

# The Protestant AND EVANGELICAL WITNESS.

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

Vol. 2.

Charlottetown, Prince Edward Island, Saturday, September 8, 1860.

No. 10

**The Protestant,**  
AND EVANGELICAL WITNESS,  
is issued every Saturday from Hazard's Printing Office,  
South Side Queen Square,  
by  
DAVID LAIRD, Editor and Proprietor.

Twelve Shillings if paid within the First quarter after being delivered from the date of the last printed; Thirteen Shillings, if paid within the Second quarter; Fourteen Shillings, if paid within the Third quarter; fifteen Shillings will be charged.

Advertisements inserted at the usual rates. [To prevent disappointment, all advertisements should be sent to the Office before 3 o'clock on Friday.]

## THE LORD'S PRAYER.

Father of all thy saints below,  
Whose merits still thy love proclaim:  
Let all the world thy glory show,  
And join to bless thy sacred name.

Thy gracious purpose, Lord, fulfil,  
And let us know thy kingdom share;  
That sons of men may do thy will,  
Like those who breathe celestial air.

Our wants with ev'ry morning grow;  
With daily food these wants supply;  
And on our souls that load bestow,  
Which wings shall never die.

To sinners guilt and shame belong:  
Yet grant us, Lord, thy grace to prove,  
As we forgive our brother's wrong,  
And troopers repay with love.

And in the dark and dreary day,  
Frightened with temptation, pain and woe,  
O! guide us on our doubtful way,  
O! save us from our watery foe!

For then alone art God most high;  
The kingdom and the power are thine;  
Thy glory fills both earth and sky,  
And through eternity shall shine.

## The European Pentarchy.

Events, of which Louis Napoleon is at least the active agent, are slowly but uninterruptedly destroying the political and diplomatic framework of fraud, violence and arrogant assumption raised upon the foundations of the treaty of Vienna. The Holy Alliance having been blown up, together with the Malakoff and Sevastopol, now comes the turn of that celebrated Pentarchy which was brought to light at Aix-la-Chapelle, in 1815, by the combined agency of Metternich and Neapolitan. At that time and place, the trial of Austria, Russia and Prussia, constituting the Holy Alliance, admitted France by preference and on good behavior, Pozzo di Borgo, the Corsican Russian diplomat, having received several millions of francs in fees from Louis XVIII., together with his eventual appointment as a general of France, to place her cause before that abominable Assemblage. Evidently, although his Government was then in the hands of the Tories, entered the combination under protest, and with reserves as to her independence of action in certain cases; and thus the celebrated Pentarchy was formed. The Liberal movements in Southern Europe in 1821-22, as well as 1830, shook the edifice; the separation of Belgium, and the destruction of the absolutist principle in Spain, and the destruction of the constitutional kingdom of Poland were so many results of concession made by certain of the Pentarchs to the exigencies of the others, as in the case of Poland and Cracow, or to public opinion in England and France, as in the case of Belgium and Spain. In both cases, the side making the concessions did so unwillingly and with a wry face.

The movement of 1848 had not power and vitality enough to destroy all the mischief and villainy accumulated during the various fermentations of the 19th century. Nevertheless, the Pentarchy was for a moment near its final end. The Crimean war seemed to have thundered its death-knell, but the treaty of Paris again propped it up, with the addition of Sardinia as a small gable in the pentagonal roof.

The expansion mainly given by Lord John Russell in the English Parliament discloses the fact that Louis Napoleon proposes to admit Spain among the Great Powers. It is little better than a jest to speculate on the reasons which urge this crafty master of European politics to make such a move on the green table of diplomacy. Perhaps it is in view of some future emergency, and against a possible coalition of the northern Powers and of England: perhaps events whose character and future results are not even now dimly understood, urge Louis Napoleon to become, so to speak, their unconscious agent in forming a consolidated group of Homanic Powers, as a counterpoise to the more or less closely related group of the Teutonic family. However, such a combination, if it be really intended, might possibly serve the interests of peace and civilization, by keeping in check the conflict that is now, silently preparing between the German and Slavic nations, as those same Slavic nations in their turn will keep the peacock dwellers on both sides of the Rhine and of the Tyrolean Alps. But whatever be the reasons of Louis Napoleon, the first step is taken, and there is little risk in the prophecy that 1861 will probably see the end of the European Pentarchy.

Lord John Russell tells us that Austria does not object, but that the administration of Spain is to be made a problem. The question is still left pointed at Sardinia, but it will end in a draw, like all the other political problems of the ill-fated Hapsburgs.

Austria, nationally speaking, is still Catholic, and in the European forum, Prussia, moulds a rate, and resists the tyrant. But Prussia displays no objection in Europe, a well-established reputation for thoroughness and coldness, to say the least. In truth, Prussia diplomatically knows nothing of true diplomatic activity and intelligence. In this case, Prussia, agrees, that she fully deserves her poor reputation. Her sole link to the treaty of Westphalia and the year 1815, and dug up from among the fossils the Protestant interests of the Protestant States of Europe. It is morally necessary to repeat that far other questions now agitate the old world than the conflict between the mass and the papa. The Pope is imminently menaced with extinction by Catholic Italians, and the oldest son of the Church—a title belonging alike to every ruler of France—serves his masters to give us all worldly appetites. Russia, too, will always side with the Protestant interests, if he can. A miracle these interests should ever be endangered.

England alone, if she will, can in such an emergency outweigh the whole Roman Church and all its elements, in order to save the Protestant interests. Prussia after 1848 opened Germany to the Jesuits, allowed them to build their nests on the Rhine and in the Duchy of Posen, patronized their public exhortations, missions, and the planting of missionary crosses. Prussia does well now to set up this cry, after having thus taken to her bosom the most bitter enemies of Protestantism. The present so-called liberal Ministry of Prussia, over which Prince Hohenlohe, one of the staunchest Roman Catholics of Germany, presides, has done nothing to wash off this stain from the Protestant scoundrel of the State. Frederick II. preserved the Jesus when all Catholic Europe hounded them forth; but Frederick II. was a match even for their reckless cunning. After all, Prussia herself remains on sufferance among the five Great Powers; events, and her intrinsic strength, added to her a certain weight in the Peninsula. Prussia, as it is, is an artificial existence, while Spain, with all her ups and downs, the thousand years of, is one of the primal formations in the European geographical, ethical, and political compound. Spain is historically indestructible, and almost as old as the history of Europe.

Lord John likewise pointed to the future claims of Sardinia. This, when dissolved into Italy by the strength of Garibaldian deceptions, the future nation's sovereignty will be heard knocking at the door of the Pentarchy, and not in vain. Then the present occupants of the pentagonal chairs will hasten to call each other in placing a new seat in their circle for the Queen of the Mediterranean.

Nothing as yet is heard from Russia. But Alexander II. would sadly disappoint the progressive Russians—nay, disown himself—if he should insist on upholding the Pentarchy after having for ever forsaken that Holy Alliance which formed its basis. So far as the signs of the political horizon can be interpreted at this distance, all the suppositions of a forthcoming union between Russia and Austria are absolutely groundless. During the last two years, such rumors have been repeatedly reproduced on all sides, but we have never given them credit. So far we have been in the right; and we do not now see the slightest fact which requires a change in our judgment.—*N. Y. Tribune.*

## The Mysteries of the Fall.

Before a man can understand his errors there are several mysteries which he must know. But each one, and consequently the understanding of the whole depth of the guilt of his sin must be quite beyond human power. Now the first mystery that man must understand is the *fall*. Until I know how much all my powers are debased and depraved, how thoroughly my will is perverted, and my judgment turned from its right channel, how ready and essentially vicious my nature has become, it cannot be possible for me to know the whole extent of my guilt. Here is a piece of iron laid upon the anvil. The hammer is applied upon it, and the anvil smites it. Who can guess the number of the unbaptized spirits that still lie latent and hidden in the depths of iron? Now, brethren, your sinful nature may be compared to that bar of iron. Temptations are the hammers; your sins the sparks. If you could count them (which you cannot), yet who could tell the multitude of unbaptized iniquities—eggs of sin that lie slumbering in your soul? Yet you must know this before you know the whole sinfulness of your nature. Our open sins are like the farmer's little sample which he brings to market. There are granaries full at home. The iniquities that we see are like the weeds upon the surface soil; but if we could turn our eyes beneath the surface, we find that there are many more weeds than we see above. We see dark clouds hovering in the heavens, but it is still clear over head. Priests and governors, popes and cardinals, may combine against the Lord and against His Anointed; but He sits in heaven shall laugh at them. Let us keep our eyes steadfastly fixed upon Him who sits above, and our fears will vanish, our anxieties cease, and our hearts be fully reassured. God is our refuge and strength; a very present help in trouble.

## License men to sell Liquor!—Then what?

Wine is a mocker, strong drink is raging, and wo unto him who putteth his bottle to his neighbor's mouth. If it is wrong to put a sword or a revolver into the hands of a madman, would it not be wrong to sell or give our neighbor liquor to make him a madman to use the sword or gun? Are we not our brother's keeper; and if liquor came him to offend, ought we not to keep him from it, or if it from him? But see! liquor is done, and who is the owner of it? Has it been sold only to a wealthy and foolish, but nations also; and is it not still doing it? When rulers become drunkards, the people may curse and trouble; but when the people become drunkards, what can be done? When the salt has lost its savor, wherein shall it be salted? O what a desperate evil is intemperance, and what thousands of evils does it occasion or produce! Just look over our beloved land, covered with intemperance. Four-fifths, or perhaps nine-tenths of the crimes, murders, and every kind of wickedness, wretchedness, and suffering, arise directly or indirectly from intemperance, from the use of liquor both in small and large quantities. It does much positive harm, and destroys or prevents much good—such sons can tell. Was it not for liquor, we would likely have but little use for court-houses, jails, poor-houses, penitentiaries, asylums, &c. Our taxes would be light, and peace and quietness abound. But now the wealthy and tempestuous must pay for nearly all the mischievous liquor does.

Yet we license some men to sell liquor, and thus to destroy men, human beings, in soul and body, for time and eternity! If a man would set up a shop to sell poison, and so poison our community, every one would rise up against him. Now, however, is really a poison to a well-meaning, to introduce into the community, who has no idea of the nature of the liquor he is offering. And the seller goes to Christ, the author of life, is crucified, but the buyer, the consumer, is set free. But we may say the seller has a license to sell indulgences, to give people liberty to do what? To commit sin? Yes, and to be indulged therein. And now the seller has a license to force them to commit sin; not only to kill drunkards; but what is far worse, to make drunkards; not only to deprive them and theirs of enjoyment in this life, but also in the life to come; not only to bar heaven, but also to open the gates of hell. And so great was their number in the time of Isaiah the Prophet, (and their number is greater now,) that there was not room in hell, and it had to be made larger; for the Prophet says, (Isa. v. 14.) "Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it."

O! ye license men thus to do—sod O ye too who do thus, "take heed and beware." Will ye employ men to make you "confound more the children of hell," and your children with you, emphatically, "the hell?"

Ye! the wind blows south, and the wind blows north: it whirled about continually, and returned again according to its circuit. But in the course of

children of the devil, a generation of vipers," and of the serpent; and when your cup of iniquity is thus prematurely full, to cut you off mid-day, and send you, one and all, quick to hell, to crowd its portals! And ye licensed men, will ye be agents in such a work? If he who is instrumental in saving many souls shall have them as stars in his crown of rejoicing forever, what shall become of the liquor-dealer who is instrumental in the ruin of many? Why did the rich man want his tongue cooled?—and why so anxious that his five brothers should not come here?—Cor. Phil. Predestination.

## The White Stone.

"To him that overcometh will I give a white stone."—Rev. vii. 17.

It is generally thought by commentators that this is a reference to an ancient judicial custom, of dropping a black stone into an urn when it is intended to condemn, and a white stone when the prisoner is to be acquitted; but this is an act so distinct from that described, "will give thee a white stone," that we are disposed to agree with those who think it refers, rather, to a custom of a very different kind, and not unknown to the classical reader—according with beautiful propriety to the case before us. In primitive times when trials were rendered difficult, from want of public entertainment, hospitality was exercised by private individuals to a very great extent—of which, indeed, it is hard to find traces even in history, and in some measure than in the Old Testament. Persons who partook of this hospitality, and those who practised it, frequently contracted bonds of friendship and regard for each other; and it became a well established custom, among the Greeks and Romans, to provide their guest with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment whenever it was presented. This mark was usually a small stone, or pebble, cut in half, and on the halves of which the host and guest mutually inscribed their names, and then interchanged with each other. The production of this token was quite sufficient to insure friendship for themselves or descendants, whenever they travelled again in the same direction—while it is evident that these stones required to be privately kept, and the names written upon them carefully concealed, lest others should obtain the privileges instead of the person for whom they were intended.

How natural, then, the allusion to this custom in the words of the text, "I will give him to eat of the hidden manna;" and having done, having made himself partaker of my hospitality, giving me his name, and his name, my friend, "I will give him with the white stone, a new name written, which no man knoweth, and he shall receive it." I will give him a pledge of my friendship, sacred and inviolable, known only to myself.—Rev. H. Blunt's Practical Exposition of the Epistle to the seven Churches of Asia.

## Treasury.

### The Day of the Lord on Pleasant Pictures.

We may love the creature, but we may not love the creature more than the Creator. When the Giver is lost sight of and forgotten in the gift,—then comes the painful process of weaning!

When the heart burns its incense before some human shrine, and the cloud as it ascends veils from the eye the beauty and the excellence of Jesus,—then comes the painful process of weaning!

When creature devotion deadens our heart to the love of God, lessens our interest in his cause, and the attention due from us personally to his cause and truth,—then comes the painful process of weaning!

When creature devotion deadens our heart to the love of God, lessens our interest in his cause, and the attention due from us personally to his cause and truth,—then comes the painful process of weaning!

God will be supreme in our service, and his kingdom and righteousness must take precedence of all other things.

In this light, beloved, let the present mournful scenes in our history. The noble oak, that stood so tall and stately at thy side, is smitten,—the tender and beautiful vine, that wound itself around thee, is fallen,—the lovely and delicate flower, that lay upon thy bosom, is withered,—the olive branches that clung around thy table are removed,—and the strong staff is broken, and the beautiful rod." Not because God did not love thee, but because He desired thee.

He saw that heart ensnared and enslaved by a too fond and idolatrous affection; He saw his beauty eclipsed, and himself rivalled, by a faint and imperfect copy of his own image, and His breath upon it, and it withered away.

The day of the Lord of hosts shall be upon all . . . pleasant pictures." When an eminent artist, who had concentrated all the power of his genius upon a painting of our Lord celebrating the last supper, observed that but half-visioned arranged in the upper, and from the Bible, and from the commandments of the saints, thus superimposing leavened meal, and rebuking God of his glory,—then comes the painful process of weaning!

Christ will be the first in our afflictions.

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