

tuted! By the canonization of the author of this volume, the Church of Rome has assumed the guilt of its blasphemies, and by enjoining its use, authorizes as gross a form of idolatrous worship as was ever adopted in a temple of heathenism. Let the reader turn to the Psalms in the authorized version, and compare portions of them, with the following blasphemous parody by this Romish saint, which will give a correct conception of the whole work.

"In thee, O Lady have I put my trust; let me never be put to confusion: in thy grace uphold me."

"Thou art my strength and refuge: my consolation and my protection."

"Unto thee have I cried, O Lady, when my heart was in heaviness: and thou hast heard me from the top of the everlasting hills."

"Draw me out of the net that they have privily laid for me: for thou art my helper."

"Into thy hands, O Lady, I commend my spirit: my whole life, and my last day."

If this is not the language of supreme worship, then God was not worshipped by the sweet singers of Israel. But if the phraseology of the Psalms was adapted to the true worship of JEHOVAH, then Divine honours are paid to the creature by this sainted parodist.

Sufficient has been said to establish the charge which the Bishop of Halifax vainly to evade. And when the fact is added, that in most of the Romish formularies, the second commandment of the Decalogue, forbidding image worship, is omitted, and the number made up by dividing the tenth commandment into two, and that in those which are published in Protestant countries, into some of which the second is introduced, the phrase "thou shalt not bow down to them" is falsely rendered "thou shalt not adore them," it is obvious that Romish authors feel that their practice is at variance with the Divine law, which they therefore wickedly obliterate, or obscure its meaning by an unfaithful translation.

A PROTESTANT.

For the Wesleyan.

St. John. N. B. Circuit.

REV. AND DEAR BROTHER,—A long time has elapsed since I had the pleasure of communicating with you. I had often proposed to do that, in which I am now engaged; but circumstances of one kind, or another, have prevented me from accomplishing my design. You must not suppose that my interest in "The Wesleyan" is abated, or that I do not entertain for it the same high opinion, I formerly did. On these points, a conclusion the very opposite would be the only correct one. But you understand me when I say "Actus non facit rem nisi mens sit rea." In this I must be judged not by deeds or omissions, but by the inclination or disposition of the mind.

My Superintendent has informed you of the gracious manner in which the Lord has visited us in this Circuit. God has blessed us with a great and glorious revival, and although it has continued now for upwards of nine weeks, the interest has not in the slightest degree abated. Our special services are still sustained, and numerous and devoutly attended. Indeed, during the last two or three weeks the divine unction, has, if possible, in a more sensible and solemn manner, rested upon all our ministrations. The piety seems to deepen as it extends—the grace seems to acquire strength by its distribution; and as the water of "The River of Life" flows through us, our FAITH, and HOPE, and JOY abound in us by the power of the HOLY GHOST.

"The little cloud increases still,
The heavens are big with rain;
We haste to catch the teeming shower
And all its moisture drain."

The shower, blessed be God has descended, and doth still descend; and its invigorating and fertilizing effects are seen in the conversion and salvation of hundreds of precious souls. At our last Quarterly Meeting, held a few days ago, it appeared that the Lord had, during the Quarter, given us two hundred and fifty-three new members. May his Spirit dwell in them richly, and enable them to stand fast in the liberty wherewith he has made them free. This accession has greatly augmented our classes, and led to the formation of new ones; and to perform "The Quarterly Visitation" now commenced, will require six or seven weeks. The discharge of our duties involves a great deal of both physical and mental exertion; but it is the work, to which the Lord has called us, and we know that according to our day, so shall our strength be.

I have been in several circuits during my nineteen years' itinerancy; but a more affectionate, kind-hearted people, than the Methodists of St. John, I have never met with, nor laboured among. I never was more happy in any circuit, or among any people. Our official brethren form a most efficient staff, and are fully equal to the same instrumentality in either MONTREAL, TORONTO, or QUEBEC; and our membership, generally speaking, as united, and as worthy of the honoured name they bear, as any with which I have been acquainted. To live among such people—to labour among them in word, and in doctrine—to minister unto them in holy things—these are in very deed, great and special privileges; and for them, I now give thanks and praise unto God.

Our Sacramental services have been signally marked by the presence of The Most High. On these occasions we have indeed feasted upon "the heavenly manna," and drank of the fruit of "the true vine." Our last "Love-feast" was held on Thursday evening, the 13th inst. The basement story of "The Centenary Chapel" was literally packed with people. I never saw such a large attendance on any similar occasion anywhere. It exceeded the mammoth tea meeting held in Toronto, in order to celebrate the consummation of the UNION. It was a blessed time; we feasted with JESUS—with PRIESTS, and Kings. SELAH.

I had only just recovered from the most serious illness I have had for thirty years, when our last Missionary Anniversaries commenced. The Lord strengthened me to render some little help at them all. Our special services began immediately after; and by the strength of "the right hand of the Most High," I have been enabled to perform the ordinary work of the Circuit; and with but two or three exceptions, to bear an humble part in all the extraordinary exercises. My own soul has been abundantly blessed! The Almighty has often, and in a most gracious manner manifested himself to me. We are happy in our SOULS, and in our WORK. God be praised, Yea, let all flesh bless his holy name.

You'll be pleased to hear that I have, during the progress of these meetings, baptised six ADULTS. The sacrament was administered by sprinkling and pouring; and the persons thus received into "The Visible Church," are endeavouring by faith to walk worthy of HIM, who has called them unto His KINGDOM, and GLORY. I am, dear Brother McLeod, Your's in Christ;

R. COONEY.

St. John, N. B., March 18, 1851.

THE WESLEYAN.

Halifax, Saturday Morning, March 29, 1851.

WESLEYAN MISSIONS.

Notwithstanding the insane and unchristian opposition of secret and open enemies, the noble Society of Wesleyan Missions, according to the accounts published in the (London) Watchman, continues to receive from its friends liberal support. It has been announced at the Mission House that "the communications lately received from the Missions (abroad) were generally of a pleasing and encouraging character," and that "the contributions received by the Treasurers from the Home Districts to the 31st of December were equal to those of the previous year." This is good news and will cheer the hearts of those who take a lively interest in the continued prosperity of this truly benevolent and Christian Institution.

The Toronto Christian Guardian contains pleasing notices of Wesleyan Missionary Meetings held in Canada West.

Our brethren also in the United States are coming up nobly to the support of the M. E. Missionary Society. Their newly appointed Missionary Secretary, Dr. DURBIN, has his heart in his work, and his stirring appeals to the liberality of the Church, are meeting with a corresponding response. From statements which have passed under our eye, we should suppose there will be this year a considerable increase in the Missionary contributions of the M. E. Church.

The wants of the world require the manifestation of a greatly enlarged liberality in supplying the pecuniary means, not only to sustain existing agents, in the vast field of Missionary enterprise, but to warrant the employment of additional help on a large scale. The present demands on the energies of those now engaged in this department of Christian evangelization, are exhausting, and in many instances result in premature death. Though the consequences stare them in the face, the love of Christ constrains these self-denying men of God, to tax their mental and physical powers beyond the bounds of common prudence, and, with self-consuming zeal, to "count not their lives dear unto themselves, so that they may finish their course with joy, and the ministry which they have received of the Lord Jesus, to testify the gospel of the grace of God." To prolong the valuable lives of those who, amid the scorching heats by day, and chilling frosts by night, are pursuing with unwearied toil the path of consecrated duty, a re-inforcement of Missionaries is absolutely necessary. More especially will this necessity appear, if we seriously consider the numbers of our fellow-men, now in a heathen state, living without God, without Christ, and without hope, on whose native soil the foot-prints of those who bring glad tidings of peace have never been made, and whose ears have never been saluted with the cheering proclamations of mercy. To these millions,—perishing for lack of

knowledge,—the members of the Christian Church owe a debt of sympathy and love, which is to be discharged not only by the secret breathings of their souls at the throne of grace, and the utterance of their prayers at the Missionary prayer-meetings, but also by furnishing the necessary pecuniary means to send to them, and support in their midst, the Ministers of the Cross with the Word of Life.

It is matter of rejoicing that the Church, in its various branches, is waking up to a sense of duty in this behalf, and coming years will witness an intensity of zeal, and a self-sacrificing spirit of Christian benevolence, for the salvation of the world, unknown to our fathers, and not sufficiently manifested by the present generation. The WESLEYAN CHURCH, though not behind her sister Ecclesiastical Institutions, in this labour of love, has yet to give greater evidence of devotedness to the cause of Christian Missions. That proof of her Apostolic spirit she will manifest: already the mantle of heaven-born charity has fallen upon her, and she is even now meditating greater things than she has ever done. God bless the good work. God raise up many friends—rich in the true sense of the word—"rich in faith and good works"—rich in liberality—who, of their abundance, will cast plentifully into the treasury of the Lord, or, of their penury, will "give cheerfully of that little,"—so that "their deep poverty may abound unto the riches of their liberality." God preserve and prosper His servants in the Mission-field, who are labouring in "the regions beyond" the pale of civilized life; and may thousands and tens of thousands, through their instrumentality, be speedily brought to the knowledge of "the truth as it is in Jesus," and be saved now and for ever.

POPERY AND HUMAN PROGRESS.

Accumulation of other matter which we wish to dispose of, has prevented us from inserting to-day the continuance of our strictures on the Halifax Romish Bishop's ATTACK ON PROTESTANTISM in his world-famed "Past-oral Address." "A PROTESTANT," however, is doing effective service in his admirable review of the theological heresies of that wondrous, contradictory, and jesuitical document; and as far as the heretical dogmas of Rome are concerned, which Bishop Walsh indirectly denies in the face of the authoritative decisions of Councils, the anathemas of Pope-engendered BULLS, the avowed principles and inculcations of Popish controversialists, Roman Catechisms, Missals, and Systems of Theology, &c., &c., we may safely leave their exposure and refutation to the pen of our able Correspondent. Other matters touched upon in the "Address" may not fall in with the proposed plan of "A Protestant," which we, however, may feel disposed to notice. Among others is the subject of the connexion of Popery with civil and mental degradation; and for the present we content ourselves with giving below the well established and developed facts exhibited in the natural tendency of unmitigated Romanism, as narrated by Macaulay, with which representation we heartily concur, and which we commend to the careful attention of our readers:—

INFLUENCE OF THE CHURCH OF ROME.—During the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, can boast of a long line of heroes and statesmen, philosophers and poets. Whoever, knowing what Scotland and Italy naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of papal domination. The descent of Spain, once the first among monarchies, to the lowest degradation; the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teaches the same lesson. Whoever passes in Germany, from a Roman Catholic to a Protestant principality; in Switzerland, from a Roman Catholic to a Protestant canton; in Ireland, from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic, the same law prevails. The Protestants of the United States have left far be-

hind them the Roman Catholics of Mexico, Peru and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise.—Macaulay.

THE WORK IN ST. JOHN, N. B.

We are glad to welcome to our columns again the correspondence of the Rev. R. COONEY, and shall hold him to the promise, expressed in a private note. The time of our esteemed and beloved brethren on the St. John Circuit, we are aware, must be greatly engrossed with the discharge of their onerous yet delightful duties, multiplied as these necessarily are by the great and gratifying increase which God the Spirit has given to their Church members. Yet we hope they will find a few minutes from time to time to devote to the interests of our pages. We also hope, that among the new converts, some may be disposed to become subscribers to *The Wesleyan*, the perusal of which, among other instrumentalities, would exercise a beneficial influence on their stability in the good way of the Lord. We are much pleased at learning the continuance of the work of revival in our Church in St. John. The intelligence, already communicated through our columns, has gladdened the hearts of many, and encouraged the faith and expectation of both ministers and people.

"O Jesus, ride on, Till all are subdued;
Thy mercy make known, And sprinkle thy blood;
Display thy salvation, And teach the new song
To every nation, And people, and tongue."

What should be the effect of the New Postal Law on the Circulation of "The Wesleyan?"

We are glad to see the disposition manifested by the British North American Legislatures to free the transmission of Newspapers from the tax of postage. If they all agree on this point, which we have reason to believe they will, then Newspapers will be circulated by mail free of postage not only throughout the Province in which they are published, but throughout those adjoining. This will be a great boon to the country, and doubtless induce many a poor man to take a paper, who has been hitherto prevented from doing so by inability to pay the additional charge of postage. The more widely good papers are circulated, the greater the probability that the intelligence, the morals, and orderly deportment of the population will be promoted, and the better qualified they will become wisely and efficiently to discharge all the relative duties of life. From this new postal arrangement, we anticipate a considerable increase to the subscription list of *The Wesleyan* in the British North American Provinces. The price being only Ten shillings, exclusive of postage, per annum, it is now, considering the size, and quality of matter, the cheapest paper published in the Province; and when the postage shall have been remitted, it will be brought within the means of almost the poorest family of our Provincial population. By the suffrage of thousands, *The Wesleyan* has attained a character for respectability among the Periodicals of the Press, which is gratifying to its Proprietors and friends, and to retain which, will be the continued aim of its Editor. Increased, and constantly increasing, experience will be brought to bear on its management; and if Providence grant health and mental strength, we are led to hope that the Paper, in its various departments, will at least maintain its interest. Since the commencement of this official organ, circumstances have arisen to justify the expression of thankfulness for the existence of so effective a medium of communication with our own people and the public generally. Similar circumstances may again arise, or others of a different character, to require the interposition of the Press; the advantages of the wide-spread circulation of *The Wesleyan*, to repel assault, to correct error, to exhibit truth, and give a deserved prominence to the grand, fundamental verities of the Sacred Scriptures, are so manifest as to require no elaborate elucidation. From the extensive patronage already afforded, the inference is warrantable that *The Wesleyan* enjoys the confidence of the Wesleyan community, especially as scarcely a week has passed without bringing us assurances of approval. We are happy to state, that we have on our list the names of some respectable persons of other denominations: and we should be greatly pleased to receive an increase of such. *The Wesleyan*, though a denominational organ, is not conducted on what are called sectarian or exclusive principles. Its religious selections are taken from the wide field of Christian Literature without regard to denominational distinctions.—

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