

THE PROTESTANT. AND EVANGELICAL WITNESS.

that night. "Dolphus" gave沉思 on if stand-
ing at the bar of God; and overwhelmed with a dread-
ful sense of his condition, he hurried home when the
service ended.

Taking down his Bible to find the solemn text, he
trembled, and the volume fell upon the floor. His
anxious wife replaced it in his hands, but it fell a sec-
ond time. At his direction, she then found and read
the passage to him, when he fell upon his knees, and
uttered the cry of sincere trembling on the brink of
hell: "O God! O Christ, have mercy! What shall I
do? I am lost and ruined man. O God, forgive my
sins, sinners, my family, and friends, this dear in-
jured wife, and my own soul. Suffer me not to die
until I can born again. O Jesus Christ have mercy on
my soul!"

In this frame he continued, and did not think of
sleep. He passed the floor. He returned to his Bed.
He dropped on his knees again and again. He wail-
ed forth, and wandered till he came to a lonely tree.
It was the midnight hour. There he knelt down and
began to weep over his soul, till it lay on the ground.
He was ready to die, and hell seemed near for his
torment. Behold him on the brink of the burning lake

At last redemption came. The hand of God led him
to death, fall off, and his soul was filled with love, peace
and joy unspeakable. The stars shone like polished
diamonds in the maternal sky. The glory of God in
the face of Jesus Christ seemed to dispel the darkness
of night and transporting purity recalled from his lips.

In the morning, by early dawn, new life entered
the parsonage. His name was "Dolphus" — the Chris-
tian parsonage. With smiles of love and tears of joy he saluted
me. "Beloved pastor, you," said he, "have done
much for me, and my friends, and given you thanks.
But Jesus, precious Jesus, has done much more. Glory
to his name. Pray for me, that I may never fall nor
sin again against such love and mercy. Oh, what a
sinner I have been."

Three months more, and "Dolphus" was one of
several who stood up in the sanctuary, and publicly
took the vow of God upon them. The world stood
amazed; the people of God rejoiced; dark hell seemed
sullen and confounded; and heaven filled with joy.
Poor drunkard, there is hope for you.—*Our Am.
Manager.*

Treasury.

Faithfulness for the Empty.

"We sustain the longing soul." (Ps. cxii. 6.)

It is our poverty that fits us for the riches of God.
This is our only qualification. It is with the poor that
God deals. It is the empty that He fills.

We are very willing to be thought wholly poor or
wholly empty. And this is the real hinderance to our
being saved! We are always willing to be treated as such,
as we would soon find what blessings were to be
had in store for us.

Then the great barrier would be taken away.
When a man comes to know that it is really poor
and empty, then it stings out his pride to him who
alone can satisfy. It is in this attitude that God meets
us. "He satisfies the longing soul." Shall we not
come before him then? He waits no merit, no claim
on our part. All he desires is that we should be will-
ing to be received. He asks no more. He loves to
bliss. "He gives to all men liberally, and upbraids
not." Let us go to him. He receives empty away.

Each longing cry that goes up in our hearts meets with a ready response. He is not slow to give. His love is
not as our love; his thoughts are not as our thoughts;
his ways are not as our ways. He gave his Son, and
what will He not give? He has given all His Spirit, and
what will not that Spirit bring to us? "He has made
known to us his 'gospel'—good news; and how
much does that imply! How can we be poor, with
such riches as his at our side?—*Horatio Bowes, D.D.*

Living on Christ.

Such is the frailty of the nature of man, and such
the perishing condition of all created things, that
none can ever obtain the least stable consolation, but that
which arises from omnipotency, sovereignty, and ster-
nity of the Lord Jesus Christ.

What we have not in ourselves, by an interest in
Christ, we have in another. In him we have stability
and unchangeableness; for what He is in himself, He
is with us and for us.

All our concerns are wrapped up and secured in him.
He is ours; and though we in our persons change, yet
He changes not, nor our interest in him, which is our
life. All though we die, yet He dieth not; and
because He liveth, we shall live also.

Though all other things perish and pass away that
we here make use of, yet He abideth a blessed and
satisfying portion unto a believing soul. For as we
are His, so all His are ours; only laid up in him and
kept for us in him.

So that, under all discouragements that may befall us
from our own frailty and misery, and the perishing con-
dition of outward things, we have a sweet relief tendered
us in this, that we have all good things treasured
up for us in him; and faith knows how to make use
of all that is in Christ, to the comfort and support of
the soul.

This will teach us how to use earthly things; how
dying creatures should say dying creatures. That is
to use them for our present service and necessity, but
not as those that look after rest and satisfaction in them
which they will not affect us. Use the world, but
live on Christ.—*Owen.*

THE
Protestant & Evangelical Witness.

SATURDAY, FEBRUARY 9, 1861.

The Oath.

Already have we turned attention to the origin,
nature and form of an oath. We have shown it to be
divine in the first; that in the second, it is an act of
religious worship, and covenant with God and society,
by which we bind ourselves to speak and act, as the
case may be, truthfully, with the distinct understand-
ing that if these conditions be not fulfilled, both in
our oaths and to, and invoke, the divine curse both in
this life and in that which is to come, together with all
human penalties due the heinous crime of perjury.

As to its form, we showed, let that words intending to
be an oath which omitted the name of God, such for
example as is administered to the President of the
United States at its installation, was not and could not
be such—that the proper wording is somewhat as fol-
lows:—"You do solemnly swear by Almighty God,
the searcher of all hearts, that the testimony you shall
give (in this case) shall be the truth, the whole truth,
nothing but the truth, and that you shall answer to God at the great day." Such are the words in England.

Silly that the proper attitude is swearing, while the only
suitable gesture is the laying of the right hand upon
the word. Hence,

We now intend to prove that taking the gospel into
one's hand and laying the hand on one's head, are not whole
origin is pagan, and whose influence is to our own
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living creature, and especially, to the sons of God's spirit-
uity, unity and oneness, were partially or wholly
at—eight we expect to find him, mostly, in fact
retained some appearance of the instrumentality and
necessity of the oath to call him to account, and to
induce to compliance for the further protection of
the laws of Heaven on, and the further promotion of
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In accordance with this view, we find that the original
scripture says, "Laying the hand on the head, and holding
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DAY	MONTH	DAY WEEK	WEIGHT	PRICE
15 Sunday	July	16 Monday	1 lb 10 oz	10/-
16 Monday	July	17 Tuesday	1 lb 10 oz	10/-
17 Tuesday	July	18 Wednesday	1 lb 10 oz	10/-
18 Wednesday	July	19 Thursday	1 lb 10 oz	10/-
19 Thursday	July	20 Friday	1 lb 10 oz	10/-
20 Friday	July	21 Saturday	1 lb 10 oz	10/-

THE MAILS FOR NEW BRUNSWICK.

Nova Scotia, Canada, and the United States; will and further notice, to appear at the General Post Office, Charlottetown, on Friday evening, at 7 o'clock, and forwarded, via Cape Breton.

Mails made up for Newfoundland will be ready.

Mails for England and Bermuda will be made up as follows:

Tuesday, 1st January. Friday, March 1.
Friday, 1st April. Friday, April 1.
Friday, 1st May. Friday, May 1.
Tuesday, 1st June. Friday, June 1.
Tuesday, 1st July. Friday, July 1.
Tuesday, 1st August. Friday, Aug. 1.
Tuesday, 1st September. Friday, Sept. 1.
Tuesday, 1st October. Friday, Oct. 1.
Tuesday, 1st November. Friday, Nov. 1.
Tuesday, 1st December. Friday, Dec. 1.

THE LAND COMMISSION.

B. C. Haynes Esq., before the Commissioners of the half of Lot 49—10,000 acres. I bought it along with my brother, and paid for it £1,000 sterling. I have sold 1000 acres at from £50 to £60, currency per acre. One of the others was a lot of 400 acres, and the other a lot of 600; one was a cash transaction, and the other a barter. I have sold about 1000 acres to various persons who have been buying from me, and the price of the land has gone up. The sales have been made by the agent of the prime. They had purchased and promised to pay by instalments; and some parts of the instalments being paid, I could not distract the person. So we bought from a heating contractor, who was to receive the money when it came in. The agent of the land, I have lost interest in all, over £1000 sterling. The whole of the remainder of the lands with the exception of some swamp, is lost.

Cong. Gray.—Could these so-called developments not be made to pay?

B. C. Haynes.—I suppose they could, but we have never disturbed them. The gross rent which I obtain from my land is £572. I received last year from the estate nearly £500.

The areas of rent on my estates are only about £70.

This shows that I have a clear place to live in, and the agent of the land, who is to receive the rent in payment of his bill, Mr. J. E. DeBiriat, has agreed to let him have his bill.

Cong. Gray.—How much are these two estates worth, Dr. DeBiriat?

Mr. DeBiriat.—There are very few developments in your property?

Cong. Haynes.—Do you think a practical farmer, what is your opinion of the fertility of the soil?

Mr. H.—It will produce well; but it is light, and requires more to make it eat out.

Cong. Haynes.—Can you tell your property?

Mr. H.—I would, but do not care to tell. It is bare and, as it is, it destroys the compactness of the estate.

Cong. Gray.—Will your tenants pay difficulty in making up their rents?

Mr. H.—Not at all. One of my tenants did not pay him over £100 or 4 or 5 dollars.

Cong. Haynes.—Did he say any other circumstances?

Mr. H.—None whatever.

Cong. Haynes.—From your knowledge of the Islands, have you found any difference in the way of the people becoming free-laborers?

Mr. H.—Not to any extent as a general rule, but in one case I would not readily consent to sell land in one block than 500 acres. I think, however, that perhaps most of the tenants would prefer to have a smaller piece of land, and to be more independent of us, to please themselves.

Cong. Haynes.—What is the reason for this?

Mr. H.—I removed 500 acres which I thought of settling myself, but there being several applications for the land, I let it to a ten or 10 acre, and, received a considerable premium for it.

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