Provincial Wesleyan

THURSDAY, SEPTR. 30, 1858.

Communications designed for this paper must be accompanied by the name of the writer in confidence.

We do not undertake to return rejected articles.

We do not assume responsibility for the opinions of correspondents

The Battle Ground.

Those of our readers who took an interest in the proceedings of the late British Conference—as we presume all must have done—and carefully perused the accounts which have from time to time been transferred to these columns, will not have forgotten the sprightly debate which ensued when a representative from Ireland spoke of his country as the "battle-field of Protestantism against Popery." The President of this Conference—whose attention as a visiter to Britain, after an absence of several years, had probably been arrested by the tokens of rapid advancement which Romanism presents in that kingdom—was impelled to exclaim that in his estimation England was that battle-field; while the delegate from France could not believe that any country merited the appellation more than his own. In fact, the world is the battle-field of Rome. She is struggling every where, might and main, for supremacy. In Europe from the most uninviting point of Sweden and Norway to the Island of Malta, and from Cork and Cape St. Vincent to the farthest east of the continent, Jesuits, open or disguised, are incessantly striving to regain lost ground, or to retain and extend the dominion over the souls of men which they have subtly won. In America we know how the sable apparition of the Roman priest (not always spectral, it is true,) haunts us at every step we take, from the ice-bound shores of Newfoundland to the golden sands of British Columbia, and from the northern extremity to Mexico, and thence down through the fair regions of the South to Cape Desolation. Go where you will over the broad and densely peopled continent of Asia, and the Jesuit missionary has preceded you. The terrors of an African climate do not appal him; and to plant his superstition in the midst of heathen tribes, he will dare the dangers that Livingstone faced only for the truth. It is true, then, that the field of conflict with Popery is the world. Yet there are certain countries, in both the old world and the new, which Rome is especially anxious to enlist as auxiliaries, that she may more speedily subjugate the earth to her despotic sway.—In Europe it is her ambition to render France more active in her behalf, and to make England in the nineteenth century what Spain was in the sixteenth. Many will smile at the thought that Rome should entertain what appears to them so chimerical a hope as that England's might should be put forth to Catholicize the nations.—Are there *any* grounds of encouragement for the Pope to indulge the expectation that such a powerful arm as that of Britain may one day be wielded in his cause? A calm and patient search into facts, such as is required in order to answer this question with accuracy, would be productive of startling revelations, and would show at least how far Dr. Richey was justified in saying that ENGLAND will be a field of battle for Religion and Rome.

A few years since how little was known of popery in England! Now her priests are planted throughout the land; her bishops have partitioned the country into episcopal sees; her churches and cathedrals rise as if by enchantment; Convents multiply; Monasticism returns; School-books such as she deems suited to her purposes of perversion, come forth with the sanction of the Council of State; her Cardinal makes his triumphal progress through Ireland as a spiritual prince, receives the homage of *his* people, and sanctions an insult to his lawful sovereign by omitting her name from the series of toasts in which the Pope's health is first drunk and then that of the Cardinal himself. These are some of the conspicuous, obtrusive, evidences of the growth in influence and presumption of the Roman Church in England. And when we add to them the undeniable fact that her agents unsettle and remove Cabinets at their will, we have indeed an appalling index of the power which even now is wielded by the Pope in the boasted citadel of Protestant Truth.

But they have little knowledge of Rome who believe that her strength is seen on the surface, and that her machinery and achievements are patent to the eye. It is by secret machinations that her greatest conquests are gained; and so secret are these that none can by any possibility become acquainted with their variety and extent. Sometimes information is obtained which only tends to show how little Englishmen are aware of the all penetrating system of spiritual *espionage* to which they are subjected, and of the unscrupulous proceedings of those whom Rome has commissioned to unprotestantize England. An article which appeared some time since in the London *Record*, and which we are about to copy, puts this in a light so clear but painful that we need not dwell upon the point. We ask the attention of our readers to the sad disclosures of hypocrisy and hellish ingenuity which that article contains. Who can read it without perceiving that England must be indeed a "battle field of Christ with Anti-Christ?"

The battle will be fought not only in England but throughout her dependencies. It is inevitable. Our sentinels have slumbered so long, or coquetted so foolishly, that the foe is upon us in strength so formidable that ignorance and temerity alone could regard him without apprehension. There is danger—great and imminent danger—to all the liberties of Englishmen from the present attitude and activity of Rome. Yet we do not despair. Though the Apostate Church works incessantly by her ordinary agencies, insidiously, and it seems far more successfully, by her secret emissaries in the Protestant Churches, yet we are undoubting that the ancient Anglo Saxon love of freedom of thought will assert itself, that God will not give over the British nation to believe a lie; but that fierce and fiery though the battle be our Protestant Christianity will rise victorious and rid itself more completely than it ever yet has been able to do of every Romish element. "Through God we shall do valiantly." But the sooner we are fully alive to our actual dangers, the more certain will be our release. The sooner and the more resolutely we throw ourselves into the fight, the easier will our triumph be won.

Letter from Canada.

From our own Correspondent.

CANADA, September 17th 1858.

I have been thinking what an advantage the extensive and busy Wesleyan Book Rooms of the world are to their respective countries, and to Methodism. Our own in Canada is on a large scale, with all the ministers for agents: and what could not be accomplished if all were fully under the government of the broadest Connexional principles at all times and in every place? The day for saddle-bag proceedings is past, but the day for wide distribution and sales ought never to pass; and whenever the diffusion of Wesleyan liberature slackens, one of the most potent of our useful appliances is not only reduced in effectiveness, but the whole Methodist system suffers.

It is very agreeable to go through the long stock rooms of our Toronto depot, and see shelves above shelves stored with the Works of the fathers and defenders of Methodism,—with innumerable Wesleyan Hymn Books of every size and finish,—with our incomparable Biographies, and with an immense and diversified supply of standard Theological, Philological, Historical, Scientific, Literary, Geographical, Commercial, and Agricultural, European and American Authors. I like to turn over the contents of the spacious drawers where the Plates are; and there, among some that are miscellaneous, it is gratifying to find the British Wesleyan Conference, Wesley's Death Bed, Clusters of Wesleyan Ministers, and large and small Portraits of the Wesley's, Benson, Fletcher, Dr. Bunting, Dr. Newton, Watson, and many others. I have just obtained the twelve well-executed scenes in Mr. Wesley's life on note paper, among them the Wesleyan Conference of six, of the year 1744, and have with invigorated emotions been repeating the verse,

When he first the work begun,
Small and feeble was his day:
Now the word doth swiftly run,
Now it wins its widening way.

The moral of such Book Establishments is this, Wesley and Wesley's great work are designed to be, and must be, kept before the world in every way; and I will add, when that which is to be exhibited has derived its form, and beauty, and effect from heaven, the loftier the pedestal of publicity, the more is man benefited, and God glorified. A well-conducted Methodist Book Depository is not a mere trading speculation, but a hallowed instrumentality for making mankind wise and holy. Ministers should cherish its facilities; the people ought to patronize it; and there are no topics that a Methodist Editor should oftener delight officially to dwell upon, than the resources, issues, claims, and benefits of Wesleyan Book Establishments.

Without its Book Rooms Wesleyan Methodism would be vacillating and debilitated. Take the last volume I purchased at ours, for a proof of the sterling worth of the Connexional publications to our members and hearers, a work well adapted to the Methodist and other readers of Canada, and the British North American Colonies,—the fourth edition, by his son, of the MEMOIR OF THE REV. JOSEPH ENTWISTLE. It is not a mere Life, but a Life with most interesting and choice notices of contemporary Wesleyan Ministers and Events, and more than any other of its size I ever read, records the most important acts and incidents of Methodism and thrills by its numerous recollections of names dearest to the Wesleyan world—Wesley, Dr. Coke, Thompson, Mather, Murlin, Pawson, Hopper, Hanby, Benson, Bradburn, James Wood, Moore, Reece, Lomas, Dr. Clarke, Taylor, Morley, Watson, Buckley, Edmondson, Dr. Bunting, and many more.

Mr. Entwisle was born in Manchester in 1767, and died in his seventy fifth year. At the age of eighteen he was called by Wesley himself into the Itinerancy. Fifty-four years he was a Wesleyan Minister; and for sixty years walked in the light of God's countenance! His studies, labours, trials, publications, and letters were those of a *primitive* Methodist preacher, and his Journal bespeaks the man of God, and must tend to the humiliation and sanctification of the candid reader. The key to the wonderous success of Methodism is in the reader's hand who marks how scriptural, holy, and self-sacrificing was the devotedness of Entwistle and the first Methodist Evangelists, and if only for this, the volume is invaluable, and must exert a conservative and impulsive influence on their descendants. Entwistle was equal to Fletcher in spirituality; but in Entwistle it was calm, in Fletcher fervid.

The Memoir is for the stillest and holiest hours of the closet, and merits reference, and conscientious deference too, in every ecclesiastical period and emergency of Methodism.—Honored son of Wesley! He could say when looking through his correspondence what only a very select number of God's worthies ever could:—"I meet with letters from many of the fathers, such as Mr. Wesley, Mather, Pawson, Hanby, Bardsley, Thomas Taylor, Benson, Bradburn, Dr. Coke, and others, besides many of my coevals and juniors among the preachers." His brethren raised him to the presidency of the Conference twice; for four years he was the first Governor of the Wesleyan Theological Institution; and for many years as a Chairman and Superintendent, he occupied the most distinguished Districts and Circuits of Great Britain. And gratefully must I say it, he presided in the Missionary Committee at Hatton Garden in 1834 when the writer of this was accepted as a British Missionary for Canada. The affectionate and judicious biographer has written in a style remarkable for modest simplicity and correctness, without any of the popular arts of modern authorship. And they were not needed, when his all-sufficient subject was the Life and Times of his father, JOSEPH ENTWISTLE, the universally known and loved Saint John of the great Wesleyan Family.

Canada, not satisfied with, though thankful for, her present position, is ever reaching forth for what is not yet attained, and has only to take Christianity with her in all her ambitious aspirations to have full license from Providence to reach the very highest pinnacle of Colonial fame. Her hopes, if not her rights, span the vast breadth of this Continent north of the Lakes and the St. Lawrence, and her people and the British Government cannot too soon lay great social and political plans for the whole territory. Plant a fine conservative, constitutional liberalism wherever earth has a community to rule; but on this Continent there is a thick growth of demagogism, socialism, pieballism, and infidelity, and slavery is a monstrous vindicated institution. Canada and her sister Colonies already furnish no mean forces counteractive of these evils. The equipoise is British North America—the equipoise for all future ages.

There has been considerable agitation of our political waters since the resignation of the Brown-Dorion Ministry, in the people's contest for the rights of British subjects; many justly severe things said of that Ministry's successors; and too many very objectionable condemnations of the Governor-General. Mr. Brown, in Toronto, and Mr. Dorion, in Montreal, have secured their re-election by good majorities, and nearly all their colleagues are returned to the House with enthusiasm; a fact the more notable, because of the manœuvers, bribery, and violence of their chagrined Ministerial opponents. The tactics of the Cartier-McDonald party though not by any means without sincere defenders, are very widely reprobated, and there are public meetings held which require the dismissal of Sir Ed. mund Head, and the recall of Brown, Dorion and partners to Executive power.

We have now an expeditious and pleasant steamboat communication with Fort William at the head of Lake Superior, and a Post from thence to Red River, and it is expected that before long this route will be much patronised by tourists and speculators. The last mail from Red River was conveyed in fifteen days; and there are projects for forming roads to make the north west more available to us. It is said there was no steamer on Lake Superior seven years ago. The opening of the Sault St. Marie Canal, fifteen miles from the foot of the Lake has done much for commerce, and it is worth noticing that the year after the opening the exports and imports by the Canal were $2,375,000, the former, and $2,500,000 the latter.

The Fisheries of our waters are of great extent and value, and it is presumed their productiveness is not by a good deal fully ascertained; but I must defer statistics.

We have our gold deposits in Canada, though scanty; and that is a mercy. Minerals are not by any means sparsely found, and in different localities are stones and clays of much excellence. The "coal discovery" at Bowmanville, which I reported from the statements of others, turns out a disreputable hoax; so that the prestige of the Canadian Geologist is untarnished. Our best hopes of future greatness are founded on the Christian and Protestant and British laws and privileges,—on the soil, and forests, and waters, and climate, and industry, railroads and canals, and the social harmony, and great useful institutions of Canada—by the blessing of God.

Agriculture and Horticulture this year in Canada have their serious drawbacks, because of the damage done by rust and blight, and the incursions of the medge and grasshopper. The Provincial Bureau of Agriculture has very properly used means to ascertain the amount of this *very universal* damage done, and the average of the cereal crops; and the average in many counties disappoints hopes. Returns from twenty-six counties have been analyzed, and the average produce of the whole twenty-six is 12⅔ bushels per acre of winter wheat, and 14¾ bushels of spring wheat,—shewing a deficiency of about 40 per cent in winter wheat, and ten per cent in spring wheat. "Never before in the history of Canada, has so much injury been done by rust as this year." "With regard to other green crops, the reports show an average yield about the same as last year." Potatoes are much less affected by the rot. Hay and oats have been tolerably satisfactory crops. Orchards will generally fail to fill as many thousand barrels as in other years. Wheats are now selling in Toronto at from 4s. 6d. to 6s. per bushel.

It was expected by some ardent persons that with the harvest would come old profits and activities, and that the stunning we received when the United States had, not an earth, but a money-quake would cease to be felt. Not so, however; nor is it desirable that affairs should reassume their identical condition. Had we been content with hard work, and legitimate trade, that event would have had, comparatively, small effect. When it came speculation was rife, and the buoyancy of the public was a dangerous, bewildering inflation. Brother Jonathan's ponderous blow made some of John's sons reel, and burst certain of his bubbles; (so that it was not all evil he did us) and to do without his services after this, Canada has only to take care of religion and common sense, and be sober, and plod, and not stop plodding. The simple and sufficient motto for Canada is, chop, plough, sow, reap; and her athletic settlers will never lack an acre to chop and plough and sow and reap. Such a common-place philosophy will bring gold long after the last nugget is dug from Western Eldorados.

ANGLO-SAXON.

Conference of Eastern British America.

MEMORIAL TO THE BRITISH CONFERENCE, &c., &c.

MR. EDITOR,—I fear that some of your readers, who are not fully acquainted with the matters to which certain paragraphs in your paper of the 16th inst. refer, may receive an erroneous impression therefrom respecting the prevailing spirit and tendency of the Conference of which the *Provincial Wesleyan* is the established organ. To prevent the possibility of such an impression becoming fixed in any mind, please publish the following statement of facts in your next paper.

1. The English Conference, in 1855, "constituted the Missions in Nova Scotia, Prince Edward Island, Cape Breton, New Brunswick, Newfoundland, and Bermuda, a distinct but affiliated Connexion—a distinct ecclesiastical organization," and assigned to it "*the position of a distinct Branch of the Church of Christ.*"

2. In the plan of organization, which is the Constitution of the new Conference, the English Conference reserves to itself: (1.) "The right to appoint," and "re-appoint," so long as it shall choose to do so, "the President of the Conference of Eastern British America;" (2.) the right "of appointing as often as it shall deem fit, another minister to be associated with the President as Co-Delegate;" and (3.) "*The power of disallowing within one year after their enactment such rule or rules of the Eastern British American Conference as, in its judgment, infringe any of the essential principles of our common system of Doctrines and Discipline;*" in other respects the new Conference is invested "*with the same power as the English Conference.*"

3. The affiliated Conferences, our own and others, have been wont to nominate the persons whom they wished should be appointed as their Presidents from year year.

4. At the late session of our Conference it was moved and seconded, and evidently favored by a large majority of the members present, that the selection of the man to be put in nomination for the office of President should be determined, according to the usage of the Parent, and also of one at least, of the affiliated Conferences, by ballot; but the Constitutional right of the Conference to adopt such a mode of action was denied and the motion, therefore, was not put to vote.

5. A Memorial was addressed to the British Conference for the purpose, *not* of asking permission "to change our mode of nominating the President," as might be inferred from the *Watchman* report, but of eliciting the opinion of that venerable body whether our proposed mode of action "was not allowable," and also whether the affiliated Conference has not, in virtue of its Conferential existence, and as the highest ecclesiastical court in "this distinct branch of the Church of Christ," the inherent right of determining for itself, and without hindrance, what its modes of action shall be, and also of deciding all questions which may come up for consideration, as the majority of the Conference may deem best; the right of the English Conference to review all the proceedings and to "disallow any which in its judgment, infringe any of the essential principles" of Methodism being unquestioned.

6. If I do not misunderstand the newspaper reports, the decision of the British Conference upon the subject was just what the majority of our Conference were confident it would be—entirely confirmatory of the power which it was believed it had been intended should be conferred upon the new Conference, when these Missions were constituted a distinct but affiliated Connexion.

Allow me, Mr. Editor, to say in conclusion, that I rejoice to see, with you, in its action upon this subject, "evidence of the anxious care of the Parent Body to leave the affiliated Conferences unfettered in their action upon matters which do not touch fundamental principles;" and I am glad that the committee appointed to consider the matter did not find our proposed change of mode of action, such as to call for any interference "with the carrying out of the proposals:" indeed I cannot see in any of the reports which have yet reached us, any evidence that the English Conference regarded the change proposed as at all otherwise than "eminently judicious and very timely." With you I believe that "the working of Methodistic principles can safely be intrusted where Parent Methodism is content to confide it, to her affiliated Churches." In our Conference certainly the spirit of "impetuous innovation" is not likely soon to prevail, for even should it ever unhappily be evoked, the same "strong antipathy to it which the sages of the British Conference very paternally express" will doubtless be manifested by the overwhelming majority of our ministers.

H. PICKARD.

Sackville, N. B., Sept. 23rd., 1858.

Dr. and Mrs. Palmer.

MR. EDITOR,—We desire to record our devout thankfulness to the God of all grace, by whose goodness we were favoured for about ten days with the labours of those devoted and honoured servants of Christ, Dr. and Mrs. Palmer, of New York. Their efforts in this place commenced on the evening of the day they left your city, and were continued in the afternoon and evening of each subsequent day during their stay with us. The occasion has been to our Church one of exceeding great interest, as evinced by the densely crowded congregations that have been in attendance; while the many who, at every service, presented themselves at the communion rail as earnest seekers of salvation, have nearly all been richly made partakers of the grace they sought, affording unmistakeable indication that the Lord graciously acknowledges and places the seal of his blessing upon the labours of our beloved brother and sister in the service of His Church.

There is, doubtless, in some minds a strong prejudice against females being at all employed in any prominent capacity in the Church. But although it be admitted that it is not in agreement with the Divine procedure *ordinarily* to employ females in the proclamation of Gospel truth, or to use them, in general, in the way of public exhortation, yet we have good reason for believing that *occasionally* they have been so employed, and with the most marked tokens of Divine approval. If it be objected that some passages in the writings of St. Paul, prohibiting the usurpation of authority by females, or an unauthorized assumption by them of official position in the Church, are seemingly against public exhortation or teaching by females, in any case or under any circumstances, we may reply, the Divine Word is everywhere consistent with itself,—an apparent contradiction between one passage and another conclusively proves that we have not clearly apprehended the mind of the Spirit. Should it therefore be found that the Scriptures furnish any instances of female public effort in the Church by Divine appointment or inspired sanction, our view, as before expressed, is sustained.

The subject of female effort in the promotion of religious revival is ably treated in the correspondence of the New York *Christian Advocate* as copied in the last number of your journal; and yet, in my humble judgment, that writer does not settle the question on Scriptural authority, as to whether woman has not sometimes been called to step beyond her ordinary sphere in the furtherance of the work of God. Not to mention the extraordinary cases in which the Lord was pleased to employ female instrumentality in a public capacity in the Jewish Church, we think the records of Christianity warrant the position we have taken. That the female disciples in the primitive Church to some extent shared in the wonderful endowments then conferred, will, perhaps, not be questioned, and if so, were not those gifts to be used for the edification of the body of Christ? Can it, on sufficient ground, be assumed that the instances of females prophesying or teaching, given in the New Testament, were exclusively of a private character? What sufficient reason is there for supposing that the prophecyings or teachings of the daughters of Philip the Evangelist were purely private? Would not the manner in which mention is made of them lead, rather, to the inference that their teachings were public? Did not St. Paul rejoice to recognize as his helpers and as being worthy of special remembrance, those women in the Philippian Church who laboured with him in the Gospel; and does not the distinction hereby given to them, point them out as having laboured with the Apostle beyond the ordinary sphere of female Christian effort?—Was not the weight of Apostolic sanction given to female praying and prophecying or teaching in the Corinthian Church, and does not the regulation enjoined upon that Church in relation thereto, imply that such exercises were admissible in public assemblies of men and women? Why should it be thought incredible that the Head of the Church, whose prerogative it is to select his own instruments, should occasionally depart from His usual plan by employing a devoted female to help forward, even by public service, the momentous work of saving souls? Of the Divine choice of this unusual instrumentality in the case of sister Palmer, there have not been wanting abundant and most signal attestations, and therein we greatly rejoice, yea, and will rejoice.

It is suggestive on the point under consideration that our risen Redeemer conferred peculiar distinction upon those noble-minded women who were "last at the cross, and earliest at the grave," by commissioning them to communicate the first news of His resurrection, even to the apostles; and that these same highly-honored female disciples were among the one hundred and twenty who waited for, and received the baptism of the Holy Ghost, which baptism, St. Peter declared, was the fulfilment of the Word of the Lord by the prophet Joel.—"I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy;—and on my servants and on my hand-maidens I will pour out in those days of my Spirit, and they shall prophesy." And are we not advancing to the period when this prophecy shall be fulfilled to the Lord's waiting disciples as powerfully as it was upon the day of Pentecost, and that even in as marked a manner, and to a much wider extent? For certainly, we may hope that the advanced period of the dispensation of the Spirit will but ensure the more copious outpouring of Divine grace, resulting in the manifestation of the zeal and purity of the primitive Church.

There are very many now in Christian Churches who object to every departure from the ordinary course in carrying on the work of God; and who cannot endure revival influences, unless every attendant circumstance is in perfect agreement with their notions of propriety. But in our view there is no state more to be dreaded in the Church than that rigid formalism which induces apathy in regard to the salvation of souls. Nor is there any manifestation of character more in keeping with the professed belief and hopes of the christian than that of hearty earnestness in promoting the cause of the Redeemer,—an earnestness as far removed from what is unbecoming in sacred things, as it is from fastidiousness. We do not attach any weight to the objection sometimes made against revival effort that the effects are evanescent, and that of many who profess to have received spiritual benefit on such occasions, "their goodness is as the morning cloud, and as the early dew, it goeth away." The stability of new Converts, to a great extent, depends upon the spiritual oversight they subsequently receive, and their being immediately directed to higher attainments in grace. But independent of this consideration, I am inclined to believe that the notion of the instability of revival converts is, for the most part, incorrect. Our Blessed Lord has taught us that much of the good seed of His Word will be lost, owing to its being sown, some on stony ground, and some among thorns; but without at all depreciating the value of stated ordinances, we doubt not a careful examination of the matter would show that there is much done in revival seasons to prepare the soil for the reception of the seed, and that there is much more of the good seed sown in good ground on such occasions than at other times; and further, that the largest number of the most devoted and useful members of the church have been brought within her pale in connection with special efforts for the revival of the work of God. It is not, however, to be expected that zealous labours for the salvation of souls, and for the cleansing of the church will meet with the very cordial favour of the men of the world,—or even of those in the church who are formalist and worldly-minded.

The labours of Dr. and Mrs. Palmer among us have been greatly blessed, not only in the conversion of sinners, but also in the increased quickening of the church, preparing our membership for holy service for the Lord, and leading a considerable number to the attainment of the great blessing of entire sanctification. As Methodists we should regard our special vocation to be,—"the spread of Scriptural holiness through the land." Should it ever happen that we as a Church lose sight of the great doctrine of christian perfection committed to our trust, and neglect to lead forward our people in the highway of holiness, the chief end of our existence would be unanswered, Ichabod would be inscribed upon our portals, our spiritual vitality would be extinct, nor would the blotting out of our name from under heaven be an event so greatly to be deprecated. But this shall not be. A mighty work is yet to be wrought in our world, in effecting which the good Lord will employ us as His instruments, if we are but faithful to our holy calling. O may there be created by the Divine Spirit a deepening interest on this subject; and may the earnest prayer for holiness go up from every dwelling place of our Zion, and be answered in a general baptism of refining fire! I had intended some further observations in reply to objections against this doctrine, but which I must defer for another communication.

With many prayers on their behalf from an nest hearts, our beloved Brother and Sister Palmer left us on Monday last for River John, intending thence to proceed to Charlottetown.—We doubt not the Lord will prosper their way, and render them a blessing wherever their steps may be directed. An Address presented to them on their departure, with their reply, are transmitted for publication in your columns.

Yours, very truly,

JOHN MCMURRAY.

Truro, September 25th, 1858.

Chapel Dedication and Bazaar on the Kempt Circuit.

MR. EDITOR,—It is very gratifying to a Minister of Christ as he enters upon a new field of labor and visits the people committed to his charge to hear their expressions of fervent affection and high esteem for his predecessors. We have been cheered to hear the people on this Circuit thus express their love and veneration for the different ministers of our church which the good providence of God has appointed to labor among them,—some of whom are still preaching Christ in other parts, while others are laid aside by infirmities, or gone to unite with the church trsumphant in heaven.

This Circuit including Kempt, Kennetcook and Walton, was a part of the Newport Circuit until about a year ago they were set off from Newport. The first year after the division they raised the Circuit receipts from £70 to £118.

They at once turned their attention to the erection of chapels more commodious and respectable for the worship of the Most-High. At Kennetcook our friends commenced in good earnest with the determination of building a house for God, and this they have accomplished. The Chapel is both neat and commodious, and calculated to reflect great credit on those immediately concerned in its erection. It is truly a pretty place of worship. The design is good, the work is well executed, the painting is excellent. The size of the building is 40 × 50 with galleries. There are 64 pews, and also a number of free seats.—Great praise is due to the building committee, as well as to those engaged in the work.

On the 22nd August the Chapel was dedicated to God by appropriate religious services. The Chairman of the District, Rev. A. McNutt, preached the opening sermon in the morning to the assembled worshippers. The discourse was very appropriate and was listened to with devout attention. In the afternoon the Superintendent of the Circuit preached, and at the close of the service a prayer meeting was held and fervent petitions were offered up by God's people that the great Head of the Church would crown the exercises of the day with his special blessing, and that his presence might ever fill the temple consecrated to his service.—On the following day the preference of the pews was disposed of by auction. The chapel is not only free from debt but the trustees have a small balance in hand with which they intend to enclose the chapel ground with a suitable fence, and ornament it with trees.

At Kempt our friends have commenced a new chapel in place of the old one which is very dilapidated and too small. Some of our friends are very much interested and appear determined to exert themselves to the utmost of their ability in building a house where anthems of praise shall ascend to Heaven. The ladies, as is generally the case, have taken a very active part, and are striving by every means to encourage the committee.

On the 15th they held a Bazaar. Providence seemed to smile upon their efforts. The day proved very favourable, but still they were not without some discouragements.—It was in the midst of wheat harvest, and many were too busily engaged taking care of their grain to attend Bazaars. The Baptists had a Bazaar which came off on the same day at Windsor, only a few miles distant. But notwithstanding these discouragements nearly eight hundred were present. All seemed to enjoy themselves very much; the day passed cheerfully and in the evening the committee found themselves in possession of £155 which will be a very great assistance to the Trustees. We trust that all the efforts in connexion with our new Church may be made in the same spirit, and completed with the same success.

G. B. PAYSON.

Sept. 23, 1858.

From the London Record.

Popish Machinations in England.

The Chinese burglar, in order to appropriate with greater security the property of his sleeping victim, takes the precaution of lulling him into a deeper slumber, by impregnating the atmosphere of his chamber with the fumes of opium. Under this suspension of sensibility the man is robbed of his property, and awakens only to perceive, too late, the unscrupulous device of some artful contriver. Now, it is somewhat after this fashion that the emissaries of Rome carry on their mission. They employ every variety of artifice to suspend or suppress the mental and moral faculties of man; and thus, deprived of the use of his reasoning powers, he becomes the easy dupe of the crafty and designing. As if from an internal sense of guilt, Rome loves darkness, crushes free inquiry, and places Divine religion at the foot of human despotism. Popish machinations in the country are conducted on a scale of almost incredible duplicity. Men and women are to be found in all grades who seem cheerfully to conspire, with or without design, against the rights, the liberties and the common interests of society. In this confederacy truth, honour and justice—in a word, all ties, sacred or secular, are severed, on the plea that the end justifies the means. The nearest and dearest friends, with this excuse, will act the double part, play the hypocrite, and sanctify deception. In so doing they only show themselves consistent exponents of their creed, which teaches in the Sixteenth Canon of the Third Lateran Council that "they are not be to regarded as oaths but *perjuries*, which are contrary to the welfare of the Church and the institutions of the holy fathers." This may furnish a clue to unravel the otherwise unaccountable conduct of those partisans, who, while actually baptized members of the Romish communion, appear to be more exceedingly zealous in their attachment to the Church of England. Not long since we met with an instance of this. A lady, moving in the first circles of society, joined the Church of Rome, and with much pains and assiduity concealed the fact from her friends. Soon after she was instrumental in leading her niece to take a similar step, when she announced, for the first time, that she herself had embraced the same faith. But this dishonesty is not confined to the laity. We remember the case of a young clergyman, writing to his most intimate friend, engaged in literary pursuits, and asking him to use his influence to have a book (the manuscript of which was enclosed) brought out by a Protestant publisher of great respectability, and well known to the clergyman's friend. In order the more effectually to secure his object, and with as little delay as possible, he suggested to his friend that he was unnecessary to trouble himself in examining the manuscript, for it had the sanction of the Bishop of the Diocese, by whom it was much commended. On the good faith thus pledged, and that by one friend to another, the manuscript was sent to press. Several sheets had been struck off, when the gentleman to whom it was entrusted, and whose honour was at stake for the character of the publication, was amazed to find that the book was a thoroughly Popish one, and evidently written by a member of the Church of Rome! He instantly sat down and wrote to the clergyman, and in reply the truth came out, that since they met last he had become a pervert to that Church, and added, by way of justification, that when he spoke of the Bishop of the Diocese, he meant the Roman Catholic Bishop!

These are only some of the Popish artifices employed to unprotestantize the nation. The restrictions which are felt and obeyed by all other agents, whether individuals or societies, are no check to those employed by Rome. Religion and morality oppose many insurmountable obstacles, but Popery riots in unrestricted license, while she deludes her votaries by the plausible plea that all her efforts are directed to promote "*the greater glory of God.*" In the whole compass of artifice and fraud nothing perhaps is more treacherous than that ingenious device whereby the Church of Rome, in order to attract the attention of Protestant readers, substitutes a Popish for a Protestant tract, leaving the cover of the latter. Take an illustration. It was not long ago that a lady, in one of the most Evangelical churches in the metropolis, accosted a little boy of twelve years of age, on leaving the church, and made him a present of what she called a prayer-book. The child received the book without suspicion, and seemingly was highly delighted with it on account of the several woodcuts which it contained. A few days after he showed it to his aunt, when he told her how a kind lady had given it to him in church. On the title-page was the following inscription: "The daily exercise for children, containing a method of hearing Mass, with thirty-five representations of the passion, manner of serving at Mass, and a variety of other devotions adapted to the capacity of youth." That this lady was a Romanist in disguise we doubt not, and we fully believe that there are others like her on the same unworthy mission.

The examples here adduced are not the isolated acts of a few eccentric individuals. They are the results of a deep-laid conspiracy, planned with consummate skill, and extending through every rank and station, from the stately mansion to the lowly wayside cottage. We hesitate not to say that Jesuits are to be found in every department. In the Church and in the senate, in the army and on the bench of justice, in the school-room, in the nursery and in the servants' hall, there is a secret, and well-concerted system of *espionage*, which tends powerfully to consolidate the plans of the intriguers and to undermine the principles of credulous and too-confiding Protestants. It was only the other day that a lady, paying a morning visit to a friend residing in a fashionable locality recognized in the powdered footman who opened the door a Romish priest whom she had previously met abroad. There is another Popish machination which we think it our duty expose. It consists in employing young and interesting and accomplished lady perverts as decoys for those of their own sex, and especially for the young fresh from the Universities. We know some very remarkable cases [illegible] tion, in which the fair sirens [illegible] ingeniously to procure interviews [illegible] Protestants with some of the most [illegible] uits who are generally their own confessors. It may seem incredible that men professing to be gentlemen and ministers of Christ can descend to such unscrupulous devices as are sometimes resorted to by Romanists. We can only account for the anomaly by the simple fact that *lying, deceit, and fraud* are elevated into meritorious actions, when practiced with the view to benefit the Church. That such practices should be countenanced in any shape or guise is sad, but the evil is considerably aggravated when they are systematically adopted even by priests themselves.

To any one at all conversant with the history of England in the sixteenth century, the foregoing statements will not be without precedent. Strype, in his *Annals* has left on record a copy of certain "Articles and Resolutions taken at Rome against Queen Elizabeth," at an assembly of Italian priests. From this it is evident that the Pope granted a dispensation to the Romish Orders to use every means to check the progress of the Reformation. In order to achieve that object, these persons so licensed, were to enter the Church of England, to assume false names, and to keep up a quarterly correspondence with the Cardinals. They were even permitted to swear to all heresies in England and elsewhere. At that period there were not less than 1,500 Jesuits in this country, in all possible disguises, and in all ranks and conditions in life. Physicians, merchants, officers in the army, and private soldiers, tradesmen, &c.&c., while ostensibly plying their several vocations, were in reality using every means for the overthrow of true religion in the land.

Will Englishmen of the nineteenth century close their eyes upon those solemn warnings? As it was then so it is now. Jesuits infest our shores in swarms; and, by every variety of artifice and persuasion, they are endeavouring to unsettle the faith of the ignorant and unwary, whom they are handing over to the falsehood and tyranny of Rome. The characteristic liberalism and courtesy which Englishmen show to all who differ from them on religious matters expose them to the machinations of priest-craft and the subtlety of the Jesuit. But will they not arise in defence of their inheritance bequeathed to them from amongst the fires in which their fathers perished, and in support of which they preferred rather to face death in a thousand forms than to surrender one iota of their principle by an unholy compromise.

Supernumerary Ministers' and Ministers' Widows' Fund.

It may be acceptable to many of our Societies and to other friends, and promote the interests of the above-mentioned useful institution of our Church, to remind them of the following entries in the Minutes of the Conference:

"(5.) Every Minister shall, *at the renewal* of the Society's tickets, during the September visitation, fully explain to the members the nature and reasonableness of the Fund, upon the justice and liberality of our Church. He shall then enter in the Class-book the individual annual subscriptions which are to be paid before the ensuing District meeting.

"(6.) That an annual public collection shall be made in aid of the Fund in all our preaching places in the month of December.

"(7.) That an application shall be made to our friends on each Circuit for subscriptions and donations in aid of this Fund."—*Min.* 1857, *pp.* 15.

Also, "(1.) The Conference is contributing with thankfulness to this Fund of £20 17s. 1½d. The total amount, however, falls considerably below the sum that would accrue if an average of SIX PENCE per member were realized. As this is the lowest average that the successful operation of this Fund will admit of the Conference would again call the kind attention of our Societies and people to the urgent and righteous claims of the Supernumerary Ministers' and Ministers' Widows' Fund on their considerate liberality."—*Min.* 1858, *pp.* 22.

E. BOTTERELL,
Secretary.

General Intelligence.

Colonial.

Domestic.

The last *Royal Gazette* contains the following Minute of Council:

At a Council held at Government House, on the twenty-first day of September, 1858.

PRESENT:

His Excellency the Lieutenant-Governor.
The Honorable Mr. Johnston,
The Honorable Mr. Tobin,
The Honorable Mr. Brown,
The Honorable Mr. Marshall,
The Honorable Mr. Tupper.

His Excellency communicates to the Council a despatch dated the 10th instant, from the Right Honorable the Governor-General of Canada, inclosing a Minute of the Executive Council of that Province, approved by the Governor General, conveying an intimation that three members of the Canadian Council are on the eve of departure for England charged with urging on the attention of the Imperial authorities the subject of the construction of the Inter Colonial Railway to connect Canada with the Lower Colonies, and suggesting that a fitting occasion is presented for the adoption by the Lower Provinces of such steps as they may think advisable to co-operate with Canada in promoting that object.

On full consideration and discussion of the subject the Council concur with His Excellency in opinion that Delegates be sent from this Province to unite with the other Colonial Delegates in again bringing this great question before the Imperial Government; and His Excellency, by the advice of the Council is pleased to appoint for this purpose, the Honorable Dr Tupper, Provincial Secretary, and William A. Henry, Esq., a member of the Provincial Legislature—and to associate with them the Honorable Mr Dickey, a member of the Legislative Council now in London.

We understand that Dr. Tupper sailed for England on Thursday evening, in the *Asia* and Mr. Henry is to follow him in the next steamer. Three members of the Canadian Cabinet, Messrs. Cartier, Ross, and Galt, have recently sailed for England on, it is understood, the same errand. We entertain the most sanguine hopes of the success of this delegation. Three delegates from New Brunswick are, we learn, to proceed to England next week, *via* New York. The Fraser's River discoveries, and the organization of Colonies on extensive and most valuable British territories in that quarter render a railway from the Atlantic to the Pacific an indispensable—British statesmen cannot fail to see this, and we now entertain no doubt whatever that this work will be very soon commenced and will be vigorously urged forward to completion.—*Recorder.*

PROVINCIAL SECRATARY'S OFFICE, Halifax, Sept. 18, 1858.—His Excellency the LIEUTENANT GOVERNOR, by the advice of the Executive Council, has been pleased to make the following appointments: To be one of the Board of Commissioners of Schools for the District of Chester, in the County of Lunenberg—George Richardson, Esq.

To be one of the Commissioners of Schools for the Rural District of Halifax—The Rev. Wm.