

THE PROTESTANT, AND EVANGELICAL WITNESS.

As I children, once rugged, redden'd by grace,
Who, learning, were plied upon forms and stoes;
Then, seated on thrones, shall their ensues trees
To the Great Exhibition of Ragged Schools!

And is there nothing for the christians of America to do for wretched, forsaken children, growing up in our cities for our galls and giblets?

KIRWAN.

Treasury.

The Order of Evangelical Holliness.

The benefits of God's everlasting covenant have an order; dispensation from each other, to abide of the golden chain, through weal or woe, and a title to them all, are given to us at one and the same time.

It is essential that we understand in what order God brings us to the practice of holiness of life. He makes us free to believe, and freely faith as we please; that we may bring forth much fruit. (John, xx. 36, 37.) He first teacheth our consciences from dead works by justification, that we may serve the living God. (Heb. ix. 14.) He maketh us first to live in the Spirit, and then to walk in the Spirit. (Gal. v. 15.)

This is the order prescribed in the gospel, which is the power of God unto salvation. The law prescribeth a quite contrary method, that we should first perform its commands, that so we may be justified and live; and thereby it proareth a killing letter to us.

Now, mark well the great advantages you have for the attainment of holiness, by seeking it in a right gospel order. You will have the advantage of the love of God manifested towards you, in forgiving your sins, receiving you into favour, and giving you the Spirit of adoption and the hope of his glory, freely, through Christ, to persuade and constrain you by sweet allurements, to love God again, who hath so deeply loved you, and to love others for his sake, and to give us yourselves to the obedience of all his commands out of a hearty love to him.

You will also enjoy the help of the Spirit of God, to incline you powerfully unto obedience, and to strength you for the performance of your duty all your days, and the temptations, and the trials of life. So that you will have both wind and sail to further your voyage in the practice of holiness.

Co-contrariwise, if you run riot in the law-like performances of the law, without regard to the spirit of holiness, and his Spirit in the way to it, you will find both wind and tide against you. Your guilty endeavours and corrupt dead nature, will certainly defeat and frustrate all your enterprises and attempts to love God and serve him here, and you will but sit up sinful lust, instead of stirring up yourselves to true obedience; or at best, you will but attain to some slavish and hypocritical performance.

Other people would be persuaded to consider the due place of holiness in the mystery of salvation, and to seek it only there, where they have all the advantage of go-plat grace to find it.

Stretch out thy Hand.

Sinner, sinner! come to Jesus; for "all things are of God." You are naked; the robe in which you shall be dressed is of God. You are filth; the washing of God. Come and be washed. But you are unworthy; your worthiness must be of God. Come as you are, and He will cleanse you. You are guilty; your pardon is of God. Come to Him and His pardon shall be freely given. But you say you have no heart; a new heart is of God. Come to Him; He will give you the hearts of firstlings and take away the hearts of stone. But you say "I cannot pray as I used to." Try the power of God; He will pour out upon you the spirit of supplication. But you say my heart is coming must be of God. My blood is the God for that. And therefore, if you feel something saying to you, "Let me go and trust in Christ"; that is God. Oh, come with cheerfulness; for there is nothing wanted of you, everything is of God. Is your heart stubborn? Obedience is of God. Can you not repeat? He is exalted on high to give you repentence. Repentance is of God. Do you say "I cannot believe?" Faith is of God; it is one of his unspeakable gifts. But do you say, "I am afraid I shall not be able to persevere?" Perseverance is of God. All you are bidden to do is simply to be a receiver. Come with your empty pitcher, and hold it now to the flowing fountain; come with your empty lap, and receive the golden store, come with a hungry mouth to feed, and with thirty lips to drink.

THE
Protestant & Evangelical Witness.
SATURDAY, SEPTEMBER 29, 1860.

Jesuitism.

We copy the following article on "Jesuitism in Britain" from the Edinburgh Review. It contains some truth that ought to be known in this Colony, where we believe there are more of the Order of Ignatius Loyola than most Protestants suppose.—

The Society of Jesus which has so long and again been first planted in this Protestant land since the year of our Lord 1540, is the most unscrupulous, active, and courageous of all the ranks of Romanists, and ought to excite our deepest apprehension. It was by this order, along with what are called seminary priests, that the seeds of treason and rebellion in England were sown in days gone-by. In order that it may destroy every power and organization which has for its object the advancement of truth and liberty, this order has many privileges bestowed upon it by the Romish Pontiffs, in exchange; for which it swears to obey and implicitly obediens in everything to the Pope. The Jesuits assert that if the Scriptures command one thing and the Pope another, the former must be rejected and the latter followed, inasmuch as the Pope is infallible. They are at liberty to adopt whatever means they please for the accomplishment of their ends—that is, the good of the Church of Rome, and the destruction of everything that may hinder or oppose her aims. The end sanctifies the means, say they, and as to their policy, in the words of Burnet, "they have two maxims from which they never depart, the one was to divide us, and the other was to keep themselves united." Hence, in the reign of Elizabeth, "there was never a year, never a month, never a week, I think I might say, never a day, never an hour, but some mischief was intended against her people or her people." To advance their schemes they were found everywhere. At Court, in the political circle, in the army, in schools, ay, even in Protestant pulpits; and, as every reader of English history knows, they compelled to destroy at blow the whole estate of the realm. Burnet says Sir Edward Coke, in his "Inquisition," Vol. 1, "that the Jesuits set out, in England, more than four years without a mole pasting, and never pasting, tending to the subversion of the whole State." However, so malignant were they in their views against the Protestant religion, that they had to give up the practice of their heresy.

But our country was not singular. The same bold, daring, impudent, and impudent, wherever the Jesuits planted their flag. Hence they have been banished from almost every country in the world. Neither

was that age peculiar. The Jesuits are the same in the present day in our country and abroad. Let their late proceedings in India or Sardinia be our witness. The very fact that our Government in 1853, when opening the doors of certain places of trust to the Papists, intended to shut those doors against Jesuits, proves that they have all along been plotting and conspiring in England. Notwithstanding, however, that the British Parliament enacted a law "for the general suppression and final prohibition" of this order in Great Britain, this very order is being recruited amongst us on every side of the Protestant church, and planting its ministerial emissaries in our towns and cities. They are numerous and active in our schools supported by the wealth of our country, as of old, the people of the multitude in England. They are among the servants and slaves of their masters, their sons, their daughters, their wives, their homes, of their parents. They are the teachers, instructors over the land, file, and passed histories of our country. It is indeed they are in our navy, our army, our church, in Paris, if not in the Quaker meeting-houses. And one, if not a Jesuit, a parson, and holding the order "in the highest estimation, honor, and esteem," has now been entrusted with the care of our nation's records and may destroy and annihilate the State papers upon us with ease. This is the secret of their success, and the secret of their power.

For example, in London, the Church of Rome has planted the following orders, of which the Jesuits are the most active and dangerous, viz:

(1.) *Of men—Papists, Brothers of the Oratory, The Marist Fathers, Brothers of Mercy, Oblates, of St. Charles, Christian Brothers, And—*

(2.) *Of women—Order of St. Benedict, Order of the Holy Sepulchre, Order of the Pious Sisters, Order of the Servants of God, Order of the Faithful Companions of Jesus, Order of the Holy Child Jesus, Order of the Sisters of Our Lady of Consolation, Order of the Daughters of the Immaculate Heart of Mary, Order of the Perpetual Adoration, The Poor Clares, Franciscan Sisters of the Immaculate Conception; besides Schools and Institutions.*

In Liverpool they have, besides, Missionary Priests in a number called Passionists, Redemptorists, Christian Brothers; of women, Sisters of Mercy, Faithful Companions of Jesus, Sisters of Notre Dame, Sisters of the Holy Child, Sisters of the Good Shepherd, and Sisters of Charity, besides Schools and Institutions.

And in Scotland, at Edinburgh, Glasgow, Dundee and Aberdeen, as the great centres of influence—they have planted orders of various kinds. In Edinburgh, alone, the whole missionary operations of the Church of Rome have been handed over to Jesuits. The huge cathedral has just been erected in Lauriston, near the West Port, Edinburgh, large enough, if seated, like any of our churches, to hold two thousand persons. With this immense building, and other property adjoining, or in proximity, for carrying out the designs of their mission, at the one end of the city of Edinburgh, with a large chapel and other property at the extreme end of the Congregate, and a centre building about the middle of the Grassmarket, and several other missions including one at Leith, the Jesuits and their abettors are plying their efforts to the utmost. It is to be observed that these operations have been endowed with \$100,000, for the express purpose of extending the influence of Jesuitism throughout Scotland.

If, then, the Church of Rome has such a vast machinery in the northern part of the country, added to a vast machinery in England, and a vast one in Ireland, all combining and uniting for the overthrow of Protestantism in Britain; if the mass of our population in each state is to be influenced more for evil than for good, and if there be an entire want of confidence in public men, in consequence of their want of knowledge and actual participation in rousing up the idolatry of Rome, and propagating her doctrine;—If there be a want of the spirit of supplication, and a want of the spirit of God. But you say "I cannot pray as I used to." Try the power of God; He will pour out upon you the spirit of supplication. But you say my heart is coming must be of God. My blood is the God for that. And therefore, if you feel something saying to you, "Let me go and trust in Christ"; that is God. Oh, come with cheerfulness; for there is nothing wanted of you, everything is of God. Is your heart stubborn? Obedience is of God. Can you not repeat? He is exalted on high to give you repentence. Repentance is of God. Do you say "I cannot believe?" Faith is of God; it is one of his unspeakable gifts. But do you say, "I am afraid I shall not be able to persevere?" Perseverance is of God. All you are bidden to do is simply to be a receiver. Come with your empty pitcher, and hold it now to the flowing fountain; come with your empty lap, and receive the golden store, come with a hungry mouth to feed, and with thirty lips to drink.

But some are ready to say that Popery is now lame, or changed, and that, in the face of so much light, it is impossible she can triumph. But has Rome ever withdrawn one single principle, or changed a single maxim? Never. As to her heathen cruelty, let the inhabitants of Sicily be our witness; and these horrid cells and dungeons which have been so recently brought to light. Is the chained One less fierce than he would be if at liberty in his native forest? Rather, will not the first of his having been chained reuse his ferocious whenever his restrain can be thrown off? And as to the enlightenment of the present day, the moral and social state of our country in every class of society, from the poor to the rich, demonstrates that our present condition, instead of being fitted to any scheme of salvation, seems to increase our darkness. Oh Lord, our cry, His Sodality and Growth of old, is great, and our cry is very grievous! Will these not continue thy enemies and thy hindrance unto us? Will thou destroy this land? Shall not the Judge of all the earth do right?

"For ye the sons, love is in his love.

Ye perish from the way;

If once thy wrath begin to burn,

Blow'd all thy fury by thy song."

Correspondence of the Welsh Presbyterians.

Revival Intelligence.

New Castle, C. B., Aug. 29, 1860.

My dear Sir—In my last I wrote you regarding the extent of the work of revival in New Mills. Of late things were looking very dark, and I was greatly disengaged; for the work of conversion had almost entirely stopped, and the meetings were few and small. But now, to my great joy, the meetings are again numerous, and are increasing daily.

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