

The Protestant

AND EVANGELICAL WITNESS.

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

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BY
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vent disappointment, all advertisements should be sent to
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THE ETERNAL FATHER.

O how I fear thee, living God!
With deepest, tenderest fears,
And worship thee with trembling hope,
And penitential tears.

Yet I may love thee, too, O Lord!
Almightily as thou art;
For thou hast stooped to ask of me
The love of my poor heart.

O then this words that worthless heart
In piety design to take,
And make it love thee for thyself,
And for thy glory's sake.

No earthly father loves like thee,
No mother half so mild,
Beget and cherish as thou hast done,
With me thy sinful child.

Only to sit and think of God,
O, what a joy it is!
To think the thought, to breathe the name,
Earth has no higher bliss.

Father of Jesus, love's reward!
What rapture will it be,
Prostrate before thy throne to lie,
And gaze and gaze on thee!

—Faber.

Review of Religious Intelligence.

The progress of the religious awakening in Ireland has been marked in the present as in the preceding month. We give a view of it from the pen of an acute and experienced observer. At the recent meeting of the General Assembly of the Presbyterian Church in Dublin, a day was devoted to the consideration of this subject, and the impression was very solemn and general. The 12th of July passed off, even in Belfast, a scene of such murderous violence only last year, with the utmost tranquillity. A more striking proof could not be given of the progress of the movement.

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Romanism is not yet understood, and meanwhile the openings in Tuscany and other States continue to be maintained. The newly-added territory of Victor Emmanuel in Lombardy, gives also a new sphere for Christian operations. Such operations may be the more welcomed and prized, on account of the iniquitous system from which the people have suffered under the Austrian concordat, which has excited a deeper hatred than ever of priestly rule. An evidence of this was given in the public burning of the effigy of the Pope and a recent occasion. The Romanism appears determined to rid of the miserable oppression of its ecclesiastical government, and has also expelled the Jesuits. The affairs of Italy are in great confusion, and its probable future, in regard to religious liberty, as well as political position, will not be understood for some time at least. The Romanism appears determined to rid of the miserable oppression of its ecclesiastical government, and has also expelled the Jesuits. The affairs of Italy are in great confusion, and its probable future, in regard to religious liberty, as well as political position, will not be understood for some time at least.

The effects of the jubilee in France continue to be felt in giving new life to Protestantism. In many places, especially in Lyons, God is giving a large measure of blessing to the labors of his Church. A spirit of equity seems to be abroad even among a portion of the priests. In SPAIN, new hopes of the attainment of civil and religious liberty were excited by the prospect of affairs in Italy. These, however, are for the present again crushed. A Protestant colporteur has been recently imprisoned in Andalusia. We hope that Lord John Russell will, as in the case of the Madras in Tuscany, use his influence to procure his release. In BELGIUM, facts have been coming out in the public courts in regard to the cruelties of the Jesuits in the educational institutions under their care, which have produced a marked sensation among the people. The most obnoxious systems of torture were discovered. A new concordat has just been signed between BAVARIA and the Papacy. As in the case of Wurtemberg, the most fatal concessions have been made by another of the Protestant rulers of South Germany. These facts show how entirely indifferent to the Protestant religion many of the ruling classes in Germany have become, and are a fitting commentary on the Romanism invited by the Princes of the smaller States on behalf of Austria. In PRUSSIA, concessions continue to be made in favor of religious liberty, under the excellent administration of the Minister of Religion and of Public Instruction, Von Bethmann-Hollweg. The extreme church party are indignant, and go to greater lengths in their semi-Romanish observances than ever. The work of revival continues in the Swedish Church, and is accompanied by aspirations for increased ecclesiastical liberty.

In Turkey a very marked progress continues to be made by the American missionaries. Our correspondents mention congregations of many hundreds, the planting of which began only a few years ago. A very interesting meeting of the Evangelical Alliance was held in Constantinople. It was determined to establish a branch in Persia. The accounts from India, politically, are not so satisfactory. The people in the North-West Provinces do not show any symptoms of cordial feeling towards Britain. The Punjab also is not in a satisfactory state. Meanwhile, the new missions at Lucknow and other parts are tolerably successful. The Dutch settlers in Japan are setting their faces against the introduction of the Gospel. Parker, to consider national matters, and drink. Literary gentlemen have their club meetings at Parker's, and drink. Lawyers defend criminals who committed crime when maddened with liquor, then go to their hotels and drink. Drinking is the order of the day. Little boys, whose education has marred been the laws of the Commonwealth of Massachusetts from the run influence of Boston.

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in the abstract. Much, very much valuable truth is eloquently uttered, every Sabbath, from the pulpits of Boston, and good quiet reflection men hear it with great compass and even with satisfaction. But what what effort has it to check the drunkenness of the city? Little indeed, for the same reason that a man discharging his musket into a grove of timber, without specifying his aim, would not be likely to kill a pigeon. He did not aim at a pigeon, and what wonder that he did not hit one. Christ, when on earth, preached the gospel, and his scorching rebukes were aimed against the particular sins of those he addressed. Paul most impressively rebuked idolatry on Mars Hill, without even stopping to enquire whether public opinion was right on the subject, or whether indeed the question was a political one. But Christ was crucified, and Paul was beaten and stoned, as the popular preacher of Boston don't mean to be. What has wrought such a wonderful change in the habits of the people of our rural districts? The old run-jug has left the field of the farmer and the workshop of the mechanic. The country merchant does not add an assortment of liquors to his stock of goods, and friends meet on social occasions and enjoy themselves without the wine cup.—What has wrought the change? We answer, a FAITHFUL PULPIT, and the influence of social organizations that had the sanction and co-operation of the christian ministry and the christian church. In other words christian truth and christian principles have been directly applied to the correction of a giant evil, which had resulted from a violation of the laws of God. Not half the pulpits of Boston dare apply the principles of the religion they profess to preach directly to the liquor traffic or the practice of social drinking, as it exists in this city. In the meantime, an intense animosity pervades the city. The young men drink, and smoke, and gamble, and visit dens of infamy,—they despise their bodies, cloud their intellects, scar their consciences, trample on the laws of God, mock at the very idea of virtue or personal purity, and by one of the shortest and most direct routes go down to hell. The christian church seeks it, and contributes to the foreign missionary fund. The pulpits see it, and—preaches another eloquent discourse against doctrinal heresies. Parents teach their sons to love the wine cup, at their own tables; and when the fruit of their folly is ripe, and the son has died a drunkard, they go down to hell. The christian church seeks it, and contributes to the foreign missionary fund. The pulpits see it, and—preaches another eloquent discourse against doctrinal heresies. Parents teach their sons to love the wine cup, at their own tables; and when the fruit of their folly is ripe, and the son has died a drunkard, they go down to hell.

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layer in the mass, while each night during which there is a cessation of labour, is represented by a pale layer, which exhibits the colour natural to the clay. When a great section of the substance thus deposited comes to be made, every week of regular employment is represented by a group of six black streaks closely lined off on a pale ground, and each Sunday by a broad pale streak interspersed between each group—exactly such a space, in short, as a quill, in keeping tally, would leave between his facets of strokes. In this curious record a holiday takes its place among the working days, like a second Sabbath. "How comes this week to have two Sabbaths?" inquired a gentleman to whom a specimen was shown at one of the pits. "That blank Friday," replied the foreman, "was the day of the most fine, the Sabbath-stone of the Northampton mines is a sort of geologic register of the work done in them—a sort of natural tally, in which the sedimentary agent keeps the chalk, and which tells when the miners labour, and when they rest, and whether they keep their Sundays intact, or encroach upon them.

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God and with the Lamb. Ere long we shall be within its courts, or pacing o'er its streets in holy company. And when standing on its bright walls, we shall look backward upon the path that brought us to the kingdom, brief as it was, but very wonderful; we shall recall each struggle, each weary step, each dark or lonely turn, each rugged ascent, each Valley of Baca with its wells or pools; we shall remind ourselves of Jehovah's dealings with us by the way, as he led us, sometimes in sorrow, sometimes in joy, with sure but mysterious guidance to the joyous city; or we shall tell our story to others, to some angel, perhaps, or some redeemed one that left earth in infancy, and knew no such rough passage to the "rest" as that which we have to speak of; and pointing to the different windings of the earthly path, we shall say, There, and then, and thus, I first drew near to God, and tasted that he was gracious;—there, and then and thus, I endured that conflict, I got entangled with that snare, I lost my way, I stumbled and fell, I was overwhelmed with darkness,—yet out of all the Lord delivered me. What gladness will there be in that backward look, that recollection of the wonders of mighty grace that make up our short but strange career! What matter for happy thoughts, and marvellous recitals, and endless love and praise, will thus be furnished throughout the everlasting ages! (It is of "ages" or "ages of ages," (Heb. i. 15.) that God speaks, when pointing us to eternity; thereby not merely predicting endlessness of duration, but the successive evolution of cycles, each one of which will be the unfolding of some glorious purpose.)

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