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THE PROTECTOR AND CHRISTIAN WITNESS.

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

Vol. 1.

Charlottetown, Prince Edward Island, Wednesday, September 30, 1857.

No. 31.

The Protector and Christian Witness, GEO. T. HAZARD, PUBLISHER.

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WHAT ARE THE IRISH CHURCH MISSIONS?

As the interest grows in England concerning the work of the Reformation in Ireland, the question is frequently asked, What are the Irish Church Missions?

We are living in the year 1857. About 700 years ago, in the year 1155, an Englishman was Pope, one Nicholas Breakpear, the only Englishman who ever sat in the papal chair.

Nearly 400 years afterwards, the blessed Reformation took place in England. In the early days of the Reformation there was too much to be done in England to allow much attention to be paid to Ireland; but still something was done, so much indeed, that the Gospel was sent forth from the grave of a dead language, and brought into the life of worship in the tongue of the people.

It was not so in Ireland. The Reformation under Queen Elizabeth was not established by acts of judicious legislation, but it was not so in Ireland. The Reformation under Queen Elizabeth was not established by acts of judicious legislation, but it was not so in Ireland.

There is no way of avoiding the conclusion, that upon the English nation lies the heavy responsibility, that of putting out the light of truth in Ireland, and planting the word of God in the hearts of the people.

Englishmen need not be reminded of the evil consequences that have resulted from their neglect, to call it by the mildest term. Irish hearts have been alienated from England; and, in their minds, rebellion has been dignified with the character of civility and religious duty.

Ever since the Reformation, efforts have been made in different localities to counteract this state of things by exhibiting the gospel. There never was a time when some bright lights were not to be found here and there, striving to reach the hearts of the Romanists; but there never was a time that such efforts as these were more than individual, local, and limited.

Whatever amount of preparation was thus produced, there was still wanting that plain proclamation of the dangerous condition of the Romanists that distinct call, which should arouse the people to the danger of their spiritual condition, and bring them out of it as was the necessary alternative.

What was the result? It was not long before one of these was formed to communicate the gospel to the Irish. The character of the times, and the circumstances of the nation, made it necessary that this should be done with great caution. The Scriptures were introduced by the Irish Society in various parts, as the book by which the people were taught to read their own language; thus a more just practical inference was drawn from the ignorance of the Irish, than that contained in the Act of Elizabeth.

"WANDERER'S" SKETCHES.

No. ix. JAFFA, June 8, 1857. Thus have we entered the Holy Land. Twenty-two days' travelling I have brought us from New-York to this spot. We cast anchor off its shores at 2 A. M. on Sunday, and had just time to get on shore to the English service at eleven. Our first Sunday in the Holy Land, and you know it is the ancient Joppa, whence Solomon brought his Lebanon timber for the Temple, where Jonah fled to Tarshish from his appointed mission, where Peter learned in prayer that great Low Church truth, that God is no respecter of persons, and what he hath cleansed man must never call common or unclean.

But here was our first Sabbath in Palestine. A handful of people were in a little room at the missionary's house for English worship. Fifteen in all were there to hear the Word of God. The missionary is in the employment of the Church Mission Society, and is sent to set upon the natives. An Arabic service is held at 8 and two Arabic schools are taught in the week.

There is much to be done in the Holy Land. Here have been the efforts from our country and from England to aid the Jews, by opening to them the means of improved agriculture. In the neighborhood the faithful laborers for the good of souls, not seeking his own reward, but the things which are Jesus Christ's. It is an interesting example of fidelity and patience. Such a man cannot be accused of vain worldly motives in the work in which he is engaged. It was a pleasure to speak to these few people here in the midst of the darkness of the earth, to preach the Gospel in the land of its origin. This is a privilege of coming from the East, and to see the efforts from our country and from England to aid the Jews, by opening to them the means of improved agriculture.

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UPPER AND LOWER CANADA.

The Rev. Robert Wilson, a clergyman of the Congregational Church at Yarmouth, has recently made a tour in the Canadas, a spirited account of which is now in course of publication in the Witness.

There is one thing which cannot fail to strike every traveller who has seen the difference between Upper and Lower Canada. The difference is seen at once in passing from one into the other. Apart from all intemperance or party feelings, I believe a cause, and a primary one, for this difference is to be found in the difference of the Roman Catholic religion being the faith of the mass of the people in Lower Canada. Let me not be misunderstood. I wish to speak of the tendency which, just from the fact before us, this church has to retard the prosperity of nations.

I may be pardoned for giving the following quotation from a work recently published by Mr. Richard Cobden in which we have the language of the accurate historian and of the sound politician. "Probably there is no country," he says, "in which the effects of the Roman Catholic religion will be so generally and so extensively felt as in the Canadas. Of twenty-two cantons, ten are, in the majority of the population, Catholics; eight Protestants; and the remaining four are mixed, containing nearly equal proportions of Protestants and Catholics. Those cantons in which the Catholic faith prevails are wholly pastoral in their pursuits, possessing no commerce or manufacturing industry beyond the rude products of domestic labor."

Now, making due allowance for differences of circumstances, the same remarks hold good in regard to Lower and Upper Canada. As soon as we passed from the former into the latter, the land, the houses, the people, and the remaining four are mixed, containing nearly equal proportions of Protestants and Catholics. Those cantons in which the Catholic faith prevails are wholly pastoral in their pursuits, possessing no commerce or manufacturing industry beyond the rude products of domestic labor."

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THE CHRISTIAN WARRIOR.

The Christian is environed with enemies. On every side are temptations—temptations common to every age, and temptations peculiar to the age in which he lives, or which operate with greater intensity and activity in that age than in any former period. In the present day he is especially exposed to worldliness. The spirit of worldliness has crept into the Church, and is gnawing at the very vitals of true religion. Its symptoms and indications are displayed in different but equally destructive forms. One of these is a love of worldly pleasures and amusements, which enervate the mind, excite serious thought, indispose for private devotion and for such reading as will promote our spiritual improvement, and pamper pride and ostentatious display.

Another form in which this disease appears is in the intense love of money, and an inordinate desire to become suddenly rich. Everything around us tends to stimulate the appetite for wealth. The estimation which it and those who possess it are held by the community at large; the expensive mode of living, as it regards our dwellings; furniture, table, and apparel, which prevails at the present day, and strongly to urge men on to the accumulation of property by any means, and in the shortest possible time. Hence all the energies of the mind are stretched to their utmost tension to devise and execute plans for the rapid acquisition of riches.

Men are no longer content with increasing their worldly possessions by slow degrees in the legitimate, temperate, and honest pursuit of their respective vocations. But in this fast age wealth is the chief good, and men are secured at once.

For the accomplishment of this end the remonstrances of conscience are stifled, the calls of religion are unheeded, the claims of humanity neglected, and the laws of Christian morality superseded by other systems of ethics more pliable and elastic. Hence the recklessness with which pecuniary liabilities are often incurred, the madnes with which speculation is pursued, and the numerous and astounding defalcations which are constantly taking place. Truly this is an "evil day," and

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