great benefit to the natives, as well as draw many scholars from the Society Isles, from Oregon and California. What an interesting part of the world that will be to visit, when the railroad is completed through to Oregon, and the distance to the Pacific so essentially diminished!

HOMI MISSION FUND—PRESBYTERY OF HAMILTON.—Mr. A. Currie, Student in Knox's College, has transmitted £5 18s. 4d. for this Fund, being amount of a collection made at Aldborough in aid thereof.

FREE TEMPLE CHURCH, CHINGACOLY.—A call has been recently moderated in this congregation, to the Rev. Robert Wallace, Minister of the Gospel at Otomabe. It will be laid before the Presbytery of Coburg at their first meeting. We regret to learn that Mr. Wallace's health has suffered severely in his present field of labour during the past summer.

NOVIA.—ESQUESING.—It ought to have been stated in our last number, that the Rev. Peter Gray—a licentiate of the Presbytery of Toronto—was ordained by that Presbytery, a few weeks ago, to the Pastoral charge of the congregation in the village and neighbourhood above indicated. Mr. Gray having laboured for some time as a Missionary in that quarter, a very harmonious and cordial call was addressed to him by the people to become their Minister, which has thus resulted in a most satisfactory settlement. An extensive and promising field of usefulness is open to Mr. Gray. May the Lord strengthen him and prosper his labours!

CHEAP PUBLICATIONS OF THE FREE CHURCH OF SCOTLAND.—The issue for the year 1845-1846 has just been completed by the appearance of two volumes, "The Lives of Henderson and Guthrie," and "Select Extracts for the Young," both of which amply sustain the character of this series of publications.

POPERY.—A colony of missionaries, of the Order of St. Benedict, started from Munich on the 29th of July, for the United States of America, to form at St. Joseph, in Pennsylvania, the first Monastery of Benedictines. It is composed of the Rev. Father Boniface Wimmer, (Prior), F. Maximilian Goetner, two theologians, four scholastics, and several lay brothers. On the eve of their departure, the evangelical labourers assisted together at a solemn office, celebrated by the Rt. Rev. Dr. Reissack, the Bishop Coadjutor of Munich, to call the blessings of heaven on their long journey, and on their generous undertaking.—[Roman] Catholic Advocate.

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