The Protestant
AND EVANGELICAL WITNESS.

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

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The Protestant,

AND EVANGELICAL WITNESS,

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BY

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"Faint, Yet Pursuing."

Faint, yet pursuing! on they pressed,
That chosen band, nor thought of rest,
Till their appointed work was done,
And Israel's crowning victory won.

Faint, yet pursuing! let the sigh,
O soldier of the cross! be thine;
Graven the good legend on thy shield,
And bear it through the battle-field.

Faint, yet pursuing! on thy breast
Be this unfailing seal impressed;
Repeat it to thy latest breath,
And then be faithful unto death.

Faint thou mayst be, thy foes are strong,
Thy strength is small, thy warfare long,
Yet, in thy faintness fearless be,
For Christ hath won the fight for thee.

His bids thee follow where he leads,
He gives thee strength for holy deeds!
Then fight, his hand directs the blow;
Pursue, his presence daunts the foe.

On in thy sacred warfare press,
Though faint, droop not for weariness;
Fight in the strength that He supplies;
Pursue, still looking to the prize.

Soon shall thy warfare here be o'er,
Thy foes be crushed to rise no more:
Soon thou shalt see thy Captain come,
To lead his faithful soldiers home.

Lay down the sword, take up the palm,
Cease battle shout, raise victor's psalm;
For faintness drink Heaven's cheering wine,
For warfare enter rest divine.

—*Cor. of Family Treasury.*

Count Cavour on the Roman Question.

The following is the full text of the speech of Count Cavour on the Roman question, delivered in the Sardinian Chamber of Deputies on the 25th inst., as reported in the Turin journal *L'Italie* of Tuesday last:—

"The hon. member, in interrogating the Ministry, has accurately stated the question. He asks why the principle of non-intervention is not applied to Rome, and wishes from the Ministry an explanation of the line of conduct which is intends to follow. The Roman question ought to be thoroughly considered. I shall not content myself with a reply to the question of the hon. member, but I shall state fully my own opinion with regard to this question, the solution of which interests 200,000,000 Catholics and will exercise an immense influence upon the world. Oratorical artifices would be here entirely out of place. When this question was still a remote one and did not demand an immediate solution prudence dictated that the Ministry should treat it with reserve; but, now although immense difficulties still surround him who has the honour to address you, he will endeavour to satisfy your expectations. The first truth to be proclaimed is that it is impossible to conceive a constituted Italian kingdom without Rome for its capital. If we have a right—if it is our duty to wish to possess Rome, it is because of this impossibility. The hon. member justly said that this truth is instinctively felt and unhesitatingly proclaimed by all who judge with candour our affairs. Italy has, indeed, much yet left to do to organize herself—to solve the problem of her internal administration, and to overthrow the secular obstacles erected within her own bosom against political order, to arrive at these results she has need of a nation—a concord which the Roman question will render unattainable so long as it remains unsettled. Sincere and sincere men may feel a preference for one town or another, but it is incontestable that if Rome were once our capital all discussion on this point would thenceforth be impossible. The fact alone would bring about an absolute and universal agreement. I see, therefore, with regret that eminent men—patriots who have rendered great service to the country and to whom the Hon M. Audinot has alluded—attribute the necessary choice which we have made of our natural capital to futile or trivial motives. This choice has been determined by history, and by the elements of the civilization of a people. What is the history of Rome but the history of a capital—more than that, of a capital of the world? It will become now that of a great nation. I appeal to the patriotism of all Italians. Let our unanimity make manifest to Europe the necessity which these facts impose upon us. I avow that personally I perhaps prefer the simple and plain streets of my native city to the ancient and modern monuments of the Eternal City. But my resolution partakes like that of my countrymen, like that—and I speak now as the representative of Turin—of the noble city which is resigned to that sacrifice which the country demands of it. We must go to Rome, but without trenching upon the independence of the Pope, without bringing the Church under the domination of the State. If—though I believe that to be impossible—France found herself powerless to oppose our entry into Rome, we would not, in order to effect that entry, use violence towards her. Let us not imitate Austria in the ingratitude avowed with a deplorable courage by the flight of one of her statesmen. This sort of courage she has always displayed. At the Congress of Paris the Power was so hostile to Russia, so obstinately opposed to peace, as Austria, which had been saved by that Power a few years before. As far as, bound as we are to Russia by a friendship which a passing cloud obscured, I hope only for a moment, let us show by our conduct towards France that we do not resemble the Power which has been fought against with the aid of the French armies. When, in 1859, we asked for the support of France, the Emperor did not dissemble to himself the difficulties of the situation in which this war would place him with respect to the Court of Rome. We cannot, after having accepted the fact, reproach the embarrassment in which it may involve the Government. If we can succeed in convincing Catholics that the reunion of Rome with the rest of Italy cannot place the church in a position of dependence, the question will have made a great step towards solution. Many conscientious people think, indeed, that if the Parliament were in Rome and the King at the Quirinal, the Pope would see much of his independence, and would be nothing more than the grand almoner or the chaplain of the King. If these fears were well founded I should not hesitate to say that this reunion would be fatal, not only to Catholicism, but to Italy. No greater calamity can befal a people than the concentration in the hand of the Government of spiritual and temporal power. When these powers are united, liberty disappears,—the rule of caliphs prevails. It will never be so in Italy. Let us examine under all its aspects this question of the influence of the union of Rome with Italy upon the independence of the spiritual power. Now, in the first instance, does the temporal power render the Pontiff really independent? If it were so, I would hesitate to solve the problem. But no person can maintain such a view. In the times when sovereigns, resting upon the Divine right, regarded their domination as a right of absolute property over men and things, I can understand that a power of this nature was a guarantee for the Pope. The authority was at least submitted to, if not accepted. But since 1789 Governments have reposed upon the consent, expressed or tacit, of the people. France, England, Prussia, proclaim this principle. Russia approaches it, or at least no longer repulses it as the Emperor Nicholas did. A Power which does not rest upon this basis, which maintains an absolute antagonism between the people which it governs and itself, has no longer the possibility of existence. Now this antagonism appears in the Papal States, and appears as an evil without remedy. I appeal to the testimony of a man who devoted himself to an impossible task at Rome, whose death was one of the greatest misfortunes Italy has experienced. The people, exhausted by the struggles of the Empire, supported for some time a *Regime* which was rendered less harsh by the goodness of the Pontiff and the enlightenment of Cardinal Consalvi. In 1821 antagonism broke out. In 1831 it showed itself more vividly. From Bologna to Ancona it openly blazed out. Now for nearly two years the Romagna is free, is united to us, has a free press, free associations. There is one clerical journal at Bologna—it is more violent than the *Armonia*, of Turin. Has there been manifested among these populations any regret whatsoever for the ancient Government? They have criticised certain Ministers and the Ministry itself. No one that I know has demanded of me the restoration of the former authorities. A fact more remarkable still. The Marches and Umbria have been; owing to causes dependent on military and political circumstances, evacuated by the armed forces. Not a soldier remains there. They remain intrusted to the patriotism of the National Guards, exposed to the attempts of a party installed quite near, at some leagues off, at Rome; the conduct of these people has been pure from all excess, and admirable in wisdom, although they were menaced by Catholics travestied as Zouaves. I am not the defender of the temporal power, but I must be just towards it. I hold neither the Pope nor his Ministers to be responsible for the atrocious acts to which, at certain points, the reaction tended. These acts only prove the deplorable influence which such a *Regime* exercises over human character. I believe I have sufficiently established the antagonism which exist between the Holy See and the populations. If that be so, this power is not for the Pope a guarantee of independence. It is said to be necessary for Catholic Powers. Are human sacrifices still necessary to render the [Gods propitious? Is it in the name of Him who gave his life for the world, the sacrifice of a nation should be demanded for his representative? It is said,—But the Pope may conciliate the people by reform; and those who think thus make efforts to obtain from such concessions, never suffering themselves to be discouraged by refusals; but this is asking what the Pope cannot grant; for his position as a political Sovereign is subordinate to his rank as head of the Church, since his temporal power ought to be to him no more than a guarantee, a safeguard for his spiritual power, which latter must stand supreme. By making concession he would violate his duties as a Pontiff. He may accept and tolerate certain institutions, but he may not consecrate them. Thus for example, he tolerates civil marriage in France, but he cannot proclaim it in his own dominions. It is the same with a host of other institutions which are opposed to Catholic precepts, but of which it is, nevertheless, necessary to admit the existence. The Pope should not be reproached for that which is in reality a st obstinacy but firmness, and for which I hold that Catholics ought to be grateful to him as a meritorious fidelity to his duty. I have often combated the opinion of those who have insisted that the Pope should grant reforms, and have blamed him for not conceding them. At the Congress of Paris I was asked to point out which might be enacted of him. I refused to indicate any. I professed openly the opinions which I am upholding here; and, in conjunction with M. Minghetti, who took an important part in these negotiations, I declared that the only means of governing these countries without military occupation was the absolute separation of the spiritual from the temporal power. All these efforts will be defeated by the radical impossibilities which result from the confusion of the two Powers. Europe has long been labouring to invent reforms for Turkey; there is not an effort which has not been made for this purpose. It has been sought to reconcile there the rights of civil life with the Government such as it is there constituted. The attempt has not succeeded, and never will succeed; the union of the two powers renders its failure inevitable. Thus the temporal power does not make the Pope independent. Can it be said that in losing it he will only change the form of his subjection? No; we can give him the independence of which he stands so much in need. It is precisely the separation of the Powers which will give it to him. When the Church is once emancipated from all connexion with the temporal authority, and separated from the State by distinctly marked limits, the liberty of the Holy See will no longer have to suffer from the obstacles imposed upon it by concordats and the prerogatives of the civil power, which the temporal power of the Court of Rome has alone rendered necessary up to the present time. I believe that every sincere Catholic desires above all things such an enfranchisement. The only difficulty is to discover by what guarantees this liberty of the Church will be secured. We will give it ample guarantees; we will inscribe the principle of the reciprocal independence of the Church and of the State in the fundamental statue of the kingdom, and we will insure by all possible means its complete realisation. But the surest guarantee is the thoroughly Catholic character of the Italian people. Italy has often made great efforts for the reform of ecclesiastical discipline; but she has never raised her hand against the religion with which it is connected. The country of Arnold of Brescia, of Dante, of Savonarola, of Sarpi, of Giannone, has ever, like them, sought only the reform of the Church; that ardent desire has always been accompanied by the firm determination that the Church, purified should subsist and become more free. That freedom will be better insured by the love of 26,000,000 of citizens than by a few mercenaries. It is said 'These hopes are fallacious; all your proposals and negotiations are repulsed.' I shall not enter into any detail upon this delicate point. I admit that up to this time none of our efforts have succeeded; but I also declare that heretofore we have never explained our intentions openly and fully, as we explain them now. We may, therefore, still cherish some hope. History shows us that Rome, invaded by the Spaniards of Charles V., saw the Pope some time afterwards waive Charles V., and ally himself with him. Why may we not see the same change wrought upon Pius IX. at the present day? But if the Pope should repulse us, as he has hitherto done, we shall not cease to remain faithful to the same principles. Arrived at Rome, we shall proclaim the separation of the Church from the State, and the liberty of the Church. When this has been done, and consecrated by the representatives of the nation, and when the veritable tendencies of Italians and their sympathy for the religion of their fathers have been made evident in the face of Europe, the great majority of Catholics will approve, and will cause to fall upon the right head the responsibility of the struggle into which the Court of Rome would have sought to enter with the nations

At the risk of being deemed utopian, I avow my belief that when these principles have been proclaimed and consecrated by you, the soul of Pius IX., opening itself anew to the generous sentiments which earned for him such hearty approval some years ago, will stimulate him to seek to acquire the immortal glory of having reconciled the Italian nation with the Church, and religion with liberty."

Alcoholic Liquors,

THEIR ESSENTIAL NATURE AND EFFECTS ON THE HUMAN CONSTITUTION.

1. ALCOHOL DEFINED.

Alcohol is a peculiar combination of hydrogen, oxygen, and carbon. It is a compound unknown to nature, but evolved by art from certain vegetable substances in a peculiar stage of dissolution. The first step toward producing alcohol is the death of the grain or fruit destined to yield it. When the life of any organic substance is destroyed, that substance tends by a law of the universe to decay and dissolution. More accurately, with the cessation of organic life, the laws of vitality, by which the peculiar assimilation of elements forming the grape, the apple, the berry of wheat or rye, was created and sustained, now lose their power over this matter, and the opposite laws of chemical affinity take effect upon it, causing its several constituents to enter into new combinations with each other and other substances wherewith they are brought in contact by the action of air, water and otherwise. Thus the sugar, which, in the form of starch or gluten, forms one of the bases of certain grains and fruits, is dissolved in an early stage of the process of decay, and combining with other substances, ferments, or effervesces, and enters upon the stage known as that of vinous fermentation. In this stage alcohol is produced, a fiery volatile, nearly transparent liquid, which, imbibed by itself, as a most undoubted and deadly poison to mankind, as well as to nearly or quite every animal constitution. Had alcohol been originally and uniformly produced and imbibed independently of other fluids, there can be no question that it would have been recognized and shunned as a bane deadly as any other vegetable poison.

2. ALCOHOL DILUTED—HISTORY.

But alcohol does not naturally manifest itself independently of the substances.—The water which forms so large a portion of the grape, the apple, the peach, the potato, and which must be commingled with the grains in order to produce the vinous fermentation, remains combined with the alcohol, after the fermentation has produced it. Some portion also of the other constituents of the original organic substance are held in solution or chemical combination by their affinities with the water or alcohol, or both united. Indeed it was not till the ninth century that alcohol was separated and recognized as a distinct substance by an Arabian chemist. Fermentation has been very generally practiced, more or less rudely, from a very early age, and alcoholic beverages of course produced; and intoxication just as naturally followed; how or why seems to have been scarcely considered. But the Arabian's discovery induced or blended with the art of distillation. Thenceforward, alcoholic spirits, more or less pure, began to find a place in the bottles of the apothecary, and minute quantities, among the physicians' prescriptions. It was not till the sixteenth century, however, that distilled liquors began to be commonly used as a beverage or stimulent by persons in health.

3. DISTILLATION—FERMENTATION.

Distillation is a more potent process, superinduced on fermentation, rendering its liquid product more fiery, acrid and stimulating. In other words, it is the art of reducing the proportion of water, etc. and increasing that of alcohol, in a given quantity of the stimulating fluid. Of the earlier stimulents, ale and porter contain but one-twentieth; cider, perry, cider and some of the milder grape wines about one-tenth. [It can hardly be necessary here to remark that none of these contain alcohol or any principle of intoxication until they have fermented or "worked," as the cider-makers say, and that many, if not most, of the ancient wines were drank unfermented. That these were known to the Hebrews by a different word from that used to designate alcoholic or fermented wines has been fully shown by recent critical investigations, and the seeming contradiction between those passages of Scripture which mention approvingly and those which severely condemn wine, is thus shown to be no contradiction at all. In the one case, a mild, palatable beverage, "which cheereth God and man;" in the other a raging "mocker," a heating, corrupting, infuriated poison was indicated. [Those who have any doubt on this subject may dissipate it by consulting "Bacchus," "Anti-Bacchus," E. C. Delevan's essays, and other elaborate treatises in exposition and defense of Total Abstinence.]

4. BEER OR WHISKEY—WINE OR BRANDY.

The difference between fermented and distilled liquors is one purely of degree.—Alcohol, the intoxicating and poisonous quality, is precisely the same in the two, but there is more of it in an equal quantity of distilled spirit. While the different kinds of beer contain from one twenty-fifth up to one fourteenth of alcohol, and the fermented grape wines from one tenth to one fourth, the distilled liquors known as brandy, rum, gin, &c., are generally a little more than half alcohol. Sometimes they are reduced far below this standard by the introduction of water to increase the seller's profits; but this is very unlikely to diminish the poisonous qualities, because the diminution of "strength," improperly so called, must be disguised by the infusion of drugs, often as poisonous as alcohol and sometimes more concentrated. Whisky, for example, generally commands from twenty to twenty-five cents per gallon at wholesale in New York city, yet it is known that what passes for whisky (and often for gin, brandy and rum as well) in the lowest haunts of dissipation among us, is so concocted and "doctored" as to cost its manufacturers but fourteen cents per gallon.—The vile and baleful ingredients employed to conceal the infusion of so much water as will reduce the cost per gallon to this standard are such as, if fully exposed, would shock credibility.—*Horace Greely.*

Garibaldi on Protestantism.

The *Liverpool Mercury* says:—A letter has been addressed by General Garibaldi to Sir Culling E. Eardly, Bart., President of the Evangelical Alliance, in reference to the proposed presentation to him of a copy of Baxter's Polyglot Bible by the Alliance, whose wish is also to distribute the New Testament among the soldiers of Italy. The following translation has been sent to a gentleman in Nottingham by one of the London Secretaries:—

CAPRERA, Feb. 17, 1861.—Sir,—I am very grateful for all that the Christians of England have done for the welfare of man and the rights of nations. The Evangelical Alliance, over which you preside, is a good work. I shall receive with pleasure, by post, the offer which you have made me of a Bible in many tongues, and I do not consent that a deputation of members of your Society should put themselves to inconvenience for the purpose. . . . . The great majority of the people among us, if not Protestant in name, are very Protestant in fact, as is proved by the indifference—nay, even the contempt with which they receive the anathemas of the Papacy, and the public ridicule which the miracles excite. Be persuaded, Sir, that the Italian people are much less Popish than has been said. As for me, be good enough to believe me the irreconcilable enemy of hypocrisy and of all despotism, and at the same time your affectionate,

G. GARIBALDI.

Revivals in Scotland.

Remarkable revivals are occurring now in various parts of Scotland, especially within the bounds of the Presbytery of Glasgow. Dr Henderson, one of the most venerable and judicious members of the Free Church Presbytery, spoke recently of the movement as follows:—

There were many minds who looked upon it with a feeling of amazement, approaching, probably, to a feeling of distrust; but the more it was looked into the more clearly would it be seen that after all, everything that had happened was according to what might be called the ordinary phenomena of the spiritual life; and there was every reason to believe that there had been a great work carried on, and numbers added to the family of God and to the Church of Christ. Some objected to it because of the conversion being sometimes sudden. Now, so far from that being a scriptural view of the matter, he believed that all conversions were sudden. There was just one transition point from life to death. Any one who looked at these events as they occurred in early times, when the gospel was first preached by the Apostles, knew that conversions from utter unbelief to the possession of the joy of the Lord were as sudden as any that had occurred in the present. One of the great causes of perplexity in the minds of many was the confounding of two distinct things, the beginning of the life and the progress and perfection of the life in Christ. It was too much to expect that in a moment men should start into full grown life, but they had seen it from the beginning, and now as in the beginning, that men had been brought from the brink of despair, or rather the depths of death, to the possession of holy joy in the Lord. Another mysterious thing connected with the work was the class of persons to whom, to a large extent, it had been confined. There were, indeed, individuals of all classes connected with it, but it was in the lower strata of society that the work was mainly advancing. There was no denying the fact, and it was just another parallel with early gospel times. It was to the poor the gospel was preached and by the poor the gospel was received; and was it not a strange and striking thing, that while in England at this moment the heads of the land were going away from their first faith, professing themselves absolutely without God, and of course making Christ something like an imagination or a fancy, living absolutely like a heathen without God or hope in the world—whilst they, under the power of their learned pride and prejudices, were rejecting the testimony, the multitudes from their conceits of learning were immeasurably their superiors.

Visit to Father Chiniquy's Home.

SANDWICH, 25th March, 1861.

Sir,—Having had an opportunity of paying a visit to Father Chiniquy, an old friend of 30 years, I felt extremely happy of meeting him, at his residence, at St. Anne, on the 8th of March last. Having been both priests in the Church of Rome, and having both renounced its errors, and besides being old college-friends, our meeting was most happy and interesting; and we both heartily joined in prayer, to thank God, our Father, for our deliverance, and for the blessings of the Gospel-light, in our journey heaven-ward.

In my present position, although not actually engaged in the Lord's vineyard, I take, nevertheless, the greatest interest in the spreading of the Gospel, in whatever manner it may be done, and in a spirit of *union* and *charity*; and when I found myself amongst so many countrymen of mine, speaking the same *language*, and who had like myself *broken the yoke of Roman bondage and its errors*; and who were now walking by the light of the Gospel, (I mean those I saw at Ste. Anne,) I felt that all I had heard of Mr Chiniquy's evangelical labors and success, was far, very far, from approximating the truth and reality.

So, on the 8th of March last, I found myself with him, in his chapel at Ste. Anne, surrounded by forty young French Canadians, of good and prepossessing countenances, who are just now forming the *nucleus* of Mr Chiniquy's college, and who for the most part, are preparing themselves for the ministry of the Gospel amongst their countrymen; and these young men were then addressed by Mr Chiniquy, who was explaining to them the 2d chapter of 1st Timothy, in a regular course of scripture readings, which duty, as I am informed, he, Mr Chiniquy, performs five days in the week.

To witness the attention, eagerness and reverence of those young men during the religious exercises; to hear them join in singing the praises of their Saviour and Redeemer in my *own dear tongue*, (the French language,) and above all, to hear several of these young men following in prayer their worthy leader, at the close of their exercises, was more than sufficient to melt the soul and fill the heart of every Christian with joy.

On the following Sabbath, the 10th, I attended Divine service, which was conducted by the Rev. Mr Chiniquy (at Ste. Anne,) in the simple, but imposing manner used in the Presbyterian church; and although the roads were all but impassable, and the weather cold and rainy, yet upwards of 400 attended Divine worship; not in Latin! no, but in good French, that could be understood by all present,—*singing, reading, preaching*, &c. Oh! how different from the former mode of *Romish worship*—no more holy water, no more lighted tapers, no more images of Saints or Virgin Mary, in full dress, placed above the altar, no more praying to them, no more burning censers, and above all, no more priests, &c., &c., fantastically dressed, mumbling and chanting their Latin masses—in fact, no more Popish ceremonies; no, no, that good people have *purified* their chapel of the last remnant of superstition, error, and idolatrous worship; they do now acknowledge but one *God*, one *Saviour* and *Mediator for all*; they *know now*, and they have found, that they have *an advocate with the Father Jesus Christ the righteous*, to whom alone they go, to obtain the pardon of their sins—no more confession, they go to Christ for *absolution* and no longer to a priest!

In the afternoon I attended their Sabbath School; besides 60 or 70 children, there must have been upwards of 500 other persons, even old men and women, learning to read the word of God. At the close, one of the students gave us an excellent discourse, for about five minutes; I understand that this is done by turns among them.

At 6 o'clock p.m., we had a general prayer meeting, the chapel was crowded, there must have been upward of 500 present. As to the way and manner it was conducted, I can only say this:—*That the Spirit of God was surely among them*, filling their souls with *joy, peace, and love of God*. Oh! it was truly good to be among them.—*Cor. Montreal Witness.*

Treasury.

Just one hour More.

A young man of this city, who had grown up regardless of the claims of God and the church, was sick unto death. His numerous associates—the "fast young men," with whom he had profaned the day of God, and puffed the cigar, and sipped the wine-cup, in some of the Sunday saloons which curse our beautiful city—were all absent. They had called for him and inquired after him until the death-flush stole in upon his cheek, and they fled from his presence, as though it were the presence of an enemy. Aside from God and the unseen angels, only one was present, a sister, at whose dwelling he boarded, whose affection had yearned after him in all his neglect of home and piety, and was now, in his hour of peril, doubly interested for his welfare. With true sisterly interest and sympathy, she sought, but in vain, to lead him to pious reflection and earnest penitence. Seizing an opportunity one day when the shadows of death suddenly grew darker she despatched an earnest message to the pastor of the church near by. In a few moments he was at the couch of sickness. The sister whispered in the ear of her brother, and then turned quickly away to hide the tear of anguish which his cold returning glance had started from its fountain.

Pastor.—My young friend, I have come in your hour of severe illness, to ask after your spiritual welfare. May I converse with you?

Youth.—Please, sir, postpone your visit until to-morrow—I am very sick—I hope I shall get well—I will see my physician first—do, do wait until to-morrow.

Pastor.—It may be too late then. I will be short in my conversation. You may not live until to-morrow.

Youth.—I must ask him again (the physician) whether I shall die soon. Do come again in the afternoon.

Pastor.—I think it is better to talk now. Your dear sister entreats me to do it now. I am afraid to wait until the afternoon.

Youth.—I will converse with you in one hour. I will send for the physician—I will ask him at once.

Pastor.—Why not now? Do listen to my counsel now—I will speak to you of your best Friend.

Youth.—I say, not now. Come in one hour more—just one hour more.

With a sad heart the servant of God, bade him farewell for "one hour." As ever, the hour soon passed, and just as he opened the door to hasten to his mission a messenger met him to say that the youth *was dead!*

Reader, *just one hour more!* How often you have heard that word, in substance, said; how often *you* have said it. The shadows of sickness have shut you in from labor, from pleasure, from society. The season of reflection came—of serious, deep, earnest reflection; you were hopeful of returning health, of longer life; and you ventured to say, "go thy way for this time; when I have a convenient season, I will call for thee." You have been spared! How precious the long-suffering of the Master toward you! Has the convenient season ever arrived? Are you not waiting for repentance, until the last hope of life has fled? May it not be too late then? Why not now?—*Advocate.*

How to meet Scripture Difficulties.

Like all other difficulties whatsoever, they yield to the power of prayer. There cannot be conceived a more likely subject of successful prayer than the help of God to understand His own message; and communion with the Spirit of God is as converse with a high intellectual stooping to enlighten us. It cannot, indeed, be promised that all difficulty will vanish. We do not climb the earthly heights on which, though hill rises above hill, yet we know that the loftiest peak will at last be gained: rather we wing a flight towards a higher atmosphere, in which the heavens still appears far above. But take the testimony of experience, that, pursuing the course which is at once that of reason and of faith, holding and practising what is clear and definite, humbly exercising the mind upon the difficulties experienced, and, where they cannot be overcome, patiently keeping them for a time of after-illumination, always maintaining prayer for light, yet ready to remain in darkness so long as God willeth, every fresh perusal will be found to clear away an additional portion of the obscurity.—*The Circle of Christian Doctrine.*

Guests at the Lord's Supper.

Jesus took bread, and blessed it, and brake it, and gave it to his disciples.—Matt. xxvi. 26.

The only welcome guests at the Lord's table are true believers in the Lord Jesus Christ. Such as have been convinced of sin, are heartily sorry for sin, and who flee to Jesus to be saved from sin. It was sin that tortured and put the Lord Jesus to death. It is his love to sinners that is commemorated in the supper. But who can commemorate this love aright, that does not mourn over sin? And who is it that mourns over sin but true believers? Faith is the root of evangelical repentance. "Without faith it is impossible to please God." If, therefore, we have not faith, we have no qualification for enjoying the Lord's supper. The faith required, supposes a knowledge of Christ, personal application to Christ, and confidence in Christ. Every believer, though his faith may be weak, though his fears may be many, though his heart exercises may be very distressing, yet every believer is invited by Jesus, and every believer should accept the invitation of Jesus. It is not my feelings, nor my good works, that form my qualification, or give me a right to this feast of love; it is my faith,—the faith that leads me to think of Christ,