

The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 THESS. v. 21.

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The Protestant,

AND EVANGELICAL WITNESS,
ISSUED EVERY SATURDAY MORNING, FROM HAZARD'S PRINTING OFFICE, SOUTH SIDE QUEEN SQUARE.

DAVID LAIRD, Editor and Proprietor.

Religious Intelligence.

The following review of the religious intelligence of the past month, we copy from the Edinburgh News of the 17th.

The most important event of the past month, as connected with the progress of religion, is the remarkable religious movement which has spread through all parts of the north of Ireland.

The Irish Wesleyan Conference has already, as we go to press, begun its meetings in Belfast, and the General Assembly of the Presbyterian Church in Ireland will be opened in a few days. Both these meetings will be held, at the present juncture, with much interest. The ecclesiastical bodies in America also met at the end of May in the Old School Presbyterian Church, the number of new candidates for the ministry was reported at 141, or about a fourth more than in the previous year. The Assembly appointed fourteen of its most distinguished members to represent it at Conference, to celebrate the Third Centennial Anniversary of the Presbyterian Reformation, such a conference being, as supposed, agreed upon by the Free, United Presbyterian, and Irish Presbyterian Churches. The New School General Assembly also appointed delegates to represent them on such an occasion. The accounts of the progress of religion, of the constant additions to the membership of the churches, and of the continued desire for prayer, were in all the ecclesiastical bodies most satisfactory and assuring.

The meeting of the Eastern Convention has been more exciting than usual. The Bishop of Oregon introduced his recommendations for an increase of the missionary Episcopate. The project was warmly entertained by the Lower House. It was agreed to appoint a joint committee of both Houses to prepare drafts of such occasional services as might seem needful, and to report those drafts to Convention. This was done on the ground of its interfering with the prerogative of Parliament. The Lower House petitioned the House of Lords to petition the Government for the new marriage law; and also petitioned Parliament against all change in the collection of church-rates. The Times, in an article on the meeting draws attention to the fact of the Lower House of Convention, whose proceedings it condemns, being in no manner representative of the Church, since not only is the whole archdiocese of York excluded, and all lay representation wanting, but the delegates are elected by a comparatively small section of the whole clergy—the legally recognized parish incumbent. In many parishes, in parishes of large populations, there are fifty or fifty clergymen who have not a single vote in the delegation.

An annual meeting was held at Edinburgh, by Sir John Lawrence, signed by a number of Archbishops, Bishops, Members of both Houses of Parliament, &c., in all by 1000 persons, congratulating him upon the success of his government in Persia, and expressing sympathy with his views on Bible education in India. Sir John Lawrence made a brief reply, stating his conviction that it was impossible to introduce Western learning, without leading the people to throw off their own faith, and that we are bound to give them facilities for acquiring true faith in Edinburgh and Glasgow, and other influential meetings have been held on the subject of Bible education in India, and these are expected to be followed by many others in different parts of the country.

A movement has been in active progress in Scotland for aiding the Vaudais to take advantage of the present opening in Italy. A meeting was lately held in Edinburgh, and a considerable sum subscribed on the spot. Our correspondent in France gives important information in regard to the celebrated work of M. About on the "Roman Question," which gives a new significance to the present French movement in Italy. The Treaty of the French Reformation has been celebrated with enthusiasm. The selection of the particular day of celebration is regarded as significant of a desire, on the part of many, to return to the confession, and the form of church government of the early Protestant Church in France. The successes of the allied armies in Italy, by means of which the Austrians have been driven from a large section of Lombardy, though still in possession of their fortresses, cannot but greatly affect the position of religion in that country. It would be a mistake to suppose that absolute religious freedom will be at once gained. Very great patience must still continue to be exercised, and such enterprise would only mar the progress of the good work; but an immense opening has been made, and with due caution and moderation, distinctly far more extensive and may now be open for the reception of the good news of salvation. Let our societies act under the guidance of men of Italian extraction, and possessing knowledge of the country, and they will not fail to lead a large host of estrays. A few acts of imprudence might, however, do us a mischief to destroy the whole. The Vaudais Synod, which our correspondent describes, appears to have been characterized by an excellent spirit, and to have been keenly alive to the importance of the crisis. The prerogative measure, passed many years ago in the Council of Vaux has happily been repealed. We regret to learn from Germany that the Kirchentag, which has now met regularly for above ten years, is not to be assembled this year. The cause is, no doubt, the elevation of its president, M. Von Bethmann Hollweg to the Ministry, in which capacity he has given offence to the ultra-Lutherans, and, in consequence, the demand by Dr. Von Stahl, the vice president that the Kirchentag should review the recent act on civil marriages in Prussia and other disputed questions, and thus be converted into a Lutheran Conference. We hope that this assembly may soon meet again under more favorable auspices. It has done much in the past to promote the influence of free religion wherever its meetings have been held. The Lutheran party are still growing in ecclesiastical strength. Dr. Tholuck has lately pronounced a much warmer adherence to them than before.

The openings in the Turkish Empire continue to increase. Many of the Turks look with favour upon the efforts of Protestantism. New districts continue to be opened up in Northern India. The Church Missionary Society and the American Presbyterians have now large institutions in Lucknow; and the Baptists have re-opened their station in Delhi, where they have cent one of their most enterprising missionaries.

An event of much importance took place on April 7th in Melbourne. Three or four hundred Presbyterian bodies united so as to form one strong church. One of the Synods had been in connection with the Scottish Established Church, another with the Free Church, and two others with the United Presbyterians. By this union a church has been formed containing about sixty congregations. The basis of the union is the Westminster Confession, and other standards of the Scottish Church, with stipulations in regard to the power of the civil magistrate. The meeting of Synod was harmonious, and there is every prospect of the future prosperity of the church.

We learn by special correspondence from South Africa, that Mr. Moffat's station at Kuruman is in considerable danger from the Republic of Basutoland. They were preparing to attack it with cannon, and to take immediate possession of it, and holding out special threats of vengeance against Mr. Moffat. Our correspondent has written to Mr. Moffat, and in his prayer, may the Lord protect his faithful servant, and turn the hearts

of their adversaries! Sir George Grey's proposals to form a kind of federal alliance with the governments beyond the boundary, which would have given him influence over them, had not with no favor from Her Majesty's Ministers.

We have referred to the anniversaries in the United States. Many Meetings of societies, as well as of ecclesiastical bodies, have taken place, but we must defer any detailed notice of them to our next.

A TIME FOR ACTION.

The present war in Italy is opening most interesting and important fields for Christian effort, which ought to be occupied by the friends of true religion. APERALE. We see it stated that in Tuscany, a part of Italy which has suffered for centuries under the grossest form of religious espionage and tyranny; where the simple reading of the Bible to a few friends subjected the Madini family and others to imprisonment, and exposed them to death. The freest toleration of all religious opinions is now allowed under Sardegnian rule. If this is true, and we may readily believe it is so, and that this religious toleration will extend as the allied armies extend their power and influence, now is the time to sow the seed of divine truth broadcast over those lands. Thousands of Bibles ought to be sent at once into Italy, and for this purpose a special mission should be undertaken. There is no estimating the amount of good that may be accomplished. There are thousands in Italy who would gladly receive the Word of Life, and even if those countries should relapse again into their former condition, it is all the more important that the present opportunity should be seized and vigorously improved. If ten thousand Bibles were circulated at once, the seed will spring up in many hearts, and should these Bibles subsequently be searched for by the emissaries of the Pope for the purpose of destruction, hundreds of copies would escape their most vigilant scrutiny, and would continue to be read and bring forth fruit. Now is the time for action. While the sound of arms, the clang of war, is resounding through the north of Italy, let the friends of the Bible, the soldiers of peace, go in and take possession of the land as far as they can. If those who have the money will send it to the Bible Society for this purpose, we have no doubt that the Society will devise ways and means to employ it advantageously.—N. Y. Observer.

The Synod of the Established Church of Scotland in Nova Scotia.

(Abridged from the Presbyterian Witness.)

The Synod did not meet for business to-day till two o'clock, in order to afford an opportunity to members to attend the public examination of the Petros Academy. [The subject of a General Assembly of the Church in the Colonies was taken up. No report could be given in by the Committee.]

Mr. Jardine introduced to the Synod the Rev. Mr. Spence, minister of Ottawa, the delegate from the Canadian Synod. Mr. Spence was welcomed by the Moderator, and his name added to the Synod roll. [It should have been noted in our report of the first day's proceedings that the Rev. Donald McDonald had before the Synod his certificates of character and attainment from Ministers, Professors and Presbyteries in Scotland.]

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An Overture was adopted authorizing vacant congregations to send ruling Elders to the Courts of the Church.

Mr. Mair introduced an Overture on the subject of settling ministers. The object of the Overture is to put an end to an evil which has sometimes prevailed of making private bargains between ministers and congregations. The Overture was adopted.

Mr. Jardine introduced an Overture to arrange some scheme for conducting the missionary affairs of the Church. This was agreed to. The following committee was appointed: Messrs Pollock, Mair, Martin, Holmes, McKay, and Duncan McKay.

An Overture on Statistics was advocated by Mr. Pollock. He referred to "Wilson's Presbyterian Almanack," and hoped correct and full returns would be prepared for that publication. He moved that Presbyteries should furnish the Committee on Statistics with correct accounts within six weeks. This was agreed to.

Devotional exercises were conducted by Rev. Mr. Spence.

After a short conversation, Rev. W. McKay asked leave to read and lay on the table reports of dissent from the decision of the Synod with regard to Rev. Donald McDonald's admission.

The Synod met with closed doors during the greater part of the forenoon.

The afternoon session was with open doors. Mr. Pollock introduced an Overture on Palmody, and moved that a Committee be appointed to make a selection of names for this Church. Mr. Christie seconded the motion. Mr. Thompson could see no need for the Synod publishing a collection. Many most excellent ones already existed. Let attention be paid to the theory and practice of music, and we shall not suffer for text books. After a discussion, in which Messrs. McKay, Holmes, Herdman, and others took part, it was agreed to appoint a committee to investigate the matter and report to next Synod.

Mr. Herdman supported an Overture praying the Synod to petition the General Assembly, or to take some other step to relieve the Students from this Province now in the University of Glasgow, from the necessity of attending the fourth session of theology, in order that they may arrive in this Province a year sooner than they now do. It was resolved to apply to the Colonial Committee with regard to the matter.

The report of the Committee on Colportage was read. It was resolved to take no further steps in the matter till the Home Mission Report came under consideration. Several members spoke in terms of warm commendation

of the Colportage Scheme of the Presbyterian Church of Nova Scotia.

Mr. Holmes, that 300 copies of the Minutes of Synod be published in pamphlet form. It was moved to amend by Dr. McGilivray, and seconded by Mr. McKay, that the minutes be published only in the Record. The amendment was carried nine to four.

With regard to the Indian Orphanage, it was agreed to recommend to Churches to raise funds to support and educate orphans in India.

JEWISH MISSION.—This subject occupied the greater part of Friday evening. Mr. Jardine introduced the subject, and asked the Synod to assist that of Canada in supporting Mr. Epstein, their Missionary to the Jews near Salonica. Mr. Jardine made a motion to this effect, which was seconded by Mr. Key. He referred for further information to Mr. Epstein, who was present.

Mr. Epstein then rose and spoke briefly in excellent English. He was studying medicine in the University of New York. A lay friend had recommended him to offer his services to the Canadian Church. His services were accepted, and he now felt the Lord had directed his way. He explained the failure of Dr. Aiton's efforts to establish a Mission to Jerusalem. He, Mr. Epstein, told the Canadian Church that if they sent him out, he would be qualified to heal the sick as well as to preach the gospel. He accordingly was directed to finish his Medical curriculum in New York, where he will obtain a Diploma next October. He was converted to Christ by the ministrations of New England Congregationalists. He was asked by the Canadian Synod as to his views of Presbyterianism as scriptural as any other system,—that if he thought otherwise, he would not connect himself with a Presbyterian Church. He would not preach Presbyterianism, any more than Episcopacy. He would preach Christ. The Synod of Canada had saluted him for the last 15 months. He visited the Churches, and was always received with cordiality. The New Brunswick Synod had given its adhesion to the Scheme, and had contributed about £50 already. He intended sailing for his destination in October next. He urged the Synod to make this opportunity one of their Schemes, and concluded by leaving the matter in the hands of the God of Abraham and Isaac and Jacob.

[Mr. E. is a native of Russia. He came ten years ago to the United States, having been born in the Ukraine, Christianity, he studied theology in the Andover College. He has a wife of Jewish extraction, and two children, who are converts to Christianity.]

Mr. Spence endorsed all that Mr. Epstein had said, and explained the present position of the Mission. They have £203 in funds; are to receive £120 sterling from the Scottish Church to assist in starting; with the promise of £50 annually for three years. The cost of the mission is estimated at somewhat over £300 a year. After this year, they need all the help they can get. He gave the following deliverance: "The Synod adopt the Overture,—are delighted with Mr. Epstein's presence amongst them, and with the indications attending it;—express their thanks to the Synod of Canada for their assistance in this opportunity, rendering assistance to his Scheme, and agree to recommend it strongly to the Sessions and congregations under the superintendency of this court."

The Synod then adjourned till Monday next.

FOURTH DAY.
The subject proposed of this morning was the Widow's and Orphan's Scheme. The following is the resolution of the Synod, carried by a majority of 6 to 5:—"That the clerical brethren, who have charge of themselves to pay annually the sum of three pounds currency so long as they remain members of this Synod; and that an effort be made to raise a sum not less than £1000 by donations, subscriptions, congregational collections, or otherwise, and that no appropriations be made from this fund till the sum of £1000 be realized and safely invested. The committee on the subject consist of Messrs Pollock, John McKay and James Thomson."

The Synod adjourned till 11 o'clock on Monday next.

FIFTH DAY.
MONDAY, July 4.—The Synod met this morning at 11 o'clock. After devotional exercises, a conversation took place on the Widow's and Orphan's Fund. The Report of the Committee on Presbyteries was given by Rev. Mr. Jardine. All Records right, only that the Records of P. E. Island were not produced.

It was arranged that the following Collections should be made on the following days:—Home Mission, After second Sabbath of August; Bursary Fund, on the fourth Sabbath of August, &c. Mr. Boyd was appointed to advocate the Jewish Mission in the Record.

An Address to an Excellency Governor Dundas, of P. E. Island, was read by Mr. Martin, and adopted. Mr. Martin read an Address to the Earl of Mulgrave, which was unanimously adopted.

The Synod Fund came under discussion. It appeared that the expenses amounted to £40 8s 6d. Receipts were not stated.

LAY ASSOCIATION.—The funds of this Association are not as flourishing as heretofore,—the collections having greatly fallen off. The Association pays £100 per annum to Rev. Mr. Sinclair. The Report spoke in severe terms of some congregations for the smallness of their contributions.

The contributions up to the 20th June last, amounted to £177 15s 10d. New Glasgow contributed the handsome sum of £26. Deacon McKay, in moving the adoption of the Report, stated that £200 were collected though not yet in the Treasurer's hands. This has been done in little more than 18 months. The Association is confined to the Presbytery of Pictou. Mr. Holmes seconded the adoption of the Report. A few remarks by Messrs McKay and Herdman, and the Report was adopted. Mr. Herdman stated that the sum of £201 was received during last year by ordained ministers of this church. He hoped the Association would do all they could to raise the sum required to relieve the church at home. The sum of £107 was raised by the Home Missionary Societies of Halifax.

The Report of the Record Committee was read. Circulation—in Nova Scotia, 482 copies; P. E. Island, 197 copies; New Brunswick, 214. A few copies went to Canada and to Scotland, making a total of 1045 copies. Expense of printing, £130 12s 6d. Mr. Doull, who has the management of the business department, stated that about £20 would be required to make up losses, &c. Even if all its present subscribers paid, it would be scarcely self-sustaining. Mr. Martin brought before the court some old arrears due to the Halifax Committee, amounting to £50.

From the Treasurer's statement, it appeared that £258 of Home Mission money is now in hand. The sum of £201 is still had gathered within the last two years. Of this sum, £198 had been sent to the Colonial Committee. The Widow's and Orphan's Scheme, is £40 15s 11d in funds. The Young Men's Scheme, £26. The Indian Fund, £49 2s 2d of this sum, St. Matthew's Church, Halifax, contributed £25. Bur-

row Fund, £12 18s. It was resolved to spend the Home Mission money this year in this Province. The following Committee was appointed:—Dr. McGilivray, Messrs Melan, Mair, Jardine, and Colonel Gray, Messrs McKay and Thomson, Elders.

The Synod adjourned, to meet again at 9 o'clock. In the interim a public meeting was held, at which an excellent address was delivered by the Jewish missionary, Mr. Epstein.

The Synod having met at 9 o'clock, it was resolved to amalgamate the Bursary Scheme with the Young Men's Scheme, and to send five young men home to Scotland this summer to be educated for the church.

The following Committee was appointed for the Allocation of Missionaries, viz.—Dr. McGilivray, Messrs McKay, Jardine, McLean, Thomson, Holmes, Messrs Talloch stated to the Synod that he felt very uncomfortable in his present locality, and wished to be removed to Piquet whenever that place would be vacant. This was agreed to.

The Delegates from New Brunswick and Canada then bade farewell to the Synod. On motion of Mr. Boyd, seconded by Mr. Jardine, the thanks of the Synod were conveyed to Messrs Spence and Key, for their valuable services.

Mr. Pollock was appointed as Delegate of this Synod to the Synod of New Brunswick, and Dr. McGilivray as appointed as Delegate to Canada.

The Synod passed a unanimous vote of thanks to the people of Pictou for their hospitality.

The last Wednesday in August was appointed for Mr. McLean's induction in Belfast, P. E. I.

Next meeting of Synod is to be held, in Pictou, on the last Wednesday of June, 1860.

Ecclesy.

To Parents.

The heart of a child can feel the soft gush of love that flows from a heart made glad with the rich and sweet love of Christ. Oh! that each one of you should have the happy way and work of God in the throne of grace and the arms of Christ. You owe much to your babes—they will one day be men as you are, work at the same trade, have the same love to war with, and the same God to serve. If you would not wish them, when they are grown up, to be a plague and a curse to the land of their birth, oh! bring them, when young, to the feet of Christ, give them to God, yield them up to the Lord that bought them with His own blood. Teach them, as soon as dawn the world as once He did. Bid them gaze on the sun with its clear warm rays, and the moon with its pale beams, and tell them that it was God who made those two great lights, one to rule the day, and one to rule the night; and that that same God came down to earth and was made a man, and took our sins and shed for us, that He might make us shine as the sun in the world to come. You may pass from star to star in the deep blue sky, and tell them that He made them stars too; and the sun, and the moon, and the stars, and all that that same God made, and that He will one day bring them to Himself, and make them shine as the sun in the world to come.

Take them to look at the bright arch that spans the vault of the sky, and tell them that it was God who made it. Tell them that this bow is a proof of God's love and truth, and that he will no more draw the world as once He did. Bid them gaze on the sun with its clear warm rays, and the moon with its pale beams, and tell them that it was God who made those two great lights, one to rule the day, and one to rule the night; and that that same God came down to earth and was made a man, and took our sins and shed for us, that He might make us shine as the sun in the world to come. You may pass from star to star in the deep blue sky, and tell them that He made them stars too; and the sun, and the moon, and the stars, and all that that same God made, and that He will one day bring them to Himself, and make them shine as the sun in the world to come.

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worth the labors of his whole life. Ministers will never do much good till they begin to puff sinners out of the fire. Let your constant aim be to humble the sinner, to exalt the Saviour, and to promote holiness. Let usefulness—usefulness to the souls of men—be your grand and perpetual aim. Don't preach mere morality but Christ crucified, if you wish to be successful. More moral preaching tells the people how the house ought to be built; but preaching actually builds the house. It is a wonderful help to usefulness never to deliver a sermon to our people in public until it has first been preached to ourselves in private.

The merchant, if he mistakes in his venture, wastes an estate; the statesman, if he fails in his duty, ruins a kingdom; the minister, if he fails in his duty, ruins the soul! The desire of the conversion of souls is nothing else but spiritualized humanity. We should often lift up our souls to God, and cry, Lord, what will I say, and how shall I say it, so as to benefit the souls of men? Faith is the preacher's mastspring.

Oneness with Christ.

Of all the wonderful truths which are almost too good to be believed, that seems the most wonderful—that inasmuch as our Surety has been treated as our Surety, so shall we be treated altogether as our Surety; that in the court of justice we are one, and shall be argued about, as though we had done and suffered all he has. Do any ask, How much are we one with the second Adam? We reply, Just as much as we are one with the first. It is therefore now no longer, "Is there any charge against me, but is there any charge against Christ?" It is not—"Will the righteous Judge condemn me, but will He condemn my Surety?"

Since, then, in God's account, we are one with Christ in his death, and one with him as risen from the dead—since we are loved as he is loved, and shall be glorified with him in the same glory with which he is crowned, let us manifest that we are one with him in his life—so as to what he loves, what he desires, what he abhors.

Unbelief.

Unbelief bolts and bars Christ out of the heart. This makes men give no credit to the report of the Gospel; neither do they yield that lovely and loyal submission to Christ, as their Lord, where unbelief is the selfish leaver of the heart from confidently believing on Christ, for that which is to be had in Him, and so keeps his love out of our souls; it is that which clips the wings of his mercy. It is that which holds the hand of his power. "He did not many mighty works there, because of their unbelief." It is that which lets the soul into perdition. "The unbelief shall have their portion in the lake of fire which is the second death." Unbelief is that which rendeth the heart, and causeth it to depart from God. "Take heed, brethren, lest there be in any one of you an evil heart of unbelief, in departing from the living God; but exhort one another daily while it is called to-day, lest any of you be hardened of his word. Though he seem life and death before them, heaven and hell, bitter and sweet, yet they go on in the imagination of their hearts, to add sin to sin, putting the evil day far away; but draw iniquity with cords of vanity, and sin is as with a cart-rope. O beloved! this is the state and condition of unbelievers—this is one of the bars that both in the out of the heart; as all believers are in a state of salvation, so all unbelievers are in a state of damnation."—Dyer.

The Best Certificate.

If we know that an individual holds communion with God, that fact tends to give us confidence in him. Something within tells us that the praying person is one who will not injure us, and one whom we can safely trust. It was upon this principle that an infidel who was travelling, and who was overtaken by nightfall in a lonely and dangerous place, confessed that he was relieved of his fears of being assassinated when the owner of the cabin where he had taken shelter led him to pray before retiring to rest. The infidel slept soundly after such a manifestation of Christianity. A cabin roofed and walled by prayer could not be an unsafe place, he thought. We have authority for another pleasing incident illustrating the same point. In ascending a hill in the evening, the heads of the house surrendered to him their own chamber. Their little daughter, three years of age, was asleep in the crib, and they concluded not to disturb her. Quite early in the morning she awoke, and looking toward the bed usually occupied by her parents, saw a stranger there. At first she was started, and covered her head with the counterpane. Soon, however, she peeped out, and said, "Mamma, do you pray to God?" "Yes," was the answer, "I love God, and pray to him every day." This satisfied the little enquirer; she smiled, turned over, and dropped asleep.