

The Protestant

AND EVANGELICAL WITNESS.

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

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BEARING THE CROSS.

The heavier cross, the nearer heaven;
No cross without, no God within.

Death, judgment from the heart are driven
Amidst the world's false glare and din.
Oh! happy he, with all his loss,
Whom God hath set beneath the cross.

The heavier cross, the better Christian.—
This is the touchstone God applies;
How many a garden would be weeping,
Unwet by showers from His smiling eyes.

The heavier cross, the stronger faith;
The loaded pain strikes deeper root;
The vine juice sweetly issued,
When men have passed the clustered fruit.

The heavier cross, the more aspiring;
From rates we climb to mountain crest;
The pilgrim, of the desert trying,
Longs for the Canaan of his rest.

The heavier cross, the easier dying.—
Death is a friendly face to see;
To life's deadly odds daily,
From life's distress, one then is free;

The heavier cross, the more fruitful;
From rates we climb to mountain crest;
The pilgrim, of the desert trying,
Longs for the Canaan of his rest.

The heavier cross, the more faithful;
From rates we climb to mountain crest;
The pilgrim, of the desert trying,
Longs for the Canaan of his rest.

The heavier cross, the more obedient;
From rates we climb to mountain crest;
The pilgrim, of the desert trying,
Longs for the Canaan of his rest.

Men that oppose the Pastor.

BY REV. NICHOLAS MURRAY, D. D.

Churches should be the character and reputation of the ministry. As a faithful minister sets himself in opposition to all error and sin, and is the open advocate of all truth and virtue, he is liable to result from the wicked, the erring, and even from those professing a formal belief in the truth; and as a man's worst foes are often those of his own household, the worst enemies of ministers are often those who profess to be his friends.

One man, notorious for passion, and truthlessness, and kindred vices, objected to his pastor because he was not pious enough for him. This is often the bush from which graceless and prayerless church members shoot their arrows. This is, as a rule, only a pious cloak to cover a malignant heart and tongue.

Another man, self-willed to a proverb, and as Sathan-faced as the "pretenders," rebuked by the Saviour (Matt. vi. 16), would disturb a congregation and turn away a minister because they would use a wicked melodeon in the praise of the sanctuary! Such devotees to prejudices are too numerous; they reject all who will not burn incense to "their drug," and when rejected in turn, they are curious of the reputation of martyrs to principle.

Another man, because he was not elected an elder, blamed the minister for his defect, turned against him, and sought in all ways to impede his usefulness. He finally made a party against him, which, by dint of effort, he rolled up to an importance which induced the pastor, reverend for his piety and fidelity, to remove. There are too many that, like Diotrophes, love the pre-eminence, and who seek it at whatever expense, whose motto is "Rule or ruin." These are in the Church and in the State, and are a nuisance everywhere.

And it is in the Church as in the State; those who earnestly seek place are those unfitted for it, and who, when they obtain it, make the worst use of it.

Another man, a hot politician, heard his pastor preach a sermon which he supposed bore hard on his favorite candidate for the chief magistracy. The offense was unpardonable, as, although a high professor, he never forgave. Forgiveness was not in his creed. And, alas! how many there are like him, who yet pray, "Forgive us our debts as we forgive our debtors." That is, they pray God never to forgive them! He persecuted and prosecuted his minister

before the courts ecclesiastic, and finally succeeded in driving him away.

Another man, an elder, was a man of many projects. He was a follower of every "Lion" and "Lioness." Now it was one thing, now another. The novelty of yesterday was laid aside for the novelty of today. He could turn round as fast as an acrobat as the vane on the steeple. Now it was anti-slavery—now it was ultra-temperance—now it was new measures—now it was the removal of Christ. He needed excitement as the drunkard needs rum, and his pastor could or would not supply it, nor could many turn round as rapidly as he. He set himself against a minister known and loved for his sense and consistency, and succeeded in removing him. A weak, unstable, talking elder, with more zeal than sense, given more to fuss and show than to quiet working in his place, is a great injury to a church, and is no comfort to a minister, save to one tuned like himself. Very many of the difficulties we have known in congregations have arisen from such men, and their consequences are always in the proportion of their flaming zeal.

Our minister is no benefit to my children; not satisfied with his preaching, they are going to other churches," said an elder of a church one day to a neighboring pastor. On inquiry, it was found that this elder had been a subject of discipline for alleged dishonesty in some business transactions, and that, because his minister could not fully sustain him, he turned against him. He neglected his duties, stayed away from the communion, and so poisoned the minds of his children that, with his free consent, and perhaps advice, they went to other churches in order to make a strong case against the pastor. And then the father himself could not fully sustain him, he was turned against him. He neglected his duties, stayed away from the communion, and so poisoned the minds of his children that, with his free consent, and perhaps advice, they went to other churches in order to make a strong case against the pastor.

And how many parents effectually crucify the impression made by the truth from the minds of their children by their own manner of talking about the preacher, by their flippant manner of talking about his sermons and performances. Many children, from under the ministry of the most faithful men, are ever going to ruin and to death, whose blood will be found on the skirts of parents, and on the heads of ministers, who, by their own conduct, have turned their backs against all disparaging remarks on the character and performance of your minister, especially when made by the habitually conscientious, of whom there are too many in every community and in connection with every church. Are you parents? Let every word you utter to your children be such as to increase the respect and love of your children for him. What father and mother say comes to them with the force of law and authority, and one unguarded remark may injure them for ever. They are, by nature, sufficiently adverse to pastoral instruction without being stimulated by parental rebuke.

A physician—sneak, and miserable even at that—was attached to a church. His piety and prescriptions were about on a par, the difference being rather in favor of the latter. He drove away one minister because he would not employ him, and he was foremost in the getting of another on whose support he counted. The new minister employed another doctor on his first need of one; at once the affections of the quack fell from summer heat to zero. Now he was understood, and his opposition to the minister was his ruin. His flagrant selfishness caused every body to turn his back on him, and there was no more call for his counsel.

Mr. John Stillwell was a distiller and brewer. By the making of whisky and beer he became the wealthiest man in the parish. He was tall and portly, and was as apparent from his face, a free liver. He was, in addition, liberal in the use of his money, and was popular with the masses, and rose in civil and military life to the rank of major and colonel. He was the largest supporter of the congregation, and the warmest friend of the minister, up to the time of the preaching of a sermon on the manufacture of the ale, and the use of strong drink. That sermon costled the Church, and Mr. Stillwell, and caused him to withdraw his support. He never could hear that minister again—he could not conscientiously. Even Mr. Stillwell made pretence to a conscience on the subject. The congregation could not do without the support of Mr. Stillwell, and the faithful pastor had to quit.

And all these are but specimens of the ways in which ministers are annoyed and impeded in their work from within the Church and from without it. Why should a pastor be held to account more than any other virtuous citizen as to the physician he should employ, or the private opinions on politics he may adopt, or to the mechanic he may employ, or to the store in which he keeps his accounts, or to the wife he may marry, or to the school he may select for his children; or to the persons he may choose to be his bosom friends? And why should he be not most generously and promptly protected from these never-still, jealous, envious, tattling persons, who track a minister as did the Scribes and Pharisees the Saviour, in order to find fault in him, and who, if they find no cause for blame, can readily manufacture them?

A minister is prevented by his profession, save in the most flagrant case, from instituting process for slander; he must not return evil for evil; he must seek to instruct those that oppose themselves. He is in the condition of the Christian man who is insulted by a heartless duelist, knowing that he can do a thing so cowardly with impunity, and that no challenge will be sent him. We have known too many such instances of persons circulating the most baseless falsehoods against their own pastors, and when proved to be utterly baseless, yet repeating them. We know of no sinners more base than these—none more worthy to be cast aside as Paul did the viper.

By tarshing the fair name of God's ministers and obstructing their usefulness, they serve the devil far more effectually than do the idols, drunkards, the profane, the abominable; and the church, in all such cases, should interpose its shield to catch all the fiery darts aimed at his character. And not only so; they should make all such persons feel that the command, "Thou shalt not injure," and do my prophets no harm," has some force and meaning, and that its gross violation is worthy of severe discipline. We wish not to be misunderstood. We have no clerks for the sins of false prophets, apostles, or ministers—no excuses for insolence, worldliness, intemperance, or neglect of duty in the ministry; but we would have a true ministry founded on every hand from sensible on its character, whether made by the ungodly or by those professing godliness; and to do this is a duty which the Church owes to itself. We would send a Judas to his own place, and we would send the malignant persecutors of God's ministers after him. They are alike graceless and guilty.

We would not be understood as asserting that the rule of care for the character of the ministry is the rule of the Church. Far otherwise. The instances in which such has been truly carried out, their pastors from the most wicked persecutions are numerous, and there is a natural tendency, even when they do wrong to excuse them. The cases are many in which churches have clung to their pastors when deposed from the ministry for serious moral delinquencies and errors, and have gone out with them into other denominations or dependencies; but yet the exceptions to the rule are also many, in which churches, as such, fail in guarding the character of their ministry, and in which they look on and see a few dissipated persons disturbing his peace, fretting away his character as a man both a garment, and limiting, his usefulness. Indeed, instances often occur in which a people do all they decently can for the removal of a pastor, and then pass the most energetic resolutions in his favor when they send him about in the decline of his life to secure a living where he can.

A Prisoner for the Gospel in Spain.

At the interesting Evangelical Alliance Meeting at the Mansion House, reported in our last paper, mention was made of the case of Beaulieu, a British subject, who is in prison at Cadix for the "crime" of giving away a copy of the Bible. The following particulars are given in the correspondence of the *London News* of the 25th ult.:

Beaulieu, who was arrested in the beginning of May for the crime of distributing the Bible or New Testament, still languishes in his prison at Cadix. He is said to be well treated, but that who have felt the sun of Andalusia may imagine what he has suffered from the heat of the sun, and the cold of the night, and the still complaints of weakness and trembling in his limbs. His father lately died at Gibraltar of palsy, and his poor wife gave birth to a little girl, and is in delicate health. Such a load of sorrows has failed to move the Government or its directors, the priests, whose policy is now, as ever, when they have the power, to wear out the saints of the Most High. Beaulieu is a native of Gibraltar, born under the protection of the British power, and, as yet, he has invoked that protection to little purpose. It is true consuls and ambassadors have not overlooked the case. They offered bail, but the policy is now, as ever, when they have the power, to wear out the saints of the Most High. Beaulieu is a native of Gibraltar, born under the protection of the British power, and, as yet, he has invoked that protection to little purpose. It is true consuls and ambassadors have not overlooked the case. They offered bail, but the policy is now, as ever, when they have the power, to wear out the saints of the Most High.

Father Chiniquy.

Father Chiniquy and his colony are doomed to pay the penalty of their breaking through the bonds of Popery, by being reviled and worried in every possible way. One of his opponents has sent a letter to a Philadelphia penny paper, stating that the representations made as to New York and Philadelphia religious journals as to the evils of the colony are untrue, and that the contributions made to the colony were consequently given to a very unworthy object. This is but one among many methods adopted by the enemies of these poor colonists to vex and punish them for their reformation of tone. His means has been left untried in the West, New York, then afflicted with famine, that he might have been a benefit to the colony. He is evidently not aware that both ministers and laymen of the most reliable character have visited Kanakkee and St. Anne, for the express purpose of ascertaining the true state of the case, and that it is their testimony which has given such favour to the reports of the missionaries. The Rev. Mr. Stagg, through whose hands the contributions we have collected have passed, has been in constant intercourse with the colony, knows it perfectly, and is amply qualified to speak in the premises. We may say, therefore, very confidently to the friends who have so liberally helped these poor people in their distress, that their charity has not been abused. The manner in which the Christian public has come to the aid of this colony is worthy of all praise. As to the matter of clothing, they are likely to have a superfluity. In addition to many other boxes, we learn from a correspondent in the same line, including a good stock of leather, for the present, it would be well to send no more clothing. Boxes already preparing with great advantage be turned over to the Board of Domestic Missions, for their very needy missionaries, some of whom with their families, are badly prepared for the severities of the winter.

The Soldier and the Bible.

At the meeting of the Brighton Auxiliary Bible Society, the following gratifying statement was quoted from the Chaplain-General's address at the last meeting of the parent Society in London.—He could bear testimony to the truth of what was said in the Report with regard to the grants which the soldiers received the word of God. The meeting might rest assured that the Spirit of God was working in the army, though quietly and imperceptibly, as God's Spirit always did when it worked most effectually; that a high and holy tone was spreading among the troops; that officers and men were being drawn more and more together; that there were societies in every regiment for the reading of God's Scriptures, and officers and men met together to read them; and that whenever a clergyman—he could speak for himself especially—went among them, these noble fellows hailed his appearance with gratitude and delight.—*Unit. Ser. Gaz.*

Ecce homo.

Prayer for Ministers.

The ministers of Christ need the prayers of their people, for their work is arduous, their weakness is great, their foes are furious, and their hindrances are many. They desire the prayers of their people, for they know that prayer has power with God, and brings down great and invaluable blessings. The prayers of the people influence the preaching of the minister, and no people should ever expect their minister to preach successfully, or to their souls' profit, except they are much in prayer for him. As the prayers of the people influence the preaching of the minister, so the preaching of the minister influences the prayers of the people. The people, therefore, ought so to pray, as to bring down gifts and grace on the minister; and the minister ought so to preach as to stir up the minds of the people, to seek these great blessings from the Lord. We are mutually dependent, the one on the other. Ministers cannot get on well, except prayer be made without ceasing to the Church to God for them; neither can the Church prosper, except the minister preach the Gospel with savour,unction, and the Holy Ghost sent down from heaven. These thoughts lead me to put the question, in all affection, to every member of a Christian Church, How soon may you utter some prayers? Do you pray for them daily? Have they a place in your private prayers and family devotions? Do you ever set apart special times to pray for them? Do you pray for them in proportion to the importance of their work? Think of the importance of a faithful and successful ministry to a world lying in darkness and in the shadow of death. How much the enlightening, reforming, and saving of sinners depends on the preaching of the Gospel. How can sinners call on him in whom they have not believed? and how can they believe on him of whom they have not heard? and how can they hear without a preacher? and how shall they preach except they be sent? Now it is God's will to qualify, commission, and send ministers to preach the Gospel to the world, and he does so in answer to prayer; therefore our Lord says, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." If therefore you have pity for this poor perishing world, if you sympathize with the Lord Jesus, who came not to condemn the world, but that the world through him might be saved; you will intensely feel the importance of ministers, right-hearted ministers, being sent out to preach the glorious Gospel among all nations; and will therefore pray, fervently pray, frequently pray, that God would raise up and send forth the right men for the work. Now, is there any proportion between the frequency and fervency of your prayers on this subject, and its importance?

And then, when the men are raised up and sent, their success depends wholly on God's blessing, and that blessing is promised to the prayers of God's people. It is not enough, therefore, that you pray for the men, but that you follow them with your sympathies and prayers wherever they go. Prayer should be made without ceasing by the Church to God, for his blessing to attend every preacher of Christ's Gospel, and to accompany every Gospel sermon with power and conviction. Without this, we have no right to expect success. God, in his holy and gracious sovereignty may bestow it, but we have no right to expect it. Whenever, therefore, you look over this poor world, and think of its misery and woe—when you turn your thoughts to Christ's ministers preaching his word, whether at home or in heathen lands, you should make up your minds to pray more earnestly, that the Spirit may be poured upon them from on high, that the wilderness may become a fruitful field, and the fruitful field be counted for a forest. Brethren, believing as you do, that the success of the Gospel depends on the blessing of God, and that the blessing of God is promised to the prayers of the saints, do you pray as much as you ought for the ministers of Christ?

Again, think of the importance of the ministry to the Church; it is by that that the Lord's people are to be fed, instructed, and edified. It is by that that the weak are to be strengthened, the unruly warned, and the sorrowful comforted. It is by that that the backsliders are to be restored, and wanderers be brought back to the fold. It is by that that error is to be refuted, and the truth of God preserved in its purity among us. It is by that that the Lord works in conversation, consolation, and restoration. If, therefore, the Church is to be increased, if believers are to be built up in their most holy faith, if the sheep of Christ are to be folded and led, it is of the greatest importance that our ministers be holy, energetic, and successful; but we have no right to expect to have the right men, or that they be preserved in the right spirit, or that they should be blessed and honored in the work, but in answer to the fervent effortful prayers of the Lord's people. Once more, then, I ask, considering the importance of the ministry to the Church, do you pray as you ought, or as often as you should, for the stewards of the mysteries of God?—*Rev. James Smith.*

Novel Reading—Is it Right?

The grand object of the Christian's life is to "work out his salvation, to 'grow in grace,' to make progress in holiness and piety, to strive after likeness to Jesus. Hence it follows, that the earnest Christian will avoid everything that will impede his progress in the divine life. Now, among the many hindrances to progress in holiness, not the least important is objectionable literature. In objectionable literature I include all works of fiction whose tendency is to draw off the mind from the pure religion of the Bible. Maintaining, as such works often do, an outward, superficial respect for religion, novels are often great in their influence to prejudice the ungodly mind against the pure religion of Jesus, and to influence the daily life of their readers or hearers. How often is religion, if not entirely left out, yet thrown into the background, as though it were of the least importance! According to the views of novelists in general, religion is all very well to do duty at the marriage or christening, but it must not pretend to influence the daily life of their heroes or heroines. Or, again, one would think that religion was a gloomy, miserable, tormenting, hypocritical principle, by the descriptions of novels.

The principles of novels are very often opposed to the Bible. The human heart is represented as pure and perfect; like a fountain, pure and clear, no trace of evil there; the evil that is seen in the stream does not come from the heart; or rather, no flaw is to be found in the character of the persons who figure on the stage of fiction. Now the Bible tells us, that 'the heart is deceitful above all things, and desperately wicked; that 'out of the heart proceed evil thoughts,' &c. Which is right? "Again, in novels, sin is often made to appear amiable, if not commendable. Nay more, we are even betrayed into admiration of sin.

"I cannot ask God's blessing on the reading of such books.

"I should be ashamed for some of my friends whom I respect, and whose good opinion I value, to know that I am in the habit of reading such literature; and if I dread the disapproval of a fellow sinner, how much more should I dread that of God!

"Novel-reading, at least in excess, tends to weaken the intellect. Many persons are not aware that nervous diseases often owe their development to novel-reading. An eminent American physician, in writing on the subject of the treatment of disease states, that where there is the least tendency to them, mental and nervous diseases are easily developed, 'if an ungoverned and unsatisfied imagination is fed daily by reading novels, plays, and trashy romances.' 'Lastly, novel reading will injure my spiritual mindedness, cause the Bible to seem dry and stale to me, and rob me of the sweetness of 'walking with God.'—*Arden.*

The Watchman.

In time of war it is common to set a watchman upon the high towers, and upon the tops of the mountains, to look out for an enemy; and when he sees the first appearance of the white sail over the bosom of the sea, or if he is in the past to blow the trumpet, and warn the people. But Christ is better than all watchmen—his eye never shuts. "He that keepeth Israel neither slumbereth nor sleeps." His watch-tower is the throne of heaven, where he sits at the right hand of the Father. He sees all the dangers of your souls, he sees every enemy, every temptation, every snare; and his word is, "I have prayed for thee, that thy faith fail not." "He is able to save to the uttermost all that come unto God, seeing he ever liveth to make intercession for them."

Oh! but some will say, I fear he does not pray for me, for my heart is so wicked—I am so much tempted—I am so much tried by divers lusts and passions. But observe, "I have prayed for thee, he says to Peter. Peter was the very one who was going to deny Christ with oaths and curses; yet it was for him peculiarly that Jesus prayed.

Oh, yes, if you are only joined to the Lord Jesus; though you may have a dreadful thorn in the flesh—though you may have some strong master-passions—some besetting sin that often drives you to despair—still, "Fear not, thou art upon Jesus; and ye men of Israel, he is not afraid, I will help thee." Jesus prays peculiarly for those, more than for all besides. When a tender mother bends her knees at the foot-stool of God's throne—when she goes over all her children—beginning with the little one in the cradle, till she comes to her grown-up lad, and pleads like Jacob, "I will not let thee go until thou bless me,"—which of all her children occupies most of her prayers? Is it not the one that is in greatest danger—is it not the son who has gone to sea, who is borne by rough winds over many waters, and whose soul perhaps has not yet found the haven of peace? Does she not linger over his name? "It is no vain repetition, when she says, again and again, "O that I might see him!"

Oh! dear friends, the heart of Christ is more tender to a mother's; the child that he prays for is the one most in danger; so that if you are temptable, afflicted and not comforted, still stay upon your God, for Jesus says, "I have prayed for thee, that thy faith fail not."—*Rev. R. M. P. Chrys.*

Prayer.

Prayer without ceasing.—1 Thessalonians v. 17. In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.—Philippians iv. 6. Watch unto Prayer.—1 Peter iv. 7. But let him ask in faith, nothing wavering.—James i. 6. I would therefore that men pray every where.—1 Timothy ii. 8. Men ought always to pray and not to faint.—Luke xviii. 1. Evening and morning, and at noon, will I pray and cry aloud, and he shall hear my voice.—Psalms iv. 17. We are desirous to pray everywhere, for everything, at all times, without ceasing. The life of a Christian should be a life of prayer, a continual crying with his wants, of soul and body, to the treasury of God's goodness.

Prayer has been well called the breath of the soul; the test by which we may certainly know if we have been born again; and also the pulse of the soul, by the state of which we may know the health and vigour of its spiritual life. Any one, old or young, whose conscience tells that he lives without prayer, needs go no farther to be sure that he is not yet converted; and any one who perseveres in humble prayer may rest assured that he is in the way to safety and peace, if he has not yet found them.

The whole duty of a Christian is nothing but love varied through the several kinds, acts and degrees of it. And works of mercy are the most natural and genuine offspring of love; so that from these a good Christian is distinguished. The Scriptures, therefore, frequently sum up our duty in charity; and, for that reason, style it the fulfilling of the law, and the bond of perfection. Indeed, where charity is (that is where the blessed fruits of charity, springing from a true principle of divine love are,) there no other Christian grace or perfection can be totally wanting; and where charity is not, there may be the imperfect resemblances of other Christian graces and virtues, but not those graces and virtues themselves; for they cannot be, unless fed and invigorated and animated by a principle of universal charity. So that our Saviour, by profession, examining us as this bond, brings the matter to a short issue, a single point, by which our cases may be decided as effectually as by larger inquiries.—*Bishop Albert.*

Humble Duty.

"Learn of me, for I am meek and lowly in heart." Observe the argument here. Men are unwilling to come to Jesus, because it involves self-lumbling. They think they would do better by becoming meek and lowly; that is, by laying aside pride

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