

# The Protestant

## AND EVANGELICAL WITNESS.

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

Vol. 2.

Charlottetown, Prince Edward Island, Saturday, August 4, 1860.

No. 5.

### The Protestant,

AND EVANGELICAL WITNESS,  
Is issued every Saturday from Hazard's Printing Office,  
South Side Queen Square,  
BY  
DAVID LAIRD, Editor and Proprietor.

Twelve Shillings if paid within the First quarter after being taken, or from the date of the last payment; Three-shilling Shillings, if paid within the Second quarter; Four-shilling 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 5 o'clock on Friday.]

"ONE THING IS NECESSARY."  
Ah! the heart that has forsaken  
All things to secure the One,  
In the secret of its chambers  
Finds the joy of heaven begun  
Ah! the heart that is contented  
Nought to know save God alone,  
In the fulness of His blessing  
Finds a peace before unknown  
Ah! the heart that once has bled  
In Salvation's boundless sea,  
In its waters drops the burden  
Of a life-time's misery  
Ah! the heart that first discovered  
From the vain delights of time,  
By a peaceful path is treading,  
Through this vale of tears and crime.  
Oh! that thus we could surrender  
Worldly pomp, and pride, and show,  
Seeking Him in whom is centered  
All of good that man may know  
Oh! that this His blessed presence  
In our hearts we here enjoyed!  
For without Him all is drear,—  
Earth is dark, and vain, and void  
Oh! that our eyes were turned  
Evermore on Christ the King,  
Until conscience lies in bondage,  
Life is laid, and death its sting!  
Oh! that soul of every blessing!  
Draw us by the cross, till we,  
Heart and soul, will and spirit,  
Are for ever one with Thee.  
—From the Germans.

### Letter from Father Chiniquy.

From the St. John Presbytery.  
ST. ANNE, Kankakee Co., Illinois, June 29, 1860.  
Rev. Wm. Ferris, St. John, N. B.  
My Dear Friend,—I am just receiving your kind note of the 13th inst., with the 84 which an unknown friend sends me by your hands; and I hasten to express to you, and to him, my most heart-felt sentiments of gratitude. I am truly happy that the merits of our heavenly Father towards us, are shown in so many instances; for from everywhere there will be tongues and hearts which will praise the Lord, for he is good and merciful.

You will like to know that the great religious movement, of which this colony is the centre, is spreading rapidly all around us its fruits of life every day. These conversions are not only remarkable by their number, but they are still more so by the fervor and sublime sentiments of the new converts.

A few days since, a very respectable woman, not less than 60 years of age, asked me to give her a private interview; when I was alone with her, she told me, "My dear Mr. Chiniquy, I come to thank you for the immense services you have given me, by bringing me to our dear Saviour, and opening my eyes to the awful errors of which my poor heart and intelligence were enveloped when in the church of Rome. You have no idea of the suffering of my life, before I knew my dear Saviour. The thought of death was constantly poisoning my existence; I was constantly trembling lest I should die without the absolution of a Priest, or without theunctions of his oil. The idea that I had to go to Purgatory, there to be tormented in the most ardent fires, was a constant sword which was wounding me mortally at every moment of the day, and was awakening me, very often, during the short rests of the night. But now, I know my Saviour—I know he has paid my debts—and I know that it is his blood, and not the fire of a forged purgatory, which purifies my sins. I know that he is faithful and merciful; if I do believe in him and love him, he will be my way and my life, and my salvation." And then, this new-born child (she was converted only a few months ago) fell on her knees, and with words of a burning love, which cannot be put on cold paper, thanked God the Father for having sent his only begotten Son to save her; and with tears and sobs of an unspeakable joy, she thanked her dear Saviour to have cleansed her soul in his blood, and to have paid her debt on the cross; and I fell also on my knees, and I mingled the tears of my joy, and the prayers of my redeemed and grateful soul, with those of this new-born child of Christ.

Some ten weeks since, I was speaking to the people on the necessity for every one of us to try to convert some of our parents or friends who are still in the errors of Rome, when it came to my mind, that there was among this multitude of converts, which I was addressing, some on whom Christ had already chosen as the instrument of his mercy; and, raising my voice, I said, "I have the hope that our good Saviour has selected some among you to preach his Gospel to Canada. If any one has heard his voice, and answered in the secret of his heart, 'I am ready and happy, O gracious and dear Saviour, to carry the light of thy Gospel to

my countrymen, let him come forward that we may know and bless him!" My request, which was quite unexpected, was followed by the most solemn silence. Every one was expecting some great thing; when a fine young man, about 19 year old, rose up from his place, and advanced towards me; he was followed by another one, until thirty-six fine looking young men, of our best families, were seen making, with modesty and dignity, towards the pulpit, and formed themselves on a right line between the people and me.

It is impossible to tell you what we felt in that moment. The whole people rose up on their feet, as through respect for what they were witnessing; tears were flowing from every eye. I asked the young man, "How you heard the voice of God asking you to consecrate yourselves to the preaching of the Gospel; and have you answered, 'Yes, O Lord, with thy help and thy grace, I will preach thy merits to my dear countrymen.'" They all answered, "Yes, Sir." We then fell on our knees to ask our Heavenly Father to bless these young men. I asked their fathers and mothers to bless them, and they did bless them with their hearts, their tongues, and their tears. I asked their sisters and brothers, and their friends to bless them, and their dear sisters and brothers, and friends, did bless our dear band of new soldiers of Christ.

And now these young men are studying the Holy Scriptures, I dare say day and night, and they are humbly supplicating the God of the Gospel to give them His Holy Ghost, and to make them vessels of election. But I want a college to gather them; I want teachers of Latin, Greek and Hebrew, to enable them to meet and confound the Priests of Rome, on every ground they will meet them in the holy war in which the God of hosts has called them to fight his battles. I must feed and clothe that little band of soldiers of the cross, and I have not a cent. Who will come to my help? Yes, who will come to my help? It will be all those who, not with a lying voice, but with a sincere heart, say, "O Father, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in Heaven." Who will come to my help to prepare those young soldiers of the Cross, whom Christ calls to the conquest of a new people, my dear French Canadian countrymen? It will be every one of the disciples of the Gospel scattered over the lands of New Brunswick, Nova Scotia, Canada, East and West, who are asking from God the conversion of your unfortunate brethren, whom you see in the perishing ways of the Church of Rome.

I will then say to all the children of Christ, who sincerely desire the conversion of the noble children of France who inhabit this American Continent, "Come to our help for Jesus, and give us the means to give the future ministers of the Gospel, who will bring the light of the Word of God into the dark citadels of Popery in America. Ah! do not refuse to do the little which is required of you. Let every minister of the Gospel, of every denomination, come to our help, by inviting their congregations to extend to us a helping hand, to build up the arsenal where we will build our arms by which Canada will be conquered to the Gospel. Is there a single Christian in those different congregations who would not be glad to shed his blood to the last drop to convert the French Canadian people? Well, there will not be a single Christian who will refuse to give his aid to help us build our college, and feed and clothe our young men. I am sure Rev. Mr. Hellmuth, of Quebec, who is so well known in Europe, as well as in Canada, will be happy to receive what the disciples of the Cross will not find it to send to me directly.

I would ask as a favor from you, and from all the Christian press of British America to republish this letter, and to invite all their readers to pray for us, and in particular for your devoted brother in Christ,  
C. CHINIQUY.

### Revival Intelligence.

DUBLIN.  
In Dublin the prayer meetings continue to be well attended. There are above thirty union meetings, open to all, held every week in the city and suburbs, besides very many private meetings for the same object. The largest was held on Tuesday in the Metropolitan Hall, under the presidency of the Rev. D. Smith, an Independent clergyman. An evening meeting in the same place has recently been added, chiefly for young men. Many thousands attend there every week, among whom there are numbers of Roman Catholics, and persons who have seldom worshipped in a church, and some of that class for which the midnight meetings have been chiefly held in London; and it is said that hundreds of those who come have been brought under very serious conviction. Much impression has been made upon young men; there is a large proportion of them at the various meetings; they conduct meetings themselves, and some of the most thoughtful and abandoned are now entirely changed. The same impression has also been produced to a great extent upon the servants in some districts of the city, and with the happiest results. There is a more general and eager desire to hear the gospel than ever before; and though there is nothing here to compare in extent or vividness with the work in the north last summer, there is very much for which the children of God give thanks; very much to encourage and stimulate them in prayer; and there is growing up that close union of different denominations, and that spirit of brotherly co-operation for Christ among the clergy of different communions, which has been a natural and universal result of the revival.—*News of the Churches, July.*

LAWICK.  
Whilst so many places in our land have been visited by seasons of religious awakening, a deep interest has been taken in the subject by many in this town; and never before, was there so much united prayer and fervent desire that the blessing might descend upon us also, and that the prevailing spirit of religious apathy might be broken in upon by the influence of the Holy Spirit. We rejoice that at present there is every reason to believe that a steady religious awakening is going on in the town. A few weeks ago, a series of meetings was commenced in Wilton by two brothers, named Matthews, who are employed as masons on the railway works. These meetings were held in private houses or in the open air almost nightly, on which occasion the young men were frequently assisted by some of their companions. Latterly, one or two of the ministers have assisted these young men, and every night

there are crowds, anxious about the concerns of their souls, who stay to converse with them. We have even heard of one or two cases of physical prostration among those who have attended these meetings; but this does not seem to be in the usual result of the anxiety awakened.—*Southers Reporter.*

BIRMINGHAM.  
A gentleman (Francis Christian, Esq.) has felt it impressed on his mind to devote a part of his dwelling to the worship and service of God; and for this object has fitted up a room capable of holding sixty persons, where he has meetings on the Lord's-day afternoons at 5 o'clock, and Wednesday evening at half-past 7 o'clock when the neighbours assemble in great numbers, have copies of *The Herald* distributed among them, listen to the counsel given to them from the Word of God, and join in the prayers presented for the outpouring of the Spirit from time to time. Many go away deeply impressed with the reality of salvation. As the numbers increase, Mr. C. is about to enlarge the place to hold from thirty to forty more.

### Kirwan's Letters from Europe.

THE IRISH REVIVAL.  
BELFAST, June, 1860.  
It is a great mistake to suppose that all fast things must be done in America. If we have the tallest trees, and the largest rivers, and the loudest thunder, we have not the most rapid trains, nor the quickest means of going from place to place. My friend Mr. Stuart, and myself transacted much business, and made many visits in Edinburgh in the morning, and left it at 5 P. M. We spent two hours in Glasgow, and made some purchases and saw some friends. We left there for Greenock at five, and passing through Paisley and Port Glasgow, reached it at thirty minutes past six. As we entered the town we heard the bells ringing, calling the people together to hear from us a statement as to the work of God in America. After spending an hour and a half, never to be forgotten with the good people there, we took the steamer for Belfast, and were here at the dock at four next morning. If this was not fast living and travelling we should like to know what is. Soon after we were taken to the wharf we were commended out of our berth by Dr. Edgar, taken to his house, ordered to bed, and at nine we were met at breakfast by a large number of ministers and laymen, called together to give us an Irish welcome, and as the Irish know how to give it.

We will have much to say to "Ireland and the Irish," hereafter; but the question of all others the most interesting to the christian world, is what is the present state of the Irish revival? We have been from Belfast to Dublin, thence to Killybegs, Carr, Queensford, Limerick, Galway, Ballinacree, Athlone, Longford, Mullingar, back again to Dublin, Glendoch, Drogheda, Ballymena, and the Giant's Causeway, but we must, for the present, pass over these places, and the points of interest which they present, in order to say something as to the revival and its blessed fruits. And this we will do, for the sake of distinctness, under a few general heads. The particulars must be sought in books and pamphlets written on the subject, of which there are many.

1. There is an obvious change in the spirit and tone of the ministry of the country, and this the ministry itself admits. The spirit of journalism, and of party strife, and of sectarian controversy, have been supplanted by a feeling of brotherly love, and of prayer. We have never seen ministers more earnest, more fraternal in their intercourse, or more constant in their efforts to do good to the souls of men. But to those who compare the present with the past state of the ministry in these respects, the change seems wonderful. As to the Established Church, there are many sore evils yet to be remedied, and many lets and hindrances to the Gospel yet to be removed; but the number of its evangelizing ministers is greatly on the increase, and the race of worldly, drinking, fish-bustling ministers, who sought the fleece more than the souls of their flocks, is proportionally diminishing. Some of the loveliest christian ministers with whom we have met belong to the establishment. And, without a tincture of the heresy of Puseyism, they mix and mingle with their brethren in the works of faith and the labors of love. The presence of the pure thing everywhere here puts to shame all the institutions of Popery. The people will not endure it, and the practice of it leaves the church to the parson and his beadle. So it should be everywhere.

2. The number of communicants has been greatly increased. In some cases they have been doubled, in some quadrupled. One minister of the Presbytery of Ballymena, says that he can reckon conversions not merely by tens, and fifties, but by hundreds. Another says that nearly one-half of the adults of his congregation have been converted; and such is the uniform testimony of Presbytery ministers all over the province of Ulster.

3. There has been a very great increase of the numbers attending public worship. In some places the number has been doubled. The Presbytery of Coleraine, whose narrative of the state of religion to the Synod he before me, says: "All the churches are filled from Sabbath to Sabbath with audiences of whom the ministers report that their deep and earnest and intelligent attention, would of itself furnish cause of devout thanksgiving, and very hopeful anticipation." And as a consequence of this wonderful increase of worshippers, new churches are rising in every direction. In Belfast, and around it, seven are going up; the foundation stone of one of them was laid by Mr. Stuart and myself in that beautiful locality just opposite the Queen's College. And in all the large towns and congregations, new churches are going up, or the old ones are being enlarged. Indeed, as to the future of Church extension, the Presbytery of Coleraine is enlarging her borders in every part of Ireland. We had the pleasure and the honor of opening a new church in Athlone, in the very heart of Ireland, and where, until recently, Presbytery was unknown.

4. The activity of the membership of the churches has been wonderfully increased. This I learn from the best authority,—the reports of Presbyteries to the Synod,—some of which have been placed in my hands by my excellent friend and brother, the Rev. S. M. Dill. This increased activity is apparent in the establishment of family prayer,—of prayer meetings,—in the vast increase of Sabbath School scholars and teachers,—and in the earnest efforts of the pious to bring their friends to Christ. On these topics the reports before me, and all that I have heard, and seen, bear ample testimony. The Presbytery of Coleraine reports: "Family worship is all but universally reported to be the rule, and no longer the exception.

One minister reports that he knows but seven families in his congregation where there is no family altar." And a minister in a country town informed me that it was truly delightful to walk along the streets after nine in the evening, when there was no public meeting, and to hear the voice of praise and prayer rising from nearly every dwelling. The Presbytery of Tyrone reports: "There are one hundred prayer meetings within the bounds of the Presbytery, regularly held, and well attended." And these meetings for prayer are mainly conducted by the elders and members of the church, and the recent converts,—who, as a rule, show great zeal in seeking to lead others to the Saviour. And there are those who go from house to house, seeking to persuade their neighbors and friends to make their peace with God. The Presbytery of Ballymena reports: "Local meetings for prayer and exhortation are still numerous and well attended. Upwards of seventy are reported to be held, weekly, within the bounds of one congregation. Most of these meetings are conducted by laymen. Multitudes of young men who could not have ventured, twelve months ago, to pray audibly in the presence of their nearest relatives, can now, with calm composure, and with great appropriateness, lead the devotions of a large assembly." And the activity of the members of the church we have witnessed, in all these ways, everywhere in Ulster.

5. The bodily manifestations, or "prostrations," as they are here called, are less, far less frequent than they were. To these nearly all the reports before me allude, and with quite a variety of emphasis and explanation; showing the variety of estimate in which they are held; some ministers encourage them, and some discourage them. And they are more or less frequent accordingly. The explanation given of them by the excellent Dr. McCosh, is received by most; but some consider it as not covering all the occurring cases. Some regard them simply as disease; some, as the effects of strong mental excitement on those who have no sense, or power of will to restrain it; some as a Providential accompaniment of the work for the purpose of waking up the slumbering masses around; but none, that we have seen, regard them either as necessary to conversion, or as an evidence of it. These prostrations have very often occurred without any convictions of sin; and without any good effect resulting. The whole subject is ably presented in the nineteenth chapter of "The History of the Ulster Revival," by Professor Gibson, of Belfast, and the present Moderator of the General Assembly. The work is authentic, and able; and as its matter is furnished by the men who testified to what they have seen, and felt, it must be the book of reference in all coming time. It contains the facts from which philosophy may spin out and weave its theories. It is well the preparation of the work has fallen into the hands of a man who is at once sympathetic, candid and discriminating. We ask not for a kind reception, as is usual here, but a wide circulation on our side of the Atlantic.

But I have exhausted my letter without exhausting my subject. I will return to it again in my next. In the meantime let us pray that the cloud of mercy which has rained down such blessings on Ireland, may rain similar blessings on the entire Church of God. Then will it be clear as the sun, fair as the moon, and terrible as an army with banners.

### Treasury.

The Day of Judgment.

Forgetfulness of death, judgment, and eternity, is very prevalent. The present world engages the whole attention of the mass of men. But a day will come when we must not only think differently, but also give an account of all we have thought, said, and done. That is the day of judgment. It is hastening on apace. Before the great white throne we all must appear and give account of the deeds done in the body. Are you prepared for that solemn meeting? God has been executing judgment from the beginning, but all his past acts of judgment have been but foretastes of the coming day. They have been heavy drops, but they are only the first of the thunder shower.

Earnings and intimations of this his judicial character, and of the equity that marks all his administrations, are strewn over all the daily course of providence; and furnish, as said Bacon, the handwriting of the Divine Nemesis, inscribed along the world's highways, and he who runs may read. But there comes a day, when this justice shall no longer as now be shot out in its brief bright sparks, and scintillate its occasional flashes; but when it will flame out in full-armed radiance and food heaven and earth. In that day He will bring every work into judgment, with every secret thing, whether it be good or evil. How shall I and how shall you abide that dread day of account, the day to which all the days preceding it are to be held responsible, and when all the latitudes, and debts, and arrears of a race morally insolvent, must be met in the final and tremendous reckoning?

Earth's inequalities need to be remedied. Earth's mysteries await on that day their long expected solution. Earth's iniquities are treasured up for the day of inquisition. Yes, God's judgments will be made manifest; and all the quiet and the dead, the small and the great, all of us from the graves of the wilderness, and from the crowded cemetery of the metropolis, and from the abysses of ocean, must hear the rustling of the leaves of the book of doom, and must encounter the flaming glance of those pure Omniscient Eyes, and abide the judgment of those Infallible Lips, as they read the record and append the sentence that waits as to un-speakable bliss, or sinks us to irretrievable perdition.

If these things are true, surely the great proportion of men are acting the part of fools. Is it not unwise to put off preparation for meeting God to the hour of death and at his judgment throne? If the present were the only life, you might say, "Let us eat, drink, and be merry, for to-morrow we die;" but if you must exist in another world, and stand at the bar of the Eternal to be judged by your present life, it is time to consider your ways. He is a God of justice, and will give to every man according as his work shall be. "Seek ye the Lord while he may be found, call ye upon him while he is near."

### The Order of the Gospel.

Faith is not a qualification for coming to Christ, but it is the contrary itself, which will have its saving effects on the sinner, whether he knows the truth of it or not. This shows that the only way to soften a hard heart and bring it to repentance is to believe. As the heart, in order to reach his prey, first flies up high in the air and then comes down upon it, so we should soar aloft

in the way of believing in Jesus, in order to obtain to a right state of mind. Thus the Word of God has it: "They shall look upon me whom they have pierced, and they shall mourn for him." If there be no looking up to the cross, there will be no breaking and melting of the heart in true repentance. You have seen how the sinner was looking up in the depth of winter by the contemplation of his Saviour; and how he was looking down with the heart that is not filled with Christ crucified.

Any sinner, whatever be his sins, and however great, is warranted to put his own sins into the hands of the righteous Advocate; for the Word does not say thus, "If any man be so and so qualified, Christ will be an advocate for him;" but it says, "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous." The order of the gospel, says an old author, is a great part of the gospel. There must be *first*, coming to Christ, and then, taking on his yoke; first believing; then obeying his commandments. The way of many is just the opposite of this, for they labour and weary themselves to have the heart humbled by godly sorrow, and the soul inflamed by love to God, and the yoke of obedience submitted to, while all the time they deliberately suspend the exercise of faith, and apprehension of the pardoning grace of Christ and Saviour.

This is surely as unreasonable as it is unscriptural. It would be very absurd to seek fruit from an unplanted tree, and insist upon waiting to plant it until it should give some experience of its fruitfulness! And what could be more absurd than to expect to have the Spirit of Christ working in the heart godly sorrow, or Christian love, and so renewing it again to his image, and yet without Christ not received into the heart by faith? The source of such doing is ignorance of the tenor of the proposal of free grace in the gospel; for one who really knows the gospel finds that in it there is nothing required on the sinner's part as a condition or qualification to make him more welcome in coming to Christ.

Let this Word that abide in you, "Come unto me, and take my yoke upon you," which in substance is this, "Come and cast your burdens on me first, and then take my yoke on you." O, is it not a blessed exhortation? Cast your heavy burden on me, and take my light burden on you.

### The Treacherous Gains.

With what composure will some unwashed persons speak of their sins and eternal prospects. They allow what the Bible says about the necessity of a great change; they acknowledge that they have never experienced it; and yet they seem under no real concern about it. This clearly shows that they have no correct views of what they really are, and that they are in a condition or qualification to make him more welcome in coming to Christ.

Let this Word that abide in you, "Come unto me, and take my yoke upon you," which in substance is this, "Come and cast your burdens on me first, and then take my yoke on you." O, is it not a blessed exhortation? Cast your heavy burden on me, and take my light burden on you.

### Words Fifty Spoken.

A few years since, there lived in the city of Boston a family, the head of which, a gentleman in prosperous business life, had lived for many years in independence, and conspicuously distinguished himself of religion. His wife was a humble follower of Christ; and while she on the Lord's day worshipped him in the sanctuary, her husband was wont to examine his accounts, or profane the day, in accordance with his inclinations, in some other way. His wife's course of faith in his behalf was such as a Christian helpmate only could feel for a companion living in utter disregard of the claims of the Saviour. Many were her anxious interviews with him, frequent and fervent her intercessions at the throne of infinite grace; yet entreaties and prayers seemed to be unavailing. But she felt not "to labour and to wait."

On a beautiful morning in June, as husband and wife were riding to Cambridge, both were won by the extreme loveliness of the works of God in nature. The husband, in a moment of admiration, remarked, "How beautiful is every thing that God has made!" His wife, who was seated all this grandeur, as if somewhat surprised at the question, he replied, "Why, God Almighty, I suppose." His wife, then in her loving and tender voice, immediately asked, "Do you love God?"

There was no reply. Suddenly a marked intention and absorption of thought came upon him, and was plainly observed by his wife. Hope rose in silence in her breast. Who could say that the golden words had not yet been spoken, and charged with the convincing Spirit? It was yet to be made known. The day passed on, and that strange abstraction continued. In vain did anxious friends, whom they were visiting, inquire if any sudden embarrassment or other mental ail had come upon him. He briefly replied in the negative. These were far from the cause. These were usual questions; but his present troubles he had never had in the past. His wife hastened their return as much as possible. This strange reserve continued. Thus the day passed, and yet the wife was forgotten by him. When their usual hour for rest had arrived, and he regarded it not, but still wore his sad appearance, his wife again earnestly asked him to unfold his feelings and his troubles to her. At length he said, with much emotion: