

# 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, July 14, 1860.

No. 2.

## The Protestant.

AND EVANGELICAL WITNESS,  
Issued every Saturday Morning, from Howard's Printing Office, South Side Queen Street,  
at  
DAVID LAIRD, Editor and Proprietor.

Fourteen 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 3 o'clock on Friday.]

### "LOOKING OFF UNTO JESUS"

Oh eyes that are weary, and hearts that are sore,  
Look off unto Jesus, and sorrow no more.  
The light of his countenance shines so bright,  
That on earth as in heaven they need be no night.

"Looking off unto Jesus," my eyes are not sore,  
The troubles and dangers that throng around me,  
They cannot be blinded with sorrowful tears,  
They cannot be shadowed with unbeliever's fears.

"Looking off unto Jesus," my spirit is blest,  
In the world I have turned—in him I have rest:  
The sun of my life all about me may roam,  
When I look unto Jesus, I hear it no more.

"Looking off unto Jesus," I go not astray;  
My eyes are on him, and he shows me the way;  
The path may seem dark, as he leads me along,  
But, following Jesus, I cannot go wrong.

"Looking off unto Jesus," my heart cannot fear—  
It trembles in still, when I see Jesus near—  
I know that his power my safeguard will be,  
For, "Why are ye troubled?" he saith unto me.

"Looking off unto Jesus," my heart cannot fear—  
Let them leave me away in his presence to be—  
'Tis but seeing him nearer, whom always I see,  
Then, then I shall know the full beauty and grace  
Of Jesus my Lord, when I stand face to face.

I shall know how his love went before me each day,  
And wonder that ever my eyes turned away!

"This is the exact translation of Heb. xii. 2. 'Looking off from all other objects unto Jesus.'"

### Kirwan's Letters from Europe.

EDINBURGH, May, 1860.

Everything here in Scotland indicates the vast extent to which religious instruction has formed the minds and habits of the people. On depositing our trunks in our hotel in Glasgow, my travelling friend entered into a conversation with the porter, who had just laid them down, upon religious subjects. He heartily responded to every question; and gave a most correct and direct answer to the question, as to the way in which he expected to be saved. He was a young man, in vigorous health, and with energy and principles which must carry him forward to some position of eminence. I told him that what he would be at a premium. And the keeper of the hotel in which he served often held public worship in his own home. We attended a Sunday School Anniversary of the schools of Free Street, the church of the Rev. Mr. Alexander. It was held in a very large hall; and it was densely crowded with children collected from the lanes and streets of the city and by an army of teachers devoted to their work. These were the children of the schools of our church; and there were nearly one thousand present! The services commenced at 7 1/2 o'clock, and did not end till nearly 11 in the evening. And the twilight accounts for the late hours which are so generally kept here.

Having to preach for the Rev. Dr. Buchanan, the present Moderator of the Free Church Assembly, in the city of Edinburgh, I took a long way distant, and we had to start half an hour before the time. Not a cab or carriage was to be seen in the streets; nor a thing more than to see a person, like ourselves, having some distance to go to the house of God. It would seem as if we were walking through a city of the dead! Soon a few people were seen coming into the streets from their homes; the church bells commenced ringing, and in a few minutes, not the sidewalks merely, but the streets were crowded with people, in Sunday attire, pressing their way to the public worship of God. There was no ruffling of carriages, no noise in the streets, no separate and carriage in line, as in London, no display of gaw-men, as in many too many of our own churches—all seemed sober, and serious, and appeared to feel as if God and religion were realities, and as if public worship were a solemn and exalting duty. The people are in their senses when worship commences—they all sing—they all open the Bible, and follow the reading of it—they all rise in prayer—they all turn to the text; and although the services are often protracted to what we would consider weariness, they seem all interested to the close. Never have we seen such interested worshippers as in Scotland. The most of the most interesting worship is conducted in the churches, the streets are again crowded with those returning to their own homes from the house of God; and soon again the streets are as quiet and as empty as before. The Sabbath seems thus witnessed in Glasgow and Edinburgh, and every where in the wide streets of Glasgow, about eight o'clock in the evening, we saw crowds of people moving to and fro, and here and there standing in groups, and hanging along the walls. I had not seen such sights anywhere before. And, on inquiry, I was told that they were poor Irish Roman Catholics. O when will the noble and debased peasantry of Ireland see that at home and abroad they are despised, and despised, because of their migration to their mother-land, who would rather see them the heroes of war and the drawers of water in all lands, if having their needs quietly to their intolerable yoke, than see them rise to the dignity and civilization of other tribes

and people, under the divine influence of the religion of the Bible! Thank God, as in Italy, so also in Ireland, the people are in rebellion against the tyranny of the priests, and the work of reformation is progressing. The revivals that have so signally blessed the churches of America and of Ireland, have also taken in Scotland; but not in the same way, or to the same extent. The Scotch have more reflection and less passion than the Irish; and, of course, have less emotion in their religious manifestations. Their feelings are more quiet, and deeper. They go more by rule, than by impulse; but when excited, they are quieted with greater difficulty. Right or wrong, when roused, it is hard to turn the Scotch. Hence the Irish manifestations are but little known in the land of Knox, save in the highlands, where the people are, in many respects, like the Irish. Yet there has been a great work of revival here within the last fifty years, and it is yet progressing. In the days of high Moderation, the religion of Paul, Calvin and Knox had fallen into a heartless formalism. The doctrines of the Confession of Faith were held; but in word only. Orthodoxy was in the pulpit; but infidelity and intemperance were but too often in the manse. The picture of those days we heard, the other day, most graphically drawn by one of the ablest men now living—himself a son of a minister. But amid the moral declensions, as now in Germany, there was here and there a man of prayer. These multiplied in number. Chalmers was converted, and entered upon his great labors. Others came around him, and went forth to the great work of preaching the gospel in the demoralization of the spirit. Then commenced the struggle which ended in the Disruption, which, however it may be regretted in some of its aspects, resulted in vast good to Scotland and the world. The missionary zeal of the Free Church has never been excelled; its efforts for home evangelization are colossal; you meet with them everywhere and in every department of life. The Established Church is catching the spirit of the Free, and is rousing itself to effort. Some of its ministers are not excelled by any in the country; and if yet but too much bound by the cords and bands of an establishment, which always enervated the Church, they are rapidly breaking away from them. "The case of Scotland," as it is called, which has been decided by the Assembly now in session, is to the point. A Mr. Logie was presented to the church of Scoonie, and the great majority of the people protested against receiving him. But the Presbytery and Synod of the bounds, declared for Mr. Logie, and against the people; and the Assembly, by a very large majority, have decided for the people, and against Mr. Logie. This is a great step in the advance, and is hailed with thankfulness by all the lovers of truth. The fact is, that the heart of Scotland is sound; and as stated by Dr. Barclay, in his debate the other day, unless the law hereafter be so modified as to suit the people, they would soon have no church to legislate for. Presbyterians, and especially those of the John Knox school, are the last people in the world to endure the transmuting of their consciences into the regulations of State laws. And if, through the Scottish case, or any other such case, the Church of Scotland again gets into conflict with the Lords of Session, and the House of Lords, unless the State yields the veto to the people, the Church of Scotland must go to the wall. The people will not stand, and ought not to stand, the platform of a religious teacher against their will. The Established Church will soon be as orthodox on this point as the Free. Violent revolutions are prevented here, by a gradual yielding to the spirit of the age. And this is the true process of healthful reformation everywhere.

The United Presbyterian Church is also, here, a most important and powerful body, whose influence for good is felt in all the country. It numbers among its ministers some of the ablest men of Scotland, and is rising above the narrow prejudices of past years, in a way that may be safely insisted upon in Britain and America. The fact is, that irrespective of the recent revival in Ireland and Scotland, there has been for years a quiet and silent work of grace going on in Britain. It has reached very many of the higher classes of society, and is the most active in the promotion of every good work; but the middle classes have been especially moved and changed by it. Wherever you go, you find mechanics, bankers, master mechanics, and tradesmen, seeking to do good to all men as they find opportunity; and devoting their time and money to works of beneficence. Until recently, the lower classes have not been reached, but now all hands are engaged in efforts to do them good. And these have been especially reached by the revival in Ireland. So that, taking Britain together, probably as no period of its history was it so pervaded by religious principle and religious feeling, as at the present hour.

There are currents and counter-currents here, which, as with us, need to be watched. Oxfordism is dead, or quite nearly so. Once it was on the high wave; now it is at low tide; and an Oxford man told me a few days since, that there is not a man in Oxford under 30 years of age, that does not scout it. So one of the philosophers of this age told me not two hours since. "But it is being supplanted by what is no better—Broad Christianity,"—which is here a species of German rationalism, verging towards pantheism, and which is fast putting the work of atonement out of the scheme of redemption. There is also a current, called here "Intuitionism," which refers to our own feelings and instincts as the true standard by which to judge of religion. There is also an intense, but not extensive, hostility, which has its origin in the Westminster Review, and which is seeking to lessen the tests and talent of the rising young men of the country. But it is not by men more learned and profound, in all the windings of its sophistry, and of its philosophy, falsely so called; and the ground it recklessly takes is easily swept from under it. But the great current, which sweeps everything before it, is the Evangelical. This is increasing and rising in every part of the three kingdoms, and in every church. The revival has greatly added to its volume. The religion which has itself entirely on the word of God, and which seeks the aid of the Spirit to make the simple truths of the Bible instrumental in the conversion of men and the reformation of the world, is the only religion destined for a long life. All others are like plants in a dry, sandy soil, destined to stunted growth, and a very precarious existence.

### Progress of Protestantism in France.

At a public meeting recently held in Glasgow, Mr. Buchan, who was introduced by Dr. Norman MacLeod, furnished a great deal of information on the above subject. He estimates the number of French Protest-

### Turks Protecting Protestants against Eastern Bishops.

The Constantinople Correspondent of the News of the Churches (writing May, 1860) says,—"I think that we have more and more evidence that the peculiar irreligion of Mohammed and his followers has been gaining the corruption of Christianity, and not against the pure Christianity of the Gospel. Often during the progress of the religious reformation among the Armenians, have the Turks been the protectors of God's persecuted people. We have a case just now in point. There is here a large party of our countrymen, and a single American missionary with his family, who have been labouring there quietly among the Armenians for the last two years. It is a barbarous place, situated in the midst of a most barbarous district. Recently the Armenian acting bishop there took away the wife of a Protestant from her husband, merely because he was a Protestant, and even though asked by the Turkish authorities to give her up, utterly refused to do so; telling the Protestants publicly, in the presence of the Pasha and his councillors, that they might appeal to Constantinople, to England, to America, if they liked; he defied them all. A day or two afterwards, the leading servant of this bishop, a fierce Armenian, came into the market-place, where Mr. Knapp, the missionary, was quietly sitting with two of his native assistants in the shop of a friend, who had expressly invited him to be sent for that purpose. He at length struck one of the native Protestants and knocked his cap off into the street, which was a signal for a mob of between two and three hundred Armenians, headed by a varshak, to sweep down the street, and to bear away with brutal violence the poor helpless Protestant. Mr. Knapp tried in vain to rescue him, and his own life was in imminent danger in the midst of the rushing crowd of fanatic. A friendly Turkish stranger came of his own accord, and offered to conduct the missionary safely home. The mob would probably have killed their innocent victim, had not one of the Armenian magistrates, whose place of business they were passing in the street compelled them to desist. Of course, however, it would not do to allow such an outrage to pass unnoticed. Complaint was immediately made to the Governor of Bitlis, and the names of the principal offenders were given to him by the native Protestants, who were present at the market. He evidently did not dare to act against the wishes of the Bishop, and the magistrates of the Armenian community. Mr. Knapp then proceeded to Erzeroum (a journey of six or eight days over mountains covered with snow), where the Pasha resides who governs the whole district, and where also there is a British consul, E. Clavert, Esq., who took the latter up seriously, and his energetic representations led the Pasha to take immediate steps to bring the offenders to Erzeroum for trial. It is hoped that full justice will be done to his family entirely alone in the midst of such a barbarous people, in the heart of Kurdistan; but nothing short of his personal attendance at Erzeroum would have accomplished the object; and with surprising confidence he writes that he left his family under the protection of his Mussulman neighbours."

### Gavazzi in Italy.

A correspondent of the Boston Transcript says:—"Gavazzi, abhorred and feared by priests, is now in Florence, bearing the lion in his den, making the great old palace quarrel round with his appeals to the reason and justice of his hearers. To his descriptions of priestcraft in America is the natural consequence of liberal institutions; but the voice of Gavazzi raised in the Roman Catholic country of Italy, within a few hundred miles of Papal Turbenthal, is a remarkable curiosity; not only a curiosity, but an illumination proffered in every form for years past, and only allowed fair play in this advancing eighteenth century and sixty."

On the same subject a correspondent of the Providence Journal says:—"If his glowing words of denunciation are highly to be regretted, they are agreeable to hear and see, year after year, in our own country, how much more are they so here now! If, with his imperfect knowledge of English, he was eloquent then, how, in his own Italian tongue, and at such a moment as this for his native Italy, must his words glow and burn!"

### Trasutti.

"Return, O Holy Dove, Return."  
"Quench not the Spirit!" for even although you may not be lost eternally by so doing, such conduct may be succeeded by a period—it may be a lengthened one—of unhappy worldliness, and your awakening, even when again convicted, will likely be of a very dreadful nature, and you will very possibly have such difficulty in finding salvation that you may experience to your cost what it is to be saved with a "narrow escape."

A young man in Eremouth, during the recent revival there, was much impressed by a sermon which he heard on the prodigal son. He was convinced he had too long wandered from God. He heard of his sin as a loving father, and his heart said, "I will arise and go to my Father." He heard of the prodigal's journey, and he said to himself, "I may go to Jesus now and live." He remembered and repented:—"Bless of Ages, bless of me, I will arise and go to my Father. Let me hide myself in thee; I will be hid from the eyes of men, but not from thee, O God. Nothing in my hands I bring, Simply to thy cross I cling."

At the close of the meeting he found peace in his believing, and said to his uncle, who asked him on what he was resting, that "he had seen his way, that he had seen Christ who had died for his sin." A week afterwards, this young man's three converted uncles met to converse about his father, and this lad was with the prodigal of his Mussulman neighbours."

### Religion in Japan.

The following article from the New York Journal of Commerce, will give our readers some idea of the difficulties attending the introduction of Christianity in Japan.

It would appear from the number and variety of religious sects in Japan, that the government does not actively interfere with liberty of conscience, nor sustain any system which properly can be termed a State or organized ecclesiasticism. It is true that there is a nominally a distinct ecclesiastical power, and that the Mikado, or spiritual emperor, is believed to be inspired, and of heavenly descent. But while he receives all the outward manifestations of respect, and even of religious reverence, his temporal power has been substantially transferred to the Tycoon, or actual sovereign, and he himself has become the mere shadow of an Emperor, or the representative of a traditional, or obsolete system, which has yielded to the more modern and military policy of the nation. Indeed, it may be said that the Mikado is a kind of a Pope without a See, and that he enjoys a general homage and a certain spiritual rank, but not the least authority to interfere in the temporal affairs of the Empire.

The purest sect in Japan adopts the dogmas of Shin-Syu, which, although somewhat obscured by a modified mythology, still recognizes one Supreme Deity, and each bodily and material deity, and certain religious ceremonies of an elevated character. It is said that the divine laws are not construed so as to affect the future life; and there is no doubt that the disbelief of the Japanese, in the doctrines of eternal punishment, is a long step towards the progress of the growth of Christianity in the Empire.

The Shin-Syu system is adopted in its purity by only a small portion of the nation, the great majority combining it with the doctrine of Buddha, the prevailing religion of the East, and which embraces in its system over three hundred millions of souls. The peculiarities of Buddhism are too well known to need any description; but the system is probably practised in Japan very much as in China, as the sacred books are in the language of that country. Besides this sect, called Shin-Syu, there are large parts in Japan who are followers of Confucius. These despise the popular religions, and affect a system of pure morality and charity towards their fellow men.

The writer in the Westminster Review, from whom we gather these statements, and who, in his turn, has gathered them from the Travels of Kamper, de Chateleux, and Diphant, evidently sympathizes with the Japanese followers of Confucius, and especially for "not presuming to dogmatize upon the nature of God." In other words, he feels partial to the unbeliever of the irreligionists; and it cannot be doubted that the followers of Confucius have no belief in divine revelation, or in its possibility, or in any foreign system of religion. We have the authority of M. Hue, the French missionary, who exhausted every topic of interest connected with China, for saying that skepticism is the predominant influence in that country, and that the Chinese are a race of doubters and infidels. For this reason he apprehends that the introduction of Christianity into China will be attended with unusual obstacles; and it does seem, indeed, as if a nation whose philosophers are so radically skeptical as to despise all religious sentiment and expression, and who come easily under the influence of spiritual light. And so many of the Japanese, especially of their philosophers, are followers of Confucius; they are, perhaps, open to the same comments as the Chinese; and their dry, unemotional, and unromantic system of philosophy may perhaps be one of the causes which operate expelling Christianity from the Empire, as well as an obstacle to its introduction at a future period.

### Return, O Holy Dove, Return.

"Quench not the Spirit!" for even although you may not be lost eternally by so doing, such conduct may be succeeded by a period—it may be a lengthened one—of unhappy worldliness, and your awakening, even when again convicted, will likely be of a very dreadful nature, and you will very possibly have such difficulty in finding salvation that you may experience to your cost what it is to be saved with a "narrow escape."

A young man in Eremouth, during the recent revival there, was much impressed by a sermon which he heard on the prodigal son. He was convinced he had too long wandered from God. He heard of his sin as a loving father, and his heart said, "I will arise and go to my Father." He heard of the prodigal's journey, and he said to himself, "I may go to Jesus now and live." He remembered and repented:—"Bless of Ages, bless of me, I will arise and go to my Father. Let me hide myself in thee; I will be hid from the eyes of men, but not from thee, O God. Nothing in my hands I bring, Simply to thy cross I cling."

### Trasutti.

"Return, O Holy Dove, Return."  
"Quench not the Spirit!" for even although you may not be lost eternally by so doing, such conduct may be succeeded by a period—it may be a lengthened one—of unhappy worldliness, and your awakening, even when again convicted, will likely be of a very dreadful nature, and you will very possibly have such difficulty in finding salvation that you may experience to your cost what it is to be saved with a "narrow escape."

A young man in Eremouth, during the recent revival there, was much impressed by a sermon which he heard on the prodigal son. He was convinced he had too long wandered from God. He heard of his sin as a loving father, and his heart said, "I will arise and go to my Father." He heard of the prodigal's journey, and he said to himself, "I may go to Jesus now and live." He remembered and repented:—"Bless of Ages, bless of me, I will arise and go to my Father. Let me hide myself in thee; I will be hid from the eyes of men, but not from thee, O God. Nothing in my hands I bring, Simply to thy cross I cling."

At the close of the meeting he found peace in his believing, and said to his uncle, who asked him on what he was resting, that "he had seen his way, that he had seen Christ who had died for his sin." A week afterwards, this young man's three converted uncles met to converse about his father, and this lad was with the prodigal of his Mussulman neighbours."

them. They feared that although he made a profession he was not converted. It turned out that he had all spoken to him individually, but without effect, and they now agreed to pray for him together, which they did, and it turned out that he was convinced of sin at the very time they were praying for him. After prayer they asked the young man if he had ever spoken to his father about the neglect of family worship.

He replied in the negative, and said that his father would not take it well to be spoken to on that subject by him. They replied that means must be used as well as prayer, and urged him as he was willing to confess Christ, and had prayed in following enough, to offer to conduct it himself, if his father refused.

He agreed, and that very evening he proposed the matter to his father. But from agitation he spoke rather abruptly. He said, "Father, we have lived long enough in sin, I think we ought to acknowledge God in the family now."

The father asked him what he meant. The son continued, "A number of persons have been converted, and have begun to have family worship, a privilege we never enjoy; but if you don't wish to pray, I have no objection to do it for you, if you allow me."

The father appeared to be most displeased with the proposal, and replied sternly, "Let us hear no more of that. When you get a house of your own you may make what arrangements you please; but as long as you are in my house you'll submit to me." He rose and walked across the room in a state of great mental agony, but unwilling to speak of it to his family. He cannot recall the dreadful reflections of that moment. His conscience accused him with tenfold fury, and he felt disposed to cry, "God be to me, who every son has become my accuser, and that justly!"

In order to divert the dark current of his thoughts, he raised his hand to a shelf for a book; but, at that moment, he fell heavily on the floor. His family were immediately around him, and his wife asked, "What is the matter?" He burst into tears, and said that an unseen hand had smitten him, and that he deserved and needed it. He was raised to a chair, and then added with faltering tongue, "James is right, and I am all wrong." After a little he said, "My flesh trembleth for fear of thee; and I am afraid of the judgements." (Ps. cxix. 123.)

His family remained in silent astonishment and tears. At length he said to his wife, that nine years ago the Lord had a gracious dealing with him, but he had not improved that visitation as he ought. He felt something of the comfort of religion then, but his goodness was as the morning cloud and the early dew—it soon passed away. Cowper's fine hymn, "O for a closer walk with God," &c., was very precious to him then, and he endeavored to take hold of its consolation now, but in vain. Indeed, it brought up bitter reflections, as he said:—"What peaceful hours I once enjoyed! How sweet their memory still! But they have left an aching void, The world can never fill."

He wished to go to the chapel, in the hope that he might obtain some benefit from the public prayers; but his wife was afraid of his going in his present state of mind, and suggested that as the Lord was to be found in his own house, he ought to seek him there. He yielded; but sleep forsook his eyes for two days and nights, and his weary spirit could find no rest.

His son was greatly surprised at his continued distress, and thought in his simplicity, that his father should find the Saviour as easily as he did. But the father explained that there was this great difference between the two cases—his son had not grieved and repented the Holy Spirit as he had done. Most accurately did he pray for the Spirit's return. At length, during the third night, the hymn quoted above came back to him, and brought joy and peace with it. He said:—"Return, O holy dove, return, Sweet messenger of rest; I hate the sin that made thee mourn, And drove thee from my breast."

Suddenly the Spirit came with all his light and love; he was filled with holy joy; and he rose at midnight, and, as he expressed it, "prayed and sang praise to God, like Paul and Silas; and he was to be found in his own house, he ought to seek him there. He yielded; but sleep forsook his eyes for two days and nights, and his weary spirit could find no rest.

His son was greatly surprised at his continued distress, and thought in his simplicity, that his father should find the Saviour as easily as he did. But the father explained that there was this great difference between the two cases—his son had not grieved and repented the Holy Spirit as he had done. Most accurately did he pray for the Spirit's return. At length, during the third night, the hymn quoted above came back to him, and brought joy and peace with it. He said:—"Return, O holy dove, return, Sweet messenger of rest; I hate the sin that made thee mourn, And drove thee from my breast."

Suddenly the Spirit came with all his light and love; he was filled with holy joy; and he rose at midnight, and, as he expressed it, "prayed and sang praise to God, like Paul and Silas; and he was to be found in his own house, he ought to seek him there. He yielded; but sleep forsook his eyes for two days and nights, and his weary spirit could find no rest.

His son was greatly surprised at his continued distress, and thought in his simplicity, that his father should find the Saviour as easily as he did. But the father explained that there was this great difference between the two cases—his son had not grieved and repented the Holy Spirit as he had done. Most accurately did he pray for the Spirit's return. At length, during the third night, the hymn quoted above came back to him, and brought joy and peace with it. He said:—"Return, O holy dove, return, Sweet messenger of rest; I hate the sin that made thee mourn, And drove thee from my breast."

Suddenly the Spirit came with all his light and love; he was filled with holy joy; and he rose at midnight, and, as he expressed it, "prayed and sang praise to God, like Paul and Silas; and he was to be found in his own house, he ought to seek him there. He yielded; but sleep forsook his eyes for two days and nights, and his weary spirit could find no rest.

His son was greatly surprised at his continued distress, and thought in his simplicity, that his father should find the Saviour as easily as he did. But the father explained that there was this great difference between the two cases—his son had not grieved and repented the Holy Spirit as he had done. Most accurately did he pray for the Spirit's return. At length, during the third night, the hymn quoted above came back to him, and brought joy and peace with it. He said:—"Return, O holy dove, return, Sweet messenger of rest; I hate the sin that made thee mourn, And drove thee from my breast."

Suddenly the Spirit came with all his light and love; he was filled with holy joy; and he rose at midnight, and, as he expressed it, "prayed and sang praise to God, like Paul and Silas; and he was to be found in his own house, he ought to seek him there. He yielded; but sleep forsook his eyes for two days and nights, and his weary spirit could find no rest.

His son was greatly surprised at his continued distress, and thought in his simplicity, that his father should find the Saviour as easily as he did. But the father explained that there was this great difference between the two cases—his son had not grieved and repented the Holy Spirit as he had done. Most accurately did he pray for the Spirit's return. At length, during the third night, the hymn quoted above came back to him, and brought joy and peace with it. He said:—"Return, O holy dove, return, Sweet messenger of rest; I hate the sin that made thee mourn, And drove thee from my breast."

Suddenly the Spirit came with all his light and love; he was filled with holy joy; and he rose at midnight, and, as he expressed it, "prayed and sang praise to God, like Paul and Silas; and he was to be found in his own house, he ought to seek him there. He yielded; but sleep forsook his eyes for two days and nights, and his weary spirit could find no rest.

His son was greatly surprised at his continued distress, and thought in his simplicity, that his father should find the Saviour as easily as he did. But the father explained that there was this great difference between the two cases—his son had not grieved and repented the Holy Spirit as he had done. Most accurately did he pray for the Spirit's return. At length, during the third night, the hymn quoted above came back to him, and brought joy and peace with it. He said:—"Return, O holy dove, return, Sweet messenger of rest; I hate the sin that made thee mourn, And drove thee from my breast."

Suddenly the Spirit came with all his light and love; he was filled with holy joy; and he rose at midnight, and, as he expressed it, "prayed and sang praise to God, like Paul and Silas; and he was to be found in his own house, he ought to seek him there. He yielded; but sleep forsook his eyes for two days and nights, and his weary spirit could find no rest.

His son was greatly surprised at his continued distress, and thought in his simplicity, that his father should find the Saviour as easily as he did. But the father explained that there was this great difference between the two cases—his son had not grieved and repented the Holy Spirit as he had done. Most accurately did he pray for the Spirit's return. At length, during the third night, the hymn quoted above came back to him, and brought joy and peace with it. He said:—"Return, O holy dove, return, Sweet messenger of rest; I hate the sin that made thee mourn, And drove thee from my breast."

Suddenly the Spirit came with all his light and love; he was filled with holy joy; and he rose at midnight, and, as he expressed it, "prayed and sang praise to God, like Paul and Silas; and he was to be found in his own house, he ought to seek him there. He yielded; but sleep forsook his eyes for two days and nights, and his weary spirit could find no rest.

His son was greatly surprised at his continued distress, and thought in his simplicity, that his father should find the Saviour as easily as he did. But the father explained that there was this great difference between the two cases—his son had not grieved and repented the Holy Spirit as he had done. Most accurately did he pray for the Spirit's return. At length, during the third night, the hymn quoted above came back to him, and brought joy and peace with it. He said:—"Return, O holy dove, return, Sweet messenger of rest; I hate the sin that made thee mourn, And drove thee from my breast."

Suddenly the Spirit came with all his light and love; he was filled with holy joy; and he rose at midnight, and, as he expressed it, "prayed and sang praise to God, like Paul and Silas; and he was to be found in his own house, he ought to seek him there. He yielded; but sleep forsook his eyes for two days and nights, and his weary spirit could find no rest.

His son was greatly surprised at his continued distress, and thought in his simplicity, that his father should find the Saviour as easily as he did. But the father explained that there was this great difference between the two cases—his son had not grieved and repented the Holy Spirit as he had done. Most accurately did he pray for the Spirit's return. At length, during the third night, the hymn quoted above came back to him, and brought joy and peace with it. He said:—"Return, O holy dove, return, Sweet messenger of rest; I hate the sin that made thee mourn, And drove thee from my breast."

Suddenly the Spirit came with all his light and love; he was filled with holy joy; and he rose at midnight, and, as he expressed it, "prayed and sang praise to God, like Paul and Silas; and he was to be found in his own house, he ought to seek him there. He yielded; but sleep forsook his eyes for two days and nights, and his weary spirit could find no rest.



THE PROTESTANT, AND EVANGELICAL WITNESS.

They have yet to learn that the leading mark of Christianity is the ready provision for sin in the sacrifice and death of Jesus Christ, and the blessed tidings that we have only to believe in him and be saved.

Comfort and Counsel. Grace, mercy, and peace be with you. I am well and I verily count more of the sufferings of my Lord than I do of the trials and tribulations of this world.

THE Protestant & Evangelical Witness. SATURDAY, JULY 14, 1866. Presbyterian Union. Last week we remarked that the period has happily closed when one denomination of Christians would affect to ignore the existence of all others.

REPORT OF THE GOVERNMENT AND NEW GLASGOW SOCIETY FOR PROMOTING THE BENEVOLENT SCHEMES OF THE PRESBYTERIAN CHURCH OF N. SCOTIA, AND THE BRITISH AND FOREIGN BIBLE SOCIETY.

It is with great satisfaction that your Committee have to announce to you that the New Testament Scriptures have been translated into the vernacular tongue of Assam, the latter has proceeded to London to be printed.

WILLIAM McLELLAN, Vice President and Acting Secretary. Established Church, June 15th, 1866.

From the Presbyterian Witness. Synod of the Free Church of Nova Scotia. [Quoted from our last.]

They have yet to learn that the leading mark of Christianity is the ready provision for sin in the sacrifice and death of Jesus Christ, and the blessed tidings that we have only to believe in him and be saved.

into one body; but each will probably never be attained. This however we hope, that the charity of the Gospel, and the love which will continue to spread and increase until, if actual unity in one great church organization cannot be attained, yet the love of God will be in the hearts of all, and each, and each, that Christ's prayer for his followers "that they all may be one," may be said to be fully answered.

Daily Prayer Meeting.

We regret to announce that the friends of the Daily Prayer Meeting in this city have considered it advisable to adjourn the meeting both on week days and Sundays, from this day (Saturday) until some time in the month of October, or still further notice.

Though the Daily Union Meeting be discontinued for a time, Christians, in the family, in the congregational prayer meeting, and in the worship of the sanctuary, should never cease to pray that God would more abundantly bless the teaching and preaching of his Word in our midst.

REPORT OF THE GOVERNMENT AND NEW GLASGOW SOCIETY FOR PROMOTING THE BENEVOLENT SCHEMES OF THE PRESBYTERIAN CHURCH OF N. SCOTIA, AND THE BRITISH AND FOREIGN BIBLE SOCIETY.

In reviewing the events which have transpired in the foreign departments of our Missionary operations, your Committee regret to have to announce that the progress has been somewhat slower than we had hoped for.

It is with great satisfaction that your Committee have to announce to you that the New Testament Scriptures have been translated into the vernacular tongue of Assam, the latter has proceeded to London to be printed.

WILLIAM McLELLAN, Vice President and Acting Secretary. Established Church, June 15th, 1866.

From the Presbyterian Witness. Synod of the Free Church of Nova Scotia. [Quoted from our last.]

into one body; but each will probably never be attained. This however we hope, that the charity of the Gospel, and the love which will continue to spread and increase until, if actual unity in one great church organization cannot be attained, yet the love of God will be in the hearts of all, and each, and each, that Christ's prayer for his followers "that they all may be one," may be said to be fully answered.

Daily Prayer Meeting.

We regret to announce that the friends of the Daily Prayer Meeting in this city have considered it advisable to adjourn the meeting both on week days and Sundays, from this day (Saturday) until some time in the month of October, or still further notice.

Though the Daily Union Meeting be discontinued for a time, Christians, in the family, in the congregational prayer meeting, and in the worship of the sanctuary, should never cease to pray that God would more abundantly bless the teaching and preaching of his Word in our midst.

REPORT OF THE GOVERNMENT AND NEW GLASGOW SOCIETY FOR PROMOTING THE BENEVOLENT SCHEMES OF THE PRESBYTERIAN CHURCH OF N. SCOTIA, AND THE BRITISH AND FOREIGN BIBLE SOCIETY.

In reviewing the events which have transpired in the foreign departments of our Missionary operations, your Committee regret to have to announce that the progress has been somewhat slower than we had hoped for.

It is with great satisfaction that your Committee have to announce to you that the New Testament Scriptures have been translated into the vernacular tongue of Assam, the latter has proceeded to London to be printed.

WILLIAM McLELLAN, Vice President and Acting Secretary. Established Church, June 15th, 1866.

From the Presbyterian Witness. Synod of the Free Church of Nova Scotia. [Quoted from our last.]

into one body; but each will probably never be attained. This however we hope, that the charity of the Gospel, and the love which will continue to spread and increase until, if actual unity in one great church organization cannot be attained, yet the love of God will be in the hearts of all, and each, and each, that Christ's prayer for his followers "that they all may be one," may be said to be fully answered.

Daily Prayer Meeting.

We regret to announce that the friends of the Daily Prayer Meeting in this city have considered it advisable to adjourn the meeting both on week days and Sundays, from this day (Saturday) until some time in the month of October, or still further notice.

Though the Daily Union Meeting be discontinued for a time, Christians, in the family, in the congregational prayer meeting, and in the worship of the sanctuary, should never cease to pray that God would more abundantly bless the teaching and preaching of his Word in our midst.

REPORT OF THE GOVERNMENT AND NEW GLASGOW SOCIETY FOR PROMOTING THE BENEVOLENT SCHEMES OF THE PRESBYTERIAN CHURCH OF N. SCOTIA, AND THE BRITISH AND FOREIGN BIBLE SOCIETY.

In reviewing the events which have transpired in the foreign departments of our Missionary operations, your Committee regret to have to announce that the progress has been somewhat slower than we had hoped for.

It is with great satisfaction that your Committee have to announce to you that the New Testament Scriptures have been translated into the vernacular tongue of Assam, the latter has proceeded to London to be printed.

WILLIAM McLELLAN, Vice President and Acting Secretary. Established Church, June 15th, 1866.

From the Presbyterian Witness. Synod of the Free Church of Nova Scotia. [Quoted from our last.]

into one body; but each will probably never be attained. This however we hope, that the charity of the Gospel, and the love which will continue to spread and increase until, if actual unity in one great church organization cannot be attained, yet the love of God will be in the hearts of all, and each, and each, that Christ's prayer for his followers "that they all may be one," may be said to be fully answered.

Daily Prayer Meeting.

We regret to announce that the friends of the Daily Prayer Meeting in this city have considered it advisable to adjourn the meeting both on week days and Sundays, from this day (Saturday) until some time in the month of October, or still further notice.

Though the Daily Union Meeting be discontinued for a time, Christians, in the family, in the congregational prayer meeting, and in the worship of the sanctuary, should never cease to pray that God would more abundantly bless the teaching and preaching of his Word in our midst.

REPORT OF THE GOVERNMENT AND NEW GLASGOW SOCIETY FOR PROMOTING THE BENEVOLENT SCHEMES OF THE PRESBYTERIAN CHURCH OF N. SCOTIA, AND THE BRITISH AND FOREIGN BIBLE SOCIETY.

In reviewing the events which have transpired in the foreign departments of our Missionary operations, your Committee regret to have to announce that the progress has been somewhat slower than we had hoped for.

It is with great satisfaction that your Committee have to announce to you that the New Testament Scriptures have been translated into the vernacular tongue of Assam, the latter has proceeded to London to be printed.

WILLIAM McLELLAN, Vice President and Acting Secretary. Established Church, June 15th, 1866.

From the Presbyterian Witness. Synod of the Free Church of Nova Scotia. [Quoted from our last.]

Secu

NEWS

The R. M. S. day last, the 10th of July, the ship "Liverpool" was wrecked off the coast of Nova Scotia.

The House of Learning the Directors think that all efforts should be made to secure the success of the Church in its present position.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.

The "Olive Mill" and "Daily Witness" are again set on foot, and will be published weekly.



THE PROTESTANT AND EVANGELICAL WITNESS.

The Protestant.

SATURDAY, JULY 14 1860

Secular Department.

NEWS BY THE ENGLISH MAIL.

The R. M. S. ... on Tuesday ...

The House of Lords has been ...

The "Chin Mail," a journal published at Hong Kong ...

Several important meetings have recently been held ...

The ministerial movement is going ahead ...

The London Times gives a deplorable picture of the ...

The high price of provisions is reflected in the discontent ...

It is appointed to the 26th instant ...

in the Presby-errow (Sabbath) ...

readings of the Church of ...

by the Rev Robert ...

Rev. R. Oshman, eldest daughter of ...

Mr. T. Dutton, Mr. John ...

Mr. Nathaniel ...

Mr. W. L. ...

Mr. ...

Mr. ...

Mr. ...

Mr. ...

Mr. ...

Mr. ...

restoration on the guilty parties, who, however, were not yet discovered, having succeeded in escaping immediately after omitting the assault.

The Paris papers publish the following telegram dated Antwerp, to-day: Numerous inhabitants of the communes of Tende and Briga, in the department of Nice, living from the village militarily occupied by the Piedmontese.

The prohibition against the publicity of episcopal actions in the French papers has been removed by the Minister of the Interior.

The tri-color flag has been hoisted at the royal castle and by the Neapolitan men-of-war, and has been saluted by the guns of the foreign men-of-war in the bay.

The Piedmontese Government that England is prepared to take part in a conference with the other Powers who signed the final act of Vienna in order to settle the differences pending between France and Switzerland.

Several important meetings have recently been held to discuss the House of Commons in its conflict with the Lords.

The London Times gives a deplorable picture of the state which the bad weather has produced in the south.

The high price of provisions is reflected in the discontent of the laboring classes, who call on the Government to place them beyond the pale of starvation.

It is appointed to the 26th instant ...

in the Presby-errow (Sabbath) ...

readings of the Church of ...

by the Rev Robert ...

Rev. R. Oshman, eldest daughter of ...

Mr. T. Dutton, Mr. John ...

Mr. Nathaniel ...

Mr. W. L. ...

Mr. ...

Mr. ...

Mr. ...

Mr. ...

Mr. ...

Mr. ...

restoration on the guilty parties, who, however, were not yet discovered, having succeeded in escaping immediately after omitting the assault.

The Paris papers publish the following telegram dated Antwerp, to-day: Numerous inhabitants of the communes of Tende and Briga, in the department of Nice, living from the village militarily occupied by the Piedmontese.

The prohibition against the publicity of episcopal actions in the French papers has been removed by the Minister of the Interior.

The tri-color flag has been hoisted at the royal castle and by the Neapolitan men-of-war, and has been saluted by the guns of the foreign men-of-war in the bay.

The Piedmontese Government that England is prepared to take part in a conference with the other Powers who signed the final act of Vienna in order to settle the differences pending between France and Switzerland.

Several important meetings have recently been held to discuss the House of Commons in its conflict with the Lords.

The London Times gives a deplorable picture of the state which the bad weather has produced in the south.

The high price of provisions is reflected in the discontent of the laboring classes, who call on the Government to place them beyond the pale of starvation.

It is appointed to the 26th instant ...

in the Presby-errow (Sabbath) ...

readings of the Church of ...

by the Rev Robert ...

Rev. R. Oshman, eldest daughter of ...

Mr. T. Dutton, Mr. John ...

Mr. Nathaniel ...

Mr. W. L. ...

Mr. ...

Mr. ...

Mr. ...

Mr. ...

Mr. ...

Mr. ...

restoration on the guilty parties, who, however, were not yet discovered, having succeeded in escaping immediately after omitting the assault.

The Paris papers publish the following telegram dated Antwerp, to-day: Numerous inhabitants of the communes of Tende and Briga, in the department of Nice, living from the village militarily occupied by the Piedmontese.

The prohibition against the publicity of episcopal actions in the French papers has been removed by the Minister of the Interior.

The tri-color flag has been hoisted at the royal castle and by the Neapolitan men-of-war, and has been saluted by the guns of the foreign men-of-war in the bay.

The Piedmontese Government that England is prepared to take part in a conference with the other Powers who signed the final act of Vienna in order to settle the differences pending between France and Switzerland.

Several important meetings have recently been held to discuss the House of Commons in its conflict with the Lords.

The London Times gives a deplorable picture of the state which the bad weather has produced in the south.

The high price of provisions is reflected in the discontent of the laboring classes, who call on the Government to place them beyond the pale of starvation.

It is appointed to the 26th instant ...

in the Presby-errow (Sabbath) ...

readings of the Church of ...

by the Rev Robert ...

Rev. R. Oshman, eldest daughter of ...

Mr. T. Dutton, Mr. John ...

Mr. Nathaniel ...

Mr. W. L. ...

Mr. ...

Mr. ...

Mr. ...

Mr. ...

Mr. ...

Mr. ...

restoration on the guilty parties, who, however, were not yet discovered, having succeeded in escaping immediately after omitting the assault.

The Paris papers publish the following telegram dated Antwerp, to-day: Numerous inhabitants of the communes of Tende and Briga, in the department of Nice, living from the village militarily occupied by the Piedmontese.

The prohibition against the publicity of episcopal actions in the French papers has been removed by the Minister of the Interior.

The tri-color flag has been hoisted at the royal castle and by the Neapolitan men-of-war, and has been saluted by the guns of the foreign men-of-war in the bay.

The Piedmontese Government that England is prepared to take part in a conference with the other Powers who signed the final act of Vienna in order to settle the differences pending between France and Switzerland.

Several important meetings have recently been held to discuss the House of Commons in its conflict with the Lords.

The London Times gives a deplorable picture of the state which the bad weather has produced in the south.

The high price of provisions is reflected in the discontent of the laboring classes, who call on the Government to place them beyond the pale of starvation.

It is appointed to the 26th instant ...

in the Presby-errow (Sabbath) ...

readings of the Church of ...

by the Rev Robert ...

Rev. R. Oshman, eldest daughter of ...

Mr. T. Dutton, Mr. John ...

Mr. Nathaniel ...

Mr. W. L. ...

Mr. ...

Mr. ...

Mr. ...

Mr. ...

Mr. ...

Mr. ...

Advertisement for Burnett's Cocaine, Burnetts Cocaine, and The Human Hair.

Advertisement for Burnett's Cocaine, Burnetts Cocaine, and The Human Hair.

Advertisement for Burnett's Cocaine, Burnetts Cocaine, and The Human Hair.

Advertisement for Burnett's Cocaine, Burnetts Cocaine, and The Human Hair.

Advertisement for Burnett's Cocaine, Burnetts Cocaine, and The Human Hair.



