... Papal popu-
... The great
... Roman Catholics.
... charity in New
, and not one per cent. of the
to sustain them, comes from the
... Should you enter our almshouses,
...k you were in one of the Irish "Union-
...and our jails and penitentiaries are crowded
...e same class of people. For the elevation of these
...ople the priests do nothing, whilst they are spending
enormous sums in building cathedrals, and churches, and
nunneries. Indeed, the cases are not unfrequently
brought to public notice, in which the priests take the
last dollar from these poor people for confession, and
then throw them upon the charity of Protestants; in
which they filch for Masses the little money saved to pay
the expenses of burial, and then cast them upon the
humanity of Protestants to secure for them a decent
coffin and grave. The priests thus rob their poor to fill
their own coffers, and then leave them to be cared for by
others, or to perish! And worst of all, the priests with
whom we have to do in this country, are the drinking,
gambling, frollicking ones from Maynooth, which is sus-
tained by the British Exchequer for educating the most
unprincipled and vulgar class of ecclesiastics known even
in the Romish Church! What a blessing to Britain and
to America would be the breaking up of that school of
priestcraft!

Things are brightening in Mexico. The Government of
Comonfort is becoming stronger and stronger. Those
who were in opposition to it, are now arrayed in its
favour. The priests are hurling their excommunications
in every direction, but they fall harmless to the ground.
The people are learning that they do no injury to the
body or to the soul; and the more are hurled, the more
they are contemned. Never was Egypt more harassed
with locusts, than is Mexico with priests; but there is
now a prospect that the plague of the land of Montezu-
ma will pass away like that of the land of the Pharaohs.

The progress of things in Nicaragua is changeful.
There is no sympathy in this land with Walker, who is
seeking to establish himself there, save among the lower
class of people, who are pleased with any excitement.
His forces are recruited mainly by desperadoes, and for-
eigners. But should he succeed, and establish a firm
goverment there, it will be open to our Anglo-Saxon
civililisation, against which it has been hitherto closed.
It is on this account that Christians in this land regard
the doings of the Filibuster with any favour whatever.
The cases are very numerous in which God has opened
new channels for the going forth of the waters of life, by
the ambition and cupidity of nations and individuals.

WESLEYAN MISSIONARY ANNIVERSARY.

The Annual Sermons in behalf of the Wesleyan Mis-
sionary Society were preached in the Wesleyan Chapel,
in this City, on Sabbath, March 1,—in the morning by
the Rev. R. Smith, and in the evening by the Rev.
George Sutherland, of the Free Church of Scotland. At
both these services, the great duty of the Christian
Church, as regards the missionary enterprise, was elo-
quently and effectively presented to the large and deeply
interested congregations assembled on these occasions.

On the evening of Thursday, the 5th inst., the Annual
Meeting of the Charlottetown Branch Missionary Society
of the Wesleyan Methodist Church was held in the same
place—the body and a large portion of the galleries of
that spacious edifice being well filled by an attentive audi-
ence.

Shortly after 7 o'clock, the Rev. Mr. Barrett, of
Bedeque, ascended the pulpit and gave out the Hymn,—

"Lord of the harvest, hear," &c.,

—which having been sung, the reverend gentleman offered
up a fervent prayer, appropriate to the occasion.

Capt. Orlebar, R. N., was then called to the chair, and
proceeded to address the meeting in his usual practical
and straight-forward style. He stated, that the deep
interest he felt in missionary institutions generally, and
especially those of the Wesleyan body, was the sole in-
ducement which led him to accept the responsible posi-
tion he that night occupied, as chairman of the meeting.
He alluded to the fact, that peace had recently been
re-established with Russia, and to the extended fields for
usefulness which had thus been thrown open to mission-
ary enterprise. The Gospel, he said, was evidently
winning its way throughout the world; and in forcible
and appropriate terms he called upon the meeting to help
forward the glorious enterprise. Missionary operations
were now of so world-wide a character, that but few
minds could grasp the whole sphere of their operations;
and it was necessary to bring before the public, in meet-
ings like the present, the varied scenes in which the
missionaries were engaged, for the purpose of stirring up
the zeal of God's people. His object was to help forward
this good work. He was glad when he heard it commend-
ed to God by special and fervent prayer; and he hoped
that the tone of the speeches to be delivered on that oc-
casion would be in unison with the prayer just offered.
He felt constrained to say, that the Wesleyan Missions
contrasted strikingly and favorably with those of the
other Christian denominations. They had, however, no
reason for self-gratulation. To accomplish this work,
God does not see fit to work miracles; he employs human
agents and instrumentalities. The silver and the gold
are in God's hands; and it is the duty of Christians to see
to it that these gifts are used aright, and not in luxurious
indulgences, and without reference to the missionary
work of the Church. The chairman then related
several interesting incidents, connected with his own
early life, when sailing about among the Islands of the
Southern Pacific, simply and strikingly illustrating the
importance and practical value of Christian missions.
Although himself a stranger to God's truth when these
incidents occurred; yet, subsequently, the remembrance
of them had had the effect of bringing him personally
near to Christ; and, seeing that the missionary cause
had been productive of good in his own case, he would
urge upon every one to be more in earnest in its promo-
tion for the future: for assuredly, said he, the more they
watered others, the more God would bless them, and
make them a blessing.

James Moore, Esquire, the Secretary, then read the
Report. From this document we learn that the receipts
of the Society for the past year amounted to £119,122
4s. 9d. Sterling. During the year 18 missionaries and 12
wives of missionaries have been sent out, and 4 mission-
aries have been removed by death. The following is a
summary of the Society's operations:—

	1855.	1856.	Incr.
Central or principal Stations, called Circuits,	378	425	47
Chapels and other preaching places,	3172	3283	111
Ministers and assistant do.,	534	588	54
Paid agents, as catechists, Interpreters, etc.,	838	858	20
Unpaid do., as Sabbath-school teachers, etc.,	9204	9534	330
Full and accredited church members,	111,655	113,470	1815
On trial,	7440	8295	
Scholars,	87,358	93,906	6548
Printing establishments,	8	8	

It appears, as remarked by the Secretary, on Thursday
evening, that efforts have recently been made, in other
places as well as in P. E. Island, to exclude the Bible
from the public schools. The Report states, that

"During the past year the Government of India has autho-
rized measures to bring European knowledge within reach of all
classes of the people; making honorable mention of mission-
ary labors, and even specifying certain institutions as worthy
of occupying the highest place in the scale of general instruc-
tion. At the same time, it cannot be concealed that there is
among many of the higher class of native officials and rich na-
tive merchants a studied and determined opposition to the Bible.
At a public meeting, called by the Rev. E. W. Hardey to se-
cure the sum of £200 for the establishment of a school in the
city of Mysore, to meet a like sum subscribed in England in
answer to a petition sent to the Wesleyan Methodist Missionary
Society, signed in nine languages by 2300 people; at this meet-
ing of the East Indian and native community, after several had
spoken in favor of the plan, a rich merchant, but a great enemy
to Christianity, offered to give, himself, twice the sum required,
£400, on condition that they would exclude the Bible. The
position was successfully opposed and overruled."

The Conference of Eastern British America, which was
organized about Eighteen months since, includes Nova
Scotia, New Brunswick, Newfoundland, Prince Edward
Island, Cape Breton, and Bermuda. The following sums
are reported as the result of the first year's subscriptions
and donations within the limits of this Conference:—

Halifax District	£718	5	7½	(N. S. currency)
St. John "	348	15	7	(N. B. ")
Charlottetown District	560	12	6	(N. S. ")
Fredericton "	159	4	11½	(N. B. ")
Sackville "	302	5	7	(N. B. ")
Annapolis "	300	0	0	(N. S. ")
Newfoundland "	365	0	0	(N. S. ")
	£2754	7	3	

The seven districts of which this Conference is composed
present an aggregate of 56 ministers, with a membership of 13,-
159, and 957 on probation.

The Rev. Mr. Burnett, Baptist Minister, moved the
following Resolution:—

"That the Report now read be adopted; and that this meet-
ing records its grateful acknowledgments to Almighty God for
the measure of his blessing continued to the evangelistic opera-
tions of the Wesleyan Missionary Society, in various parts of the
world, and to other kindred institutions."

In proof of the verification of the promise, "Lo, I am
with you always, even to the end of the world," the rev.
gentleman referred to the marked success which had
attended the labors of the Church of England, Wesleyan,
and other missionary institutions. These institutions
had been instrumental in shedding a halo of glory over
nations long sitting in darkness and the shadow of death,
and the rev. gentleman expatiated thereon in animated and
glowing terms. The cry once was, that missionary meetings
would soon become stale. It was clear, however, that their
prediction had not yet been realized; nor was it at all likely
it soon would be. Iniquity, it is true, still flows down
our streets like a mighty torrent; ministers of the gospel
may sometimes seem to labour in vain, and spend their
strength for nought. But it is written, that Christ shall
reign until he hath put all enemies under his feet; and
when he heard the cry of the penitent and broken-hearted,
he felt the holy fire rekindled in his soul. Some
things, doubtless, appeared very mysterious; but when he
remembered the words of the Saviour, "All power in
Heaven and in earth is given unto me of my Father,"
his doubts vanished, and he felt encouraged. Prayer was
mighty. Effectual, fervent prayer still moved on the
gospel car. The reverend mover of the Resolution con-
cluded his remarks by commenting upon the preciousness
of the Gospel, which he illustrated by a touching ref-
erence to an interview held, just prior to his coming to
the meeting, with a gentleman well known and univer-
sally respected in this community, and who died in the
full assurance of faith a few hours subsequently.

The Rev. Mr. Smith rose to second the Resolution so
ably moved by the previous speaker, with whose senti-
ments he fully sympathised on that solemn occasion.
Having commented upon certain portions of the Report,
he remarked that the dispensation under which we live
claims God for its author, and every saved individual as
a trophy of his power. Large assemblies were not unfre-
quently melted to tears when the cause of suffering
humanity alone was presented to their view. But God
presented his cause; the blessed Redeemer—he who bled
for Adam's fallen race—presented his cause to them that
evening. The Report was but a record of sympathies—of
what God was doing, not only in the world at large but
amongst individuals. Where, he asked, was the heart
that did not feel when such a Report was read? Was
there one in the congregation who would not be moved
by it to acknowledge himself a willing advocate of its
claims, and thus point the dying, perishing sons of men to
the true source of peace and joy, and then to Heaven!
Why was that assembly gathered there? Why had they
listened with so much attention to the Report? Why!
Because it advocates the cause of God. Because they
felt that nothing but the Gospel could save those without
it from misery and death. Had the Secretary, whilst
reading the Report, declared, that in no single place
under heaven to which their minds had been carried in
sacred captivity that night—that in no solitary instance
had the efforts of the Society proved effectual, even then
they would not, he declared, be warranted in retiring
from the contest. But, happily, it was not so. Where-
ever the Gospel had been faithfully preached, success had
invariably followed the proclamation, and dark and ig-
norant people were converted and saved and brought
home to Heaven.

The Rev. George Sutherland, of the Free Church, then
moved the following Resolution:

"That this meeting devoutly recognizes the duty of Chris-
tians to continue in prayer in behalf of the missionary enter-
prise, that the energy of the Divine Spirit may more largely ac-
company missionary labors; that the doors now opening in
many lands for the diffusion of the Gospel may be entered with
success; and that the formidable obstacles to the evangelization
of the world, still existing, may be speedily removed."

The Rev. Gentleman said: The Resolution just read
recognizes the duty of Christians to continue in prayer for
the gift of the Holy Ghost, that success may attend the
labors of the missionary; that doors now opening may
be entered; and that obstacles to the diffusion of the
Gospel, still existing, may be removed. I like the spirit
of this Resolution—it occupies the right ground. I have
much pleasure in moving its adoption. It shows satis-
factorily that Wesleyan Methodism still holds to scrip-
tural principles, publicly acknowledging the Holy Spirit
as the author and finisher of all saving work in the soul.
This doctrine receives my most hearty approbation, con-
vinced as I am that souls cannot be saved, and that the
world cannot be evangelized without the efficient aid of
God's own Spirit. Jesus said to his disciples before he
ascended to Heaven, "Tarry ye in the City of Jerusalem
until ye be endued with power from on high." That
power descended on the day of Pentecost, and as an
earnest of what was yet to be accomplished, 3000 souls
were in one day converted; and this number was increased
by 5000 more in a few days after. And all in every succeed-
ing age who have become sincere converts to the cause
of Christ, have been rendered such by the powerful work-
ing of this blessed agent. If, then, this glorious work of
conversion is to go on—if the Gospel is to reach every
region—if a native ministry is to rise up in every land to
swell the ranks of missionary heralds—if the world is to
bow under the sceptre of King Jesus—the Spirit must
descend, and continued prayer must be offered for his
descent. The strongest encouragement is given to ask
for this great blessing. The great missionary Saviour,
Jesus, says—"If ye being evil know how to give good
gifts unto your children, how much more shall your
Heavenly Father give the Holy Spirit to them that ask
him!" A powerful yet simple argument. Here, a parent,
although evil, from natural impulse gives good gifts to
his children; how much more will our Heavenly Parent,
infinitely good, with compassion transcending all created
sympathy combined, pour down his Spirit, so much need-
ed, in answer to the earnest petitions of his children
on earth! Let earnest, unceasing prayer, therefore,
ascend to Heaven for the bestowment of this proffered
aid. But my Resolution refers to opening doors. Are
doors opening? Yes, thanks to God, on every hand.
Turn your eyes to the distant East. Look over the wide
plains of India. The doors of this great empire are
thrown open for your utmost exertions. China, too,
with its teeming millions, notwithstanding recent com-
motions, invites your aid. Ah, Protestants, remember
what God has done! There was a time, two centuries
ago, when those vast regions bid fair to fall under the
superstitious domination of Rome. Jesuit missionaries
traversed India, China, and Japan, and numbered their
so-called converts by hundreds of thousands. But their
power passed away. Spain and Portugal sank, and the
star of Britain rose. Then, again, this Western Conti-
nent, including these Atlantic provinces, was within the
very grasp of France. Need I say what the consequences
would have been had that power retained its hold in
North America? Where had your Protestantism then
been? The whole continent now stands open to receive
the heralds of the cross. Turkey, also, has now become
a great field for missionary enterprise. She had fallen
into decay, had become enfeebled, and the northern des-
pot thought to spoil her of her territories. But the
union of the Western Powers, followed by their victories,
have re-established the Turkish Empire, and as a reward
for their exertions, liberty of conscience is proclaimed.
This edict of toleration has been pronounced "a dead
letter." Such is not the case. In all parts of the em-
pire the Gospel may now be freely preached. Thus, in
most parts of the world, except the Romish portion of
Southern Europe, has the way been prepared for the
spread of the glorious Gospel. How may these lands be
occupied? By the descent of that same sacred fire that
enabled the early Christians so rapidly to spread the
name of Jesus. It was not without design that God
assembled individuals from all parts of the Roman Em-
pire at the feast of Pentecost. By the gift of the Spirit
in their conversion they were enabled, on their return to
their several homes, to make known the glad tidings of
salvation to their perishing countrymen, and thus estab-
lish Christian churches throughout the limits of the
empire. Such primitive zeal seems to characterize the
converts of the Baptist Mission to the Karens of Burmah.
They wait not for ordination; but, fired with the love of
Jesus, press through mountain defiles and thorny jungles
to bear the tidings of mercy to dying sinners. The last
clause of the Resolution refers to the removing of exist-
ing obstacles. What are they? They are political con-
federacy, hoary superstition, and the blindness and hard-
ness of the human heart. Yet these must disappear
before the omnipotence of Divine agency. Nations may
combine against the Lord and his Anointed; but the
Spirit of God can create a moral earthquake more terrific
than the political outbreak of 1848, and burst their bands
asunder,—can render his word an all-consuming fire,
and destroy the hoary superstitions of ages, as the mists
of the morning are dispelled by the rising sun,—
illumine the dark chambers of the mind, soften the long
hardened heart, and quicken the slumbering conscience,—
and thus overturning and dissipating every obstacle in
every land, surround our world with a halo of spiritual
glory, and render it once more the fit abode of our Cre-
ator and God. Then shall the wilderness and the solitary
place be glad from the labors of the missionary, and
the desert rejoice and blossom as the rose.

The Rev. Mr. Milligan seconded the Resolution, and,
in so doing, expressed his gratitude for being permitted
to be present in that large and attentive assembly, where
the true spirit of a missionary meeting had been so
strikingly manifested. After referring to the truly cath-
olic and stirring character of the chairman's opening
address, he proceeded to comment upon the interesting
facts and cheering intelligence contained in the Report,
and said that such views and statements could not fail to
increase the missionary spirit and inflame the zeal of all
who heard them, and lead them up to the post of duty.
For himself, he had been captivated as he had been carried
to the various fields of missionary labor; and he thought
that the echoing and re-echoing of these sentiments could
not fail to have the effect of stirring all up to increased
exertions in the good cause. The Resolution he rose to
second was based upon the principle, that it was the duty
of Christians to continue in prayer for the success of mis-
sionary operations. Prayer was essential to Christianity.
A Christian must, of necessity, be a praying man. All
should be found praying for the extension of God's work.
The religion of Christ was so sublime, so ennobling, so
essentially missionary in its character, that he thought it
impossible that any one could be truly in possession of
that religion without doing so. The spheres of missionary
operations are world-wide, having direct reference to
every individual of the human race, whether he be the
starving beggar or the renowned monarch—civilized,
barbarian, or heathen. This being the case, he thought
every individual in the meeting would be found praying,
and continuing in prayer, that God would bless the
missionary institution. God had, in times past, honored
prayer—prayer expressive of entire dependence upon the
Spirit of God. A mere piece of machinery, however in-
genious, devoid of motive power, would be worthless. In
a state of actual warfare, we might be possessed of an
abundant stock of ammunition; but unless we could ignite
the powder, our efforts would be fruitless. In like man-
ner, it was by the agency of the Holy Spirit that the
effects sought were to be obtained,—without it, success
could not be ensured. He then contrasted the state of
the world during the "dark ages," when the church was
asleep at her post, and when there were no missionary
societies, with its present state, only fifty years after the
church had awoke from her slumbers and arisen to her
work. How could this change be accounted for? The
change was, doubtless, called forth by the spirit of prayer
which had been poured out upon the Church, and to that
spirit of union which now so happily subsisted among
the various Christian denominations,—an additional
proof of the reality of which was that night afforded by
the platform on which he then stood,—Christians of
various religious professions meeting together for the
attainment of one common object. Little petty jealousies
were forgotten—they were now united—and it was evident
that the prayers of past times had not been offered up in
vain. . . . The rev. gentleman then glanced at those
Islands of the Pacific which, a few years since, were so
many dens of infamy, addicted to cannibalism and other
fearful crimes, but whose inhabitants are now the servants
of God. The Sandwich Islands were heathen till the
year 1820. The Friendly Islands were pagan till 1822.
Fejee was cannibal till a still more recent date. What a
happy change had taken place in all these countries!
Vast multitudes of their inhabitants had been converted
and saved. Despise not, then, the riches of God's grace.
Some persons thought that at missionary meetings but
one theme was dwelt upon—and that the speakers occu-
pied the position of beggars, mendicants, &c. This was a
great mistake. They stood before their audiences not as
beggars, but as ambassadors of Christ, and they told
their hearers that they were but the stewards of the
manifold mercies of God. It was for them to settle the
question as to their own individual honesty, before
talking of parting with their alms, &c. Sir George Simp-
son, on one occasion, found, near Edmonston House, in
the Hudson Bay Territory, a number of graves, each
with a cross at its head, and on the trees in the vicinity
a number of offerings, provisions, &c. for the use of the
departed! If such conversions as these were all they
sought, they might content themselves with simply asking
for their money: but as true conversion was effected
solely by the Spirit of the Lord, there was the greater
necessity that they should pray for it. He thought the
missionary spirit was yet far behind the missionary
enterprise. Some contribute their money, but do not
pray for its success. It was imperative upon those who
really loved the cause of missions to be more in earnest
about it;—were this the case, there would be no difficulty
in helping it forward. . . . . Having referred to
various openings for the preaching of the Gospel now
presented, the reverend gentleman then glanced at the
obstacles which still impede the progress of Christianity
in Eastern countries. As formidable obstacles as any
of these had, in past ages, been surmounted. The early
Christians had similar difficulties to contend with, but
they overcame them. And it ought not to be forgotten
that we possess facilities for the work which they knew
nothing of. Distant countries are brought near to each
other by means of our superior modes of communication.
The Church, too, has become richer. All these con-
siderations call loudly upon Christians to go up to the
help of the Lord, to the help of the Lord against the
mighty.

Mr. Fullerton, of the Established Kirk of Scotland, in
a neat and appropriate speech, much of which, however,
we failed to hear distinctly, supported the Resolution.
Some persons, it appeared to him, placed more depend-
ence upon pecuniary means than upon prayer; but he
was glad to find that the Resolution he had been request-
to support called upon the audience, not only publicly,
but domestically and privately, to pray that the Divine
Spirit might be poured out more largely upon the mis-
sionary enterprise. When he first read the Resolution,
he was forcibly reminded of the proneness of some people
to lay the blame of any failure or want of success in
their undertakings upon the shoulders of others, and to
imagine that they might be allowed to sit down lifeless
and inactive with reference thereto. Such an easy way
of getting over the difficulty did not, however, accord
with his views. Cicero, though a heathen, had said,
"Those who live by the power of the gods should live
well, and not wickedly." . . . With regard to
the obstacles which oppose the evangelization of the
world, he said, there were obstacles on the part of those
who promote the missionary cause, and also on the part
of those who are the subjects of that cause. On the part
of the former, there appeared to be a want of zeal. It
was not sufficient merely to afford pecuniary aid to the
missionary. They must be zealous and prayerful as well
as liberal. When the Israelites fought with the Amal-
ekites, the hands of Moses were supported by Aaron on
one side, and Hur on the other. So, when the hands of
the missionary were supported by God's people, great
results might be expected. By some persons the mis-
sionary enterprise was looked upon as the wildest fanati-
cism. If our ancestors had not been fanatical in this
sense, we should not now be in the enjoyment of freedom
of thought and freedom of conscience. Had not a Wick-
liffe and a Luther been thus fanatical, the world would
not now be so extensively evangelized as it is, but would
most probably be found trusting to absolutions and other
superstitious rites and ceremonies. One of the chief ob-
stacles, on the part of those who are the subjects of the
missionary cause, was the remarkable fact, that among
savage tribes no word had been found to convey the
scriptural idea of *love*, and on that account the mission-
aries have found great difficulty in explaining the term.
Christians should pray that the Holy Spirit would con-
vey the truth to their understandings and their hearts.
He compared the mind of the heathen to rich, fertile soil
—wild, uncultivated land, overgrown with the weeds of
superstition, sin, and misery, and employed several
beautiful figures in illustration of his concluding re-
marks.

The Rev. Mr. Barrett, of Bedeque, moved the follow-
ing Resolution:—

"That, resting in the assurance that the newly-organized
Conference of Eastern British America will earnestly regard the
importance of sustaining Home Missions wherever, within its
jurisdiction, there are calls for missionary labor, to the extent
of the means at its disposal, this meeting at the same time hails
with satisfaction the arrangement by which our Missionary
Society holds an auxiliary relation to the General Wesleyan
Missionary Society of Great Britain, thereby enabling the
friends of Wesleyan Missions in these Provinces, as heretofore,
to aid the Parent Society in its noble and widely-extended
missionary enterprise."

Referring to the statement of the chairman, that the
Gospel had found a way to his heart, Mr. Barrett devout-
ly prayed that the Divine blessing might attend him, and
make him a blessing wherever he went. The cause of
missions was a glorious cause. This was his first ap-
pearance in that chapel, and he was thankful to be
there. He would like to shake hands with the chairman
(shakes hands), and, as Peter Jones, the Indian Mission-
ary, once said, he would "shake hands with the congre-
gation in his heart." "May you all," said he, "enjoy
the religion of Jesus Christ, and may peace be within
your walls and prosperity within your palaces! The
Resolution expresses confidence in the newly-formed
Conference. If you have confidence, show it. How?
By a noble collection. ("Amen!" from the gallery.)
Yes, I know you have confidence!" . . . He then
gave the congregation credit for what they had already
done to promote the cause of missions, but at the same
time candidly told them that they had no cause to boast.
"Be thankful," said he, "and go on doing." The Confer-
ence had been "newly organized;" but it was composed of
the same class of men—it was the same body in fact—asso-
ciated together for the same holy purposes and objects, and
maintaining its connection with the parent body in England.
It was now in the second year of its existence. Last year
they had collected the sum of £2754, Nova Scotia currency,
for missionary purposes, which was, he thought, a very
good beginning. The time was when England herself
did not raise so large a sum. He himself remembered
when the income of the Parent Society only amounted to
£73,000; but what did it amount to now? Nearly £180,000,
Island currency! They had every reason, therefore, to
take courage. In spite of the political and religious con-
flicts in which men were engaged, the missionary car was
rolling onward with daily accelerating speed, and it was
the duty of those whom he addressed to put their shoulders
to it that night—to give it the benefit of their influence and
their contributions. A good deal had been said about
prayer. "This was all right; but the collection was coming
on, and he would like his hearers to exert their sympathies
in that direction also. Reference had been made by a pre-
vious speaker to the holding up of the hands of Moses, when
the Israelites were fighting with the Amalekites. He
thought, however, that the best way to hold up the mis-
sionary's hands would be, to hold up the one by prayer—
the other by money. He did not believe in going to
Heaven by works; but he believed in works notwithstand-
ing; and in order to shew that they sympathized with him
in his views of this matter, the best thing the audience
could do was to give them a good collection. He deemed
it a glorious honor to ask people to give to the missionary
cause—to shew their indebtedness to the Lord Jesus Christ.
"Suppose," said he, "you now saw the Saviour hanging
on the cross, and, just as he was about to expire, heard him
say, 'I suffer this for you!' Would you not, one and all,
reply, 'I will do all in my power, O thou blessed Saviour,
to promote thy honor and glory in the earth!' Well,
Christ has actually died, and has thus purchased pardon for
the guilty, bread for the hungry, the water of life for the
thirsty, and salvation for the lost; and all he asks is, that
we do our utmost to promote his cause in the earth. This
is the object of this missionary meeting. We have every
inducement to stimulate us to exertion. Whilst we are
thankful for what God has done for us, let us show that we
duly appreciate the blessings with which we ourselves are
favored, by furnishing the means of sending the Gospel to
those who possess it not. There is just as much necessity
for liberality now as there was last year at this time. The
machinery is in operation—the missionaries are in the field.
A poor negro, who was present at a missionary meeting, on
a certain occasion, contributed what appeared to the mis-
sionary an unusually large sum for one in his circumstances.
The missionary, in consequence, asked him if he could
afford to give it. His answer was, "Massa, the work of
God must be done, and I shall soon be dead!"

The collection was then taken up, amounting, together
with the Sabbath collections, to £25. While the collec-
tion was being taken, a verse or two of Bishop Heber's
beautiful Missionary Hymn was sung by the congregation.

Mr. William G. Strong, of Bedeque, then rose to
second the Resolution moved by the Rev. Mr. Barrett, and
in doing so, said he wished to express his sincere attachment
to the missionary enterprise. It would ill become him, he
said, born and nurtured under its patronage, to remain alto-
gether silent on that occasion. The Wesleyan Missionary
Society had a claim upon all its offspring, and he, for one,
rose under a deep sense of obligation. He felt happy in
addressing an audience whose sympathies were enlisted in
the cause of missions. True, they were the inhabitants of
an Island, shut out from, and probably deprived of many of
the privileges of their more fortunate neighbors on the
opposite side of the strait. They might probably be behind
them in many respects. But there were two or three things
in which, at least, we excelled, namely, in the productiveness
of our soil, the purity of our atmosphere, and the Christian
liberality of our people. Notwithstanding our isolation, and
a good share of frost and snow, their benevolence embraced
the world at large. Wherever there was an idolater, be his
creed or color what it might, their sympathies were enlisted
in his behalf; and the statements contained in the Report
read to them that evening would, no doubt, fire their minds
with the best hopes and the liveliest anticipations, and fur-
nish them with additional incentives to labor on in their
"work of faith and labor of love." Of this he had no
doubt, if they were true to the principles of the religion
which they professed. The genius of religion was mission-
ary and practical in its character. "See," said the speaker,
"that new-born soul; how he feels for his fellow-men!
He does not stop and ask, 'Am I my brother's keeper?' but
his language is, 'Lord, what wouldst Thou have me to do?'
The religion which we profess and enjoy is the very religion
professed and enjoyed in apostolic days." . . . .
Mr. Strong then cited severa scriptural illustrations in sup-
port of the latter assertion. Having alluded to the remark-
able character of the civil, political, and religious institutions
of the present day, he observed, that the results of the late
war with Russia were highly favorable to the extension of
missionary operations. It had been said that when England
moves, the world feels it. Some looked upon her colonies and
commerce as the sources of her greatness. Neither of these
was the true cause of that greatness. It was not, in his
opinion, of a political character. It was to be found in the
fact, that she possessed the Book of Life—the Charter of
Man's Rights—and in the fact that our forefathers prized the
truth. The secret of her success was also to be found in
the fact, that she had been faithful to her trust—in her
Tract Societies, Bible Societies, &c., and, as comprising the
whole, because she was a missionary people. This, he affirm-
ed, was the true secret of England's greatness. She had
honored God, and God had honored her, and made her the
almoner of the world. If it be true, then, that England, as
a people, possesses such influence, how important was it
that when she moved she should move in the right direc-
tion! He held that the missionary movement was such a
movement, and consequently did not hesitate to invite the
audience to assist in making known to the world what
Christ for all mankind had done. Surely it was a move-
ment in the right direction—a blessed movement—to thin
the ranks of Satan and people the realms of bliss;

"To point them to a pard'ning God,
And quench the brands in Jesu's blood!"

—in short, to turn the world upside down, and then right
side up! The world was tired of commotion—sighing for
peace. Statesmen must fail in their attempts to pacify the
world. Seeing this, the Christian steps forward to their
assistance, and gives to the world the gospel of peace. This
is just what the world wants. In the Gospel is found a
basis more solid and binding than Treaties and Constitutions,
and a power to accomplish what merely human ingenuity
has hitherto failed, and must ever fail, to accomplish. His
heart leaped with joy when he contemplated the final triumph
of the Gospel—when righteousness shall cover the earth as
the waters cover the channels of the mighty deep.

Mr. William Heard rose to support the Resolution;
but as the hour was now late, and many of the audience
were anxious to retire to their homes, he declined offering
any remarks upon it.

Rev Mr. M'Murray, Chairman of the District, moved, and
the Rev. Albert Desbrisay seconded the last Resolution,
conveying thanks to the collectors and contributors for their
aid during the past year, and appointing the officers for the
year ensuing.

The Rev. Mr. M'Murray, in the name of the Society,
gratefully acknowledged the services rendered by the col-
lectors, and the liberality with which their applications had
been responded to by the public. He felt it his duty to
express his personal obligation to the esteemed brother
(Rev. George Sutherland) who had so ably advocated the
cause of Christian Missions in that place, on the Sabbath
evening previous. He felt also that he did but express the
sentiments of every heart in the meeting when he signified
his sincere respect for and acknowledged his deep sense of
obligation to Capt. Orlebar, who had so kindly responded
to their applications from year to year, and who had so ably
presided over the meeting on the present occasion.

The Doxology was then sung. After which, the Bene-
diction was pronounced by the Rev. Mr. M'Murray, and
the meeting dispersed, apparently well pleased with the
proceedings of the evening.

J. Barrett Cooper, Reporter.

The Fate of Sir John Franklin.—Lady Frank-
lin has addressed and published a letter to Lord Pal-
merston, seeking to engage the sympathies of those
in power in the despatch of an expedition in search
of the remains of the Franklin party. She endeavors
to show that the proposed search may be made with
slight hazard to life and very small cost, and ob-
serves, "This final and exhausting search is all I
seek on behalf of the first and only navy to Arctic
discovery in modern times, and it is all I ever intend
to ask."

CORRESPONDENCE.

[Inviolable good faith shall ever be observed with those of our Correspondents who may confide in us, but anonymous communications cannot receive any attention. We do not hold ourselves responsible for the opinions of our correspondents.]

(For the Protector.)

To the Rev. James Macdonald, P. P., Indian River.

Rev. Sir,—I beg leave to address to you one or two letters, in answer to your strictures on my speech at the great Protestant meeting, which lately took place at Charlottetown; whether it may be in a scrambling style or not, I leave the public to judge. I will not, however, be accountable for every thing put into my mouth by an incorrect reporter. That there has been a fearful mangling of speeches, as published in the *Examiner*, every candid person will, without hesitation, allow. Whether the reporter had a design in thus misrepresenting the sentiment of the speeches or not, I do not pretend to say. For every thing actually uttered by me, I hold myself responsible, and will produce such proof as will create some impression on the mind even of the Rev. McDonald himself; while, at the same time, I shall endeavor to reply in a Christian spirit.

Before entering upon the main points in your strictures, I shall advert to one charge incidentally made against me—that I sold my conscience for the consideration of a schoolmaster's salary. Is there anything of the meekness and gentleness of Christ in this accusation? Is there not an evident satisfaction in having an opportunity to expose another's faults? Nevertheless, I will answer you in a Christian manner. Some years ago, I was solicited to take the charge of the North Bedeque district school. It will be recollected that a petition had been presented to the Legislature, praying that the Bible should be made a class-book in the public schools, which our House of Assembly thought proper to reject. There was a mixture of Roman Catholics and Protestants in the school of which I had charge. For the purpose of preserving peace, I did not use the Bible in the school, but, with great labor to myself, besides preaching as usual on the Sabbath, I taught a Sabbath-school in the morning or evening of that day, and thus endeavored to supply the religious element wanting in the week-day school. I did not then advert to the evil which my example was likely to produce, which if everywhere followed, would deprive those of religious instruction who were under the superintendence of no clergyman, and whose parents took no pains to instruct them. Previous to the present agitation, I made the religious element in the school the subject of my deliberate and prayerful consideration; and although I was well aware that my enemies would make it the ground of an imputation upon my character, I was determined to seek the public good, rather than shelter myself. It is now my decided conviction that religious and secular instruction cannot be separated without the worst results. Now, Sir, I have made a candid acknowledgment of the ground of my conduct, and no one who knows me will accuse me of selling my conscience for money. And here I would remark, what treatment Protestants may expect from Roman Catholics, should they tamely surrender up their right to the Bible in the schools. They will turn round upon us, and tell us that it is evident that we placed little value upon a book the use of which we so readily relinquished.

But let me proceed to the other charges you bring against me. I am represented as saying that the Catholic Clergy in this Island do not read the Bible. I said no such thing. I said they took away the key of knowledge from the people—neither entering heaven themselves, nor suffering others to enter. Now, this declaration I intend to substantiate, to the satisfaction of all unprejudiced persons. They take away the key of knowledge in two ways, first, by taking the Bible out of the hands of the people, and secondly by taking away from them the interpretation of it. You, Sir, call upon me to produce my authority for stating that the priests prevent Catholics from receiving the Bible, and take it from them after they have received it. This, Sir, is an extremely disingenuous interrogatory. You wish to baffle me, because you think I have not the proof at hand. Sir, you will be disappointed. I will produce overwhelming evidence of what I have asserted, evidence which you will not be willing to come under the review of your own people. I beg, Sir, you will not put my letter in the *Index librorum prohibitorum*. Will the Rules of the Congregation of the Index of prohibited books satisfy you? Have they not the sanction of Papal authority? But let me quote from them: "Translations of the Old Testament may be allowed, but only to learned and pious men, at the discretion of the bishop; provided they use them merely as elucidations of the vulgate version, in order to understand the Holy Scriptures, and not as the sacred text itself." Now, Sir, I beg you will observe the restrictions. Translations of the Old Testament may be allowed, but only to the learned and pious. Now, I ask, how many learned can you find among the Roman Catholic laity of this Island? I apprehend you will not take a very long time to write out the list. And are none but these to have translations of the Old Testament? And then they must be allowed only to the pious! I always thought that the Word of God was the means of making men pious. We are born again by the Word of God, begotten by the word of truth. But, according to your church, we must first be pious, and then we may have the word of God! And then there is another limitation—it must be at the discretion of the bishop; but Christ commands me to search the Scriptures; and no mortal man, bishop, or priest, or pope, may lay his veto upon me. But let me proceed with the laws of the Index: "But translations of the New Testament made by the authors of the first class of this index are allowed to no one, since little advantage, but much danger, generally arises from reading them."—"Inasmuch as it is manifest, from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is on this point referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read and possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary." Does not this, Sir, look very much like a restriction of the Word of God? Are we not told that the indiscriminate reading of translations, even by Catholic authors, will cause more evil than good; that it is a piece of presumption to read or possess the Scriptures without a written permission, to be punished by the refusal of absolution until the obnoxious book be surrendered? Further, "Booksellers who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence." No wonder that the traveller in Roman Catholic countries in vain endeavors to find a Bible for sale. How many Bibles can be found in Rome?—how many in Spain?—how many in Naples?—how many in any purely popish country?

But it may be said, that the Roman Catholics in this enlightened age no longer hold such sentiments. Vain thought! Pius 7th, writing to the archbishop of Gnezn in 1816, calls the Bible Society "a most crafty device, by which the very foundations of religion are undermined;" a "pestilence," and "defilement of the faith, most