

see myself upon the "missionary altar." I could sing—

"My life, my blood I here present,  
If for thy truth they may be spent,"  
and if required I would not hesitate to go "to the furthest verge of the green earth, to distant barbarous climes" to proclaim "the unsearchable riches of Christ."

Allow me to state in conclusion that much assistance was rendered at the meetings by the earnest exhortations and prayers of our excellent friend and brother in Christ, Mr. M. BURNS. May he be a greater blessing in carrying on the good work. Yours, &c.,  
Truro, March. G. W. TUTTLE.

For the Wesleyan.

#### Woodstock Circuit, N. B.

DEAR BROTHER,—We have just concluded our Missionary Meetings on this Circuit—meetings exceedingly interesting and more productive than usual. The Rev. Messrs. TEMPLE and BARRATT preached the annual sermons and gave us their valuable assistance at the Missionary Meetings. The people in this large and interesting Circuit are interested in our mission work. Having "tasted the good word of God themselves," they are anxious that the same word and its living expositor should be within the reach of all; and I trust it will be seen at the end of the year, that this anxiety is expressed by increased contributions. We cannot as some of our brethren have done, report improvement at the rate of an hundred per cent, but as far as the collections go, we are seventy-five per cent in advance of last year. We are much cheered and comforted in hearing through the medium of *The Wesleyan* of the prosperity of the work of God in some of your Circuits; and I trust your own City may be visited with copious showers of the Divine blessing. It was my happy privilege to be in St. John the first five weeks of the gracious work, still going in that City, and never did I witness such large and devout congregations eagerly receiving the preached word; nor did I ever witness more powerful and affecting manifestations of the grace of God. The cordial co-operation of the Church added largely to the interest and efficiency of the meetings, and indeed, that is one cause instrumentally of the continued prosperity and enlargement of that interesting portion of the District. In whatever Circuit our members are like CALER and JOSHUA, STEPHEN and BARNABAS—that Circuit will be happy and fruitful, but if we become too proud, or too indolent, or too world-loving, to labour for souls, or too careless to manifest a reasonable attachment to the cause of God, "Ichabod" will be written on our walls. We are not left without tokens of the Divine blessing on this Circuit; the meetings are generally interesting and profitable; many of those who professed religion last spring, are growing in grace and in the knowledge of Christ. We have also received several additional members in different parts of the Circuit, and we are now not without hope, looking for "times of refreshing from the presence of the Lord."

Yours, &c. JNO. ALLISON.  
Woodstock, N. B., March 25, 1851.

For the Wesleyan.

#### Bathurst Circuit, N. B.

MR. EDITOR,—It will doubtless be gratifying to you and the friends of Methodism generally, to learn that during the past four months, many parts of this extensive Circuit have greatly been blessed with seasons of refreshing from the presence of our God. At Tetagouche, a settlement some eight miles from Bathurst, about fifteen souls have been converted to the Lord, and about ten or fifteen more are seeking after redemption through the blood of Christ, even the forgiveness of sins. In Bathurst, and also in the Restigouche part of the Circuit, good has been effected through the preaching of the word and about fifteen persons received on trial for church membership. I am sorry, that I am not able to visit the Restigouche part of the Circuit more frequently than once in six weeks, as the labours of a Minister are so much needed, and so much prized there; but what can one do among so many? I am happy to state that a deep and growing interest is felt by our people in the prosperity of our noble Missionary Society; and the cry of "stop the supplies" has had no other effect upon them than to excite to increased liberality in the great and glorious cause of Christian Missions. Last year the whole amount raised in this circuit in aid of the Missionary Society was £8 8s. 7d.; this year it is £16 5s. 2d. Surely this is a step or two in the right direction. I take pleasure in mentioning that at the whole of our Missionary services I was ably assisted by my much esteemed Brother Rev. C. LOCKHART of Chatham; whose sermons on the Lord's day and speeches at the various meetings were of essential service. From all that I have seen and heard during the past year of the goodness of God to us in this distant field of labour, I am greatly encouraged to believe, that in my next communication to your ably conducted and useful paper, I shall be able to report much more favourably of the progress of the work of God. Yours, &c.

JOHN PRINCE.  
Bathurst, N. B., March 25, 1851.

## THE WESLEYAN.

Halifax, Saturday Morning, April 5, 1851.

### AN EMPTY BOAST.

"We justly pride ourselves on belonging to the Only True Church on earth, and professing 'the Faith once delivered to the Saints.'"—BISHOP WALSH'S Past-oral Address, p. 5.

The great question of the day, in the British Empire, is doubtless the aggressive movements of the Papal Church against Protestantism. In 1843, the author of "Popular Romanism Examined" asserted, that a "well-laid conspiracy, in which every Papal nation on earth is implicated, again aims at the utter destruction of Protestantism." Events, which have taken place since that period, fully sustain the correctness of this averment. For this purpose the heart of Rome has throbbled—prayers have been offered to Mary, "Queen of Heaven"—Priests and Bishops have been thrust on occupants of Protestant Mission-ground by the threatened thunders of French cannon-law—Protestants have been persecuted and incarcerated in Popish countries, or driven from their shores—the Ninth Pius has transformed a wise-man into a CARD-IN-AL, by whose means he *knave*(e)-ishly designs to play false with Britain's Queen by surreptitiously invading her prerogatives, and establishing an alien power to supersede her own—and if we may collocate small affairs with great, the Popish Bishop of the "diocese of Halifax" has acted, or perhaps over-acted the part assigned him in this general effort, and in a coarse and vulgar style, in a manner utterly at variance with his lofty pretensions as a gentleman and scholar, has assailed England's Prime Minister, and made a ghostly, bilious attack on the Protestant religion. The Nova Scotia link in the general chain of Popish aggression requires of all true-hearted Protestant-conductors of the Press in the country the utmost faithfulness in exposing the designs and false pretensions of Rome; and as one occupying a post of responsibility, we again refer to the celebrated "Past-oral Address."

In his assault on Protestantism, this Pre-late, with equal modesty and humility, has preferred for himself and co-religionists, (—see quotation at the head of this article—), the exclusive claim of "belonging to the only true Church on earth." No—we mistake: we see it is with "pride" he assumes this honour. A certain Book, which Romish Priests dread more than a murderer does the gallows, utters an admonitory warning, when it declares—"Woe to the crown of pride"—"Pride goeth before destruction, and a haughty spirit before a fall." The Papal Church, "the only true Church on earth"! Verily, "the pride of thine heart hath deceived thee." Proof—

The "true Church" is subject to Christ—the Papal Church is subject to "our Lord God," the Pope! The "true Church" obeys the divine command and worships only the "living and true God"—Popery commands the worship of Angels, Saints, and the "Mother of God," the Virgin Mary! The "true Church" recognizes the following as one of the divine commandments, and renders it obedience—"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, &c.—Popery presumptuously "takes away" this fundamental precept from the decalogue, and, in the true spirit of idolatry, sanctions the making of "images" and the "bowing down" to them! The "true Church" acts on the divinely established principle—"If we confess our sins, he (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"—Popery makes absolution from guilt dependent on confession to a Romish Priest, and invades the prerogative of The Most High God, by sacrilegiously investing its Priests with the supposed power to forgive sins!—The "true Church" holds as a cardinal truth, and acts in accordance therewith, "that a man is justified by faith without the deeds of the law"—justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God?—Popery inculcates the heretical and ruinous dogma that the justification of sinners is obtainable and is obtained, by the merit of good works, and pronounces a bitter curse on all who do not credit this falsehood! The "true Church" on the au-

thority of an inspired Apostle, St. Paul, believes that "Christ should not offer himself often—for then must he often have suffered since the foundation of the world; but now once in the end of the world, hath he appeared 'to put away sin by the sacrifice of himself,'" and having "an unchangeable priesthood," "he is able to save to the uttermost all that come unto God BY HIM, seeing he ever liveth to make intercession for them"—Popery denies the all-sufficiency of the one offering of Christ, and teaches the absurd, the self-contradictory, anti-Christian tenet, that, whilst Christ is personally in heaven, wine and wheaten-wafers, on the pronouncement by officiating priests of some Latin words, are, in thousands of places, at one and the same time, transformed into thousands of Christs, each one containing his veritable "flesh and blood"—that every wafer thus Latinized over is truly God, and as such is an object of Divine worship, and that when every such wafer is eaten, the God of Christians, he "whom the heaven must receive until the times of restitution of all things," is masticated and swallowed! No wonder Rome loves the darkness of uncertain tradition, and hates the light of the pure and infallible Word of God. No wonder that Romanists,—who have been deceived by traditionary legends, and been guilty of gross idolatry by worshipping Saints, Angels, and the Virgin Mary, and have been taught to venerate relics, thumb over beads, bow in adoration before a crucifix and graven images, and to trust for salvation to their own good works, or to the supererogatory merits of others who have performed more than their duty to God (!) and to the absolute pronounced amid the emblematic gloom of the confessional,—should, on beholding these monstrous errors in the clear light of Scriptural truth, take alarm, flee from a Church so fearfully fallen and corrupt, and, as we ourselves have frequently heard them, thank God for their rescue from Popery, and admission to and connexion with Protestant folds.

But this "Only True Church on earth" professes "the Faith once delivered to the Saints." It may be true that the Papal Church professes now the "faith" delivered at different times by such "Saints" as she has canonized, but it is not true that she now professes "the faith once delivered to the Saints" of which the Sacred Scriptures make mention. Witness the contrast above drawn—the palpable, undeniable contradiction subsisting between the doctrines of God's Word and the dogmas of the Pope's creation.—To refer again only to one point:—the grand, cardinal doctrine of the Sacred Scriptures, justification by faith alone in the merits of Christ, is branded with infamy, and held up to execration, by the popish Council of Trent, the decisions of which are universally admitted as the unchanged and unchangeable faith of Romanists.—There is in reality "pride" but not an iota of truth in the vain boast of this Prelate of "the only true Church on earth." "The only true Church on earth," being not only without the true Church's doctrines, but holding doctrines at fatal variance with them, is an anomaly! A circumstance infinitely more miraculous than hundreds of those collusive tricks which flourish in Romish Legends, and which confound common sense, but are a true mark of that "WICKED whose coming," according to St. Paul, "is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved." The attack on Protestantism by the popish Bishop of this City recoils on his own corrupt and apostate system. Protestantism, as the religion of Christ, will stand and prosper by the power of God, when Popery shall have been "consumed by the Spirit of his mouth and destroyed by the brightness of his coming."

### EDUCATION.

1. Scheme Proposed by the City Commissioners of Schools, with the view of bringing about a better regulated and more uniform system of Education in Halifax, by means of Assessment, &c. 8. 1850.
2. Report of the School of Nova Scotia, for the year 1850. By the Superintendent of Education. pp. 128.

The object of the Halifax City Commissioners of Schools in the Scheme which they have proposed, is thus stated by themselves:

- 1st. That a uniform system be adopted, with a thorough public supervision.
- 2d. That a Normal Institution be established for the training of well qualified Teachers.
- 3d. That provision be made for a more competent and regular remuneration of the Teachers; and

4th. That for the carrying out of these measures a general Assessment of the rateable inhabitants be resorted to."

The Commissioners propose "that there shall be twelve District Schools, that is, two schools for each City Ward, the one, of a Primary, and the other of a more advanced character, with four Teachers for each School, 3 male and 1 female," and beside these, "that there shall be a Teacher for Drawing, and another for Music, who shall divide their instructions equally amongst all the Schools of the city"—"private adventure schools," we suppose as well as State Schools—and it is further proposed in this scheme, "that one of these District Schools in the most central situation shall serve all the purposes of a Normal Institution,"—that "these schools shall be under the entire management of a City Board of Education, chosen by the rate-payers in each Ward,"—that "this Board shall act as Trustees, and have the full control and regulation of their affairs; electing and dismissing School-masters, &c., choosing their own paid Secretary," which "Secretary shall also discharge the duties of Superintendent of Education for the City of Halifax," &c. The total cost of this machinery is estimated at £6,400; but as the scheme "cannot be fully carried out for a few years, the Commissioners recommend that during the first two or three years, the Assessment shall not exceed the sum of £3,000," &c.

At present we leave our readers to form their own opinion as to the feasibility of the scheme, and the advantages supposed to be consequent on its adoption.

One feature of the plan we dislike, and as it now appears, we are compelled to withhold from our approval. The Commissioners say—"They would suggest, that the money thus raised be granted for secular education, subject to such regulations concerning religious matters, as shall be deemed essential by the City Board for harmonizing a sound system, and obtaining the acquiescence of the various Christian denominations in the community." If the scheme be founded on the exclusive secular principle, and intended to exclude suitable reference to morals and religion, we STRONGLY PROTEST AGAINST IT, and our hope is, that the citizens of Halifax will never as a whole sanction such a principle. "The regulations concerning religious matters" should, in all fairness, have been plainly stated, and not left in the dark or alluded to in ambiguous terms.—Where "assessment" is concerned, we would not leave such "regulations" to the prejudice or caprice of a Board of Trustees. The matter should be first well understood, and citizens who prefer sending their children to schools where the Bible is read, and no horror is entertained of inculcating on the minds of youth the grand, cardinal principles of morality and revealed religion, should not be assessed for State Schools, and then perhaps be compelled by conscience to send their children to "private adventure schools." The scheme requires to be placed fully and unequivocally before the public mind in order to an intelligent examination of its principle and details, and to a wise, prudent, and safe action in the premises.

The Report of *The Superintendent of Education* is a valuable document, abounding in statistical information gathered from the neighbouring States and from personal inspection of the Schools in our own Province, and containing many excellent suggestions on the qualifications of Teachers and on the means of raising the tone of general education. We give our willing meed of praise to the Superintendent for the zeal and industry with which he has prosecuted his year's labours, the results of which are embodied in his Report.

The subject of religious instruction in Schools could not well be passed over silently in a Report like that before us. We therefore find the Superintendent of Education referring to this vitally important matter. Without pledging ourselves to the accuracy of every sentiment advanced, we, on the whole, cannot but regard the references to the necessity of "moral and religious training" in common schools, as gratifying, and as contrasting most favourably with the bald and unsatisfactory allusions contained in the Scheme of the City Commissioners. We commend the Report of the Superintendent to the attention of the public, as in various respects worthy of perusal and mature deliberation.

The Treasurers of *The Wesleyan Supernumeraries' and Ministers' Widows' Fund* gratefully acknowledge the receipt of the following sum—  
From Truro & River John Circuit, £1 0 3

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Rev. R. A. Cl  
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