# 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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### "IS IT WELL."

"Say ye to the righteous, it shall be well with him." Isaiah 3: 10.

What cheering words are those!
Their sweetness who can tell!
In time and through eternal days,
'Tis with the righteous well.

In every state secure,
Kept as Jehovah's eye;
'Tis well with him if life endure,
And well if called to die;

Well when they see his face,
Or sink amidst the flood;
Well in affliction's thorny maze,
Or on the mount of God;

Well when the gospel yields
Pure honey, milk, and wine;
Well when the soul her leanness feels,
And all her joys decline.

'Tis well when joys arise,
'Tis well when sorrows flow;
'Tis well when darkness veils the skies,
And strong temptations blow.

'Tis well when at his throne
They wrestle, weep, and pray;
'Tis well when at his feet they groan,
Yet bring their wants away.

'Tis well if they can sing,
As cleansed washed with blood;
And when they touch the mournful string,
And mourn an absent God.

'Tis well when on the mount
They feast on dying love;
And 'tis so well, in God's account,
When they the furnace prove.

'Tis well when Jesus calls,
"From earth and sin arise,
Join with the host of ransomed souls
Made to salvation wise."

—*Kent.*

## The right kind of Preaching.

There is a great variety of gifts, and every preacher should faithfully use his own, and not attempt to use another's. One has more especially the gift of clear intuitional statement, another of logical argument, another of pictorial illustration, another of metaphysical analysis, another of highly impassioned appeal; one preacher reasons best, another illustrates best, another exhorts best. Let each employ every gift he has to best advantage, but let it ever be done with one and the same single and absorbing aim to make the truth of God effectual to its end. Indeed the difference between the preachers to whom we have referred, is strikingly great, save in this one particular; yet the results of of their labors has been the same.

Neither would we maintain that the preacher should always restrict himself to the particular range of subjects most appropriate in a revival. In a revival he should bring out the central and distinguishing doctrines and requirements of Christianity, with especial concentration and directness. The fall and depravity of man; his dependence on divine grace; his need of spiritual renovation; his great guilt for so long remaining impenitent under the light of the gospel; the atonement and proffered redemption by Christ, and justification by grace alone through faith in him; the wrath to come upon the wicked; the glories of heaven in reserve for those who obey the gospel, and the hopeless perdition awaiting those who persistently disobey it; and withal, the emphatic "now" of the gracious call; such are the leading doctrines and requirements of the gospel to be preached in revivals, in their numerous phases and bearings, and with all their many-tongued, glowing and most impressive forms. Any wide departure from these is then untimely, and will scarcely fail to damage the revival. Hence, many topics appropriate at other times are inappropriate then. At other times, the outposts of Christianity may be secured, historic evidences be exhibited, the doctrines of religion be systematically considered, the constitution and ordinances of the Church be taught, the practical details of the christian life be drawn out and enforced, and, if thought needful, the Levitical law of priesthood and tabernacle, and all the most significant types and foreshadows of the ancient dispensation may be set forth in full. The wise preacher will carefully consider the time and place for all, and will thus give to every one of the hearers "his portion in due season."

Nor let it be supposed that the preacher's *only* work in a revival, any more than at other times, is in the pulpit. He has then a great, and sometimes his greatest and most difficult work, out of it. To feel the spiritual pulse of his hearers, individually; to do the work of "warning every man, and teaching every man with all wisdom;" to minister special instruction to his people in meetings of inquiry; to "go out into the highways and hedges, and compel them to come in;" to "be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine;" to husband and nourish, by personal culture, the good impressions made during the Sabbath, and thus gather up the precious fragments, that nothing be lost; all this is often quite as important and effective a ministration of the word as that of the pulpit. If any take shelter from this, under the pernicious modern heresy that it is not the preacher's work, because he has no time for it, let him consider that Christ and his apostles did apparently expend this very work upon the preachers of the gospel. He who has no time to obey Christ *out* of the pulpit, has no time to obey him in the pulpit. When the stated minister of a people is not a pastor to them, he is unfit to be their preacher. His preaching will then do them little good. When Christ taught and commissioned his preachers, he made no such mistake as to require them to do what he knows they would have no time to do. And here we see the folly of attempting to save money by those monster churches, in which the preacher can only do half his work, and that so ineffectively. Miserable economy. The preacher who is not a faithful pastor to his own flock, especially in a revival, has sadly mistaken his calling.

This latter work is not *solely* for the pastor, but he should be the leader in it. His elders and deacons, every parent, every Sabbath school teacher, every christian in his flock, is bound to be a co-worker with him. There is here a work for all; and if a church is blessed in having a faithful pastor, the pastor is no less blessed in having a faithful church.

It will be seen that we are not of those who maintain a mathematical and monotonous progress in religious feeling. We believe in *revivals*—special "time of refreshing"—and the very terms indicate renewed life and activity. The laws of mind and the anlogies of nature unite with the Scriptures in forbidding the idea of religious feeling, whether in an individual or a community, continuing ever the same, or always slowly rising by an exact progression. But a true revival always raises a church to a high permanent standard of religious character, while it also enlarges its numbers. It both strengthens stakes and lengthens its cords. Thus one revival prepares the way for another, and that for another, and so onward, as wave follows wave on the ocean; each bringing its burden of blessing, its increases of pure religion, into a community; and all contributing to made the world wiser and better, and heaven richer and happier, in preparation for that promised glorious age when "the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."—*New York Observer.*

## The Achill Herald on the Orangemen.

We have great pleasure in placing before our readers the following article from the Achill *Herald*, an Irish Journal. It is lucid and argumentative:—

"The Orange Institution shares the fate of primitive Christianity—'everywhere it is spoken against.' Many hate it on account of the excellence of its principles, and multitudes join the outcry against it because they are ignorant of its constitution and its object. Orangeism is just the embodiment of that political action which, based upon Scripture, acknowledges God as the 'King of kings,' maintaining, both in opposition to atheistic liberalism and emaciated spirituality, that God's truth is to be honored by nations as well as individuals,—by 'kings and judges of the earth,' not less than by the people.

"The English Government, in its Romanizing career, has labored for several years to put down the Orange Institution in this country. When we were threatened with rebellion some years ago the Queen's representative, Lord Clarendon, that moderate statesman, knowing that the Orangemen were some of the few who could be trusted, supplied them with arms for the defence of the metropolis; but when the danger passed away, and there was no pressing necessity for the services of that loyal body, the system of partial legislation by which they had been harassed was resumed; and of this policy, as unrighteous as it is unwise, we have lately had an expression in the Party Emblems' Act, which is proved by facts, of recent occurrence, to be an engine prepared by Government for the purpose of aiding them to crush an organization which had invariably employed its influence in upholding the honor and dignity of the Protestant throne of England in this country.

"In Canada, where Orangeism is free from the legal trammels which impede its action in this country, it has spread to a great extent; we believe that the Orangemen in the city of Toronto alone exceed 30,000. And in Canada the Orangemen are the great upholders of the authority of our Protestant Queen against the French Canadians, whose rabid hatred of British rule was expressed as fiercely on the occasion of the Indian mutiny, as it was in this country by their fellow-subjects of the Pope.

"The Orangemen of Kingston were determined to give a right loyal reception to the Prince of Wales on the occasion of his visit to their city. They made no secret of their intention, and we have reason to believe that it was in no way distasteful to the young Prince, but it was not so with the Duke of Newcastle, the Secretary for the Colonies, under whose guidance he acts. This nobleman addressed a letter to Sir Edmund Head, which, with a communication from Sir Edmund Head himself, was forwarded to the Mayor of Kingston, and both these documents were couched in a tone which the Orangemen must have considered as highly insulting. Without any recognition of their loyalty, the Mayor was directed by these Government functionaries to put down any Orange demonstration, and failing to do so, a threat was held out that the Prince would abandon his intention of visiting their city. Let it be remembered that no law was transgressed by the Orangemen. In Canada they are at liberty to wear what badges they please. What right, then, had the Duke of Newcastle and Sir Edmund Head to act as if their own unreasonable prejudices and partialities were the law of the land? The Orangemen of Upper Canada were not ignorant of the fact that in Lower Canada the Prince of Wales had been induced by the Duke of Newcastle to spend a considerable portion of his time in visiting monastic establishments and ultramontane seminaries, where political doctrines, amounting to treason against the Protestant throne of England are inculcated; nor could the Orangemen have overlooked the fact that deputations of Papists arrayed in the insignia of their orders, and bearing upon their persons the badges of their adherance to a foreign usurper, were blandly received and introduced to his Royal Highness, by his political director. Nor had the Orangemen forgotten the slight put upon the Presbyterians of Canada by Sir Edmund Head in his cavalier treatment of Dr Mathieson and the deputation which he headed, and which was, in fact, an insult to the Protestantism of Scotland. Taking all these circumstances into consideration, we hesitate not to say that the Duke of Newcastle and Sir Edmund Head, and not the Canadian Orangemen, are blameable for whatever has occurred to mar the good effect of the tour of his Royal Highness. These high functionaries, by their marked attention to the Jesuit fraternities, and the coolness, almost amounting to insult, with which they met the Scottish section of the Canadian Protestants, must have decided the Orangemen, in consistency with their motto, 'No Surrender,' to persevere in making the demonstrations which the Duke and his satellite thought they were bound to resist.

"The Orangemen acted with a firmness which we highly commend. Kingston was decorated with arches and insignia. The Mayor issued an order that there would be no municipal procession whatever, upon which the chiefs of the Orange party met, and very properly decided that they would receive the Prince with an Orange procession, and with such only. The Orange procession accordingly took place, and the Prince did not land.

"If Protestants in this country would manifest the same determination to maintain their rights which was displayed by our brethren in Kingston, the Government would be obliged to abandon their Romanizing policy, and to deal out even-handed justice to all classes of her Majesty's subjects. And what was the argument by which the Duke of Newcastle attempted to justify the despotic enforcement of his will on the observance of the Canadian Orangemen? Why, just the same which is used by his Liberal colleagues in this country—the symbols of their Protestant organization 'are offensive to those of another creed.' We ask, is there any reasonable cause why such offence should be taken? The symbols of Orangeism are but remembrances of the great principles which were practically asserted at the revolution which excluded the despotic Stuarts from the throne of England, and upon which are based the civil and religious liberty which have made our country the wonder and the envy of civilized nations. Does not the hatred of the symbols of these principles manifest a hatred of the principles themselves? Hence it is manifest that the offence taken at Orange demonstrations is most unreasonable; and hence it is equally manifest that any attempt to conciliate the offended party by the suppression of these demonstrations is silly in the extreme. You may remove the symbols out of sight, but unless the principles which they represent are abandoned, the real cause of offence remains as potent as ever.

We cannot conceive anything more unphilosophical or upstatesmanlike than the argument used by the Duke of Newcastle for the suppression of Orange demonstrations. "They give offence to a certain party." The soundness of a principle is tested by its capability of universal application. If everything is to be abandoned which gives offence to the dupes of an anti-christian superstition and the serfs of a foreign usurper, where are concessions to end? The law which excludes a Papist from the throne and other high offices in the State gives offence, must it therefore be abrogated? The existence of a Protestant National Church gives offence, must it therefore be abolished? The Bible Society, which circulates the Sacred Volume in 150 languages, is deeply offensive, must it therefore be dissolved by legislative interference? Assemblies of Churchmen or Dissenters for Protestant worship throughout the land are offensive, must our churches and chapels therefore be closed by the strong arm of the law? If the Duke of Newcastle's principle be a sound one, he must answer all these questions in the affirmative.

"The plain duty of the Government is to protect all classes in the performance of acts which are not immoral, and those who endeavor by violence to abridge their neighbor's liberty in the performance of such acts should be punished. If this sound principle of legislation were acted upon, no prohibitory law would ever have been enacted against the public display of the badges of Orangeism, which are but the symbols of the great principles of the British Constitution; but those who presumed to infringe upon the liberty of Orangemen, would have been punished as violators of the peace. And had the Government made this decided stand in favor of Protestant liberty those riotous outbursts which are falsely attributed to Orangeism never would have taken place. Those who hate the principles upon which our civil and religious liberty are based are encouraged to express that hatred against the symbolical display of these principles because they have the Government on their side, but were they sure that their infringements on the liberty of their neighbors would be visited with merited punishment, their prudence would restrain such an outward expression of their malignity.

"We again assert, what the Duke of Newcastle himself admits, that the Canadian Orangemen violated no law, and we trust that they will never, in subserviency to pseudo-liberalism, whoever may be its representative, abandon one jot of that reasonable liberty which is secured to them by the Constitution of their country. We regret to find, that in the maintenance of that liberty, the Orangemen of Canada have not been sustained as they should have been by the professing Protestant press of this country."

## The Three Young Men.

In the town of A——, among the granite hills, the people of God were experiencing the reviving influences of the Holy Spirit, and sinners were led to tremble in view of sin, and flee to Christ as their only refuge.

During the progress of this work, three young men, residents in the place, noted for their carelessness and indifference to sacred things, met and resolved to do all in their power to oppose it. Though they had been taught from childhood to fear God, yet their hearts were hard, and they had learned to trifle with the things that belonged to their peace.

On a certain evening during this interesting season, the children of God had assembled at a private house for prayer. While thus engaged in interceding with God for the enlargement of his kingdom and the more special manifestations of his grace, these three young men also met, and took their stand in front of the house where we must believe the prayer of faith was ascending "like sweet incense before the mercy-seat." There they made a mock of the people of God, and ridiculed the religion of Jesus. They pursued this course until near the time, as they supposed, for the meeting to close, when they agreed to pass the night together, that they might be strengthened for further opposition; and accordingly repaired to the home of one of them, and shortly retired to the same room for the night. They were soon on their pillows, but not to rest. Very few words were spoken, each supposing his companions were asleep.

About midnight one of them arose in silence, dressed, and commenced walking the room. Conscience was aroused, his sins rose like mountains to his view, and he could not close his eyes in sleep on account of his guilt and sin. One of his companions soon said, "A——, why are you up?" "Oh, J——," said he, "I have not been asleep to-night; I have been thinking of what we have been doing, and I cannot sleep." "Neither have I slept," replied J——; "I have been so distressed at the thought of our great wickedness, I can get no rest. I must get up also." By this time the third, who had also been awake all the night thus far, and the subject of like convictions of conscience, was up and dressed, and ready to join them. There in the stillness of night they all were walking the room, smarting under the writhings of a consciousness of guilt almost insupportable.

They said one to another, "We are miserable young men—dreadful sinners in the sight of God—what shall we do? We have mocked the people of God while engaged in prayer, and ridiculed the religion of Jesus; and here it is now midnight, and what if we should die before morning? Oh, what if our souls should be lost! What shall we do?"

After some consultation, they decided with much fear and trembling to go to the house of Mr N—— the pastor, and call him up and tell him of their great wickedness, and entreat him to pray for them. They accordingly set out for the pastor's house; but as they approached, to their wonder and astonishment, one of the front rooms was lighted. Their rap at the door was answered by the pastor, to whom they made known their errand, telling him of the course they had pursued the evening previous, and asking his prayers in their behalf. With deep emotion he told them that what they had been doing was well known to him and to all who had attended the meeting the evening before; and moreover, that the same meeting had adjourned to his house, and at that moment were engaged in prayer, and had agreed to spend the *whole night* in prayer especially for them. This had the effect greatly to deepen their sense of their sin and guilt; and as they were introduced into the room where prayer was ascending for them, the most solemn impressions were produced upon their minds. It seemed that the disciples of the Lord Jesus prayed as few ever pray. New fervor and stronger faith seemed to be given, and the result was the hopeful conversion of the three young men, and their decision to be henceforth the servants of God. The sequel in their life proves the work to have been thorough in their case. They all consecrated themselves to the gospel ministry, and their labors have been owned and blessed of God, many having been through their instrumentality brought into the kingdom of Christ. They still labor and pray, each in his appointed place, and will, we doubt not, at last be found to have "turned many to righteousness."

Wonderful exhibition of the deep sinfulness of the natural heart; the effectual strivings of the Holy Spirit; the hopefulness and promise of the immediate and decisive use of means for the salvation of souls; the remarkable answer to prayer; the triumph of the grace of God!

"Before they call, I will answer; and while they are yet speaking, I will hear."

## A Correct Sketch of the Loyal Orange Institution.

We copy the following from the *New York Illustrated News*, of the 29th September:—

"THE LOYAL ORANGE INSTITUTION.

"The Society bearing the above designation is extensively planted throughout the colonies of British North America, though it is very little if at all known to our United States readers. We have endeavored to obtain the most correct information regarding this extensive organization, and from the most authentic sources.

"The original "Orange Confederation" originated with King William III., (then Prince of Orange) at Exeter, in England, on the 21st of November, 1688. It was written in cypher by Bishop Burnett, in the Cathedral of that city, upon that day, and was signed by all the leading nobility and gentry of the kingdom, then favorable to the Revolution; it was, in fact, the nucleus and heart of the great Revolution in 1688.

"Its origin dates at the "Battle of the Diamond," fought on the 5th of September, 1795. And from that period to the present it has exercised a most important influence upon the affairs of that kingdom.

"The Society was introduced into British North America on the 1st day of January, 1830, by Ogle Robert Gowan, Esq., who is at present, and who has been for many years, a member of the Canadian Legislature, and who is usually styled by the fraternity the "Father and Founder" of the system. Mr Gowan is a good public speaker, has filled many important offices in the Colony, is a man of iron will, and wields unbounded influence over the hearts of the masses of the Orange body.

"After holding the office of "Grand Master" for twenty years, Mr Gowan resigned that post; and the present Chief of the Order is the Hon. John Hilyard Cameron, Q. C., a gentleman of great talents and undoubted integrity and honor.

"The Society numbers over one hundred thousand members in without connection—the greater part in Upper Canada, though it is extensively organized in the other Provinces, having local grand Lodges (subordinate to that of British America) in Lower Canada, New Brunswick, Nova Scotia, and Prince Edward Island, &c.

"Nor is it alone in numbers that the Society is important or formidable. It includes in the ranks of the initiated a large number of the members of both branches of the Legislature, at least two members of the Provincial Cabinet, several Mayors of cities and towns, many Wardens of counties, a large portion of the learned professions, a majority in most of the Municipal Corporations of Upper Canada, and a fair sprinkling of the mercantile classes of the community, exclusive of the Protestant clergy, who are nearly all enrolled members of the Order, or sympathize with its principles.

Amongst the most prominent members of the Canadian Legislature who are Orangemen, may be mentioned:—

Hon. J. H. Cameron, Q.C.; Hon. J. A. M'Donald Atty. General for U. C.; Hon. Sidney Smith, Postmaster-General.; Hon. James Ferrier, M. L. C.; Hon. George Crawford, M. L. C.; Ogle R. Gowan, M.P.; Thomas M. Daly, M.P.; T. R. Ferguson, M.P.; George Benjamin, M.P.; W. F. Powell, M.P.; J. C. Abbott, M.P.; J. M. Ferrer M.P.; F. H. Burton, M.P.; J. S. Hogan M.P.

The principles of the Order are Bible Christianity, as held by the Protestant Evangelical churches; and attachment to British Freedom and British Institutions, as established at the Revolution of 1688. The great bulk of the Protestant population of the agricultural and mechanical classes are enrolled members of this Order, and they are a sturdy, self-acting and go-ahead people.

## Treasury.

### Am I a Christian?

This is a momentous question, which exercises the minds of all more or less. There are many false tests and standards, and there is need of much discrimination.

Religion does not consist in feeling. Many have nothing but a religion of emotion. When they have a certain frame of feeling, they are satisfied and look no farther. Very little matter what has caused this feeling, or what is their life and conduct; their emotions are excited to their gratification, and this is enough. But it is a great mistake. The Scriptures nowhere assure any that they are Christians, merely because they feel well. The selfish may have such feelings.

Nor does religion consist in having an orthodox creed. With some the great question is, What do you believe? And if the theory is correct, no more is required. But what does the best theory avail without practice? Some of the most immoral people have an exalted code of morals. One of this class once offered himself for church membership, with a confession written out at great length, with much ability, and possessing rare excellence. But it was to the individual wholly ideal, and in no way expressive of his own state.

Nor, finally, does religion consist in action. We may be able to boast of mighty deeds, and to say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" yet Christ declares He never knew us. Yes, in action we may go farther. "Though I speak with the tongues of men and of angels, and have not charity [divine love], I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Here are tests which, strictly applied, would cut off many false hopes, and disclose many sandy foundations.

Religion is comprehensive. It first takes possession of the heart, the fountain of moral and spiritual life, displacing selfishness, worldliness, sin, and setting God there supreme. Then it secures a conformity of the life and conduct, the intellect and theory. Thus it makes the whole man new. The feelings are right, the mind is right, the actions are right, all being in harmony with the divine will.—*Morning Star.*

### With Christ.

How uniform and majestic the testimony that rises from all the lands and ages of faith to this simple truth—that it is not rules of conduct, not systems of ethics, not patterns of propriety, not eloquent expositions, that inspire the believing and faithful heart with its immortal energy and peace, but the simple, secret assurance of being at one with the Lord Jesus, and resting in his almighty friendship! Where is the fiery furnace deep enough to burn deeper into our souls, if we can say walking with us through the fire the form of the Son of God? What then, is the tribulation, or famine, or sword, or nakedness that shall separate us from the love of God in Christ Jesus our Lord? "The mystery" of that unity where He who is one with God, yet cried, "Not as I will, but as thou wilt," is not for us to understand. Yet the prayer of promise, "They shall be with me where I am," is for us to lay hold of, and breathe again and again, when we are aching, and alone, and troubled. So the believers have found.

When the brilliant, amiable, and accomplished young Italian woman, Olympia Morata, whose learning and loveliness graced the splendid epoch of Leo X., had become the persecuted victim of Romish tyranny for honoring Christ above a polluted priesthood, then poverty, sickness, desolation, exile tried their worst upon her constancy. After she who had been the delicate nurling of courts and letters, had fled across the stony fields of Bavaria, with literally bare and bleeding feet, the strength of the frail body failing. She bent under the roughness of fortune, and lay quietly down to die. To one of her noble friends in Italy she wrote:—"Let the Word of God be the guide of thy life, the lamp upon thy path, and thou will not stumble." As the purple flood of life ebbed in her thin, white frame, she said: "I desire to die because I know the secret of death. The cunning mechanism is near to its dissolution. I desire to die, that I may hail with Jesus Christ, and find in him eternal life. But let not be disturbed at my death, for I shall conquer in the end. I *desire* to depart and be with Christ." *With Christ!* So, the world over, and through all ages, in the first century or the last, the true heart of faith answers, in its fast and glorified hour, to the prayer of Jesus, "With me where I am."—*Dr Huntington.*

### Christ Only.

God is about to gather together all things in Christ, and the Church is associated with him who is this centre. "And this I say," he continues, "lest any man should beguile you with enticing words. (pretending to bring you a man of wisdom and knowledge of all matter of things that are not in Christ), for though I am absent in the body, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ."

"It is all well to have Christ for Christianity," he may come and say, (alas! how often is this said!) "but is there to be nothing else beside Christ?" No not anything. We cannot deal with the plants of this earth, without dealing with that which belongs to Christ; and if we deal with them without Christ, we sin.

We are exiled from paradise and have forfeited everything. Forgetfulness of all that had taken place, thoroughness of heart, and hardening of conscience, marked the way of Cain till at last, when driven out from the presence of the Lord, he sought to make that world into which God had sent him forth a fugitive and a vagabond (the very name of the place in which he dwelt, "the land of Nod," means "the land of a vagabond",) as agreeable an abode as practicable apart from God.

And all that man is now doing to inherit the earth without Christ, he is doing according to Cain, setting himself down as a poor sinner in the world like this.

The Christian acknowledges that he has forfeited everything; he cannot talk about "my rights," in using anything for myself, he would be using it as a poor guilty rebel.

He trusts in the living God who giveth us richly all things to enjoy; eats his meat with gladness and singleness of heart, praising God, whatever he doth, in word or in deed; he does all in the name of the Lord Jesus, giving thanks unto God and the Father by him. To him there is not anything outside Christ; all belongs to Christ, and it is, as a Christian, that he enjoys it.

### All Sin may be Forgiven.

Does conscience, or the roaring lion who goes about seeking whom he may devour, allege that any person's sin is so aggravated that it cannot be forgiven?

The gospel says, in a few words of Rom. v. 20: "But where sin abounded, grace did much more abound."

It is impossible that anything about the guilt of sin can exceed or defy the riches of new covenant grace. The reign of grace, through a divine righteousness, is fit to have counterbalanced all the guilt of angels and men, if God had so ordained.

Let it suffice, that the gift of this righteousness is made to every hearer of the gospel without exception or reservation. Behold, saith the Lord, "I bring near my righteousness, and my salvation shall not tarry. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."

If a great ransom be due, it is liberally afforded by free grace; and the righteousness of the God-man is certainly a sufficient counterbalance to the guilt of any creature.

### In what do you trust.

Reader in what do you trust for the pardon of your sins and the salvation of your soul? I suppose you trust in something. You are not a heathen. You live in a Christian land. Now in what do you trust!

Do you look to sacraments and ordinances, and trust in them? They cannot supply you with forgiveness, however diligently you may use them. By sacraments faith is confirmed and grace increased in all who rightly use them. But they cannot justify the sinner. They cannot put away transgression. You may go to church regularly, and yet never go to heaven. You may go to the Lord's table every Sunday in your life; but unless you look far beyond