

The Protestant AND EVANGELICAL WITNESS.

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

Charlottetown, Prince Edward Island, Saturday, November 3, 1860.

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THE PROTESTANT. AND EVANGELICAL WITNESS.

your refusal of sinful enjoyments to any motive but the true one, to suffer the men of this world (as David says) "foolishly to think that you are even such an one as yourselves;" or worse than this, to remain so long halting between two opinions; and when at last the book of life shall be opened, you shall, when too late, discover that your name is not enrolled therein."

Blot.

Questions for Self-examination in Reference to Public Worship.

1. Is my heart moved by the Holy Spirit? Without that there can be no genuine and consequently no acceptable worship (Rom. viii. 8).

2. Is my spirit willing? Do I understand why and what I worship? (John vi. 22). It is only through Christ and in him that we are filled by the Spirit, that we can have access to God (John vi. 20).

3. Is in the worship which I offer, an evidence to himself that there are some peculiarities? At a right time and place they may be lawful, but here they are sinful; they are like the buyer and seller whom Jesus expelled from the temple, and by whom the house of prayer had been converted into a house of merchandise (John ii. 16).

4. Am I early in attendance on the means of grace? How bitter would be my anguish should I be too late for the worship of the heavenly temple! Ought I not to be ashamed and grieved at being too late for worship in God's heavenly court? Those who love the Saviour and his ordinances will generally be early (Psalms lxix. 1, 2).

5. Is my bodily posture what it ought to be? The form without the power is hypocrisy, but the form with the power is devotion. Friends who look about during service, note that they do not look after or criticise. God forbid that this should be my case.

6. Have I reason to expect God's blessing? Do I solemnly pray before and when I come to church, that grace may be given to the minister, to the congregation, and to myself? When the blessing has been pronounced, do I feel inclined rising with impatience, haste, spend a little time in supplication, that the word preached may profit those who have heard it? (Ibid. v. 10, 11; Heb. vi. 2).

7. Do I value my religious advantages? Do I esteem the worship of God my highest privilege on earth? And do I both improve it as a preparation, and enjoy it as a foretaste of the everlasting Sabbath which remains to the people of God? (Heb. vi. 9). —Rev. J. G. Brady.

THE Protestant & Evangelical Witness.

SATURDAY, NOVEMBER 2, 1860.

The Week of Prayer.

Our readers no doubt remember with more or less interest the week of prayer observed throughout Christendom at the commencement of the present year, for the conversion of the world. In Charlottetown, the meetings, which were held with the different Protestant congregations in rotation, were numerously attended, and exceedingly refreshing. Many there felt that "it is no vain thing to wait upon the Lord," and also "how good and how pleasant it is for brethren to dwell together in unity." In several settlements of the island union prayer meetings were also held during the week, and not without profit. From all parts of the world, good tidings have reached us respecting the week of prayer. Pastors and people were called to labor more vigorously in the Lord's vineyard, and sinners were converted to God. In view of these facts, we trust it will rejoice the hearts of many of our readers to learn that another "world's prayer meeting" is purposed to be held near the beginning of 1861.

The Calcutta Missionary Conference have named the first day of January as the time for commanding this season of prayer, the Old School General Assembly in the United States have appointed the first Monday, and the British Branch of the Evangelical Alliance have designated the first Sabbath of the month (the 6th). The Calcutta brethren will probably conform to the recommendation of the Alliance, so that the same week may be observed all over the world. The Alliance have issued an address on the subject, which we insert, as it contains several important suggestions. We trust that the observance of this week of prayer may be general throughout all lands, that Christians in this Island, of every name, in both town and country, will endeavor to meet with their brethren, and pray for the conversion of the impotent. In their address the Alliance says—

Our missionary brethren at Madras invited Christians throughout the world, to begin this year with united supplications for the enlarged outpouring of the Holy Spirit. The cordial response to their appeal is fresh in the memory of us all. The earth was girded with prayer. The sun for seven days never set on groups and congregations of praying believers. Many striking answers to these prayers are known to have received. Eternity alone will reveal all the blessings which were showered.

The recent missionary conference at Liverpool directed their attention to the subject, and expressed their earnest hope that "the whole church of God throughout the whole world" would set apart a week for special prayer at the beginning of next year; and the promoters of the conference have communicated their desire that the Evangelical Alliance would prepare and issue an invitation to this effect. A similar wish has been expressed by the London missionaries. The committee of the Alliance cannot hesitate for a moment to undertake the duty to which they are thus called, and they do it the more readily, since it is so entirely in accordance with their antecedent practice. —*Ed.*

It is proposed that the eight days, from Sunday, January 6th, to Sunday, January 13th, inclusive, 1861, should be observed as a season of special supplication. This would leave the first five days of the year free for other engagements, to which in many cases, especially on the continent, they have been devoted; and the commencement on the Lord's day would assist pastors and teachers an opportunity of singing and ringing the privilege of united prayer. —*Ed.*

With a view to preventing collision of decisions and agreement to our wishes, the following subjects are agreed upon by the conference:

Sunday January 6th.—The prayers of the Holy Spirit, to be offered for the conversion of the world, the services of the week, and the promotion of brotherly kindness among all those who love the Lord Jesus Christ in sincerity.

Tuesday Jan. 8th.—The attainment of a higher standard of holiness by the children of God.

Wednesday Jan. 9th.—A large increase of the converts, especially of the lost, to the cause of the Word of God, and extension upon Christian testimony.

Thursday Jan. 10th.—A large outpouring of the Holy Spirit upon all bishops, pastors, and ruling elders of the churches, upon all ministers, of Christian teaching, and upon every Evangelical missionary, whose labors are centered upon the converts of infidelity.

Friday Jan. 11th.—The attainment of excellent of all kinds, and the full accomplishment of the promises of "The kingdom come";—considering that now.

Sunday Jan. 13th.—Thanksgiving for past revival, and the enlargement of the cause of Christianity, resting upon every nation, to the glory of God, in great and glorious testimony.

Monday Jan. 14th.—The enlargement of the cause of Christ, and the full accomplishment of the promises of "The kingdom come";—considering that now.

Tuesday Jan. 15th.—Thanksgiving for past revival, and the enlargement of the cause of Christianity, resting upon every nation, to the glory of God, in great and glorious testimony.

Wednesday Jan. 16th.—The enlargement of the cause of Christ, and the full accomplishment of the promises of "The kingdom come";—considering that now.

Thursday Jan. 17th.—Thanksgiving for past revival, and the enlargement of the cause of Christianity, resting upon every nation, to the glory of God, in great and glorious testimony.

Friday Jan. 18th.—The enlargement of the cause of Christ, and the full accomplishment of the promises of "The kingdom come";—considering that now.

Saturday Jan. 19th.—The enlargement of the cause of Christ, and the full accomplishment of the promises of "The kingdom come";—considering that now.

Sunday Jan. 20th.—The enlargement of the cause of Christ, and the full accomplishment of the promises of "The kingdom come";—considering that now.

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