

THE PROTESTANT AND EVANGELICAL WITNESS.

One evening while in this state of mind the minister preached from the words, "Verily, verily I say unto you except a man be born again, he cannot see the Kingdom of God." He pointed out the distinction between morality and religion; he plainly described the defective character of the mere moralist; he demonstrated from God's word the perfection of character which Bible morality requires, and showed as clearly that without a change of heart none can enter into the Kingdom of God, than that for the first time in his life he perceived how far short was his cherished morality of what the gospel requires, and how worthy of condemnation she would be, even if judged by her own standard.

When the service ended, she retired from the house of prayer with a young friend; but she had crossed the line; had reached the point when the Spirit of God grieved departed, and her heart became as hard as ever. She talked in a trifling way of the meeting, and religious subjects generally, little thinking she had received her last call.

Yet so it was. The next morning she stumbled on the stairs and ruptured a blood vessel, and in a few hours was ushered into the presence of our heavenly God. Truly we know not what a day may bring forth.

Are you trusting in your own righteousness for acceptance with God? Be assured that the most perfect morality falls infinitely short of perfect obedience to the law of God required for perfection of conception—perfection of motive—perfection of action—obedience to every requirement—obedience of all times. Who has rendered such obedience? Who is guiltless before God? Is it not true that we need a change of heart, need the pardoning mercy of God, the presence of the Holy Spirit, and the humbling ourselves before the Lord, unless our sins? He that covereth his sins shall not prosper, but whose confession and forsaking them shall find mercy."—An. Messenger.

THE Protestant & Evangelical Witness.

SAURDAY, JULY 21, 1860.
Dedecoration of the Sabbath.

Kirwan, alias Dr. Murray, in one of his latest letters from Europe, describing Sabbath scenes in the city of Edinburgh, writes: "Having to preach for the Rev. Dr. Buchanan the present Moderator of the Free Church Assembly, in order to reach his church in time, a long way distant, we had to start half an hour before the time. Not a cab or carriage was to be seen in the streets; nor a living creature save the people, like ourselves, having some distance to go to the house of God. It would seem as if we were walking through a city of the dead! Soon a few people were seen coming into the streets from their houses, the church bells commenced ringing, and in a few minutes, not the sidewalks merely, but the streets, were crowded with people, in Sunday attire, pressing their way to the public worship of God. And when morning worship is ended in the churches, the streets are again crowded with those returning to their own homes from the house of God; and soon again the streets are as quiet and as empty as before. Would that as much could be said of the little city of Charleston, both in regard to church attendance and Sabbath observance. The number in it who never enter a place of worship cannot be great; but many are not found regularly morning and evening in the Lord's house on his own holy day. Excuses of course are not wanting; the weather is either too hot or too cold; the preacher is a bore, or the people look unpleasent; but perhaps the most convenient of all is that they are so busy. The most prevalent complaint known as 'Sunday sickness.'"

Charlottown, in proportion to its population, may probably nearly equal the Scottish capital or any other city in regard to church attendance, and in regard to numbers if not to regularity; but in regard to the general observance of the Lord's day, it certainly comes far short of many other cities, and still farther short of what is required. In the streets of almost every city in Scotland, however populous, so few are to be seen before and after church hours, that the place appears to be deserted. Not so, however, in our quiet little town. More are to be seen promading the streets and wharfs on Sunday than on most other days of the week, and not a few of the youths of the city amuse themselves by boating on the river. Now we are aware that the majority of those who thus openly profane the Sabbath, and how dreadful the thought of being ushered into the presence of the Judge of all the earth in the very act of transgressing one of his most holy laws. Such must perish without the hope of enjoying the Sabbath of eternal rest.

Though we have particularized the city, we are not ignorant of the fact that Sabbath desecration is equally as common in the country districts of the Island. There it may assume a different form; instead of promading the streets and boating, it may be walking through the fields, and visiting relatives and friends, either in the neighborhood or at a distance. We do not say that the Sabbath is to any extent profaned either in town or country by the performance of actual labor; but all labor for such a purpose, though many act as if they believed the contrary, is as sinful in the sight of God, as if performed for worldly gain. The Sabbath is not to be profaned by any kind of recreation, or any kind of pleasure-seeking; the Sabbath is the day which should be especially spent in attending to the concerns of the soul; but those who trifle it away in endeavoring to obtain earthly enjoyment, take the most effectual means of banishing from their minds all thoughts of God, eternity, and judgment to come.

Mission on Erromanga.

Rev. G. N. Gordon, Missionary of the Presbyterian Church of Nova Scotia, on Erromanga, in a letter to the Editor of the Protestant Witness writes:—
I have been travelling about this island on missionary tours since I last wrote to you, but have no information to give about such being entered to the aid, or of any who desire to see the gospel. "What man I do to be saved." Give notice to the knowledge of God's way. I overheard some men talking of the Sabbath, and of the Sabbath, but not a word was said to me. You know what kind of a reception the Bishop of Nova Scotia meets with in all the houses inland north of this city. It is the kind of reception you would meet with at Erromanga to-day. When a missionary first lands on an island

like this or Tona, if he is a kindly looking man he will have his kindness interpreted as a bribe, and he will be ready to talk to him, to keep up a conversation with him, that they may some foreign papers; for a chief, or he would take a teacher from the devil," as a chief once said on an occasion. You may easily imagine how great the disappointment of such a people, when they find that the missionaries are not as they are represented; and worse than all, in the name of his God, he soon sets himself up to overthrow the deity of the fathers and their false and unprofitable gods. There are some who are more unscrupulous and unscrupulous than some other foreigners; and worse than all, in the name of his God, he soon sets himself up to overthrow the deity of the fathers and their false and unprofitable gods. There are some who are more unscrupulous and unscrupulous than some other foreigners; and worse than all, in the name of his God, he soon sets himself up to overthrow the deity of the fathers and their false and unprofitable gods.

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Synod of the Presbyterian Church of Nova Scotia and Prince Edward Island in connexion with the Church of Scotland.

The Synod of the Presbyterian Church of Nova Scotia and Prince Edward Island met at Pictou on Wednesday last at Pictou. The attendance of ministers and elders was larger than we have seen on any former occasion. The Synod was opened by the Rev. Mr. Macdonald, who read the words Matt. xi. 28, "Learn of me," which he received the unanimous thanks of the Synod. The Rev. Mr. Macdonald then read the minutes of the Synod of last year, and the Synod not having sufficient data to question the minutes, they were read and approved. The Synod then proceeded to the consideration of the reports of the various churches, and the Synod then proceeded to the consideration of the reports of the various churches, and the Synod then proceeded to the consideration of the reports of the various churches.

On the morning of the second day of the Conference, the solemn question was asked—"What ministers have died during the year?" and the hearts of all were saddened by the answer, William Crosscomb and Richard Knight. The names of both were read, and the general feeling was that of grief and sorrow. The names of both were read, and the general feeling was that of grief and sorrow. The names of both were read, and the general feeling was that of grief and sorrow.

Conference Proceedings.

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the souls to the great office of the ministry, absolutely refused, as he has done, to recognize, as he has done, any but those who have given satisfactory evidence of a saving grace, and of being moved by the Holy Spirit to press the gospel.

The names of the candidates were then announced by the Secretary, and their reception approved by the Rev. J. Snowball, and seconded by the Rev. Thomas Angus, an answer by a rising vote of the ministers. The Rev. J. Casidy was then called upon and said:—
In a few words and as significant as I can command, I will relate the steps by which I have been led to the position in which I am now found.

Between nine and ten years ago it pleased God of his great mercy to bring me from darkness into light, and from the power of Satan unto God; he made me, who was an alien from the common-welfare of Israel, a fellow-citizen with the saints, an heir of God, and joint heir with Christ. The first step in my conversion was to give up the world, and to turn to God, and to give up the world, and to turn to God, and to give up the world, and to turn to God.

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Statements of Wesleyan Ministers under Conference.

[By the permission of Rev. Mr. Stettin, we are enabled to give insertion to the following, being a corrected plan of Ministers' Statements under the entire jurisdiction of the Eastern American Conference.]—Ed. Foot.

Rev. Mr. Stettin, Secretary of the "Young Men's Christian Association," desires us to announce that the meetings of the Bible Class in connection with that body are discontinued until further notice.

On the 14th inst., at the residence of the bride's father, the Rev. Dr. DeWolf, A. M. JOHN W. JOHNSON, of Newstead, Charlotte, P. E. I., to MARY ANN, youngest daughter of William P. DeWolf, Esq. Merchant, of the city of New York. At New York, on the 14th inst., by Rev. F. DeWolf, Pastor of the Methodist Episcopal Church, No. 1, New York.

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