

The Potestant

AND EVANGELICAL WITNESS.

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

Vol. I.

Charlottetown, Prince Edward Island, Saturday, December 10, 1859.

No. 28.

The Potestant,

AND EVANGELICAL WITNESS,
Is issued every Saturday Morning, from HAZARD'S Print-
ing Office, South Side Queen Square.

DAVID SAIRD, Editor and Proprietor.

Twelve Shillings if paid within the first quarter after being taken, or from the date of the last payment; Three 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 discrepancy, all advertisements should be sent to the Office before 3 o'clock on Friday.)

THANKSGIVING HYMN FOR 1859.

We bless thee, O Lord! and thy praise 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 peace on our own dear earth;
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 bent
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;
That her more freely all over the land!

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

—Legis.

Revival in Ireland and Romania.

The following statement is made by an intelligent friend from facts ascertained by careful personal investigation—

One of the most gratifying features of the revival in the north of Ireland is the conversion of Roman Catholics. 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 cardinal doctrine of the gospel—sincere 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 unequalled testimony that this blessed change has been effected by the Holy Spirit alone.

When making our inquiries of the parties themselves this brought from darkness to light, we have received laudable 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 superstition 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 Romanists abound; 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 efforts of Protestant ministers and missionaries towards their Popish converts, as will appear in the sequel, have also been much blessed of God in 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 carefully in all the rules of the Popish Church. She happened 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 sins against God, and instead of sending for the priest, she sent for a Presbyterian minister. After a short conversation 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 sought 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 become a matter of contempt. She sees now that prayers to the Virgin can be of no avail, and that some 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 temptation, I am now living in entire dependence on God." "I now feel great joy and happiness, 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 a 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 reading the hymns. She however broke her promise, read the hymns again, and called 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 thought, "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 confide in a priest. I wonder I ever did so. Praise be to God, I was blessed in my conversion." 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 her father, would burn in her soul in hell throughout eternity." She then visited her, repeated the same extraordinary statement, and asked if she felt that 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 earnestly that all Roman Catholics may be converted.

The next case is that of a very young and ignorant girl, who we refer to 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 become a servant in a Protestant family. She was first struck with the condemnation of her master in reading the Doxey 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 Doxey Bible in its stead." She went to an open-air meeting and was carried home to her master's house prostrate. Her desire 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 so 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 doctrine of Rome, and when the revival meetings began she attended one of them, and she was brought to a knowledge of the Savior, and is now a most attentive hearer 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 converts 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 family, 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 answer her, but she was not to leave her present place until the priest could find her another. From reading the Bible she saw that the Romanist system 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 whosoever 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 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 sins, 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 I must see, 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 speak as a madman," 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 paid 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 am going where I shall hear the gospel preached." He said, "You must go," and her sister, who with her had shared all her sorrow, said, "If she went to a Protestant chapel, she would be branded with a white mark." 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 now." He answered, "Well, Mary, are you best to go?" "Yes, father, my conscience tells me so." The father then said, "I wash my hands of your blood. 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 meekly said, "I am very sorry for it, but God bids me go in here, and I must obey Him." Now, notwithstanding this heavy trial, she is perfectly happy, and earnestly prays that her people may be converted. 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 that the great fruit this work is likely to produce 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, we shall now give an instance in the Sabbath-school, 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 them 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 communicants 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 communicants 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 Belfast, since the divine work has begun.

One bookseller says, "The sale of the Scriptures has increased with us dreadfully. In market days I see more in a single day than 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 see no competition, 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 sixpenny packet of tracts, that they may go to church; they go home, 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 *Dunstan's Pilgrim's Progress*—Belfast."*

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'Entero 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 unacceptable. 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 seriously 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 prominent.

Whoever 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 either parents or 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 disfiguring, 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 righteousness of Christ.

My dear young friends—Consult the Word of God, from beginning to end, and you will find that whilst 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 well 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 fashionable 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 ruined 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 judgment. You never told me to read the Bible, or to go to the House of God, unless to see a display of your new fashions. Mother, you have ruined me. Take them away, and keep them as a remembrance of your sin, and may you end.' She died in a few moments after."—*Wagon in Wash. D.C.*

If he had but to show this letter to his sisters. Pray for Mothers.—*Cor. of Gospel Trumpet.*

Our Obedience not to be made a matter of Convenience.

"In sowing time and in harvest thou shalt rest." Exodus xxiii. 12.

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-miner must be gathered or the winter's cold will blast it, men are to be prepared 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 confounded, and appear 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

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 400 persons of 100 men and women, and an anxious state. 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, the place might be very noisy, and were afterwards found in groups by the roadside praying. Many young men in this district are actively engaged in making known the truth.

DUNDEE.—THE CARBONERS' CLOSE MISSION.

I went on Wednesday night to the Carboners' Close meeting. From several sources I had heard of the great first thing that strikes a visitor in 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 confusion. The room went down to the meeting. I need not attempt to describe the locality—the narrow entrance to the close, but the delirium, with its grand 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, between two and three hundred might be present. The more part of so many coming to such a meeting in such a place is surely interesting. The meeting was a very plain one. The audience was composed of all sorts—old women and men with faded clothes—young lads with faces fresh from the workshop—besides many respectfully 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 clergyman, 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 consisted of simple praise, prayer, reading a few verses with short comments, notices of what is doing elsewhere, and remarks from the Chairmen at the close. The first meeting 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 Coleridge), 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

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 Jones's Hall, and though but about a half-hour's notice 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 trial, he should conclude that he is more remarkable for his gifts than for his natural endowments. His method is simple, his matter thoroughly evangelic, his doctrine Calvinistic, his diction easy, flowing, and well chosen, and at times rising into very considerable 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 had reached three different places. After spending a short time in

STAIN!
HARDWARE
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