

inhabitants of the parish were brought under deep convictions of sin, and about one hundred cases of true conversion appear to have occurred. A narrative of the whole has been published by Mr. Prince, the curate, under whose ministry the blessed work was wrought. He is, we believe, one of several young men, distinguished for eminent and fervent piety, who now occupy stations of great usefulness in the English Church, and who were educated together at St. David's College, in Wales. The marvellous blessing attending his ministry, as usual in such cases, stirred up against him the fierce opposition and enmity of worldly men, and—our readers will hardly credit the fact,—he was actually *deprived of his license by his bishop*, for no other offence than that of having been the instrument, in the hand of God, for the conversion of so many souls. The interest of friends secured him license in another diocese, but he is necessarily removed from the scene of his former labours. Another of the young men referred to, whose curacy is in the north of England, who has been eminently useful, although no such remarkable outpouring of the Spirit has attended his ministry as in the former case, has only escaped *similar deprivation by his bishop*, through the influence of the rector of the parish, a good old man, who has befriended him. We never had any great admiration of bishops as they exist in the English Church; and day by day is the conviction more and more impressed upon our mind, that, taking them as a class, in no part of their duty do they display so much zeal as in the repression of true religion within their respective dioceses. A minister in the Church of England may be the merest worldling—a drunkard, a horse-racer, a fox-hunter, a frequenter of balls and theatres, and similar amusements, as hundreds upon hundreds are, and he may live and die without encountering a bishop's frown; but only let him distinguish himself above others by a generous and holy zeal for the welfare of immortal spirits, and that moment he is in peril—his license will be speedily withdrawn.—*Dundee Warder.*

#### STATE AND PROSPECTS OF EVANGELISM WITHIN THE (ENGLISH) ESTABLISHMENT.

(From a Correspondent of the Witness.)

It is no child's bugbear, no bigot's political cry, this lifting up of the voice against Popery and Puseyism, which is reaching you from England. The danger is great and imminent. . . . I have no fear of Roman Catholicism ever getting the upper hand again in Britain. In spite of the efforts of the Jesuits, who have wrought such havoc at Oxford and in the English Church; in spite of the zeal and success of the Catholic priests throughout the country (and nowhere are they more zealous and successful than here at Nottingham), where a truly magnificent church is now

being erected); in spite of the increase of numbers and influence of which they boast, and with truth we fear; in spite of all their efforts and machination, it is absurd to expect that the Popery of the middle ages, or the Catholicism of the Tridentine decrees, shall ever prevail in England. But there is now little in the way to prevent the dominancy of a Catholic Prelacy, based on the principles of the Anglican (under Laud), or of the Gallican churches of the seventeenth century. Let but a few of the articles of the Tridentine creed be left in abeyance, or considered as open questions, and the Popish Church could also be united with the Anglo-Catholic and other prelatical Churches. Matters are fast tending to this consummation, and we are threatened with a new era of priestly despotism and spiritual darkness.

Let no one set aside consideration of the danger, by referring to the general diffusion of the Word of God, and of the doctrines of the Gospel. It is in England, "the land of Bibles" and of gospel light, that the apostasy from the truth is so widely spreading. Neither let it be supposed that toleration and religious liberty have made persecution for conscience' sake a matter of historical antiquity. Our laws are tolerant; but the spirit of persecution is abroad again. In many a district the tenantry are beginning to be coerced, and the alternative is set before them to quit or to conform. I myself know villages from which Nonconformists are thus driven. In towns and larger villages the persecution is more guarded, but not less effectual. Where there are schools and other institutions supported by the landowners, conformity to Prelacy is made a requisite for participation in their benefits. During the severe distress of last winter, the relief was confined, in many places, to those who would conform to Episcopacy. In multitudes of other ways, the persecuting spirit of Prelacy is beginning to show itself. Of what avail is the letter of toleration on the Statute-book, when this new feudal system of spiritual tyranny is beginning to be exercised by the proprietors of the soil, at the instigation of the Clergy, and for the support of a Catholic Prelacy!

But are not the Evangelical Clergy too powerful to suffer the old principles of High Prelacy to regain their ascendancy? Nothing can be more deplorable, than the condition of the Evangelical party. I overstate the proportion of good men, when I state, that nine out of every ten who are in England styled Evangelical, have barely nominal orthodoxy. And they are the greatest bigots of all for Prelacy and Church conformity. The really faithful witnesses for the truth are scattered few and far between over the face of the country. And, when these are removed, there is no prospect of their places being filled by those who would hold forth the Word of Truth, and be as lights amidst the gathering darkness. I heard a pious Clergyman in one of the great towns lately say, that he had searched in vain, and despaired