

# The Protestant

AND EVANGELICAL WITNESS.

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

Vol. I.

Charlottetown, Prince Edward Island, Saturday, November 5, 1859.

No. 18.

**The Protestant,**  
AND EVANGELICAL WITNESS,  
is issued every Saturday Morning, from HAZARD'S PRINTING OFFICE, South Side Queen Street,  
BY DAVID LAIRD, Editor and Proprietor.

**TERMS:**  
Twelve Shillings if paid within the First quarter after being taken, or from the date of the last payment; Three Shillings, if paid within the Second quarter; Fourteen Shillings, if paid within the Third quarter; after which, Fifteen Shillings will be charged.

Advertisements inserted at the usual rates. (To prevent disappointment, all advertisements should be sent to the Office before 5 o'clock on Friday.)

### ANOTHER FRIDAY!

**QUITTER, Lord, thy Church, and me;**  
Send the promised Spirit down;  
Holy One! Eternal Three!  
All thy former mercies crown;

Father, Son, and Holy Ghost,  
Send another Pentecost!

Let the living fire descend!  
"Glewed tongues" on every hand—  
Tongues which may comprehend—  
Speak thy life unto the dead!  
Suddenly the power of grace  
Send from heaven, and fill the place.

Send the "rushing mighty wind,"  
Give the "utterance" divine,  
Let us know the Spirit's mind,  
Let us speak in words of thine!

Send a pure baptismal shower,  
Tongues of fire, and tongues of power!  
As of old—so be it now—  
Now the glorious scene repeat,  
See thy humbled people bow,  
Waiting lowly at thy feet,—  
O'ring all "with one accord!"  
Send the promised Spirit, Lord!

First on the believing few,  
Then, in widening power unfurled,  
Gathering—as the Deluge grew—  
Four thy Spirit on the world!  
Bright in passivity divine,  
Did thy Church "arise and shine!"  
Jems! glorious Victor! Come!  
Thou "whose right it is to reign,"  
Call thine ancient people home,  
Paradise restore again;  
Father! Son! and Holy Ghost!  
Send another Pentecost!

### From the New York Observer. Duty of the Church to sustain the Ministry.

BY REV. NICHOLAS NUBBAY, D. D.

We have already, in these pages, perhaps sufficiently set forth the importance of the Christian ministry to all the institutions of men, civil, moral, intellectual, social, as well as religious. Other professions are important rightly to adjust and to keep a-going the great machinery of society, but the Christian ministry is indispensable. It is that power which the entire machinery becomes deranged. It is ordained of God for the very highest purpose, and has its divine and just claims on the Church and people of God.

It is the duty of the Church to sustain its minister. There is scarcely any need of discussing this point, as it is not questioned by any who admit the ministry to be of divine appointment, or by very few such. It is the law of the Church, and of its head, that "they who preach the Gospel, should live of the Gospel."

To live of the Gospel does not mean a support up to the point of merely living,—the point just above that of starvation.—It means a kind and liberal support, such as other men get in the service of communities or of men, and suited to their place and position. A minister should be placed above want; his support should enable him to be honest, hospitable, charitable—to educate his children, and to make some provision for old age, so that when voice and energy, and strength fail, him, he may not go forth penniless dependent on the cold charities of even good men. When the Saviour sent forth his apostles, he told them to "provide neither gold, nor silver, nor brass in their purses; nor scrip; neither two coats, neither shoes, nor yet staves." These were to be provided by others, and for the self-sufficient reason that the workman is worthy of his hire. And Paul, in writing to the Corinthians, devotes a large part of the 9th chapter of the First Epistle to an argument on this very topic. The God who has instituted a Church and a ministry, has also, from the beginning, ordained for that ministry an adequate support. And so, with few exceptions, the Church universal believes. Nor is there a Church in the land, however small, which, in securing the services of a minister, does not promise something in the way of an "adequate worldly maintenance."

Nor has a Church a right to defend their minister of what they promise, or to be careless in meeting their engagements with him, more than they have to defend any body else, or to be careless in meeting a note in the bank. True, there is no penalty annexed to failure, but God usually punishes it in his own way. A people seem toward their minister—that screw him down to the last crust—that fail to meet his wants and their promises punctually, break down his spirits, and are usually as the health in the desert. They are a mean people on whom, as on the sandy desert, all culture is bestowed in vain. Every Church owes an adequate support to its minister, and they have no more right to withhold it than they have to steal, or to worship idols. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," is a command which no people can violate without injury to all the interests involved.

And yet to what an extent are the obligations of the Church to sustain the ministry violated! As a rule, the ministry is a starving profession, especially in these United States. In those branches of the Church which require an educated ministry, a young man in the pursuit of a lucrative business is converted; he is that he is called to preach the Gospel; he spends six or eight years in training for the great work. All the time he has been training in thoughtfulness, in know-

ledge, in capability, in character, in fitness for any of the higher positions in life; and yet when prepared to be a pastor he is offered a stipend which a retail Broadway merchant would be ashamed to offer to a clerk, and often not a fourth or fifth of what a jobber in dry goods gives to a salesman or book-keeper! Two pious young men were clerks in the same store. One, by far the most gifted, entered the ministry; the other kept on measuring tape and calico. The minister is useful, beloved, but poor and obscure; the other is a good man and useful in his way, and a millionaire. A young minister, at the age of seventeen, gave up a salary of five hundred a year to study for the ministry. He went through a regular academic and theological course, and was then settled on four hundred a year! And his miserly congregation, that could better afford to double the rate than to starve him, think they give him too much! Of what use can a minister of the Gospel be to such a people? Their souls are not large enough to receive the truth. A meddling priest would do them as well.

Many congregations go for cheap preaching; and hence the apostle to settle a pastor, they ask as to his father's circumstances; whether he is a farmer, or expects a patrimony; whether his wife has a fortune or expects one? If answered in the affirmative, other things being equal, he is the successful candidate. He can live on a smaller salary, and, if not paid punctually, he will not be at such inconvenience; he has a private purse!

And then some of the very pious ones who, for a pretense, make long prayers, are greatly exercised for the humility of their minister. It is necessary to that end to keep him poor! They do not so reason as to themselves, for they may be adding cause to hunger and field to field yearly, without in the least degree interfering with their humility. They would keep the minister poor to save their pockets, and then cover up the hypocrisy under the cloak of desiring his spirituality! It is a very low and a very wicked species of Pharisaism to place for the cultivation of the spirituality of a pastor by way of apology for cheating him.

And for this religious covetousness and pious hypocrisy ministers themselves are very much to blame. We have known some to underbid one another! It is no uncommon thing for one possessing more patrimony than ability, to write, "The salary is of comparatively little consequence." To such it might be replied: "Neither would be your preaching. As in every other department of life, there is every grade of talent in the ministry; nor can a stipend be fixed so low as not to be an object to some body. It is not only fifty dollars a year, and there will be candidates; but they will be fifty dollar men, and will mete out to the people as the people mete out to them. And yet there are those who will go for cheap ministers, who would not employ a cheap doctor to cure them, nor a cheap mechanic to make him a pair of shoes!"

And no ministers are to blame for not teaching the people the law of Christ, that "they who preach the Gospel should live of the Gospel." They have submitted to the most flagrant impositions rather than seek their redress by making them known, and they have been only rewarded with more of the same thing. It is time for them to be as their husbands, and in modest but many tones, to stand up for their rights, thus to prevent the narrow covetousness of the Church from expelling from it a noble, high-minded, and enlightened ministry. Such a ministry to the Church is valuable beyond all computation. And it should be sustained up to the full measure of the law. They who preach the Gospel should live of the Gospel! The people who are for cheap preaching usually have their reward.

A competent salary up to the position of the pastor and the ability of a people should be given by every congregation. Fifteen families of ordinary circumstances can better support a minister than a school of Six families removed together to the West, and took with them a minister with this stipulation, that he would give all his time to them, and that each family would work for him one day in the week. And they were signally prospered and grew into a noble community. The people that compel a minister to teach school, or to cultivate a farm, or to engage in any secular business to cut out a living, when it can possibly be helped, are inflicting a lasting injury on themselves. They over-work the minister, and thus induce premature feebleness; they compel him to give to other things the time he should devote to them, and thus prevent him from due preparation; they starve their own minds and souls; and all for the sake of saving a few dollars a year! Such a congregation never prospers. It is too mean to grow. Generous people keep away from it, as they do from a merchant that is noted for giving short weight and measure,—as they do from those priests in the praise of God who regard it as a sin to sing anything in his worship but the elegant version of the Mass by Rome.

In looking over the Church, we note men of the finest character, education, and talents, serving large and wealthy congregations, and who are miserably inadequate to their support. As judges, lawyers, physicians, merchants, they might rise to eminence and wealth; but as ministers they are subjected to obscurity and poverty. That they are willing to do so is no excuse for the wicked parsimoniousness of their people; it is to their shame rather. An addition to their salary of five hundred dollars a year would place him above care and want; would enable him to purchase books and educate his family, and pay his bills punctually, and give all his time to his work; and this would be only five dollars each to a congregation of a hundred families. And yet with what opposition a proposition like this would meet in the great majority of congregations! The faith and devotedness of a minister do not pay his bills, nor clothe his family nor feed his children, and yet in the proportion of the parsimoniousness of a people do they starve their minister to live by faith. If God would send ravens to feed him they would like it all the better; for two reasons—they would be fully satisfied that he was a man of God, and it would be quite a saving to them. We have known quite a manumitted member of a church to say that he could live on two hundred and fifty dollars a year, and he did not see why his minister should need a thousand. And he was quite a farmer and starved his family, and gave not a penny but for his work, and to save the cloth stowed every garment in length and breadth that he wore. If converted at all, it is one of the mysteries of Providence why the Lord converts such men, while the generous, the noble-hearted, the man whose impulses are on the grandest scale, are left in their sin. But, as an old saint now in heaven used to say, "God often ingratiate his grace upon a crab-apple." And as Whitfield is reported to have said to a young man who asked his advice as to whether he should marry a young lady, a professor of religion with a bad temper, or another who

had an excellent disposition, but was not a good Christian, "Marry," said he, "the lady with a good disposition, for God can abide where you cannot." So God can adopt into his family many persons of very narrow prejudices, and who make very poor parishioners, and who are only a thorn in the flesh of their ministers.

We have never known a parish suffer from the generous support of its minister, while we know of many an appointment at this hour suffering in all their interests because of the neglect of the law of heaven—"They who preach the Gospel should live of the Gospel."

A copy of the Church, in our day, is its situated support of the ministry. It is a disgraceful fact that influence. It is so given to muzzling the ox, that it may be left without oxen to muzzle.

### The Papal Government.

When we have exhausted our patience and ruffled our tempers by investigating the evils of the Papal Government, and turn to the question, What remedy? we shall not be greatly comforted. It is far from easy to determine what remedy would be the best; and even had we ascertained that clearly, it is certain that the application of it will not be left to the discretion of England. M. About, in his telling pamphlet on the Roman difficulty, would solve the difficulty by taking away from His Holiness all temporal authority whatever. This proposal is simple and effective, but whether it is feasible may be doubted. Supposing it adopted, the questions remain behind, Whether would the Pope be able to govern? and how would his dignity be supported? Protestants might not greatly distrust themselves with these embarrasments. But then, we are not the only parties concerned. Denunciations against the Man of Sin and the Scarlet Woman will do very little good in France or Austria. Unfortunately, the two great Powers are Catholic Powers, and can only be silenced by abuse of the head of the Catholic Church. The problem which presses upon Europe at present is not a religious question, but a political question. It is not whether the Pope shall be overthrown, but whether the evil attendant upon his temporal sovereignty can be removed, and the Papal Government, believing in the Divine origin and nature of the Pontifical supremacy a kingdom exposed to the assaults of time, and which must be affected by the ordinary considerations of the very countenance of any temporal institution. We may be able to remove the Papal Government, but we may think it injurious to the best interests of the Church itself. We may point to the early days of the Papacy, in which the spiritual influence was at its height, while the temporal authority did not yet exist. But what was the result? It was a period of the most perfect superstition and the most oppressive ecclesiastical domination in Europe, and which required to give dignity to ecclesiastical hierarchy. Submitting to this condition, it is still open to inquire whether any modifications are possible of the very countenance of which flow so many evils. The millions of human beings should be for ever the worst governed population in Europe, in order that the head of the Catholic Church may be invested with befitting majesty!

It is not uncommon, at the present time, to see a man who anticipates with confidence the speedy downfall of the Papacy. Some are led away by his sanguine temper, others base their hopes on their interpretations of prophecy. But to derive the true significance of symbolic Beasts, and symbolical Vials, is longer than the world is long. It is necessary, therefore, to examine the political and social conditions of the world as they ever seen will prove the longest-lived of all.

Nor have those who deem that ruin will come to the Papacy from its spiritual side any firmer grounds for their belief. He was a bold man who prophesied surely when he said that the Papacy would be destroyed, but when he said that it would be destroyed by the voice of universal Italy, but without avail. During all that time the Vatican was steadily extending its sway. We can feel no certainty that the close of that sway is now approaching. Indeed, the Papal sovereignty derives its greatest strength from the fact that it is universal. The blending of the spiritual with the temporal power which it produces a bad government, yet invests that government with a peculiar sanctity. Religion lends vitality to the decaying fabric. All empires which have been fortified by priestly alliance have proved more durable than any other. The blending of the spiritual with the temporal power which it produces a bad government, yet invests that government with a peculiar sanctity. Religion lends vitality to the decaying fabric. All empires which have been fortified by priestly alliance have proved more durable than any other. The blending of the spiritual with the temporal power which it produces a bad government, yet invests that government with a peculiar sanctity. Religion lends vitality to the decaying fabric. All empires which have been fortified by priestly alliance have proved more durable than any other.

There is a growing religious interest in Baltimore, U. S. Several daily union prayer meetings are well attended. One at an early hour in an Episcopal Church, and another at noon in a Methodist Church, a third at 5 o'clock in a Presbyterian Church. A union prayer meeting is also held on Sabbath afternoon in one of the churches. The daily meetings are under the control and support of the Young Men's Christian Association.

### Treasury.

Intercession.

Paul had a high sense of the efficacy of prayer. Not according to that refined view of it, which, making of its influence to consist in its improving and moralising effect upon the mind, fritters down to nothing the plain import and significance of this ordinance. With him it was a matter of asking and receiving. And just as when, in pursuit of some earthly benefit which is in the giving of another, you think yourself surer of your object the more you multiply the number of askers and the number of applications; in this very way did he, if we may be allowed the expression, contrive to strengthen and extend his interest in the court of heaven. He craved the intercession of his people. There were many believers formed under his ministry, and each of these could bring down a larger portion of strength and of fitness to rest on the apostle for making more believers. It was a kind of creative or accumulating process. After he had travelled in birth with his own converts till Christ was formed in them, this was the use he put them to. It is an expedient which harmonizes with the methods of providence and the will of God, who orders intercession, and on the very principle, too, that he willeth all men to be saved, and to come to the knowledge of the truth. The intercession of Christians, who are already formed, is the heaven which is to lighten the whole earth with Christianity. It is one of the destined instruments, in the hand of God, for hastening the glory of the latter days. Take the world at large, and the doctrine of intercession, as an engine of mighty power, is derided as one of the reveries of fanaticism. This is a subject on which the men of the world are in a deep slumber; but there are watchmen who never hold their eyes day nor night, and to them God has committed these remarkable words: "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—Chalmers.

### Sin—The Certainty of Retribution.

It is somewhere stated that a thief once entered the chambers of a rich gentleman, who could not move on account of the gout. The robber proceeded to rifle the secretary; and, having obtained a rich booty in gold and silver, he retired unobserved by any of the household, rejoicing in fancied security. But the gentleman skilled in the use of the pencil, had sketched the villain's portrait on his thumb-nail. When his servant came in, he despatched him for the policeman. The recognition of the thief, the arrested him, and cast him into prison. Thus justice trod unexpectedly on the heels of crime, and the audacious and self-security of the criminal availed him nothing.

The fact may serve to illustrate the great truth, that retribution always follows in the footsteps of sin. So sure is sin "to find out" the offender, that to sin without impunity is an impossibility, for the face of the offender is known to the Deity. Revolution asserts this, and human experience confirms the assertion. The human conscience! Behold its mystic tribunal in the soul! Listen to its awful voice denouncing the guilty with terror! Observe, too, how God has environed every sinner as with a web from whose iron meshes escape is impossible, except by the aid of Christ. Even nature herself makes war on the unrepentant offender! Her beauty pours no gladness; her light sheds no cheerfulness into his soul; while with ten thousand tongues she charges him with the guilt of ingratitude to her Author. Her storms thunder censure in his ears, and compel him to stand trembling in her presence. Then behind his sin march—a countless host of many shapes—with incessant tramp, that they may hasten his dreams, stand before him in the hour of death to "turn aside his prayers," rise with him at his resurrection, and confront him in the judgment. Before him rises the judgment itself, while from beneath, hell "moves to meet him at his coming." Thus environed, how can he escape?

Yet, strange delusion! many men flatter themselves that their sins will yield them no sorrow. They were committed in veiled secrecy; and who, they ask, shall expose them? They are old sins, perpetrated so long ago as to be almost forgotten; who shall bring them to light? They were pleasant and profitable sins; and where, they inquire, is their threatened fruitage of evil? Vain self-confidence! God was in that secret place, the invisible witness of that hidden sin, and he, then and there, provided for its visitation, exposure, and punishment. Long suffering mercy may have delayed the avenging stroke. But delay is not impunity. Retribution only slumbers. It will awake erewhile, for the divine witness is true, and he testifies to every man, "Be sure your sin will find you out!" Alas for the offender when his sins confront him!

### Trust and fear not.

A weak state as we have seen in these days, can set a powerful empire at defiance, when it has an empire as powerful behind it; and the Christian, with God as his, ought to rise superior to every fear. My little boy will take my hand and walk boldly with me into the darkest night, feeling no fear, because his hand is in mine; and who shall forbid me to do the same with my Father in heaven? What can vanquish Him? With Him therefore what have I to fear? Shall I be afraid of my fellow-men? Have I forgotten Him who turned the counsel of Athahaphiel into foolishness—who delivered Daniel from the machinery of his enemies—and who is ever near to all who call upon Him? Shall I be afraid of poverty? Have I forgotten Him who clothes the lilies with their beauty, who feeds the ravens, though they neither sow nor reap—who has helped me all the time of my journey? Shall I fear affliction? Have I forgotten Him who walked in the furnace with his three faithful ones, and who makes affliction but his fiery chariot in which his people are borne up to glory? Shall I be afraid of temptation? Have I forgotten Him who said to Paul, "My grace

is sufficient for thee," and who prayed for Peter that his faith might not fail? Or is it death I fear? Have I forgotten Bethany and its tomb; or the garden of Gethsemane, and its empty grave? Yes, who or what can harm me, with Jehovah by my side? If I only retained His presence more, or if I could only put confidence in the word and promise of God, as we do in those of man, how much less of fear would be in our hearts! If I am about to go to a foreign land, I take with me letters of credit from merchants here to merchants in the country whither I am bound, and I will not fear that when I reach the place I shall have the needed supplies. Yet God, in this blessed book, has given me letters of credit available for all possible circumstances in which I can be placed; and I will not go through the world afraid lest after all they should be discontinued! If men would only believe God as they do themselves, I think we should be able to say, "Stand back, and keep me, off from me, that I may behold my Saviour."—Hannah More.

### Heaven.

Oh, how this corruptible body presseth down the soul! Oh Adam, what hast thou done? There had not been sickness had there been no sin; but no sin, no Saviour—and no Saviour, a happiness for short possibility of what we hope for through him. Oh, what will it be when our eyes close on this scene and open upon the world of spirits! The joy of heaven will be unpenetrable and full of glory; rest in the bosom of God and the Saviour, and a full enjoyment of his presence, chiefly dear themselves to my mind. The meeting with dear friends will, I should think, constitute a part of our felicity, but a very subordinate one. Let Whitfield, I think we must be apt to say, "Stand back, and keep me, off from me, that I may behold my Saviour."—Hannah More.

### Acquaintance with God.

One of the most precious passages of Scripture, to my mind, is, "Acquaintance thyself with God, and be at peace." Yes that is the idea. All that is necessary for us to be reconciled to God is to know him. But this comes into direct antagonism with the universal sentiment of the depraved heart. Do we not all feel in our natural state, that God is our enemy? Have we not all a kind of idea that God looks with hatred upon us; and there is a sword hanging over us burning with wrath, all ready to cut us down? It is true that we are condemned, because God's immutable law demands that it should be so; but there is a sacrifice provided by the same God whose law we have violated. God wills not the death of any sinner, but rather that he return and live. Yes it is a most glorious truth, that we have but to know God. Oh, what comfort there is in the thought! Get acquainted with God, dying sinner, and you will be at peace with him. And he will bless you. How? For his son's sake, who atoned for the sins of man and rendered perfect obedience to the divine law. It is thus God looks upon his righteousness and is pleased with it, and accepts the sinner on its account. Then, dying sinner, just rise to Calvary. Secure to yourself all the benefits of the blood of Jesus. The great work for you to learn is just to look out of yourself to Christ. This is the Gospel.

### Joy of Angels over a Sinner's Repentance.

Benvenuto is a distinguishing feature in the character of a Christian. No kind of selfishness, but with their feelings. Surrounding the throne of Jehovah, they breathe only an atmosphere of love, where, next to the advancement of the divine glory, an increase of happiness to the intelligent universe is the supreme object of their desire.

Now to an individual, whose happiness consists in seeing happiness diffused, what object is more likely to make their bosoms dilate with joy than the repentance of a sinner among the frail ones of mortality. They know that repentance is the stepping-stone from the ruin of sin to all the blessings secured by the death of impenitent God. They see that the entire heaven which rested on the sinner is being removed; that the guilt which was registered against him is being all cancelled; that from the mire of sin, he is being drawn by Divine grace to be numbered among Emmanuel's Jews. They see that the veil which hid him from his view of the glory of the future world is being removed; they see the flames of heavenly devotion beginning to burn in his soul; they see that he is being enrolled one of the general assembly and church of the first-born. They know that though he may have to pass through many rough storms, and endure many trying afflictions, while an occupant of the other world, he shall be supported by the hand of Almighty grace, till, having covered his complexion with earth, he shall plant his feet on the streets of the New Jerusalem.

Occupying the heights of bliss, and holding immediate converse with the mind of the Great Omnipotent, angels can form something like an adequate conception of the glory which the ransomed sinner shall possess when, freed from the entanglements of sin, and with a nature renewed and sanctified, he shall walk in the radiance that is reflected from the eternal throne. With our present faculties, we can but feebly comprehend the remote consequences that flow from a sinner's conversion to God. We can, indeed, see that his thoughts now flow in a new channel; that a new set of objects employs his attention; that the fruits of a new life are being developed in his conduct. But could we obtain a glimpse of the future world; could we overleap the barriers that separate that world from the present;—could we, even for an instant, contemplate the joys of that region on which the darkness of night never broods;—could we look down into the dungeons of despair and listen to the wail of misery that ascends from their gloomy caverns,—we should then be able in some degree to infer the importance of the blessing which takes place in the character of the sinner when that sinner, from being a child of wrath, becomes a subject of divine grace and an heir of immortal glory.