The Protestant

AND EVANGELICAL WITNESS.

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

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The Protestant,

AND EVANGELICAL WITNESS,

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THE DIVINE PLEA.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. xii. 1)

'Tis by "mercies" that God doth constrain us,
To yield up ourselves unto him;
Those "mercies" which all through the desert,
So constantly, blessedly stream;
Those "mercies" of which we have tasted,
Which flow from the heart of our God;
Which have comforted, cheered, and refreshed us,
Each step of the journey we've trod.

It is not by the thunders of law
He commands us to yield and obey;
No "blackness and darkness and tempest"
Will drive us affrighted away.
He speaks in love's gentlest accents
From heaven his blessed abode,
And seeks, by his love to allure us,
His plea is, "*The mercies of God.*"

Then let us respond to his yearnings,
And yield up ourselves unto him;
And, true to the solemn surrender,
Ourselves a *whole* sacrifice deem.
He has loved us, redeemed us, and made us,
The heirs of his blessed abode;
He calls us his sons and his daughters—
How vast are "*The mercies of God!*"

—*A. Midlane.*

From the American Messenger.

The First School in Japan.

The chaplain of one of the United States frigates that recently visited Japan, opened a school for the instruction in English of some Japanese young men who were employed by the government as interpreters. They were very intelligent and of inquiring minds, eager in the pursuit of knowledge, and the intercourse between teacher and pupils was mutually pleasant. They had no knowledge of astronomy beyond what their eyes taught them; but their teacher was able to give them distinct and satisfactory ideas by the help of good celestial maps. The comet which was then visible, and which they regarded with admiration, furnished an opportunity, which he was seeking, to present to them the great themes of God and his character, with the origin, extent, and laws of the material creation, and to show the absurdity of worshipping idols who were unable to create or regulate the immense systems above and around us, of which the blazing and beautiful comet was a part. They listened with attention and respect, and from what afterwards appeared, their teacher had little doubt they saw the foolery of idols, and seemed to be ashamed of them as a national reproach.

The chaplain had with him several volumes of Natural History, with well-executed pictures of the domestic animals of Europe and America, which they examined with great interest. A cow, an ox, or a horse are seldom seen in that part of Japan, and none of them had seen either a goat or a sheep. The teacher explained to them the native habits and uses of the goat, and the adaptation of their country to its wants and habits, the hill-tops and the mountain sides being covered with thick luxuriant grass of which no use was made, and at the same time earnestly recommended its introduction. A few days after, one of the scholars in a written exercise inquired about sheep, which led to a discourse of their nature and uses, and the manufacture of their wool into cloth. They were told that their hills and mountains were as well adapted to sheep as to goats, and of the advantages to be derived by all classes from their introduction. The interpreter who made the inquiries was the highest in office, having daily intercourse with the governor, who had doubtless directed him to make them.

The teacher had dismissed the subject from his thoughts, when, greatly to his surprise and gratification, just as the ship was leaving for China, the governor sent a request to the ship's purser to purchase *one hundred sheep* for him in Shanghai, and forward them to Nagasaki, which was done. The governor, with the good common-sense, and cool, deliberate judgment characteristic of the Japanese, had reasoned it out that the sheep was preferable to the goat, and had sent for the flock not for his own benefit but for his country. Thus owing to the advice of an American clergyman, this useful animal has been introduced into an empire of 40,000,000 of people, not one man in fifty of whom ever tasted of animal food except wild game and fish, and where a fabric suitable for winter clothing for the masses is not to be found.

The great object of the chaplain in undertaking the labor of teaching these young men, was to ascertain the state of the Japanese mind towards Christianity, and if possible to make an impression favorable to its re-introduction. After securing their confidence and affection, opportunities occurred when such words as *church, pulpit, organ*, etc., occurred in their reading lessons, for the explanation of the doctrines and duties of Christianity, to which they listened with great attention. After stating what there was in the church, it was natural to remark what there was not in it; that there were no idols, as in the Japanese temples, for God is a Spirit, &c. The way was thus open, in compliance with their own request, to explain the whole system of Christianity on the very spot where it had been extinguished in blood and flames two centuries and a half before.

In other conversations, he was startled at hearing them use the words *Paradise, Creator, Jesus Christ, Resurrection*, which had probably travelled down from the time of the Catholic missions, showing that certain essential Christian doctrines yet linger in the Japanese memory, dim it may be, but capable of resurrection when Christian teachers shall again explain them.

The Sceptic changed into a Preacher.

"Nelson's Cause and Cure of Infidelity" was sold by a colporteur in Western New York, to a Christian lady whose husband was a sceptic. He read it, and as the result renounced his scepticism. About this time an uncle sent him some infidel works, and besought him not to be deceived by fanaticism. In return, they sent the uncle the work of Nelson, with an American Messenger and a few tracts. The next they heard of the uncle, he was not only converted, but was actually preaching the gospel. He had distributed about two dozen copies of Nelson, which in their turn were doing a work that time will never unfold.

The Value of Sabbath Schools.

A fact which ought always to be remembered in estimating the influence of Sabbath Schools is, that very much of their work is "underground," or, as one has said, it is in its very nature a preparation of the ground and a seed-sowing—a work very necessary to be done, but which must be followed by other operations, and which in the subsequent operations, or in the joy of the harvest, may be forgotten or contemned. In many instances the Sabbath School, while it has not indeed secured the conversion of those who attended it, yet has been a restraining power in all the after life, and its instructions, carelessly received it may be when given, revived in after years, have prevented many an outburst of wickedness which would otherwise have been given way to. The trophies of Sabbath Schools are on every hand, wherever the schools have been conducted with the true spirit and with perseverance.—From the various schools of this country thousands and tens of thousands of souls have been added to the church of Christ. Many precious revivals of religion have commenced in our Sabbath Schools; many vigorous churches have grown out of them, and they have frequently followed the tide of emigration to our frontiers, and supplied for a period, in many instances, the only means of grace for the destitute parts of our country.—*Presbyterian Magazine.*

Revival Intelligence.

Hamilton.—The subject of the revival of religion has occupied much of the public attention here. The Rev. W. Buchan, of the Free Church, has devoted the afternoon of Sabbath for some time past to this interesting subject, pointing out the need of it everywhere, and warning people of their danger by indifference to it, and referring to the dangers into which revivalists are apt to fall in their zeal for its promotion.—*Cor. of Scottish Guardian.*

Stranraer.—Yesterday, at the Religious Institution Rooms, an individual from Stranraer, stated that the excitement in connection with the revival movement, which had subsided, had again commenced last week. At one of the prayer meetings, while Mr. Macronie, colporteur, was addressing the meeting from the words "Behold he prayeth," a young woman rose from her seat, and cried to God to have mercy upon her. A young man was so impressed that he walked about all night, unable to sleep.

Derby.—One evidence of progress in the Revival here is the opening of various factories, foundries, and workshops in the town for daily preaching and prayer. During the breakfast half-hour a verse or two is sung, a short portion of Scripture is read, a brief address is delivered, and prayer offered. Hundreds attend these services, and not a few in connection with them are seeking the Lord. The daily prayer meeting at the Midland Station is attended by augmenting numbers, and with increasing interest. The union prayer meetings every Friday evening, at the Young Men's Christian Association, Irongate, are crowded, and many remarkable conversions have taken place. Special services are being held in connection with various congregations, and private houses are opening in different parts of the town for public prayer.—*The Revival.*

Cinton de Vaud.—A prayer meeting is held at Montreux every Sabbath at two o'clock, and is attended by nearly 50 Italians, some of whom appear to be really converted. The Church of Geneva has sent M. Bonnelli there to preach the Gospel in Italian. At six o'clock in the evening a similar meeting is held at Chenes in a private house, and for some time back M. Bonnelli has held a meeting on Sabbath morning at Vivis. The blessing of God seems visibly to rest on the work. It is truly touching to see robust, sun-burnt men, who are chiefly navvies, reading in simplicity and humility the passages from the Holy Scriptures proposed for their meditation in these meetings.—*Archives du Christianisme.*

From the Downshire Protestant.

"The Revival" and Orangeism.

In the February number of the *Orange Gazette*, we are gratified to find a recognition of our exertions in behalf of the Orange Institution, and the *Downshire Protestant* characterized as "the organ of unceasing and talented advocacy of Orangeism." This reputation we, above all things, shall strenuously endeavour to maintain.

The following article, on the "'Revival' and Orangeism," we commend to the earnest consideration of all those who, under the garb of super-sanctimoniousness, but actuated by uncharitableness, have, in pietist prints and elsewhere, ceaselessly maligned the noble Orange Institution:—

"Some enemies of our Institution think that the great religious movement with which many parts of our country have been blessed, will have the effect of drawing the brethren away from the Institution. This idea arises from total ignorance of the objects, principles, and rules of our Institution, and of the qualifications necessary to constitute a true Orangeman. What is the effect of a true 'Revival?' Is it not that the Holy Spirit has wrought in the heart a conviction of sin? has led the convinced sinner to a '*firm and steadfast faith in the Saviour of the world*,' and by His sanctifying work in the heart, has made him to '*cultivate truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, loyalty and obedience to the laws*;' to '*love the society of the good, and avoid the company of the evil*;' to '*remember to keep holy the Sabbath day, and attend the public worship of God*;' *never to take the name of God in vain*;' to '*abstain from all cursing, swearing, and profane language*;' and enabling him to walk worthy of the vocation wherewith he is called, so that '*his conduct should be marked by wisdom and prudence, honesty and temperance and sobriety.*' Are not these the results of a true revival of religion in the soul? They are the marks which are pointed to, to show that the Lord has graciously poured out His Holy Spirit so abundantly upon our land. Is it, then, when such a change takes place in our brethren, that they are expected to leave our Institution? All the passages we have given in italics are copied *verbatim* from Section 2 of the Laws of our Institution, being 'General Qualifications' which each member should possess. The *spirit* of Orangeism thus requires that the *spirit* of saving, vital religion should dwell in all its members. The qualification for membership being not only consistent with, but essentially requiring the presence of true religion. Let us now consider whether the objects for which our Institution is established, are not also such as faithful Christians may unite in seeking. They are—'to support and defend her Majesty Queen Victoria, the laws of the country, the Legislative Union, the succession to the Throne in her Majesty's illustrious house, being Protestant, as well as for the defence of their own persons and properties, and the maintenance of the public peace.' We do not think it necessary to enter at any length into proof that it is the duty of Christian men to seek those objects; they must do so to fulfil the Divine command in the verse chosen for our motto. Union is necessary to counteract the evil designs of bad men, and the working of evil principles. Let our principles be ever so sound and good, and our energy ever so great, as units we can do but little; united, we may do much. We anxiously hope that what we have written may be carefully considered by any who may think that membership in the Orange Institution is inconsistent with true Christianity. To any of our brethren who may hesitate to continue in connection, from having experienced religious convictions which they had not heretofore, we say also—think prayerfully on what we have written. Should their lodges have indulged in any practices inconsistent with true religion (and consequently with the spirit and laws of our Institution), let them abandon those practices, but not leave our Society; let them use their organization to promote true religion among their brethren and neighbors, and to assist and help them in all lawful matters, each one remembering that 'the glory of God, and love of man, the honor, of his Sovereign, and the good of his country, should be the motives of his exertions.'"

Remarkable Revival in Eyemouth.

Regarding the wonderful religious movement in Eyemouth, the Rev. James Dodds, Dunbar, thus writes:—"Eyemouth is a small seaport town in Berwickshire, with about 1600 inhabitants, who are mostly connected with the fishing trade.

"About the close of last November, a great work of revival began to be manifested in the town, and suddenly spread, so as to embrace all classes and denominations, and almost every house or family.

"A considerable number of cases of prostration, or of extreme physical distress, conjoined with great mental anguish, occurred in various parts of the town, and the excitement rapidly increased.

"The different places of worship were crowded, not only on the Sabbath, but on the evening of every week-day, with attentive and anxious worshippers.

"The ministers of the various denominations, entering with all earnestness into the movement, kept up the nightly prayer-meetings, and visited the people during the day with great regularity.

"Many blessed conversions were speedily witnessed; many men and women, of various ages, after passing through internal struggles of greater or less severity, found joy and peace in believing, and became new creatures in Christ Jesus.

"Very soon there was scarcely a house in Eyemouth that did not contain some freshly baptised believer, some rejoicing new convert, or some deeply anxious inquirer.

"In many houses, several souls, or even all the members of the family rejoiced in the great salvation.

"Drunkards, Sabbath-breakers, and profane swearers were reclaimed; the public houses were deserted; the Sabbath was observed as indeed a holy day of rest; and altogether a glorious season of refreshing had evidently visited that people.

"On the 3d of January, I went to Eyemouth to behold with my own eyes the marvellous work of the Lord. I found it to be truly genuine, wonderful, and affecting.

"I spent two days in the town, and had an opportunity of attending and taking part in three large meetings. I was much impressed with the grave, solemn, and attentive aspect of the people, and with the manifest earnestness that marked their worship. Not a few countenances had a beaming and beautiful expression; some, again, betrayed spiritual anxiety and concern. The fervor with which they joined in singing the praises of God, I felt to be quite thrilling. O that all believers would, in like manner, pour out their souls in the solemn music of the sanctuary!

"I had an opportunity of visiting many houses, and conversing with people in all stages of spiritual feeling. It was most interesting and delightful to come into close contact with so many newly awakened souls, and believers quickened into new and fresh life. I could have gladly spent weeks in this work of visiting. Never did I see, in so short a time, so much of the power, beauty, and fruitfulness of a living faith in Christ.

"I learned that in many houses family worship had been commenced by men, lately hardened or careless, but now, by divine grace, kings and priests unto God; that the Scriptures were eagerly read every day by those who had formerly been total strangers to the power and even to the letter of the Word; that peace and harmony reigned in families and in neighborhoods, where not long ago strife and riot abounded; that several prayer-meetings were springing up in different parts of the town, conducted chiefly by new converts; that many children and other young persons were concerned about their souls, or had found peace through the blood of Christ; and that the blessed fruits of the Spirit of love and holiness were becoming more and more visible among all believers. From personal observation, I can testify to the truth of this picture; and much that I saw and heard I do not feel at liberty here to declare.

"The ministers of the town, especially the Rev. John Turnbull, of the Free Church; the Rev. J. Harrower, of the U. P. Church; and the Primitive Methodist preacher, have abounded in labor at this solemn and blessed time. The minister of the parish, the Rev. S. Bell, has also opened his church for weekly prayer-meetings.

"The revival, as I have already stated, has extended to all denominations, and has been, as it still is, general over the whole town. It is the marvellous doing of the Lord, and calls for the adoring gratitude of all his people. Would that every city, and town, and parish in the land, were at this moment as graciously and gloriously visited, as the favored town of Eyemouth."

"The Rev. Peter Thomson, of Berwick, stated some particulars at a prayer-meeting in Newcastle. He said—"What was marvellous at Eyemouth was that the whole town seemed moved. He found those who had obtained Christ, and those who had not, longing to be impressed alike. It just seemed like the trees of the forest moved with the wind. The town was all moved, and those that were not moved were desirous of like blessing. Some of the things that he heard were very marvellous, concerning men who would have blushed to have mentioned God's name at all unless it had been in an oath. The way they were speaking of God's love was truly wonderful; the tender feelings of God's grace with them and the tenderness of his mercy in bringing the truth to bear on their souls."

Treasury.

Be ye also Ready.

Some years ago I lived in the household of a wealthy family, where, instead of the question, How shall we glorify God to-day? it used to be asked, What amusement shall be got up for to-day? The dance, the song, the continuous jest, and the loud laugh, were the order of the day, from week to week, and from month to month.

But listen to the startling and deeply solemnising fact. Ere three short years had run their course, twelve of those who frequented that family board had been summoned away to render an account of their time to the Judge of all the earth. The sound of revelry was suddenly checked; the voice of merriment was hushed; a dull empty void succeeded; and they, whither have they gone? Severa lof those persons were hurried away in the meridian of life, without time for reflection, or preparation for death, judgment, and eternity. Some of them are laid side by side in the same churchyard. The grass has now grown over them. The morning dawns, and the evening closes over them; but they heed it not. There they lie, alike unconscious and regardless of each other, and there they must remain until called to the bar of a holy God, who shall judge every man according as his work has been.

Now my dear friends, let us review the matter and see what it amounts to.

What is Pleasure?—A dream, a delusion, a fascination of the great enemy of God and man, to allure and finally ruin souls; it will suspend our spiritual life, but it cannot advance it. "She that liveth in pleasure is dead while she liveth." And God has declared that, "without holiness no man shall see the Lord."

What is Wealth?—Riches may form the chief source of enjoyment here. Men of the world may consider them "The one thing needful," but the Word of Inspiration informs us that they "shall not profit in the day of wrath." It also compares the glory of man to the flower of the grass—a thing so light, that though seen to bloom in luxuriance and beauty to-day, it may ere the morrow be scattered along by the wind.

What is our life?—"It is but a vapour which appeareth for a little, and then vanisheth away." A vapour is an unsubstantial, transient thing, which sometimes rears itself into a structure seemingly permanent. As you gaze on the beautiful etherial fabric, it dissolves, and is gone. And so, when the longest life draws to a close, it seems but a little time—a hand breadth—a drop in the ocean, compared to eternity.

What is Time?—"We spend our years as a tale that is told." All the time spent in the acquisition of wealth—of celebrity—of honor—of fame—all the years passed in anxious competition—in ceaseless labours—in wasting anxieties—only amount at the last to the mere compass of a tale which one has related to another:

"You have seen a ship upon the river, when the sailors were all on board, the anchor heaved, and the sails spread to the wind, how it glided swiftly past, bounding over the billows. So is it with your days. They are passed away as the swift ships. You have noticed the mist on the brow of the mountain early in the morning, and you have seen, when the sun rose with his warm cheering beams, how soon the mist melted away. And—What is your life, It is even a vapour that appeareth for a little time, and then vanisheth away.

My dear friends,—We have no more certain tenure of human life than those persons whose brief career and sudden transit we have just related, and to cherish the contrary idea may prove but a sad and fatal delusion at the last.

From the date of our entrance into this world our doom hangs over us, "Dust thou art and to the dust shalt thou return again." And considering this we would do well to treasure up the solemn words of our Lord, "Be ye also ready," remembering that, when our eyes shall close on all earthly things, the immortal spirit shall enter upon an existence of immeasurable duration, and once entered, its state is irrevocably fixed. Ah! my dear friends, what are all the delusive pleasures and vanities of time compared with such weighty considerations as these? And if your conscience tells you that those things are really true, why delay? Why linger on one day or one hour longer in securing your salvation? Lay aside all fear of man, who shall die—all false ideas of God, who is love, and whose merciful declaration is that He has "no pleasure in the death of a sinner." Our souls are of infinite value in his sight; and what greater evidence of this could we desire than His giving up his Son, the Lord of Glory, to die for us, fallen creatures and children of the dust. 'Herein is love; not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Do not hesitate a moment in coming to this compassionate and loving Saviour, lost and sinful as you know yourself to be. Our Lord came to seek and to save the lost—"His blood cleanseth from all sin." The invitation is free to all who are willing. "Whosoever will, let him come, and take of the water of life freely." Take the Word of God as it stands, without cavil or objection. Come to God with the humility and simplicity of a "little child:" entreat Him to grant you his Holy Spirit; and depend on Him alone for teaching and for supplying all your need. Trust in our Lord's own emphatic and encouraging assurance, that if you ask, you shall receive—if you seek, you shall find—if you knock, it shall be opened to you—and that whosoever cometh unto Him He will in no wise cast out.

"Come unto Me."

"Come unto me," says the blessed Saviour, "that ye may have *life*;" not merely this brief span of life, but that unending existence which is measured by eternity. To all misguided wanderers from the paths of true peace, the compassionate, all-merciful Redeemer holds out his hands, saying gently. "Come unto me, that ye may have life." Come, poor, weary, heavy-laden sinner, ye who have sought, and in vain, for peace and joy in earth's delusive pleasures, in sin's maddening cup, in folly's vain promises. "Come unto me," says Jesus, "that ye may have life, and that ye may have it more abundantly."—*American Messenger.*

Forward!

A Word for anxious Inquirers.—The first step is the hardest. When the Israelites came up to the Red Sea, the command of God was, "Speak to the children of Israel that they go forward." But how? The Jewish leader might well cry out. "We have no fleet to bear us over." "Go forward!" "But, Lord! we cannot, for the gulf is before!" "Go forward!" "Wouldst thou have us, Lord, to perish in the billows?" Still the same answer comes—"Speak to the children of Israel, that they go forward." The command is peremptory. It admits of no delay. And just as soon as Israel goes forth in obedience to Jehovah's voice, lo! the waves part asunder, and the mighty cavalcade marches through, dry-shod. Unhesitating obedience to God always insures a blessing.

Here is a lesson for troubled inquirers. To you comes the command of God, "Go forward." Death is behind you. Hell followeth hard after you. There is no salvation in retreat. Heaven lies before you—not behind. No man ever saved his soul by relapsing into indifference. If you give up, you are lost.

1. Perhaps you say, "I have prayed many a time already, and no blessing has yet come." Will you cease to pray then? Will that bring no answer? As well might a voyager to Liverpool, when one hundred miles from port, put about his helm, and steer back to New York; he is almost there; why does the foolish man retreat? How many a soul has quit praying when the door of mercy was just about to open to him! Go forward.

2. Another one is kept back by fear of ridicule. He cannot stand a laugh. There is a sneer waiting for him at his father's table, or a cutting sarcasm in his counting-house. He wavers before it. He winces under the slightest word, and imagines terrible things in store for him. Go forward; the sea will open to you, and so will many a heart to cheer you on. You will inspire respect in the very quarters from which you expect opposition. He is a weakling, who is pushed back with a straw.

3. A third person complains, "I am in the dark; I cannot see my way." Then go forward, and get out of the dark. The determination to do your duty will be attended by a luminous discernment of the path of duty. God will show you the way; only go forward, *looking for the cross.*

4. Unbelief draws back a fourth. There is only one way to conquer doubt. It is—*to believe.* Then, instead of halting and shivering in ague-fit of indecision, take a bold, decisive step. End the torturing uncertainty by going forward, "looking unto Jesus."

The only way to do a thing is to do it. God gives strength to the obedient. He has no promise for cowards, or double-minded, vacillating doubters. He bestows grace on those who try to do their duty. His grace is all sufficient for you. The deepest sea of difficulties will divide its waters for your advancing footsteps, just as soon as you determine to obey that voice which says to you, *Go forward.*

I have Missed it at Last.

These words, said a speaker at a late prayer-meeting, fell from the lips of a young man who died last night. They were uttered to the attending physician, who was sitting at his bed-side, and had just told him that he had but a very short time to live.

"What do you say?" inquired the attentive and kind-hearted physican.

"I have missed it, after all," said the young man.

"What have you missed?" inquired the doctor, looking down into his troubled face.

"I have missed it at last!" said the young man, despairingly.

"What have you missed?" again the physican inquired.

"What have I missed? Doctor, I have missed securing my salvation!"

"How so?"

"How so! O! it is a sad story," said the youth. "I was awakened not long ago. My conscience told me what a wretched, wicked sinner I had been. The Holy Spirit was striving with me. When I was in deep distress for my soul, I resolved to dismiss the subject of religion from my thoughts. I was urged to make sure the day of grace by repentance and faith in Christ. I begged to postpone the subject for a little time. I had to promise myself, however, that I would take it up again, when it would be a more favouable time to attend to it. I had to promise myself that I would at some future time, not very remote, be a Christian, and 'make my calling and my election sure.' But now I have missed it. This is my sad story."

"It is not too late even now," said the doctor.

"Doctor, you know not what you say. I tell you I have missed it at last."

"O! say not so. Remember the thief on the cross. It was not too late for him.

"Remember the thief on the cross! Yes, I remember him. It was not too late for him. He never said, 'Go thy way for this time,' to the Holy Spirit. *But I did—I did!* And now he tells me, *I may go my way.*"

"How does he tell you?" was the surprised inquiry.

"He *tells* me—I feel it *here*!" laying his hand upon his heart.