

The Protestant

AND EVANGELICAL WITNESS.

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

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The Protestant

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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. It has taken
on the public mind. In Scotland, and especially in
Glasgow, there are indications of the beginning of a
similar awakening; proportionally few of the persons
visited have been physically attacked.

We have quoted extensively from an article in the
Christian Observer, on the state of the Diocese of Ox-
ford. The writer brings out a state of things sufficient-
ly alarming, not only to the Church of England, but to
the Protestantism of the country generally. It is
certainly time that active measures should be taken to
put down Romish observances and Romish practices in
that Church. There can be little doubt that many of
its positions are held by secret Jesuitical adherents of
the Church of Rome. The boldness with which the
Union advocates the most violent papistical principles,
a subject which has been ably dealt with in the last
number of the *British and Foreign Evangelical Review*,
is another symptom of an alarming kind. Such secret
maneuverings of Rome, by which it obtains influence
over the unguarded and unsuspecting, are much more
deadly than the open assaults of the Romish clergy—and
it is surely time to consider whether no means can
be adopted effectually to put an end to them. The ob-
ject is, through the medium of professed members of
the Church of England, gradually to wear the higher
classes from Protestantism, and to prepare them for a
general move Romeward at the fitting opportunity.

It is thus hoped that the Protestant constitution may
be revolutionized, and England laid again at the feet
of the Papacy. Of this we have little fear; but it is
incumbent on the Protestants of the country to arouse
themselves, and to rid it of such incursions, if in-
extinguishable political confusion, and perhaps even great
social upheavals, are to be avoided.

The Romish Church is also proceeding openly with
great boldness. It feels that it has the key of govern-
ment in its hands by lending its aid to either party,
and seeks actively to make the one or the other its
concession. The fatal blunder of General Peel in
regard to the army chaplains, is made the ground of
new and pressing claims in other quarters.

Our readers will find a special and comprehensive
statement of the business of the preparatory committee
of the Wesleyan Conference now assembled in Man-
chester. The progress of the Home Mission in the
past year appears to have been most satisfactory. The
report of the Chapel Fund was full of encouragement.
Nearly £100,000 of debt has been extinguished actu-
ally or virtually in the year, and £143,118 has been
raised during the year on account of their chapel. No
better indication could be given of the steady and
healthy progress of that large section of the Christian
Church. The educational report showed also very
marked progress. £10,000 had been expended during
the year in school buildings. There were now 445
Wesleyan day schools, containing 50,414 scholars. The
Rev. S. D. Waddy, one of the most able and energetic
ministers of the Wesleyan body, was appointed Pres-
ident on Wednesday, the 27th ult., when the proceed-
ings of the Conference itself were opened.

We regret being compelled, through want of space,
to delay our notice of the Irish Conference.

The conclusion of the war by the Peace of Villa-
franca, signed on July 11th, has taken every one by
surprise, and, of course, will have its effect on the pro-
gress of religion in all parts of the Continent. The
Papacy seems likely to be maintained in its power, or
even to be strengthened, but there is not yet time to
form any clear judgment of the ultimate development,
much less of the effect of the altered state of affairs.
Sardinia, so far, though it has lost Count Cavour's ser-
vices (we hope only temporarily), has got a liberal
ministry, and continues true to the policy of the last
ten years. The future of central Italy, even of the

Romania, is not yet understood, and meanwhile the
openings in Tuscany and other States continue to be
mistaken. The newly-added territory of Victor Em-
manuel in Lombardy, gives also a new sphere for
Christian operations. Such operations may be the more
welcomed and prized, on account of the injudicious
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 Romagna appears to be
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 to come. One good result at least has happened
from the war. The people are now more convinced than
ever that the existence of the Papacy in the heart of
the country is the keystone of the system by which
they are borne down, and they are acquiring such a
heart-hatred of it that, when their opportunity comes,
the whole system, temporal as well as spiritual, will
probably be indignantly swept away.

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 por-
tion of the priests. In SPAIN, new hopes of the ac-
quiescence of civil and religious liberty were excited by
the present 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
Tusany, 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 course of Provi-
dence, in the case of the smaller States on behalf of
Austria. In PRUSSIA, concessions continue to be made
in favor of religious liberty, under the excellent admin-
istration of the Minister of Religion and of Public In-
struction, Von Bethmann-Hollweg. The extreme church
party are indignant, and go to greater lengths than
semi-Romish observances than ever. The work of re-
vival continues in the Swedish Church, and is accom-
panied by aspirations for increased ecclesiastical
liberty.

In Turkey a very marked progress continues to be
made by the American missionaries. Our correspond-
ent mentions 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 symp-
toms of cordial feeling towards Britain. The Punjab also
is not in a satisfactory state. Meanwhile, the new mis-
sions at Lucknow and other parts are tolerably suc-
cessful. The Dutch settlers in Japan are setting their
faces against the progress of missions in that island,
and are aided, it is believed, by a number of the English
and American merchants.

Another Bishop of Sierra Leone, Dr. Bowen, has
fallen a martyr to the climate, after a residence of
scarcely two years. His first and last charge, which
sketches the progress of missions in that island, will
be read with much interest. The position of Mr. Moff-
att in the Kuruman is again thought to be more secure,
though there is no certain intelligence.

The ecclesiastical events of chief interest in Canada
are the meetings of the newly constituted Episcopal
Synod, and the approaching meeting of the Synod con-
nected with the Free and United Presbyterian Churches
in Scotland. A union will probably take place next
year, and a strong Presbyterian Church he thus consti-
tuted. In Nova Scotia the same tendency is exhibited.

In the United States the various anniversaries show
continued progress. The increase of the number of
students of divinity, and a large increase of members,
continue to indicate the effects of the revival. The
prayer-meetings in New York, &c., are still numerously
attended. The New York Education Committee have
determined on the introduction of the Bible into all
State Schools.

Our Young Men.

In the cities and in many of our populous towns
closely connected with the cities by railroad or other-
wise, a vast majority of the young men are drinking in-
toxicating liquors. In Boston and other cities
where the traffic is not restrained, says the Boston
Temperance Alliance, edited by Dr. Charles Jewett,
one-third at least of the young men between the ages of
eighteen and twenty-four, carry visible marks of their
dissipation in their countenances. They are habitual
consumers of the drugged and deadly compounds, ven-
dered not in low grog-shops only, but in the splendid sal-
oons and fashionable hotels. Such may be numbered in
Boston by thousands, and to a reflecting mind it fur-
nishes no matter of astonishment that our young men
thus go down to ruin. No direct effort is put forth in
any influential quarter to prevent it. The merchants
of Boston are looking not to the salvation of their sons
from degrading vices and ruinous habits, but to the
acquisition of individual wealth and the attainment
of distinction. Being public spirited, they consider
carefully what may contribute to the commercial
prosperity of Boston. The lawyers are looking to
cases, precedents, authorities, vacant judgeships and
political promotion generally. Capitalists are consider-
ing the matter of safe investments large dividends, and
splendor. Churches are sustaining the institutions of
religion, i. e. the church buildings, the popular preach-
er, and sending the gospel to the heathen in otherlands.
Some few think of the heathen in Boston, and would
fain do something for their salvation, but they are over-
ruled by the majority of the church, who reverse the
old maxim, and declare that "charity begins"—abroad.
They don't like non-sighted preachers, but prefer the
English, who take broad and comprehensive views
of the great field of human responsibility, especially the
outskirts of it. They can tolerate the most terrible
denunciations of the Sodomites, Ninivites, and Antediluvians;
and appreciate and enjoy also eloquent discourses on
doctrinal points, and even sermons on Christian morals

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, say 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 discharg-
ing his musket into a grove of timber, without specifi-
cally aiming, 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 particu-
lar sins of those he addressed. Paul most im-
pressively 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 disease 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
pulpit sees it, and preaches another eloquent discourse
against doctrinal heresies. Parents teach their sons
to love the wine cup, at their own table; and when the
fruit of their folly is ripe, and the son has died a wick-
ed man, they bewail the loss of the son, and bewail the
remembrance of his sins. The infelix brings in the sum-
mer and cast-off slough in his mind, and more christian
terminates. Bad men, driven out of rural districts by
a sound public sentiment, made efficient through the
enforcement of law, fly to Boston, and resume their
infernal traffic under the protecting sign of a city gov-
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The Pronouns of the Bible.

The heart has a grammar of its own. It employs the
possessive pronouns with great frequency. It seems
to claim them as its peculiar inheritance among the
parts of speech. In the circle where love reigns, how
sweetly these pronouns fall upon the ear—"My mother,"
"my child," "my darling." They represent the golden
links which bind us together in our human relation-
ships and friendships. The utterance of them with
the emphasis of true affection awakens a thrill of plea-
sure in the breast of the person to whom they are
spoken, and strengthens his faith in the speaker's love
for him. Without these pronouns the music of love
would cease on earth. They are the notes of its
melody.

God, adapting the Bible to our nature and wants—
determined to arouse, if possible, the greatest love
and the faith of our hearts—has, in it, used these pronouns
with wonderful frequency. He says—"My people,"
"my sheep," "my servants," "my friends," "my
father," "an thy God," "thy Redeemer," "my
father," &c. He inspired his saints to cry, "The Lord
is my rock, and my fortress, and my deliverer;" "O
God, thou art my God," &c.

Let no christian fail to observe and to dwell upon
these pronouns. They will aid him in cultivating a fil-
ial spirit and an appropriating faith. They are little
words, but they are mightier than the most cogent ar-
guments of Paul, or the sublimest descriptions of Keel-
ie or John. You may be an orthodox believer in
studying the attributes of God and the nature of his
remedial schemes. But you cannot be a warm-hearted,
happy, zealous, joyful, useful believer, without cher-
ishing the feeling of the bride in Canticles, "My beloved
is mine and I am his."—*Can. Chr. Herald.*

The Sabbath-Stone.

A fine moral may be drawn from the following ac-
count of the Sabbath-stone. The earth itself, it seems,
is made a witness to the neglect or the observance of
the Lord's Day, even as is the great Book, to be opened
at the final judgment.

There forms in the recesses of the Northampton
coal-pits a parti-colored clay, consisting of gray and
black layers, which, from a certain peculiarity, bears
the name of *Sabbath-stone*. The springs which dis-
charge the pits are charged with a fine, impalpable
slip, which they deposit in the pools and waters of the
deserted workings, and which is of a pale gray colour,
approaching to white. When the miners are at work,
however, a light black dust, struck by their tools from
the coal, and carried by currents of air into the recesses
of the mine, is deposited along with it; and in con-
sequence, each day's work is marked by a thin

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—ex-
actly 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 gentle-
man 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.

Treasury.

Consolation to the Disconsolate.

Come ye disconsolate where'er ye languish,
Come to God's altar and fervently kneel:
Here bring your wounded hearts, here tell your anguish,
Earth hath no sorrows that heaven cannot heal!

Joy of the desolate—Light of the straying—
Hope, when all others die, feeble and pure:
Here speaks the Comforter, in God's name, saying,
Earth hath no sorrow that Heaven cannot cure.

Go, seek the infant, what boon he brings us—
What charm for aching hearts he can reveal,
Sweet as that heavenly promise Hope ever sings us,
Earth hath no sorrow that God cannot heal.

Jesus an Example of Prayer.

Jesus, when a child, being after his Father's busi-
ness, and increasing in wisdom, and in favor with
God and man, undoubtedly prayed, and (how power-
ful that prayer!) the heaven was opened, and the
Holy Ghost descended upon Him.

Truce did he withstand the temptation of the
devil, because doubtless, the forty days in the wild-
erness were days not only of fasting, but of prayer
and supplication to God His Father.

He went about doing good, and healing all that
were possessed of the devil, and all that were sick
of divers diseases; teaching in the synagogues, and
afterwards, in the morning, rising up a great while
before day, he went out and departed into a solitary
place, and there prayed; or, he went to a mountain
to pray, and, when the evening was come, he was
there alone—alone with God! At one time He
was preaching throughout all Galilee, and at another
He was found "in desert places," no doubt, in
prayer.

Before choosing his twelve disciples, he continued
all night in prayer to God.

When the apostles returned and told Him all that
He had said and done while fulfilling their evangelis-
tic mission, he took them, and went aside privately
into a desert place, undisturbed to pray.

Before feeding the multitude with the
miraculous bread, he looked up to heaven and pray-
ed; and after it he was alone in prayer.

He also prayed on the transfiguration mount; and,
as He prayed, the fashion of his countenance was
changed, and his raiment was white and glistening.

He was transfigured by prayer.

Where was Jesus when one of His disciples said
unto Him, "Lord teach us to pray," as John also
taught his disciples? It was just as he had ceased
"praying in a certain place." He then gave them
"the Lord's prayer"—a prayer so remarkable for its
simplicity as for its depth—as suitable for the little
child as for the grown man.

Elsewhere, Jesus rejoiced in Spirit, and gave
thanks to His Father. He prayed for little children
and blessed them. He prayed at the resurrection
of Lazarus—and he prayed especially, towards the
close of his journey in our world, for his eleven dis-
ciples, and for all who should believe on Him
through their word.

He prayed in the garden of Gethsemane. He
there knelt down and prayed three times, saying
the same words, with supplications, strong crying,
tears, exceeding sorrow even unto death, being in
sweat, and a sweat of blood. O what prayer!
And he was heard, for an angel appeared unto him
from heaven, strengthening Him. He prayed ear-
nestly upon the cross of Calvary, and he now prays
before His Father's throne, in the midst of ineffable
glory. "Whosoever he is able to save them to the
ultimate end, come unto God by Him, seeing he
ever liveth to make intercession for them."

Christian friends! behold the example of Jesus!
He gave himself unto prayer, and he expects of us
who profess to be his followers, that we imitate his
example. Ah! how unlike are we to Jesus! How
little and how coldly we pray! Let us stir up our-
selves to take hold of God, and throw off our lukewarm-
ness, formality, and sloth. How can we lay
claim to the character of disciples of Jesus, unless
we, like our divine master, are given to prayer?
Prayer is the strength of the heart, the breath of the
soul, the secret of a spiritual life, the medium of com-
munion with God, and our consolation in the hour
of trouble, perplexity, and death. But Jesus' ex-
ample speaks more impressively than all my weak
words: "He that hath ears to hear let him hear."
—*Offer.*

Travelling Homeward.

Men when travelling homeward, turn their eye in
the direction in which home lies, scanning the way
as it winds before them, counting the coming miles,
and trying to catch a glimpse of the family
hearth, as it stands on some sunny slope far in the
distance. When they do reach it, they delight no
less in looking back upon the road by which they
have reached the dwelling of their fathers, remem-
bering all that befell them, whether of evil or of good,
as they passed along.

So it is with us. Our route is homeward; and our
eye turns to the New Jerusalem. It is our joy to
think of the eternal day we are there to spend with

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 wonder-
ful; 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 re-
mind 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 ju-
rious 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 marvelous recitals,
and endless love and praise, will thus be furnished
throughout the everlasting ages! (It is of "ages" or
"ages of ages,"! (Rev. i. 15.) that God speaks,
when pointing us to eternity; thereby not merely
predicating endlessness of duration, but the successive
evolution of cycles, each one of which will be the un-
folding of some glorious purpose.)

Time hurries us along. The night will soon be
done, and the millennial morn be dawning. And
soon, too, shall that millennial glory pass off, and
the unchanging Day which lies beyond it compass us
about. It is cheering to anticipate the approach of
millennial light; but it is yet more cheering to look
beyond even that; and think of the unchanging Day.
It comforts us to think of the darkness of our present
night giving way before the rising of the Morning
Star; but it comforts us yet more to think of the
beauty of that Morning Star being lost in the glory
of that Eternal Sun.—*Bonar.*

Now!

Standing, a few days since, by the bedside of a
man who was sinking in the agonies of Asiatic
cholera, he turned his glassy eyes upon me and said,
"A few hours more, a few hours more to prepare,
Thirty minutes after, I met one of his neighbours
hurrying through the streets towards the undertaker's;
poor J— was already in another world.

How often had the unhappy man heard from my pul-
pit, "seize the accepted time;" but never had I
preached that warning to him as he did to me in
that dying cry, "a few hours more, a few hours
more;" and from a thousand death beds come the
same thrilling announcement every day.

"Seek religion now," was the advice of a young
man to his brother, not long ago. The one thus
addressed had been somewhat thoughtful but strong
to down his convictions. That very night he had
engaged to attend a dancing party, and before he set
off, he solemnly promised the anxious brother, who
was pleading with him, that "as soon as the ball was
over, he would attend to the salvation of his soul."
He went. The saloon was thronged—the lights were
blazing—the line was formed for the dance: the first
sound of the viol arose on the air. He stepped for-
ward and reeled, and fell breathless on the floor;
his "now" was in eternity, his soul was at the bar
of God.

Impatient reader; when and where has God as-
sured you of the morrow? who has guaranteed to you
that the door of mercy shall stand open another day?
Who has promised you that the knocking monitor at
your conscience should knock again? "To-morrow
is in another world," and yet your soul should be
there before the sun sets again, flee, O flee to the
cross of Jesus now; "To-day, if ye will hear His
voice, harden not your hearts."

The Revival increasing in Belfast.

The extraordinary union prayer-meeting held in the
Botanic Gardens on Wednesday had the effect of
greatly increasing the work of revival in Belfast.
The meetings, both on Wednesday evening and dur-
ing the week in the several churches, were attended
by congregations even larger than usual, and the
number of those brought under conviction was greater
than, perhaps, at any previous meetings, while
several of those professed to have found peace with
God through Christ.

The meeting for united prayer in the Music Hall
on the Wednesdays continues to be attended by large
numbers. More assemble there for prayer than
were wont to meet for pleasure.

Some young men had determined on a ball lately,
but when they tried to dispose of tickets they found
it was to be very unsuccessful, for the thoughts and
feelings of the young had become so changed that
they regarded dancing as inconsistent with Christian
profession, and had no liking for it. The fact that
few young persons could be found in Belfast to buy
tickets for a ball goes far to show how wide-spread
is the influence of real religion among the inhabi-
tants.

Reader, if you are fond of dancing, depend upon it
you are not a Christian, and well will it be for you
if a revival visits your neighbourhood, and takes
away your dancing heart!

The influence of the revival is now (July 5) almost
without limit. All ranks, and classes, and creeds,
have been reached by it in this town and its vicinity;
and hundreds have been so completely changed
that it may be truly said of them:—"O! things are
passed away; behold all things have become new."
Entire streets which were known as being the most
disorderly portions of the town, in which nothing was
to be heard but quarrelling, cursing, and blaspheming,
especially on Saturday nights, have been so
thoroughly changed, that last Saturday night there
was scarcely a house in them in which prayer and
praise had not taken the place of drunkenness and dis-
orderly conduct. Ministers and praying laymen are
frequently up nearly all night pointing out the way
of salvation to the convicted, and praying with them.

Protestant & Evangelical Witness. SATURDAY, SEPTEMBER 3, 1859.

The Peace.

No long since Europe was startled by the announcement of war between France and Prussia on the one hand, and Austria on the other. What would be the termination of this terrible encounter, was not easy to conjecture. After a short, but sanguinary conflict, the war has been terminated. After the loss of much blood and treasure, peace has ensued. And what has been gained by the war? Has any thing been effected which will at all compensate for the carnage which it has cost, or the expense incurred? Had we the power to discern, how many and sad scenes would meet our eyes which have been the result of this war! How many widows have been made, how many children made fatherless, and fathers childless? And what has been effected to compensate for all this? To what purpose has the peace been secured? Is there any solid assurance in France, that the Italian people are the slaves of freedom, so confidently held out to them, realized? Have their gallant chains been broken, is Prussia satisfied? If this had been the case, would Count Cavour, one of her trustiest friends, have resigned his post? It has been even said by some that the Pope, after the peace, had the propriety of abdication, but was dissuaded from his purpose by others—that he expressed the energy of his protest against the peace by a blow, with clenched fist, upon the table.

What, then, are the reasons which induced Napoleon III. to conclude a peace which, he must have foreseen would not be a satisfactory one? All sorts of suppositions have been made to explain this precipitate peace. It was said that Napoleon III. had learned that a vast plot in favor of Henry V. was preparing,—that numerous members of the clergy, especially the Cardinal Archbishop of Paris, had joined it; and that it was to counteract this that he had made peace and returned. It was said that the situation in which the Pope was placed by the revolution in some of his States, was inducing the clergy against the Emperor. It was also said that the army was getting low spirited from the heat, the wounds difficult to heal, the typhus, the want of water, and the absence of sympathy from the population beyond the Rhine. The Emperor, it is said, was so situated, that he was obliged to make peace, or to see his army annihilated; it is said that the Emperor, in the month of July, on which day the suspension of arms took place, is the festival of St. Elizabeth, which saint is preserved in heaven, not only for her love of peace, but her credit for obtaining it; so that it is to her powerful intercession alone that it is to be attributed. The reason which Louis Napoleon himself gives is, that the war was about to assume proportions too great for the interests of France.

What, then, are the terms of the treaty between Austria and France? There is to be a confederation of the States, with the Pope for its Honorary President. And is the Pope so popular in Italy as to unite in possible subjection under his sway all its States? Could he maintain himself in his present position for a single day, without the aid of foreign bayonets? M. Walewski, it is said, has formed a draft of a confederation, consisting of seven States. There is to be a Federal Council organized. Parma and Modena are to have one vote each, the Pope two, the Grand Duchy of Austria for Venetia two, Piedmont and Naples each three. Cardinal Antonelli has also been trying his hand in devising the plan of a confederation. He claims for the Pope a royal and *bona fide* Presidency, and not merely an honorary title. It is said that the Emperor has an extraordinary audience given to the French Ambassador, the Duke de Gramont, in which he accepted of the principle of the Presidency of the Italian Confederation.

This confederation may have the means of defence, and hence the necessity of a Federal Army. Is there ground for alarm that the Italians may be placed under a military despotism. Already it is said that Marshal Cambronne's *corps armée* is about to occupy Parma and Tuscany. The Roman States are to be occupied by another French Army. The rejected Sovereigns will return to their States. And will they be forced to vote each, the Pope two, the Grand Duchy of Austria for Venetia two, Piedmont and Naples each three. Cardinal Antonelli has also been trying his hand in devising the plan of a confederation. He claims for the Pope a royal and *bona fide* Presidency, and not merely an honorary title. It is said that the Emperor has an extraordinary audience given to the French Ambassador, the Duke de Gramont, in which he accepted of the principle of the Presidency of the Italian Confederation.

It is true, as it is said, that the Emperor of the French need his powerful influence with the Pope to procure the restoration of the Holy Father to his throne, but he will not be able to do so, unless he can influence the Holy Father to introduce? Those who trust to the Pope for reforms, lean upon a broken reed.

Upon the whole, the state of Italy is far from being encouraging. Pope Pius may still hang over her. The present peace seems only a calm proceeding only a more furious tempest. Italy is in a troubled state. A deep discontent pervades its bosom. It is a consolation to reflect, however, that a wise, merciful, and omnipotent Ruler holds the reins of the universe in his hands. The kings and emperors of the earth are only instruments of which he makes use for accomplishing his purposes. He will make the wrath of man to praise him. Where it will not subvert this end he will restrain it. Louis Napoleon and Francis Joseph, and Victor Emmanuel, are God's tools, and as such, they may not mean so, neither may their minds conceive if they are instruments in his hand for accomplishing his purposes. There are many devices in the hearts of men, nevertheless the counsel of the Lord, that shall stand. He will bring light out of darkness, order out of confusion, good out of evil. Such considerations are calculated to calm the mind of the Christian, even when prospects are dark and gloomy. The nations which are persecuted, civil and religious liberty may seem to be endangered, the interests of the Church may be threatened, but the Lord reigns, and this may dispel our alarm. When the righteous hears evil tidings, he shall not be afraid, for his heart is fixed trusting in the Lord. He knows that He will do all things well.

New Hebrides Mission.

We are requested to remind the friends of the New Hebrides Mission, that the Rev. Samuel F. Johnston is expected to leave for the island of Ombai for his foreign destination, and that what supplies are being prepared to meet him will require to be forwarded without delay. Mrs. H. B. Douglas has been appointed forwarding agent in this city, and will transmit any contributions that may be entrusted to her care.

Mrs. H. B. Douglas acknowledges a box of goods for the N. H. Mission, from Ladies in Western St. Peter's Church, value \$10. Mrs. Kumble, Ombai, value \$5. Also a box of clothing from Mr. John Scott, value \$50. The services of Rev. J. W. Matheson.

Religious Items.

The Rev. James Allan, Cove Head, will (D. V.) preach in the Temperance Hall on Sabbath (Monday) evening, at 6 o'clock.

The Presbytery of P. E. Island will meet at Bay Fortune on the 27th inst. Sermon by the Rev. Isaac Murray.

Mr. Robert Laird is appointed to preach at Princeton on Sabbath, the 11th inst.

Rev. Andrew Lockhead arrived in this city on Tuesday last, on his return from Scotland, and immediately proceeded to Georgetown, where he expects to labor at least another year.

INDUCTION AT PEWASH.—On Wednesday last, the 24th inst., the Presbytery of Pictou met at Pughwash, for the purpose of inducing the Rev. Thomas Talloch to the Church of St. Matthew, vacant by the translation of the Rev. Alexander M'Lean to Prince Edward Island.

The Rev. Mr. Christie, of Wallace, preached an excellent sermon suited to the solemn occasion, and the Rev. Mr. Herdman addressed minister and people on their respective duties in a very impressive manner. It is gratifying to report that the call in favor of Mr. Talloch was unanimous, and the settlement quite harmonious.

From the cordial reception accorded to their newly inducted minister, we anticipate the most happy results, and from the well-known abilities of Mr. Talloch, we confidently hope that the same measure of success will attend his labors as those of his excellent predecessor.

—Correspondent of Pictou Standard.

The Rev. Dr. Gray was elected Rural Dean, by the Clergy of this Diocese, yesterday, in the room of the Rev. W. Harrison, resigned.—Church Witness.

We observe by acknowledgement in the *Wesleyan* that upwards of eleven hundred pounds have been subscribed in this Halifax, the Wesleyans for the endowment of a Chair of Theology in the Institution at Sackville N.B. This shows great liberality.

The Presbytery of Truro met according to appointment at Truro, on Tuesday the 16th June, at eleven o'clock, forenoon. The principal business, before the Court were Mr. Johnston's several exercises, trials for ordination. He delivered a sermon on Matt. vi. 10: "Thy kingdom come"; a lecture on Acts xv. 10-21; an exercise and address on the Reformation in England; in Theology on the doctrine of Regeneration; in Hebrew, the book of Jonah; and in Greek, the New Testament ad aperturam libri, in all of which he acquitted himself to the entire satisfaction of the Presbytery. It is but a short time since Mr. Johnston was before the same Presbytery for license, yet the improvement was so marked as to be taken notice of by several members of Court.—Presbyterian Witness.

The Church Witness opposes the formation of an Episcopal Synod in New Brunswick on the ground that the High Church party, aided by the Bishop, could and probably would make the Synod a means of effecting their wishes. The cases of Toronto and Quebec are referred to.

There was Divine service on the Parade in this City on Sunday last at 3 o'clock P. M., on which occasion the Rev. Mr. Hill, from New Brunswick, officiated. Orders of the day were read, and the proceedings a considerable concourse of persons were in attendance. The text preached from was "Prepare to meet thy God."

Bethel service was held on Sunday last, at 3 p. m. on board the barque *Vogager*, lying at Starr's wharf. The ship's decks were comfortably covered by a spacious awning, and the most appropriate and attentive audience. These Bethel meetings should by all means be extended to the benighted people at the South end of the City.—Herald Journal.

ERRATA.—In our leader, religious department, last week first paragraph, 13th line, instead of "metropolitan grades," read, "metropolitan grades." Second paragraph, 12th line, instead of "scientific," read, "conscientious scruples." Second column, 1st line, for "sacrificed, all moderation," read, "sacrifice all moderation."

Induction of Rev. A. M'Lean at Belfast.

According to appointment, the Presbytery of the Church of Scotland met at Belfast on Wednesday, the 31st ult. After some preliminary business, the Rev. J. Christie, of Wallace, Nova Scotia, preached a most appropriate and instructive discourse from Eph. iii. 11 and 12.

After the discourse, the usual questions were put to the Rev. Mr. M'Lean, and answered satisfactorily, when, in the name of the Great Head of the Church, the Lord Jesus Christ, he was appointed Minister of that Congregation, and, as such, received the right hand of fellowship from the Members of the Presbytery, and his name was added to the roll.

The Rev. Thomas Duncan then ascended the pulpit and addressed the Pastor on the duties required of him, and the aids promised by the Holy Spirit. He then exhorted the congregation to the right performance of his duty, the text being in II. Tim. iv. 1. He then exhorted the congregation to their duties to their Minister and to themselves.

After the benediction the congregation welcomed their newly settled Pastor very warmly. The attendance in church on the occasion was exceedingly gratifying,—being a very large congregation, notwithstanding the inclement state of the weather. After welcoming Mr. M'Lean, the congregation re-assembled, when the business of the Church were discussed, and found to be in a most satisfactory condition.

The Rev. W. M'Lean then received his appointments as follows:—Sept. 4th, St. Peter's Road; 11th, Dog River; 13th, Wood Islands; 25th, St. Peter's Road; October 24, Cherry Valley; 9th, Brackley Point.

The next meeting was appointed for Wednesday, Nov. 9th, and the proceedings closed with prayer.—Com.

Presbyterian Theological Hall.

According to intimation, the Theological Hall of the Presbyterian Church of Nova Scotia was opened at Truro on the 21st ultimo. Dr. Forrester, Principal of the Normal School, offered up the opening prayer, after which the Rev. Dr. Smith proceeded with the introductory lecture. He introduced his subject, which was Biblical Literature, by referring to the importance and extent of Theology. He then gave a full and clear outline of the subject under consideration, which he divided into four parts, viz. Biblical criticism, Hermeneutics, Exegesis, and Miscellaneous branches of Sacred Literature. Under the first of these divisions he included the construction of MSS. Ancient Versions; Questions from the Fathers; Disputed passages in the Bible; Causes of various readings, and the History of the Sacred Text. He divided Hermeneutics into a number of particulars, as History of the Sacred Languages, Causes of interpretation, &c. Exegesis was then explained as being closely connected with Hermeneutics, and the latter being the rules of interpretation, and the former the application of these rules to the sacred text. The last division, he included among other things, Inspiration, Miracles, and Antiquities; and strongly urged the necessity of an intimate acquaintance with Scripture Geography in order to obtain a correct understanding of the several parts of the Bible.

After a few remarks from Rev. Professor Ross, and from Dr. Forrester, especially addressed to the students, the assembly was dismissed by Dr. Smith's pronouncing the benediction.

The public hall was crowded on the occasion, which circumstance indicates the increasing interest taken in the Institution. The number of students at present attending the Hall is nine, of whom one is of the first year, one of the third, three of the second, and four of the first.—Com.

Free Presbytery of P. E. Island.

This Presbytery met at Charlottetown on Wednesday last. Among other things, the Presbytery resolved to offer two prizes, of \$25 and \$20, to the student in the Free Church College, Halifax, who should be the best in the following subjects:—1. The best Essay on the "Rights of Private Judgment in matters of Religion," and 2. The best Essay on "The Rights of Private Judgment in matters of Religion," and 3. The best Essay on "The Rights of Private Judgment in matters of Religion," and 4. The best Essay on "The Rights of Private Judgment in matters of Religion," and 5. The best Essay on "The Rights of Private Judgment in matters of Religion," and 6. The best Essay on "The Rights of Private Judgment in matters of Religion," and 7. The best Essay on "The Rights of Private Judgment in matters of Religion," and 8. The best Essay on "The Rights of Private Judgment in matters of Religion," and 9. The best Essay on "The Rights of Private Judgment in matters of Religion," and 10. 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