

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, October 29, 1859.

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DAVID LAIRD, Editor and Proprietor.

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

THE LOVE OF GOD.

Love thee!—oh, then, the world's eternal fire!
When pale is the vast infinity,
Time, space, height, depth, oh God! are full of thee,
And sun-ey'd earth's trouble and admire.
Love thee!—but thou art gift with wondrous fire,
And mountains quake, and banded nations flee,
And terror shaks the wide unshaken sea,
When the heavens rock with thy tempestuous ire.
Oh, thou! too vast for thought to comprehend,
That wast o'er time,—shalt he when time is o'er;
Age and worlds begin—grow old—and end;
Systems and suns, thy changeful throne before,
Command and close their cycles!—lost I bind
To earth my protestant soul, and shudder and adore.

Love thee!—oh, clad in human lowliness,
In whom each heart its mortal kindred found—
Our flesh, our form, our tears, our pain, our woes—
A fellow-wanderer o'er earth's wilderness!
Love thee! where no word but breathes to bless!
Through thee, from long sealed lips glad languages flow;
The blind their eyes, that laugh with light, unclose;
And babes, unclad, thy garment's hem caress.—
I see thee, doomed by bitterest pangs to die,
Up the cold hill with willing footstep move,
With courage, and trust, and wanous agony,
While the cross nodes, in hideous gloom, above,
Though all—even there—be radiant light!—
Speechless I gaze, and my whole soul is love!

—Miles.

The Balance of Parties.

From the National Standard, May 14.

In the first and two following numbers, there appear a general statement of the objects and principles of this Paper, and of the subjects which would be discussed. The following is an extract:

TO OUR READERS.

"Fully convinced that Protestantism is the strength of the British Empire, that with it began the liberties of the nation, that with it has grown the national progress and prosperity, and that any invasion of its privileges or neglect of its principles, would, as in the time of our forefathers, be followed by national suffering—some gentlemen have resolved to establish a journal for the express defence of the Protestant religion."

"There can be no doubt that Protestantism is dear to the national heart, and that its principles are sincerely acknowledged by the vast majority of the population; yet, as all impure, however strong, decay by use, as falsehoods and folly is incident to human nature, and as the daily difficulty of life in this country tend to weaken religious feelings—it is essential, to revive, invigorate, and illustrate religious truth by a constant, sincere, and intelligent appeal to the public understanding. We desire only to place ourselves in the position of Englishmen, fearing none and following none; speaking plain truths in plain language, and bound by honest and hereditary feelings to the Church and the Constitution. Every Englishman is more or less a politician; we, too, will have our politics; but not party; giving honour where honour is due, but owing no bond but the throne, our country, and our religion."

"As to the arrangements of our journal: it shall be neither wholly religious, nor wholly political. It shall combine the taste of the times; the movements of the day; literature, science, and all the general subjects of the periodical press. We desire, especially, that it shall not be regarded as a speculation; its only object being the support of Protestant principles, Protestant spirit, and Protestant action in the Empire."

"Now the very words of this manifesto prepared the reader for a paper in which the promotion of Protestant principles, spirit, and action," was to be the governing rule, the pervading inspiration; but it never was intended that every column was to be exclusively devoted to theological subjects. Common sense immediately suggests that a Journal so exclusive never could hope to attain circulation even to the most limited extent, and never could expect to effect any good to the public."

"To the editor announced in the first number, the conductors of this Journal have honestly and rigidly adhered. But is it to be imagined that a Christian man is never (even in the greatest national emergencies) to express a decided opinion relating to politics, or to war, or to the defense of his country? Such an idea is monstrous! and they who entertain it, must be content to withdraw themselves altogether from the duties and struggles of life."

"Now, at the present crisis, it is not only allowable, but even necessary, that some remarks should be made upon the composition of the new Parliament and the prospects relating to the Government; and that, too, with as much frankness as relates to our text—"Protestant principles, spirit, and action."

"The general result of the elections may be thus briefly stated:—Lord Derby has gained some votes, and has thereby strengthened his position; but he is not even now in a position to assure, by the assured support of his own party, his continuance in office. Under these circumstances, what is the danger to the British public in general, and this Journal in particular, must carefully watch? The peril will arise from that united, though small body of Romanists in Parliament, who know no principle of action except continual unreasonable demands, and who give their support to no Ministry which does not return that support by unconstitutional concessions. Indeed, the true English mode of treating this "Pope's hand" is, to

disregard them, and trust to the country to remedy the inconvenience which in the first instance may possibly result from such disregard.

In the long run this is, even as a matter of worldly wisdom, the best course; but it has not been, and will not be adopted. Every Government, Conservative, Whig, or Tory, disgraces itself by endeavouring to do what is impossible—exculcate the permanent support of this turning power. Bribery, under one form or another, (the forms are endless) may strike off some heads of the hydra; but they soon grow again: concession may gain a temporary alliance, for some one particular object; but the need may be repeated upon every occasion that supports a specific, but not a general, alliance of all parties, inasmuch as the honest and upright, the successful mode of dealing with the difficulty, is that course (as we have already said) will not be adopted.

In the present national crisis, which may, and probably will involve the honour of the flag, if not the very existence of England, many may be of opinion that Lord Derby is more likely to uphold that honour and preserve that existence than Lord Palmerston or Lord John Russell. What then? Does it follow that a Moralist, like Lord Derby, is not to be watched? Are his supposed Tractarian propensities in ecclesiastical appointments to be entirely disregarded? Is the danger of his making, under the pressure of the "Pope's hand," unworthy concessions to the Papacy (for every concession is virtually to the system and not merely to individuals) will be forgotten?

Martin Escalante is a man of upblushing character, and has already, on a former occasion, suffered bonds in the service of Christ. He is married, and his wife and family, for whom we bespeak the sympathy and prayers of those who can "weep with them that weep," are residing at Gibraltar.

The priests are no doubt keenly active in the matter, Escalante says, with much simplicity, and equal truth, that if the Inquisition still exists, his soul would be now in paradise. *Evangelical Critic.*

The Protestant Alliance, and the Scottish Reformation Society, have forwarded Memorials to the Foreign Secretary on behalf of Escalante.

notes, according to the Biblio Society's rule, and printed in this country.

Being a British subject, he applied for the protection of the British Consul at Cadiz; and his friends at Gibraltar have brought the case under the notice of the Governor of that place and of the British Minister at Madrid; but hitherto with no success. They applied also, to have him bailed, but this has been refused, on the ground of the gravity of the offence, not admitting of an interim liberation.

Thus the case stands at present, and what is to be aimed at is to obtain a decision one way or another. The interest of the opposing party is delay, and that because severe punishment is all the time being inflicted without the same offence as would attach in the eyes of every man of honour to a sentence, and because the circumference of the case is not of much gain to the lawyers and the law courts. And it is to no manner of profit to him that he may be kept in prison for years without his case being brought to a issue, unless such a design can be frustrated.

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Popish Hatred of England.

"In our last Number," says the *Monthly Letter* of the Protestant Alliance, "we gave an extract from the *Tablet*, expressive of joy at the invasion of England by France; and the following passage, quoted by the *Record* of August 26th, from a French paper, is equally full of execration and contempt for England:

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Death of the Rev. John Angell James.

Mr. James, of Birmingham, so well known by his many practical Christian tracts, died last Saturday morning at his residence at Edgbaston, Birmingham.

Mr. James had been in feeble health for some years past, and had latterly been sinking rapidly. Our readers will remember the affecting letter sent from him at the recent Belfize Conference. He entered upon his duties at Birmingham as a preacher immediately after attaining his majority, now close upon fifty three years ago. Not long before his death his voice failed him, and he could hardly speak, though he still uttered words.

He was a man of a good old age, and could have accomplished little more earthly work. To the last, however, he continued to work diligently. His heart was greatly refreshed by the intelligence of the awakenings in America and Ireland, and within a few months he wrote much on the subject of religious revival. This subject was the latest, he believed, that engaged his pen. Mr. James is one of the last of a band of veterans by whom the great evangelical movements of the beginning of the century were fostered into life. He took the deepest interest in all the great societies which had for their object the advancement of Christ's kingdom, whether at home or abroad. We rejoice to learn that he has given his name to a society which had for its object the propagation of the gospel among the slaves of Africa.

"A writer in the *Irishman* newspaper thinks that it would be a good thing if Louis Napoleon should make Marshal McMahon King of Ireland.

"If ever there was a hand in which work is to be done, and perhaps much to suffer, it is here. I shall say too much, if I say that we have to subjugate and subdue, to conquer and rule, an imperial race; we have to do with a will which reigns throughout the world; the will of old men reigned once; we have to do with a will which millions and thousands have found invincible and inflexible.

"We have to subdue and conquer for God. He who overcomes all difficulties, is the only one who can do this; and this must be done without any conflicts or quarrels of any kind; and on the other, we are forewarned of terrible conflicts, of the straitsness of the gates and the narrowness of the way by which heaven is to be entered, and of the difficulty with which even the righteous are saved. The solution of the seeming discrepancy is simply this: God, on the one hand, removes all difficulties in the way of a sinner's conversion; on the other, the native depravity of the human heart in a sense resists and repudiates the original difficulties. In this view the salvation of the sinner becomes a matter at once of the easiest and most difficult achievements. If the fulness of the gospel provision be regarded, the sufficiency of divine grace to be relied on, then salvation is easy; but if the sinner retains an evil heart of unbelief, and clings to his beloved sin, obstructions of the most formidable kind spring up in his path. The gate of entrance is strait or contracted, just because it will admit no one who retains his sin. A camel cannot go through the eye of a needle, and no mere sinner can pass this gate if he comes along with him the burden of his sins. Of this he must be divested, and this cannot be done without some conflicts and persevering struggles. God makes the way easy, sin makes it difficult.

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life, and I received I would do for myself; and he done with it. I took up my basket, and went down there about eleven o'clock last night, and was making ready to go to bed when those who slept about me in the darkness passed down near me, wading through mud, but apparently in a happy mood of mind, for he was singing:

"How bright those glorious mornin's are,

"To a place which I was familiar; and I said to myself—Well, now, this is too bad of me—it is very cowardly—for their father's circumstances are, no doubt, as bad as mine, and yet he seems to be happy; but on listening to the words he was singing, I thought he must be in possession of a source of happiness, and have a something to support him, to which I was quite a stranger. I wished I only knew how to be as happy as he;—and with that I put my basket under my arm and returned, and I feel better to-day, and more resolved to bear the worst."

How great was his surprise to be told that the singer who had chanced away from him the evil spirit of yesterday was now before him! "Was it you? Then I won't take your half sovereign." I wouldn't have it, and for your singing, last night has given me almost more pleasure than I can express. Mr. Mathews would, doubtless, embrace this favorable opportunity to lay before him the way of salvation from sin and wrath.

But the greatest of the story which I wish now to apply is, Sing! Christian, sing! Yes! my Christian friend, sing, however wretched you may be in outward circumstances, however gloomy may be your prospects. Sing! "Rejoice in the Lord always; again, I say, Rejoice;" and if you do, you cannot tell the mighty effect it may have upon a world lying in wickedness and wretchedness, and bent on self-destruction! Never despair! Have confidence in the God of all grace, and praise His name with all your might. It ill becomes the heirs of a kingdom—"the sons and daughters of the Lord Almighty"—to sit in gloom and despondency, like the wife of Satan. In the midst of your tribulation be cheerful and happy, and let the world see how your faith can make you rise above your adverse circumstances, and sing as you struggle through the mud of this world's evils, and may be well-assured it will have a mighty influence upon the careless and ungodly.

"Let the peace of God rule in your hearts, and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another, in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

THE
Protestant & Evangelical Witness.

SATURDAY, OCTOBER 29, 1859.

Thoughts on Tendencies.

The mariner, knowing the treachery of the deep, blue sea, keeps his chart at hand, examines it, minds his reckoning; he ascertains where his ship is, and feeling that there may be danger ahead, prudently looks out for "harbor lost." The merchant who is anxious to insure his vessel, looks with sharp eye upon the hauls and profits, and knows how his balance sheet stands; indifference here is a sign of recklessness that angers speedy overthrow and ruin. Aye, and the highest authority in the universe lies before us to chide that fatal which vails men's eyes from beholding the "signs of the times." It is of the very last importance that men know what are the tendencies of thought, and men, and action,—of life,—of those causes which, most influencing the main springs of society, go on gathering strength, and will one day appear in vast and permanent results. A few years ago, the first signs of the future human life cannot be divined off into fragmentary isolations; but that it is not a substance which may be so separated into parts that each becomes independent of the other, and uninfluenced by its neighbor; but that there is in it a closeness of relationship, and contiguity or uninterrupted connexion, with a susceptibility to receive impressions and influences, one individual from another, and one age from another, so sensitive, that no man can live for himself alone, and no particular period of the world's history, in point of influence and effect, can be disengaged from that which preceded it. In view of this law, we see the present generation, by one hand, lineating the past; whilst the other, thus strengthened, is stretching forth to add new and momentous to the march of truth or error to bless or curse, to generate the seeds that are to arise! And, thus, as much as we give fixities to our present condition, do we shape the course of the future, which will be just a fair exponent of existing causes. There is much philosophy in the statement which says, "The child is parent of the man," and we know that the tender germ, folded up with infinite art, "ere one flow'r's season fades and dies, designs the blooming wonders of the next." The harvest is a result from many causes silently co-operating; with these, the proper fills our barns with plenty, and the hopes of the husbandman are realized.

Now, all cannot look like the spark let into the furnace of war, which is followed by an immediate explosion; all cannot do nor run out suddenly to their peculiar issues, but all causes have a tendency to their peculiar issues, and unless they meet with some countering agency sufficient to destroy their power, will do so. The soul, in suitable circumstances, and in time, will grow and produce its kind. The seasons set in, yet not by one bound from winter's cold to summer's heat, or from autumnal gloom to annual joy—the sultry day is the result of a process; and when old Boreas breathes forth frost and snow

"——that often blinds the traveller's course,

And wraps him in an unexpected tomb,"

we have but nature's sublime climax, in its highest point, its beginnings lie far back in the year. As, now, it is in nature, so also is it in civil and religious movements, changes are not effected so suddenly as not to give clear indications of their coming and character.

The gloom that shrouded the fairest portion of Europe in mediaval times, gradually grew of thick darkness; a cloud, at first small as "a man's hand," it spread, till the face of heaven was covered, and a flood so terrible was poured out upon Christendom, that, to escape universal destruction, the true and faithful witness, Elijah-like, girt up their loins and bled them to the wilderness, where God had prepared a place for them. Again, the Reformation was not to be considered as an act, but a work. God was preparing man's minds, and there were a hope and earnest of a perfect day before He sent for Luther. Reformer sprung up before the Reformation, and suffered much of truth, which in their season brought forth a glorious harvest. Pentecost itself looked back to many a "year" and promise, and was not only the festival of the Jewish harvest home, but also of God's dispensation of mercy to his ancient church.

Let it however be observed, that, as in the herbs and plants of the field, a process may be said to reach its highest stage in the production of seed; this result nevertheless, looks forward, and gives a vantage ground to multiply and spread—the completion of one process is the beginning of another still more enlarged; so the Apostles gathered the joyous sheaves, the seed of which was sown, long before, amidst tears and expectation.—Acts iii., 25, 26. The millennium will witness a glorious harvest of their labors, and this again will be expanded into, and lost amidst the more glorious

times of the favored Jerusalem. Likewise, too, will the jubilant tones of the Sabbath bells still ring out over the earth, to the ears of those who sleep silent, at the final orientation of Peoples. Alleluia! for the Lord God will be distinguished in the darkest places down near me, wading through mud, but apparently in a happy mood of mind, for he was singing:

"How bright those glorious mornin's are,

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It ill becomes the heirs of a kingdom—"the sons and

daughters of the Lord Almighty"—to sit in gloom and despondency, like the wife of Satan.

In the midst of your tribulation be cheerful and happy, and let the world see how your faith can make you rise above your adverse circumstances, and sing as you struggle through the mud of this world's evils, and may be well-assured it will have a mighty influence upon the careless and ungodly.

"Let the peace of God rule in your hearts, and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another, in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

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