

The Protestant

AND EVANGELICAL WITNESS.

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

Vol. 1.

Charlottetown, Prince Edward Island, Saturday, October 15, 1859.

No. 15.

The Protestant,

AND EVANGELICAL WITNESS,
is issued every Saturday Morning from Hunsdon's Print-
ing Office, South Side Queen Street.

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Twelve Shillings if paid within the first quarter after being taken, or from the date of the last payment: Fifteen 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 3 o'clock on Friday.]

"MY SAVIOUR LIVES"

I love to hear that voice of old,
Which o'er Patmos' rocky shore
I saw alive for evermore!

"My Saviour lives!" No mortal eare
Can listen to more joyous strains;
High above yonder rolling spheres,
My God and yet my Brother reigns.

"My Saviour lives!" He intercedes
Still as the Lamb, the Crucified.
"Father, I pray;" 'tis thus he pleads:
"He's been the boon he asked denied."

"My Saviour lives," and still his heart
Responsive beats upon the throne,
To every pang from which I smart;
He makes my tears and woes his own.

"My Saviour lives!" If thus so near,
He's on my will shall I rejoice;
His presence feels each falling tear,
Proclaims all needed discipline.

"My Saviour lives," and soon again
He'll come to take his pilgrim home,
To feel no longer asking pain,
And from himself no more to roam.

"My Saviour lives!" To see his face
My endless happiness will be.
Lord, wherever of all places,
Whence'er thou art is heaven to me.

State & Prospects of the Vaudais Church.

[Continued from our last.]

But, turning from this inviting theme, to which volume only could do justice, let us lift the curtain, and look at this simple, heroic people, as they appear now, after the great tribulation of five centuries. The Protestant population of "the Valley" is 22,000 and upwards. They have fifteen churches and parishes, and twenty-five persons in all engaged in the work of the ministry. This was their state in 1851. Since then, two other parishes, Pignorello and Turin, have been added. To each of these parishes is attached, with numerous sub-schools. It is to the honour of the Vaudais that they led the way in that system of general education which is extending itself, more or less, in every State in Europe. Repeated edicts of the Waldensian Table rendered it imperative upon the community to provide means of religious and elementary education for all the children capable of receiving it. They have a college at La Tour, fifteen primary schools, and upwards of one hundred secondary schools. The whole Waldensian youth is at school during winter. In their congregations the assistance of the Supper is dispensed four times in the year; and it is rare that a young person fails to become a communicant after arriving at the proper age. There are two preaching days at every dispensation of the ordinance; and the collections made on these occasions are devoted to the poor. There was at that time no plate at the church-door as an ordinary Sabbath; and no contributions were made by the people for the support of the gospel. I presume this error is rectified now, however; for it was then in contemplation to adopt the plan in use at Scotch churches, of a penny-weekly subscription. The stipends of the Waldensian pastors are paid from funds contributed by England and Holland. Each receives fifteen hundred francs yearly,—about sixty-two pounds sterling. Their incomes are supplemented by a small gift, which is attached to each living. In the cultivation of the soil, and the hospitals is compulsory. In their colleges, in 1851, there were seventy-five students. Some were studying for the medical profession, some for commercial pursuits; others were qualifying as teachers, and some few as pastors.

The Waldensians inhabit their hills, such as the Jura did their Palestine. Each man lives on his ancestral acres; and his farm or vineyard is not too large to be cultivated by himself and his family. There are amongst them no titles of honour, and scarce any distinctions of rank and circumstance. They are a nation of vine-dressers, husbandmen, and shepherds. In their habits they are frugal and simple. Their pastoral department and industrial virtues have won the admiration, and extorted the acknowledgments, even of their enemies. In the cultivation of their fields, in the breed and management of their cattle and their flocks, in the arrangements of their dairies, and in the cleanliness of their cabins, they far excel the rest of the Piedmontese. To enlarge their territory, they have had recourse to the same device with the Jews of old; and the Vaudais mountains, like the Judæan hills, exhibit in many places terraces, rising in a continuous series up the hill-side, sown with grain or planted with the vine. Every span of earth is cultivated.

The Vaudais excel the rest of the Piedmontese in point of intelligence and industry. All who have visited their abodes, and studied their character, admit that they are incomparably the most moral community on the Continent of Europe. When a Vaudais commits a crime—a rare occurrence—the whole valley mourns, and every family feels as if a cloud rested on its own reputation. No one can pass a day among them without remarking the greater decorum of their deportment, and the greater kindness and civility of their address. I do not mean to say that, either in respect of intelligence or piety, they are equal to the natives of our own highly favoured Scotland. They are surrounded on all sides by degradation and dark-

ness; they have just escaped from ages of proscription; books are few among their mountains; and they have suffered, too, from the incursions of French infantry; an age of Moderation has passed over them, as over ourselves; and from those evils they have not yet completely recovered. Still, with all these drawbacks, they are immensely superior to any other community abroad; and, in simplicity of heart, and purity of life, present with us no feeble counterpart of the primitive Church, of which they are the representatives.

The lotus-flower is said to lift its head above the muddy current of the Nile at the precise moment of sunrise. It was indicative, perhaps, of the dawning of a new day upon the Vaudais and Italy, that that Church experienced such a revival. That revival was almost immediately followed by the boom of political and social emancipation, and by a new and enlarged sphere of spiritual action. The year 1848 opened the doors of their ancient prison, and called them to go forth and evangelize. Formerly, all attempts to extend themselves beyond their narrow confines, and to mingle with the nations around them, were uniformly followed by disaster. The time was not come; and the integrity of their faith, and the accomplishment of their high mission, would have been perilled by their leaving their asylum. But when the revolutions of 1848 threw the north of Italy open to their action, then came forth the decree of Charles Albert, declaring the Vaudais free subjects of a free State; and the Church of "the Valleys" a free Church. The disabilities under which the Waldensians groaned up till this very recent period may well astonish us, now that we look back to them. Up till 1848 the Waldensians were proscribed, in both their civil and religious rights, beyond the limits of their own valleys. Out of his special territory he dared not possess a fathom of land; and, if obliged to sell his paternal fields to a stranger, he could not buy them back again. He was shut out from the colleges of his country; he could not practise as a member of any of the learned professions; every avenue to distinction and wealth was closed against him,—his only crime being his religion. He could not marry but with one of his own people; he could not build a sanctuary,—he could not even bury his dead,—beyond the limits of "the Valleys." The children were often taken away and trained in the idolatrous rites of Romanism, and the unhappy parents had no remedy. They were slandered, too, to their sovereigns, as men marked by hideous deformities; and great was the surprise of Charles Albert to find, on a visit he paid to the Valleys but a few months before granting their emancipation, that the Vaudais were not the monsters he had been taught to believe. I have been told, that on this very day they carry their dead to the grave in open coffins, to give open demonstration of the falsehood of the calumnies propagated by their enemies, that the corpses of these people are sometimes consumed by invisible flames, or carried off by evil spirits before burial. But now all these disabilities are at an end. The year 1848 swept them all away; and a bulwark of constitutional belief and action has since grown up around the Vaudais, cutting off the prospect of those disabilities ever being re-imposed, unless, indeed, Austria and France should combine to put down the Piedmontese constitution. But hitherto that nation which gave religious liberty to the people of God has had its own political liberties wonderfully preserved by inviolable fame.

The year 1848, then, was the "oxygen" of the Vaudais. And why were they brought out of their home of bondage? Surely they have yet a work to do. Their great mission, which was to bear witness to the truth during the domination of Antichrist, they nobly fulfilled; but are they to have no part in diffusing over the plains of Italy that light which they so long and so carefully preserved? This undoubtedly is their mission. All the landings of Providence declare it to be so. They were visited with revival, brought from their Alpine asylums, had full liberty of action given them, all at the moment that Italy had begun to be open to the gospel. They are the native evangelists of their own country; let them remember their own and their father's sufferings, and avenge themselves on Rome, not with the sword, but with the truth. And let British Christians aid them in this great work, assured that the door to Rome and Italy lies through the valleys of the Vaudais.

[To be continued.]

Condition of Father Chiniquy and Flock.

We have more than once desired to know what was in the condition of the French Canadian settlement at St. Anne, Illinois, to require such urgent appeals on their behalf. The following letter, addressed by Mr. T. N. Haskell to his brethren, the members of the Wesleyan Church, Chicago, gives a satisfactory explanation. The large attendance at the prayer-meeting referred to in the letter, gives promise of a spiritual harvest:—

Dear Brethren:—I am requested by a few of your members to give my testimony, concerning the merits of Rev. C. Chiniquy's appeals in behalf of the French Canadian settlements at St. Anne and other towns of Kankakee County, in this State. Having spent two or three days last week among these settlements, and a day and a night at the house of Mr. Chiniquy, expressly to acquaint myself with the nature, extent and necessities of his enterprise, my observations were made with the strictest care and best facilities I could command; and I am free, may I boast to say, that I believe Mr. Chiniquy and the Canadian French associated with him in succeeding from the Roman Church and resisting its persecutions are entitled to the confidence, co-operation, and effective sympathy of all the sincere lovers of Christ and our Country. The public schools, supported by Mr. Chiniquy, which I had read and which some had feared (and I confess myself to the feeling) were exaggerations, I found to be the simple facts, and all was not told. At St. Anne the destitution by loss of crops and other afflictions and persecutions, is very generally suffered by an uncomprehending and remarkably temperate and truth-loving people. After riding through the settlement and examining their fields, I went with Mr. A. Chiniquy, the intelligent and deeply pious Protestant brother of the pastor of that people, to the plains of the prairie, and took a general survey of the settlement, and with the aid of a carefully prepared plan of the township, I should calculate that there are near seven thousand acres of the land under cultivation in St. Anne, and that the loss of wheat, corn, oats, and barley on this year's crop, must be not less than six thousand bushels. This loss has been owing to the imperfect mode, was obstructed planting, to the severe drought and unseasonable changes in the weather, and chiefly to the insect which has destroyed their wheat and then the corn, &c.

spread to the other denominations. The Rev. Rowland East, the incumbent of St. Andrew's Church, commenced a series of "evangelical" addresses in that Church on Sunday evening. The subject chosen was the final judgment of the world. The Rev. gentleman, in announcing the series, refers to the "awakening" which had already commenced in that town, and without ignoring what had taken place elsewhere, he commends the Apostolic Church of England, and to participate in the earnestness which is now manifested on the subject of religion.—*Evangelical Times*

Protestantism in Sardinia.

The feeling against the papal Church is rather against it as a polity than a religion; a struggle, in fact, of religious liberty in opposition to the centralism of the Papacy, and a priesthood, who, by their tyranny over body as well as soul, had drawn on them the intense hatred of all classes, which had its results in the revolution of 1848. The reform which followed on that crisis, the abolition of the ecclesiastical courts, in which the priests had the power of inflicting summary punishment, even to death itself, on those who came under their censure—a power as grievous in itself as it was unmercifully exercised—the expulsion of the Jesuits—the more recent laws for the suppression of all convents, not having educational or charitable functions, and the regulation of the vast revenues of the Church—together with the promotion of national education, though they have as yet far from satisfied the liberal party, still cannot be regarded as sure and certain steps toward a better and more enlightened state of things.

The Waldensians are allowed to circulate the Scriptures and religious publications in their native language, provided they confine them to those of their own sect; but this also is a merely nominal restriction, of the extension of which the Government takes no notice; and we were rejoiced to see the Bible (a few years ago prohibited book, as it still is in the rest of Italy) exposed for sale in every little town. But though it is extensively circulated and eagerly read, I am obliged to admit that as far as my own observations go among the classes with whom I had opportunities of conversing, it is used more as a text-book against the priests, to convict them of misrepresentation from their own sacred source of truth, than from any earnest regard to the great doctrine of the gospel.

I met many instances where the scriptures were very clearly and logically quoted in triumphant refutation of the dogmas of the priests, without the slightest belief in them beyond their use for the occasion. A recent case of this kind occurred at the conclusion of the diocese of Turin, who would have gone much further in his arguments than mere skepticism, had I given any encouragement. It is sad to feel the conviction that truth has so long been mixed with error, that when implicit faith is once fairly shaken, both must share the same fate for a time. When or how the light of truth shall be clearly enough seen, through the mist of superstition on the one hand, and materialism, utter want of faith, and distrust of all doctrine on the other—so as to be the guiding star of a newly enlightened nation—Sardinia will prove herself to be a question of deep interest.—*S. W. Kim's Prairie Alps.*

Treasury.

The Divine Care.

Continued commerce with God, agreeably to the tenor of that language and covenant struck with him—pleasant and delightful it is! To be a friend of God, an associate of the Most High; a domestic, no more a stranger, a foreigner, but of his own household; to live wholly upon the plentiful provisions, and under the happy order and government of his family; to suffer or enjoy; how delightful a life doth this make! I wish you could have seen and heard what we did. While we were in Mr. Chiniquy's house, one from thirty-six miles distant came and received the Bible.—*Ibid.*

"Revival" at Newcastle on Tyne.

This town has become the scene of religious "awakening," which bids fair to rival anything of the kind which has yet occurred either in America or the North of Ireland. About a fortnight ago a medical gentleman and his wife, Dr. and Mrs. Palmer, who are members of the Methodist Episcopal Church in the city of New York, arrived in Newcastle, in the person of Rev. Robert Young, the Wesleyan superintendent minister, and commenced a series of public services in the Brunswick-place Wesleyan chapel, one of the largest places of worship in the town. It was wonderfully successful. The Rev. Dr. Emerson, the District Secretary of the American and Foreign Christian Union, of Boston, and myself visited Mr. Chiniquy on Friday. Dr. Rice preached to eight hundred French. It was a most deeply affecting scene; I could not refrain from joy. Many tears were shed. Many souls are refreshing in the liberty of the gospel and hope of glory. Mr. Chiniquy's house is thronged by inquirers continually. Last Monday week fifty resounded Romanists at Middeport, the county seat of Iron county. Dr. Rice introduced an address, after which Mr. Palmer, who said that they could not have believed, had not witnessed the work for themselves. It was a most interesting sight; eight hundred, who three years since were under the tyranny of Popery now rejoicing in the light of the truth, singing the good old songs of Zion! There were hundreds more who were not present. I wish you could have seen and heard what we did. While we were in Mr. Chiniquy's house, one from thirty-six miles distant came and received the Bible.—*Ibid.*

The Guilt of Unbelief.

There is no guilt like that of unbelief, and there is no sinner in the universe like the unbeliever. He roasts the powerful influence of a three-fold God, as exhibited in the sufferings and death of the cross; and that low flowing towards us in the streams of immortality's blood, is the essence and aim of every service that can be brought to bear upon the conscience of a moral creature. He despises the gift of God's own Son, the unspeakable gift, the greatest gift which, so far as we can conceive, it was possible for God to give. He refuses to bow the knee at the only name great under heaven, among men, whereby we can be saved; and—raising the strongest motives, scorning the greatest gift, and despising the only Saviour—how can the unbeliever presume to hope that he will escape from the wrath of God? Can any of you cross the gulf of everlasting burnings on a bridge of human merit, or near to lose a pathway of solid adamant? Can you prepare any other or any better way than the new and living way, the way consecrated by the blood of the cross? If

the Son, as a substitute, could not escape from the wrath of justice, on what grounds do you, as a sinner, presume to expect security? Go to Calvary, and hear the prayer of God incarnate, and behold His agony and the sweat of blood; go to Calvary, and see Him nailed to the tree, smitten with the sword of justice, and enduring a Father's wrath; and tell me if, in trampling under foot the blood of the covenant wherewith he was sanctified, and counting it an unholy thing, you can hope to escape? And yet, in presence of certain and irrevocable ruin, some of you, at least, are the slaves of sensual pleasure, the eager aspirants after riches and honor, the servants of covetousness, the votaries of the world which alienates men to the gulf of perdition, even like the unrepentant sinner, who, when the rainbow which spans the foaming cataract, and intent upon the possession of a glory so rare and beautiful, rushes headlong into the swirling flood, is swept forward towards the awful precipice, hangs for a moment on the verge and is hurled into the raging abyss, where the ever-peeling thunder drowns the shriek of agony, and the ever-living surge, whose foam formed the attractive halo, dashes him to pieces on the rock, and the everlasting whirlpool holds his scattered members in its embrace! Let the terrors of the Lord, like the thunders of the cataract, deter you from the pursuit of sensual pleasure and earthly glory, which ever the gulf of eternal misery as the glorion of the rainbow encircle the brow of the cateract. "Knowing, therefore, the terror of the Lord, we persuade men."—*See John 3:16.*

"In Christ Jesus."

"There is no condemnation to them who are in Christ Jesus!" Greater privilege! Blessed immunity!

"In Christ Jesus!" How glorious! Not merely instructed in his doctrine, in outward fellowship with his church or enjoying his privileges, but in personal and living union with himself! "In Christ Jesus!" How expressive—how profoundly significant! In him as a result of the love of God our Father; in him by the power of the Holy Ghost; in him by a living faith; in him who was dead and is alive again; in him who is now the ascending and ascending One, presenting his own blood in the Father's presence in heaven.

"In Christ Jesus!" Precious experience! How it strengthens us for service, animates us when in difficulty, comforts us in sorrow, inflames our love, confirms our faith, quickens our zeal, and brightens our hope!

"In Christ Jesus." Then we are not of this world even as he is not of the world. Jesus is in heaven; and it is ours to be seated with him "in heavenly places." The world is to us a dead and rejected thing which we are no longer to love, but to look down upon it from heaven as still under the curse from which, by union with our living Lord we have been delivered.

"In Christ Jesus!" What life, love, joy, peace, and hope are ours, now in union with our risen head; and "it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." Reader, unless you are purifying yourself, and seeking to get "Christ in you," and to "put on Christ," you have no ground for believing that you are "in Christ Jesus!"

Let all who consider themselves to be "in Christ Jesus," diligently ponder what is involved in it, and hearken to the useful apostolic charges: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God: for when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Thoughts for Ministers.

Let us bear in mind that the Holy Spirit can constantly make the Bible a new book, and cause the truth he makes known to us to grow in us, and expand like a living and fruitful tree; while mere intellectual power and resources are soon exhausted and run themselves dry.

In the service of the sanctuary, God's Spirit is the only well-spring of spiritual power, freshness, variety, wisdom, beauty, and truth; and, as Nature requires no baptism of the clouds and the morning dew in order to her life and fruitfulness, so the servant of Christ needs to have his mind bathed again and again in the living waters of God's Spirit, and for the healing, vivifying, and refreshing dew of his love to freshen all his mental powers and invigorate his faith, or he will soon stand like a barren tree in the garden of God; for, unless our gifts are fed by the Spirit of God, they will wither like leaves severed from the tree on which they grow.

We live in a day of great excitement, and knowledge is greatly to be desired; but let us not deceive ourselves, unless there is a more practical faith in the presence and power of God's Spirit and earnest prayer for his blessing, the wilderness of this world will never be made to rejoice and blossom as the rose.—*Before's "Lessons from Jesus."*

Willing to bear the Cross.

We have also been made willing to bear the cross and follow Christ fully. All that we have in at Christ's service, houses and lands, relations and life itself. The selfish of the world cannot bring us to be untrue to him. We are prepared to own him when despised and rejected of men; and to suffer for him rather than sin against him. Sin is more bitter to us than bonds, stripes, imprisonment, or death. We have got such a view of the loveliness of Jesus that we would rather die than disobey him. And as he is easier to us than all the pleasures, profits, and possessions of the world, we are willing to forego all these things for him; and trample them beneath us as dross and dung when they come into competition with him. While some have only a half-view of his preciousness, and hence have only a half-willingness to be his (only the world and the lusts being sweeter, they forsake him, it may be, as