

not to it, but may we not believe that these like his other deeds are working good still. The appliances for properly educating the students are more perfect than ever. The good of the past is good to-day while many things doubtful in their tendency have become swept away by time. Believing this—that Mount Allison Male Academy stands to-day better prepared than it has ever been, to bestow upon its inmates a sound, healthy, practical and christian education, we must confess that a shade of disappointment came over us, as at night we considered a few rooms without occupants. Can it be possible, thought we, that christian parents are aware of the advantages possessed by this institution? We would like to tell them more in detail what these advantages are, how well they have been tried in the past, how efficient they are in the present, but time would fail us and perhaps it is not needed that we should. The number of students is we believe within half a dozen of those in the Female Academy, and this, considering the comparative recency of the latter and the consequent larger number of young people of the "weaker sex," desirous of attending themselves of the privileges, is a proof of the high standing of the "old place" has taken and maintained for so long a time.

But, Mr. Editor, can you give me a prescription for wandering of the pen? In hopes you will be so kind, I will stay my lucubrations here, and by your remedy hope to do better next time.

ATIN. Provincial Wesleyan

WEDNESDAY, SEPT. 21, 1859.

In consequence of the official relation which the paper sustains to the Conference of Eastern British North America, the following resolutions were adopted by the Conference, and shall pass through the hands of the Editor of the Provincial Wesleyan. 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 our correspondents.

Our Duty.

The pretensions of Popery are daily becoming more patent and pressing; the duty of resisting, ere it be too late to oppose with effect, this gigantic foe of religious truth and civil liberty, is becoming more apparent with every revolution of the wheel of time. Our readers, when they wish to estimate the relation of popery to human happiness or misery, or when they desire to form a correct appreciation of the results which flow from suffering her to invade with her cunning devices the domain of Protestant Christianity, or to arbitrate with her against the rights of conflicting parties in the state, must not confine their attention to what is being enacted at their own doors. Here, indeed, some preliminary skirmishes with the enemy have been fought, and the advantage nobly won, while the great battle is to come; the grand decisive victory has yet to be won, which, though we would not be vainglorious, a hope inspires us that there will be found nerve and spirit enough in the Protestant people of this country to achieve. But we shall never know what popery is, we shall never adequately apprehend the imperative obligation which rests upon us to maintain, in unshaken integrity, the principles of the Protestant Reformation in our religious—and the principles of the Protestant Settlement in our political—affairs, unless we cast our eyes over the surface of the globe, and suffer them to rest both upon those portions which groan under the terrible heel of Roman tyranny, and upon those where some is striding onwards towards supremacy. We command most earnestly all Wesleyans in the great question of the day—the Roman question—as it concerns not merely the territory of the Pope, but the power which he aspires to wield over the whole human race.

Whilst our time has been occupied and our space engorged with details of peculiar interest for our section of the Church of Christ, we have had to pass over with very slight notice many occurrences which demand most serious attention. There have been recent developments of popery in Britain and Canada especially, which no religious journal would be justified in regarding with indifference, and which must, therefore, receive that prominence in our columns which their importance demands. We do not propose to enter upon the so topics to-day, but rather, by way of preface, to submit some general considerations upon the duty of Protestants with regard to Popery, and especially the attitude which Methodists should occupy towards that system, supported from a source which will be regarded generally, by those who bear the Wesleyan name, with respect.

Our fear that we have sometimes stopped short of our duty in dealing with the political aspect of this aggressive system. Demons to inflict the least possible wound upon the sensibilities of those who were found in alliance with it as a political power, what they profess to share our abhorrence of its anti-christian character, we have shunned to declare and that we have left the devoted of its means which some of our friends have entertained and have not failed to express, against our meddling with popery so as to thwart its political designs, have perhaps been more regarded than they should, especially when we consider that those who urge them cannot relieve us of our responsibilities. Wherein we have failed in this matter, we stand rebuked in the following noble utterance of the Wesleyan Methodist Magazine for August last: "It is asked, why the Methodists cannot be content with their own affairs, and let alone those of the Church of England and of Popery?—our answer is easy. These are our affairs. Whichever retards or advances Christ's kingdom is our affair. Methodism is not our affair, but Christianity. That is what we have sought to advance in the earth from the beginning. Methodism is only a name which we have given to our mode and our agency; and we have accepted it as being harmonious, to strive true. But Christianity—Christ's kingdom in the earth—is, and is, our object. What touches this (from whatever quarter) touches us. We cannot, therefore, pretend to be indifferent to the welfare of so vast a power for good or evil in the Established Church of our country. It cannot be neutral. If it does not advance Christianity, it retards it; if only by occupation of its ground of action. But if a foreign influence shall enter its enclosure, and adopt and adapt its machinery, it may become an active foe to its own cause. We are not seeking denominational glory (so we humbly trust) but Christ's honor, and we rejoice in the propriety of any agency that will promote the common cause. The Church of England cannot be unfaithful, or unfruitful, without the greatest dishonor to Christ, and the greatest moral injury to the nation. The purity and propriety of that Church is, therefore, our affair; and it is so as a matter of patriotism, as well as of Christianity."

Wesleyan Temperance Society.

HALIFAX, N. S., Sept. 10th, 1859. MR. EDITOR.—Some time since you were so kind as to insert in the columns of your valuable and well circulated periodical a brief statement of the origin and prospects of the Halifax Wesleyan Total Abstinence Society, but recently organized in this city. I have, on behalf of the above Institution, have to request a similar indulgence, for the purpose of stating to your numerous readers that our prospects are encouraging. The meetings, as before stated, are punctually and alternately held in the School Room attached to the Brunswick and Graton Street Churches, on the first Wednesday in each month.

Since the formation of this Society, addresses have been delivered at our various meetings by the following gentlemen: Hon. Judge Marshall (the President of the Society), Rev. Henry Pope, venr. Rev. the Archdeacon, Rev. Arthur McCut, Messrs. Archibald Morton, George Johnston, Francis Johnston, Thomas F. Knight, George Matheson, with several others which space alone precludes me from naming—suffice it to say, they are all true men and warm advocates of our cause.

The male members generally seem imbued with unabated zeal, and relying alone for success, upon that Source whence proceeds all our help, and without whose aid our most toilsome labours would prove ineffectual, earnestly beseech an interest in the spiritual progress of the children of God, that he would design in his great mercy to smile on the feeble efforts put forth by his servants to lead men to abandon that which is only evil, and that continually, and cleave to that which is good—that this little band of love may grow and extend until all nations be united in the bonds of Christian fellowship may be induced to enrol themselves under our banners, and find how sweet and pleasant it is for brethren to dwell together in unity; and, as the apostle St. Paul admonishes us, "to be zealously affected in a good cause"—and so—no sincere Christian dare deny—may we not anticipate that, ere long, on solemn reflection, every one of our Church members will be induced to give his adherence to the deep interest taken by himself and his excellent and most indefatigable lady, Mrs. McLaughlin, in all matters connected with the Sabbath School and the Benevolent Society.

"Not unto us, not unto us, but unto Thy name, O God, we will ascribe the glory." Our last meeting was held in the basement of the Brunswick Street Church, on the evening of the 7th inst., and presided over by that noble veteran in this great moral reform, Hon. Judge Marshall. The usual devotional exercises the President briefly alluded to a recent visit to Prince Edward Island, the doings of alcohol there, with its antidote. He was followed by the Reverend Arthur McCut, H. Pope, 1st, and John Brewster, each of whom addressed the meeting at some length—the latter Rev. gentleman in particular related some thrilling, heart-rending, incidents in connection with temperance that had come under his own observation whilst stationed in Newfoundland, and which solemn statements no doubt made serious and lasting impressions on his auditory.

In conclusion, it affords me very great pleasure to be able to state that each of the Reverend gentlemen before alluded to are active members and Honorary Vice Presidents of the Society. May their numbers be speedily augmented. I am, Sir, with much respect, Your most obedient servant, W. A. S. BLEWETT, Sec.

St. John Sabbath Schools.

ST. JOHN SOUTH CIRCUS.

Among the various means employed for the education of Christian people in Christian principles, and the permanent establishment of Christianity in the world, next to preaching the Everlasting Gospel of Christ, none is more important than the Sabbath Schools, which now are connected with every branch of the Christian Church. Lessons learned in early youth are never forgotten, and religious impressions made in the Sabbath School are likely to be equally lasting. In this Circus we have a Sabbath School, which is conducted by the teachers labor with great diligence and much success, and which have been productive of an amount of good that can be known until the day of final retribution.

GERMAIN STREET SABBATH SCHOOL.

This Sabbath School to its existence is almost coeval with the introduction of Methodism into the city. Many persons who are now consistent and zealous members of our Church; many more, who are gone home to God; with some who are now faithful ministers of the Gospel, received their religious training and their first religious impressions in the Germain Street Sabbath School. Here also are connected with this School two Bible classes, in which our youth of both sexes receive very important instruction in Scripture doctrines and Biblical criticism. Here also is an Infant class, taught by our kind friend Mr. John Marshall, where very little children learn to read the Bible, and are instructed in the first principles of religious truth. Last autumn there was a large public meeting held in the Church on behalf of this School; and also a Tea Meeting held in the vestry, at which several of the Teachers and other speakers with great effect of the benefits resulting from the instruction given in this school. Germain Street Sabbath School is under the superintendence of George Lockhart, Esq., CENTENARY SABBATH SCHOOL.

In this School there are 334 children, with 13 male and 25 female Teachers, and five officers. Here are also two Bible classes, in which, as in Germain Street, the Teachers labor very diligently and with encouraging success. The lady teachers of the Centenary School have also opened a Ragged School during certain days in the week, in which they give their personal attendance, and this although recent as to its origin, has done much good. Connected with this school is a Tract Society, in which the ladies are doing the work of Evangelists by scattering Gospel tracts and broad cast through the land in the form of religious tracts. It must also be mentioned that the Teachers of this school are all Protestants, and are all members of the Wesleyan Church, and are all members of the Wesleyan City Mission, and the regular employment of a City Missionary in Saint John. Subscriptions for this important service have already been taken up, and the plans are being matured. Centenary School is under the superintendence of Mr. Gardner.

BENEVOLENT HALL SABBATH SCHOOL.

"The Benevolent Hall" is a neat Gothic building, two stories high, erected and supported exclusively for "benevolent purposes at the sole expense of Daniel J. McLaughlin, Esq. In this Sabbath School there are two large infant classes, also two Bible classes, all of which are very ably conducted. All the children learn our catechism. All the teachers without exception are members of our Church, and about 30 of the children meet in class. The numbers stand thus: In the lower school, boys 130; girls 116. In the first infant class, 126; second infant class, 44—total, 416. Most of the teachers are females—the numbers are: Male teachers 29—total 33. There is a library connected with the school of 500 volumes.

There is likewise connected with this school a Benevolent Society, from which the Hall derives its name. The object of this society is to collect clothes and money, and then to visit the habitations of the poor, and afford such relief as their funds will allow. All the teachers are members of the Benevolent Society. The visitors are ladies, who visit the poor, and the very objects of society, among whom they distribute their bounty in the form of food, and food during cold weather, sometimes in the form of food, but principally in clothes for poor children, to enable their parents to send their children to the Sabbath School. This society has done a great amount of good.

Last Christmas there was a public examination of the Benevolent Hall Sabbath School, when near one hundred visitors were present. The infant classes went through an examination highly satisfactory, several of the scholars recited hymns and portions of Holy Scripture, and one youth gave the declamation of the Lord's Prayer. This was followed by the presentation of Bibles. One handsome Bible was presented by the youth of the Male Bible-class to their teacher, Mr. Smith; one to the Female Bible-class by the scholars; also a beautiful copy of the Bible of Christ presented by the Female Bible-class to their teacher, Miss Kelly. Appropriate hymns were sung, accompanied by the sweet sounds of an excellent Melodion, at which Miss McLaughlin presided with much scientific skill. An address was afterwards delivered from the desk; and that closed one of the most interesting Sabbath exercises I ever attended.

A few days after the above, all the teachers met at the house of Mr. McLaughlin, where they presented that gentleman with an address, and a silver tankard, on which was a suitable inscription, in consideration of the deep interest taken by himself and his excellent and most indefatigable lady, Mrs. McLaughlin, in all matters connected with the Sabbath School and the Benevolent Society.

which is such a compound of Judaism and paganism as to render it essential idolatry. The grand end of the whole system is not to make Christians but to make slaves. It aims at nothing less than the subjugation of the princes and people of the earth to the dominion—not of Christ—but of his pseudo representative, a gross, sensual tyrant who is kept upon his throne at the expense of the blood and souls of his subjects.

Popery Showing its Colours.

It is impossible for any one to consider the present attitude of the Popish party in this country, and the efforts its agents are putting forth, without coming to the conclusion that we are approaching a crisis such as never yet occurred in the history of our country. Every year—we might almost say every month—that wily and unscrupulous enemy of the rights and liberties of man, is becoming more haughty in its bearing, and more insolent in its demands. Not content with a recognition as one of the churches of the land, and the enjoyment of equal privileges with other religious denominations in a country, its groundless claim to be the Church, and that beside it there is no other; and upon this assumption clamours for peculiar privileges and advantages which are neither sought nor enjoyed by any other portion of the community. It is not enough that it fairly secured in the councils of the State according to the number of its adherents; Nothing will satisfy it short of complete ascendancy and efficient control. This is the grand test to which every public measure is brought; and by which it tends to confirm and strengthen the influence of the priesthood, and of the people and subvert the free institutions of the country—it matters not how unjust its demands and petitious the results which may flow therefrom. On the other hand, however obviously just in principle, or beneficial in its working any proposed measure may be, by any possibility it could come in contact with any of the cherished tenets of the Popery, it is condemned, and must be rejected as an abominable and detestable innovation. It is not enough that it fairly secured in the councils of the State according to the number of its adherents; Nothing will satisfy it short of complete ascendancy and efficient control. This is the grand test to which every public measure is brought; and by which it tends to confirm and strengthen the influence of the priesthood, and of the people and subvert the free institutions of the country—it matters not how unjust its demands and petitious the results which may flow therefrom. On the other hand, however obviously just in principle, or beneficial in its working any proposed measure may be, by any possibility it could come in contact with any of the cherished tenets of the Popery, it is condemned, and must be rejected as an abominable and detestable innovation.

Propagation of the Faith.

The Romish journals publish a list of the sums sent in the United States and British Provinces for this purpose during the last year. The total amount is \$87,664, or about £11,153. St. John's is included in what the Romish hierarchy so elegantly designates as "suspension," they seem to bend their own proselytizing energies to new Protestant countries. Here are some of the appropriations: To the Rt. Rev. Dr. Connolly, bishop of St. John, N. B., 6,000; To the Rt. Rev. Dr. MacKinnon, bishop of Archa, N. S., 17,000; To the Rt. Rev. Dr. P. E. T., 6,000; To the Rt. Rev. Dr. Gagnier, bishop of Bytown, C. W., 20,000; To the Rt. Rev. Dr. Farrell, bishop of Hamilton, C. W., 9,000; To the Rt. Rev. Dr. Pinnissault, bishop of London, C. W., 10,000; To the Rt. Rev. Dr. Charbonnel, bishop of Toronto, C. W., 20,000; To the Rt. Rev. Dr. Turgeon, Archbishop of Quebec, E., 22,723; To the Rt. Rev. Dr. Bourget, bishop of Montreal, C. E., 18,000; To the Rt. Rev. Dr. Coice, bishop of Trois Riviers, E., 9,500; To the Rt. Rev. Dr. Prince, bishop of St. Hyacinth, C. E., 16,927; To the Rt. Rev. Dr. Demers, bishop of Vancouver, 12,000; To the Rt. Rev. Dr. Dillon, bishop of Halifax, N. S., 6,000; To the Rt. Rev. Dr. Lacombe, bishop of Bonaventure, territory of Hudson's Bay, 15,000; Mission of the Rev. Father Ombas of Juncosville, May in the Territory of Hudson's Bay, 22,250.

Missionary Anniversary.

The brethren at Yarmouth, Barrington and Shelburne, will make arrangements for holding the meetings in their respective Circuits. Collections will be taken up, and subscription lists opened, at the close of each meeting, in aid of the Missionary Society Funds. THOMAS ANGIN, Chairman.

As an illustration of the traitorism of Popery, we give the following from an article in L'Ordre, a French Romish paper in Canada East. Speaking of Napoleon's earnest desire to gain the friendship of Francis Joseph, in order that he may be the better placed to carry out his designs, he adds:—"The progress of events, and the glorious peace of Villafraha, have shown that he was right. In the saloons, in the political circles, in the press, the great question of the day is the possibility and the probable result of a war between France and England. Never would a war in the recollection of man be more just, more meritorious, more proper, and more popular. By her treachery and corrupt policy, England has endeavored to propagate impety and revolution among foreign nations; she has breathed into the heart of nations a fearful love of anarchy; every plot ever conceived against legitimate authority has found in her encouragement and reward, and she has preached to a certain extent, contempt of law, and the divinity and the necessity of regicide. She has shown how much it is possible to make use of, in case of need, the vitium of the sword, and how much she is capable of doing against nations, who, on their part, ride rules her Bibles and ephemeral grandeur. It is impossible to express to what point she has sunk Europe in ignominy; to what degree she has materialized humanity. To repair her work would require centuries, and several generations of kings who like Napoleon, would know how to bear proudly the flag of civilization. This is universally felt; every one expects from the sword of France a great justice, and a grand vengeance; every one will see with a certain satisfaction England humbled in her pride, deprived of her colonies, and chained in her solitary island. Humanity and civilization would breathe freely for a moment, and liberty would reappear among the nations."

General Intelligence.

Colonial.

THE FLOWER, POULTRY AND FRUIT SHOW.—The Flower, Poultry and Fruit Exhibition took place on Wednesday, as announced, at the Horticultural Gardens, and was so conducted as to afford the best of amusement to the thousands of people who were present. The display of all the kinds for which prizes had been offered, as well as others not enumerated. The weather was most favorable for the success of the Show. It began to rain, but partially laid by flying showers of rain. The cold was almost wintry, and the combination of these untoward circumstances probably prevented the attendance from being greater. Shortly after 2 p.m. the Rev. Mr. Brewster attended to address those in attendance, but owing to the roaring of the tempest, and the flapping of the canvas under which they were assembled, he was compelled to desist much sooner than he intended. The Rev. Dr. Forrester also spoke as many as could crowd into the tiny Hall in the evening, but as the interior was so dark, he was obliged to retire, and the audience heard but little of his oration. The fine Band of the 6th Regiment was in attendance, but as the wind grew fierce and the rain began to drive, they had to beat a retreat from the pelting of the pitiless storm. There was not one present that did not express the most profound regret that Providence had not vouchsafed us a day for the first exhibition of the Show, and which had evidently cost them so much trouble to get up.—Morning Journal.

Montreal Water Works.

THE GOVERNOR GENERAL.—Mr. Colborne's meeting at Quebec, has passed, and no hint has been given of any intention on his part to accept the office of Governor General, undoubtably offered to him by Lord Elgin.—Nor has any other candidate been named, except as the successor of Sir Edmund Head.—On the other hand, Sir Edmund's preparatory for departure are reported to be in progress, and it is whistled that Mr. W. P. Williams will take the place, either temporarily or permanently.—The truth will be known soon.—Toronto Globe.

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