

MORE CONVERTS TO POPERY.—TENDENCY OF PUSEYISM.—It is with great concern that we record another example of the influence and tendency of Puseyism. Since the publication of our last paper a respectable tradesman of this city and his family have left the Establishment, and joined the Church of Rome; the party we refer to attended "the Sacrifice of the Mass" at the Roman Catholic chapel in St. Clement's on Christmas Day, and was then received into communion, and on Sunday last attended the same place with his wife and family. When we state that the person we refer to has been a diligent reader of the "Tracts for the Times," and a constant attendant upon the ministry of Mr. Newman at St. Mary's, the circumstance will excite little surprise, but indignation will mingle with the regret which the fact calls forth; and it will be demanded—how long will Mr. Newman be permitted from the pulpit of St. Mary's to point the way towards Rome? We have not a word of reproach for the man whose faith has been thus perverted:—"Church Principles" have been inculcated upon him; he has received them, and, no doubt after several mental struggles, he has followed these "principles" to their natural consequences.—*Oxford Chronicle*, Jan. 1.

IRELAND.—BALLYCASTLE.—On Monday evening, January 17th, a Missionary soiree was held in the School-house, *Ballintoy*, which was kindly granted for the occasion by the Rev. Mr. Trail, rector of the parish and patron of the school. The room was tastefully fitted up, and when the appointed hour (six o'clock) arrived, presented a most cheerful aspect to the numerous friends who began to pour in from Ballycastle, Bushmills, and various other places in the neighbourhood, and the Coleraine circuit. Tea having been served, Mr. Hugh Dixon, of the Castle, was called to the chair, and, in a few judicious observations, stated the noble purposes for which the assembly was convened. The Rev. Thomas Hickey, missionary, of Ballycastle, and the Rev. W. McKay, of Coleraine, then proceeded to urge the claims of a perishing world upon the Christian sympathies of all present, and called upon every individual, who loved Zion, to do something for God and his cause. The result was most satisfactory. Four persons received collectors' books, and the pecuniary advantage to the funds of the society fully answered our expectations.—*Watchman*.

CHURCH AT JERUSALEM.—Various unfavourable reports having been circulated in public journals in reference to impediments supposed to exist in carrying out the plans of the committee in the Holy City, we are happy to state, that the committee has received no information whatever respecting such impediments, on the contrary, all the correspondence from the East implies a hope that the wishes of the friends of Israel will be realised.—*Britannia*.

The Forte has withdrawn its protest against the installation at Jerusalem, of Bishop Alexander.—*Watchman*.

From the "Notices," for February 1842.

MISSIONS IN CEYLON.

The following letters from Ceylon are descriptive of the circumstances of three separate Stations in the Island.

The first relates to Batticaloa, from whence we recently published the gratifying intelligence of a considerable improvement in the state of the Mission; and of a remarkable opening among the Veddahs, or Wild Men of the Jungle, in the interior.

The Rev. Jonathan Crowther, as General Superintendent of the Missions on the Continent of India and in North Ceylon, has visited Batticaloa; and, in the following brief report, confirms the intelligence formerly received. We earnestly hope, that Mr. Crowther may find it practicable to make his proposed visit to the Veddahs in the course of the current year. Mr. Scott has been instructed, for the present, to make such arrangements for the instruction of this hitherto savage, but now docile, race of men, as may appear to him most desirable; the Committee entertaining the confidence, that any additional expenditure required in this case will meet with the full approbation of all their friends.

BATTICALOA.—Extract of a Letter from the Rev. Jonathan Crowther, dated Madras, October 21st, 1841.

At Batticaloa, matters were at present a much more promising appearance. The humble, yet energetic, labours of Mr. Scott appear to have been crowned with remarkable success. It is too soon to calculate with any great degree of confidence upon the permanence of the results which he has (probably) reported to you, but unquestionably, as it appears to me, there has been more than an ordinary movement upon the minds of the people (both natives as well as natives) in that neighbourhood; and it may reasonably be expected that, for a time at least, our cause there will be favourably circumstanced, from the cordial co-operation of Mr. Atherton, the District Judge; and that, all things considered, if the work remain under a judicious management, (like that which it enjoys at present under the care of Mr. Scott,) there will be results of an abiding and most delightful character. Scarcely, since my arrival in these parts, have I witnessed anything more refreshing to my spirit than the spectacle presented at the forenoon service in the chapel at Batticaloa, there being present from two hundred and fifty to three hundred persons, chiefly natives, some of whom had recently been turned from darkness unto light, and from the power of Satan unto God; and I could only regret that I was precluded by circumstances from undertaking a personal visit to the wilds from which some of the converts had been obtained. Should it be found practicable at the time, I purpose next year to make a regular excursion among the Veddahs, in company with Mr. Scott, and I may then be able to report upon their case somewhat more particularly than my present acquaintance with it enables me to do.

To be continued.

WESTERN CANADA.—TORONTO CIRCUIT.—In the account of this circuit, contained in our last number, reference was made to several protracted meetings, or special and continuous religious services, which have been held in different neighbourhoods. In addition to the information then published, we have the pleasure of laying before our readers the following communication from the Rev. J. Mockridge, respecting special services, held in Mr. Hunt's neighbourhood, in the township of Toronto, about 16 miles from this city:—

"The meeting was commenced on Sunday, March 20th; when a discourse was preached, in the morning, from Hab. ii. 2—'O Lord revive thy work'—and the religious part of the congregation seemed to enter deeply into that spirit of the prophet which prompted him to utter those emphatic words. In the afternoon, a public prayer meeting was held, in which the supplications which had been devoutly offered up at the dedication of the chapel, that God would 'fill this house with his glory,' were signally answered. In the evening, a sermon was preached from John v. 6; 'Wilt thou be made whole?' The people were solemn and attentive; but we discovered no special indications of good. On Monday evening, after preaching, six persons came forward to the altar, who were evidently drinking deeply of the bitter cup of repentance, and earnestly desired our advice and prayers; three of whom, before they left it, professed to 'believe in the Lord Jesus Christ' to the salvation of their souls. Deep seriousness and emotion pervaded the whole community, and many who, up to this period, had been buried in the world, or wrapped in the garments of self-righteousness and scepticism, were obliged, in the bitterness of their souls, to exclaim, 'How can we escape the damnation of hell?' On Thursday evening, we had an excellent sermon from our respected Chairman, Rev. J. Stinson, which was well adapted to promote the interests of the meeting, and was crowned with the divine blessing. On Friday, in addition to morning and evening preaching, a meeting was held, for the purpose of affording the disciples of Christ an opportunity to relate their Christian experience, in which several of the young converts spoke, in a manner which showed that their judgments were enlightened and convinced, as well as their hearts affected.

"On Monday evening, 25th ult., these services were brought to a close. Twenty-three adults, many of whom are highly respectable and intelligent heads of families, have already joined our Society; and, from the number of persons who came forward from night to night, there must have been,

at least, between thirty and forty who passed from darkness to light, and from the power of Satan unto the living God."

"During the progress of this meeting the most respectful conduct was manifested on the part of the entire congregation: All was done 'decently and in order.' The roads were bad beyond description, which must have caused the congregation to be much smaller than it otherwise would have been.

"When the chapel in this neighbourhood was opened, we had only four members; now, we have a very large class which, under the care of our highly esteemed friend Mr. Hunt, will no doubt, with the Divine blessing, continue to be united together in love, and become as 'a city set upon a hill,' forcing all by whom they are surrounded to say—'Behold how good and how pleasant it is for brethren to dwell together in unity!'"

"April, 1842."

Personal observation enabled us to add to the above our explicit testimony, in behalf of the excellence of the work described. Never have we known more gratifying and inimitable instances of the power of the Gospel in reclaiming souls than in the neighbourhood where these special services have been held. We have there listened to the afflicted christian's fervent expressions of gratitude and joy; we have seen and conversed with those, in youthful and mature years, who have become trophies of the cross of Christ; and, while we ascribe the whole glory to God, we feel to exclaim with renewed emphasis and delight—"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

Miscellany.

PROTESTANTISM, VERSUS POPERY AND PUSEYISM.—The question naturally arises,—What are the means and agencies at the command of Protestantism,—by what disposition and adaptation of them to the existing state of things;—and by what supplemental expedients, can they be made adequate, by God's blessing, to the defeat of the combined machinations of Puseyism and Popery? For, the union of the Anglican Church with Rome is not more the tendency of the Oxford system than it is the boldly-avowed aim of its open advocates, and the ill-concealed design of its masked supporters. Amongst our chief available resources are the Churches of England and Scotland, Wesleyan Methodism, and evangelical Dissent, with the literary and other agencies under their respective control. A few Institutions, such as the Bible Society, the Reformation Society, and the Protestant Association, are the common property of the Protestant public; although not one of them at this day does justice to the noble catholicity of principle recognized by the first of them, and for awhile acted upon by all the christian worth and talent of the last century. We rejoice to see the Church of England, as represented by a portion of her Episcopate, at length more aware of her danger, and more alive to her weighty responsibilities, although slow and perhaps not legally at liberty to deal, as strict ecclesiastical discipline would warrant, with benefited clergymen and salaried College Tutors and Professors, who are apostates in principle and enemies of the faith they swore to uphold. A few of the Bishops have denounced the new heresy in a tone and language befitting so grievous an offence. Nevertheless, the Protestant laity of England look up to the Episcopal Bench for a more unanimous expression of opinion, and for the adoption of some extraordinary measures of counteraction demanded by the urgency of the crisis. The spirited address of the lay Episcopalian of Cheltenham to his Grace the Archbishop of Canterbury, does them high honour, and will be echoed, we trust, from every quarter of the land, in order that the hands of the hierarchy may be upheld in the faithful discharge of their arduous and responsible duties. But with regard to the national clergy, as a body, it is deeply to be regretted, that so many of them, evangelical ions not excepted, are spoiled by high and exclusive notions of church government, so as to be unfitted for friendly and brotherly co-operation with other Protestant churches. The *Christian Observer* almost alone continues faithful to the principle of an evangelical catholicity. The *Record* too, has

done well high credit by most opportunely unfurling a banner of true Protestant liberty, under which Wesleyans and Dissenters may march in the same united phalanx with evangelical Churchmen. With regard to the Church of Scotland,—admirably qualified as she is by the spirit inspired by her historic recollections, the ascendancy of evangelical principles, and her pastoral and educational facilities, for occupying a most influential position in combating the prevailing errors of the day,—all, who rightly estimate the value of her services, must deeply deplore the schism which distracts her attention and saps her energies.—We had hoped, that by this time she would have been cheered by the prospect of a speedy dispersion of her troubles, and have been consequently at liberty to head her unbroken energies in the conflict, which demands the whole might and union of all Protestant and evangelical churches for its successful termination. This hope, alas, must stand in abeyance:—

"The favourable prospects," says the *Record*, "which we some time since intimated did then rest on the affairs of the Church of Scotland, have again in a great degree faded away. The coming events of that church, whether for weal or woe, are probably of much greater importance than is generally imagined in the division of the island. May God grant, if it be his blessed will, to this our Sister Church a happy deliverance!"

As to our own Connection, its ministers, its literature, its organisation, are all brought to bear energetically against the kindred errors of Puseyism and Popery.—It is as ready, also, for fraternal co-operation with other Protestant communities, as it is bent on the performance of its own appropriate duties. The evangelical Dissenters have, moreover, of late assumed a more aggressive tone and hostile aspect towards Popery, as the spirited protest in the *Eclectic Review* for December attests. Still the curse of disunion (into all the causes of which it would be foreign to our purpose to inquire) rests to a lamentable extent on the Protestant Churches of this country.—*Watchman*.

SPIRIT OF THE EVANGELICAL CLERGY, IN THE CHURCH OF ENGLAND.—Our readers are aware, from our late frequent extracts from the *Record* and other sources of information, that many of the evangelical clergy are cultivating a genuine catholic spirit towards their christian brethren of other denominations. They have doubtless their rich reward in the satisfaction inseparable from so enlightened a course. Nothing less, indeed, could be expected from them on the score of gratitude to Almighty God for having raised up men to reform a nation sunk into depravity through the supineness and defection from vital Christianity, exhibited by a race of Clergymen, their immediate predecessors. How could they honestly thank God, and yet despise the instruments of his merciful visitation to a guilty land? Not, as holding the genuine catholic principles of the Reformers, could they consistently call in question the right of Christian communities, equally owned and blessed by God in their evangelical labours, to share with them the arduous task of regenerating the nation. For they well know how inadequate for that task, at this moment, is the National Church, partly from the gross apostasy of many of the clergy from the doctrines of the Reformation, and partly owing to the population having outgrown the ecclesiastical provisions of the State. Not to dwell on the fact, that tens and hundreds of thousands have been led by other shepherds, providentially thrust into the field during that fatal slumber of the parochial clergy which long left their respective flocks a prey to every contingency for better or for worse.—*Watchman*.

RUSEYISM.—"What is Puseyism?" It is (1) to "say anathema to the principle of Protestantism;" (2) to "depart more and more from the principles of the English Reformation;" (3) to "sigh to think that we should be separate from Rome;" (4) to regard "Rome as our mother, through whom we were born to Christ;" (5) it is to denounce the Church of England as being "in bondage, as working a chain, and as teaching with the starveling lips of ambiguous formalists;" (6) it is to enlarge the Church of Rome as giving "free scope to the feelings of awe, mystery, ter-