

# The Protestant

AND EVANGELICAL WITNESS.

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

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### THE GOSPEL IN THE LORD'S SUPPER.

No gospel like the feast  
Spread for Thy Church by Thee;  
Nor prophet nor evangelist  
Preach the glad news so free.

Picture and parable!  
All truth and love divine,  
In one bright point made visible,  
Hence on heart they shine.

All our redemption cost,  
All our redemption won;  
All it has cost for the lost,  
All it cost thee, the Son.

Thine was the bitter price,—  
Ours is the five fold given;  
Thine was the blood of sacrifice,  
Ours is the wine of heaven.

For thee the burning thorn,  
The thorn that made the staff,  
The broken heart, the side transfixed;  
To us the bread of life.

To thee our curse and doom  
We pray'd that thou might'st see,  
The horror of that wretched scene,  
The deeper night within.

To us thy home in light,  
Thy "Come, ye blessed, come!"  
Thy bread of life, pure and white,  
Thy Father's welcome home.

Here we would not midway,  
As on a sacred height,  
The darkest and that brightest day  
Meeting before our sight:

From that dark depth of woe  
Thy love for us hath led,  
Up to the heights of love's repose  
Thy love prepares with food.

Till, from self's chains released,  
One sight alone we see,  
Still at the cross on the feast,  
Behold thee, only Thee!

—The Three Harkings.

### Awakening among Natives of Australia.

The following is an extract from a private letter from Melbourne, of date 14th April:  
Melbourne is a miserable place just now. Every man is agitated with fear, suspicion, and anxiety. Some of the oldest, best, and most respectable houses are closed. Their riches have taken to themselves wings and fled away. There is not much to engage your attention here, or, indeed, to attract the notice and consideration of any one who has not been personally in the colony. The same kind of routine goes on from day to day. No revivals, no missionary meetings. We hardly hear of a conversion (to the spiritual intercourse is very rare, and always languid, often depressing. The world engrosses all, and bears its natural fruit, envy, ambition, &c. Amid the gloom, however, a gleam of light is beginning to appear. For years the Moravian missionaries have been laboring to bring home divine truth to the hearts and consciences of the natives, but hitherto without success. But at last one called Pepper has been deeply touched, and he has, I trust, received the gospel of Jesus in the love of it. Some of the blacks have, more or less, been attending meetings for instruction, and also a little school; but their wandering habits soon draw them away to some other place. Almost the whole of them left the mission station; but nine or ten of them remained, and one of them was Pepper. Spinoke, the missionary, was one day engaged in the translation of the Gospel according to John, chapter x., and had finished the first seventeen verses, when Pepper said, "O! that is so very sweet!" After a meeting in the evening, Pepper came back and said, "O! I want to speak to you about my state. O! I do not know how I feel. I have wept about my sins. I have thought—and thought—about how our Saviour that night went into the garden, and prayed there till the sweat came down from him like drops of blood, and that for me." The missionary says this was to me like a dream, and yet it was a reality.

Soon after this, Pepper began to speak to his countrymen about what he felt and experienced, and invited them to partake of the same blessings. The next Saturday he and Honey, another black, went to a station fourteen miles off, and on Sabbath had prayer-meetings with the blacks there. He returned on Monday with his mother, who went to another missionary and said, "My word, my pleasant (child), keep him long black fellow; not long station, but long bush." Sixty blacks came back, and Spinoke writes:—"The work of the Holy Spirit, since Pepper's awakening, has been going on among the blacks; and although no case of so striking a nature as that of Pepper's has occurred, we may fairly believe that the Holy Ghost is preparing many a one of them for the marriage supper of the Lamb. Many seek to get the knowledge of their eternal salvation, and like to get instruction at school. Pepper has made fair progress in learning, and reads several Psalms. This has attracted many who are now hard at work over their houses."

On Tuesday Mr Spinoke went to the next station, and on Thursday returned with Mr Hassard to the mission-house. When they arrived at the camp of the blacks it was almost dark; but what was their surprise and exceeding joy when they found Pepper standing under a vast gum tree, surrounded by a semi-circle of forty or fifty natives, listening with attention to the

invitation addressed to come and receive the kingdom of heaven. Meetings continue. Our writer writes, "My dear friend, could you have seen this morning fifty or sixty dark children of the Australian bush gathered before us under a large gum tree, listening with attention to the gospel of Jesus, and hearing the voice singing, 'Jesus is our highest good, He has saved us with his blood.'"

You would, with us, have thanked God. To the praise of Immanuel, I can say a work of the Spirit has begun here. The dead, indeed, hear the voice of the Son of God.

Mr Hassard, in a letter to the Rev. Mr Chumpe, of the 13th of February, says: "O, that you were here to see the wonderful works of God among our followers! Things which I could believe before were now, as I can see them, more difficult for me to believe."

An old shepherd in the Wemmers attended a prayer-meeting with the blacks at their church—a remarkable gun tree. He said to the missionary, "Sir, I never could believe what I have seen and heard at this meeting. The Lord give success to your work." The old man was quite moved. Of date 12th February, he says:—"All the blacks were very attentive; a great number at school and at prayer; a prayer-meeting at two; another after. Pepper addressed them this morning at sunrise; another prayer-meeting in the camp; some weeping."

### More Syrian Massacres.

BEYROUTE, June 23.  
Affairs in this province are looking blacker and blacker. Yesterday we had the fearful news of the village Deir el-Kamar being sacked, burnt, and every Christian male, to the number of two thousand and more, being put to the sword by the Druses, who a fortnight before had disarmed them, in cold blood. The women and children were allowed to escape, and reached the mouth of the Damour River, half way from this Sidon, yesterday afternoon. They were brought up last night and this morning, to the number of 1,100, by H. B. M. ships *Gannet* and *Mohawk*. Of the men of Deir-el-Kamar, not more than thirty have escaped. The town is all burnt. The Druses say that the Turkish soldiers aided with the Druses, helping them to butcher the people, and that they, the Sultan's troops, were the only people who insulted the women of whom not a few met with the worst treatment by them.

Beirut itself is in a panic to-day.

This morning early a Moslem was killed in a quarrel with a Christian, and the Moslem population flew to arms directly, declaring that unless the murderer was found and given up to them, not a Christian should be alive in the place. The culprit has not yet been found, and we are in anything but an enviable state. We certainly have men-of-war enough in the roads to blow the place to pieces. A Turkish line of battle ship, with 2,000 troops on board, arrived yesterday from Constantinople. These are far more than enough to prevent any disturbance whatever. But the question is whether the will to prevent shedding of Christian blood, and the coming over of the Sultan's troops, will be sufficient to prevent the outbreak. After what has happened at Deir-el-Kamar, Zahleh, Tezzin, Hasbeya, Sidon, and other places, how is it possible to put any faith in the promises, protest, or any other, that the Consul-General, or any other, has given to land 200 men from the Russian and English men-of-war, in order to restore confidence to the place; and the Turkish authorities would not listen to it; for a moment, protesting that such would be an infringement of the Sultan's rights. To day matters are worse. My own opinion is that the Turks will not do more than the Consul-General, and other Europeans, that all who take refuge on board the ships of war, and then no native Christian will be left to tell the tale throughout Syria. We have in harbor, of English ships *Erasmus*, 10; the French, the *Zouave*, 50, and *Montcalm*, 10; besides a large Russian frigate of 60 guns and a Turkish line of battle ship. There is to be a meeting at four o'clock P. M., to-day, at the English Consulate, the commanders of ships of war, the Turkish General, and the Consul-General, to concert measures for the safety of the town. One good thing is, that the General who has given the consent to the troops is Christian, Komod, the Hungarian, who behaved so well at Kars. This has inspired the Christian population with more confidence, but truth compels me to say that we are still sitting on a volcano, which may at any moment break out. If the Moslems were to rise, and the Turkish troops to behave well, all would go right, but if the Moslems will have anything to do with the Moslems, never at any rate on behalf of Christians.

The business at Beyroute is at a standstill; all the specie of the Ottoman Bank has been sent on board the *Erasmus*, and in the streets hardly a soul is to be seen.

4 P. M.—As I write, news has been brought in that the murderer of the Moslem has been caught. He is a Christian and has been convicted on Christian evidence. He will be executed at sunset. This will greatly ally the excited state of the Moslems, and it is to be hoped that we shall get over the night without a disturbance.

I cannot close this letter without bearing testimony to the energy and judgment shown by Mr Moore the English Consul General through the crisis, not only to-day, but over since troubles began in these parts. Everybody in the place will agree with me in this, and it is but right to bear witness of the truth. I may add that we are fortunate in all our five Consuls-General, of whom, being the senior, Mr Moore was our President.

I hope to write a few lines to-morrow by Mr Hassard's ship *Gannet*, which leaves for the Prince at daylight. Those who have friends in Syria may, I think, rest assured, that so far as personal danger to the Europeans is concerned the worst is now over. Still cold-blooded murders of disarmed Christians by Druses may be counted by thousands, and twenty thousand Christians of Lebanon have been burnt out of their homes and lands. The Turkish Government has in no single case behaved with anything like justice towards the Christians, and in every one of the great butcheries the Turkish troops—often the officials themselves—have helped. I stated it advisedly, and with a full knowledge of this province, that the Turkish troops and Turkish officials are far more dreaded in Syria than the Druses themselves, and I find confirmation of this until and unless there is a landing of European forces in this place—even if they remain but a few weeks—confidence will not be restored to Lebanon and Syria. If any assistance is to settle the affairs of

this province, Europeans must form a part of that assistance; and the Christians will regard it as more than a favor, and I cannot wonder at their doing so. This very day, with 3,400 Turkish troops at their disposal, the authorities, by their weakness and vacillation, very much to our patriotic politicians when they seek the depth of ignorant people by the height of the hysterical excitement which it causes. Pastorate suburbs are the safety-valve of the Irish, as it is "talked" to our patriotic politicians when they seek the depth of ignorant people by the height of the hysterical excitement which it causes. Pastorate suburbs are the safety-valve of the Irish, as it is "talked" to our patriotic politicians when they seek the depth of ignorant people by the height of the hysterical excitement which it causes. Pastorate suburbs are the safety-valve of the Irish, as it is "talked" to our patriotic politicians when they seek the depth of ignorant people by the height of the hysterical excitement which it causes.

### Kirwan's Letters from Europe.

THE REDDUS FROM IRELAND: ITS CAUSES AND CONSEQUENCES.  
DUBLIN, June 18, 1860.  
For some time past, or for many combining causes, there is most obviously in progress a great crisis in Ireland. The evidence of this you meet every where;—on the docks at Liverpool;—on the quays of Dublin, Cork, Galway, and Belfast;—on all the lines of communication from the interior of the island to the seaboard. The traveler on the car-driver, the housemaid, the quays you meet on foot by the wayside,—as they desire for emigration, and with the most reverent and anxious feelings, will tell you that they want to go to America, or to Canada, or to Australia. A man, however, in most of them, the Land of Promise, the land of milk and honey. As we passed along from Dublin to Cork, we were met at nearly every station by large groups of the peasantry, made up of those leaving the country, and their friends, who came to bid them farewell. And the parting scenes we witnessed were at once deeply affecting and singularly ludicrous. Mothers hanging on the necks of their children, and weeping aloud,—men kissing one another, and crying the halloo,—girls holding brothers and their betrothed in their arms, and crying out, "Dear Jennie, dear Paddy, will you not write to me,"—a person seemingly insane, when the car was in motion, jumping at windows, if possible to get another last kiss,—presented such an exhibition of human feeling as we had not previously seen. And the weeping of those going with us in the train, and the weeping of the friends left behind, continued for some time.

Deeply affected by the scene, when first witnessed, we turned, with unmoored eyes, to our travelling friend, and saying to him, "I wish you would say to me, what you would say to me, about all that you will meet everywhere among these people. They manifest every emotion which you would seek to conceal; and before an hour is over the people you left behind will be drinking and dancing; and those in the car behind us will be merry as mice." "So, so, suppressing my feelings, I resolved to test the truth of my friend's sayings, at the end of an hour. When the train again stopped, I went back to the engine, and, sure enough, it was filled with boisterous mirth. Every ear was now wiped away; and every face was radiant with fun. "Jennine," I said, "I wish you would say to me, what you would say to me, about all that you will meet everywhere among these people. 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