



## THE PROTESTANT, AND EVANGELICAL WITNESS.

and shun you in life and death? Can you entertain such dishonorable thoughts of Christ? Surely the Divine Shepherd has more compassion for his sheep. He is able and willing to keep us from falling, and to prevent us before his glory with exceeding joy. (Jude, 24.)

The law of God requires a perfect obedience, but never any one obeyed it in perfection, but the Goodman, Christ Jesus. There still be sins working in the heart, wishes of corrupted nature, defects in our best duties; too much indifference in our love to God, too much earthly-mindedness, too many wanderings of heart from God, and this flesh will be often leading us astray. These things should be matter of complaint and humiliation before God, but should not discourage our faith and hope. A pain at the heart under a sense of sin, a delight in the law of the Lord after the inner man, and a diligent labour after complete holiness, are the highest degrees of perfection attainable in this life.

May the Spirit of God seal these comfortable truths upon your heart, and give you peace and joy in believing.—Dr Isaac Watts.

### THE Protestant & Evangelical Witness.

SATURDAY, MARCH 16, 1861.

#### Public Sentiment.

Public sentiment is a powerful instrument for good. It exerts an influence over many whom scarcely any other human means can restrain from acts of open wickedness. It seizes on the hidden springs of action with such a firm grasp, that it is frequently effectual in causing those who fear not God, at least to regard man. When the claims of the Great Creator are disregarded, and the private admissions of friends are utterly discredited, and the voices of public sentiment often cause the guilty offender to quail beneath its potent influence, and even to reluctantly desist from the open practice of vice. Public sentiment is moreover derived from public opinion. It is public opinion intensified. An opinion may be generally entertained that a certain course of conduct is wrong, but that particular acts are vicious, and yet it may not receive open, decided, feeling utterance by those who hold it. But when circumstances combine to add force to opinion, and to demand its open avowal, then it develops itself in sentiment, and becomes a mighty engine for good. When the scowl of public indignation rests with piercing eye upon the devotee of sinful indulgence, it tends to produce effects in restraining the ungodly far more striking and beneficial than when opinion is coldly entertained, and when the guilty party is perhaps received into the bosom of society as stainless in character, and a model of every christian virtue. Then, unless the transgressor is lost to all sense of shame, he will partly at least relinquish his unshamed practices, and wend wily conform to the requirements of moral and christian society. Such benevolent results are highly desirable.

But that public sentiment may exert an influence for good, it must be right. Unless founded on the principles of eternal rectitude, and moving in accordance with the teachings of the gospel of infinite purity, it cannot reasonably be expected to arrest the progress of evil, or to lead in the paths of righTEousness. To do good, it must be good. It must receive its inspiration from the source of all good. It must be formed in harmony with the will of Him whose authority is supreme, and whose Word is law to man. Neither must it pander to human prejudice nor passion, but steadily adhere to the only certain standard of human actions. Judged by this unvarying test, how lamentably deficient is much of the public sentiment of our Island! When examined in the light of divine truth, how false in theory and pernicious in practice, does much appear that is highly esteemed among us! Why is it that the smile of public approbation so often rests on those whose conduct is obviously contrary to the very first principles of christian morality? Whence arises it, that if language is pleasing, though often mixed with profanity, and arguments though evidently founded on fallacy, he who utters the one and employs the other, is respected and honored, whilst steering integrity, and a conscientious adherence to God's Eternal Truth, are often scorned and repudiated as if the posts of society and the sanctities of man? Are we in this nineteenth century of the christian era to behold the spectacle of him "who despiseth himself" and "hath no place in the world," crowned with a crown of thorns, and his name followed Christ, "tried with various malignities, and his name cast out as evil?" Does not the very fact that symptoms of such conduct manifest themselves in our midst, indicate clearly that public sentiment is very little formed in accordance with the precepts of infinite Wisdom? Lamentable it is that those who defend expositors of wickedness and corruptors of morals, can find many to listen patiently to their base detractions, and encourage them in their virulent hostility to the best interests of society. If a regard to self-respect will not prevent individuals from defaming the character of the moral and religious, their wrathful attacks should be treated with silent contempt, and directly discouraged; and they themselves left to write alone under the lash of deserved exposure.

That public sentiment approving of such outrages, may be seen to be wrong, let it be traced to its legitimate results. To estimate wickedness aright, it ought to be viewed in connection with the fruit which it bears in those countries in which the countering presence and practice of Bible christianity exert no elevating power. What is the condition of those countries whose inhabitants cast off the fear of God? Is life safe? Is property secure? Does not fear agitate the mind, and auspicious rankle in the breast of almost every inhabitant? Crime is openly committed, and frequently passes unpunished. Vice stalks abroad with her confounding influence, polluting, degrading, destroying the finest work of the Creator on earth. Not only does it of its destructive power wanting even in our own estimation, but let those who have been wise in view of its vices and forms, but look back the history of those who are shamed and pitied as ruined in health, and degraded in character. They will without doubt arrive at the point at which they themselves now stand. The conclusion should not be drawn that their own vicious practices certainly tend to the same frightful termination. On the other hand, what has been the means of elevating nations or individuals in the scale of civilization and improvement? Has the cause of their prosperity been a disregard of the Creator's will? Has the precursor of improvement and refinement been a contempt of divine authority, or the cherished practice of forbidden indulgence? Let conduct be thus traced to its results, and universally acknowledged evil be examined in connection with its causes, before a fierce and unwarranted attack is made on those who have the manliness to expose abuses in society. They ought to be honored instead of being by many exposed to scorn, and harsh slander.

How important, then, that every reader entertain and cherish right sentiments! Every one is accountable for his belief as well as for his practice. Opinion should be carefully examined before it is entertained. Especially should nothing be uttered which has a direct tendency to lower the degree on those who have assumed the rôle of morality and religion. Such ought to be encouraged in their charitable efforts to reform slaves, and elevate the standard of public morality. Those who occupy elevated positions in society, and who from their position should be the conservators of public sentiment, ought thoughtfully to consider whether they move in a sphere in which they may be instrumental in doing much good. If they exert not their influence for the welfare of others, and encourage not the practice of that which elevates individuals, and in

a source of prosperity to communities and countries, they certainly deserve to be driven from the position which they occupy. But they are destined to infamy. How often has it spher'd of usefulness, every man should take a decided stand in opposition to immorality, to corruption, to every species of sinful practical and depraving indulgence. Were every man to do his duty in regard to public sentiment, vice abashed would soon hide its head, or emigrate to spheres more congenial to its corrupt nature, there to luxuriate in unrestrained indulgence, and to give unapproved averse to filthy communions and scandalous speeches.

ORWELL HEAD, March 14, 1861.

Requested Editor.—In reading your paper of the 2nd inst., I observed mis-statements, which I do not attribute to you, but to your false informer,—with regard to the Great Revival at Orwell Head. Will you kindly furnish me with the facts? The Revival of Religion under my ministry, commenced thirty years ago; and progressed with more or less power ever since, over at least eighty miles of the island, until there were about nine hundred communicants, members of the Church of Scotland.

It has pleased the merciful Lord that brought us, to commence this Second Great Revival under my ministry, also, with deeper power, and influence, and enlightenment. It commenced at the time of the sacrament held at De Soto and Orwell Head; and I may say that the Revival of Religion, at Orwell Head, was among the greatest I ever witnessed: and in place of my labours being "altogether confined to De Soto and adjacent settlements," after the Great Revival commenced at Orwell Head, as the Scotch motto goes, "I went about the world." More

than the sermons, and the Sabbath offer:—then and after taking a short round I preached again on the fourth Sabbath after the sacrament, making such arrangements with my elders as I believed would be best, before I left Orwell Head.

On the second Sabbath will meet (D.V.) at Lot A. Fraser was appointed to preach.

There is no defence of the Temporal power of the Pope—to defend which, the Rector took up his pen. We may infer, that it flattered him before his mind, when he made his declaration of loyalty to the Queen. But if we consider him, his argument is his, his logically fails. Let us state, then, his argument: Priest McDonald is loyal to the Queen, therefore all British priests and British Catholics are the same, and that Pope is loyal to Protestant rule! As if one should say because the crow is tame because all the crows are tame, though the gull is tame because all the gulls are tame!

He would like to have a large function of people, though the Pope is not Protestant rule! All is well with us, we are a sugar loaf remain for any time, without support, on its summit!?

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### WEEKLY CALENDAR—MARCH.

Last Quarter, 2d day, 3d, morn., N.W.  
New Moon, 11th day, 9a. Moon, S.E.  
First Quarter, 18th day, 11. 20th, after, E.S.E.  
Full Moon, 26th day, 10. 2m., morn., S.S.E.

DAY MONTH.	DAY WEEK.	SUN High water sets out even.	MON High water sets out even.	TUE High water sets out even.	WED High water sets out even.	THU High water sets out even.	FRI High water sets out even.	SAT High water sets out even.
17 Sunday		h m h m	h m h m	h m h m	h m h m	h m h m	h m h m	h m h m
18 Monday		8 15 6 3 2 5 0 0 3 9 1 1 5 0	8 11 6 4 3 2 5 0 0 3 9 1 1 5 0	8 15 6 5 4 2 5 0 0 3 9 1 1 5 0	8 11 6 6 5 4 2 5 0 0 3 9 1 1 5 0	8 15 6 7 5 4 2 5 0 0 3 9 1 1 5 0	8 11 6 8 5 4 2 5 0 0 3 9 1 1 5 0	8 15 6 9 5 4 2 5 0 0 3 9 1 1 5 0
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22 Friday		8 15 6 31 5 4 2 5 0 0 3 9 1 1 5 0	8 11 6 32 5 4 2 5 0 0 3 9 1 1 5 0	8 15 6 33 5 4 2 5 0 0 3 9 1 1 5 0	8 11 6 34 5 4 2 5 0 0 3 9 1 1 5 0	8 15 6 35 5 4 2 5 0 0 3 9 1 1 5 0	8 11 6 36 5 4 2 5 0 0 3 9 1 1 5 0	8 15 6 37 5 4 2 5 0 0 3 9 1 1 5 0
23 Saturday		8 15 6 38 5 4 2 5 0 0 3 9 1 1 5 0	8 11 6 39 5 4 2 5 0 0 3 9 1 1 5 0	8 15 6 40 5 4 2 5 0 0 3 9 1 1 5 0	8 11 6 41 5 4 2 5 0 0 3 9 1 1 5 0	8 15 6 42 5 4 2 5 0 0 3 9 1 1 5 0	8 11 6 43 5 4 2 5 0 0 3 9 1 1 5 0	8 15 6 44 5 4 2 5 0 0 3 9 1 1 5 0

### MAILS.

THE MAILS FOR NEW BRUNSWICK.—  
N.B. Nova Scotia, Canada, and the United States, will still  
order from us by mail. General Post Office, Charlottetown,  
Tuesday, every Tuesday and Friday evening, at 7 o'clock, and  
forward, via Cape Tormentine.

Mails made up for Newfoundland every Friday.

Mails for England and Bermuda will be made up as follows:

Tuesday, Jan. January (Friday, Jan. 1st)

Tuesday, 15th (Friday, Jan. 15th)

Tuesday, 29th (Friday, Jan. 29th)

Tuesday, 1st February (Friday, Feb. 1st)

Tuesday, 15th (Friday, Feb. 15th)

Tuesday, 29th (Friday, Feb. 29th)

(Continued on our inside page.)

(Continued on our inside page.)