The Protestant

AND EVANGELICAL WITNESS.

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

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HUMAN PRIDE.

Why should man's high aspiring mind
Burn in him with so proud a breath,
When all his haughty views can find
In this world yields to death?
The fair, the brave, the vain, the wise,
The rich and poor, the great and small,
Are each but worms' anatomies,
To strew his quiet hall.

Power may make many earthly gods,
Where gold or bribery's guilt prevails;
But death's unwelcome, honest odds,
Kick o'er the unequal scales.
The flattered great may clamors raise
Of power—and their own weakness hide;
But death shall find unlocked for ways
To end the farce of pride.

An arrow hurled o'er so high,
E'en by a giant's sinewy strength,
In time's untraced eternity,
Goes but a pigmy length—
Now, whirring from the tortured string,
With all its pomp of hurried flight,
'Tis by the skylark's little wing
Outmeasured in its height.

Just so man's boasted strength and power
Shall fade before death's lightest stroke;
Laid lower than the meanest flower—
Whose pride o'ertopped the oak:
And he, who, like a blighting blast,
Dispeopled worlds with war's alarms,
Shall be himself destroyed at last,
By poor despised worms.

Tyrants in vain their powers secure,
And awe slave's murmurs with a frown;
But unawed death at last is sure
To sap the Babels down.
A stone thrown upward to the sky
Will quickly meet the ground again;
So man-gods of earth's vanity
Shall droop at last to men.

And power and pomp their all resign,
Blood-purchased throne, and banquet halls,
Faith waits to sack ambition's shrine
As bare as prison walls.
Where the poor suffering wretch bows down
To laws a lawless power hath passed,—
And pride and power, and king and crown,
Shall be death's slaves at last.

Time, the prime minister of death,
There's naught can bribe his honest will;
He stops the richest tyrant's breath,
And lays his mischief still;
Each wicked scheme for power he stops,
With grandeur's false and mock display;
As eve's shades, from high mountain-tops,
Fade with the rest away.

Death levels all things in his march,
Nought can resist his mighty strength;
The palace and the triumphal arch
Shall meet their shadow's length;
The rich, the poor, one common bed
Shall find in the unhonored grave
Where weeds shall crown alike the head—
Of tyrant and of slave.

From the New York Observer.

Paying the Pastor and Praying for him.

BY THE REV. NICHOLAS MURRAY, D.D.

Not only should they give him a competent salary, but they should pay it when due. Materials for a chapter on this subject, as severely reflecting upon churches as any that has ever been written, might readily be collected from any presbytery, or conference, or association, or diocese in this land. The sin of muzzling the ox that treadeth out the corn lies at the door of congregations connected with every branch of the Church, and often because of the want of spirit in pastors to assert their rights and claim the fulfillment.

Some congregations commence *thinking* about the collection of the salary on the day it should be paid, and pay part of it a few weeks afterward. A part of the salary of each quarter is permitted to run into the next, until the parish is hundreds of dollars in debt to the pastor. What now is to be done? To sue for it would seem hard; to insist on its payment would be unpopular; to permit it to increase would be adding to the evil; to cancel it or to dissolve the pastoral relation, is the only alternative! States cannot repudiate without losing their character, but churches think nothing of it. And thus some parishes will cheat their minister, who would not think of cheating the carpenter that built their church, or the sexton that takes care of it. This, in many cases, is owing more to neglect, and inattention, and the want of spirit in the officers of the church, than to any purpose to wrong the pastor,—and may therefore be remedied. A young man settled over a church notorious for the process of starving out the minister; when the first quarter's salary was due, the treasurer came with a part of it, promising the remainder in a short time. "Have I failed in any of my duties?" said the pastor. "By no means," was the reply. "Then," said he to the treasurer, "you must not fail in yours. You have promised to pay me my salary quarterly, not a part of it; I want all of it, and will take none until paid all." The treasurer retired somewhat mortified, if not vexed by the interview. He soon returned and paid all. The salary was afterward paid, and punctually, to the comfort of the pastor and to the delight of the people. The starvation process was stopped. A pastor of a church in New England, years ago, sent for one of the professional revivalists with which the Church was more infested then than now.

Before commencing his operation she learned that the church was running yearly in debt to the pastor, and was very remiss in meeting their engagements with him. His first address to the people was as follows: "You have sent for me here to preach to you, and to pray that the Lord may revive his work among you. You have failed in your promises to pay your pastor's salary, and the Lord never blesses a lying people. You must confess and forsake the sin of lying to your minister before I begin my work, for I cannot ask the Lord to revive his work, in a lying congregation." This is one of the best things I ever heard of that class of ministers. The people paid their minister, and a great revival followed!

The privations suffered by ministers because of the neglect of their prompt payment are very great. We have known some to sell the best books from their libraries in order to meet current expenses, when the church owed them hundreds of dollars. We have known some compelled to keep their children from school because they could not pay the teacher. We have known an excellent pastor and preacher compelled to borrow from his brother minister twenty-five cents to get his letters from the post-office, before the law of pre-payment was enacted! Such things are a shame and a reproach to congregations bearing the name of Christian.

And so are the ways and customs that obtain in some places of "paying salary." The people pay in the produce of their fields, and cattle, and *charge the highest prices*. Or they supplement a miserable salary by an annual "bee," or "visit," for which every man, woman and child—every saint and sinner in the parish—is solicited to give something to the *poor minister*. Why should not what is given in this way be at once added to the salary? Why should a people thus seek to compensate for their penuriousness? Why should a minister submit thus to be reduced to the level of a parish pauper? There is not a thing to recommend these, save the bringing of the people of a parish together for acquaintance and social intercourse; all beyond is unworthy of people and preacher. Why should not a pastor stand on the same platform, as to his support, as does the doctor, or lawyer, or magistrate, or town clerk? And the meanness of some persons toward their minister is almost beyond belief. "How much is your oats a bushel?" said a pastor to one of his wealthy farmers as he was riding along by his door. "Three shillings," was the reply. It was selling for 2s. 6d. in the store. "Send me six bushels," said the minister; and, as he rode on, he noted the bargain, with pencil, in his pocket-book. The pencil-mark was faint and the entry was overlooked. At the end of two years the collector said to him, "Mr. B. has not paid his pew-rent for now eight quarters; he says he has an account with you; that you owe him for oats." At once remembering the transaction, he rode to his house and paid him, he charging two years' interest on 18 shillings! After some more dunning he paid his back pew-rent, with some grumbling, but paid no interest on it! All such men should be expelled from the Church of God; they are too mean to be respectable sinners, much less to be Christians!

The radical difficulty we find in the little value placed upon religious instruction and spiritual things. And yet a faithful Gospel ministry is one of the last importance to a community. In its absence every vice flourishes and every virtue languishes. If one vice costs more than two children, the sins and vices which the Sabbath and a faithful ministry would prevent would cost twenty-fold more than the maintenance of the ordinances of the Gospel at the highest point of vigor and energy. A community without a Gospel! "There is nothing worth living for," says the Rev Dr Spring, "in such a community. It may be rich with rivers, in ore, and luxuriant in soil; it may be well watered as the plains of Sodom, and as accursed as they. I would not educate a family in such a community for all the prairies between the Alleghany and the Rocky Mountains." And when we add to the temporal benefits which it confers, the eternal blessings for which it gives a preparation, we will then see that there is not a class of men upon earth more worthy of an adequate and prompt maintenance than are the faithful ministers of the Gospel. And yet there are those blessed in their own souls and in their families by their labors, who would keep them so poor as to destroy their independence, and who would drive them from the care of souls to the most anxious care for their families. Just at this point the church stands on a very slippery place. It is driving young men of intelligence and enterprise from the ministry, and is discouraging those already in her service. There are Levites for all class, and missionaries for all errors, and preachers for all prices; and when the Church, by its penuriousness, has driven from her ministry all save those to whom her pittance may be more than they can elsewhere secure, it needs no prophet to predict the result. "Who goeth a warfare at any time at his own charges?" What soldier in war is called upon to support himself? If you force him to do it, you make him a robber; and the minister driven to support himself is compelled to be a man of the world.

People should pray for their ministers. In all the range of objects of intercession there are none more needy subjects. Paul, with all his splendid gifts and rich graces, besought Christians to pray that utterance might be given him, that he might open his mouth boldly. And if Paul needed the prayers of Christians, what minister can do without them? They need all the grace of the private Christian, and, in addition, grace for the right discharge of all their high spiritual duties. And the reflex influence of prayer for a pastor upon the people is very great. One of the greenest spots upon earth was the parish of St. Peter's, Dundee, when the lovely M'Cheyne was its pastor. He thus records, in his diary the spirit of prayer which prevailed among his people: "Many prayer-meetings were formed, some of which were strictly private, and others conducted by persons of some Christian experience, were open to persons under concern at one another's houses. At the time of my return from the mission to the Jews, I found *thirty-nine* such meetings held weekly in connection with the congregation." Oh, that this beautiful instance of co-operation with a minister by the people prevailed in all our churches! When shall this pattern be imitated? This is the earnestness of religion. Ministers will never labor in vain among such a people. With such a people to pray for them, holy M'Cheynes might be greatly multiplied all over the Church. Will not professing Christians ponder this?

It is narrated of the Rev Solomon Stoddard that soon after his settlement in Northampton, his people became convinced that he gave no evidence of serious piety. They loved him much, and greatly admired his talents, and did not wish to part with him. Their recourse was to prayer. A day was set apart by the people to pray for his conversion. Seeing the people going to the church, he asked a plain man on his way there, "What is going on to-day?" The reply was, "The people, sir, are going to meet to pray for your conversion." Smitten to the heart, he said, "Then it is time that I prayed for myself." He went to his closet and the people to the church. They both met at the throne of grace for the same object; and, while they were speaking, they were heard and answered. There was no question as to his conversion afterward. He labored among them for half a century, deservedly ranked among the most able and useful ministers of his age. This was in the olden time! When people pray more for their ministers, there will be better preachers and far better hearers. The captious, fault-finding, complaining members of churches, who are never satisfied—who, if they have nothing else to fret them, will complain of the color of the minister's hair, or of the tie of his cravat, or the way he pronounces Beelzebub or Canaan, are but rarely seen in the place where prayer is wont to be made. We have known a venerable, learned, eloquent, and pious senator melted under a sermon in which a little bit of a Yankee schoolmaster, who looked like a note of interrogation, and whose thoughts never rose higher than syntax, could see nothing but what was worthy of censure. The more people pray for their minister the more they will be edified by his services; and the more intelligent they are, the more will they overlook the defects of an earnest ministry.

From the Edinburgh Weekly Guardian.

Revival Intelligence.

The intelligence from many districts of the West of Scotland continues to show more markedly than ever the existence of a deeply solemnized spirit. In Glasgow, the meeting in the Institution Rooms has been daily crowded to overflowing. Many of the churches, at their evening services, are filled with deeply interested audiences. Remarkable cases physically continue also to occur.

At the prayer meeting in the Institution Rooms, on Saturday, Professor Wharton, when speaking of the work of the Spirit of God, said he had left America two or three months ago, and since that time he had been in Germany. He found collected in Hamburg no fewer than sixty young men preparing for missionary work. He said that, instead of one-fourth, there are now two-thirds of the young men in our colleges real evangelical converts to our Lord Jesus Christ.

The prayer meeting held in the large hall of the Religious Institution Rooms was on Monday filled to overflowing. The Chairman, after having opened the meeting by prayer and praise, stated that no fewer than two dozen requests for prayer had been presented. As remarkable answers to their prayers, and as an encouragement still to persevere, he mentioned that in a village for which they had formerly offered up prayer, no fewer than 50 souls, formerly living in stolid indifference, had been turned to the Lord. Also, that in a Sabbath-school, the care of which had likewise engaged their devotions, there was last Sabbath a most marked token of the Spirit's presence.

EAST GORBALS FREE CHURCH.

The prayer meetings held in this church still continue to be well attended. It being intimated that one of the converts from the Wynd Church would speak on Sabbath night, the church was crowded in every part. Mr. Cumming first delivered an address on "the Love of the Holy Spirit," after which this convert gave an interesting account of his religious experience, which was listened to with marked attention.

KIRKINTILLOCH.

The prayers of God's people are now being answered, and His Spirit is being poured out upon this place. A great increase has taken place in the numbers attending the prayer-meetings, and a number of new ones have been started. On Sabbath last one young man found peace, in the Original Secession Church, during the forenoon services. In the evening a young girl was struck down in the Free Church Sabbath-school, and had to be taken into the vestry. But by far the most interesting awakening occurred in the Hillhead prayer-meeting, which is conducted by laymen of the different denominations in town. There were two services on Sabbath evening, during which a number might have been seen weeping for their sins. At the close anxious inquirers were invited to remain. A number of young men and women remained behind, all anxiously seeking the Saviour. A few of them before they left the place declared that they now felt the happiness of being God's children. It was with the greatest difficulty that they could be got to go away between 12 and 1 o'clock. We hope the work thus begun will continue to spread.

JOHNSTONE.

A very remarkable awakening is going on in this place. Ever since last winter, when we were visited by Mr. North, an earnest spirit of religious inquiry has been observable. For a time there was nothing more than inquiry. It seemed as if the wave that is now passing over the country, and surging all around, was destined to subside and leave Johnstone untouched and unblessed, until about a fortnight since. A few cases of striking conversion occurred here and there, and now they are very frequent, at the public and social prayer meeting and in the Sabbath school, and many cases occur even in factories and workshops. Meetings for united prayer are of almost nightly occurrence, and are remarkably well attended, and prove throughout the community an increased religious feeling.

AYR.

A reverend correspondent writes as follows:—

"In no town in Scotland, so far as I know, has greater unanimity of sentiment and action prevailed in respect to the revival movement than in Ayr, amongst ministers and members of the various Churches. The united prayer meeting to plead with God for the outpouring of His Holy Spirit and for the revival of religion, has continued for upwards of a year. It has been conducted by ministers of the various denominations—the Established Church, the Free, the United Presbyterian, the Original Secession, the Reformed Presbyterian, the Wesleyan, and the Moravian. Very great unanimity and harmony have prevailed in conducting the above meeting from the beginning, and no little interest has been taken in it. It has originated, either directly or indirectly, two other weekly meetings, both of which are conducted by the members of the Churches, and attended by large numbers. The meeting yesternight was attended by about 1100, the devotional services being conducted by Church members and closed by a minister. Ministers of Ayr have also visited the scenes of the revival in Ireland, and returned to their congregations refreshed by what they have seen and heard. In the Established Church, in the Free, and in the Original Secession, lengthened and interesting accounts of visits to Ireland have been delivered to crowded audiences of deeply-interested hearers."

GREAT MEETING AT CANTERBURY.

On the 13th Oct., one of the most numerously attended meetings ever held in the County Assembly Room, took place, under the presidency of the Dean of Canterbury, who was supported by a number of the clergy and dissenting ministers of the city. The object of the gathering was to hear from the Rev. Charles Kirkland a narrative of his recent visit in the north of Ireland, including what he saw of the great revival.

The Rev Charles Kirtland, addressing the meeting, glanced at the incidents of his journey to Dublin, and hence, by the excursion train, to the great open-air prayer-meeting for all Ireland, at the city of Armagh. At length (he observed) the great point of attraction is reached. In a large field which swells out of the vale, a small platform has been erected. A vast concourse has already assembled. 1700 arrived by the train in which I travelled; and a mighty stream of human beings, all orderly and apparently devout, is flowing to the spot. The tall form of the Rev. Baptist Noel is seen on the platform, and his discourse is engaging the earnest attention of the great congregation. In addition to the central congregation, there were eight or ten groups listening to other preachers. The prayers and addresses were solemn, direct and powerful. One case of conviction after another, with various physical effect, occurred. [The speaker related several striking instances.] Now, he continued, until we know the extent to which the Holy Spirit can present the sinfulness and magnitude of sin to the mind, and the intensity of those gravings for mercy which He can create, it is surely hazardous to attribute such bodily affections to the influence of a physical malady.

THE REVIVAL IN WALES.

The great revival in Ireland has quite overshadowed in interest a work of equal power going on in Wales. This is not surprising, as Ireland has rarely been the scene of spiritual visitations, while Wales has been noted for the glorious revivals which have marked its history. We find in a letter to the *British Standard*, from Thomas Rees, an interesting account of this work. After stating that in the single County of Cardiganshire, about fifteen thousand new members have been added to evangelical churches within nine months, he adds:

This revival is distinguished from all former awakenings with which the Welsh churches have been blessed from time, to time by the prominence which is given to prayer and prayer-meetings, and the hearty union of Christians of all evangelical denominations in these blessed exercises. The services are but very seldom interrupted by any audible manifestations of feeling; but floods of tears are generally shed, and sometimes the congregations remain after the close of the regular services for two or three hours to listen to some warm-hearted Christians repeating striking passages of Scripture, hymns and personal experience, in the most affecting tones.

A number of most striking conversions might be recorded. Two or three shall be specified:—The drunkards of Merthyr Tydvil have been for some time accustomed to meet early on Sunday mornings on a secluded spot about a mile out of the town, to drink and revel. One Sabbath morning this summer, as early as five o'clock, a number of young and ardent professors, according to previous arrangements, met to hold a prayer-meeting on that very spot. Soon after, the drunkards began to gather to the place, and to their terror and astonishment they found a prayer-meeting there. Amongst these abandoned characters was a young man, the undutiful son of a pious widow. When he had only remained a few moments on the spot, the arrows of conviction stuck fast in his conscience. He ran home writhing with mental agony, and, with tears and groans, asked his mother to pray for him. From that day he became a changed character. Some months ago a young man went from Aberdare to Cardiff; while the train was stopping at one of the stations, the sound of the singing from a chapel in the immediate neighborhood, where a revival meeting was held at the time, reached him. This led him to think of his awful state as a sinner, and before the train had proceeded eight miles he fell down from his seat crying most earnestly for mercy.

At the close of an interesting revival meeting recently held in Glamorganshire, a modest young person fell on her knees in the presence of a large congregation to pray for the conversion of her parents. Having uttered a few sentences, she fainted; then her sister, kneeling beside her, continued the prayer most effectively. The effect on the congregation was quite overpowering. The following evening their parents came weeping, to seek a place among the people of God. A vast number of similar instances might be specified.

This blessed movement, which we hope is only beginning to be felt amongst us, has already produced the most beneficial effects. The churches have been revived—thousands have been converted—weak interests have become self-supporting. A large number of young ministers, whose ministrations were anything but effective, have undergone a most happy change, and neglect of religion, with its consequent evils, has given way in many districts to that all-absorbing topic—the salvation of the soul.

Treasury.

The Daring Lumberman.

A few years since, the writer was engaged in cutting timber on the head waters of the Kennebec river, in Maine. The company who engage in this adventurous business usually consists of from ten to twenty hardy men, who are sent off, from November to April, into the dense forest on some of the tributaries of Maine's noble rivers, where they erect their log hut, in the centre of which they build their mammoth fire.

One of their number, whom they call "cook," prepares their frugal meals; and after supper, when seated around their cheerful fire, their merry, profane jesting often shows plainly that "God is not in all their thoughts."

It is a vocation of some danger, especially to those who are engaged in felling the stately pines, which, in their darkened flight, bend half way to the earth the smaller trees, in whose tops some of the broken branches cling; and in springing back to their upright position, they throw them with great force, and sometimes with fatal effect, to the choppers.

In one of these many hundred half-civilized houses, in an evening when all was jollity and heaven-defying mirth, as the conversation turned on the danger to which I have alluded, one of the men who feared not God, said with an oath, "God Almighty is not quick enough to kill me with a tree."

The morning came, and he went with his mate to cutting trees. Their sturdy blows were one by one given till the last that should lay prostrate their first tree for the morning; and ere the echo of its fall was heard, a small branch, lodged in the top of a slender spruce, was thrown with fatal aim, as by the hand of the Almighty, and striking him on the head, without uttering a word or groan he passed to that bourne whence no traveller returns.

God is to be feared. Think not that his anger burns only against the open and defiant transgressor. It is not always the overt acts of men that are most offensive in his sight—our heart idolatries, our contempt of that law which is holy, just, and good; our rejection of a Saviour's blood, and all our numbered, but by us unnoticed sins, must be answered for in that dread hour when heart and flesh shall fail: all are registered, and will appear when "the books shall be opened." To him who in a moment is swept away by the breath of God's anger, and to him who awaits the common summons of us all, the result is the same, if out of Christ. "Except ye repent, ye shall all likewise perish." To us fallen men, there is no redemption but through the blood of Christ savingly applied to our souls.

A Swearer alone with God.

A carrier in a large town in Yorkshire heard his carter one day in the yard swearing dreadfully at his horses. The carrier was a man who feared God, spent his Sabbaths as a teacher in a Sunday School, and endeavoured to promote the spiritual good of his fellow creatures. He was shocked to hear the terrible oaths that resounded through the yard. He went up to the young man, who was just setting off with his cart to Manchester, and kindly expostulated with him on the enormity of his sin, and then added—"But if thou will swear, stop till thou get through the turnpike on S——— Moor, where none but God and thyself can hear." He then put "The Swearer's Prayer" into his hand, and left him. The poor fellow cracked his whip and pursued his journey; but he could not get over his master's words. Some time after his master observed him in the yard, and was very much surprised to see him so altered. There was a seriousness and quietness about him which he had never seen before; and he often seemed as if he had something to say which he could not get out. At length his master was so much struck with his manner that he asked him if he wanted anything? "Ah, master," said he, "do you remember what you said to me about swearing, and the tract you gave me! I was thunder-struck. I went on the road, and I got through the turnpike, and reached S——— Moor; and there I thought that though I was alone, yet God was with me; and I trembled to think how He had been with me, and had known all my sins and follies all my life long. My sins came to my remembrance; I was afraid He would strike me dead; and I thank God that I have been roused to seek after the salvation of my poor soul." The master, as may be supposed, was overjoyed to hear the young man's confession; and it is gratifying to know that his subsequent conduct gave proof of his having ceased to be a slave to sin. "A word spoken in due season, how good it is!"

Escape for thy Life.

This call, or entreaty, would scarcely be needed, if your dwelling was enveloped in flames, and a way of escape was before you. Nor if you, a prisoner in some gloomy dungeon, saw at length the door opening wide for your escape. How strange, then, that you remain careless and unconcerned, when your deathless immortal spirit is in danger every moment of being "cast into hell-fire!"

Better, far better, that the body consume to ashes, than the soul be consigned to everlasting torments; better that it rot in an earthly dungeon, than that thy immortal spirit live for ever in the prison-house of despair. Light and transient are all the sicknesses and sorrows of time, compared to the gnawings of the worm which never dies; of the fire which cannot be quenched; of the scorpion sting of a guilty, self-tormenting conscience.

Escape for thy life; "flee from the wrath to come;" hasten to "the city of refuge;" secure an interest in "the blood and righteousness of Jesus Christ;" for the avenger of blood is at thy heels, and thou art "condemned already."

A Saviour unto the Uttermost.

"Wherefore, He is able to save them unto the uttermost, who come unto God by Him."—Hebrews, vii. 25.

"He can save unto the uttermost," *i. e.*, wholly—completely. This ability implies willingness and provisions for complete salvation. The apostle, in the connection, gives many reasons why our High Priest is thus able to save, of which the following is the sum. He is more exalted than the Jewish high priest. He was made after the order of Melchisedek, who was greater than Abraham, and greater than all the house of Aaron. He was made *perfect* (verse 11,) that the service he rendered might be perfect. Such were not the Jewish priests, for they were made "after the law of a carnal commandment," (verse 20,) that which had reference to temporal and external things; while Christ was made "after the power of an endless life," by an authority which set forth the nature of and secured fully—an endless life. He was consecrated by an oath, as no other high priest was (verse 20-22). He was holy, and needed not to offer sacrifice for himself (verse 26). Lastly, he lives forever for us. He is an exalted, solemnly appointed, infinitely holy, ever-living High Priest. While the hungry soul cries out,

"Every moment, Lord, I need
The merits of thy blood;"

the Word of Truth replies, "He ever liveth!" "*Wherefore*" let none doubt that He saves "completely," "all" who come to God by Him.