

Printed and Published for the Proprietor by J. H. G. LITTLE, at the "Protestant" Office, No. 10, Prince Street, Charlottetown, P. E. I.

The Protestant

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

Vol. 3.

Charlottetown, Prince Edward Island, Saturday, September 7, 1861.

No. 10

The Protestant,

AND EVANGELICAL WITNESS,

is issued every Saturday from Hazzard's Printing Office,

South Side Queen Square,

BY

DAVID LAIRD, Editor and Proprietor.

TERMS:

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; Four

Shillings, if paid within the Third quarter; After

which, 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 Light in the Window.

"When a boy, twelve years old," says one, "I worked

hard to support my mother and two younger brothers, and

used to carry my earnings home every evening. One night it

was very dark, and having three miles to travel and a heavy

load of wood, I did not reach home till late. My mother

and father, had retired, but, quickly aroused when she

heard my footsteps, she met me at the door with a warm

greeting, and a 'God bless you, dear!' After this, she

said, 'I'll see a light in the window for you. And there

was, the light in the window appeared. O, how I cheered

my heart, over that!

"Health failing me, I left home—after my brothers could

help my mother—and went to sea. When three years from

home, and on the Pacific Ocean, my mother died and just

before she died, she said to those around her, 'Give Edward

my dying blessing, for he has been a good boy, and tell him I

love him, and will see a light in the window for

him to guide his footsteps there."

There's a light in the window for thee, dear brother,

There's a light in the window for thee;

Our mother has moved to mansion above—

There's a light in the window for thee.

A mansion in heaven we see,

And a light in the window for thee.

There's a crown, and a robe, and a palm, dear brother,

When your labours have ceased to be,

For Jesus hath gone to prepare you a home,

With a light in the window for thee.

A mansion in heaven we see,

And a light in the window for thee.

Oh! watch, and be faithful, and pray, dear brother,

All your journey o'er life's troubled sea,

Though afflictions assail you and storms beat severe,

There's a light in the window for thee.

And a light in the window for thee.

There's a crown, and a robe, and a palm, dear brother,

Till from conflict and suffering you cease—

There's a light in the window for thee.

A mansion in heaven we see,

And a light in the window for thee.

American Mission to Louisiana.

A meeting—says the Philadelphia Presbyterian—

was held in Upper Queen's Street Hall, London,

to receive the Rev. J. H. Morrison, of the Louisiana Mis-

sion, and to express sympathy with the American Mis-

sion, and in the state in which they are at present placed.

The Lord's prayer was read, and among those present

was the Rev. Dr. Johnston, Rev. Charles J. Brown,

Rev. Thomas Gardner, of Calcutta, Rev. G. D. Collins,

Colonel Davidson, Dr. Brown, (late of Bombay), Dr.

Colclough, Mr. L. Muir (late of Allahabad), Mr. Rich,

of the Medical Service, Bombay, &c. The Rev. Dr.

Johnston opened the proceedings with prayer.

The Lord's prayer was read, and had been invited by Mr.

Collins to do so, and he did so, and he did so, and he did so,

and he did so, and he did so, and he did so, and he did so,

and he did so, and he did so, and he did so, and he did so,

and he did so, and he did so, and he did so, and he did so,

appointed to be observed in India as a day of prayer for

the dispersing of the Holy Spirit, between two and

three hundred of the children attending these schools had

accompanied their masters to the church, to join in the

prayer. He also stated that some of the schools under

the charge of the American missionaries had been

transferred to the Government, and that the moment this

had been done the Bible was banished from them. They

had also a very great, concerted by nation, and, if this

was broken up, it would be a difficult matter to start

it again. If they did not receive assistance, the mission-

aries would probably be reduced to a substantial allow-

ance, and all their operations brought to a close. As to

the means by which this difficulty was to be avoided, he

suggested first, that they might aid them by direct

contributions. The British Government might also assist

them by increasing their own operations in India; and

they might also be aided, by the Christian Vernacular

Society taking the department of the work which

belong to them. In conclusion, he earnestly called them

to give them their prayers in this solemn crisis of their

history.

Mr. Muir then moved the following resolution:—

"That, while admitting the important and important

service rendered by American missions in India, this

meeting is concerned to hear that their resources are

greatly impaired at the present moment by the condition

of public affairs in the United States, and recommending

the friends of missions in this country to make a special

subscription on their behalf." In moving the resolution, Mr.

Muir gave an interesting account of various of the

American stations, and bore testimony to the high char-

acter and great usefulness of the American missionaries.

Mr. Rich, in seconding the motion, referred to the

labours of the American missionaries in Aracan and

Constantinople, and said that Mr. Leonard and Mr.

Henry Rawlinson had borne testimony to the value of

these services. In Persia, they had established a mission

And if the outpouring of the Holy Spirit on the day of Pentecost

produced madness, as was then said, this, too, was

madness. Almost all particulars have been

affected in the movement. Some were alarmed and feared;

others were excited and emboldened; whilst some were

saved. It commenced (so far as the general outbreak

was concerned) in the mountains of this parish, and it

rolled down the sides of our mountains; and it is

then extended itself along the coast, and it is now

the island outward, till it "all the land overpaved."

The effects of this outpouring of the Spirit were

most marvellous, and the power of the Holy Spirit

was manifestly proved. The ministers, it was said, never

seemed to have preached such sermons before; the

preachers themselves felt it as an

it was easy and delightful to see the seed of the

word sown; and the people were so much

prepared. How easy to pray when heaven is open

to us! How easy to preach when the multitude hear us

gladly! But there were other effects. Hundreds have

been saved who formerly lived in sin, and who

had been filled with the Spirit of God; and the

number of those who were saved on the Sabbath-day; and

others have been greatly increased.

But what is our present state; and what our future

prospects? The business was closed; and the

four winds are still with us. Will the people

continue the trials of the Christian life? Will they

continue to be the people of the Lord? Will they

continue to be the people of the Lord? Will they

continue to be the people of the Lord? Will they

continue to be the people of the Lord? Will they

continue to be the people of the Lord? Will they

continue to be the people of the Lord? Will they

continue to be the people of the Lord? Will they

for her fingers to accomplish themselves in painting of

man.

With health, a moderate industry will bring about all

this, and still the soul not fall a victim to the pre-

valing fever—the terrible gold fever which scorches

the sensibilities, and dries up the springs of humanity

in so many hearts.

Two Errors.

It is an error to suppose that, because we have a cor-

rupt view of the will of our hearts, we are under the

influence of Divine grace. One may be thankful that

he has a knowledge of himself as a sinner, because this

knowledge may lead him to the Saviour of sinners;

but it is dangerous to conclude that one is renewed and

safe merely because he has a view of the depravity of

his heart. The Bible is a clear revelation of human

character. It teaches the depravity of the heart; and

the pursuit of the word, and the hearing of it, may

give us a clear view of our hearts, even when there is

no grace. So, too, our consciences may render us

sensible of our guilt, and even cause us to tremble on

account of our depravity and consequent exposure, and

yet, at the same time, there may be no application

to Christ, and no true sorrow for sin. Judas was full

of his wickedness, but he was a stranger to grace; and just

so, the sinner may see his sinfulness, and yet be a

sinful still.

Justification is the opposite of condemnation. There

is no such thing as being partly justified, and partly

condemned. They who are not justified, are under

condemnation; and they who are justified, are delivered

from condemnation. Justification is an act of God's

free grace. It is done at once. By His free gift, and

accepted as righteousness. This is only on the ground

of Christ's righteousness. He has suffered and died.

He is the only Saviour. Receiving him by faith, we

are justified and accepted. They who are thus

accepted, are delivered from condemnation, and have a

title to everlasting life. It is a great error and a delusion

to suppose that one can be partly justified. The one

who is not fully justified, is not justified at all, and

should at once flee to Christ for pardon and eternal life.

This is the way to peace; it is the way to heaven.

Believe, and be saved!—*Cor. of Phil. Presbyterian.*

The privilege of Prayer.

In the vestibule of St. Peter's at Rome, is a doorway

which is walled up and marked with a cross. It is

opened but four times in a century. On Christmas

Day, once in twenty-five years, the Pope approaches it

in princely state, with the retinue of cardinals in

attendance, and begins the demolition of the door, by

striking it three times with a golden hammer. When

the door is opened, the Pope kneels, and prays for the

people of the world, and then rises, and with a sword

in his hand, and up to the altar, by an avenue

which the majority of them never entered thus before,

and never will enter thus again.

Imagine that the way to the Throne of Grace were

like the *Porta Sancta*, inaccessible, save once in

a quarter of a century, on the twenty-fifth of December,

and then only with august solemnities, conducted

by great dignitaries in a holy city. Conceive that it

was now ten years since you or I, or any other sinner,

had been *permitted* to pray; and that fifteen years

must drag themselves away, before we could venture

to approach God; and that, at the most, we could

not pray to pray more than two or three times in

a lifetime! With what solicitude should we wait for

the coming of that *Holy Day*! We should lay our

plans of life, select our homes, choose our professions

for our friendships, with reference to a *prayer-day*;

and we should be ever ready to leave our homes

at a moment's notice, to be ready to enter the

but I now find that all my outward attendance on the

public duties of religion has done me no good."

"How so?"

"Oh! sir, I supposed that I had nothing more to

do than to present myself before God, and appear in

the act of worship. I never felt that I was a sinner,

and that the curse of God rested upon me; that there-

fore I ought to humble myself before him, and seek for

his mercy through our Lord Jesus Christ; but now I

feel I am going to die, and I am sure that such a

religion as this cannot take me to heaven. My con-

science does not reproach me with neglecting my

duties to my fellow-creatures; but, oh! I have sinned

against God. I forget, what I now feel, that He looks

at the state of the heart, and that we cannot worship

Him if that is not engaged. I have no hope! I have

no hope!" "But there is hope in Jesus," said I,

"for the very vilest of sinners." "But, sir, I have

been ashamed of my sin; I have professed to

hear his Word, but I know nothing of it; I professed

to pray, but never did so in reality. My neighbours, I

dare say, took me for a Christian, but the great Search-

er of hearts knows I have been a hypocrite. Sir, I

have no hope of happiness after death."

"Truly the case was an awful one, but I felt it to be

my duty to direct the sufferer at once to Him who has

promised to cast out those who come to him; his reply

was indeed emphatic, 'Sir, I have despised his counsel,

and would none of his reproof. I must be lost!'

"Yet still, 'Believe on the Lord Jesus Christ, and

thou shalt be saved.'" I have heard that passage of

scripture, said he, "repeated scores of times, but it

has never entered my heart; and I have never been

trifled with; I have abused every opportunity of ob-

taining salvation for thirty years, and now it has left

me to take the consequences of my sin."

I endeavoured, with the utmost simplicity and affec-

tion, to place before him the way of salvation, through

the Lord Jesus Christ; with what effect must remain

for the disclosure of the last great day, as certainly

little could be inferred from anything which took

place, during his short continuance in the present world,

after the conversation the substance of which I have

recorded.

Treasury.

"I will make Darkness Light before Thee."

This light is often thrown across our path in very

unexpected seasons. At evening time, the prophet

says, "I shall be light;" at evening time, when ap-

pearances and experience would say, No light can come.

And so we find it. Dark afflictions are often rolled

in a moment, while we are saying, No relief shall

break in upon them; we see their end, and a light

the Lord discovers to us why he has sent them. The

