

which this divine light is shut out from its followers, and the anti-Christian jealousy with which the Bible, the precious Word of God, is prohibited, and in many cases seized and committed to the flames! Is it not notorious that the conversion of the Anglo-Tractarians, which has caused so much joy to Rome, has been effected by the instrumentality of the FATHERS, and not by a careful perusal of the Sacred Scriptures? We might safely challenge a single instance to be produced of a protestant, whether in a "peasant's cot," or in a "Baronial Castle," having been converted to Rome, by a prayerful study of the lively Oracles of God; whilst hundreds of instances can be given of benighted romanists having been brought to renounce their corrupt system, and to embrace the true faith, by the teaching of the Gospel of Christ alone; thus justifying the holy boasting of the Apostle Paul, when he said— "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith."—Romans 1, 16, 17. "The result," therefore, is nothing to the credit of Rome. The great fact of Protestantism, as Bible Christianity, and insistent with divine life and power, with its millions of adherents, in all parts of the world, shows very clearly in what manner and with what success the "chosen champions of error" have "met" the defenders of the Protestant faith. Nor has this heaven-descended and heaven-defended cause any reason to fear for the "result," when brought in conflict with the man-corrupted and man-corrupting system of popery—with "the way-side cross, the ivy-mantled turret, the storied sepulchre, the silent cell, the painted window, the frescoed wall, the encaustic pavement, the antique gem, the illuminated manuscript, the ancient coin, the regal robes, the coronation rite, the royal charities, the knightly armour, the municipal badge, the heral device, the monumental inscription, the old patent, the moth-eaten deed, the legal formula, the parochial titles, the black-letter calendar, the patron saints of churches, the collegiate rules, the pious statutes of olden guilds, the hallowed festival customs, the popular games, the familiar salutations, the names of streets, villages and towns, and the stones crying out of the walls of the dismantled temple," which the bishop affirms have "awakened the English heart from the torpor of ages," and on the potency of which "murmuring telegraphs," "speaking in mute but eloquent language," he evidently depends much for the conversion of England in the future! As protestants, we have nothing to fear from the contest with "The Man of Sin," who trusts in an arm of flesh and in worldly policy; for him shall the Lord consume with the spirit of his mouth, and shall destroy with the brightness of his coming. "For the weapons of our warfare, are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God."

The Bishop intimates, that were he and his people, "to imagine that this mighty throbbing of the national pulse should create no sensation, they would indeed be greatly deceived." But instead of looking at the real cause of the recent manifestation of protestant feeling in England against "papal aggression," he has made a laboured attempt to make it appear as being only a defiant opposition to "Irishmen!" If successful in this unworthy *manœuvre*, the result would be before the world "of the romanists in Nova Scotia. Persuade the natives of "the emerald Isle" or their descendants, that the "gauntlet of defiance," the "barbarous policy," the "impious edict," the "penal apparatus,"—as this calm ecclesiastic is pleased to designate the measures of Lord JOHN RUSSELL, as the Premier of HER MAJESTY'S Protestant Government—are directed against the IRISH PEOPLE, and what wonder, if, in resentment of such an imaginary insult, the love of country and national pride, those "noblest instincts of the human heart," should blind their judgments and array them in deadly hostility to the supposed Saxon oppressor? From a careful perusal of the "Pastoral Letter," we cannot divest our minds of the impression, that, to produce this effect on the minds of his excitable countrymen, was one great object of Bishop Walsh, and thereby to exasperate them, and to inspire them with vengeful feelings, against the hated English; and if this "result" has not been effected, the failure is to be attributed more to

the good sense of his congregation than to any lack of effort on his part. What a preparation for the "Lenten Fast!" How unlike to the meek and patient spirit of CHRIST! How similar to the spirit of PETER, when, in anger, he "drew his sword, and smote the high priest's servant, and cut off his right ear!" The opposition of the English people, is not arrayed against papists, because they are Irishmen, but because they are adherents of a politico-ecclesiastical system, which all history has incontestably proved to be inconsistent, when dominant, with rights of conscience and civil freedom—because the recent establishment of a Romish Hierarchy in England, is justly considered as an infringement on the prerogatives of the Sovereign of the Realm, in the correctness of which views not a few loyal, intelligent and influential English Roman Catholics perfectly agree.

The unmeasured abuse heaped on Lord John Russell, and the English Nation, by this prince of loyal subjects, is altogether undeserved; and considering the especial marks of favour, which he, and other bishops of the Romish Church in the Colonies, have received from the Protestant government of England, his conduct on this occasion is unseemly, ungrateful, unjustifiable. For their own credit sake, we hope there are but few, if any, of his congregation, who do not sincerely lament the injudicious, unbecoming, and violent outburst of misplaced anger of their ecclesiastical superior at the commencement of a "fast," which was avowedly designed to call them to the duty of humility and of "speedy and effectual Repentance." His *brutum fulmen* will however scarcely reach the ears of Lord John across the loud-sounding Atlantic to cause his heart to palpitate with fear; though the printed characters may meet his eye to fill him with amazement. If so, he will learn how to appreciate the gratitude and loyal feeling of Colonial popish Bishops, and we hope the lesson will not be lost on those who administer the affairs of the British government.

The R. C. bishop of Halifax expresses great "sympathy" for the ignorant and heathen English; and grounds an earnest appeal to the "faithful" to "offer up fervent supplications for the spiritual welfare of the English people, and for their speedy return to the faith of their forefathers." We confess we have no great confidence either in the potency or success of such prayers; though the secret machinations of Jesuits, such as are represented in the unmanly but unsuccessful efforts stated in an article which appears on our second page, may possibly draw aside the weak and simple from a true to a false faith. Of course, the Bishop cannot object to protestant "sympathy" for those who are in the darkness of popery; and whilst "ringing the changes" on protestant intolerance, he is willing that the same degree of toleration now allowed to Papists in Protestant England and in British Colonies, should be granted to Protestants by Popish Governments? It is easy to talk and harangue about intolerance; but Bishop Walsh knows, that the most intolerant nations in the world towards Protestants, are precisely those where popery is the dominant religion. He knows full well that the adherents of the Pope under British Rule enjoy ten thousand times more religious freedom, than is allowed to English and other Protestants in Rome where sits the mitred head of his Church. When, therefore, we advert to the unceasing surveillance which Popery maintains over the movements of Protestants, and the invariable refusal to tolerate Protestantism, in papal countries, we remind this prelate that he should be the last to cry out against protestant intolerance; and we cast back the taunt, and tell him, that papists would not pertinaciously continue to refuse toleration to Protestants, did "they really believe that their Church was built upon a Rock, and that by Divine Promise, the gates of hell could not prevail against her."

The Halifax popish Bishop, also, misrepresents the intent of the present protestant appeal to Parliament to uphold the Protestantism of the country. According to his version, the demand is for "brute force." Nothing is more untrue. He cannot produce a single instance where such a demand has been made. He must have been thinking of the palmy days of popery; when, in his language, the "Immaculate Spouse of Christ," that is, the papal church, *vi et armis*, employed "brute force" to propagate her religion.—Witness—the exterminating crusade against, and cruel butchery of, the pious, unoffending

WALDENSES in Italy—the horrid Massacre of the HUGUENOTS on Bartholomew Day in France—the murder of the thousands, in the NETHERLANDS and in SPAIN, who fell victims to papal mercy during the reigns of Charles V., and his son Philip! "What must have been the capacity for lying of Milner, the man who had the audacity to declare that his" (the papal) "Church never persecuted!" What, we ask, means that exquisite piece of argumentative machinery,—so admirably constructed to place the disputant on the sharp points of a crushing dilemma, and cause him so sensibly to feel the force of the *argumentum ad corpus*,—called the *Inquisition*, so well known at Rome? What mean those *autos de fe*, which, in their slow consumption of living human beings, have so frequently shot up their hideous glare in the calm face of heaven, and which to the world have declared the instigators and promoters of such sacrifices to be brutal and sanguinary, cruel and detestable, beyond the power of language to describe? Are these facts in the history of the papacy only dreams or vagaries of fancy?—Bishop Walsh knows that Englishmen have reason to remember other names than those he has named in his "Pastoral Letter" BONNER and GARDINER are names to be held in everlasting abhorrence, as appertaining to "two of the most sanguinary wretches" that ever disgraced humanity, and as the "prime agents" in effecting the diabolical butcheries of bloody Mary.—HOOPER, RIDLEY, and LATIMER, are names of persons to be embalmed in the Nation's grateful remembrance to the end of time, as champions of the Protestant faith, and who sealed their testimony to the truth of God with their blood. Scotland, also, can tell of the fierce persecutions of a CARDINAL BEATOUN, and of the martyrdom of a HAMILTON, a WISHART, an ADAM WALLACE, and a WALTER MILL, and others. The principles whence have proceeded these fearful "results," we shall expose in a future number.

In the mean time, let it be remembered that English Protestants desire no appeal to "brute force," but a constitutional use of parliamentary powers to prevent the encroachments of popery on the prerogatives of our protestant and beloved Sovereign. As long as there was no invasion of this nature by a foreign prince, our roman catholic fellow-subjects possessed as much liberty as any non-conformists in the realm. But when Rome presumed to appoint a "Cardinal," a "prince" of an alien court, with corresponding powers, to establish and enforce the "canon law," and exercise civil as well as ecclesiastical jurisdiction, over a large portion of our Queen's subjects, then, it was time for the English people to flink, to sneek, to act; and by every legitimate means in their power to oppose such presumptuous usurpation and aggression. "The wise" (man) "has been taken in his own craftiness;" and if Bishop Walsh, his apologist, declares his gratitude (!) to Lord John Russell for his renunciation of the Pope's manifest *(d)éc*, on account of its influence on popish zeal, then may we also congratulate our common protestantism on the grand cardinal mistake of which His Holiness was guilty, when, by his "aggression," he unwittingly caused the protestant feeling of the country to be inflamed to the highest pitch of ardour, and called forth an opposition so firm, so general, so strong, as will cause his heart to tremble and fall within him whilst seated on his throne.—Protestant England will never submit to the Papal yoke; and in our humble judgment, the case is so utterly hopeless, as to justify us in hinting, that, for "the conversion of England" to the Romish faith, the "prayers" and the "fasting," and the trouble of Bishop Walsh and his adjutors in the cause, will be in vain.

We have no wish to stir up angry feeling, but the intensely abusive and inflammatory contents of the "Pastoral Letter" call for severe rebuke and unflinching opposition. If, in defence of Protestantism, we have been led to say hard things against Popery as a system, it is only what facts justify and the unprovoked attack of Bishop Walsh imperatively demands. When the plain, unvarnished truth has been told, we have no doubt, our fellow protestants will see no abundant cause to rejoice in the liberty whereof Christ and the Word of God have made them free, and to hold fast with greater steadfastness the Truth of the Gospel, as the grand charter both of their civil and religious freedom.

It is affirmed that the Bishop of Tuam is prepared to declare in the House of Lords that he has, within the limits of his diocese, not less than ten thousand converts from Popery.

CONNEXIONAL FUNDS.

With great pleasure we insert the Chairman of the District's acknowledgement of the liberal donations of "A Friend" to two of our funds, one of which has been but recently established. The considerate donor will receive the reward of his gift in his own bosom, and in the consideration that his practical benevolence will be the means of doing good. The wealthy, and others less affluent, among us, have now a favourable opportunity of contributing to the support of connexional funds, an increase of which is exceedingly desirable. We doubt not that our excellent Chairman will be glad to receive and to report many such special donations to the Wesleyan Mission Fund, Contingent Fund, and the Supernumeraries and Wesleyan Ministers' Widows' Fund, have strong claims on the christian liberality of our people.

The Chairman of the Nova Scotia District gratefully acknowledges the receipt of the following sums, viz.:

Donation from A Friend, for the	£20 0 0
Wesleyan Mission Fund,	
Do. do. N. S. District Contingent	10 0 0
Fund,	
	£30 0 0

THE WORK IN ST. JOHN, N. B.

We have been favoured with the perusal of a letter from St. John, N. B., received by a friend here, giving a most delightful account of the continued progress of the work of God in the Wesleyan Church of that city. We shall avail ourselves of the permission kindly given to make some extracts for publication in our next number. God is in a very eminent manner watering his inheritance with plentiful showers of grace in St. John. May the good work extend until thousands more are gathered into the fold of Christ! Our brethren in St. John have our heartiest prayers for enlarged prosperity.

A WORD FOR THE WESLEYAN.

The circulation of *The Wesleyan* continues gradually to increase. Every new paying subscriber is valuable. Our Agents and others who have interested themselves in procuring subscribers, will please receive our thanks. Will they permit us to request them still to use their best exertions in behalf of the Paper? It is universally admitted, that the Press, when under judicious control, and especially when pervaded with christian principle, is a potent instrument for good. *The Wesleyan* aims at being a good Family Paper, and a vigorous assistant both of the Schoolmaster and the Christian Pastor.

METHODISTIC INTELLIGENCE.

The Toronto *Christian Guardian* says: "We have heard of several interesting revivals of religion in progress in different parts of the work in Canada West." We learn also from the same source, that the Wesleyans "in Montreal are doing something towards the liquidation of the heavy debt incurred in erecting the beautiful churches in St. James's St. and Griffn Town. One Trustee subscribed £1000; another £1000; three others £500 each; and a sixth subscriber £250." We rejoice at this manifestation of christian liberality, and hope the same spirit will pervade the entire membership of Methodism.

The *Frederickton Reporter*, contains a brief but interesting account of the Meeting of the Frederickton Branch Wesleyan Missionary Society which was held on Tuesday evening of the 25th ult. The Hon. Charles Cornwell presided. Resolutions were moved and seconded by Revs. Messrs. Brooke, Temple, Daniel, Spurgeon, and Smithson, and by J. Hogg and Joseph Gaynor, Esquires. The preparatory services were delivered on the preceding Sabbath by the Rev. H. Daniel; in the Scotch kirk, with the use of which, the Wesleyans have been kindly favoured by their Presbyterian brethren, since the late calamitous fire.

Recent numbers of the New York *Christian Advocate* and *Journal*, and the Boston *Evening Herald*, contain very gratifying intelligence of numerous revivals of religion in the M. E. Church, U. S. We are glad to see it stated, that, in San Francisco, "A revival has been in progress for some weeks past, and a large number have been converted." Thus the good work prospers.

There are upwards of 8000 Sunday Schools in the U. S. Methodist Union. During the past year the sale of Sunday School Books by the Northern Methodist Church, estimated at \$200,000.

The Rev. Charles Mackay, of the Baltimore Conference, has been appointed a Missionary in the Oregon and California Mission Conference.

The Dublin *Evening Herald* mentions three respectable Romanists who have renounced the errors of Popery, and received the holy communion, in St. Thomas's Church. One of them had been a student in Thurlow College, and intended for the Romish priesthood. He will, after probation, be taken under the charge of the Priests' Protection Society.