

are offered to the public... The Protector and Christian Witness...

AND CHRISTIAN WITNESS.—A FAMILY JOURNAL.

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE."—PROV. XIV. 34.

Vol. 2.

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THE DECLINE OF POPERY, ETC.

By R. WATSON.

By the very nature of its constitution and claims, popery is adverse to free institutions, and, in proof, we appeal to the history of the world and to its history.

Where on earth has it ever ascended without throwing its folds around civil institutions, and crushing them, as the fabled serpents from the ocean crushed the sons of Laocoon?

And who has ever resisted its encroachments without sharing the fate of the priest of Apollo? Question the nations of the earth as to this matter.

Ask Portugal, the country of Dionysius, of John II., and of Dom Gama, what has made her what she is, and she will point to her swarming priests, to her mendicant orders, to their grasping avarice and minute exactions—

to their all-pervading papal influence which crushes everything on which it falls. Ask Spain what has extinguished her spirit of chivalry, degraded her mind, paralyzed her power, and reduced her from her once proud eminence to the state to which she is now reduced.

Ask Ireland what has converted its noble people into beggars, and sover its fertile fields with salt, and keeps her swarming millions in Egyptian darkness, and it will return the same answer, popery. Why are Mexico and South America, with the glorious example of our republic, the only nations of the earth which are free and happy?

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time all that popery is doing for the same ends, and it would be no more misad than is the light of the lost pleiad from the sky.

What means this wakening attention in all civilized states to the education and liberation of the people? What means that restless anxiety observable even in the most petrified of papal states to obtain natural rights, which causes hourly error to shake its head with holy horror?

What means that ubiquitous influence of the press, which discusses all questions, whether pertaining to Church or state, before the people, and in the name of the people as upon the most obscure of the people? What means the advancing influence of Protestantism?

What means the vast enterprise, skill and industry of Britain—her extended commerce—her empire upon which the sun never sets—her laws, extended over millions of India—her protection of the right wherever her flag floats?

What means the opening of China—the granting of liberty of conscience by Turkey—the payment of a Protestant subsidy from the treasury of France? They show the advancing influence of Protestantism.

What means those who spurn the map of the world, the coasters along the western coast of Africa, and all over British India and Burma, and rapidly multiplying on the sea-coast of China, and almost as numerous on the Pacific as our islands? They mark the advances of Protestantism.

What means that expulsion of archbishops from Sardinia—that noble address of the Roman people to the Pope, in which they tell him that his claim of sovereignty for the chair of St. Peter reminded them "of the fables where Jove gave a log to the king of the frogs"—the rapid reformation progressing in western Ireland—the yet growing influence of the Ronge movement in Germany—the collecting of large churches in some of our own cities of abjuring papists—the growing inquiry among papists in all lands as to religious truth and truth? All and each show the advancing influence of Protestantism.

What means that the power to make thunder is gone, what means those gumbings and mutterings of the Vatican, the education of papist and Protestant children? What means, among us, the putting up of paper schools—the preaching of priests and bishops—the importation of mass-men, their long coats and no brains—the forming of clubs to maintain lectures whose objects are to vilify the Gospel and to prop up a declining superstition? They distinctly mark the advancing influence of Protestantism.

And what means the suppression of Protestant worship in Rome—the expulsion from the events but of yesterday, and from others that are now transpiring. When the Romans asked a constitutional government from the Pope, he refused it. When he fled, they established a republic: and the old tyrant invited the allied armies of France, Austria, and Spain to abolish the republic, to quell the spirit of freedom, and to restore him to his throne and his triple crown.

And for conduct far less base than that of Rome, the Congress of 1773 declared the King of England to be a "prince whose character was marked by every act which may define a tyrant"—and while the priests of our own land were singing their canticles of democracy, Kosciuszko and his noble army, without let or hindrance to try its strength. Tell them as freely to admit Protestantism as Protestant states admit popery.

But we must close. Popery has rapidly and is rapidly declining. There was a time when, if it was not respected, it was feared. But it is not so now. The force of its fanaticism is spent and unfeeling. While all other institutions are rising with the progress of society, this continues petrified. It is like a vessel bound by a heavy anchor and a short cable to the bottom of the stream, while the tide of knowledge and freedom are rising around it.

It is a relic of the past, and the world is moving on. The world is with it. The Bible is with it. God is with it. The entire current of civilization is with it. And all these are against popery. The combat may be protracted, but the victory is certain. Nor, in the conflict, will the cause of popery be much aided by the support, nor will the cause of Protestantism be any weakened by the assaults, of those whose chief sin and grand ambition it is to wear a fillet made from the wool of holy sheep.

DR. KIER'S JUBILEE.

(From the Missionary Register.)

The Rev. Dr. Kier, the Synod's Professor of systematic Theology, having in the kind Providence of God laboured for a period of fifty years in preaching the gospel of God's son, the congregation of Princeton, to which he has ministered for nearly that period of time, resolved to celebrate the occasion by a Jubilee meeting on Wednesday 20th July last.

The event excited great interest throughout the Island, in every part of which Dr. Kier is well known and esteemed, and of which a large portion has enjoyed the benefit of his evangelistic labours.

On the day appointed the country round poured forth a stream of carriages and horsemen, in some places all the carriages and horses in the settlement being put in requisition. A number living at a distance had arrived in the evening, and the country round poured forth a stream of carriages and horsemen, in some places all the carriages and horses in the settlement being put in requisition.

After the company met in the open air, in a spot adjoining the Mechanics' Institute, which had been prepared for the occasion. The Rev. R. S. Patterson occupied the chair, and gave out part of the 89th Psalm from the 15th verse, which being sung, the Rev. James Allan engaged in prayer.

The chairman then briefly addressed the audience. He said that this meeting afforded great reason for gratitude to this congregation. It was no common privilege to have had a minister to break the bread of life for fifty years, and especially they had reason for gratitude that, during the whole of that period the most harmonious had prevailed, and that nothing had occurred to mar the cordiality existing between them and their pastor.

Dr. Kier made many sacrifices when he came to Princeton. Such have been the changes, that he can scarcely imagine the self-denial he exhibited when he came here. He had to leave his native land, his friends, his home, and the love of society could have led him at that time to have cast his lot with the people of this place.

Before the axe of the settler the forest had given way to the waving corn-field, the rude hut had been superseded by comfortable dwellings; instead of the lonely habitation, and the more lonely and solitary life, the happy and social life of the present had taken place.

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brise has come up the myrtle tree.—Your original charge has multiplied a hundredfold, and a little one has become a thousand, and a small one a strong nation.—We beg you, reverend sir, to accept the sum of £112 as a small token of our affectionate respect and esteem of you as our pastor.

In conclusion, we beg you to convey to your amiable partner, the expression of our sincere respect and regard, and to your family our best wishes for their welfare; and in our united and prayer for you all that your days may be long and happy among us, and that, when it shall please God to remove you, it may be to dwell in his house above forever.

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and of communications being greater than before the other congregations were dissolved from it.

It may be observed here that the congregation of Cascoque now under the pastoral inspection of the Rev. Allan Fraser, though at no time properly speaking in connection, as forming any part of the Princeton congregation, yet it has in a certain sense sprung from it, as it has received many of its members, and has been supplied from it as an early period with a dispensation of gospel ordinances.

Now from this short historical account many reminiscences of by-gone years, with their lights and shadows, will flow in on the minds of "Lone Survivors" and awaken emotions not to be described; but in regard of privilege it may be said of this congregation much has indeed been given it, and, as you have observed, "long continued connection between Minister and people is ground of gratitude to the great God of the Church." Surely it is no small privilege to have enjoyed a regular and stated dispensation of the gospel for more than thirty years, and a partial dispensation of it in connection with other places now erected into separate congregations, for fifty years all but a few months. It is worthy of being remembered here also, as no ordinary ground of thankfulness during the whole of this long period, I have not been prevented, by sickness, but only on two occasions, from preaching every Lord's day, and in all other times when called in providence to the performance of the duty. It should also be impressed upon us that privilege is a responsibility, and we must be prepared to give an account of it to our God.

It should also be impressed upon us that privilege is a responsibility, and we must be prepared to give an account of it to our God. The short historical review which we have thus taken of the past, in reference to the connection between Minister and people, may also put us in mind of the great changes which we have seen, as you have remarked, both in a literal and moral point of view, and, in association with the infirmities of old age, cannot but remind us of the approaching dissolution of the present relation; and give us much to deliberate upon, and to be earnestly desirous to be enjoyed by kindred spirits beyond the grave, in the immediate presence of Him, who liveth and was dead, and is alive for evermore, and hath the keys of hell and of death.

I thank you again, my brethren, for your expression of esteem and regard for myself and my partner in life, and for your good wishes for the welfare of our family, which I would so much please to convey to all our dear ones. I would also express the delight which the presence of so many from the surrounding congregations afford me, and likewise the pleasure which I have seen so many brethren able to say to each other, "at the close of the year, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'" Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy—the only Son of the Father, our Saviour, be glory, and majesty, dominion and power, both now and forever. Amen."

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Justice of the Peace.

John S. Colpitts, J.P. Work Johnsons are sold by W. H. Drayton, Apothecary and Perfumery, 25, Colpitts Street, London, E.C.

ADAGE.

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A Protestant Alliance has been organized for the County of Pictou, on the basis of the London Protestant Alliance. Its objects are to maintain and defend against all encroachments of popery, the scriptural doctrines of the Reformation, and the principles of religious liberty, and to revive and propagate the same, as the best security, under God, for the temporal and spiritual welfare of the Province, as an integral portion of the British Empire."