

The Presbyterian Witness Halifax, N. S., May 26, 1855.

The London May Meetings.

For the first two weeks of May, the metropolis of the British Empire has been the scene of noble gatherings of the great and good from every part of the Empire, as well as from many distant lands, for deliberating upon the interests of the Redeemer's kingdom.

THE BRITISH AND FOREIGN BIBLE SOCIETY deserves the first place, as most catholic in its principles, and most extensive in its operations. Its annual meeting was held in Exeter Hall on Wednesday the 2d of May. The Earl of Shaftesbury in the Chair. The Secretary's Report is exceedingly interesting. It shows that there has been an extraordinary increase in the circulation of Bibles in Polish countries during the last year. The receipts of the year ending March 31st, 1855, were larger than those of any preceding year, with the exception of the jubilee year. The grand total of receipts for the year is £136,032 15s. 8d. The total issues of the Society, both from home and foreign depots, for the past year, is 1,430,876 copies, being an increase of \$3,548 over those of the previous year; while the total issues of the Society, since its commencement, now amount to 29,383,507 copies of the Word of God. The number of new auxiliaries reported during the last year was 193, making the total number of affiliated societies 3,313. Several speeches of great ability were delivered on the occasion. That of the Rev. Norman McLeod of Glasgow was the most brilliant.

As naturally connected with the circulation of the pure and unadulterated Word of God, the PROTESTANT ALLIANCE comes next. The meeting was held in St. Martin's Hall. The Right Hon. the Earl of Shaftesbury presided, and delivered a very admirable speech upon the occasion. The speeches of Dr. Cumming and Sir Culling E. Hardley were also very able and well-timed.

Missionary Societies claim the next place. THE CHURCH OF ENGLAND Missionary Society held its annual meeting on the first of May. The Earl of Chester presided. Exeter Hall was crowded. The proceedings were very interesting—the report very encouraging. The grand total of receipts for the year was £124,260, being the largest sum ever received for one year. In Western Africa the number of communicants in connection with the Church's Mission is 3,854. In Northern India there are now more than 7,500 native christians. The last statistical returns from South India show that there are now more than 22,000 baptised and registered native christians in connection with this Society, besides 11,500 under instruction with a view to baptism. The number of missionaries in Rupert's Land has been increased—in one station there 1000 Indians have been baptised. The society is in debt.

An annual meeting of the WESLEYAN MISSIONARY SOCIETY was held in Exeter Hall. Sir Anthony Oliphant, the late Chief Justice of Ceylon, presided, and delivered an able speech, in which he reviewed the past success of Methodism. The grand total of receipts for the year is £111,048 14s. 4d. The payments of the year have equalled the receipts. The debt of the society has been considerably reduced. Including Colonial, Continental, and Foreign fields, the society have under their charge 937 Circuits; 2,177 places of worship; 538 ministers and assistant missionaries—including 29 supernumeraries; 111,557 full and accredited church members; 6,478 on trial for church members; 84,076 pupils; 8 printing establishments.

A special meeting in behalf of the China Mission, was held at the London Tavern, at which Captain Fishbourne delivered a very able speech.

THE LONDON MISSIONARY SOCIETY held its meeting on Thursday 10th May. The Earl of Shaftesbury in the Chair. The proceedings are said to have been gratifying in the highest degree. Nothing could have been more enthusiastic than the reception given to Dr. Tidman, the honoured Foreign Secretary of the Society. The society is £15,000 in debt. A vigorous effort is being made for the defraying of it—after an eloquent Sermon by the Rev. Dr. McFarlane, an unknown friend placed £500 in the plate.

The Religious TRACT Society has just celebrated its 56th Anniversary. The Earl of Shaftesbury presided on the occasion.

The Ragged School Union has held its annual meeting under the auspices of the same indefatigable nobleman.

The notice of other meetings we must defer for the present.

Maynooth.

The fate of this institution was not decided on the 1st of May as was expected. The debate on Mr. Spooner's motion was so lengthy that it had to be adjourned—and the 6th of June is the next available day for deciding this important question. Upwards of 424 numerous signed petitions had been presented, against the Maynooth endowment, on the 1st of May—and many more are pouring in.—The government, and the Irish brigade, will do all in their power to thwart Mr. Spooner's motion. Still there are very encouraging prospects.

It turns out that the £20,000 granted to Maynooth have been used for other than educational purposes (so called).—For example; when a good papist after severe labour brings forth a book, and when Irishmen and Englishmen are so hard hearted as not to buy enough copies of said book to pay the printer, the generous Maynooth authorities are so liberal (with Government money) as to step in and take the burden off the poor author's shoulders!—and then the said author can give his book to Irishmen and Englishmen for the enlightenment of their minds in the way that leads to Rome—for half price or even "free gratis for nothing."

It will be remembered that upwards of a year ago a parliamentary Commission was appointed to inquire into the character and tendency of the instruction given at Maynooth. A large number of Roman Catholics, from the students of the College upwards, had to give evidence before this Commission. The persons examined had ample time allowed them to consider their replies—and then these replies were embodied in the Report of the Commission. After the Report was ready for the press and when some proof copies had been struck off, one of the Commissioners, a Roman Catholic, took the Report and gave it into the hands of the Romanists—to correct the proof!!—They corrected the proof with a vengeance. Dr. Cullen took the Report to Rome when he went there on the Immaculate-Conception business. It was submitted to his Holiness PRO NONO.—It was cooked, and hashed, and re-hashed in the coolest way imaginable. The titles of the persons examined were changed. The Ecclesiastical Titles Bill was utterly disregarded. In some cases a dozen of answers to as many questions are reduced to, or rather displaced by, one answer to one question. Thus they changed the whole Report entirely to their own taste before it reached Parliament. Of course they did not expect that this audacious breach of common honesty and common morality could be so thoroughly exposed as it has been by Mr. Spooner. It happened providentially that a copy of the original Report fell into Protestant hands. This copy is now in the hands of Mr. Spooner; and he is able therefore to know to a certainty how far the original evidence has been tampered with by the Romanists. The English press—from the Times downwards—is justly indignant at the base and almost incredible faithlessness brought to light in this affair. For our own part we are glad that Rome has shown the cloven foot; and we hope that the exposure of such a deliberate, elaborate, and long studied fraud will be instrumental in convincing many of the perfidy of the officials of that church, which teaches that faith need not be kept with heretics, and that the end sanctifies the means.

The following ten reasons for the withdrawal of the grant to Maynooth, recently set forth by the Protestant Alliance, are in point:—
I. The Roman Catholics need no such endowment. The Dublin University and the Queen's Colleges are open to them for classical and scientific learning. To these they have now added a university of their own, and they can have no difficulty in making adequate provision for a theological course.
II. The priesthood or ministry of no other body is trained out of the public taxes. Roman Catholics alone are thus patronised.
III. The institution was intended for Ireland when the Roman Catholic population was much larger than at present, but the endowment enables such numbers to be trained there, that England, Scotland, and our Colonies are being increasingly occupied by Maynooth bred priests, often carrying with them inveterate hostility to English institutions and to English liberty.
IV, V, VI. The endowed College of Maynooth is the basis of a Roman Catholic establishment.
VII. No compact exists which requires the British Government to grant this endowment. By the Act of Union, the British Parliament undertook to sustain grants for charitable and pious purposes made by the Irish Parliament

for the term of twenty years. Fifty-five years have since passed away, and all the other Irish grants have ceased long ago; there is no reason, therefore, why the endowment of Maynooth should continue.

VIII. The endowment is opposed to the religious principles of all classes of Protestants in this country; of some because they are opposed to the national support of error; of others because they are opposed to all national endowments of religion whatever.

IX. The teaching of Maynooth, under the influence of the present Romish Archbishop, Dr. Cullen, must become more and more ultramontane, i. e., more and more disloyal to the Crown and injurious to the independence of the British Empire.

X. While the endowment lasts, there can only be discord tending to national weakness. Romanists are not conciliated by it; and Protestants cannot cease from action till the evil is removed.

Presbytery of Halifax.

The Presbytery of Halifax in connection with the Presbyterian Church of Nova Scotia met on the 15th inst., at the Nine Mile River Church, for Presbyterial visitation.

After sermon, the usual questions were addressed to the minister, the elders, the session, and the managers, in each other's presence, and before the congregation, and much information elicited.

Mr. CAMERON'S replies shewed that the duties of the pastoral office were being zealously and faithfully discharged, but with a growing conviction that the field occupied by him required an additional laborer, otherwise it could not be efficiently cultivated. In addition to the labors of the pulpit, he has held nineteen diets of examination and catechetical instruction during the past winter, extending over a distance of 36 miles. The visitation of the sick had also been very laborious owing to the bad state of the travelling, so that the fatigue of travelling had frequently unfitted him for his public work.

From the Elders it appeared that the congregation was divided into districts, that each Elder had his own district, that they visited families occasionally, especially in times of affliction, that prayer-meetings existed only in one or two districts, partly from the scattered nature of the settlements, but partly, also, to their own backwardness in taking the lead in conducting the devotional exercises.

Suitable instructions, admonitions and encouragements were given by members of Presbytery on the topics here named. The Elders were encouraged to be more forward and zealous in discharging the important and honorable duties of their office, in which they might be assured of a cordial reception from the people.

The managers reported. Salary £140 payable quarterly; but paid in fact only in part quarterly,—in full, however, at the close of the year. The congregation were asked to consider whether the financial arrangements were really sufficient for the present times, and encouraged by increased liberality, to prepare themselves to take the whole time of their minister so soon as the Gore and Kennetcook can be otherwise provided for.

Mr. George N. Gordon delivered a discourse on Titus ii. 11, 12, as part of his trials for license, was examined in Greek and Hebrew, and in Church History on "Knox and his times."

These exercises having been sustained, it was unanimously agreed that Mr. Gordon should be licensed to preach the everlasting gospel. Mr. Gordon was then addressed by the Moderator on the duties, difficulties, and encouragements of the work to which his life was to be devoted.

Reports of missionary labor performed in Shubenacadie by Rev. A. McKenzie, in Annapolis and Digby by Mr. S. McCully, and in Petite and Cheverie by Mr. Robert Grant, were received and approved. The Presbytery were gratified to learn that the frame of a Presbyterian Church has been erected at Cheverie on the week preceding.

Arrangements were made for supplying Rawdon, Walton, Shubenacadie, and Annapolis, so far as the supply at the disposal of the Presbytery could extend.

Presbytery adjourned to meet at Halifax on the fourth Wednesday of June at 11 o'clock.

MECHANICS' INSTITUTE, ST. JOHN, N. B.—The annual meeting of the members of the Mechanics' Institute in this City was held at the Hall on Monday evening, J. W. Lawrence, Esq., one of the Vice Presidents, in the chair. From the report of the Board of Directors, it appeared that the usual operations of the institution had been carried on very successfully during the last year, although the revenue had slightly decreased. The total expenditure amounted to \$421 3s. 6d., and the income to \$393 2s. A resolution was passed at the suggestion of Dr. Bostford, instructing the new Board of Directors to consider the propriety of enlarging the Lecture Room, and after proper plans are obtained to call a general meeting of the members.—Church Witness.

Election of Representatives.

The following we believe is a correct return of the Members for our Legislature chosen on Tuesday last. The Elections, as far as we have yet ascertained, were generally speaking conducted in a decorous and becoming manner. But we deeply regret that there were exceptions. An almost incredible amount of intoxicating liquors have been used in the country at this Election. This is much to be deplored; and some remedial measures must be concerted.

The returns show that the present government will be supported by a good working majority. But it has suffered severe loss in the defeat of Messrs. Howe, Fulton, and Creelman. The Opposition are fortunate enough to be still able to count upon the leadership of Hon. J. W. Johnston—and it is said he will have a considerable amount of new talent at his services.

Halifax.—J. Esson, W. Annand, B. Wier, J. Tobin.

Colchester.—A. G. Archibald, G. W. McLennan, Capt. Morrison, and H. Hyde.

Pictou.—G. McMenzie, A. C. McDonald, and M. I. Wilkins.

Cumberland.—Dr. Tupper, A. McFarlane, and W. W. Bent.

Sydney.—Hon. W. A. Henry, and J. McKinnon.

Guy'sboro.—S. Campbell, and J. J. Marshall.

Hants.—J. Dimmock, F. Parker, L. M. Wilkins, W. Chambers, and E. Churchill.

Kings.—Dr. Webster, C. R. Bill, S. Chipman, and Dr. Brown.

Annapolis.—Hon. J. W. Johnston, S. S. Thorne, and A. Whittman.

Digby.—J. C. Wade, F. Bourneuf, and Robicheau.

Yarmouth.—Thos. Killam, John Ryder, and N. Moses.

Shelburne.—C. White, J. Locke, and A. Robertson.

Queens.—J. Campbell, E. D. Davidson, and Capt. McLearn.

Lunenburg.—Reinard, G. Geldert, and H. Baillie.

Cape Breton.—Hon. J. McLeod, and J. McKeagney.

Richmond.—H. Fuller, and M. Marmaud.

Inverness.—Hon. W. Young, and P. Smyth.

Victoria.—H. Munro, and C. J. Campbell.

We neglected to say in our last issue, in noticing "Philosophy of Sectarianism" and "Ironthorpe," that they were from the press of Phillips, Sampson & Co., Boston. "Men of Character" is published by Bance & Brothers, New York.

SCOTCH CHURCH, BOSTON.—On the evening of the 25th ult., the ladies of the above society held a fair in their church. There was a large attendance from the various denominations of the city. The hall was tastefully decorated, and the sale realized considerable profit. The Scotch Church, Boston, under the charge of the Rev. A. S. Muir, late of St. John's, Newfoundland, has had a large amount of prosperity, and is likely to prove a great boon to the city. Mr. Muir's numerous provincial friends will rejoice at this intelligence.—International Journal.

RENOUNCED THE CHURCH OF ENGLAND.—The Leicester (England) Mercury states that "the Rev. D. Edwards, curate of King's Cliffe, recently announced from the pulpit of the parish church, that on that day his brief labours as a minister of the Church would cease. He proceeded to make numerous quotations from the Prayer Book, which he believed contained doctrines and enjoined practices at variance with the teachings of Scripture. He also noticed the facility with which men of improper character obtained admission into the ministry, the unsupportable assumption of the priesthood, and the absence of the discipline necessary to the purity of a Christian Church. For these and other reasons, he could no longer continue to officiate as a minister of the Church of England, or remain in her communion. He had read the Prayer Book as much too high in things as some of his contemporaries have deemed it too low, and while they have journeyed to Rome, he has gone to Geneva."

Mr. Edwards has applied for admission into the English Presbyterian Church.

PROVINCIAL SECRETARY'S OFFICE,
HALIFAX, 16th MAY, 1854
Subscriptions received as acknowledged to May 9.
Mr. and Mrs. McKenzie, Economy, £1,009 9 5
£1,011 4 5

Thursday last being the Queen's Birthday, business in the Public offices was suspended, the signal post at the Citadel and the shipping in port were dressed with flags, the meteor flag floated from all the public buildings, and Royal salutes were fired from the big guns at Fort George (for the first time) and by H. M. S. Espeigle, off the Dockyard, owing to the state of the ground on the common the usual Review of troops took place behind the Citadel walls, were the few deities of the three British cheers given with all the enthusiasm.—Chron.

A GOVERNOR WHO DOES NOT DANCE.—After the inauguration of the present governor of Pennsylvania, a committee of prominent men waited on him informing him that they had come to escort him to the inauguration ball. "A ball!" said the governor, "I never attend balls." They informed him that all the arrangements for his presence had been made, and that the ladies were anxiously expecting him, but were told by the governor that the arrangements had been made without his consent, and that he was conscientiously averse to balls.

AN UNANSWERABLE REASON.—A little Irish girl who had learned to read the Testament, was asked by a priest if she prayed to the blessed Virgin. On replying that she did not, he asked the reason. Pulling out her Testament, she turned to the account of Jesus tarrying after the visit to the temple, and his mother's anxiety, and said, "If Mary did not know where Jesus was, I am sure that she could not hear me if I should pray to her."

For the Witness. To Presbyterians.

BRETHREN,—Past discussion has its redeeming features, but it presents others absolutely repulsive. To make the house of God the arena of contests about figments of the imagination, about principles deduced from a carelessly read, or designedly mis-read Bible, or for the display of pure partisanship, is to return to the days when the money-changer's tables and the dove-seller's seats adorned the Temple at Jerusalem. In both cases, the result the same. To the uninitiated, your purposes and action look like pure, active christianity. Behind the scenes, mingling its unholy influence with what is good, there is a strong savor of the policy and plottings of the worldling, as it Christ's cause, in your hands, could not succeed without such manifest departure from His singleness of purpose and holiness of action. It is astonishing that men, professing to aim at the glory of God,—(whether pastors or people),—can substitute party for Christ, and yet venture to pray to the God of truth and peace for success. Strange things our day has seen, but this is the strangest;—men evoking the elements of unholy strife to promote holiness. It is the wine of the kingdom mingled with gall, and how refreshing to the thirsty spirit!!

I recur, Brethren, to these thoughts, that you may reflect prayerfully, and in the light of present effects of divisive courses, weigh well the future and undesirable fruits. I speak not to party feeling, but to conscience. In presence of the Omnipotent, can you venture to hope that the sowing of bitterness will yield a return of sweetness, or that a halo will encircle the memories of those who have perpetrated such gross injury against the cause of the Redeemer. There can be no misgivings of the issue. The issue is a certainty. You have the means of doing incalculable good to the cause of Christ by throwing yourselves, heart and soul, into His work, as He would have it promoted. But if you do as you are doing, stand aloof and eye each other jealously,—the opportunity, as far as you are concerned, will soon pass away, or the spirit which you have evoked and fostered be beyond your control. "He who knew his Master's will and did it not," how melancholy his career and his fate. Explain it away as you may, your people—(Christian teachers of a pure and loving religion)—so regard much of your procedure, and are fast learning a lesson which you may never be able to unteach. You are laying a snare for their consciences. They must either disavow and oppose such courses, or silence doubts too well founded, and for the sake of party do violence to conscience, and it needs no prophet to foretell the choice of fallen human nature. In your churches there are many thus situated, who, from weakness of principle or fear of obloquy, or want of something better to which to turn, remain silent, but who cannot, with all their efforts, satisfy themselves that you are doing the least in your power for the honor of religion; and thus they drag on a discontented connection. The time is coming when their voice will be heard. I pray that it may be soon, and that they may show that where christian duty leads, and there only, will they follow. If you will not lead where men may safely follow, give place to those who will do so.

Survey calmly, Brethren, the scene presented by antagonistic operations. There are many stations where men are perishing for lack of knowledge, but where unanimity of attachment to any one of your bodies seldom exists. Each regards it as a point of honor to countenance its own, and thus weakness even with union becomes utter inability by the fostering of division. This is not all. Division necessitates a double missionary appointment, and double draft on the funds, where but one, in both cases, would have done the work far better had you said to such stations,—"You cannot afford to be divided. Our differences do not warrant us to either promote or perpetuate division. Go, in God's name, and unite in the name of our common Lord, and our common Presbyterianism, and God's blessing go with you." But no, forsooth, two missionaries must be sent, two heavy payments made, and the people indoctrinated in firm adherence to you, and is it wonderful that Christ is forgotten? This is not faithfulness to those who contribute the means. Is it faithfulness to religion? You may say that, as things are, this is unavoidable. This is a bad excuse. Things ought not to be as they are. You cannot deny that union would be at once cured these evils and many others. Nor can you deny that it is a duty, and that by honest, prayerful seekers, it is attainable. Christ counselled it, and what he counselled and prayed for can be consummated. Look at the desert with its oasis, and at the garden of God, and contemplate a picture of what is, and might be, if as honest in religion as in party.

What jealousy of interference with each other when a congregation is vacant; as if each regarded the other as determined to make men not christians, but of their body. Witness the "Harvey case," and others, that have not reached publicity. Can this state of affairs continue, and christians not feel that in it is found, in part at least, the reason why God's blessing is withdrawn in the face of His own promise? Your respective Seminaries, Brethren, are a credit to your bodies, and have for their object that for which the men who first cared for Presbyterians in the Provinces labored and prayed amid obloquy and reproach; and for which they were coldly regarded by some from whom better things ought to have been expected, and opposed by others. These are the great centres from which radiate the lines of division, which are daily becoming more marked in spite of your professions and wishes to the contrary. What is the state of your institutions? Largely effective, no doubt, and the hopes of the church for generations unborn. Why pollute, at its very source, a spring destined to flow down to future ages? If effective, union would make them largely so, and to an extent surpassing anticipation.

What would be their influence on the religion, morals, and Presbyterianism of the Province? What that influence now? Am I wrong in saying, absolutely nothing? It is sheer folly to say that they are well enough when they might be better; or that they are doing good (of which there is no doubt) when they might do incomparably greater good. To this subject I purpose to return ere long.

Never, Brethren, in the history of the Province, has the Church had such an opportunity of promoting true religion and sound Presbyterianism. Union alone can enable you to cultivate the fields white to the harvest. Disunion will peril the interests of the cause of God, and leave to others the battle ground of christian strife, from which both parties will have retired defeated, and with the rankling bitterness of defeat.

What is the present position, and what the influence, of Presbyterianism, as such, in the Provinces?

Yours respectfully, &c.,
A PRESBYTERIAN.

For the Witness.

MR. BARNES.

As a member of the Presbyterian Church of Nova Scotia, and feeling a very deep interest in her Seminary at the West River, I beg through your columns to call the attention of the various congregations to the necessity of In making up their annual contributions for the support of the Seminary before the meeting of Synod.

There is great reason to fear that the congregations have been waiting for the expected application for contributions to the special fund, intending to contribute to that fund at the same time; but this effort has evidently been postponed, no doubt for good and sufficient reasons, until after the meeting of Synod. In the mean time, however, the annual contribution must not be neglected, but, on the contrary, should be considerably increased.

Beyond all doubt, the spirit of liberality to effect and permanently sustain such an increase exists in the Church; but the people will naturally wait until called upon by those who usually take the lead in the Churches,—and I beg to call the attention of all the parties interested—ministers, elders, managers, and people—to this matter, earnestly hoping that so important a duty shall not be overlooked.

While on this subject I may suggest that it would be highly desirable for the Synod to adopt some general system of collecting these contributions. At present it is every body's business (and therefore nobody's) to attend to it. And if some person does not volunteer to take the lead in collecting the subscriptions, it is not done at all. A simple uniform system should be adopted. Either each congregation should become bound to supply a certain amount yearly, in which case they could collect it in their own way; or there should be a committee in each congregation appointed by the Synod or Presbyteries to make collections, who should be furnished annually with a printed report of the state of the institution for distribution among the people. There should also be a committee of Synod composed of one or more of its most active elders in each Presbytery, whose duty it should be to see that the congregational committees did their duty efficiently, and when necessary to visit the congregations.

I have a strong impression, also, that a similar system of collecting missionary funds would be found of immense advantage.

One of the great advantages of this system would be the saving of labor to the ministers, and I propose that it should all be accomplished by the elders and people, but acting of course under their advice, and supported by their influence. The ministers have enough to do without being compelled to be at the top and bottom of every little subscription or other movement going on in their churches. "It is not meet that they should leave the word of God and serve tables." The more they are relieved from such labors as these, the more time they will have to devote to the more appropriate duties of their calling. It is too much the fashion to throw on the minister a sufficient amount of congregational business to take up a large portion of his time, and then complain bitterly of his three lengthy sermons on the Sabbath. If efficient in interest, or if his visits among his flock are not frequent. I fear, Mr. Editor, that we expect too much labor from our ministers. They are expected to do all the secular business of the Church—just as the Romish priests are expected to do all the spiritual business—while the people think they have nothing to do but to look on and pay. This is a mistaken idea. The minister needs all the help he can get from his people. He requires their full and active cooperation, alike in the spiritual and secular affairs of the church; and I am satisfied that nothing would give our ministers greater encouragement to hope that the word is not preached by them in vain, than to see their congregations taking a zealous and active part in the schemes of the Church.

I hope, Mr. Editor, that in this matter of the Seminary the people will either take the initiative, or at least respond heartily and liberally to the call of their ministers; so that such call has not already been made. So that notwithstanding the lateness of the period, a handsome and increased contribution may yet be sent up from every congregation in the body, and the Seminary fund be thus placed in as flourishing a position as those of the Home and Foreign Missions.

The Royal Mail Steamship Asia, Captain Lott, arrived from Boston at half-past nine on Thursday night, on her passage to Liverpool, with 197 passengers—10 for this place. She made the run from Boston in 33 hours.

The Sheriff's Court will re-assemble on Monday next, at 11 o'clock, to receive the returns from the several sections of the Township and County, after which the Sheriff will announce the results of the Election. Of course the members elect will be present.

We are requested to state the telegraph cable across the Strait of Canso, recently injured by ice, is now in good working order, making the communication direct from Halifax to Sydney.