

The Potestant

AND EVANGELICAL WITNESS.

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

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THANKSGIVING HYMN FOR 1859.

We bless thee, O Lord! and thy praises proclaim;
For gladness and salvation, and glory to thy name!
We'll sing of thy praise till we reach the bliss above;
Thou join with the angels to sing evermore!

We bless thee for freedom on land and on sea!
That we have no master, Jehovah, but thee!
Our Bibles be open, and none dare invade,
To shut up thy temple or make us afraid!

We thank thee for peace on the land of our birth!
For gladness and sunshine around our own hearth;
For kindred and friendship thy name we revere;
And all thy kind gifts in our family cheer!

Through the earth is so fair, and although thou hast best
Our own happy portion above all the rest;
We thank thee that, whilst thou hast given such bliss,
Thou yet hast provided a better than this!

We thank thee, dear Lord! for the gospel of peace:
For the Church's prosperity, health, and increase;
For her life and her power bestowed by thy hand;
Rejoice her more freely all over the land!

And now, dear Lord! shall our song here an end,
Without a thanksgiving for our own friend;
To our Saviour and Brother, Redeemer, and Lord,
Hosannah! Hosannah! with sweetest accord!

—Legon.

Revival in Ireland and Romanism.

The following statement is made by an intelligent
friend from facts ascertained by careful personal investi-
gation:—

One of the most gratifying features of the revival in
the north of Ireland is the conversion of Roman Catho-
lics. In lately visiting that country we have met with
numerous examples of such conversions, and the result
which we have invariably found has been a thorough
abandonment of popery—a clear conception of the
central doctrine of the gospel—the earnest prayer that all
Roman Catholics may be converted—a longing desire
to read the Scriptures—a delight in prayer and praise
—an entire dependence on God as the giver of every
good and perfect gift, and an unqualified testimony that
this blessed change has been effected by the Holy Spirit
alone.

When making our inquiries of the parties themselves
thus brought from darkness to light, we have received
lamentable testimony that the priests of the Church of
Rome prefer that their people be brought up in entire
ignorance, rather than allow them to attend a school
where teachers may be a Protestant; that even in the
north of Ireland, the priests teach the grossest supersti-
tion and idolatry; that they are most careful in making
their poor deluded people believe that all who are not
of the Church of Rome will be eternally lost; and that
it is not a sin to kill a heretic, provided, as one of the
converts stated to us, we can do so "as with a spoonful
of water"—meaning, that if they had the power, and it
cost little trouble, every Protestant ought to be killed.
We also found that the priests insist on the strongest
possible aversion to the Bible.

In our investigations also, we have had striking
evidence of the importance of controversial tracts and
lectures on Popery; of the incalculable good that is done
by preaching the gospel in the open air in districts
where Romanism abounds; and of the necessity for
planting missionaries, fitted for the work, in every
locality where Roman Catholics are found to congregate.

It is our pleasing duty to record, that the pious ef-
forts of Protestant ministers and missionaries towards their
Fellow Catholics, as will appear in the sequel, have also
been much blessed of God to the saving of souls.

We shall now give one or two of the statements made
to us by the Roman Catholic converts themselves, which
cannot fail to be interesting. We shall, of course, omit
all names of places or persons.

The first case we shall refer to is that of a woman of
about thirty years of age. Her mother being a Romanist
in the strictest sense, she was brought up most care-
fully in all the rules of the Popish Church. She hap-
pened to go one evening to an open-air revival meeting,
and came home very weak. She began to see that it
was no bodily affection that troubled her, but her sin
against God, and instead of sending for the priest, she
sent for a Presbyterian minister. After a short conver-
sation with him she fell into great mental agony. She
said she had been brought up in grievous error,
that prayers to saints were of no avail. Still the
thought of leaving her "old religion" gave her intense
pain,—and also the effect that such a change would
have upon her poor mother, and what she would suffer
from her Popish acquaintances. She fell down on her
knees, in this agonizing state, and prayed to the Virgin
Mary. She prayed again and again. No peace to her
troubled soul. Her mother appeared to be opening before her,
and she sank into the deepest despair. At last she
prayed to the Lord Jesus. She found a little peace.
This gave her encouragement to pray again. She
prayed again and again, and found peace. She was
then directed to her Bible, and found peace and joy in
reading the Scriptures. Her Popery has now aban-
doned her. She sees now that prayers to the
Virgin can be of no avail, and that none but Christ
Jesus can pardon sin. She suffered much trial from
her mother, but "praise be to God," she said, "I have
been able to withstand all temptations, I am now living
in entire dependence on God." "I now feel great joy,
and all the follies of the world are no more a
delight to me."

The next case we refer to is that of a very intelligent
young woman who had been a collector in the Church

of Rome. Her parents were both Romanists, but some
time ago she was employed in a Protestant family as
servant. She became very much interested in a hymn-
book her mistress was in the habit of using; so much
so, that she began to consult some of the hymns to
memory. She confessed this to the priest, and of course
the priest gave her an instant prohibition, and made
her promise that she would henceforth cease from read-
ing the hymns. She however broke her promise, read
the hymns again, and asked her mistress if she would
allow her to go to church. She then began to have a
thirst for the Bible, and when her mistress would retire
at night, she would steal up to the parlor for a loan of
the Bible, and pore over it eagerly. She then went to
a revival meeting in the church, was laid prostrate, and
in a short time was found praying to the Lord Jesus to
have mercy upon her. She found peace. She said she
also after that, "I never thought of praying to the Virgin
Mary. I now see she is no other than a saint in heaven.
It is folly to confess to a priest. I wonder I ever did
so. Praise be to God, I was blessed, and now I am
free."

The priest visited her, and endeavored to terrify her
by saying, that if she became a Protestant she "Holy
Eucharist, which she had received from his hands,
would burn in her soul in hell throughout eternity."
The same man visited her, repeated the same extrani-
cous statement, and asked, "If she left her old faith,
she would become a prostitute and fall into the most
horrible sin." But she was steadfast. Nothing moved
her. She enjoys light and happiness, and prays ear-
nestly that all Roman Catholics may be converted.

The next case is that of a very young and ignorant
girl, and we refer to it chiefly because it illustrates so
boldly those who have been converted speak to their
priests, whom they formerly respected with the greatest
reverence. This girl was unable to read, and had been
convinced that she was a sinner. She was first struck
with the condemnation of her master in reading the
Domesy Bible in the family for her sake, she began
to think, "Surely there is not such a difference
in the Protestant Bible as I have heard there was, seeing
my master uses the Domesy Bible in his stead." She
went to an open-air meeting and was carried home to
her master's house prostrate. Her master desired
of showing that he did not use what might seem to be
undue influence, asked her if he would send for a priest.
She said, "Yes." The priest came, and requested her
to "bless herself," that is, to make the sign of the cross.
To his surprise she said, "What good will that do me,
sir?" He then asked her to confess to him. But she
said as resolutely said, "No, sir, I won't confess to you;
you can't pardon sin; none but God can pardon sin."
He said, "You confessed before, why not now?"
Before, I was blind, now I see, was the answer.
The priest left, and she never thinks of praying to the
Virgin now, but to the Lord Jesus Christ, and is most
desirous to be able to read the Bible, and that her
parents may be converted.

Another Roman Catholic, about twenty years of age,
stated that she first began to see that her religion was
wrong by reading controversial tracts, particularly the
tract called "Where was our Religion before Luther?"
She then attended controversial lectures on the doc-
trine of Rome, and when the revival meetings began
she attended one of them, and was brought to a full
knowledge of the Savior, and is now a most attentive
reader in a Protestant Church. She found peace in prayer
to the Lord Jesus, and takes a great delight in the reading
of the Scriptures.

Another case illustrates chiefly the trials which con-
verts from Popery have to endure from their own
relatives. She is an intelligent woman, upwards of
twenty years of age. She was brought up with great
strictness in the Popish Church, and her relatives are
all Romanists. She had been in a Protestant meeting,
and read the Bible at family prayer. She confessed to
the priest that she read the Bible, and he demanded
that she should leave the family. Being unwilling to
do this, he sent for her father. Her father having
known the object of the priest's visit, did not attend
him, but she was brought to a full knowledge of the
Savior, and was not to leave her present place until the priest could
find her another. From reading the Bible she saw that
the Romanist was wrong, but was in great terror
of the priest and her parents. She went to an open-air
revival meeting, heard a sermon from the text, John
iii. 18, "God so loved the world that he gave his
only-begotten Son, that whoever believeth in him
should not perish, but have everlasting life." After
that sermon she became anxious about her soul, and
inquired when the next meeting would be held. She
was informed that it would be held that night week.
She longed so much for the meeting that she thought
the week would never be done. When the meeting
night came she attended, was laid prostrate, and found
herself crying to Jesus to have mercy upon her. All
thoughts of Popery immediately left her.

The priest paid her a visit, and asked her, "What
was the matter?" "My sin, sir," was the answer;
"but thanks be to God, I have found peace in the
Lord Jesus Christ." The priest then commanded her
to confess to him. She answered, "It is of no use to
confess to you; I find you are a sinner like myself,
and the Bible tells me I am to confess to God alone.
You, sir, can never pardon my sin." The priest,
Jesuit-like, said, "Did I ever say I could pardon sin?"
She answered well by saying, "I never asked you
to pardon me, but I have got the truth by
reading the Bible, which you never taught me."
The priest then said, "It is not right for you to read
the Bible." She said, "Two texts have me, sir;
the one is 'There is but one Mediator between God
and man, the man Christ Jesus,' and the other is,
'Whosoever believeth on him shall not perish, but
have everlasting life.'" "But," says the priest,
"the Protestant Bible is corrupt." "I have got a
great deal of light and comfort from the Protestant
Bible," she replied, "which you never get from you."
"You said damaged," he said. "My mind, sir,
was never so clear as now," she answered. The priest
then left her.

Her parents had been informed of her change, and
she told them a visit. On the Sabbath morning her
father gave instructions that all must go to the Popish
chapel that day. She said, "Father, I cannot go; I
must go where I shall hear the gospel preached." He
said, "She must go," and her sister, on whom she had
placed all her salvation, said, "If she went to a Pro-
testant chapel, she would be a sinner." They all left
the house together, and when they had arrived
at the door of the Protestant church the following most
painful scene occurred. She said, "Father, I must go
here," she replied, "which never get from you."
The father then said, "I wish my hands were yoked
I shall call you no longer daughter, and you must call
me no more your father, neither can you say you have
a mother or a sister. I renounce you altogether."

"Well, father," she modestly said, "I am very sorry for
it, but God bids me go here, and I must obey Him."
Now, notwithstanding this heavy trial, she is perfectly
happy, and earnestly prays that her people may be con-
verted. On the morning on which she made the above
statement to us, she had received a letter from her
mother urging her to put all her trust in the Lord, and
he would sustain her in all her trials. She sees in this
an answer to prayer.

We shall now address one or two of those bearing upon
this most blessed work of God the Spirit as a whole, in
order that the Christian public may be more and more
convinced of the great fruits this work is likely to pro-
duce in the north of Ireland. We shall first address
facts relating to the increased attendance at church,
prayer-meetings, and Sabbath-schools, all of which came
under our own personal observation.

In one church in Belfast, during the last few months,
100 additional heads of families have become seceders.
This is equivalent to 500 souls. In connection with
this, there was an increase in the Sabbath-school
of 300 in a single month. On the Sabbath afternoon
on which we had the pleasure of being there, we observed
in the Sabbath-school men most respectably dressed
coming in, upwards of forty-five and fifty years of age,
sitting down to learn the truths of the gospel, and we
heard one of the teachers going forward to these men
and saying, "Are you coming to church to be taught?"
and they answered, with the docility of a child, "We
are coming, sir, to learn."

In another church the usual number of new communi-
cants to the Lord's Supper was from twelve to twenty.
At last communion it was 250, and the congregation
that had more satisfaction with every one of the 250
than with the twelve or twenty. In connection with
that church upwards of 2000 attend every Sabbath
morning and afternoon for religious instruction. There
are also forty instruction classes, held on a week-day
evening, for teaching grown-up people to read the
Scriptures, attended by upwards of 1000 individuals.
Besides prayer-meetings during the week, there is a
prayer-meeting every Sabbath morning at half-past
eight. We had the pleasure of attending it, and found
it to be a most delightful meeting, with an attendance
of nearly 300 people.

Another church has become so crowded that they
are obliged to extend the building and to erect a new
school-house.

In another church the usual number of new communi-
cants at the Lord's Supper was eight, but at last
communion it was 100. Formerly there was no prayer-
meeting in connection with the congregation, now there
are two a week, with an attendance of upwards of 200.
We shall now address some striking facts in regard
to the sale of the Scriptures and religious books in Bel-
fast, since the divine work has begun.

One bookseller says, "The sale of the Scriptures has
increased with us dreadfully. In market days I can
sell in a single day what I did before in a whole week."
As to some religious books, I found them almost a
drug in the market, but now I have a great demand for them,
and as to small tracts I can make no comparison, the
demand has been so great.

Another bookseller says, "The sale of Scriptures with
me has increased fearfully. In market days I find
the young men from the country coming in to buy a
penny or a shilling packet of tracts, that they may
take them to their parents, and distribute them
amongst their neighbors. Such books as J. Angell
James's *Amazing Inquirer*, Newman Hall's *Come to
Jesus*, *Follow Jesus*, and *Now*, are in great demand.
Also Boston's *Fourfold State*, the tract called *The
Sinner's Friend*, and Bunyan's *Pilgrim's Progress*—
Belfast.

Revival Intelligence.

DUMFRIES.

At the Wray Church, on Wednesday evening,
a medical student, who has been addressing large
revivals in Dumfries, gave some account of the work
now going on there. At the close of one meeting of
the 200 persons, and of 1000 tracts, and of 200
anxious states. The people were dismissed five times
in the course of the evening, but refused to leave till
a late hour. In a small room connected with the hall
where this meeting was held, a boy addressed a number
of children regarding their salvation. After that
place might they stay away, and were afterwards found
in groups by the roadside praying. Many young men
in this district are actively engaged in making known
the truth.

EDINBURGH—THE CARBURETT'S CLOSE MISSION.

I went on Wednesday night to the Carburett's
Close meeting. From several sources I had heard of the
meeting, and was glad to see it was so well attended.
The first thing that strikes a visitor is the
preaching at the head of the close, in the High Street
accompanied by the distribution of handbills. This
was going on when I went, a little before half-past eight,
and the place might be called a scene of the most
west down to the meeting. I need not attempt to
describe the locality—the narrow straits to the close,
but the docility, with its gradual widening towards
the foot, till you land in the court or square, where is
the place of meeting, Whitefield Chapel. The room
was about a third full at the commencement, but by
degrees the place filled, so that towards the close, be-
tween two and three hundred might be present. The
most part of so many coming to such a meeting in such
a place is surely interesting. Instead of a "Bible"
placard being called on some of the old or belated
furniture. The audience was composed of all sorts—old
women and men with faded clothes—young lads with
faces fresh from the workshop—besides many respect-
ably dressed working people, and one or two of a better
class. The order and decorum observed was surprising,
and though a policeman was standing at the door, I did
not see that his services were required. Mr. Gall
presided, assisted by two other fellow laborers, and a clergy-
man, who happened to come in. There was also present
a convert from Ireland, who had given an account of
himself on the previous evening. The services consist
of simple praise, prayer, reading a few verses with short
comment, notices of what is doing elsewhere, and re-
marks from the Chairman at the close. The first meet-
ing came to a close about half-past nine, or ten minutes
before, when all who felt anxious were invited to wait.
A second meeting commenced, the number who waited
being about sixty or eighty, consisting of old and young
—the majority females—very many young people.
After praise (to the tune of Colwell), the only one sung
during the whole evening, the whole fell on their
knees and joined in prayer, conducted by one of the
previous speakers. The anxious were then disposed
into groups and conversed with. The faces of all were
serious; many showed considerable emotion. This

continued till about 10.30, when, after kneeling in
prayer, and singing a verse or two of a psalm, the
meeting broke up. I could see several, however, linger-
ing about the table and near the door, as if for further
conferences. On the way up the close, you might
have seen small bands of two and three, speaking on
the great subject. I forgot to mention that it was
stated that a deputation, consisting of several of the
female members of the mission, had gone that evening
to a public work in the neighborhood to initiate a branch
prayer meeting. The meeting on Sabbath last was so
crowded that a second congregation was summoned off
to a large apartment in the neighborhood. The number
of children at the Sabbath-school was stated to be 280.
—DUMFRIES.

At the Religious Institution Rooms, on Tuesday, the
Rev. Mr. Simpson, of Perth, stated that the district
in which he resides is attended with prayer meetings;
within a circuit of two miles there are no fewer than
twelve. He had attended those meetings, and heard
laboring men offer up such prayers as made him feel
shamed of his own devotion. He said that ministers
do not now attempt to give laborers sermons at their
meetings, but merely to make a few remarks on a pas-
sage of the Bible. At the close of one of the meetings
held in a farm-house lately, a great many remained
behind in an anxious state. Amongst them was a farmer,
70 years of age, the wealthiest individual in the district.
In conversation, he said, that though the greater part
of the other desired prayers to be offered up for a new
meeting, he found that he had neither part nor lot in the
matter, but that at the same time he might be prayed
for as well as the others. This old man stated some
time afterwards, that when he went home after leaving
the prayer meeting, he took up the Bible, and earnestly
prayed that God would direct him to some passage that
might be suitable to his case. He turned up Proverbs
i. 25—"Turn ye at my reproof, heahold, I will pour
out my Spirit upon you, I will make known my words
unto you." He is now in a very hopeful condition.
Mr. Simpson also related some remarkable cases of ap-
parent conversion amongst the young.

Mr. Gilchrist, of East Gorbals Free Church Mission,
has received a letter from a friend in Colombia with
good news from that quarter. Mr. H.—says—
"You will be glad to learn that there is very little de-
pression, and those who professed to have received
Jesus as their Saviour, brother, friend, and walking in
the light as children of the light, and worthy of the
name whosoever they have been called. Great is the
number of those who are endeavoring to perfect holiness
in the fear of the Lord. We have great follow-
ing meetings of all denominations, and while enjoying
blessed communion with the saints of God, I am
often constrained to sing—
"And if our fellowship below,
In Jesus be as sweet,
What heights of rapture shall we know,
When round the throne we meet!"

These meetings are of great benefit in building up
the young and inexperienced. I advise you to try
them. Get those who know by blessed experience that
God, for Christ's sake, has pardoned all their sins, to
lead the way. The pastor, the Rev. Mr. Campbell,
has, from the first, been a truly zealous
laborer in his Master's cause. The fruits of his exer-
tions have been evinced, among other things, by the
greatly increased attendance at his church, and, more
especially, by the fact that, at his last communion, the
number of persons applying to be admitted to the com-
munion was almost double that which had ever come
forward upon any previous occasion. At the preceding
communion, also, there was a great increase; and all
this, it is stated, is attributable to the revival work
in St. Paul's Chapel of East, York Road, a similar
"awakening" has taken place. Revival services are
now held there, in which the deepest interest is mani-
fested. A minister who has taken a deep interest in the
Revival movement, and who has just returned from
England, has been commencing the glorifying intelli-
gence, that, in one of the most extensive manufacturing
establishments in that great mart of commerce, the work
of the Spirit has commenced in a manner as extraordi-
nary as hopeful. Not even in Ulster have the effects of
the "awakening" been more marked with real con-
version.

Rev. H. Gratton Guinness.

Many of our readers are familiar with the name of
the Rev. Henry Gratton Guinness, having so often seen
it recently in connection with evangelic labours in
Great Britain and Ireland. We are gratified to state
that he has now come to America, and is at present in
Philadelphia. On Saturday afternoon last he preached
his first sermon, this side the Atlantic in Joyce's Hall,
and though but about a half-past twelve had been given,
a large congregation was in attendance. A preparatory
prayer-meeting, conducted by the Rev. John
Chambers, was held at half-past three o'clock, and Mr.
Guinness entered at four o'clock, and after a brief prayer,
commenced his sermon. He is a very young man,
English only twenty-four years old; his figure is rather
slender, his complexion delicate, his hair dark and
thick, and his expression or countenance indicative of
goodness. His voice is an uncommonly fine one, deep,
rich, flexible, and well toned. Judging from his first
discourse, and one other which we have heard from
him, we should conclude that he is more remarkable for
gentle fervor than for brilliancy or intellectual power.
His method is simple, his matter thoroughly evangeli-
cal, his doctrine Calvinistic, his diction easy, flowing,
and well chosen, and at times rising into very conside-
rable beauty. His Saturday's discourse was from Eph.
iii. 19, and his subject the Divine love, its cause, depth,
tenderness, immutability, and duration. He occupied
three different pulpits on the Sabbath, and has preached
over five hundred times. After spending a short time in

Philadelphia, he expects to visit New York, and thence
to go West or South, and before returning home, will
probably go to California, Australia, the East Indies,
and thus complete the circle of the globe.
Mr. Guinness was born in Dublin, his father being
an officer in the army, and his mother the widow of the
Captain D'Esterro who was killed in a duel by Daniel
O'Connell. It was at one time his intention to become
a foreign missionary, but having abandoned that idea,
he determined to devote himself to the work of an
evangelist, and for the last four years he has labored in
that capacity wherever Providence has opened the way,
preaching in all parts of Ireland, Scotland, and Wales,
and at many points in England. He has been every-
where favorably received, and the blessing of God has
attended his preaching. He was not spared for the
ministry in Whitefield's chapel in London, to which
congregation he also received a call. As many of our
readers in various parts of the country will have the
opportunity of hearing Mr. Guinness, we have thought
that these items of his history might not have been un-
acceptable. He comes not to collect money, but simply
to deliver his Master's message. If he should not be
regarded as a brilliant pulpit orator, we are sure he
will be accepted as an interesting and impressive preacher,
and a very lovely man.—*Phila. Free.*

Treasury.

Monthly Letter to the Young.

MY DEAR YOUNG FRIENDS.—If you consider seri-
ously for a moment, you must see that among the
many sins and follies practised by all classes at the
present day—those connected with dress appear
prevalent.

Wherever you go, you witness individuals—who
apparently do not know how to make their persons
look ridiculous and grotesque enough—showing too
plainly that they pay more attention to the body,
which is soon to be the food of worms, than to the
precious soul, which is to exist forever.

I heartily wish that older persons than mine would
take up the subject, and endeavor in these solemn
and revival times, to call attention to the sin and
infatuation of expending so much money and time in
decorating, and so often disgracing, the person,
while the cause of God, in many departments, is
starving, so to speak, for lack of funds, and souls
perishing, for want of being clothed with the right-
eousness of Christ.

My dear young Friends.—Consult the Word of
God, from beginning to end, and you will find that
what it inculcates on you cleanliness and tidiness as
regards your apparel, it discourages everything like
folly and extravagance in dress.

Seek the Spirit of God to make His Word tell on
your hearts and consciences, in this and in every
other department of duty.

See to it, that you lose not your souls, amidst all
the whirl and vanity of this world.

Remember the following anecdote: it is solemn
and to the point:—

"A young lady, about twenty years of age, had
been born to a rich inheritance, and was the only
child of parents who were exceedingly fond of her.
Nothing was spared to complete her education, as a
lady of fashion. As she grew up, she answered all
her mother's hopes in making a display in the fashion-
able world. But the hour of sickness came—it was
a dreadful hour, for it was the termination of all her
hopes.

"The minister was called in. He talked of death,
judgment, and eternity. She had never heard such
language addressed to her, and she trembled in
her dying hour, she called for some of her fine
clothes. When they were brought, she looked up
to her mother, and said, 'These have ridged me.
You never told me I must die. You taught me that
my grand into this world was to be gay and dressy,
and to enjoy the vanities of this life. What could
you mean? You knew I must die, and go to judg-
ment. You never told me to read the Bible, or to
go to the House of God, unless to make a display of
my new finery. Mother, you have ruined me.
Take them away, and keep them as a remembrance
of your sin, and may end.' She died in a few
moments after."—*Watts's* is used. *Friends demand my
prayer for Mother!—Cor. of Gospel Trumpet.*

Our Obedience not to be made a matter
of Convenience.

"In sowing time and in harvest thou shalt rest." *Leviticus*
xxv: 23.

In the pressing seasons of the year; both in spring
when the seed must be sown or the coming summer
will be lost, and in autumn when the gold-harvest
must be gathered or the winter's cold will blast it,
we need not regard your own convenience in the
observance of my Sabbaths. Such is the spirit of
the command. Obedience to God is of more value
in his sight and to man than the richest harvest, and
obedience to his will than a full granary. Man ever
needs to be compounded with God; to give him a part
of what he demands, and substitute for the rest some-
thing else; or to render him a service modified and
shaped to suit his own convenience and supposed
interest. He says, my business presses too much to
allow time to read God's Word. Friends demand my
attention, I cannot go to the house of prayer. I do
not feel like being God's witness, either among his
people or among the impious. Thus God's com-
mands are made of no effect. While we trifle, God
is preparing to call us to account. How many will
be found "thinking their own thoughts and doing their
own work?" How many lay not up a treasure in
heaven, but "treasure up wrath against the day of
wrath?" How many professed servants will be con-
scienceless, and opposed with hypocrites and unbelievers?

The Lost Found.

Once there was a boy in Liverpool who went into
the water to bathe, and he was carried out by the
tide. Though he struggled long and hard, he was
not able to swim against the ebbing tide, and he was
taken far out to sea. He was picked up by a boat
belonging to a vessel bound for Dublin. The poor
little fellow was almost dead. The crew were all
very kind to him when he was taken into the vessel.
One gave him a cup, another a jacket, another a
pair of shoes; and so he was dressed in a strange
way in their clothes.

But that evening, a gentleman, who was visiting
near the place where the little boy had been taken

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