The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thess., v. 21.

Vol. 1. Charlottetown, Prince Edward Island, Saturday, March 31, 1860. No. 39.

The Protestant,

AND EVANGELICAL WITNESS,

Is issued every Saturday Morning, from Haszard's Printing Office, South Side Queen Square,

BY

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TERMS:

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

THE END OF THE DAY.

Come, for thy day, thy wasted day is closing,
With all its joy and sun;
Bright loving hours have passed thee by unheeded,
Thy work on earth undone,
And all thy race unrun.

Folly and pleasure hast thou still been chasing
With the world's giddy throng;
Beauty and love have been thy golden idols,
And thou hast rushed along,
Still list'ning to their song!

Sorrow and weeping thou hast cast behind thee,
For what were tears to thee?
Life was not life without the smile and sunshine;
Only in revelry
Did wisdom seem to be.

Unclasp, O man, the syren hand of pleasure,
Let the gay folly go!
A few quick years will bring the unwelcome ending,
Then whither dost thou go?—
To endless joy or woe!

Clasp a far truer hand, a kinder, stronger—
Of Him the crucified;
Let in a deeper love into thy spirit,
The love of him who died,
And now is glorified!

From the N. Y. Journal of Commerce.

The States of the Church.

As a great deal is said in those days respecting "the States of the Church," the title by which the temporal kingdom of the Pope is called, and as a great deal more is likely to be said before many months pass away, it may not be amiss to lay a very brief and descriptive notice of that part of Italy before our readers.

The States of the Church, as they are at present, or as they were less than a year ago, consist of two unequal portions, the larger lying east of the Apennine Mountains and stretching along between those mountains and the Adriatic, from the Northern boundary of the Kingdom of Naples to the River Po, which forms the line between the Kingdom of the Pope and the Austrian Vice-Royalty of Venetia. This Eastern portion of the States of the Church embraces nine provinces, or legations, and about two millions of inhabitants. On or near the Adriatic stand Fermon, Loretto, Ancona, Sinigaglia, Pesaro, Rimini, and Ravenna; whilst in the interior, and not far from the mountains, are the cities of Camerino, Urbino, Forli, and Bologna. The smaller part comprises the eight provinces or legations which lie West of the Apennines, between those mountains and the Mediterranean, and has about one million of inhabitants, of whom 175,000 dwell in the city of Rome. The entire kingdom of his Holiness may therefore be said to have three millions of souls, and its geographical extent is not far from 16,000 square miles. By nature it is one of the finest countries in the world; but under an inefficient and oppressive government its agriculture is greatly neglected, and its mineral resources are not developed, whilst manufactures and commercial interests deplorably suffer from want of proper encouragement. The consequence is, that there is a vast amount of poverty and wretchedness in all parts of the country,—more in the Western than in the Eastern provinces—but most of all in the city of Rome, and under the eye of the Pope. Such, in few words, is all the description and geographical notice of the Church which our present purpose demands. We now turn to the historical sketch.

Without entering into anything like a minute inquiry into the Origin of the Papacy, we may well believe that in the first three centuries of the Christian Era, when bloody persecutions freely broke out against the followers of Christ, the collective body of believers in the great capital of the Empire would soon feel the necessity of having some presiding officer, a man of wisdom and energy, to stand up for their vindication before the Government, as well as to be a centre of unity and action to the faithful. This presiding officer in process of time was called the Bishop of Rome and gradually attained immense influence and power. At the head of the aggregate Church of that great city—a church which was the metropolitan church of the Empire,—the Bishop of Rome for a long period had no competition for universal authority among the entire body of Christians in the world, excepting the Bishops of Jerusalem, Antioch, and Alexandria, and their influence was never very extensive.

We need not hesitate, therefore, to believe the statements of Romish and other writers who inform us that even during the three hundred years of the "Church of the Catacombs," a vast amount of wealth, in the shape of money, landed possessions, and other property, accumulated in the hands of the Bishops of Rome. This wealth was vastly augmented by Constantine, who lavished immense sums of money upon the great Sees, and endowed metropolitan churches with landed estates of almost incredible value.

And when that monarch in the year A. D. 312 transferred the Seat of Empire from Rome to Byzantium, the power and influence of the Bishop of Rome rapidly increased, for he that had "let" or hindered the expansion of that power, was "taken out of the way." The irruptions of the Goths, Huns, and Vandals of the Fifth century, did much to increase the importance of the Bishops of Rome, for these men exerted themselves with great vigor, and in some cases with signal success to shield the conquered people of Northern and Middle Italy. Thus their influence went on augmenting until they were able, by the national forces which they would command, to make some stand against the invaders of Italy. Stephen II., for rendering service of this sort, in a war against the Lombards and the French of Ravenna (the Legate of the Greek Emperor), was put in possession of a portion of the conquered country, by Pepin, King of France, in the year 754. These possessions were in the Northern part of what is now the States of the Church. Charlemagne, the son of Pepin, confirmed in the year 774 the grant made by his father. From that period, the Popes began to play a very considerable part in the affairs of Italy, and continued to do so for hundreds of years. Nor was their kingdom always so insignificant as it is now. It was so extensive in the North at one period, as to include what is now called Tuscany, Modena, and Parma, as well as Romagna. This was greatly owing to the fact that the famous Matilda, the Marchioness of Tuscan, the friend and ally of Gregory VII. (Hildebrand), gave to the Papal See all her possessions, and aided the Pope against Henry IV., the Emperor of Germany. To resist the ambitious projects of the Popes, the Emperors of Germany carried on many a long war in Italy.

But it was not only Northward that the Popes directed their arms. In what is now the Kingdom of Naples their influence was long paramount. They sustained the Normans in the 11th century. But the House of Hohenstaufen was their great enemy; and therefore the Popes took part with Charles of Anjou and the French in the 13th century in their efforts to expel the Germans from Southern Italy. At a later day, the Spaniards obtained possession of Southern Italy, and in the early part of the 18th century the Kingdom of the Two Sicilies arose—a kingdom which has ever been greatly under the influences of the Popes, although they have in these times no territorial possessions, save the Duchy of Benevento and the small principality of Ponte Corvo, within the limits of the Kingdom of the Two Sicilies.

In the North, the Popes have lost much. Tuscany, Modena and Parma, have for a long time been free from the temporal dominion of the Bishops of Rome. Julius II., on the other hand, added Bologna to the Papal dominion in 1513, and Ancona in 1582. The Venetians gave up Ravenna, and the Modenese Ferrera, before the 16th century ended. It was in this way the Popes regained the North Eastern portion of the States of the Church, Romagna, etc., which they had held long before, but which had been wrested from them.

Some of our readers may have the idea that the Popes cannot live anywhere out of Rome. This is a mistake. In the year 1305, the people of Rome, disgusted by the tyranny, the wickedness of these "Vicars of Christ," at they impiously called themselves, and aided by the countenance of the Emperors of Germany, drove them out of the Eternal City. They emigrated—Pope and Cardinals—to Avignon, now a part of France, but which they bought from Joanna, Queen of Naples and Countess of Provence. It was whilst the Papal Court dwelt at Avignon, that Petrarch visited that place as an ambassador from one of the Italian princes, and wrote the tremendous thing respecting "Rome on the Rhone" which we quoted a few days ago. From 1306 till 1376, the Popes resided at Avignon. Twenty-three years ago we explored the old Papal palace there, a part of it in ruins, and a part occupied as barracks for the French soldiers, and saw the halls of the Iniquisitors, the prisons, and the room in which heretics and other criminals were burned.

After their "return from their Babylonish captivity," as they called their residence at Avignon, they remained at Rome, and their kingdom had its present dimensions, until the latter part of the last century, when the French conquered the Northern part of Italy and the Pope (Pius VI.) was compelled to cede Romagna, Bologna, and Ferrera to what was called the Cisalpine Republic, and Avignon to France. On the 15th February, 1798, the French took possession of the States of the Church, and virtually annexed them to the Republic of France. Pius VI. was compelled to go to France, and died at Valance in August, 1798. Pius VII. succeeded, and recovered in some measure the temporal dominions; but after having suffered many humiliations at the hands of Napoleon I., he was obliged to witness the occupation of Rome by French troops in Febuary, 1808. The next year, having lost the shadow even of temporal dominion, he was arrested in his chamber by the French troops, conducted to Florence and thence to Savona, and ultimately (in 1812) to Fontainebleau in France, where he remained till the downfall of Napoleon I., (1814,) when the old state of things in Italy was re-established, and his Holiness returned to Rome. Since that time, with the exception of some troubles in 1826—31, and the Revolution in Rome in 1848, and the involuntary sojourn of Pio Nono at Gaeta and Portici in the Kingdom of Naples, there has been little to note in the history of the States of the Church, until within the last few months.

Our readers will infer, from this brief historical notice that the States of the Church have no Heaven defined limits, and that the Pope *may live* out of Rome, and even out of Italy. It is, therefore, scarcely worth while for the Pope, and the Bishops of France, and the Bishops of Ireland, and the Bishops of America, to make such an ado about the loss of Romagna and some other legations in the Trans-Appenine part of the States of the Church. It will not be the first time that this calamity has happened. And even if his Holiness should have to be content with the "City of Rome and a garden," he ought to remember that this is not so bad as what those worthy Popes, Pius VI. and Pius VII., were called to endure, to say nothing of those five Popes who, in the Fourteenth Century, were compelled to pass their time in the disagreeable little old town of Avignon—far from the glorious "City on the Seven Hills."

Revival Intelligence.

BANFFSHIRE.

The Rev. T. H. Baxter, U. P. minister, Banff, was in Buckie and Pordgordon the end of last week, and, in a discourse in his own church on Sabbath evening, thus gave his opinion of the movement:—

He did not deny that there were improprieties, but if they waited for a revival of religion without improprieties, they never would have one at all. The means, instruments, manifestations, and results connected with the revival, so far as he could discern, were similar to those connected with every genuine revival since the day of Pentecost. Prayer had preceded and accompanied it. The Word of God had been resorted to in public and private. The cardinal doctrines which run through it—depravity of human nature, sin, redemption alone through the sacrifice of the Lord Jesus Christ, necessity of repentance, faith, and the work of the Spirit—had been insisted on. Everywhere there had been conviction and bitter repentance, secret and even more public confession of sin that is general in conversion. He had heard, indeed, of one man who became so absorbed, that he made confession of matters which it was believed were only visionary. Between conviction and peace there was a severe and sometimes long struggle, out of which arose mental and physical prostration. A fair proportion of all classes had been the subjects of it, from the most educated to the illiterate, the child of tender years and the hoary-headed. Repentance had in many instances been succeeded by peace in God, the most transporting joy, and blessed hope. Self-denial had been willingly undergone when called for; business for a period had been sacrificed; and the home of the publican, but a few days ago the constant scene of dissipation and uproar, had been converted into a place of prayer. Old friends had been forgotten, wrongs confessed and pardoned, and malice gave place to love. In Portgordon, parties long at enmity were seen walking arm in arm, and showing their neighbours that they had been changed. No terms could be found strong enough by which to express gratitude to God, and love and admiration of the Lord Jesus Christ. Humility had taken the place of pride and pretension. Singular decision and heroism had been in some instances shown where persecution had exposed young converts to trial. Genuine concern for the good of relations and neighbors had been crowned with success. The spirit of hospitality was ungrudgingly shown. Brotherly love was strong; and there was a zeal which the indifferent may brand as enthusiasm. The cases of physical prostration are chiefly confined to those who have never been accustomed to the usages of society, nor educated to restrain their feelings. But why condemn in the concerns of religion what is every day seen and often commended in the operation of the natural feelings? We say it is natural for the mother to feel, and strongly manifest her feelings, when she hears that her child has been destroyed; and why condemn that mother for showing equal manifestations of grief for the loss of her immortal spirit, and dread of coming short of eternal life? Were any mind, however strong, to fully realise the nature of sin, it could not fail to be overpowered; and it is a proof of Divine grace that men are not so overwhelmed. But while the better educated may be exempted from prostration, their struggle is as deep, and often longer continued. People by no means the most regular in their habits have objected to the hours to which the meetings are continued. Were these meetings to be repeated for many weeks, and conducted so on principle, the objection would be very well founded. But such irregularities are only for a short time at the beginning, and arose out of the necessities of the case. We are not ready to complain, when the interests of the body are at stake, if the nurse and physician are called at unwarrantable hours. But Paul might have been condemned for preaching beyond midnight, when he dispensed the Lord's Supper to the converts of Troas. Mr. Baxter thought the movement, as a whole, ought to draw forth gratitude in every christian, and praise to God, whose work he believed it to be.

UNITED STATES.

In many letters recently received from colporteurs in various parts of the land, we have the gratifying intelligence that God is pouring out his Spirit, and blessing the labors of the ministers of the gospel.

A number of the colporteurs in Pennsylvania allude to revivals that have been in progress in their field. One referring to a series of union meetings that had been held, where between forty and fifty souls were hopefully converted to God, speaks of the happy effect of Christians belonging to five denominations laboring together to bring sinners to Christ. Another who speaks of several revivals, says that a great part of those who embraced the Saviour had bought books of him, and that after the meeting he sold still more. Another is encouraged by finding many hopefully converted through colportage, and many who thank the Lord for the establishment of the Tract Society. Another speaks of an interesting work of grace, in which sinners, by the grace of God, came to rejoice in hope; seventy-five trust that they have obtained pardon. Another states that in seven congregations there have been about one hundred conversions, and the churches are beginning to be revived. Still others refer to similar works of grace.

Many colporteurs in Virginia and North Carolina have been permitted to labor where the presence of the Spirit was felt in power. One in North Carolina made a tour of ten days with a minister, who has since held a series of meetings, in which there have been over one hundred hopeful conversions. The minister attributes the great good that was done to the circulation of the Society's books among the people. Other colporteurs in the southern and southwestern states report revivals among the churches on their fields. There is great encouragement for continued and earnest prayer that the blessing of God may follow his truth, whether preached or printed, to the salvation of dying souls.—*Am. Messenger.*

Italian Christian Church in Florence.

The readers of our leading journals have had their attention, from time to time, directed to the rapid increase of the congregation of Italian evangelical Christians in Florence since the dawn of political freedom. More recently, tidings have come that the Assembly had been almost prohibited as in the dark days of Grand Ducal tyranny; while other accounts stated that it was only subjected to some prudent restrictions. The latter appears to have been the true state of the case. The Christian patriot, Alessendro Gavazzi, writing from Italy to some of his friends in England, expresses a hope that they will not form an unfavourable impression of the temporary government of Tuscany, from its late proceedings with regard to the Christians of Florence. He says it is not from hostile feelings to those Christians, or from disinclination to carry out the principles of religious liberty, that the government requires the meetings of worship to be held quietly and privately. It is the desire of the authorities that the blessings of constitutional freedom should be enjoyed by all the people; but until the new government is firmly established, any thing likely to produce excitement and violent demonstration on the side of the priestly party must necessarily be avoided. It is a strong conviction that more harm than good would attend public preaching at this moment that keeps back the ardent Italian reformer himself from openly proclaiming the pure gospel of Christ to his fellow-countrymen, which has been the wish of his heart during his many years of weary exile. He writes that it is a mournful thing to see many parts of Italy ripe, white to the harvest, and yet be obliged, by Christian prudence and moderation, to remain inactive, and delay the Lord's work. "But," he adds, with hope, "the day of Italian evangelization will come, and it is not far distant."—*Leeds Mercury.*

Riot at Rome.

The spirit of discontent is rife even under the shadow of the Vatican. Whilst Pius IX. is engaged in his desperate and hopeless conflict with his imperial antagonist of the Tuilleries, he has also to contend with a sharp fire in the rear. A correspondent of the London *Times* gives a graphic account of an outbreak among the students of the Roman University, in which about one hundred of them were at first engaged, but which soon enlisted them very generally. One of the government functionaries, who was seated in the library to receive signatures to an address in behalf of the Pope, was assailed by them. Violent epithets were poured out without stint, and from words they proceeded to blows. The functionary was assailed with kicks by some, whilst others more remote hurled books, rulers, and ink-stands at his head. They were threatened with a descent of the soldiers, but they declared that if one of them showed his face, they would pitch him over the balustrade into the paved court beneath. One of the Cardinals attempted to quiet the excitement by conciliatory words, but his voice was drowned by a storm of shouts and hisses. They ultimately compelled some of the government party to go after the offensive address, meanwhile retaining hostages to secure the return of the messengers. The paper being brought was torn to pieces, and the fragments were afterwards burnt, the *auto da fe* being consummated amid such an uproar as the venerable walls of the Sapienza had never before shaken with. This is another of the portentous signs of the times.

Treasury.

A Morning Meditation.

Think not any business or haste, though ever so great, a sufficient excuse to omit prayer in the morning; but consider—

1. That the greater thy business is, by so much the more need thou hast to pray for God's good speed and blessing upon it, seeing it is certain that nothing can prosper without His blessing.

2. That as many a man, when he thought himself surest, has been soonest crossed; so mayest thou.

3. That as many a man has gone out of his door, and never come in again—many a man who rose well and lively in the morning, has been seen a dead man ere night; so may it befall thee. And if thou be so careful, before thou goest abroad, to eat and drink, to fence thy body from ill airs, how much more careful shouldst thou be, to pray that thy soul may be preserved from evil temptations.

4. That the time spent in prayer, never hinders, but furthers and prospers a man's journey and business.

5. That in going abroad into the world, thou goest into a forest full of unknown dangers, where thou shalt meet many briers to tear, many snares to entrap, and many enemies to destroy. It is a field of pleasant grass, but full of poisonous serpents. Adventure not, therefore, to go naked amongst these briers, till thou hast prayed Christ to keep thee in all thy ways, nor to pass through these snares and ambushments, till thou hast prayed for God's providence to be thy guide; that so, if thou comest not home holier, thou mayest be sure not to return worse than when thou wentest out of thy door.

But if, as thou readest this, thy conscience tells thee thou hast never prayed in right earnest—hast never found forgiveness of thy sins through faith in Jesus, how canst thou look up for the daily guidance and keeping of God. If thou hast not come to Jesus for pardon, thou art still in thy sins, and at enmity against God, and therefore art in hourly danger of His just judgment. If this be thy state, oh! think of thine iniquity—thy danger; and hear the voice of Divine mercy saying unto thee, "Be ye reconciled unto God."

Arise and Knock.

Perhaps days are in the wane, and you look back on a long tract of years. Bless God, that yet forbearing pity spares the worn-out thread. But the review is sad. What opportunities of seeking Christ have perished profitless! But is "too late" your doom? Is the door barred? Arise and knock. It has oft opened to an aged hand. May it be so to you! Oh, what a change! if like the aged Simeon you depart in peace, clasping the Saviour in rejoicing arms!

It may be so, that youth is in its bud. Who can regard you without anxious thought? The world is watching to ensnare. Satan prepares his most beguiling baits. But grace can win you to the cross. Would you be wise? True wisdom is in Christ. Would you be great? He raises to a Godlike path. Would you be happy? He fills the cup with never-failing joys. Would you win others to a blessed life? He who lives to Christ, strews blessings all around. But linger not. Youth must soon fly. It often sinks into an early grave.

Are children yours? How much may turn upon the early bias which you give. Tell them of Christ. They who have intellect to grasp one thought may learn the truth of a redeeming cross, and of pure joys beyond the grave. When hearts can feel, they may love Christ. Remember, apart from Christ, all here, and ever, is a dark curse. Christ, and Christ only, is eternal life. Blessed are they, and only they, who know, and love, and serve him. "Seek ye the Lord while he may be found."—*Archdeacon Law*

The First Step Towards Revival.

The initial step towards revival is confession of sin. This is a truth taught by God when he says, "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity." Take with you words and turn to the Lord; say unto Him, "*thoroughly take away iniquity*, and give good." He had said by the same prophet, "I will go and return to my place *till they acknowledge their offence*, and seek my face." Seeing that "your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear," you can get the separating cloud removed only by heart-felt confession. There is no use praying for the revival of religion, and the prosperity of Christ's cause, so long as we "keep silence" before God in reference to our sins. It is easier to ask for a multitude of mercies than to confess and forsake our besetting sins; but God will not hear our prayer if we are regarding iniquity in our hearts. Confession of sin, and a sincere desire to be delivered from it lie at the foundation of all spiritual awakening and genuine revival; and we cannot expect the sin-hating God to answer our prayers for revival unless they are introduced by a penitent acknowledgment of our sins. We have all much need to confess our transgressions, corruptions, and besetting sins. How careless, slothful, unholy, disobedient, and unspiritual have we been! How cold in prayer, how wanting in love to God, how deficient in devotedness, how lacking in zeal for the conversion of souls, how laggard in service! We have not walked worthy of our high calling; we have neglected our Bibles; we have restrained prayer; we have been unwilling to be sanctified wholly in soul, and body, and spirit; we have not lived in close communion with the Father, and with His Son Jesus Christ; we have not fully renounced the world and gloried only in the Cross; we have not sought to embrace every opportunity to glorify Jesus, and tell the perishing around us of his fulness and all-sufficiency; and we are verily guilty before God. Let us not, then, "say that we have no sin, and deceive ourselves;" but let us rather examine ourselves and acknowledge our transgressions unto the Lord, believing that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

The Beauty of the Lord.

There is no beauty like Christ's beauty. We might expect that such divine glory, if ever it tabernacled on earth—the world's resplendent Shekinah—would be enshrined in a temple in all respects worthy of its dignity.

We therefore find language like this: "*When he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.*"

It was a body prepared by the Holy Ghost, of real, yet sinless flesh, in which the Son of God was to dwell. Hence we find the inspired artist, in portraying Christ's beauty as man, represents him as "*fairer than the children of men—grace is poured into thy lips.*"

Himself the source and author of all beauty, his own beauty eclipses all. We love to trace the creations of his beauty, in the varied and endless forms of loveliness which still linger, adorning and enriching this fallen world.

Those bright constellations—Christ created them; those burning suns—Christ kindled them; those snow-wreathed alps, those cloud-capped hills—Christ reared them; those verdant vales—Christ spread them; that blushing rose, that graceful lily, that exquisite fern, that curious sea-flower tossed upon the shore, that wayside violet that screens the dew-drop from the sun, that winding stream, that leafy grove—Christ formed and pencilled it all.

Christ clad that magnificent landscape with its robe of living green, scented the air with its fragrance, and hollowed out the depth of that expanding ocean dimpled with beauty by the gentle breeze, or awful in its grandeur when trod by the giant storm. Truly, "*he hath made everything beautiful in his time.*"

O, I delight to see the incarnate God who died to save scattering from the opulence of his own boundless resources all this jewellery, making man's sinful home so rich, so lovely, so attractive.

But his own beauty, who can describe it? His person so lovely, his nature so holy, his heart so fond, his spirit so gentle, his look so winning, his voice so soothing, his whole character, life, and demeanour so inlaid and resplendent with every human, spiritual, and divine perfection—truly, it was no imaginative picture, and it was no mere oriental imagery with which the Church, in her just and lofty conception, described him as the "*chief among ten thousand, and the altogether lovely.*"

Sin and Grace.

"Whosoever believeth shall not perish." Pardon depends, for its extent, not on the measure or magnitude of your guilt, but on that of God's mercy. "Where sin abounded, grace did much more abound."

You ought to be, not discouraged by the vastness of your sins, but encouraged by the vastness of God's love. "Be merciful unto me, O God, according to thy loving-kindness." The mercies of God outnumber your iniquities: "According to the multitude of thy tender mercies, blot out my transgressions."

Grace is absolute—not depending on anything out of itself for its forth-going, its extent, and its operation. It acts, not according to the nature of sin as more or less heinous and aggravated, but only according to its own nature as free sovereign grace.

If, then, you measure out to yourselves the hope of forgiveness in proportion to the measure of your guilt, you do not yet know what grace is, nor do you seek salvation exclusively by grace.—*Hewitson.*

O that he were a Christian.

How often do we hear those words! Here a sister utters them concerning a brother beloved. There a wife for a kind and tender husband. Ministers often breathe the desire for young members of their flocks, and friends for those whose generous and manly hearts have won their own. It is the utterance of a sincere, honest, tender interest in the salvation of souls.

We wish to propound a few questions to those who are wont to feel or express this desire. The answers may assist them to measure the depth and fervency of their wish.

What have you done to prove that you are in earnest in your aspiration in behalf of your friend?

1. *Have you prayed for him?* Your wish is a prayer indeed, and may not be unheard by him who knows our unbreathed desires. But have you gone purposely to the mercy-seat in his behalf? Have you uttered his name before a great advocate? Have you sought his salvation with that intensity of longing which could only be uttered with strong "crying and tears?" Perhaps God wills that you should be importunate, while you have been satisfied with a vague wish.

2. *Have you spoken to him of Christ?* "The Redemption of his soul is precious;" have you ever