

from their statements, that in the course of last summer great violence was used towards the converts, and especially the little children attending the Protestant Schools, by the Roman Catholic population, headed by the priests; but of late this opposition had gradually subsided and the converts were allowed to meet in peace. The consequence was, that nearly 3,000 persons now admitted the visits of the Scripture readers, who before would not hold any communication with them. The reason of the population coming in such numbers to hear the Word of God now, as compared with former times, Mr. Dallas attributed to the fact, that formerly every man was afraid of his neighbour; but since the Protestant Bishop of Tuam had publicly confirmed four hundred converts in that neighbourhood, the inquirers had discovered the secret of their own strength, and obeyed without fear the dictates of their own conscience. This work of inquiry, the deputation stated, was not confined to Connemara. Mr. Greig stated that in the counties in Ireland, where Divine Service was performed in the presence of congregations, 19 20ths of whom had been Roman Catholics, and he had met with thirteen or fourteen clergymen of the Establishment who had once been Roman Catholics; and three of whom had been priests. The speech of Dr. McNeile was chiefly directed to the question of the Papal aggression, and he proposed, amidst the cheers of the meeting, as a means of meeting the Pope's Bull, that the College of Maynooth should be instantly disendowed, colonies and elsewhere; and that a total abjuration of the Pope of Rome ought to be a *sine qua non* for electing to any office of trust or power under the Crown of England.

LAST HALF CENTURY.

The *Record of the Church of Scotland* for January contains the following admirable article.

"ANOTHER half-century has just passed over Europe and the world; and, in considering the changes to which in Providence it has given birth, and which are now transmitted to the keeping of history, it well befits the contemplative mind to pause and ponder at the review. How crowded the page that narrates them!—how momentous the events it records! Another half-century also has passed over the Church, and she too has her history to transcribe, as well as her wonders to recal. It was not indeed to be expected that in the war of opinions, before which thrones have tottered, and the most powerful dynasties have been brought low, that other kingdom, which is not of this world, though militant in it, and under the influence still of our poor distracted humanity, should altogether escape the throes and the tossings of the surrounding mass. Accordingly we make Popery welcome to the admission, that, while her system, soul-destroying as it is, has had its counter-part in the sullen uniformity of the Dead Sea—stirred by no breeze—undisturbed, save by that lightning-flash which glanced lately so ominously on its waters, the forerunner of the thunder of Jehovah's wrath,—the Protestantism of Europe has but too much resembled the troubled sea when it cannot rest. But, as we would always remember that better is the free play of the ocean wave with its occasional wrecks than the foul stagnation of the lake bearing no skiff of promise on its bosom, and whose vapour evermore ascendeth up like the smoke of the bottomless pit, it is also our comfort to know that there is One above who, while He gives the whirlwind its commission, is holding the wind in the hollow of His hand. Much reason have we to praise and magnify His holy name! How graciously during the last fifty years has He been pleased to quicken some portion of the Christian world from the lethargy into which they had sunk, animating them to the discharge of duties to which they had too long been indifferent! How wonderful among the waste places at home have the walls

of Jerusalem been built up even in troublous times, though, like the Jews of old, the workmen with the one hand wrought in the work, and with the other carried a weapon! And, when we look abroad, how much has been accomplished! Whatever may be said of the 19th century, we have the comfort of knowing that, so far as it goes, it has been pre-eminently the century of Missions, carrying with it not only the germs but the growth of various enterprises which through the grace of the Spirit have come to their fruit in many a foreign land. May God grant that the last of it may be better than the first,—that the Protestantism of our country, whether openly or covertly assailed by enemies from without, or traitors from within, may exhibit yet more than hitherto its life-giving energy and power,—that her pastors may become more faithful, and her people more and more faithful, and her people more and more holy,—and that the progress of Religion at home and abroad, so much impeded by intestine warfare and division, may be accelerated a thousandfold, till the knowledge of the Lord cover the earth, even as the waters cover the deep!"

PAGAN AND ROMAN CATHOLIC CEREMONIES.

TO THE EDITOR OF THE TIMES.—*Sir*,—On visiting the Pagan temples in China some little time since, I was astonished to find the great similarity existing between the ceremonies of the Roman Catholic Church and those of the Pagan worship. In bowing down to images, in burning incense, lamps, and candles before and around the altar, in votive offerings and processions, in sacerdotal vestments, the shorn heads of the priests, who chant the service in a language unknown to the laity, and profess chastity, in the monastic life of both sexes, in prayers for the dead, and in many other circumstances, the identity is complete in almost every minute particular, with this difference that the Chinese worship Quavin, or the Mother of Heaven (a favourite goddess, whom I have, strangely enough, seen represented in a temple at Chusan with a child in her arms), and other gods and goddesses, while the Roman Catholics, as it is unnecessary to say, pay Divine honours to the Virgin Mary and various other saints. The few Roman Catholics, who are aware that the ceremonies of their Church are nearly all of Pagan origin, justify them, I believe, on the ground that they are sanctified by their adoption in the Church. Thank God, the Protestants of England, with the exception of the Tractarian party, think differently, and most righteously have they acted in denouncing with energy and indignation any approach to ceremonies and rites practised at this moment by nations "still wholly given to idolatry."

To any who are curious on this subject, ample corroboration of the extraordinary resemblance in the ritual and ceremonies of the two religions will be found in "Sir John Davis' China."

FAN-KWEL.

REMARKABLE PROVIDENCE.—Again an obscure Highland boy is taught the first principles of our Religion by his humble parents amidst the glens of Scotland. He early learns to revere the Bible, and to honour God and the Religion of his fathers. We next hear of him in maturer years, a marine on board a man-of-war. A battle rages. The deck is swept by a tremendous broadside from the enemy. Capt. Haldane orders another company to be "piped up" from below to take the place of the dead. On coming up they are seized with a sudden and irresistible panic at the mangled remains of their companions strowed on the deck. On seeing this, the Captain swore a horrid oath, wishing them all in Hell. A pious old marine (our Highland boy) stepped up to him, and very respectfully touching his hat, said, "Captain, I believe God hears prayer, and, if He had heard your prayer just now, what would have be-

come of us?" Having spoken thus, he made a respectful bow and retired to his place. After the engagement, the Captain calmly reflected on the words of the old marine, which so affected him that he devoted his attention to the claims of Religion, and became a pious man. Through his instrumentality, his brother, Robert Haldane, though at first contemptuously rejecting his kind intentions, was brought to reflect, and became a decided Christian. James Haldane (the Captain) became a preacher, and is pastor of a Church in Edinburgh. Robert subsequently settled in Geneva, and, being much affected by the low spiritual condition of the Protestant Church there, and the theological views of the clergy, he sought an acquaintance with the students of the Theological School, invited them to his house, gained their confidence, and finally became the means of the conversion of ten or twelve, among whom were Felix Neff, Henry Pyt, and J. H. Merle D'Aubigné. Few men have so honourably and successfully served their Divine Master as Neff and Pyt; and few fill so large a sphere in the world of usefulness as the President of the Theological School at Geneva, and the author of the immortal history of the Reformation; and few spots on the earth are so precious to the Truth as the city of Geneva. It was a "little fire" that kindled these great lights, and made the ancient and honourable city of Calvin once more worthy of that great name; it was the luminous soul of a poor Highlander, and well lodged in the soul of this unpretending boy. After preaching successively and successfully in Berlin, Hamburg, and Brussels, D'Aubigné was providentially brought back to Geneva, his native city; which event led to the establishment there of the present Evangelical "School of the Prophets" with D'Aubigné at its head. This seminary is the hope of piety in Germany; the citadel of the doctrines of the ever-blessed Reformation; a fountain sending out the healing streams of Salvation to all Europe, and to the waste places of the Gentiles,—*The Christian Treasury*.

ROMISH INTOLERANCE.

The *New York Commercial Advertiser* of the 11th instant concludes a well written editorial article respecting the liberty allowed to people professing the Roman Catholic religion in the United States in the following manner:

And yet after all the liberality shown to Roman Catholicism in this country, the fact remains that, where that system of church organization is in the ascendant, a handful of American Protestants are prohibited from worshipping God according to their consciences. Not only are they forbidden to do this, assembled together in some room consecrated to that purpose, but their pastor may not administer to them the Word of Life even in his own apartments. And this bitterness of intolerance, this returning of evil for good comes from the earthly Head of a religious denomination claiming peculiar affinity with the Great Head of the Church, who, while on earth, taught indeed another doctrine, and gave to His followers an exactly opposite rule of conduct. Nor are the circumstances, under which this prohibition has been enforced, unworthy of note. A short time ago, on the urgent representations of Mr. Cass, the Papal authorities conceded to the American Protestants at Rome permission to hold Protestant worship in a small room within the city—returning in homœopathic measure the universal freedom which Roman Catholics enjoy in the United States. Later advices are that such liberty(?) has now been taken from them, and a worse intolerance than ever is exercised over them. And this, too, at a time when the Pope, who dares not even go to church to say his prayers without an escort of French soldiers, is extending his ecclesiastical jurisdiction both in the United States and England, and the Papal hier-