

The Presbyterian Witness

Halifax, N. S., Nov. 4, 1854.

Opening of Free Church College.

Another Session of this Institution was opened at the Hall of the College, Gerish Street, last Wednesday evening, by an introductory address from the Rev. Professor Lyall, on the subject of "Mind". There was but a small number of Students in attendance, many of those intending to prosecute their studies at the College not having arrived in town. We believe that an addition to their number will be made of several students, during the course of the present session. It is to be regretted that, as yet, no Hebrew Professor has been appointed, though every exertion will be made by the Colonial Committee at home to procure a suitable person to fill that Chair. The classical department in our Collegiate Institute is a most important one, and it is altogether impossible for the present Professors, along with their other duties, to do full justice to that department without the aid of another colleague. We are glad to notice that the several Presbyteries within the bounds of the Synod are taking the necessary steps for collecting the sums subscribed to the Professorial Endowment Fund. From what we have understood, many will be found who will advance the total amount of their subscription, instead of paying by instalments of one, two, and three years, as was stipulated.

Romanism in America.

That a decided change is taking place in the relation of Popery with reference to the American people, no one at all conversant with the progress of affairs in the United States will venture to deny. The Romanist party in that country, acting in imitation of true Continental Popery, by accommodating itself to the circumstances of time and place, for a length of time has adopted a course of policy which, while it was calculated to throw unwary Protestants off their guard, tended in an eminent degree to advance the interest of the Holy Mother Church. Their agents wrought secretly and silently, tho' not less surely. They studiously avoided coming into contact with their Protestant brethren, and assumed an air of modesty and external decorum which silenced even the taunts of adversaries. Latterly, however, the tactics of Popery have undergone a change which has produced no small sensation throughout the land. Its advocates, believing that the time had come when it was necessary to assert their supremacy, took a stand which before they would have deemed impolitic. With a view to effecting their object, a universal onslaught was made upon the public schools, and specially against admitting the Bible in those schools. The Protestant spirit of America was roused to action, and an indignant repulse given to this attempt to prostrate the civil and religious rights of a free and enlightened people. The press generally expressed their denunciation of such a course, and gave a noble testimony to the importance of Bible instruction as forming part of the national school system. Meantime another counter influence was being exercised in repelling the Popish aggression, through the instrumentality of a society called "Know Nothings", whose rise was as sudden as its progress was rapid. For whilst the press fearlessly exposed the bare-faced attempt, on the part of Romanists, to rob the American republic of her dearest and most invaluable rights—even her staunch Protestantism—this newly formed society, by a peaceful and yet effective line of policy has contributed in no small measure to thwart the aims of Popery. It exercises a large and often overwhelming influence at the State elections, and its members take an active part in quelling riots occurring between Irishmen and native Americans. Thus have the Romanists been denuded of much of their former political influence, and their attempt at ecclesiastical aggrandizement has but recoiled with tenfold force upon their own heads. Meanwhile they are not only at a loss how to act in order to regain their former position, but many serious divisions have already taken place within the Papal ranks, caused by the undue preponderance of the Irish portion of the fraternity, which bids fair to render their position and prospects anything but satisfactory or agreeable to themselves.

AUTHORS.—There are in Great Britain 1844 persons engaged as authors, editors, or writers—1738 males and 106 females; of this number 1195 are located in the metropolis.

Dr. Cumming on "Romanism".

This volume, decidedly Dr. Cumming's greatest literary effort, furnishes the reader with a series of arguments and refutations of the Popish and Tractarian heresies. It embodies a course of lectures upon these subjects, the first of which was delivered in the autumn of 1850, just subsequently to the Popish invasion made by Cardinal Wiseman upon the civil and religious rights and liberties of the people of England. After detailing at some length the principal points of Romish teaching—as enjoined by Liguori, Cardinal Wiseman, and other divines of that stamp—Dr. Cumming discusses the subject of the oath taken by Roman Archbishops, in which they swear that they will "attack and persecute to the utmost of their power all heretics, schismatics", &c. He then enters into a thorough consideration of the various theological tenets held by Romanists, such as "Apostolical Succession", the "Unity of the Church", "Invocation of Saints", "Transubstantiation", the "Sacrifice of the Mass", and "Purgatory"—all of which are handled in an able and popular manner, while the amount of historical and literary research displayed is such as to make the volume before us useful as a standard book of reference on these subjects. The latter part of Dr. Cumming's volume is occupied with what is known as "Lectures on the Barnet discussion", a review of "Dr. Newman's Lectures", a Lecture on "Romish Miracles", and one entitled "Romanism not the Patron but the Persecutor of Science", in reply to Cardinal Wiseman.

The above work may be had, along with all Dr. Cumming's other writings, at the American Book Store, Hollis Street.

The Rev. Alex. Ross, one of the licentiates of the Free Church of Nova Scotia, proceeded this week to Charlotte Town, P. E. I., for the purpose of taking charge, for a few months, of the congregation at that place. Mr. Ross' services have been already engaged by the adherents of the Free Church at Harbor Grace, Newfoundland, but owing to their place of worship not being completed, it was deemed advisable to make arrangements with Mr. Ross for supplying Charlotte Town and the adjacent stations, until the building at Harbor Grace is finally completed, which will likely be in the course of two or three months.

RELIGIOUS SERVICES AT THE MINES.

In addition to the ordinary Religious Services of the Church of Scotland, at the Sydney Mines, on Sunday last, the administration of the Sacrament to the communicants of that church, then there, took place. There were upwards of 2,000 persons present on the occasion alluded to. The Incumbent at the Mines, the Rev. M. Wilson, preached in his own church to a large and attentive audience, whilst the Rev. Hugh McLeod, minister of St. Andrew's Church in Sydney, delivered a discourse in Gaelic, to a large assemblage of persons of Highland extraction, in the open air.

The Rev. Mr. Farquharson, of Middle River, and the Rev. Mr. Fraser, of Bonharderie, were also present assisting in the solemn services of the day.—*C.B. News.*

NEW GLASGOW, 28th Oct.—The Ladies of St. Andrew's Church Congregation, New Glasgow, a few days since, presented their clergyman, the Rev. Allan Pollock, with a very handsome gown and cassock. This was not the first token the Rev. gentleman had from his congregation in expression of their esteem for his personal character, and appreciation of his ministerial services since he became their pastor, the Bible Class, meeting in St. Andrew's Church, having on New Year's day last presented him with an elegant Buffalo overcoat.—*Colonist.*

PUBLISHED CHURCH BUILDING SOCIETY.—The annual general meeting of the Published Church Building Society (the Glasgow Constitutional) was held on the 5th inst., when a full report of the society's proceedings for the past year was read and approved of.

The report it appeared that all the churches are now in full operation. During the past year another of them (Springburn) had been erected into a parish church, with a suitable district attached to it. Five ministers had been ordered to churches which previously had been under the charge of missionaries, and a missionary had been appointed to the only church not formerly opened. The directors presented a summary of the year's statistics, as compared with those of the previous year, which shows the marked progress which had taken place:—

Number of sittings let,	1130
Average attendance, forenoon and afternoon,	1066
Number of communicants,	653
Sabbath school teachers,	53
Sabbath school scholars,	114
Church door collections,	£217 9 11

P. E. Island Correspondence.

FREE CHURCH PRESBYTERY OF PRINCE EDWARD ISLAND.

There was a meeting of this Presbytery held at Charlottetown on the 25th of October. Mr. Bethune, Murray Harbour, reported that, according to the instructions given him at a former meeting of Presbytery, he had preached twice, both at Wood Islands and Little Sands, with the view of impressing upon the people of those districts the duty of their doing something for the supply of ordinances among themselves. He further reported that he got a subscription commenced under favourable circumstances, and that he had every reason for concluding that the people were in earnest, and really anxious to secure the services of a probationer. The Presbytery, considering the destitution of those districts, resolved to give all the services in their power, as often as the members may have opportunity, till some regular supply of gospel ordinances can be secured for those places. The Presbytery also engaged with much anxiety in considering the supply of Charlottetown during the ensuing winter; and, as no supply can be secured in the island, the Moderator was instructed to correspond with parties at a distance on the subject. Mr. Sutherland, New London, stated, owing to the vast extent of his field of labour, that he feels himself utterly unable to continue to supply Long Creek much longer, and expressed it as his most earnest request that he should be separated from that portion of his present charge. The Presbytery fully sympathized with Mr. Sutherland, who undertakes and performs duties so very frequently that it is a matter of wonder how his physical frame continues to endure the fatigue of travelling and the labor of preaching at the same time. Before coming to any finding on the subject, the Presbytery resolved to give notice to the Long Creek section of Mr. Sutherland's charge, to the effect stated.

Mr. Bethune, Murray Harbour, presented to the Presbytery a copy of the Acts of the General Assembly of the Free Church of Scotland, which were given him when in Scotland in the month of April last, by James Crawford, Esq., one of the clerks of the General Assembly, for the use of the Free Presbytery of Prince Edward Island. The Presbytery expressed themselves grateful to Mr. Crawford for his liberality and kindness to the Presbytery in its commencement and in its infant state, and the Moderator was requested to write to Mr. Crawford, and to convey to him an expression of the Presbytery's gratitude and thanks.

The Presbytery appointed Thursday, the 16th November next, to be observed as a day of thanksgiving for the late abundant harvest, and also for the exemption of this Province from the ravages of Cholera, so fatal in some of the neighbouring Provinces.

The ministers were enjoined to bring up a statement of the financial affairs of their congregations to the ordinary meeting in January.

GERMAN KIRCHENTAG.—The Kirchentag, or General Assembly of the German Churches, says the London Christian Times, "has just held its yearly session at Frankfurt, which has not witnessed such a gathering of visitors from all parts of Germany, since the memorable convention of the National Assembly in 1848. The Kirchentag comprises all the Protestant communities of Germany in connexion with the State, including the Lutheran, the Reformed, and the United Churches. The Assembly, on this occasion, consisted of 1615 enrolled members, entitled to take part in the deliberations, several hundreds of members not enrolled, and upwards of 2000 auditors. A spirit of brotherly communion and of devotional solemnity appears to have pervaded the Convention. The principal topics discussed were the proper use of the Bible, the question of infant baptism, and the relation of the Church to the civil power on the subject of divorce. The greatest interest seems to have attached to the entire proceedings. One of the most important results of this Kirchentag is, that a general congress or deputation from all the Bible Societies of Europe will be held at the next annual Assembly."

THE MICMACS.—The Rev. Mr. Rand gave a lecture on the mental and social condition of the Micmac Indians, at the Temperance Hall, on Tuesday evening, to a highly respectable audience, numbering from 800 to 1,000 individuals, of both sexes, many of whom were young, but exceedingly serious and attentive. It is his intention, we understood him to say, to settle the Indians upon a tract near Halfway River, which he calls Mount Micmac, upon lots of 25 acres each; he will give a freehold title to a lot when the cultivator has sufficiently established a claim by length of residence and sufficient improvement; and he will have a large brick mansion erected in the midst of the settlement for the purposes of a school, hospital, model dwelling and manufactory. To erect the edifice £2000 must first be collected, and the lecturer is sanguine it can be raised, even though he may be obliged to go to England, and enlist the sympathy of that country in the cause, by appealing for aid, in the Indian costume, which he wore that evening. The lecturer was sanguine of the success of his mission, having already succeeded in shaking the allegiance of various Indians to the priest, bishop, and Pope, and their reason is convinced that if learning is good for the Bishop and Priest, it ought to be an object of desire to the Indian.—*Recorder.*

New Brunswick Correspondence.

CLERICAL INSOLENCE AT PRINCE WILLIAM.

It is well known that Dr. Pusey, of unenviable celebrity, utterly disavows all paternal relationship to the numerous progeny which bear his name. It is equally well understood that his unhappy offspring repay paternal repudiation with filial ingratitude, and refuse to go by the name of their common father, though their every look, and word, and act, not to refer to the mysteries of their ecclesiastical toilet, all proclaim the ruling paternal instincts to be in vigorous exercise even when most loudly disclaimed. Thus ingratitude, or fear, or fraud, or modesty if you will, alone deprives many eminent Puseyites of the benefit of the name; and creates a difficulty as to the epithet one should apply to a nondescript generation. It is entirely owing to this circumstance that the appellation "Clerical" has been adopted in the above heading rather than another which need not be more particularly referred to. How far the sequel may justify the caption, in whole or in part, let the candid reader impartially determine.

At about 11 of the clock on Monday, the 16th day of October, 1854 years, a funeral procession might be seen slowly and sadly advancing towards the burying ground of Prince William. Bowed down with sorrow, and leading her three little orphan children, the widow of the deceased formed part of the procession.—Her appearance and that of her children, aided also by the well known circumstance of the bereavement, filled many an eye with tears, and many a heart with sympathy. The Rev. Charles Gordon Glass, A.M., and the Rev. T. W. Saunders, united in sympathizing with the living bereaved, and in paying the last tribute of respect to the memory of the departed: the former a minister of the Free Church of Scotland, who has recently cast in his lot with the Presbyterian Church of New Brunswick, the latter an esteemed minister of the Calvinistic Baptist denomination. The burying ground which they approached was one which the settlers, without distinction of creed or country, some twenty-five or thirty years ago, had united in clearing and preparing for the purpose, and which, from that period to the date above mentioned, had accordingly been used by the inhabitants of the Parish as a common place of peaceful interment. The land, as I was informed, had been originally a free grant from the Crown. Not very long ago the deceased had himself aided in the construction of the fence by which the ground was enclosed. As the procession leisurely entered the graveyard, a person clad in a surplice of snowy whiteness pressed eagerly forward, and essayed to place himself at the head of it. He held a book in his hand, which he appeared to be most intently engaged in reading. On closer examination, "the missionary at Prince William," according to the description in the Almanac, was recognized,—an individual much better known than beloved in that neighbourhood. Immediately on his design being discovered, the father of the now too sadly distressed widow, an old and much respected settler, politely informed *Clericus* that his services were not wanted, and would not be accepted. The latter replied merely by a wave of his hand, which was not destitute of grace, nor wanting in disdain. The brother of deceased assured *Clericus* that the only religious services intended or desired had already been conducted by the Rev. Mr. Glass, at the late residence of his brother; but in vain. *Clericus* read on. The bereaved widow next tried her power of persuasion and importunity on the venerable missionary. Weeping aloud, she addressed him to the following effect:—"Oh! Mr. —, we do not want you. It is against my husband's dying wish. We do not want you." Unmoved by the widow's tears and the children's cries, and the indignant murmurs of the assembled people; far outstripping in heartless cruelty the "unjust judge" himself, whose history he would do well to study, the unrelenting *Clericus* still pursued, unmoved, the even tenor of his way. He continued to read, or shall I say, to pray on. By this time the coffin had been lowered by the side of the grave which was ready to receive it, and it seemed next to impossible to prevent this drago on the religious convictions of great bulk of the people, from being triumphant. A scene of great confusion ensued. Some one suggested a retreat in the grave—which was instantly complied with, the coffin being quickly

borne away to some distance, and the people *en masse* following it. Left all alone in his glory, *Clericus* accomplished as best he might, by the open, empty grave, his self imposed and most offensive performances. These being at last brought to an end, the coffin was brought back again, and in peace committed to the dust. Under the great provocation received, it was said to be mainly owing to the persuasion that the effects of the act would be to soil the surplice without sanctifying the sepulchre, that the latter did not receive a temporary occupation somewhat different from that which was originally intended. Indeed, the pertinaciously intrusive *Clericus* was not permitted to leave the ground without hearing more of the people's opinion of his public character and private life, than could have been at all flattering to his pretensions; much more than with any regard to decency could be transferred to the columns of a family newspaper. The defence of the former ultimately extorted from *Clericus*, consisted mainly of changes rung upon the two words "consecrated" and "dissenters." The ground—it was "consecrated," the people—they were "dissenters," and between these two, as any one might perceive, there was a great gulph fixed, which nothing but the good offices of *Clericus* could ever effectually bridge over! His rights and privileges, that is, as the people understood him, the right and privilege of deepening the sorrows of the bereaved, scattering the prolific seeds of religious animosity, insulting the ministers and people of every religious denomination in the Province, except Papists and Puseyites, these rights, &c., had been too long—too long indeed! in abeyance, and would not now be permitted any longer to remain so. These sentiments were deliberately enunciated by *Clericus* at the burying ground, and even afterwards during the day, after he had carefully folded up and laid aside for use in future emergencies, the surplice that had "braved the battle and the breeze." Thus it appears, that the battle of civil and religious liberty has once more to be fought. It has again to be lost or won in the Parish of Prince William. Not content with rudely dissenting from the simplicities of Presbyterianism, as seen exemplified in the labours of the universally beloved bishop of Prince William, *Clericus* would wrest the right of private judgment from men at least as good as himself, and restore the days of *Laurel*. Under such circumstances it is surely high time for all genuine Protestants to meet Anglican innovation, and clerical insolence, by an enthusiastic adherence to their time honored motto of NO SURRENDER! By some lawful and proper means, *Clericus* must be effectually taught to confine his labors to his own people. There is great room for an improved estimate, on their part, of his character in every respect. Let him set himself to effect that most useful improvement in them, which should probably be preceded by some improvement in himself. On a fine day, I have heard it stated, that he still numbers as many as half-a-dozen of hearers, old and young, including his own family, and not forgetting the governess. Let him for the present confine his public and private labors to these interesting individuals until he sees a better opening, and then he can "leave the country for the country's good," and for his own. Meanwhile let him try and keep his temper, even should certain other ministers be followed by crowded audiences, whilst he sometimes finds himself in danger of addressing empty walls.

That a colour of legal right has been claimed for the conduct pursued is only an aggravation of the offence committed. The men who expended their time and labor upon the preparation of the burying ground, freely granted for common purposes from the public lands—the men whom *Clericus* wishes to know only as hewers of wood and drawers of water—were not likely to know much about legal instruments. They were still less likely to suspect the existence of such intricate proceedings, as under the colour of law, should result in denuding them of their just rights. If, however, any such proceedings have taken place, it is time that their nature and extent should be fully known. It is time that immediate steps should be taken to prevent the recurrence of another such distressing and disgraceful exhibition. If it should be found that the living can only on their decease have their remains gathered to those of their departed relatives, at the expense of suffering their religious convictions to be outraged, then it might be well at once to have the bones of departed friends taken up and borne to another place of sepulture; if, indeed, the dust and relics removed would not still retain indelibly their "consecrated" character, and thus perpetuate instead of removing the evil. No doubt the opening up of so many graves would lead to the re-opening of many a wound which time has helped to heal, but painful though such a measure would be, a dispensation from it were much too dearly purchased by the surrender of liberty of conscience. I anticipate, however, no such sad necessity. Let the moral sense of the parish be allowed to express its judgment. Let the people of Prince William, and the Members for York do their duty, and the battle is won.

I am,
faithfully yours,
X.

WESLEYAN REFORM STATISTICS.—

At a meeting of Wesleyan reformers in Sheffield, England, Mr. John Unwin, in giving an account of the proceedings of the People's Conference at Birmingham, stated that there were 460 circuits in England and Wales, and the Committee of this Conference reported that separate services had been established in 367 out of this number. Of the remainder, a large proportion was in Wales, a field to which the reformers had not yet directed attention. The reformers stood in the following position:—Chapels and places of worship, 1547; preachers, 2961; circuit agents or travelling preachers, 77; class leaders, 3149; members of society, 49,177; on trial, 1293; or more than 50,000 members. Some would ask—what has become of the other 50,000? Conference having lost in all 100,000. Well, in some places they had become separate, independent circuits; a great many had joined the Established Church, and numbers other places of worship. The moderates in Huddersfield were doing a similar work. There was a great number of moderates among the other 50,000 expelled by Conference. The reformers had 779 Sunday-schools, 13,573 teachers, 80,000 scholars, 167 tract societies, and 1400 distributors. In Sheffield they had 37 places of worship, from 70 to 80 local preachers, and from 100 to 200 class leaders.

"YOUR PAPER DID NOT COME, SIR."

We recommend a careful perusal of the following plain statement, both to postmasters and to subscribers; it is from a paper called *The Advance*, published at Hernando, Miss:

"The uncertain arrival, or uncertain delivery of papers at country post offices, is often the ground of complaint against publishers and editors. Many of the offices are poorly supplied with conveniences for taking care of papers, no matter with what certainty they arrive. The papers are jumbled into a few pigeon holes are piled upon a desk, box, or barrel, to await the call of subscribers—in the midst of boots, hats, bridles, horse-collars, and other coarse wares which may be called for during the day by customers. Country postmasters, in most cases, being engaged in some mercantile business, many newspapers find their way into some obscure corner, where they are hid in a mountain cave. In comes a man for the paper, and as it can be found, of course it didn't come. The indignant subscriber consequently abuses the rascally editor, and perhaps calls for a pen, ink, and paper, to write a letter of complaint about not sending his paper punctually; when it is said paper were endowed with speech, it would cry out 'here I am' squeezed behind this box or under this barrel.' We must have seen just such things at many country post offices elsewhere as in this country. These remarks have no reference to any particular office, but meant for all where they will apply."

N. S. AUXILIARY BIBLE SOCIETY.—

The Treasurer of the Nova Scotia Auxiliary Bible Society, acknowledges the receipt of a donation of Ten Pounds, from the Hon. Mr. Creelman, to the funds of the Society.

SUMMARY OF NEWS.

DOMESTIC.

ROBBERIES.—A soldier named Locklin, an officer's servant—entered the Counting House of T. A. S. Dewolf, Esq., on Tuesday, and took therefrom a cash-box containing £47. Police officers Cotter and Canfield having been immediately sent in pursuit of the thief, succeeded in securing him with £43 7s 1d. of the stolen money.

A number of Stores and Dwellings were entered on Tuesday night, and property to a considerable amount stolen. From the premises of Mr. Keith's in water street, several valuable articles were taken. We trust that by proper activity the police will succeed in arresting some of the miscreants.—*Chronicle.*

The *Schr Daring* arrived on Tuesday night from Sable Island, with Capt. Martineau, and materials from American fish schooner *Mascognon*, of and bound for Marblehead, wrecked on the Island on the night of the 24th inst. She had on board about 350 q'ts of green fish; which will all be lost.—*Id.*

Launched at Windsor, Oct 23, at one o'clock, from the shipyard of Bennett Smith, Esq., a splendid ship of 827 tons, called the *Saunderland*. This vessel is of the first class, and for workmanlike, model, and materials is second to none ever built in this Province. Also, on the 7th inst, from the shipyard of Nicholas Mosher, Esq., a barque of 327 tons, called the *Eagle*. This vessel is likewise of the first class, and built of the best materials.

A lot of Railroad Iron, Chairs and Spikes have arrived in the "Sarah and Kate." Considerable delay has occurred in consequence of the long passage made by these vessels but now there is no delay and the Rails will be put down soon. So we are informed.—*Journal.*

ACCIDENT.—Two men, whose names we have not learned, were seriously injured while setting off a blast near the Railway Depot, on Monday last. One had one of his hands blown off, and the other was wounded in the face.—*Chronicle.*

CHANCERY COURT.—On Tuesday, His Honor the Master of the Rolls gave judgment in the case of Roach vs. Roach. He remarked, that he might direct the case to stand over, until further evidence was adduced, but circumstances appearing to him not to call for such a course, he decreed that Mrs. Roach should have the right to sell, in accordance with her prayer, certain property mortgaged by her husband as security for an annuity of £100.

His Honor next turned to the case of Tobin vs. Tobin, which he dismissed, because one link in the chain of evidence was missing. His Honor may have pursued a proper course in each of those cases, but it may seem to the uninitiated that he reduced a mountain to a molehill in one, and raised a molehill to a mountain in the other. Certain it is, neither party in the latter suit is benefited by His Honor's decision, except the counsel, to whom it offers the opportunity of renewed employment.—*Recorder.*