

# 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 25, 1860.

No. 8.

## The Protestant

AND EVANGELICAL WITNESS,  
Is issued every Saturday from the Office of the  
South Side Queen Street,  
at  
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 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 5 o'clock on Friday.]

### LINES

On the Death of Hector McEwen, late of Green Cove, Lot 60.

Thy soul took its flight in the dawn of the morning,  
On Scythian wings to the regions above;  
While thy body was left to the care of the earth,  
Thy soul was abiding thy Saviour's love.  
To the cold dreary grave we've left thee to slumber,  
Beneath the green sod and the Church on the lee,  
Mid the scenes where thou hadst in harmonious numbers,  
Deposited the landscape, the shore and the sea.  
The wisdom of God in the works of creation,  
The woods, and the ocean in grandeur sublime,  
To thee were sweet themes of devout meditation,  
Foster'd by thy pen in thy beautiful rhyme.  
But what a change in our lone habitation,  
What signs of anguish and pangs full of woe,  
Are wrought from our hearts at this sad disposition,  
Struck dumb by the hand that inflicted the blow.  
How can we forget thee—the fields, woods and flowers,  
Wherever we roam'd, but remain'd as of old,  
And shall till we meet in the heavenly bowers,  
From sin, death and sorrow for ever be freed.  
Beneath of thee, we have sweet consolation,  
We know thy Redeemer was able to save,  
Thou reignest thy soul for eternal salvation,  
To him who once wept our Lazarus' grave.  
He gave thee, He took thee,—and shall we deplore thee?  
Enable us Lord to believe in thy will,  
And grant us thy grace, to submit and adore Thee!  
The hand that has wounded is able to heal.  
—A. P. K.  
Green Cove, 26th May, 1860.

### HE GARBETH FOR YOU.

Shall I not love my God,  
Who doth so well love me?  
Who as a Father cares so tenderly?  
Shall I not love my land,  
Which my weakness breeds?  
Oh! my strong hand, who never doth forsake!  
He doth love all my grief,  
And all my heart's desire,  
He'll stand by me till death, through food and fire!  
And He can send relief;  
My Father's love, so free,  
Till the new morning, shall remain to me.  
Who doth the birds supply,  
Who gives, and feeds, and flows,  
Doth he not love his people,  
Who hears us as we cry?  
Can He not send relief?  
Yes, though He stay me, I will trust Him yet.  
When I his yoke do bear,  
And seek my chiefest joy,  
But in his righteousness and sweet employ;  
He makes my soul his care;  
Early and late I sing,  
And crooneth work and praise with success.  
O blessed be his name!  
My Father care for me!  
All praise to him be given;  
I know he is my friend,  
I know the Lord will love me to the end!  
—J. O'Rourke.

### Kirwan's Letters from Europe.

A GREAT DAY IN ULSTER.  
BELFAST, July 2, 1860.  
It has been indeed a great day in this capital of Ulster. It was the day appointed for the great Prayer Meeting, and for the opening of the General Assembly of the Presbyterian Church of Ireland. I spent the Sabbath in London Derry; and in order to mingle with the great gatherings here, left there by an early train. Everywhere on our way to Derry and back, we saw notices of "the Prayer Meeting," and of "special trains" to carry people to it. On our return, to-day, the train was heavily laden with masses of people; and the meeting was the one topic of conversation. When we reached this city we found the main streets thronged with people, quietly, but earnestly, making their way to the Botanic Gardens, where the meeting was held. Not merely the sidewalks, but the streets were literally crowded with persons on foot, among whom omnibuses, carriages, and cabs, made their way with great difficulty. And when we reached the point of entrance where all the living streams crossed, we had to find a private door of admission, so great was the press.  
Everything seemed favorable to the great gathering. The day was beautiful. The rain which had lately descended for weeks previous, ceased to fall. The air from being damp and chilly, became soft and balmy. There was just enough of cloud in the sky to admit the light, and yet screen from the heat of the sun. The place was adapted to the meeting. The walks are wide, and clean, and hard as the pavement, and the grounds are spacious, with many green, grass, and scattered spots. The grass is green, and soft as velvet; and was so dry and clean as not to soil the dresses of women, that were reclining on it in every direction. There was just enough of wind to sigh among the branches of the trees, and to fan the people. At twelve o'clock the services were opened; and of that time twenty thousand people were supposed to be in the Garden. There was a large platform erected,

which was crowded by ministers of the various churches; among whom the Protestants largely predominated, because of the opening of the Assembly in the evening. Dr. Cook, our well-known American friend, was regarded as the leading man of the country, came forward and took the chair. Although now up to his three-corner and ten, yet is his eye undimmed, nor is his natural force abated. He is yet "the old man eloquent." He opened the meeting with singing and prayer; and for four hours, without cessation, from that platform, prayer ascended to heaven, the praises of God were sung, and the most fervent exhortations were addressed to the vast multitude by which it was encircled. And if the appearance of some was carolous, the attention of others was intense and fearful. All the addresses were more up to the occasion, nor well suited to it, but some were telling and powerful; and none more so than that of my travelling companion from Philadelphia.

Behind the large platform, there were twenty other stations, each under the care of a superintendent, from which the people were addressed. At two o'clock, when it is said there were thirty thousand people on the ground, we left the platform, and went from station to station, in order to see and to hear. Here was a gathering of Methodists, singing their own hymns, and praying and exhorting in their own way. And there was one of Baptists worshipping in the same way. We went round all the stations, and were astonished at what we saw. Here was a minister,—there a layman;—here was a veteran Christian, and there a young convert, in the most earnest manner exhorting sinners to repentance, or praying to heaven for their conversion. If any walked about without any apparent religious concern, many more were obviously in the pursuit of the great end of life. The same message came from platform and station:—"Now is the accepted time, and now is the day of salvation." And with hearts rising in thankfulness to heaven, we witnessed groups of ten or twenty in retired corners speaking to each other of the way to life; or trying in yet another comparison, of the soft, green grass, and quietly telling one another what the Lord had done for their souls.

The order concerning the vast mixed assemblage, was very remarkable. Not one solitary case of disorder—not even the plucking of a flower by a child—did we witness. And flowers and children were there in great numbers. Here and there might be seen a local constable; but they had nothing to do. At four o'clock there was a bell rung, the signal for the closing of the services at all the stations; when Dr. Cook, in his happiest manner, brought the services to a close by a brief and happy address, and prayer, and by singing the Doxology. And at five o'clock the garden was vacated by the vast congregation, some of whom, grouped in large companies, went to their churches, and the railway stations, and their homes, singing the songs of Zion as they went.

It is our object now to discuss the propriety or the usefulness of such vast gatherings of people for prayer. This was collected by similar means, but vastly different motives and ends, as those by which our great political meetings are brought together. We simply describe what we saw, and we feel warranted in saying that by no possibility could such a meeting be collected, at mid-summer, save among people profoundly moved by religious principles and feelings. Nothing less than living religion, and a full sense of the importance of those principles which lay hold of eternal life, could bring together such an assembly of persons of decent appearance, of serious aspect, and of position and character in every department of life. It was the largest congregation assembled for the worship of God that we ever saw, or that we ever expect to see. May it result in bearing all the good fruit hoped for by its most ardent friends.

In the evening the General Assembly met in the large church of the Rev. Dr. Cook, and was opened with a sermon by Professor Gibson, the retiring Moderator. The sermon was from Ps. cxli. 10: "When the Lord shall build up Zion, he shall appear in his glory." The sermon was able and orthodox, and of full measure, occupying an hour and a half in the delivery. His many friends in America will be glad to know of his popularity, influence and usefulness in the church here; we hope the latter may be greatly promoted by his "Year of Grace," which is meeting with a wide circulation in Britain.

The Rev. S. M. Hill, of Ballymena, was elected as his successor, all other candidates having withdrawn in his favor. Mr. Hill, as one of the recent Deputations to the United States, is widely and favorably known among us. He is a man of decided character and ability; and is the pastor of one of the largest churches in the North of Ireland; he and his people have largely shared in the work of revival. His success with us has contributed not a little to raise him, over the heads of many other brethren, to the Moderator's chair. The Deputation to America stand among the first men of the Irish Presbyterian Church.

### Mr. Spurgeon on the Punishment of Sin.

In a late sermon, Mr. Spurgeon hits the folly and absurdity of those sentimental theologians who try to let down the strictness of God's law, to palliate the guilt of sin, and to show that it does not deserve that awful punishment which is so distinctly fore shadowed in the Bible.—  
Sometimes ago, an excellent lady sought an interview with me, and the object of it was, as she said, to confer my sympathy upon the question of anti-capital punishment. I heard the excellent reasons which she urged against hanging men who had committed murder, and though they did not convince me, I did not seek to answer them. She proposed that when a man committed murder he should be confined for life. My remark was, that there were a great many men who had been confined half their lives who were not a bit the better for it, and that her belief that they would be brought to repentance, was a fiction, but a dream.  
"Oh," said she, good soul as she was, "that is because we have been all wrong about punishment. We punish people because we think they deserve to be punished. Now we ought to show them," said she, "that we only punish them to make them better."  
"Indeed, ma'am," I said, "I've heard that theory a great many times, and I have seen a good deal written upon it; but do you know I don't believe in it? I believe that when a man does wrong he ought to be punished for it, and that there is a guilt in sin that ought to meet with a punishment."  
"Oh, no," she said, she could not see that. She did not see that there was any guilt in sin. She thought that people were treated, and made to suffer, and that they ought to be taught that we love them. If they were

kindly treated in prison, and behaved nicely to, they would grow so much better, she was sure.  
I put to her this question. I said, "I suppose, then, you would give them a great deal of indulgence in prison. Some big punishment had committed burglary some dozens of times, I suppose you would let him sit in an easy chair in the evening, and sit round a fire, and mix him a glass of spirits and water, and give him his pipe, and make him happy, and showed how much we loved him."  
Well, no; she would not give him the spirits; but still all the rest would do him good.

It seemed to me to be a delightful picture certainly. It seemed to me to be the best method of cultivating regard that you could think of. I could imagine that you could grow any number of thieves that way.

I treated at that time as a matter of amusement the idea of loving those people at such a rate that when a man did wrong we should love him and make him as comfortable as we could in order to bring him to feel sorry, and so bring him round by kindness, as it were. I did not think I should live to see this kind of stuff taught in pulpits, or that there would come out a divinity which would bring down God's moral school from the strong position it does take in Scripture to a namby-pamby sentimentalism such as this good woman would plead for.

But we never know one day what we shall see tomorrow. We have lived to see a certain sort of men—thank God they are not Baptists, though there are a great many Baptists who are beginning to like the things which seek to teach now-a-days that God is a Universal Father, not a Government, and a Judge; that sin, in itself, is a naughty thing no doubt, but still there is no delinquency in it; no guilt that deserves any punishment, and they would have us believe that all that God does is to try to bring men round by treating them very kindly, and that—well, if they won't come round, it doesn't matter particularly. There is no such thing as punishment for sin, and all the ideas of punishment, we are now told by certain new divines who have lately sprung up, are founded upon old heathen notions.

In fact, books now appear which teach us there is such thing as the atonement of our Lord Jesus Christ; at least, they use the term atonement, but they don't mean by it what we mean. They mean that the Father has shown His great love to poor sinful men by sending His Son, but that God was just, nor that He punished Christ on behalf of His people, nor that indeed God will ever punish anybody; or that there is such a thing as justice, or that there is such a thing as sin, or that there is such a thing as hell—these are all old-fashioned notions, and we poor souls, who go on talking about election, and imputed righteousness, are behind our times. Aye, and the gentlemen who bring out books on that subject—the fellow Mr. Maurice and Professor Scott, and the like—these are the new men whom God has sent down from heaven to tell us now that the Apostle Paul was all wrong, that our faith is vain, that we have been quite mistaken, that there was no need of propitiating blood to wash away our sins, and that our sins were a little bit of sin, or that there was no punishment needed, and all that fuss and to-do about the judgment to come and the wrath of God that abideth on us is needless.

Well brethren, I am happy to say that sort of stuff has not got into this pulpit. I dare say the worms will not get into the brains of any of the little bits of sinners who are in this place; and may these bones be picked by vultures, and this flesh be rent in sunder by lions, or may every nerve in this body suffer pangs and tortures or these lips shall give utterance to any such doctrine or sentiment. We are content to remain among the vulgar folk, and believe the old doctrine sort of into this place; and may these bones be picked by vultures, and this flesh be rent in sunder by lions, or may every nerve in this body suffer pangs and tortures or these lips shall give utterance to any such doctrine or sentiment. 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