

The Protestant

AND EVANGELICAL WITNESS.

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

Vol. 3.

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Death of a Believer.

Oh think that while you're weeping here,

His hands a golden harp be stringing;

And when a voice serene and clear,

His ransomed and without a tear,

His Saviour's praise is singing.

And think that all his pain is fled,

His tears and sorrows cease to shed;

While he whose blood for man was shed

Has placed upon his servant's head

A crown that faith wears.

And think that in that awful day,

When darkness and more is shading

The form that midst its kindred lay,

Your trembling hands preparing to lay,

Shall this to life be giving.

Then step no more for him who's gone

Where sin and sorrow we're still entering;

But that great High-priest enter:

Who can for guilt his cross atone,

Your own afflictions cure.

And then, when to the silent tomb,

Like fifth shall whither 'mid the gloom,

That yet again in peaceful sleep,

That dust shall once be heaving.

Synod of the Presbyterian Church of Nova Scotia in connection with the Church of Scotland.

This Synod met in St. Matthew's Church, Halifax, on Wednesday, 20th June, with session an excellent and appropriate service was conducted by the Rev. Mr. Deacon, from 8th, v. 17. The Rev. George Boyd of St. Andrew's Church, Halifax, was chosen Moderator for the next twelve months.

This was the largest meeting of this Synod that has been held in this Province for many years. Nearly all the ministers and missionaries were present. The latter were invited to sit and deliberate with the Court, and some of them rendered very material service in expediting the business.

It was a source of regret that the attendance of Elders at the Synod was so small, though there were some from the different churches in the Province, and very fully discussed. Ministers ought to urge upon their churches the necessity of attending the Synod, and congregations should make provision for the travelling expenses of the Ministers and Elders to and from the Synod. It is to be hoped that this matter will not be lost sight of, and the next Synod will see each congregation represented by an elder as well as by the minister.

The Synod agreed to sit from half past 9 to 1, from 3 to 6 and from half past 7 to 11.
Committees were appointed to revise the Presbyterian Rules, to consider and report on the Report of the Statistical and Financial Committee, to consider and report on the Report of the Committee on the State of the Church, and to consider and report on the Report of the Committee on the State of the Church.

A letter from the Committee on the State of the Church was read and approved. The members of the Synod, both lay and clerical, expressed themselves very fully, clearly and ably, and not one offensive or uncharitable remark was made. The Synod was very unanimous in its decisions, and by expressing generally in all good words, the Synod were of opinion that the time for Union had not yet arrived, but expressed themselves desirous to do all in their power to promote the object by exchanging pulpits, by assisting each other on occasional occasions, by sending, if possible, in establishing a classical and literary institution for imparting the higher branches of education, and by co-operating generally in all good works. These resolutions were conveyed in a letter to the Synod of the Presbyterian Church of the Lower Provinces.

There has been some irregularity of late in some of our congregations in collecting for the different schemes of the Synod. It is to be hoped that the Clerks should in future present a few weeks before making the collection to the several congregations, and Messrs. Deacon, Boyd, Haines, Pollock and McGeorge were appointed to attend to the same in the next Synod. Collections are to be made for the Foreign Mission on the first Sabbath of October, for the Widows and Orphans on the first Sabbath of January, for the Home Missions on the second Sabbath of August, and for the Synod Fund on the first Sabbath of June.

The attention of the Synod was directed to the subject of Foreign Missions. This is a step in the right direction. Other Churches in this Province have been guilty in this case, and so Church can be in a healthy condition when members are not imbued with a missionary spirit. From the speeches delivered and the amount exhibited the Synod confidently expect that they will soon be in a position to send at least one missionary into every part of the British Isles to preach the Gospel to perishing sinners.

Some efforts have been made during the past year in collecting funds for missionary service both in the Presbyterian of Nova Scotia and Halifax. It was stated that more than £200 had been raised for this object—that all claims had been paid, and that the Presbyterian had a balance still in hand. The Synod resolved to prosecute this work more vigorously, and one its utmost endeavor to send our Church in this Province independent of aid from the Colonial Committee. This matter needs only to

be brought plainly before the people and we are satisfied our determined and united effort will speedily wipe away our reproach. The thanks of the Synod were tendered to the office bearers of the Lay Association, Pictou, and to Mr. Martin and the Committee of the Home Mission Association, Halifax, for their valuable services during the past year. The services from which the funds are collected, and the manner in which they are expended, will be found in the Report and in the second annual report of the Halifax Home Mission Association.

The Young Men's Scheme was taken up. The object of this scheme is to obtain funds to send young men of promise, native of the Province, to Scotland, to be educated for the ministry and to partially maintain them, if necessary, till they return to the Province, after the completion of their college curriculum. This is a most valuable scheme as may be verified by the four young men, recently returned from Scotland to labor among their brethren, and in to be prosecuted vigorously. But, if our Church is to be perpetuated and extended, she must not only have a native ministry, but native institutions for training them. Might not all Protestant denominations throw their subscriptions and donations into one common fund for the establishment and maintenance of a Provincial institution of a high order at which young men might receive a better but a cheaper education than can be obtained at any of the existing denominational schools or colleges in the Province?

The Committee on the Monthly Record reported, and it was agreed to continue it in the present form and to insist upon preparation in every case. This is a cheap publication and ought to be in the hands of every adherent of our church. It is to be furnished to ministers as usual. The minutes of Cape Breton was taken up. Excellent resolutions were delivered by Messrs. Sinclair and Cameron. A call had been forwarded to one of the missionaries and a considerable sum subscribed toward his expenses. But after mature deliberation the Synod did not find itself in a position to settle a missionary there at present.

A petition was read from the Building Committee of the Church in Truro requesting a collection in aid of their funds from the different congregations within the bounds. The clerk was instructed to acknowledge the document and Presbyteries were recommended to deal with the matter as they see fit.

An overture was read and sent the attendance of young men for one session at the Prince of Wales College, P. E. Island. Communications were to be opened with the Presbytery of Glasgow, Scotland, on the subject, and if they think the subject worthy, young men may attend the institution.

The Synod employed Mr. Martin to submit his official correspondence to the Presbytery of Halifax, before it is transmitted to the Colonial Committee. A committee was appointed to revise the Synod Minutes and prepare them for publication in the Record.

A vote of thanks was passed to the members of both congregations in Halifax for their courtesy and hospitality to the ministers attending the Synod.

Some routine business was transacted, and the Synod adjourned to meet on the last Wednesday of June, 1861, in St. Andrew's Church, New Glasgow, at 11 o'clock forenoon.

[From the Halifax Witness.]
Synod of the Presbyterian Church of the Lower Provinces of British North America.

[Continued from our last.]
Tuesday, July 2.

The Synod met this morning at 9 o'clock. After prayer by the Moderator the minutes were read and approved. The Rev. John McCreedy applied for an assistant to discharge the Lord's Supper. The Synod appointed Rev. James Murray to do so. Mr. McCreedy applied to the Synod to do so. Mr. McCreedy applied to the Synod to do so. Mr. McCreedy applied to the Synod to do so.

The Board having given an estimate of the Funds, the Synod authorized the Board to raise the sum of £1000 for the support of the Rev. Mr. McCreedy. The Board was instructed to consider the matter and recommend the best course to be pursued by the Synod. The Board was re-appointed, with the addition of the Rev. George Patterson on the 10th of the month.

The Committee on Union with other Churches reported that they had not attended to their duties. Rev. Mr. Haines reported verbally. A letter had been written to the two Presbyterian Churches in New Brunswick, and also to the Established Church of Scotland in Nova Scotia. The Established Church of New Brunswick had taken up the matter in a most kindly spirit and referred it to Presbyteries. A letter in reply had also been received from the Synod of the Established Church of Scotland met in this city this week. A friendly letter had also been received from Rev. W. Murray, of Dalhousie, N. B.

The letter of the Rev. J. Turnbull was read, and received with much satisfaction. The nature of the opinion taken by the Presbyterian Church of New Brunswick was in favor of the Union with the Established Church of Scotland. The letter was read and approved. The Synod was instructed to consider the matter and recommend the best course to be pursued by the Synod. The Board was re-appointed, with the addition of the Rev. George Patterson on the 10th of the month.

On motion the report was received and the Committee was re-appointed. Rev. G. Patterson called the attention of the Synod to an oversight committed by the October Synod in not communicating with the parent Churches—shading them for past support and maintenance and exhibiting a consciousness of their kindness to the united body. Professor King coincided with Mr. Patterson's remarks and hoped the matter would be attended to next year. Professor Boyd and King were then appointed to draft a letter, to be forwarded to the Scottish Churches.

took part, the hour of adjournment arrived and proceeded to adjourn. The consideration of the Temperance Report was resumed, and it was received and adopted. The report took high ground against the use of intoxicating liquors as a beverage, and the Synod expressed its mind publicly on the sin and danger of engaging in a coal-distributing traffic.

Mr. McGeorge introduced a resolution on calling and circulating interesting lessons on the Railway property. He called attention to facts that were new and startling to many members present, and it was unanimously resolved to adopt Mr. McGeorge's resolution and to send a copy of it to the Provincial Secretary. Rev. Mr. Cameron and other dissenters very warmly the abuse of permitting Rumshops to exist on public property,—tempting officials to indulge in the injury of their own health and the risk of passengers' lives. The universal sentiment of the Synod is that the Liquor Traffic as it prevails is a nuisance to be checked and put down by every legitimate means. Some would make total abstinence a term of communion. Others who do not admit the propriety of this step would still rejoice to see our churches purged from every man who indulges his appetite for strong drink.

D. B. Blair reported from the Committee on Statistics. Of the 65 organized congregations in the October 67 had made returns and 19 made no returns. Of these there are 5 in Cape Breton, 4 in Prince Edward Island, 3 in Halifax, 2 in Truro, and 1 in Pictou. Twelve congregations have Deacons' Courts. Several interesting items of statistical information were brought out by the convener. The thanks of the Synod were given to the committee and the report is to be printed.

The Synod then took up the Report of the Synodary Board. The Board was authorized to draw up the rules and regulations for the Synodary—also to what they can to promote the study of Scripture—to secure punctuality and regularity, and to enforce strictly the orders of Synod with regard to the qualifications of students seeking admission to the Seminary.

The Board was authorized to procure such books and apparatus as is essential for the efficiency of the classes. An interesting discussion arose on the proposal that Dr. Smith's term for teaching in the College be extended. Professor King urged the necessity of his term being extended from three months to five months yearly. Other members thought it would be better to extend the course to four years. After mature consideration of all these circumstances and of the necessity of his term being extended in their present condition in the meantime and to refer the subject to a committee for mature consideration, to report to next Synod. The following committee was appointed to consider the subject:—Rev. Messrs. McCreedy, McGeorge, and Murdoch.

The special effort for the Seminary was taken into consideration. It was intended to provide for entrance, being the expense and so of the Synod, the Board has been expended to meet current expenses. The Board urged that the special effort should be continued. The Synod agreed to urge on Synods and congregations the necessity of making the Seminary as liberally as possible. It was resolved to express the thanks of the Synod to the Free Church of Scotland and to solicit the continuance of their grant for the support of the Seminary for another year. With regard to the religious training of the Students it was resolved to refer the matter to the Board.

The Synodary Board was reappointed with the addition of Rev. W. Murray and Professor A. McKeight. On motion of Rev. Mr. Collock it was agreed unanimously to give Rev. A. McKeight the status of Professor and an office member of the Board.

Rev. W. Murray proposed that the salary of Professor King be raised to £1000 per annum, and that the salary of the present year. Mr. Murray urged several strong reasons why this step should be taken—Professor King's long services to the Church—his position, as the senior minister in the Province—his high character and his most manifest devotion made to our institutions was from the late Father-in-law of Professor Ross. Rev. W. Duff cordially seconded the motion. The proposal was agreed to unanimously.

On motion of Rev. D. B. Blair, seconded by Rev. W. McColloch, it was resolved by a majority of thirty six or three to four to renounce the three Presbyteries of P. E. Island, and to refer the subject to a committee for mature consideration, to report to next Synod. The following committee was appointed to consider the subject:—Rev. Messrs. McCreedy, McGeorge, and Murdoch.

The Synod adjourned at 10 o'clock—having granted leave of absence to a large number of ministers and elders.

Wednesday, July 3.
The Synod met to-day at 10 o'clock. The attendance was considerably smaller than on previous days owing to members having obtained leave of absence. After the usual preliminaries, the Foreign Mission Board introduced a report on the subject of the appointment of Miss O'Connell's services and recommending that suitable pecuniary compensation be forwarded to her by the Board. This was unanimously agreed to, and the sum of £200 sterling was voted to be paid to her for the year ending 31st Dec. 1860.

With regard to the support of the children of our Missionaries, it was resolved that 25 sterling per annum be allowed to each child under the age of 16 years, and £10 per annum for each child under the age of 12 years, and £5 per annum for each child under the age of 8 years.

It was agreed that in view of the dissolution of the Synod of the Lower Provinces of British North America, the Rev. Professor King be called upon to open up prayer, for a blessing on him, who was our Missionary to the new isolated little flock at Dalhousie. Professor King then offered up a very solemn and appropriate prayer, which was received with much interest and devotion. He then read a letter from the Synod of the Lower Provinces of British North America, which was read and approved. The Synod was instructed to consider the matter and recommend the best course to be pursued by the Synod. The Board was re-appointed, with the addition of the Rev. George Patterson on the 10th of the month.

Professor King brought in the report of the Committee on Questions to be presented to Synods, ministers and elders at the time of the Home and ordination. The report was received and ordered to be sent down to Presbyteries.

Afternoon Session.
Rev. Messrs. Blair, Patterson and Walker were appointed a Committee to prepare Forms of Process. The course of the Princeton Presbytery with reference to uniformity of discipline was referred to the Presbytery of P. E. Island.

The Report of the Publication Committee was then read by Professor McKeight. The Synod had received in October last that the new periodical should be 22 pages long. The Committee asked for contracts for publishing such a periodical in a specified style. Mr. Burns and Mr. Edward McDonald had tendered, and it was found that Mr. Burns's tender was about £200 lower than Mr. McDonald's tender was accordingly accepted. Mr. McDonald, however, prefers a claim for the loss of his contract in not having the publication of the *Evangelist and Register* for three years as was arranged with him by the Foreign Mission Board, two years previous to the Union. He would release the Synod from his claim if they would consent to give him the publication of the *Record* for one year on the terms of Mr. Burns's contract. He was also willing to submit his claim to the arbitration of interested parties. The Publication Committee was instructed to let the *Record* remain as it is and to have Mr. McDonald's claim settled according to the decision of practical men; and should any compensation be awarded to him, one third to be paid by the Home Mission and two thirds by the Foreign Mission Funds. The Committee was re-appointed, and the Rev. George Patterson and Robert Murray were appointed Joint Editors.

[Continued on our inside page.]

Public Preaching interdicted at Glasgow

Our readers will remember that in the autumn of last year the popish priests made a decided effort to arrest the preaching of the gospel in the Bridgegate of Glasgow—a district in which a number of Romanists reside, but in which the Rev. Mr. Collock has now established his church. The matter excited much interest, and an enthusiastic public meeting was held in the City Hall on the subject. In consequence of the lateness of the season, as was alleged, the public preaching was discontinued at that time. We regretted that this was done in such circumstances without establishing the right, which every man has enjoyed since the Reformation in this free land, of proclaiming to all the unconvertible riches of Christ. We were quite certain that the question would again be raised to open air preaching was again attempted in the district. The Papists, as we know, take advantage of the slightest hesitation on the part of Protestants, and never fail to follow up with determination any concession, or apparent concession, which they may ever extract from them.

Accordingly, no sooner had it been announced that the open-air preaching was to be resumed this year at the commencement of summer, than the Papists applied to the Sheriff and Lord Provost of Glasgow for an interdict, on the ground that a riot was meditated. One would have imagined that enlightened civil magistrates would have immediately taken steps to discover and arrest the instigators thereof, or at all events, to bind them over, under heavy penalties, to keep the peace. Instead of this, however, they fell at once into the Romanist trap, and resolved to turn all the machinery of the law, not against the evil-doers, but against the peaceful minister and his flock. A serious question is now in consequence raised in the civil courts of the west of Scotland, in which every Christian minister in the three kingdoms is interested, viz., whether open-air preaching is, or is not, consistent with the law of Britain. We put the question in this broad form, because the ground now taken up by the Romanists, viz., that streets were not made for preaching, and that preaching in them is therefore unlawful, is quite as applicable to all parks, squares, and public places whatsoever—in truth, to all places but churches; and it is, of course, as applicable to all Cities and towns as to Glasgow. If the point thus dexterously raised therefore can be made good, the effect will be to arrest the preaching of the Gospel in the streets of every town in the Kingdom, and to reduce to a mere mockery the right of religious liberty, and of a great step in the direction in which the increasing Romanists of Britain is hurrying us, viz., to limit, and ultimately destroy our civil and religious liberties. It is said that, at a recent meeting in Glasgow, Mr. Collock affirmed that an association for visiting the people of the Bridgegate door to door in their own houses would meet no such interdict. If this statement is correctly reported, we are by no means sure of its truth. There is a far stronger reason for granting an interdict against visiting Romanists in their own families, than against Mr. Collock's preaching in the stone pulpit, which is the private property of his congregation. If the present proceedings be successful, we can hardly doubt that this may be the next step in advance. In the whole circumstances, therefore, it is a very important matter to consider what ought to be done.

We may say at the outset, that we can have little confidence in the opinion of such a man as Sheriff Alison dealing with such a question. It is pretty evident that he has prejudged the whole matter, whilst his general views on the subject of Romanism, as indicated in his history, prove that he has yet to learn the alphabet of the whole question. But there is a deeper consideration. Is our liberty to preach in public to be subjected to the mere will and pleasure of civil judges? Was our "marching orders" to be the language of the Duke of Wellington. These are given by Him to whom the world and the fleshness thereof belong, and they are to this effect:—"Go into all the world, and preach the gospel to every creature." This is surely a wide scope, from which nothing indeed is excluded; and any one who will read the Acts of the Apostles must see that the first messengers of the Cross interpreted the command literally. When interdicted, they said, "We cannot but speak the things which we have seen and heard." Nay, they went specially and preached in the very places from which they were interdicted. It is said, daily in the temple, and in every house, they ceased not to teach and to preach Christ Jesus."—Acts v. 42. Now the temple was the chief place in which their preaching was specially accepted against, and it could easily have been argued at present—that it was not made as such a place of preaching. But the apostles cared not for such idle debates. The people assembled there and thither they were determined to go to preach the gospel. Armed with their Master's command, they cared not for opposition, they feared not danger, and a great blessing rewarded their boldness.

It was precisely so at the Reformation. It was so more recently in the attempt to arrest open-air preaching at Belfast, and in Scotland in the case of the Strathgibbon interdicted against preaching. Although issued by the Court of Session, they were disregarded as beyond the power even of the supreme civil court. That court did not dare to enforce them, and was contented to issue similar edicts since. The contrary to all this appeared lately in Canada in an analogous case. The civil courts there would have betrayed the cause of civil liberty by their miserable quibbles about law, and would have handed over the fugitive slave Anderson to his merciless oppressors, but the indignant public spirit, both of Canada and Britain rose, overthrew the quibbles of the lawyers, and the fugitive slave flies. The civil and religious liberty have always been maintained.

In the present case we must candidly confess that we look for deliverance only to a similar process. There are many excellent men amongst lawyers, but we have no confidence in them as a body in discussing such a question. We are, in truth, indignant at the idea of having such a matter brought into question at all. The civil magistrate in this country who conveys at the slavish principles of Rome, and attempts to brand the preaching of the gospel as the cause of riot, is guilty of a public crime. The matter will ultimately come to an issue, and probably the man who openly breaks illegal interdicts will be found to be a national benefactor, and will perhaps settle the whole question, if it is not settled sooner. Let the Glasgow Sheriff attempt to put the ministers in jail, in such circumstances, if they choose. They will make no such attempt we venture to predict; but, if they do, they will soon be taught the true meaning of religious liberty and the distinction betwixt that liberty and its sworn and unreasonable opponents. At all events, we are certain that no good will ever result from yielding to Roman aggression. The more we yield the more they will demand, whilst, as Captain Gordon said, "The servants of Satan are like their masters—resist the devil and he will flee."

Now to take no higher ground, it is surely rather a serious thing to have a crowd of ragged Irishmen imported amongst us, not only turning part of Glasgow into a mass of filth and degradation, as if it were part of Cork or Tipperary, crowding the poor-houses and filling the jails, but to have this same colony, under the guidance probably of priests from our own Mayo, rising to put down the famous old city motto, "Let Glasgow flourish by the preaching of the word." It is somewhat serious to have the success of this made a grave question in courts of law, hung up, it may be, whilst lawyers are prolonging their endless debates for three or four years; running, it may be, at enormous expense, the gamut of all the courts in the Kingdom, and thus threatening the liberty of every gospel minister in the empire. It is surely high time that Glasgow were throwing off its apathy and its almost equally fatal isolation, and instead of the childish idea of setting for itself in regard to the Popish question, and thus fighting a losing battle, that it were throwing its great strength into the general anti-popish organization of Scotland and of Britain. Let every congregation have its Reformation Society, and let those liberties which were so dearly purchased be resolutely maintained and handed down unimpaired.

—Beloeck.

How does the Believer know that he is justified?

Certainly not by looking at his feelings. His feelings are as changeable as the wind. Nor yet by looking at his prayers, or his good works; all that he does is mixed with sin. If he looks at his feelings in any way, he can find nothing that will afford a sure ground of certainty that he is justified; that he is in the clear of sin, that nothing can be laid to his charge. Can you, my reader, with serenity before you, with the prospect of standing before the Judge who knows every secret of your life, can you say that you are clear of all sin, so clear that nothing can be laid to your charge? Are you not ready to say, "Will he not fall off from me in this world, never that he is thus clear of all sin?" You will be astonished at the believer's simple yet certain answer. It is this—CHRIST IS RISEN.

But you will ask, "What has that to do with a believer's justification?" It has everything to do with it. "If Christ be not risen, ye are yet in your sins." 1 Cor. xv. 17. A sinner cannot know that he believes the love of God in sending Jesus to be a surety and representative. His eyes had been opened to see Jesus, bearing his sin in his own body on the cross; he knows that the blood of Jesus, his surety, has met every claim of Divine holiness to the attention. What love and mercy to sinners! Now the believer can say, "As surely as Jesus was crucified for me, was delivered to death for my offences; as certainly as God dealt with him on the cross as my surety for my sins, so assuredly did God raise Him from the prison-house of death for my justification." Now if a surety is cast into the prison for the person's debt he is bound for it; when that surety comes out of prison, having paid the full demand, is not the person for whom he paid it, as clear of the debt as the very person who was his surety, and paid it? And he knows he is clear of every claim. Why? Because his surety is now out of prison. Just in the same way, does the believer look outside himself to Christ his adorable surety. O ponder this well; it was an awful engagement when Jesus became the surety of all who through grace should believe on Him. Look how he felt in the garden; and then on the cross, when all our sins and guilt were upon Him. Yet still He trusted God. He knew that God would justify Him from all these sins and guilt, as He says, "He that believeth on me shall not be ashamed; for I will not suffer them to suffer; I will not let them be corrupted." He did not leave His soul in hell; He raised Him from the dead, completely cleared from all our sins, no more to be forsaken; but to be received up to the highest glory. Now Christ had no sin to die for of his own, therefore His resurrection also was entirely for us; He died as our surety; He rose from the dead as our representative, so that whatever God did to Christ on the cross is reckoned unto the believer; and whatever God did to Christ at His resurrection, He did to us in Him as our representative. Christ is risen.

Is He perfectly and for ever clear of all sin? Here so doth God justify every believer who, from the 30-34, Heb. x. 14, 1 John iv. 17, is in God that justifies.

My reader, if thou art looking at yourself in any way, thou art far from knowing that thou art justified. If the Holy Spirit shall give thee the real faith in Jesus, looking entirely away from thyself at Christ, thou wilt not ask for anything to make thee

clear of all sin.

—Beloeck.

