

another. He then insisted on the evils produced by the exaggeration of the differences between the friends of national religion and of dissent, and invited them all to leave their poor standards—to seize the cross of Christ and hit it up on high, and precipitate themselves into the midst of the opposing parties. He then showed the necessity of placing the word of God high above the Church. "It is the essence of Popery to place the visible church above the word of God:—it is the essence of Protestantism to place the word of God high above the church. When Protestants say, 'True the word of God is not preached in such a place—Christ is announced as a mere creature, and salvation as the reward of our works, but he who occupies the pulpit is a minister of the church, one of our colleagues—no should take care and not go to preach a different doctrine, for that would create confusion'—such Protestants, in saying this, leave the standard of Protestantism, and range themselves under the standard of Popery.

"The third danger arose from this, that among the spiritual wickednesses in high places there was a conspiracy and a tumult against the Church. Rome had anew prepared her chariots, and was rushing with terrific noise against the Church of God. But other powers—the principalities of darkness—join hand in hand, roll round their blood-shot eyes, and, as it were, make the earth to tremble; while under the banner of Infidelity, Socialism, and Pantheism, they menace the holy life of the Church. Never were these opposing powers exerting themselves at the same time with greater energy than now. When, in the seventeenth century, Rome triumphed, Infidelity was without strength—when, in the eighteenth century, Infidelity triumphed, Rome was abashed in the dust; but in the nineteenth century, the powers of the air, and the powers under ground (*les souterrains*) have formed a mysterious compact, and at the same moment rear their forms on high with a terrific smile, and breathe their death destruction and death against the little flock of Jesus Christ.

"And say not, gentlemen, that this second attack is but a dream of the imagination, never to be realized. The mine is already sprung, and we are surrounded by the ashes. The powers of darkness, with the noise as of a subterranean fire, at our very side, and in the most beautiful country in the world, have shown that they yielded not to Rome, neither in malice, nor in violence, nor in despotism, nor in desolations. If at present the explosion has been heard in our own vicinity, the lighted match is applied to all the mines, and there is no part of the world where the Church has not reason to tremble."

After a few more remarks, the speaker concluded.

M. de Watteville next rose and delivered the report on the work of evangelization: He stated, that since the last report the number of labourers had increased to thirty, ten of whom were ministers, twenty evangelists and teachers. These 30 labourers had been employed in eleven different departments.

"Gentlemen, and dear brethren," proceeds M. Watteville, "permit me to notice some of the conclusions which, without doubt, you have drawn from the Report. Evidently, the wind of the Spirit of God is blowing over France. It is impossible to regard with an attentive eye what is passing in that country, without being penetrated with the conviction that great destinies are preparing for the Church of God. These destinies can only be accomplished when the prayers, and the zeal, and the liberality of the faithful are increased in proportion to the wants of the people. Everywhere the work to be done greatly exceeds the forces that are used for its accomplishment. On every side it occurs those who are unoccupied. Thousands of souls wait, like Cornelius, for the new messengers that shall proclaim to them the gospel, in order that they may believe. Where are they? where are the Peters whom the Lord sends to preach to them the gospel? Dear brethren, let us put the question—a question that ought to move the whole Church, and to move every individual believer to the lowest depths of the soul."

**TRACTARIAN MOVEMENTS.**—The smaller movements among the Tractarians, or Anglo-Romanists, though not important, are worth naming as they pass.

The "Schools," or external training places,

seem to be in course of removal, both from Oxford and Cambridge. Mr. Newman's monastery at Littlemore is said to be "to let;" and the *Cambridge Camden Society*, as such, is formally dissolved, being changed into an Ecclesiastical Society, meeting in London. Of course, we are rather pleased than otherwise at these events; but we must not attach too much importance to them. Both at Oxford and Cambridge, among the rising young men, whether graduates or undergraduates, there are symptoms in abundance of the continued existence of a Tractarian spirit: a spirit leading towards Rome, and heartily abhorring all spiritual religion.

Throughout the country generally, also, the poison long since introduced, is quietly doing its work. Here are three paragraphs which have just met our eye:—

"Lady Georgiana Fullerton, sister to Lord Grenville, and authoress of *Ellen Middleton*, has been received into the Romish Church."

"The Rev. Edward Horne has resigned the rectories of St. Lawrence and St. John, Southampton, and his resignation has been accepted by the Bishop of Winchester. Mr. Horne was mentioned in our last paper as being about to embrace Romanism."

"At the ordination held on the Ember days at the Roman Catholic Church of St. Mary, Oscott, sixteen gentlemen were admitted to orders—of whom ten had previously been clergymen in the Establishment."

This will be admitted to be no light matter. Ten at one stroke, taken from the Church of England, and added to the Romish sect, by the operation of what Messrs. Palmer, Pusey, and others, used to call "*Church principles*." And ten, not of mere followers, but ten teachers—active agents formerly of our own church—but now to be equally active agents and teachers for Rome.

**GERMAN CATHOLICS.**—Intelligence from Schneidemühl of the 2nd March, announced the formation of an Apostolic Christian church at Bischofwerder, (near Grandent), which had requested Pastor Czeraki to lead their worship. The peasants likewise in Bohle (about ten miles from Schneidemühl) are about to form an Apostolic Catholic church. The Schneidemühl congregation is described as continually receiving accessions of Members. Three priests have recently joined the Reformers, one in Czeraki's neighbourhood, and two in Silesia. Breslaw has been a good deal occupied with the trial for libel of both Dr. Theiner and Ronge; the former on account of his admirable, but certainly severely anti-liturgical work, "*Attempts at Reform in the Catholic Church*," and the latter for his "*Appeal*." The decision of the law court has been a full acquittal of Theiner [freeing him likewise from costs of suit], and removing the indirect under which the book lay during the trial; for him, therefore, a complete triumph. Ronge, whose "*Appeal*" is composed in a much coarser style, has, it is said, been let off with a fine of 50 dollars [£7 10s.], but the sentence of the court has not been officially made public. A rather laughable coincidence attracts notice at present in the strictly Roman Catholic city of Cologne. A ship is about to sail which is named "*The Hope*," its captain is called Ronge, and its first mate, Luther.

**SAILING OF MISSIONARIES.**—On Monday morning last, the 20th ultimo, the following missionaries sailed from New York, in the ship *Grafton*, for Canton, China, viz: for the Chinese mission, Rev. William Speer, Mrs. Speer, Rev. John B. French, and Rev. J. W. Quarterman. For the Siam mission, Rev. Stephen Mattoon, Mrs. Mattoon, and Samuel R. House. M. D., who is also a licentiate of the Presbytery of Troy. They received their instructions on the previous evening in Dr. Phillips's church, and go out under the care of the Board of Foreign Missions of the Presbyterian Church.

**CONVERSIONS OF PARIS.**—A London correspondent of the Boston Traveller states, that "in one hundred parishes in France, the Popish churches had been forsaken, and the people were calling for the Bible. In Ireland, over forty Romish priests and four thousand laymen had come over to the Protestant churches."

**ELECTION OF A POPE.**—The election of a new Pope was achieved without much difficulty or delay, the conclave being in session only forty-eight hours. Its choice fell upon Cardinal Maastri-Ferretti, who has taken the name of Pius IX. He is only fifty-four years of age, and is one of the youngest Cardinals ever chosen to the Papacy. He is said to be eminently virtuous, able, enlightened, and liberal; consequently it is firmly hoped that he will do much to ameliorate the condition of the Roman states and people. He is a native of the Papal States.

**TOLERATION IN TURKEY.**—The sultan is making a tour through his dominions. At Adrianople, one of his ministers, by order of the sovereign, pronounced an address before the heads of the several communities, from which we extract the following remarkable passage:—"Difference in religious faith concerns only the conscience of individuals. This difference cannot interfere in any manner with their rights as subjects; it is the wish and intention of our sovereign that all his subjects, whether Musselman, Christian, or Hebrew, shall enjoy equally his protection."

#### HOME MISSION FUND.

##### PRESBYTERY OF TORONTO.

JAMES SHAW, Esq. TREASURER,

	£	s.	d.
To Collection at Trafalgar Mills, per Mr. John Proudfoot.....	5	0	0
Esqueing, by Mr. John McColl, Treasurer, per Rev. William Rintoul, Union Church, Esqueing, per Mr. Fraser.....	11	10	0
Norval, per Mr. McNab.....	3	3	1½
East Chingnacousy, per Mr. Wallace, Free Temple Church, Chingnacousy, per Rev. Angus McColl.....	3	0	0
To donation from Mr. Alexander Laidlaw, Mono.....	5	9	8
	0	10	0

##### PRESBYTERY OF HAMILTON.

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From the Township of Williams.....	£2	0	0
From Wellandport, per Mr. Cheyne...	0	5	0
From Thorold congrega.....	1	6	10
From Ayr do.....	1	5	0
From Dunnville do.....	1	9	6
From Knox's Church, Hamilton.....	7	3	5
From Wellington Square and Water-down.....	13	7	6
From London congregation, per Mr. Clarke.....	2	7	6
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#### COLLEGE FUND.

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Collected at Buckhill after a lecture by Rev. Mr. Hamilton of Picton..	2	15	0
Collection in Knox's Church, Toronto	31	2	2
Collection at Ten-Mile Creek, Trafalgar, per Rev. Mr. Harris.....	4	3	9
Donation from John Tiom, Esq., Scarborough.....	2	10	0
Metis, C. E., per Rev. Mr. Cairne, Missionary.....	1	0	0
Collection at Thorold, per Rev. Mr. McIntosh.....	1	9	3
From Union Church, Esqueing, per Rev. Mr. Rintoul.....	1	0	0
From Rev. Mr. Gordon of Gananoque	3	0	0

**CONTRIBUTION.**—The sum of £3 10s., mentioned in our May number as from the Township of Zorra, was received from the Township of Zorra.

**N. B.**—The following contributions have been sent to the Editor of the *Record*, and they will be duly forwarded to the proper quarters, viz: £4 10s. from Eckfild for Foreign Missions; £1 from Williams, and £1 from Eckfild for Synod Fund; £1 10s. from Tucker Smith for Presbytery Fund, and £1 15s. for Synod Fund, and £3 17s. 6d. for College Fund, from Stratford.