

The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS - HOLD FAST THAT WHICH IS GOOD." - 1 Thess. v. 21.

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CHRISTIAN RESIGNATION.

My pain and fragile form I give
Unto the patient dust;

Yet, still, I murmur not, for God
Is holy, wise, and just.

And as I kneel upon thy grave,
My heart breaks forth in prayer.

That He who sends to me this grief
May save me from despair.

O, He will not condemn my tears,
As bitterly they flow.

Nor will he chide as I pour out
The fulness of my woe.

For, though divine, his inmost heart
His human heart hath kept;

He'll not forbid my tears to start.
Since he, our Saviour, wept.

Though hard and bitter 'tis to give
The love of years away;

Though life, at best, is but a waste,
Yet not for death I pray;

I pray for patience, strength to bear
The burden God hath given;

For faith to cheer my drooping soul,
With thoughts of God and heaven.

Yet if a rebel thought oppose
The spirit's pure control,

O, blame it on my mighty woes,
Not on my feeble soul.

And should the weakness of my heart
Break forth in bitter tears,

O, charge it on my grief and pain;
Not on my doubts and fears.

But faith lifts up my drooping love—
Tells of the promised land;

Where I shall meet thee in the midst
Of an angelic band.

And with that thought I am content,
My peace is surely won.

As from my bleeding heart I say,
"Thy will, O Lord, be done."

—Finley Johnson.

Religious Intelligence.

THE VAUDOIS.

It will rejoice the hearts of many of your readers to hear that the Lord has begun to visit the Waldensian Valley with "visits of refreshing from on high." In the month of December last, "The Table" addressed a letter to all the pastors giving some account of the revival in America, Ireland, and Scotland, and entreating them to give diligence in prayer, and to direct the attention of their people to the subject. That appeal has been well attended to, and in many of the parishes a remarkable religious awakening has begun. I may specially mention, as having been brought to my notice, the Pomare, of which M. Lantaret is pastor, and the parish of Massel, under the charge of M. Turin. In the latter the elders have begun to hold prayer meetings in their districts, and night by night these parishes, and I believe in others besides, the places of meeting are crowded to suffocation. Surely this is a token for good from the Lord towards the ancient Evangelical Church of Italy in such a crisis as the present. Let her friends be much in prayer for her.—*Correspondent of the News of the Churches, April.*

BEIJING.

The revivals continue to assume everywhere a serious character, and to manifest fruits of a real sanctification. The churches of the Evangelical Society have taken an active part in the re-unions for prayer since the second week of January, and in many localities these exercises have been very much blessed. Our churches have equally responded to the appeal of the Society for the home for prayer. The conductors of the *Christians Bells*, after they received the circular, translated it into French, or rather made an abridgement of it, and sent it to all the faithful pastors to be distributed among their congregations. Reunions were immediately organized, and we have every reason to hope that as family as well as public worship, the subjects indicated have been presented to the Lord with wide-spread and ardent importunity. New places of worship have been opened this winter in many localities, through the exertions of the Belgian Evangelical Society.—*Id.*

CALCUTTA.

Dr. Duff, dated Jan. 24th, writes—Mr. and Mrs. Fyfe have safely arrived, and are now under our roof. In a day or two Mr. F. will enter his work; and I doubt not, will do so with a congenial spirit, and quiet resolution. We received, with between seven and eight hundred in actual attendance; it has now increased to nearly nine hundred, and by the end of the month will probably amount to about a thousand. Repeatedly have I stated that more numbers can give an adequate conception of the work, or of the scene. I believe I am greatly within the mark, when I say, in Bengal alone there are now living between twenty and thirty thousand, instructed in our different schools, in whose minds is lodged as much of Divine knowledge as would suffice for their conversion, and take them to heaven, were the Holy Spirit to descend and quicken our knowledge to the saving of their souls.—*F. G. Record.*

United Declaration of Popish Bishops on the position of the Papacy.

The Scottish Guardian translates the following document, from *Das Deutsche Volkblatt*—

The Declaration of the Bishops of Belgium, Germany, Holland, Ireland, Austria, Scotland, and Switzerland.

In presence of the dangers which threaten the Holy See, the States of the Church, and the cause of order and of the pending negotiations, which must affect the common interests of Catholics, the Bishops of Belgium, Germany, Holland, Ireland, Austria, Scotland, and Switzerland unite in the following explanation.

After faithful negotiations, the Congress of Vienna established a foundation of peace, the blessed effects of which endured for a long time. The events of the last year have determined the Powers which signed the treaty of the Congress of Vienna to assemble through their representatives, and the compilation of Central Italy will be the subject of their consultations.

The revolutionary movement overleaped the boundaries of a State which has a peculiar relation to the Catholic Church, and the highest interests of all Europe. For eleven hundred years past the successors of the Holy Peter have stood in the rank of independent sovereigns. Theirs is the oldest title of sovereignty in Europe. In the interests of peace and justice, and their power founded—in the interests of peace and justice, and with the most assiduous attention to all the real necessities of their people, has it been maintained; and it is of unalterable importance for the political system of Europe. All princes who have Catholic subjects must therefore wish that the head of the Catholic Church may lose none of his influence as a temporal ruler.

A party which places higher the working out of their own plans than the law of either God or man, has taken advantage of the favor of circumstances to plant the standard of rebellion in the Legations, and seeks to extend revolution over the whole of the Papal States. This is an attack upon all Princes under whose sceptre a Catholic population lives—it is an attack upon two hundred millions of Catholics, with whose interests the restoration of the States of the Church is intimately interwoven. It is also an invasion of the rights of the people. The Papal power is not resisted only by a party which has established itself within the States of the Church. Every one knows that the Sardinian Government has been preparing for this disturbance for years; that it supports it, encourages it, and presses it on; that a Sardinian official is at the head of it; that the troops of the revolutionary Tuscan Government have entered the Papal territory, in order to hold the loyal subjects of his Holiness under the oppression of the victorious party.

Europe is convulsed by a band of popular rights which has no parallel in modern history. We hear of a child being stabbed in a mother's arms; of two old men—servants of the "Apostolic Palace"—too—who were playing at draughts in a *quadrant*, being cut down to the ground, while the gardener, who had perpetrated the heinous deed of cruelty, went on howling and slaying with such blind fury as not to perceive that his work was done, until he had broken the marble chessboard, which his victims were playing upon into several pieces; we read of coachfuls of wounded, bruised, bleeding, and swooning women; of one of these women who had "a ugly gash in her left breast," while near her lay a child, almost lifeless, from a terrible stab; such a carnival of open crime, such a massacre of the innocent, has not been heard of in modern times. There was no rising to warrant this murderous onslaught of the soldiery. It is not pretended that the victims of this blind and insensate fury were enemies of the Government, even; but as terror, and blood, and broken bones are the means of making a nation which Pope Pius and Antonelli set before themselves, this frightful massacre may seem a necessary and admirable piece of policy.

And this is a sample of that beneficent and paternal Government at which all Europe is called upon to look with admiration!

We are told, by enthusiastic Papists, that the present position of the Pope is of extraordinary grandeur and sublimity. It ought to be such, at any rate, in order to justify the fearful massacres by which it is upheld. The Pope, we are told, is the father of a very numerous family; and it appears that, notwithstanding his paternal desecration, he finds it necessary to maintain, wound, and murder many of his innocent children, in order to keep the rest in check. He is a father who does not spare the rod.—*Downshire Protestant.*

Influence of One Act.

There are moments in the Christian warfare when a single decisive act extends its influence over the whole subsequent life. Some question of duty is presented, perplexing in its circumstances, though easy of solution to an enlightened conscience, when a right decision demands true moral courage, great self-denial, and involves consequences of incalculable magnitude. In such instances unwavering firmness achieves a lasting victory, while timid submission leads to retrograde defeat, and a long train of evils.

Two pious women were connected by marriage with irregular husbands. In each instance the question of duty was the same, and in each the one important decision was followed by its appropriate results. The husbands and their connections were subversive in the full sense of the term; and maintaining that piety is not essential to salvation, they were opposed to all Christian duties, and especially that of religious worship. After repeated remonstrance the matter came to a crisis; and each wife had to ponder the momentous inquiry, "Shall I persist in attending religious meetings and offend my husband, or refrain for the sake of peace?"

Mr. C— had become highly excited one evening, and threatened that if his wife attended the prayer-meeting, he would lock the door against her, and never more receive her into his family. A paternal dilemma for a wife and mother! But Mrs. C—, meekly enduring the reproach, commended herself to God and went forward in duty. At the close of the meeting, she slowly approached her dwelling to see if the threat of expulsion had been executed. All was silence and darkness, but she laid her trembling hand upon the latch and listened in fear. Making a slight noise, a more anxious listener within threw the door suddenly open, and throwing his arms around her neck, cried out in agony, "Oh, my dear wife, do pray for me; I am a lost sinner." In the absence of his wife Mr. C— had looked the door, but soon began to reflect, and was unconsciously comforted. But his reflections could not be limited to the last awful act. The wickedness of his whole life rose up in vision before him, and he became overwhelmed with horror and dismay. Gladly would he have followed her to the meeting, but shame prevented. "Never before," said he, "did a prayer-meeting seem so long, and never was I so glad to see my wife." Her steadfast fidelity had saved the wretched husband; the soon he became a decided Christian, and a humble worshipper with her at the same domestic and public altar. Had Mrs. C— yielded to the first unrighteous demand, her husband would probably have demanded other concessions; she had retained all her

had drawn her far back into his own broad way of destruction. "He that putteth his hand to the plough and looketh back is not fit for the kingdom of God."

In the other instance, the penitent and penitented Mr. F— submitted to the will of her husband, at first as a temporary expedient; but having obeyed man rather than God in the relinquishment of one great duty, she was led along from one sinful compliance to another till she retained little more than the name of a Christian disciple. But conscience was "ill at ease," and ere long she was visited by a lingering sickness which proved to be "unto death."

Calling upon her in the absence of her hardened husband, she looked timidly around from the sick-bed and listened, fearing he might come in and be angry at his presence. He came not, and she made a free confession of her relapse; giving reasons for it that seemed plausible at first, but fell in the dawning light of eternity could only fill her with anguish and despair. "I have forsaken Christ, and now he has forsaken me, and I am lost! It is right that he should reject me, and refuse my prayers; but *Oh, how could I do so!* God was the task to administer consolation. I could only refer her to the abundant mercy of Christ, as exhibited in the recovery of David and Peter; and commend her to Him who is able to save "at the eleventh hour." Some relief the wretched woman found before the closing scene; but she departed under a cloud. The warning of Christ seemed to stand out in letters of fire: "I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him which after he hath killed the body, hath power to cast into hell; yea, I say unto you, fear him."—*American Messenger.*

The Papal Butchery.

In another column, we quote, from the correspondent of the Times, an account of one of the most barbarous butcheries ever recorded in the annals of so-called civilization. Men, women, and children have been indiscriminately murdered, by the Papal gendarmes and *seizi*, and for what? Not that it could be pretended that helpless women and still more helpless children were engaged in any crime, or that the Government monopoly. At St. Omer 11,000 tons of clay are used in making 45,000,000 tobacco pipes. In the city of Hamburg 49,000 cigars are consumed daily, although the population is not over 150,000; 10,000 persons, many of them women and children, are engaged in their manufacture, and 133,000 cigars are supplied annually, and the business represents 24,000,000. In Denmark the annual consumption reaches the enormous average of 70 oz. per head of the whole population; and in Belgium even more—to 73 oz. 48.5lb per head. In America the average is vastly higher. It is calculated that 2,000,000 tons annually or 4,480,000,000 lbs. as much in tonnage as the corn consumed by 10,000,000 Englishmen, and actually at a cost sufficient to pay for all the bread-corn eaten in Great Britain. Five millions and a half of acres are occupied in its growth, chiefly cultivated by the poor, and the product of England, 24 per pound, would yield £27,000,000. Time would fail to tell of the vast amount of smoking in Turkey and Persia. In India all classes and both sexes indulge in this practice; the Siamese both chew and smoke. In Burmah all ages practice it, children of three years old and upwards. China equally smokes, and the advocates of the habit boast that about one-fourth of the human race are their clients, or that there are certainly one hundred millions of smokers.

Treasury.

Hope.

Applied to the richest gifts of God and the highest interests of man, hope reaches from earth to heaven, and fastens the anchor of the soul within the veil, where it is sure and steadfast, and the expectation of eternal rest may enable the weary to bear with patience the toiling of time's troubled sea. But, remember, "he that has a hope against hope, he is a fool." Hope is the tenant, not of a heart that has never broken, but of a heart that has been broken and healed again. A pure, bright star fixed high in heaven, it reaches with its rays the uplifted eye of the weary pilgrim; but stars shine not in the day; the darkness brings them out. So grief summons hope in the heart of the sufferer. When the ransomed rises from the sleep of the grave, and opens their eyes on the dawning of an everlasting day, this gentle star, which had often soothed them in the night of their pilgrimage, will now be found in all the upper firmament; for, in the presence of the Son of Righteousness, hope, no longer needed, no more appears.—*Roots and Fruits of the Christian Life—Rev. J. J. Arnot.*

Labor, the Duty of All.

An indolent, earthly selfishness, under pretence of humility, like Satan in an angel's dress, cunningly contributes the distinction between a common ungodly man and the great apostle of the Gentiles. He was a worthy witness; but what could we do, although we did our best? If you are a sinner forgiven through the blood of Christ in the greatest things Paul and you are equal; unequal only in the least. In the things that reach up to heaven and through eternity, there is no perceptible difference between you; the distinction is confined to the earth and time. You, a low sinner, get pardon and eternal life in God's dear Son, and what does he get more? Getting as much from your Lord, you may love your Lord as much. In the economy of grace a shallower vessel serves nearly every purpose as well as a deeper, if both are full of Christ. In nature, the shallowest lake, provided it be full, sends up as many clouds to heaven as the deepest, for the same sunlight beams equally on both their bosoms. This law may often be seen at work in the spiritual kingdom. "Glory to God in the highest" rises in a stream as strong and pure from a sinner saved who lays out one talent in a lowly sphere, as from a sinner saved who wields ten talents in the sight of an applauding world. Nay, more; as a lake within the tropics, though shallow, gives more impetus to the sky that a polar ocean of unathomable depth, as a Christian of few gifts, whose heart lies open, fair and long to the Sun of Righteousness, is a more effectual witness than a man of great capacity who lies not so near, and looks not so constantly to Jesus.—*Id.*

Popery in India

If Hindoism is more idolatrous than Popery, it has in modern days fewer false miracles. We are told that pilgrims are now flocking to the opening of the shrine of Francis Xavier. It is said, and it may certainly be true, that "even heathens are impressed with the truths." *L'Ultimeur* thus describes the present aspect of the city of Goa—"The exposition of the body of St. Francis Xavier continues to attract great numbers of people. The influx of tribes increases daily, and it is difficult to stem the popular tide which invades the entrance door of the Church of the Good Jesus. The old city appears to revive with this movement. Inhabitants from the most remote parts of Goa, Catholic strangers, and many heathens participate in groups these rooms which were given up to sad silence, interrupted only by the hymns of the deceased and the singing of the Cathedral bells."

The same Journal records some of the "miraculous events" that are taking place; and amongst others, it publishes one of which the Editor himself was an eye-witness—"a very poor butcher"—"A boy of poor par-

The Luxurious Christian.

A hurried Christian prays, in the good old phrases of devotion, for a spirit of self-denial; that he may endure hardness as a good soldier of Christ; that he may take up the cross and follow Christ; that he may be ready to forsake all that he hath, and be Christ's disciple; that he may not live unto himself; that he may imitate Him who went about doing good—who became poor that he might be rich, and who went over lost souls. In such a prayer there may be, consciously, no insincerity, but a pleasurable sympathy rather, with the grand thoughts and the grand feeling which the language portrays. The heart is buoyant with its gaseous extension to the bounds of its great swelling words. This lover of the pride of life does not discover his self-inflation till conscience pricks him with such goods as these; "Are you living for the things you are praying for?" "What one thing are you doing for Christ which costs you self-denial?" "Are you seeking for opportunities to deny yourself, to save souls?" "Are you willing to be like Him who had not where to lay his head?"

The Morning hour.

What an inestimable opportunity do the early hours of men present for holding communion with God? Oh, what wisdom to turn these early hours to the best account! "Who can tell what a day may bring forth?" Who can tell what may be the fruit of these that shall meet the eye or the ear? The soul that is prepared by fervent communion with God is in a fit state to receive intelligence of good, or intelligence of evil.

Reader, are thy early hours redeemed for communion with God, or are they wasted in sloth and apathy?

The Narrow Way.

There is to be found in the religious world not only a solid, substantial, consistent, and devoted Christianity, but there is to be found also what may be termed a pretty general sort of evangelicism, which too well combines with the luxurious ease of the world and the flesh.

Each religion will not prepare the soul for sickness, death, and eternity. It will, at best, leave it a prey to most fearful doubts, or still more to be feared, to the delusions of false peace.

The way that leads to eternal life is much more narrow than many of our modern professors are aware of. The gate is too strait to allow all their trifling, and self-will, and fastidiousness, and carelessness, to pass through it.

The gospel is a system of self-denial; its duties teach us to strip ourselves that we may clothe others; they leave us hungry that we may have wherewith to feed others, and send us bare-footed among the thorns of the world, rather than silver-shod, with mincing steps, to walk at our ease amongst its snares.—*Rev. Leigh Richmond.*

Be Quite Sure of Getting.

"Ask, and it shall be given you." (Mat. vii. 7.) We sometimes feel our need of certain things, but are not because we think them beyond our reach. Were they within sight, or within touch, like the grass under our feet, or like the river that flows by our dwelling, we would feel certain of getting them; but they seem to us far off, and we despair of having them.

This is unbelief. It is dealing with God as if He were not the God of all grace; it is using prayer as if it were not the means of obtaining what we need; and it is treating his promises as if they were not meant to be kept.

Such a question with us ought never to be, Is the thing that we desire out of our reach, far off, or difficult, or costly? But simply, Has God bidden us to come to him for it? Whatever we are warranted to ask for is as truly within our reach, as is the flower at our side which we have only to stoop down and pluck. Thus God has placed every spiritual blessing within our reach, because He has bidden us to pray for them. Is it his own Holy Spirit that we desire, or is it more faith, or a truer sense of sin, or warmer love, or a holier life? Let us never feel as if any of these things were far off, or hard to be gotten. They are at hand. They wait our asking. They are within God's reach, and they are within ours, because they are the things which He has taught us to ask for.

The Fullness of Jesus.

Mark how manifold is this fulness of his, and how well its variety in all points meets our varied need.

The heart needs love, and with nothing but love can it be soothed and filled. He is love; for God is love; and He is God; and not only as God, but as man he is love, for He has the heart of true manhood,—that manhood that was made in the image of God who is love; and it was in this true man that the great fulfillment of the law was seen: "Thou shalt love thy neighbour as thyself." So that thus in his we have all finite love, and all infinite love, all the love of man, and all the love of God shed abroad in our hearts.

The conscience needs to be pacified; and love, however great, will not pacify the conscience, however much it may soothe the heart. But He is the propitiation for our sins; through his sacrificial blood-shedding, and giving of life for life, forgiveness has come to us, and the righteous remission of the law's remission penalty: "The soul that sinneth, it shall die." Thus the needs of conscience are as completely met by righteousness as were the needs of the heart by love. Conscience asks but one thing, one sacrifice, one substitute; no more; and this we have found in him through whom we have passed into the forgiveness of sins. Howforth we know no name but his; no cross but his; no offering but his; and no pacification of conscience, save that which comes from the knowledge of what He has done. Our only sacrifice is that of Golgotha; our only intercession is that of Jesus Christ the righteous; our only substitution is his; neither do we need to make any sacrifice, nor only confession of sin; our only High Priest is the anointed Son of God.

The understanding also has its needs. But in this God-man there are fully met. For He is the wisdom of God," (1 Cor. i. 24); and "He of God is made man for wisdom," (1 Cor. i. 30). "He has all the treasures of wisdom and knowledge," (Col. ii. 3).