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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[Original.]

Heaven Bless the Union!

Heaven bless the Union!
Consummate the plan;
May the Holy Spirit
Bless his work begun;
Grant perpetuation
To the noble scheme;
Down through future ages
Let its radiance beam.

Heaven bless the Union!
Prompted from above,
High in heaven record it—
Perfected in love.
May the allied banner,
Unopposed and free,
O'er a world-wide vineyard
Wave triumphantly.

Heaven bless the Union!
Till each gentile race,
'Neath the glorious banner,
Claims a welcome place;
Till loud acclamations
O'er the world proclaim
All denominations
One in Jesus' name!

—*J. W. Steveston.*

THE CHRISTIAN'S CROSS.

The badge the christian wears on earth
Is his dear Saviour's cross,
And he who understands its worth
Regards all else as dross.

He wears it humbly, not for show,
But as a cure for sin;
Not chiming on his breast, ah, no:
He wears his cross within.

And though it vrieo and grieves him too,
He is no less content;
He knows both what 'tis meant to do,
And by whom it is sent.

He wears it for a brief space here,
But as a pledge in hand
Of the bright crown, which he shall wear
In his dear Fatherland.

From the New York Observer.

Kirwan's Letters from Europe.

North Wales, July, 1860.

Our object in the present letter is to give a brief account of the origin and progress of the blessed work of revival in Wales; relying chiefly on "*The Welsh Revival*," by the *Rev. Thomas Phillips*, for our authority. This volume, like that of "The Year of Grace," by Professor Gibson, on the Irish Revival, is drawn from original sources, and is entirely reliable.

There were here two ministers; the Rev. Humphrey Jones, a Wesleyan, and the Rev. David Morgan, a Calvinistic Methodist. Mr Jones went to the United States, where he witnessed, in many places, the wonderful works of God in the conversion of sinners. On his return home, he greatly desired to see a similar work of grace in his own land and among his own people; and he commenced preaching with great plainness and power to professing christians. He often conversed with Mr Morgan as to the deadness of the ministry and of the Church, and as to the need of personal labor among the people; but without, at first, winning him over to his views. Mr Morgan was afraid that there was "too much of man" in his plans. They agreed that they could do no harm by holding prayer meetings together; and they held them, with the happiest effect. Their churches were revived;—people came down from the mountains and from the surrounding country, until no church could hold them. Mr Morgan, full of the Holy Ghost and of faith, went everywhere preaching the Gospel; and wherever he went multitudes were awakened to the importance of the great question, "What shall I do to be saved."

Jones and Morgan, though of different branches of the church, were one in spirit, and were united in Christ, the root. Men of prayer, they had power with God, and preached very plainly the truth. Other ministers caught their spirit, and, baptised with their baptism, went forth with new zeal to their work. The "spirit of grace and supplication" was given to the churches; and, as gradually as spring and summer succeed to the winter, supplanting its desolations by their warmth, verdure and beauty, did the blessed work of revival spread over Wales, until, from the Dee to Carmarthen Bay, and from St. David's Head to the line which divides it from England, it became even as the garden of the Lord. There was a revival here in 1759;—"*the great revival*" commenced in 1762;—there was another in 1817; and yet others, more or less general, down to a recent date. But there has been none so general or so powerful as that of 1859-60 whose progress has been so rapid and so remarkable as its results have been glorious.

In order to illustrate the power of the work, we will select a few statements from the little volume of Mr Phillips, now open before us.

In April, 1859, in the town of Aberystwith, "about four hundred members were added to the Calvinistic Methodist Church alone! Eight publicans have taken down their signs and become teetallers." Shortly after the commencement of the work in Cardiganshire, one writes:—"Many of the ministers of this county have received a new spirit. It is clear that God works through them in a marvellous manner. You might see at the close of the public service many of the worst characters remaining behind to be prayed for. They appear as if they had been shot by the truth. The additions to the churches have been incredibly numerous in a very short time. We could name twenty churches, each of which has received an addition of one hundred members, and several have received more than two hundred each. In many places very few persons remain who have not made a profession of religion. About three thousand have been added to the Calvinistic Methodists alone. The fire is spreading."

A minister of Caermarthenshire thus writes:—It is supposed that about three thousand persons have been added to the Calvinistic Methodist churches in this county within the past year. Some of the greatest drunkards give evidence of a change of heart by a change of life. The old people say there is more of God in this revival than they ever saw in a similar movement. There are only half a dozen in the Cothy Valley who do not make a profession of religion. I ought to add, the spirit of doing good has fallen upon the leaders and office-bearers of the churches; they are like so many home missionaries; they preach to the people wherever they meet them, in the streets or elsewhere, in the spirit of the injunction,—"Compel them to come in."

A minister of Monmouthshire writes: "There is scarcely a congregation in the whole of the Welsh district which has not been more or less moved. I am certain that at least two thousand have joined our churches since 1859. Amongst the converts are several about seventy years of age, and many as young as eight years; but the majority is made up of young people from fifteen to thirty." Another writer says: "The work is most wonderful at Bala. The tutors and students in both colleges have done little in the way of study for some time past. Prayer meetings have been, and still are, held in every house in Bala, save three or four; and a friend informs me that they have had some remarkable meetings in the public houses and inns of the town. It may almost be said that every house is a temple, and every man a priest offering up sacrifices to God through Jesus Christ." And the Rev Robert Williams says that four thousand were added in Merionethshire to the Calvinistic Methodist churches during the year.

Another writes from Montgomeryshire: "On the western side of Pennant are the Conroy lead mines. Some of the miners established an underground prayer meeting and assembled at it in large numbers. They continued to pray and praise for several hours. Fear and trembling took possession of the hardest sinners. It was followed by extraordinary effects." And the result was a most wonderful reformation in the morals and character of the miners. One writing from the Goginan lead mines says—"Prayer meetings are held here far below the surface of the earth; and it is evident that the God of heaven smiles upon them. The clefts of the rocks in which they assemble for prayer and praise, serve to remind them of the cleft in another rock, even Christ, in which the sinner is permitted to behold the divine glory. There is only one person working in this mine who is not a professor of religion, and his conversion is made a subject of fervent prayer." And one writing in March last from the Frongoch lead mines says: The men work in companies and there is not a company without its prayer meeting under ground. The singing is admirable. It is delightful to hear the voice of praise ascending to heaven from the very depths of the earth. I have seen great revivals in Cornwall, but nothing to be compared with the present awakening in these parts."

Here, as in the United States, the revival is unconnected with great names. Jones and Morgan are plain men;—Jones is laid aside by something like deep mental dejection; Morgan yet is an evangelist at large. But the work has been carried on mostly by plain simple men, whose only object was to save souls. As with us, prayer is the great instrumentality here. And it is offered in the early morning, and late in the evening,—in the church, the chapel, the castle, the cottage,—in the deep mine, and on the lofty mountain. And it has moved the hand that moves the world. And the members of the churches, young and old, male and feamale, parents and children, have put forth the most zealous efforts to lead others to the knowledge of the truth. And as a result, many thousands have been added to the churches of Wales. No such work of grace has it ever witnessed. And whilst far less is known about the Welsh than about the Irish revival, because of the language in which most of the accounts of it are written, and because nothing has been written as to most of its wonderful manifestations, it is very questionable whether a revival more scriptural, pervading, and powerful,—more beneficial as to its results, has been enjoyed by the Church of God since the days of the Reformation. And we only give illustrations drawn from certain localities of a work which has pervaded the Principality.

Kirwan.

From a British Magazine.

"How are the Converts of last Year Standing?"

Since our return from Ireland, in the month of August, the above question has been asked by many, and asked by some with an earnestness that indicates deep interest in the answer. This consideration has led us to feel that it deserves a public reply.

Last year it was the impression of many, but chiefly of those who were never in the work, that what was called the Revival, would soon pass away, and that little fruit of its reality would remain. In this, the Lord be praised, they have been disappointed—*happily* disappointed, we may say. Having had much personal conversation with many of the young converts themselves, in different places, during a sojourn among them for twelve days, and with others also, who are fully competent to judge, we are truly happy in being able to state, that they are, as a whole, standing well. And not merely standing according to the profession they then made, but many of them are evidently growing in grace.

Many, observe, "as a whole," for all have not stood. Some have grown cold, others, alas, have gone back; but the proportion, blessed be God, is exceedingly small. And by far the greater part are going on in a way that proves the divine origin, and external reality, of the great and glorious work of last year.

We witnessed a freshness about numbers of them, that was truly refreshing to our own hearts. They manifest great desire for the pure word of God, and much tenderness of heart when Christ is preached. Settled peace, through the knowledge of Christ, and the forgiveness of sins, still characterize them. The large meetings of last year, and the excitement connected with them, have passed away, but the reality remains. A blessed work of God's Spirit goes on. On several occasions, we observed, during the preaching of the word, when the speaker was led to dwell on the love and grace of the Lord Jesus Christ, numbers were bathed in tears. One, we particularly noticed one evening, wept very much. Some time afterwards we had an opportunity of speaking to her, and asked her if she was happy in Jesus. "O, yes!" was her instant and joyous reply; "but I cannot hear you speak about Jesus without feeling this way." "You could not doubt the love of his heart, could you?" "O, no! no!" "Nor the cleansing power of His precious blood?" "O no! sir. It has washed all my sins away. I am quite happy in Him, glory be to his name, but I can't help feeling." Ah, dear Christian reader, and who would seek to hinder, or suppress, such sweet tenderness of heart at the mention of the name of Jesus? Would to God that we saw and felt more of it. It has power over the hearts of others. It had over ours.

In passing through the congregation, while they remained in the field, we met with many similar cases. Even some who were lying prostrate, told us they were quite happy. They had been "stricken" last year. An overcoming sense of bodily weakness seems to follow deep spiritual feeling in this part of the country. Whether of joy or sorrow, it has been fitly termed "physical prostration." We have not found the same thing, except in a few cases, either in Scotland or England, although we have witnessed scenes of a deep awakening in both places. Neither has it been the same in the *South* of Ireland.

Good Pay.

It will be recollected that some three centuries ago a certain pedler went all over Europe. His name was Tetzel; his stock in trade was indulgences; and he made so good a business of it that in a little while he gathered enough money to finish St. Peter's Church at Rome. Some thought this pedler the cheapest trader they had ever encountered, and boasted of their wonderful bargains. Others found him out to be a wholesale cheat, and sent him off in disgrace, declaring that they would have nothing more to do with his wares. Since then the sale has been circumscribed; buyers have been few and suspicious, and confined to countries where the people have been somewhat ignorant. Except in these countries, the goods have been very timidly offered for sale, as if the seller was almost ashamed of himself and his pack.

The chief trader, however, being almost bankrupt, a necessity exists for pushing the sales. The respectable firm of Pius, Antonelli & Co., must either get money or bread. Rather than break, they will sell at ruinous sacrifices—any number of per cent. below par. That the public may know what great inducements are offered to purchasers, they will advertise freely, and as we are quite willing to help a cause so urgent, we give the advertisement a conspicuous place gratis. That it is a genuine pronunciamento from the great firm itself, is evidenced by the fact that it is taken from the *Tablet*, the organ of the Papacy in London, and that it has Cardinal Wiseman's name at the head of it, and that of the Vicar-General at the foot of it—both agents of the firm. Here it is:

"Fellow Catholics,—Pius IX., our common Father, surrounded by a host of enemies, and unsustained by the great Catholic Powers, APPEALS to the loyalty and devotion of all his children for COMBINED AID. While Infidels, Protestants, and Dissenters are combining to enrich the Piratical Invader of Sicily, will the Catholics of England refuse a PENNY A WEEK to the Sacred Cause of their persecuted Father?"

And for help given in the coin current of Queen Victoria, the Pontiff pays with large drafts on Paradise. The inducements are:

"Firstly. A Plenary Indulgence upon the day of Reception; upon the 2d of August, the Feast of St. Peter's Chains, the Patron Feast of the Association; upon the 29th of June, the Feast of SS. Peter and Paul; and at the point of death, for all the members. Secondly. An Indulgence of Seven Years on any four Feast days named by the Ordinary of the District. Thirdly. An Indulgence of One Hundred Days for every good work performed by the Members of the Association."

What could be cheaper than this—supposing that the goods are genuine!—*Phil. Presbyterian.*

Rev. Dr Cumming on the future of Europe.

Yesterday, the Rev. Dr Cumming delivered a lecture in the large room of the Free-trade Hall, Manchester, on "The Destiny of England in the Prophetic Record." The Rev. James Bardsley, M. A., took the chair.

The Rev. Dr Cumming, on rising, was received with applause. The lecturer commenced by wishing his audience to understand that he was not a prophet nor a prophet's son. He did not pretend to predict the future; he tried to foretel what inspired prophets had written, not to foretel what it would need an inspired prophet now to be able to do. He believed that England was not to go down amid the wreck of nations; he believed that she was to be the Israel and Judea of Europe, and that God had too great a design for her to accomplish and too sublime a mission for her to fulfil, ever to allow that land, described by one now passed away, as "First flower of the earth, first gem of the sea," to perish amidst the awful convulsions that now begin to agitate and shake terribly the nations of the earth. The passage on which he would base the superstructure he would raise was the 18th chapter of Isaiah, which he read. The chapter alluded first of all to a people whose features were trodded under foot, meted out, whose land the rulers have spoiled, are to be presented to the Lord of Hosts as an offering. Secondly, it stated that some nation described in the second verse was to present this people; and thirdly, that this was to be done, not now, but at the close and winding up of this present mundane economy. The people to be presented were also described as a people scattered. The Hebrew word meant scattered over area and long ages, it comprehended time and place. The people to be presented were also described as a people "peeled," a word to which many definitions had been given. If his audience were asked to glance over Europe, and along the centuries that were lost in the midst of ages past, what people would they lay their hand upon as answering to the description given—a people scattered and peeled? He said the Jews, who were emphatically living alone amidst the nations of the earth. Having found out the people referred to he would notice that they were to be a present to the Lord of Hosts. The whole of Isaiah was a prediction of "the sufferings and the glory that should follow" in the history of Palestine; whilst it was the prediction of Him in and through whom all nations were ultimately to be blessed. He gathered from all this that the Jews were to be reinstated in their own land, and in the language of the 18th chapter of Isaiah, to be presented to God on Mount Zion as a splendid, fragrant, national offering, acceptable to him because the fulfilment of his own prediction, and the realization of his own glorious promise. He believed that the restoration of the Jews to Palestine was as distinct a Scriptural prophecy as the regeneration of the Jews by the Holy Spirit of God. If the audience would read the 38th and 39th chapter, of Ezekiel they would see that he was not rash when he asserted that Russia, coalesced with France, were to be the great resistants of the accomplishment of this great promise, namely, the restoration of the Jews, and that a nation he would try to identify was to present the offering to the Lord of Hosts on Mount Zion, and to be blessed by him because of so doing. Was it not something strange to see the fleets of Europe on the seaboard of Palestine? French bayonets were among the people there. Russia wanted Palestine. It was a tradition that Constantinople was the gateway to Jerusalem, and she would have it. The French held that the Mediterranean ought to be a French lake, and no doubt an effort would be made to have it so. England would not consent, and the part she would have to take and the blessing she would reap he would try to unfold as far as it was indicated in the present chapter. The point arrived at is this—that the people are the Jews, that these Jews are to be presented to God in their own land as an offering acceptable to Him, and the way in which they are to be presented to him was described in the 18th chapter of Isaiah. The Rev. Lecturer proceeded to expound the opening words of this chapter in the sense of a call to attention, and the whole passage as addressed to Great Britain in accordance with the interpretation of Bishop Horsley. By vessels of bulrushes he understood steamboats, and by the "swift thing" mentioned in the 56th of Isaiah, railroads. He summed up his views in the following peroration. Now, mark the conspiracy about Syria. France would, doubtless, claim it. Russia had a great liking for it. There were 300,000 Roman Catholics there who looked to the Emperor of the French for protection; and there were 250,000 who looked to the Czar as their head for protection. Whoever held Syria had the key to India and the gateway to the East. England would never consent that France or Russia should have it, and she had no desire to have it herself. What was the solution of the difficulty? To hoist a signal for God's ancient people to go home as soon—not yet—as the sick man died, and he was dying fast. What England wanted was to have an independent nation in the East in Syria,—as they had in the West in Belgium. He believed the boom of Old England's guns, the signal of punishment to the oppressor and of deliverance to the oppressed, would be heard to the last hour of the world's history. He believed that England's white sails would be unfurled in every wind and her anchors would be dropped in every strand. He believed that England's power, greatness, and influence would be felt throughout Europe and the world to the very last, and that the sun of their national greatness—notwithstanding all their sins, and they were many, and their derelictions from duty, and they were many—would not set until lost in the splendours of the millennial day. In Rome civil freedom was a crime, religious freedom was error, and the head of the Government was hated. In England, they had a sovereign they all loved, law in which there was no tyranny, and liberty in which there was no licence. Their country at that moment was the lighthouse of the earth. He believed that England was founded on the rock of ages; that the light she held up, like the light of Eddystone lighthouse, was the open Bible in the good old Saxon tongue. The great sea waves had rolled against the lighthouse; whole shoals and flocks of priests, and cardinals, and bishops, envying its splendour, and bent upon extinguishing it, had rushed like gulls upon it, but they only dashed themselves to pieces. They might well say with the poet

"Sail on, sail on, old England's ships,
And with your floating bridge the ocean span."

It was the duty of the ministers of God to guard the light from all eclipse, and of Christians to bring man near to man. (Loud applause.)—*Manchester Guardian.*

Treasury.

The Saviour.

God in Christ is a just God, and a Saviour. Jesus Christ is an adequate substitute for the sinner; a substitute able to endure all the punishment which the sinner deserved to endure, to die the death, soul and body, which the sinner deserved to die, to challenge almighty, everlasting, inexorable justice, to say, what wouldest thou? and when justice says, I would the death, soul and body, of those guilty rebels, to answer, if death be your just demand, here am I, take me, on me execute all thy righteous sentence, put me to death soul and body, instead of these guilty rebels, and proclaim to them pardon and peace, not an extorted pardon, nor a reluctant grudging forgiveness; but a gracious, complete, eternal pardon, a free, and, to them, unconditional forgiveness. Assuring them that as in time past, thy unchanging faithfulness was pledged to condemn them, now that I am condemned in their stead, the same unchanging faithfulness is as infallibly pledged to forgive them. Thou hast prepared me a body. In the volume of thy book it is written of me, I come to do thy will, yea, thy law is within my heart. I have finished the work that thou gavest me to do, and now I will that those whom thou hast given me for the travail of my soul be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world. Such is the language, and such the work of our Immanuel, the Shepherd of Israel, the man who is Jehovah's fellow, and against whom the sword of Jehovah was awaked, Jesus Christ of Nazareth of Galilee. This is He who while He upholds with one hand the unsullied splendour of the throne of justice, opens wide with the other the gates of the temple of mercy; who while he perpetuates the heavenly song of 'holy, holy, holy, Lord God of hosts,' causes at the same time the voices of ransomed sinners to shout the praises of Him whose 'mercy endureth for ever.'

The nature of the relation in which Jesus stood to the Father from eternity, the meaning of the expression, Son, when applied to Him, antecedent to his incarnation, and in what sense his sufferings made satisfaction to the divine justice, are among the dark things of God. But this we know clearly, that He who in the beginning was with God, He who made all things and without whom was not anything made that was made, He who was the brightness of the Father's glory, and the express image of his person, He who saith of himself 'I and my Father are one,' and of whom St. Paul saith, that, 'He thought it not robbery to be equal with God;' He was manifest in the flesh made of a woman, made under the law, that He might redeem them that were under the law. —*Seventeen Sermons, by the Rev. H. M'Neile, M. A.*

An Abiding Life.

Since we stand not, like Adam, upon our own bottom, but are branches of such a Vine as never withers, members of such a Head as never dies, sharers in such a Spirit as cleanseth, healeth, and purifieth the heart, partakers of such promises as are sealed with the oath of God; since we live, not by our own life, but by the life of Christ; are not led or sealed by our own spirit, but by the Spirit of Christ; do not obtain mercy by our own prayers, but by the intercession of Christ; stand not reconciled to God by our own endeavors, but by the propitiation wrought by Christ, "who loved us when we were enemies and in our blood;" who is both willing and "able to save us to the uttermost," and to preserve his own mercies in us; to whose office it belongs to take order that none who are given unto him be lost; undoubtedly, that life of Christ in us, which is thus unpropped, though it be not privileged from temptations, no, not from backslidings—yet is an "abiding" life. He who has raised our soul from death will either preserve our feet from falling, or if we do fall, will heal our backslidings, and will save us freely.—*Bishop Reynolds.*

The Throne of Grace.

If you want your spiritual life to be more healthy and vigorous, you must just come more boldly to the throne of grace. The secret of your weakness is your little faith and little prayer. The fountain is unsealed, but you only sip a few drops. The bread of life is before you, yet you only eat a few crumbs. The treasury of heaven is open, but you only take a few pence. O! man of little faith, wherefore do you doubt. Awake to know your privileges; awake and sleep no longer.

Tell me not of spiritual hunger, and thirst, and poverty, so long as the throne of grace is before you. Say rather you are proud, and will not come to it as a poor sinner; say rather you are slothful, and will not take pains to get more. Cast aside the grave-clothes of pride that still hang around you. Throw off that Egyptian garment of indolence which ought not to have been brought through the Red Sea.

Away with that unbelief which ties and paralyzes your tongue. You are not straitened in God, but in yourself. Come boldly to the throne of grace, where the Father is ever waiting to give, and Jesus stands by him to intercede. Come boldly for you may, all sinful as you are, if you come in the name of the great High Priest.

Come boldly and ask largely, and you shall have abundant answers; mercy like a river, and grace and strength like a mighty stream. Come boldly, and you shall have supplies exceeding all you can ask or think. Hitherto you have asked nothing; ask and receive, that your joy may be full.—*J. C. Ryle.*

Not Working, but Believing.

In the Epistle of Paul to the Romans we are fully instructed in reference to salvation by faith. In chapter iv. 5, we have this clear statement, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." The *working* and *believing* plan are both illustrated by the following story:—

"I am so wretched, so very wretched," said a poor woman, "I kneel down on my bare knees and pray, but I get no better."

"But why do you go on your bare knees?" asked the Christian lady to whom these words had been addressed.

"Oh, ma'am, because I am so wicked," said poor Peggy with great simplicity, "and so I kneel down and pray till I can scarcely feel for cold, and cry to God to have mercy on me a wicked sinner." But Peggy found no answer, and thus she was made very unhappy. The lady then simply explained to her the way of salvation, and when she saw her again, all her tears were gone, and a peaceful smile had displaced the gloom of her countenance. She said: "I am happy now. A few mornings ago, after prayer, the words, '*Your sins and iniquities will I remember no more*,' brought sweet comfort to my soul. It seemed as if God spoke then to my heart. I approach God now without fear, through the blood of Jesus his Son, who is at his right hand; and my desire is to live for his glory."

"Blessed are they whose iniquities are forgiven, and whose sin is covered.

Things worth Remembering.

Those who suspect everybody are generally to be suspected themselves.

We must never think of acting the part of a reprover, till we have put on humility as a garment, and taken up the law of kindness in our lips.

He that loves only himself has only one joy; he that loves his neighbors has may.

Four things a Christian should especially watch after; to be humble and thankful, watchful and useful.

Calumny is the voice of those who have neither a good heart nor a good understanding.

Come it will.

Manhood will come, and old age will come, and the dying bed will come, and the very last look you shall ever cast on your acquaintance will come, and the agony of the parting breath will come, and the time when you are stretched a lifeless corpse before the eyes of weeping relatives will come, and the coffin that is to enclose you will come, and that hour when the company assemble to carry you to the churchyard will come, and the throwing in of the loose dirt into the narrow house where you are laid, and the spreading of the green sod over it—all, all will come on every living creature who now hears me; and in a few little years the minister who now speaks, and the people who now listen, will be carried to their long homes, and make room for another generation. Now all this, you know, must and will happen—your common sense and common experience serve to convince you of it. Perhaps it may have been little thought of in the days of careless, and thoughtless, and thankless unconcern which you have spent hitherto; but I call upon you to think of it now, to lay it seriously to heart, and no longer to