

have professed saving faith in the Lord Jesus Christ. And many others have become the subjects of that blessing, which the Apostle solicited on behalf of the Thessalonians: "And the very God of peace sanctify you wholly. And I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 2 Thess. v. 23.

Regardless of all municipal restriction, the blessed work has extended to our society and congregation in Portland. Some forty souls have been similarly blessed there. They have thronged attendance, and there exists every indication of an extensive revival in that place also.

To the Baptist places of worship this blessed influence has extended. Many persons from their congregations attended our services. These caught, and hence carried back a portion of the sacred fire. On Sabbath last baptisms took place at the Free Will meeting, and also in connexion with the close communion Baptist congregation worshipping in the German and Brussel street meeting houses. Herein it becomes our duty to rejoice. The salvation of souls, wheresoever, or by whatever agency effected, is matter for gratitude to God.

Doubtless on such interesting occasions, when redeemed souls are admitted to the fellowship and privileges of the Christian Church, as Christian Ministers, we cannot avoid, under the swelling emotions of the soul, putting the question "Who hath begotten me these?" While the fact of God having blessed our instrumentality in their conversion must be an encouraging circumstance, stimulating us in no small degree to rejoice over the successful efforts of our personal ministry.

Our meetings still continue. We have entered on the eighth week. Circumstances alone can tell how long they may yet be continued. Suffice it for the present to say, that while the Lord so unequivocally sets the seal of His approbation upon our efforts, we dare not withhold our endeavours. While our strength shall enable us to commit ourselves to this blessed work, we must

"Labour on at His command,"

and as we have hitherto done,

"Offer all our works to Him."

Yours, &c., RD. KNIGHT.

St. John, N. B., March 11, 1851.

THE WESLEYAN.

Halifax, Saturday Morning, March 22, 1851.

ATTACK ON PROTESTANTISM.

"At all times the exposure of mischievous error is an important duty, but especially is it such when the supporters of falsehood and idolatry make unusual efforts to diffuse the poison of their creed."—ANTI-CHRIST UNMASKED.

Were an apology necessary for our again noticing the recent violent attack on PROTESTANTISM by the Roman Catholic Bishop of Halifax, the sentiment contained in the above quoted motto would amply furnish it. Our quiet metropolis has been made the scene of a furious assault on our common Protestantism by a popish bull, with cloven feet and horns, *et al.*, let loose in the form of a "Pastoral Address," full of wrath, and hatred, and malice, and vengeful feeling, against those "who have fled for refuge, to lay hold upon the hope set before them" in the pure, unadulterated Gospel of Christ. The fiery Prelate of the "diocese" of Halifax has certainly been making extraordinary, if not "unusual," efforts "to diffuse the poison of his creed," and malign the character of THE REFORMATION; and had we, among others, allowed to go unrebuked the false and mischievous statements contained in his celebrated "Lenten Address," and which, if report be true, he has since repeated from the pulpit or altar in a still more aggravated and offensive manner, we should have proved recreant to our solemn trust and to the stern demands of Christian Truth. We have had no wish unnecessarily to provoke a contest with the "champions" of popish error; but when the "gauntlet" of bold defiance was recklessly thrown down, we felt called upon to enter the lists against this fierce impugner of Bible Christianity, and "turn the battle to the gate." The charge of persecution has been vainly attempted to be fastened on Protestantism in the ecclesiastical *mis-sile* launched forth, most consistently, by one who is the adherent, the justifier, and laudator of a Church, which is crimson-dyed with the blood of saints, whom she has wantonly and cruelly persecuted to the death, for no other reason than because they dared not, at the peril of their souls, to entertain her Christ-dishonouring dogmas, engage in her anti-scriptural practices, and "partake of her sins," by joining, or continuing

within, her heaven-denounced communion. The calumny against Protestantism was easily repelled; but the crimination of the Church of Rome, as essentially persecuting, is recorded on the pages of the world's history in indelible characters of blood, which no art or device can possibly obliterate; and as the edicts which, in former years, gave life and vigour to the murderous arm of extermination, are unrepealed, and to this hour, stand in the text-books used in popish Colleges and Theological Schools, and are faithfully taught to the students, and especially impressed on the minds of all who are preparing for the priesthood, we are warranted in bringing home the charge, in all its force, to the system as it exists in the present day.

We advisedly say "the system;" for we cannot doubt that, even amid the general cruelties of bygone ages, there was here and there an individual who was influenced by "another spirit," and whose heart shrunk back from a willing participation in the acts of atrocity and murder commanded and sanctioned by "The Immaculate Church." An instance of this kind is recorded to the honour of the Governor of Bayonne, who, after having received the commands of Charles the IX., during the general massacre of the Huguenots, or French Protestants, to take part in the glorious enterprise, returned this noble reply:—

"Sir, I have imparted to the inhabitants of this city, and to the soldiers in garrison, your Majesty's commands. I find them all good citizens and brave soldiers, but not one of them will be an executioner. Therefore both they and I most humbly entreat your Majesty to make use of our lives and arms in any thing else possible, however dangerous it may be."

But this appeal was without effect. The work of cold-blooded butchery went on. The humane voice of the individual was unheard amid the loud clamours of *The Church*. "The massacre continued seven days; seven hundred houses were pillaged; at a moderate computation five thousand persons were murdered in Paris; neither age nor sex was spared; one butcher boasted to the king that he had hewn down one hundred and fifty in one night. In the provinces twenty-five thousand more were cruelly slain; and the Queen of Navarre was poisoned."

To mark most incontestably the connection of Rome with these prodigies of brutality, the massacre of the Huguenots, was made matter of great rejoicings in the courts of France, Rome, and Spain. *Newton* says—"They went in procession to churches, they returned public thanks to God, they sung *Te Deums*, they celebrated jubilees, they struck medals; and it was enacted that St. Bartholomew's Day should ever afterwards be kept with double pomp and solemnity." Nor was the Pope—the vicar of Christ! the representative of God!—a mere spectator of this wondrous scene. "The Pope, in the very spirit of hell, rejoiced in the work of blood. He went, like others, in public procession to church to praise God for this measure. He congratulated the king on the accomplishment of an exploit 'so long meditated, and so happily executed, for the good of religion.'" (!) He caused a medal to be struck, in perpetual remembrance of so godly an action, bearing on one side his own effigies, and on the other a representation of the slaughter of the Huguenots, as they were called, with the motto, *Ugonottorum strages*, the slaughter of the Huguenots; and he ordered an eminent artist to execute three paintings, representing the bloody deed, as ornaments for his own palace, where they are still to be seen." Such is the system of Popery!

Nor are we unwilling to admit that individuals are now to be found within the pale of the Romish Church, who—either from amiability of disposition, or a spirit of charity engendered and fostered by daily intercourse with Protestants, or, as we would hope, from the operation of the grace of God in their hearts,—abhor the alleged persecuting principles of their Church, and who sincerely believe that the deeds of blood, to which we have referred, were peculiar to the "dark ages" of the past, and that the present spirit of Roman Catholicism is averse from such acts of barbaric cruelty and carnage. We give such persons full credit for sincerity; but it is evident they overlook the principles, the tendency, and even the modern doings of the Papal system, where it is the dominant religion.

For those principles we, in all candour, direct their attention, for the present, to the quotations made from Papal rescripts, authoritative docu-

ments, and acknowledged standard writers, which appear in the able article on our third page above the signature of "A Protestant;" and if those justify not the character we have given of popery, then there is no meaning in language, and if they account not for the pertinacious malignancy of spirit embodied in deeds of cruelty and death, the bare contemplation of which makes the heart recoil with horror, then, the generally admitted truism is false, that effects spring from their legitimate causes, and actions from their impellent principles.

For that tendency, we refer to its actual and overt development in the uniform acts of persecution which have marked the entire career of the papacy, and to the truth of which, the contemporaneous testimony of credible witnesses and historians may be cited.

For adequate and right conceptions of the modern doings of popery, we are to look to popish countries. In protestant countries there are checks, and counter-influences, forbidding open and public manifestations, to the same extent as formerly, of a spirit of persecution against "heretics;" though, in not a few instances, and among these we rank the recent outbursts of Dr. Walsh, there are not wanting significant indications of the existence within of the unchanged spirit of the "unchangeable" system. In countries where popery is supreme, that spirit lives, animates, and gives unequivocal evidence of its genuine character by corresponding overt acts. We need scarcely refer to the malicious and spiteful anathemas publicly denounced against all Protestants, yet they should not be altogether overlooked. But we may appositely refer, among other instances, to the recent persecution of Dr. Kalley, and others in Madeira, excited and led on by popish priests—and to the still more recent incarceration of Dr. Achili in the Inquisition at Rome. These are circumstances known of all men. These tyrannical acts "were not done in a corner." They show what popery is at the present day, where it has power as well as will. We may also advert to the numerous instances of persecution frequently occurring in private life, even in professedly protestant countries, to which every recusant Catholic is subjected when he disavows his connection from the Church of Rome, and enters the sheltering folds of Protestantism, at the bidding of an enlightened conscience. The rod is held over him in *terror*—the priest pursues and threatens—a thousand eyes watch his movements—a thousand hearts palpitate with wrath—and a thousand hands are ready, time and opportunity permitting, to avenge the supposed insult to "Mother Church;" and not unfrequently, such is the malignancy of this persecuting spirit, that according to the words of Christ, a man's worst foes are of his own household. To this deplorable state of feeling there are, we believe, some honourable exceptions, but as a general rule, the above representation is truthful, and without exaggeration. In papal States, mere suspicion of *heresy*, is sufficient to consign one to the dungeons of the Inquisition; and, in many instances, fear of consequences deters individuals from making an open avowal of secret, heart-felt conviction.

From the indubitable knowledge of the principles, the tendency, the spirit, and the actual doings of popery, protestants have just cause to oppose to the utmost the open or stealthy efforts of this colossal instrument of cruelty to gain supremacy. Nor should intelligent Romanists be surprised at this watchful care: as the dominancy of popery would be certain to lead to results disastrous to rights of conscience, to civil freedom, and to intellectual and religious progress. Such a catastrophe, if once realized, would throw back the world from its onward course a thousand years, postpone indefinitely the universal spread of knowledge and of the peace-inspiring principles of true Christianity, and superinduce the re-enactment of those horrid deeds of blood and death which signalized the crusades against the Waldenses, and polluted the earth during the earlier years of the Reformation; and which have affixed an everlasting stigma on the Romish Church.

The Chairman of the Nova Scotia District gratefully acknowledges the receipt of the following donations for the Nova Scotia District Contingent Fund, viz:—

Miss S.,	£ 0 5 0
A Friend,	10 0 0
	£10 5 0

THE MARRIAGE BILL.

The chapter of the Revised Statutes concerning the solemnization of marriage, was before the Legislative Council on Tuesday, March 12th. Among other amendments submitted, we observe that the Hon. Mr. McCully proposed, instead of the clause obligating the publication of Banns on three Sundays or holidays, that such publication be at three several religious meetings, which was finally adopted, with an addition, giving clergymen the option of delay, for sufficient cause.

At the instance of the President of the Council, a clause omitting Roman Catholics, from obligation to procure Licenses, or to publish banns, in order to celebrate marriages, was adopted! The reason for this strange exception, was given by the President:—viz., that marriage was administered only by the Roman Catholic Church to persons in a "state of grace," in communion—the law would seem to make it obligatory to administer a sacrament to persons not in their Church. That is, in plain English, the Roman Catholic Clergy claim to be above civil law! We strongly demur to the justice of this exemption—no valid reason can be given why R. Catholics should be placed by law beyond the operation of law—such a measure, if confirmed by the Lower House, and the Executive Government, would give the R. Catholics in this Province extraordinary facilities of performing clandestine marriages—and put in their hands a powerful instrument of proselytism. After Bishop Walsh's recent fulminations against Protestantism, it was unbecoming to ask, and unwise to grant, such an unequal boon.—Our hope is that the Lower House will refuse to confirm this amendment, and be no consenting party to an enactment as distasteful as it would be unjust. The law would not compel R. C. Clergymen to marry persons contrary to the usages of their Church, but only require from them that security against clandestine and improper alliances which the welfare of society claims, and which the law imperatively demands from Christian Ministers and people in general. We say in general: for we perceive in the excepting clause of the Council, "Quakers," are also included. There is no distinct congregation of Quakers, as far as we know, in the Province. If so, the provision at present is unnecessary.—There may be, however, individuals of that sect. Has then a Protestant Minister a legal right to marry all parties applying to him, who profess to be Quakers, or Friends, without a Marriage License, or the publication of banns? Or should there be of that sect, in any given locality, or County, only the couple who propose to contract marriage, is it the intention of this amendment to allow the Quaker man to marry himself to the Quaker woman, without publication of banns, or a Marriage License, or without public notice of any kind?

We have shown sufficient cause to justify the Lower House in refusing assent to the amendment in question; and to its action we therefore look in this instance for substantial justice.

Mr. Dickey's Railway Bill has been postponed until after the arrival of the next R. M. Steamer from England.

The Rev. Hilbert Binney, Fellow and Tutor of Worcester College Oxford, a Nova Scotian by birth and grandson of the late Collector of the Excise in this Province, the Hon. H. N. Binney, it is said, has been appointed to the vacant Bishopric of Nova Scotia.

No business of importance or special interest has been transacted in the House of Assembly since our last.

The Hon. Provincial Secretary is expected in the next Steamer from England, which in all probability will arrive about Wednesday next.

Early on Monday last, a small house adjoining Daver's Country Market, Buckingham Street, was discovered to be on fire: the flames yielded to the plentiful supply of water drawn from a tank high at hand, but not until the house was rendered useless for future occupation. Insurance £100.

Mr. Kellogg's Lecture.

On Monday evening last, Mr. KELLOGG delivered a Temperance Lecture in the Temperance Hall, to a large and respectable audience. The lecture embraced a wide range of topics, which were treated in Mr. K's peculiarly interesting and zealous manner, and was rich in anecdote, whilst it sparkled with flashes of wit. We consider this effort, as among the happiest of this distinguished lecturer on his beloved and all-important theme of Total Abstinence. He well and forcibly exhibited the great want of decision on the part of many who profess a love for the Temperance movement and yet with-

hold the strong personal example and sustained aid of friends of this proved cause. with the Reformation—arguments illustrations beautiful entire character—ly calculated to intelligent and frequent complin England—were:—passages of su ly occurred—wh ed a noble speci eloquence. Mr London during t the greatest city the cherished pr wish him a safe from the friends Country—unbo there—a pleasu mise him a hear ever Providence footstep hither.

It will be of ad sidering the all- aggression," to kn and R. Catholic m Branches of the I fore subjoin a fev delivered in th House of Commo Her Majesty's op be seen, that no ment for the exer for such measures conserve the jus country.

Earl of Effing said:—"With re thought their Lo had been no such Catholic times in Catholic laity wo The meetings wh the country on th of the country w submit to any ag were assured, wo it was not for him be, but he truste to the country; not deprive any just rights and p the Roman Cathc their religion; b out instituting a rial designation that measures sh from infringing ties. It had been an hierarchy was the introduction could not be in supremacy of our these appointme a power which v tenance of the s

Lord Cremor by the Papal Se vation, and he e earl in all he ha trusted their lor the measures wh the encroacher which would be without infrinzi liberty; and he Peers themselves bers of the Hou necessary to foll Catholic ancesto vent the encroa liberties of this Lord Stanley step taken by th Church, it was it aggression had l the English Cro his Roman Cath civil or religious far more than a government dea ly, they would l their political large."

Let among tinguished beto things spiritual