

that insatiable foe, is destroying the love of the Scriptures from the affections of his scholars. Just as consumption, that fell destroyer of so many promising ones,—though it light up with lustre the eye of the soul, and at times impart a momentary glow to the cheeks, it finally flushes the triumph of its destructive success; or it seizes a person, with such a stand and practice, plant and strength in the minds of those who attend him that he is gradually undermining some of Britain's greatest strongholds, and has already raised its peculiar glow in the face of some of our most valued institutions! His course is a good preparation for the Protestantism to endure a more open, though not more decided foe!

I am, gentlemen, yours truly, ISAAC MURRAY. Cavendish, April 22, 1858.

The Protector & Christian Witness

WEDNESDAY, APRIL 28, 1858.

THE SPIRIT.

Do, Reader,—do pray for the out-pouring of the Spirit; we wait much in this land. There are a great many unconverted people in it;—there are a great many backsliders,—there are some scoffers; and hundreds of lukewarm Christians—men who have a name to live, and are dead.

It does not, we think, require very much to prove these assertions. Your own observation would quite suffice, if you be a person of very decided piety. To know how much unconverted persons there are around you; just ask your acquaintances how many of them there are who give themselves to prayer? How many houses (even of church members) have family-worship regularly? Just go to that young man and say to him—My dear sir, are you sure you have been "born again?" Ah! that is a question that brings him to a stand. Mark him; he will do one of two things; and according to the course he adopts, you may judge of his state; either he will look at you in such a way as will tell you that he considers you a fanatic or a madman, (perhaps he may say it in so many words), or if he do not, he will quail before you, and say honestly, "No, sir, I have no evidence that I have ever been "born again."

Now you know the state of that person, whoever it be; go, dear reader, and tell him plainly, the words of Jesus, "Except a man be born again, he cannot see the kingdom of God." Your friend is an heir of the "everlasting burnings." In the third chapter of John, Jesus impresses upon Nicodemus three times the fact, that unless he has been "born again, he cannot see the kingdom of God." The great spiritual change necessary for Nicodemus is necessary for every man,—whether he be a prince or a peasant; learned or unlearned; rich or poor; bond or free,—it matters not, the same "strait gate" must be passed, and the "narrow way" trodden by all.

"No drunkard shall enter into the kingdom of God." There is one part of the community excluded. Beware, ye who prepare and vend the poison! Oh! the poor drunkard! is there not help for him? Will you not dare to legislate in his favour? We put arsenic on the druggists' shelves;—why not rum, accursed "white eye," &c. &c., all poisons,—proved to be poisons,—proved by chemists, by poor-houses, and by grave-yards. All have had them in the credible, and all have brought out the same result,—poison,—slow, but deadly! Oh! how deadly! Raining,—not—arsenic—the man alone; but his wife, his child, his father, his mother, his companion;—spreading misery through a wide circle.

Then: swearers, fornicators, liars, sabbath breakers, and such like have no part in the resurrection of the just. Men of decent, or even unimpeachable morality, who have not given themselves to the Lord, are not within the number of the redeemed. How many are there who need, then, the influence of the Spirit to lead them from darkness to the glorious light of the gospel.

As to backsliders: these are they who have experienced the strivings of the Spirit, have surrendered themselves to His blessed influence, have maintained their calling for a time; but after a season have left their first love, "drawn back." Mark that man. He is in a sad condition. It is of him that Paul says, (Heb. x. 38.) "My soul hath no pleasure in him?" Is it of him that the apostle says in the 26th and 27th verses of the same chapter, "For if we sin willfully after we have received the truth, there is no more sacrifice for sins, but by a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries?" "NO MORE SACRIFICE FOR SIN!" Is that man beyond the pale of mercy? A soul irrevocably lost,—and in this world? Is such a thing possible? Dear reader, there stands the condition. "If any man sin willfully," pray that your friend may not be allowed to take that final step.

Backsliders! hear God's words to you. "Go and proclaim these words, toward the north, and say; Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you." See: there is yet room for returning. Pray, reader, that the Lord may help them to do so.

And then,—lukewarm Christians. There do appear to be many such,—men "who have the form of godliness, but the power thereof is dead." They are in the most dangerous state: believing themselves to be in Jesus; and yet out of him. It is to be feared there are such "Do pray for them. Reader, are you so deceiving? Do examine yourself. Perchance you are deceiving yourself. May the Lord help us all; and to His name be the praise.

UNION PRAYER MEETINGS.

We have much pleasure in informing the public that the Union Prayer Meetings (D.V.) will be continued this week, as follows:— THIS EVENING (Wednesday), in the Fane Court; and on FRIDAY EVENING in the Kirk— Both to commence at half-past 7 o'clock. The interest manifested in these meetings, although better than some may have expected in a place where such coldness and formality permeates the minds of professing Christians, is not what every friend of the Redeemer desires to witness. True it is that many, through the instrumentality of these meetings, have been led to the consideration of their eternal destiny, who, in all probability, have never seriously thought of it before; and that many of the brethren are heartily co-operating in this "work and labor of love;" but it is this that many refuse to come forward, fearing that in professing Christianity, they will not be in earnest! You seem to be in earnest in your workshop,—at your counter,—in your counting room; and will you not be in earnest in religion! Is it a matter of so little importance to smelt your earnestness? Believe the fact, that God is in earnest about you. When that wondrous plan for the restoration of our fallen humanity to its primal state of innocence and purity was contemplated in the council of the Eternal Trinity, truly a degree of earnestness was then manifested. When our Lord and Saviour Jesus Christ resigned the glories of heaven, and assumed our nature,—made himself subject to the frailties of a mortal body,—lived as a humble carpenter in the degraded city of Nazareth, endured the revellings of infuriated enemies, and died like a condemned criminal on the cross of Calvary, surely he manifested a degree of earnestness on our behalf.

When the Holy Spirit descended from heaven to convince men of sin, of righteousness and of judgment, and, by his all-prevailing agency, to enable the church militant to triumph over opposing powers,—surely earnestness was then exhibited. When the angels of glory raised their melodious notes to a more exalted strain, and cause the abodes of heaven to resound with halloallies over the repenting children of men, truly it may be said "they are in earnest." Yes, professing Christians, all the created intelligences of the universe are in earnest except yourself. Yes, even the sinner as he treads his downward path to perdition, manifests a degree of earnestness in lighting under the banner of his captain the devil,—and as he labors to carry with him his companions and friends to share in the bounties of an eternal hell. O yes, all are in earnest, but you who are "at a stand in Zion." Yes, believe it, Satan was in earnest when he placed to your lips the scolding draught—the draught that lured you into your present state of spiritual lethargy. O yes, follow pilgrim, it is time that you were up and doing. What meanest thou, O sleeper!—arise! call upon God. The day is far spent, and the night is at hand. You have a great work to do, and a short time in which to do it. O do remember the example which you profess to imitate. Do remember the fruits of that Spirit of which you profess to be a partaker. If your religion is not a counterfeited, will you not be manifesting its truths in your actions? If you have felt "the love of Christ constraining you," will you not be able to say that you are constrained to love the brethren?—will you not be in earnest for the salvation of your neighbor? will you say, "I do love the work. I feel a principle of love in my breast impelling me to active operations for the good of my fellow-creatures. I feel the chains of Christ's love binding my heart to all in one common brotherhood; and I feel that this spiritual knowledge which I have experimentally received must have been given me for the purpose of enabling me to communicate those blessings to others." That sentiment which we received from the beginning will ever remain unimpaired in its force—"Love thy neighbor as thyself;" and it is not in profession alone that we are to do so, but in deed and truth—in endeavoring to extend our influence to the world around us. Professing Christian, listen to God's word—"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—Com.

A Prayer Meeting will be held in the Kirk To-morrow evening.

Rules for Holy Living.

FIRST, OR THY PASSAGE OR GOD.

"God is light."

Endeavor always to remember that you are in the immediate presence of God, and strive to act as you would if you saw your Saviour standing by your side. Recollect, He is really there. Always, intentionally, aim to please God in all things. Frequently call to mind the expression, "Thou God seest me." Neither do nor undertake anything which you would abstain from doing if the Lord Jesus were visibly before you; nor engage in anything which you feel you would regret to repeat in the solemn hour of your death. Carry into all your engagements a sense of the omniscience and omnipresence of God.

QUESTIONS FOR SELF-EXAMINATION.

[Previous rules: In reading anything relating to your spiritual welfare, first implore the aid and guidance of the Holy Spirit. His office is to take of the things of Jesus, and show them unto us—John vi, 14; and if his aid is promised to them that seek him—Luke xi, 13. We can make no progress without him.]

1. "Am I now living in the love of God?"—Consult 2 Cor. vi, 2; Rom. viii, 15 and 16. 2. "Am I going on to sanctification?"—2 Peter iii, 18. 3. "Do I intentionally aim to please God in all things?" Psalms lxxvi, 18; 1 Sam'li, 3. 4. "Am I cultivating a constant sense of the presence of God?"—Gen. xvi, 13. 5. "Do I read and love the Scriptures more than any other book?"—1 Peter i, 2. 6. "Do I redeem the time?"—Eph. v, 15 and 16.

The Middlesex Journal, of Worcester, Massachusetts, complains of our copying an article from that paper without giving them the credit. The article alluded to in our issue of the 24th March, was sent in by a friend, and the Editors did not know from what paper it was taken.

The English Mail arrived on Monday morning in a sailing packet from Picotou. The news will be found in preceding columns.

At a Vestry Meeting held at St. Thomas's Church, New London, the 10th day of March, 1858, the following Resolutions were unanimously adopted:—

Whereas some evil and maliciously disposed persons have broken into the Church, and besetted one of the pews with filth, and also dispersed several prayer and other books, thereunto, Resolved, That the Wardens do adopt such measures as they may deem proper, in order to discover the perpetrators thereof and bring them to justice, by offering a reward or otherwise.

Mr. Benjamin Davies acknowledges the receipt of Ten pounds Halifax currency, from the Honorable Charles Young, agent for the Alliance Insurance Company, for his services in saving goods at the fire in Water-street, in November last. Insured under Policy 165,731. Charlotte-town, April 27, 1858.

The Sacred Harmonic Society acknowledge, with thanks, the receipt of a second Donation of six copies of American Vocalist, from Hon. Dr. Young; also, of six copies of the same work from Mr. William Stambles.

The Rev. John McKinnon will preach (D.V.) in the Temperance Hall, up stairs, on Sabbath next, May 24, at the hour of 6 1/2 p.m.

TO CORRESPONDENTS.—Questions from a lover of the Bible, are unavoidably postponed until next week. Some other contributions will be attended to as soon as our space will allow.

Read Kirwan's Letters week by week. They are very valuable. Roman Catholics and Protestants! again we say read them.

In our last issue, in answer to an advertisement for a Bunch of Keys lost, two different ones were handed in, one of which remains unclaimed. The owner can have the same by applying at this office.

The Steamer Westmorland was put aground by the ice in Shediac last week. We understand she has now got off, and is expected here to-morrow.

Married. On the 22nd, by the Rev. Charles Burnell, at the residence of his Father, Mr. John McDonald, 23, Mr. ANGELO McDONALD, to Miss ISABELLA McATLAND, of Charlotte-town, eldest daughter of Mr. Alexander McAtland, of Nebraska, U. S.

China and Earthenware. A consignment of BARK 20 crates well assorted EARTHENWARE, also— 50 Casks Rich China, consisting of Dinner, Dessert, Tea and Toilette sets in Wood and Gold. 60 Pairs very handsome VASES. A superior toned COTTAGE PIANO FORTE, by Broadwood & Sons, in Mahogany Case. A. H. YATES Nov. 20, 1857.

Just Published. The Church and its Creed. THE ADDRESS DELIVERED before the Annual Assembly of the Prince Edward Island Association, on Monday, the 20th July, by John Knox, Moderator. Pastor of the First Baptist Church, Author of "Moral Renovation," the Prize Essay, "Real Education," "Missionary Extension," &c. &c. pp. 96, price 1d. Charlotte-town, sold by GEORGE T. HAZARD, 23, 25, 27, 29, 31, 33, 35, 37, 39, 41, 43, 45, 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, 77, 79, 81, 83, 85, 87, 89, 91, 93, 95, 97, 99, 101, 103, 105, 107, 109, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 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