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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BY

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LINES ON HEAVEN.

Once, with a feeble, trembling hand,
I drew aside the veil to see
The glories of the heavenly land,
The brightness of eternity.
But soon the vision overcame—
And terror seized my quaking frame.

I looked, I saw, but oh! the light,
The bliss, the splendor of the place,
The shining hosts, who all unite
In songs before Jehovah's face;
A sudden dimness seized my eye—
For who could look on Deity?

One sight I caught of Heaven's high train,
One glimpse of my eternal home,
I heard one sweet melodious strain,
And all my powers were overcome,
I fell aghast, my senses fled,
Nor dared I lift my guilty head.

The sight, oh! no'er shall I forget,
The song still vibrates on my ear,
When shall I reach that blissful state?
When in yon holy throng appear?
Haste, Jesus, fetch my soul away
To dwell with thee in endless day.

From the Church Witness.

Puseyism in London.

The war with Puseyism, at the Church of St. George-in-the-East, London, is about to assume a new phase. The parishoners find that the Rev. Bryan King, and his Curates, will not discontinue the Popish practices which they have introduced in the services of the Church, and it is now determined to appeal to the Queen and Parliament for a remedy. It is quite time that some decided step should be taken, not only against the Tractarian conspirators in London, but against all, wherever they may be, who seek to alienate the members of the Church of England from Protestant principles, and plunge them in all the delusion, darkness and misery of Popery. Warnings and exhortations are ineffectual, and they should now be treated as dishonest men, and driven out, so that they may go to their own place. They have violated the trust reposed in them; and are clearly no longer worthy to minister in a Church, which in her Articles, Formularies, and Homilies, holds forth the truth, pure and undefiled. We hope the time has come for rescuing the Church from the reproach of permitting those "wolves in sheep's clothing" to rend the flock. The parishioners of St. Georges-in-the-East have, at all events, initiated a movement, with this object in view, and we heartily trust they will go on with it, until the end is accomplished.

We learn, from the *Times*, that a meeting of the parishioners was held on the 21st ultimo, Mr. Thompson, Churchwarden, in the Chair, when—

Mr. Smith, a parishioner, moved a resolution, prefaced by a speech, stating that "the conduct of the Rev. Bryan King, the rector, in his many innovations in the forms and practices of performing Divine service in the parish church, and the unseemly decorations of the Communion table, so as to resemble a Roman Catholic altar, contrary to the faith and feelings of the Protestant parishioners, and calculated to lead to Romanism in its most idolatrous form, together with litigation, and also the introducing police into the parish church, rendered him unworthy of their esteem or respect; and that the meeting pledged themselves to use every legal means in their power to abolish those innovations and decorations, and not to cease their endeavors until a law be obtained to prevent any repetition of such innovations and practices in future." The resolution was seconded by Mr. Herbert and carried with only a single dissentient. On the motion of Mr. Neale, seconded by Mr. Hopkinson, it was also resolved, "That the recent attempt to enforce an obsolete penal Act against certain persons who were summoned by the police for preferring to say the public prayers of the Church, instead of singing them, was most unbecoming and cruel, especially when it was considered that the said Act was passed in the reign of the Popish Queen Mary to aid her design of burning out and throttling English Protestantism; and that the resorting to a law of such a nature, which manifestly retained its place in the statute-book by an oversight, was evidence as to the anti-national spirit of the Tractarian party." A memorial to Her Majesty, as the supreme head of the United Protestant Church of England and Ireland, was also adopted on the motion of Mr. Toon. The memorialists stated that they had heard with deep concern and knew from seventeen years' sad experience in their parish church that men had received holy orders in the Church who taught doctrines at variance with the Thirty-nine Articles, contrary to the Word of God (the source of England's greatness,) hostile to the stability and supremacy of the Throne and the integrity of the empire, and who also used ceremonies unsanctioned by law and hymnals containing many Romish errors. They prayed that Her Majesty might be graciously pleased to issue a Royal commission, with all needful authority, commission and royal persons, free from Tractarian principles and practices, to examine any clergyman holding office or performant in the Established Church charged with promulgating erroneous doctrine; and should he be found guilty of teaching any anti-Christian, or any anti-Protestant, or unscriptural doctrine, or using any Popish decoration, vestments, or genuflections, to deprive him of his office or performant, and to appoint another clerk of honest Protestant Evangelical report, full of the Holy Ghost and wisdom, to fill such vacant office or performant. They likewise prayed Her Majesty to command, the publication of a Protestant Catechism and Hymn Book—sound, comprehensive, and purely Christian in doctrine, to be read and learnt by heart by all the children taught in the schools of the Established Church in the kingdom, and to make it a breach of Church discipline, subjecting to a like privation any clergyman who should introduce any other Catechism or hymnal, or neglect to have the authorized Catechism and hymns thoroughly taught to all the children in the schools under his care and management. "Believing," they added, "that a commission such as they supplicated Her Majesty to issue would in due time restore order, peace, and prosperity to the Established Church, faithful worship to God, and loyalty and devotedness to Her Majesty, they humbly submitted their petition to the Throne, praying that Her Majesty, blessed with health, might long enjoy a happy reign in righteousness and holiness, and, by the grace of God, continue to be the beloved and popular monarch living and reigning in the hearts of her faithful subjects, and a nursing mother in the true Protestant Church." A petition to Parliament, which was afterwards read and adopted, sets forth in great detail the mode of conducting Divine service in the church during the last seventeen years, the period of the present rector's incumbency, adding that in 1843, when he entered on the living, the parish was, to use his own words, "distinguished for its loyalty to the Sovereign and dutiful attachment to the Church," but that in consequence of his obstinate and overbearing conduct many of the parishioners had been alienated from the Church of England, while the once numerous congregation at the parish church had been reduced to a few scores, and that in a parish of 48,000 people. The speakers dilated chiefly upon the circumstances which had given the parish its great notoriety of late, and expressed what they believed to be the general wish of the petitioners to return to a simple form of Protestant worship. They completely carried the audience along with them, and the resolutions and memorials were adopted with acclamation.

Triumphs of the Gospel in India.

From different parts of India comes the cheering intelligence that the religion of the gospel is making progress. In Travancore, in Southern India, where the native Christians have been subjected to shameful outrages from the heathen of the higher castes, the persecutions have led the low caste people to see that the missionaries were their friends. In a few months, 700 have been added to the mission of the London Missionary Society, nearly 500 of whom are adults. Some of these it is believed are converted, but the majority are only learners, which, however, is a great step for a Hindoo to take. In one villiage the people of their own accord destroyed the idols and temples, and erected a temporary place of worship. A Brahmin who had long been convinced of the truth of christianity, has publicly confessed Christ in the face of persecution, and with his wife has been baptised.

At Delhi, the centre of the late mutiny in Northren India, an English Baptist missionary has for some time kept up evening preaching, near the busiest thoroughfare in the city, at which the average daily attendance of those who eagerly drink in the word, has been about 250, and sometimes has been 500. A spirit of inquiry among all classes is awakened; hundreds of inquirers have visited him, sometimes fifty coming in a day. Hundreds profess themselves desirous of becoming Christians, and many have broken caste. Every week, he says, some new locality comes to light where the people are anxious for instruction.

An American Methodist missionary in Northren India writes, that about 200 lower caste Hindoos have openly renounced idolatry, risen superior to all the prejudices of caste, and professed their faith in Jesus Christ. About 150 are receiving instruction in the truths of the gospel, at the head of whom are three of their spiritual teachers. One of these is a man of great influence, who was considered holy and was worshipped by 2,000 disciples. He is now preaching among his old disciples, exhorting them to renounce Hindooism and embrace Christianity. As a result of his labors, 2,000 families are prepared to embrace Christianity in a body.

A religious sect of Hindoos, scattered over about twenty villages, who have been deeply wedded to the superstitions of their fathers, and remarkably zealous in the performance of their idolatrous rites and ceremonies, have sent a deputation to the Presbyterian mission in Northern India, requesting to be instructed in the doctrines of the Christian religion, as they desired to renounce idolatry.

The application of the rajah of Kaparthala, in the Punjaub, for a Christian missionary to be settled in his capital, mentioned in the last Messenger, has been responded to by the Lodiana mission of the same Board, and Rev. Mr. Woodside, whom he desired, has been designated to occupy this new and interesting post. The rajah, who is to support the mission, has given up the distinctive usages of caste, and is considered by his people as a Christian. He has strictly forbidden all labor on the Sabbath, and is erecting a large poor-house for the accommodation of the really destitute in his territory.—*Am. Mess.*

No Aim in Life.

"I've no aim in life," said a gay, young lady; "I hear others around me speak of having some high object before them, but as for myself, I have nothing to do; I only eat, sleep and breathe, and while away time as best I can. I have no aim to place before myself."

What! no aim? Have you no friends to make happy? no little deeds of kindness to perform for your care-worn father and mother, and no words of encouragement to speak to your brothers and sisters? No poor in your town to provide with the comforts of life? Above all, have you no work to do in your own heart? Ah! think again, and you will find it filled with poisonous evils, just as a garden sometimes becomes overgrown with rank and useless weeds; and you will find your own feeble strength will be exhausted long before these are all eradicated. Pride is flourishing there with its roots firmly fixed in the soil, and its flowers blooming far aloft; and there is envy close beside it, with its dark flowers partly hid by its bright green leaves; and not far away, trailing around the stems of other plants, is the deadly vine of jealousy, insinuating itself where other and better vines might thrive. This garden of the heart is almost destitute of the good and useful, but still some roots of genuine worth may be found, and here and there a few stinted stalks, and a great amount of labour will be needed before they will regain their original vigour. Does not this moral garden need cultivating? Have you not plenty of work to do ere these beautiful flowers shall bloom as once they did?

Then, again, there is work to be done in the home circle; the disheartened to cheer, the unlearned to instruct, talents to be improved and brightened; there are the sick to watch with, the sorrowing to comfort, the afflicted to console. There are many in that band whom you would wish to meet in the heavenly city, with a golden crown upon their heads and a harp of rejoicing in their hands; and it may be your privilege to guide them there. Say not that you have nothing to do, but rather seek strength to do what is required of you. This life of busy idleness is indeed tedious, but not one whose every minute is filled with some act of benevolence and love. When the bloom of youth shall have faded from the cheek, and old age have bleached the hair, dimmed the eye and furrowed the brow, their memory will be sweet—they will seem like bright oases on the rough journey of life!—*Christian Treasury.*

The Daily Prayer Meeting.

We have often been requested, of late, to state the present condition of the daily prayer meeting. Some time ago a prominent merchant of Philadelphia, in one of our prayer meetings remarked that in the noon prayer meeting of his own city, they have recently considered the importance of praying more for themselves—for the outpouring of the Holy Spirit upon themselves. This is what we want—the baptism of the Holy Spirit. He said they, in their meeting, had resolved, that they would make this a prominent subject of prayer in all their prayer meetings for at least two weeks; and already they had begun to see the fruits of it in an increased spirit of prayer.

The suggestion was acted on in the daily prayer meetings in New York, and much prayer was offered that God would revive his people afresh, and pour his Spirit anew; and that times of refreshing come from the presence of the Lord. This has resulted in a quickened tone of piety, a more earnest spirit of prayer, and a more tender state of susceptibility on the part of the impenitent. There is an evidently quickened sensibility. It is very evident that God is already answering the prayers of his people. The number of the anxious and inquiring is increasing. Every day we have the convinced and awakened with us. One day last week, in the Old Slip prayer meeting, when there were not more than fifty to sixty present, there were three deeply anxious men, who, one after another, arose and requested the meeting to pray for them. The day before, a sea captain's case was mentioned. He was invited to go into the meeting. He flew into a most violent fit of passion. He cursed and swore, and his wrath was full of imprecations and bitterness. Prayer was asked for him. That night his sleep went from him. The next day he sent his own request for prayer.—*New York Observer.*

An Important Admission.

In speaking of the meetings which have been held in favour of the Pope, the *Tablet*, of Nov. 19, states that—

"The present situation of the Holy Father—the trials, sufferings, and wrongs which he has to undergo—the rebellion of a portion of his subjects—the invasion of his territories by foreign agents, fellow-conspirators with his revolted children—the cowardly and hypocritical, but steady, stern, and unrelenting pressure put upon him by the French Emperor—the desertion of his cause by Austria—(alas! that we should have to say it)—the meanness, apathy, and silence of other Catholic sovereigns, with the bitter, active, and malignant hostility of the various sections, of Whigs, of Liberals, of Revolutionists, of Protestants, of Freemasons, of Infidels, of Socialists, of Communists, of Anarchists, and of Devil-worshippers, against the temporal power of the Holy See, which is the natural guarantee of its spiritual independence—all these things form a sufficient cause why every member of the Catholic body should feel that to remain silent or inactive is to incur disgrace. And a special responsibility is cast upon the Catholic subjects of Queen Victoria, *because they are in possession of political rights*, because the laws of their country enable them and invite them to meet, to speak, and to act freely, and because, if they remain silent, their silence speaks."

The Cardross Case.

Dear Sir;

As your paper lately noticed the Cardross Case which is exciting so much interest in Scotland just now, would you insert the following article from the *Caledonian Mercury* of Dec. 31st, as well fitted to represent the real nature of the contest, and correct the mistatements of *a certain peripatetic*.

Yours truly,

G. SUTHERLAND.

Charlottetown, Jan. 28th, 1860.

"NAIL THE COLOURS TO THE MAST."

The Battle of the Reformation must be fought over again! Strange as it may seem to say so, in this enlightened and Christian age, it is nevertheless true. By the decision of the Court of Session in the Cardross case, we are thrown back three centuries in our national history. Christian Churches are unchurched, blood-bought rights are ignored, Toleration Acts are swept away, Erastianism, booted and spurred, once more tramples upon the liberties of Christ's people; the Established Church, the Free Church, all Dissenting Churches, are declared to be the mere creatures of the State, responsible to it, controlled by it, not permitted to claim a jurisdiction independent of it. This is strong language, and to those who do not comprehend what a Christian Church is, or ought to be, or upon what foundation it rests, or to what King it is responsible, it may appear to be the utterance of an over heated or too-easily-excitable mind; our conviction, notwithstanding, is that by the judgment of our highest Civil Court, carried out to its necessary logical results, we are entitled to say so much, and not permitted to say less. That judgment is clear and distinct; it admits of no two interpretations; it virtually and actually amounts to this, that every Church not established by the State is without a jurisdiction, and that all Churches, whether State Established or not, are subject to the interference, direct or indirect, of the Civil Courts of this realm. There can be no ecclesiastical jurisdiction whatever except such as flows from the State—there can be no discipline whatever exercised by a Church Court that is not subject to the review of the Civil Court—is in substance the declared judgment of the Lord President, Lord Curriehill, Lord Ivory, and Lord Deas. The majority of the Church of Scotland before the Disruption were told that they could have independent spiritual jurisdiction only by leaving the Establishment; they left the Establishment to obtain that jurisdiction; now they are informed, and with them all the Dissenting bodies of the land, that they committed a blunder; that they are not so well protected as they were in 1843, nor even in the enjoyment of so many privileges as they had secured to them before the Disruption of that eventful year.

It would be a work of supererogation to go through and over all the facts connected with the case of the minister of Cardross. It may be assumed that our readers generally are well acquainted with them. They amount to neither more nor less than this, that, in the judgment of the Free Church, Mr. M'Millan had been guilty of conduct so bad as to justify his suspension from the sacred office in connection with the body, and that he, on the other hand, disregarding the character of his Church, and forgetting the solemn obligations under which he had bound himself to submit to its decisions, appealed from its highest Ecclesiastical Court to the highest Civil Tribunal in our land. This last act was one in daring defiance of the principles to which he had pledged himself, and in direct violation of the solemn engagements into which he had entered on becoming a minister of the body; he was, therefore, at once, on confession of his contumacy, rightly and reasonably deposed from the ministry, and deprived of every right and privilege to which he stood entitled—entitled, however, only so long as he continued a loyal and faithful member of the body who first conferred upon him the advantages he enjoyed. We have not pronounced, and we do not now pronounce, an opinion as to the mode in which Mr. M'Millan's case was conducted in the Free Church Assembly—we do not say whether it was or was not dealt with in the manner customary in all such cases, or whether the party charged was or was not treated in every respect as one in his position was entitled to be. We hold that this is not by any means the element, or even an important element in the consideration of the question with which we have now to do. The only points the Christian public have to consider are the relation in which Mr. M'Millan stood to the Church when he bound himself to it, the obligations under which he placed himself in becoming one of its ministers, the course of conduct he was ever after, as in duty bound, expected to pursue. It is the easiest thing in the world to raise a cloud of dust about a question, so that it shall be lost in it or not understood by it; it is also by no means difficult, taking the stand-point of the Lord President, and the other Judges of the First Division, to come to the conclusion that the minister of Cardross, believing himself to be aggrieved and injured by the Free Church, had a right to appeal to the Civil Court to obtain redress. The real substantial issue, however, is clear to those who want to see it; and the only stand-point from which it can be viewed honestly and fairly is that and that alone which the Christian Church has taken up since the days of the Apostles and maintained firmly and unflinchingly down to the present time—the perfect independence and thoroughly exclusive jurisdiction of the Church itself in deciding every matter and thing pertaining to its own spiritual affairs. It is a delusion and a snare to affirm that Mr. M'Millan deemed himself at liberty, should he ever see cause, to apply to the Civil Courts to set aside the decisions of the Church to which he belongs. He held no such opinion when he joined the Free Church. Though there had been no special contract or agreement in his case, he knew right well that by the very act of his union he precluded himself, in common with all his brethren, from any interference, direct or indirect, with the Civil Courts of the kingdom. He knew right well that the only reason in the world why we have had a Free Church at all is, that the ministers and people composing that body, believing that the State claimed a right to control the Establishment, resolved that they should have no king save Christ, and no laws save those which He has appointed to govern his own house. He understood this clearly when he united himself to the Free Church; he supplied proof of his understanding it by the solemn pledge he gave to abide by the decisions of its highest Court, as his court of ultimate appeal; and because of this, and only because of this, was he admitted a minister, and permitted to have and hold all the rights and privileges that under the circumstances he might be able to obtain. Every one who, without prejudice to the claims of either Church or State, considers the matter in the light in which we have now presented it, cannot fail to come to the conclusion at which we have arrived, that Mr. M'Millan, in violating his own voluntary pledges and agreements, seriously and deliberately entered into, committed an offence that ought to have shut him out of any court, civil or ecclesiastical, in the world. It may be said that he ought not to have so pledged and bound himself—that he ought not to have submitted himself to the absolute jurisdiction of an Ecclesiastical Court, and thereby precluded himself from an appeal to the civil tribunals of the land. With this we have nothing to do. What he might or might not have done, does not affect the question. What he did, he did at his own option and with a view to his own interest; nobody forced him to accept the Church's terms or come under the Church's bonds. He acted consciously, considerately, and with a full knowledge of the obligations he was undertaking; he believed he was perfectly safe in the Church's keeping, and likely to be permanently comfortable under the Church's care; he had no fear that he would receive less justice at the hands of ministers of the Gospel, who have ordinarily much more charity towards the faults and failings of their brethren than they have towards the minor members of their individual flocks; he united himself, therefore, with the Free Church as a man does with his wife, "for better, for worse;" and his conduct in resisting its decision, and bringing it before a Civil Court, when his own name and character were deemed unworthy of it, seems to us to be the very perfection of dishonor—the very quintessence of ignoble revenge.

Now, then, that the case has been decided on its preliminary pleas, and the Lords of Session have ignored the pretensions of every Church in this country to a jurisdiction unsanctioned or not reviewable by the Civil Courts, what is the Free Church to do? Will it satisfy production? Certainly not. It would by so doing stultify itself in the eyes of Christendom. It has not, we think, shown the utmost discretion in going even so far as it has already done; it has, in our judgment, allowed itself to be involved too much in litigation in this Cardross business; and it would be to its everlasting disgrace and the discredit of the principles it has shown itself so determined to maintain were it to proceed another step in the same direction. It cannot consistently satisfy production; it cannot allow its spiritual decisions to be reviewed by a Civil Court; its only course, therefore, appears to us to be—immediate submission, if necessary, to what ever outrageous demands may be made upon it, and active exertions to secure, at the earliest moment, the recognition of the perfect independence of its spiritual jurisdiction. The Banner of the Covenant must be again unfurled—the colors must be once more nailed to the mast. If, when every means has been exhausted to test the soundness of the decision pronounced by the Court of Session, it is found that the blood-bought rights of toleration and spiritual independence, upon which we have trusted, are rights only in name and not in reality, then let it be known to all whom it may concern that what our forefathers did their children's children can do again; that the spirit that animated the worthies who signed "till death" the solemn League and Covenant has not utterly departed from amongst us; that, in a word, we are resolutely and immoveably determined to be free. The Free Church, as Dr Candlish has hinted in his motion calling a *pro re nata* meeting of Assembly on an early day, has much need to be cautious at the present time; a false move may seriously injure itself and imperil the interests at stake in its cause. If it act wisely and ably, it will have the sympathy and support of every body of evangelical Christians in the land; if it retreat a hairsbreadth or sacrifice a single tittle of the principle of perfect freedom it has, with other Dissenting bodies, claimed to enjoy, then Ichabod shall be written on its walls, and universal Christendom shall rise up in virtuous indignation to reproach and condemn its dishonored name.

Treasury.

Family Prayer.

The excuse is too often made that family prayer cannot be maintained, on account of the inability of the head of the household to lead the devotions of those who dwell beneath the roof.—The truth is, it is no excuse at all; for the service, however poorly or inadequately performed, is better than its neglect. Its effect upon a family can only be estimated by those who have tried it, and know the good it accomplishes. Whilst it is of Divine obligation, like all other matters which are taught us in God's Word, its results can be seen, and are so sensible that we feel assured heavenly wisdom could alone have devised it. Indeed religion is intended to accompany us in all our social relations. We behold it assuming its grandest proportions, its most stately appearance, when the great congregations are gathered together for worship. Descending a step, a lovely exhibition of its power is seen, when a company of Christians in social worship pour out their hearts to God, and each receive from the others a measure of the fervor which fills the soul of every believer. As the circle still narrows, the family altar gathers its little group at morn and eve, to send their united supplication to the Most High, and the sweetness of domestic happiness is mingled in the cup of thanksgiving, or soothes the tear which trickles down the cheek when sorrow has invaded the sacred spot we love to call our home. And from that assembled family, each member at last retires to his own closet, there to commune in secret with his God, and to disclose to the Omniscient the burden which weighs heavily, the thoughts which distract, and the unholy temper which mars the character.

A prayerless household is a godless household. However much its members may profess to the contrary, such is the fact. God is not there honored in all things, and the dishonor commences at the worst point. No wonder, then, that such a household should be the scene for the display of pride and passion, of envy, and hatred, and malice, of uncharitableness, of fearful strife, of heartlessness, and of worldliness in its most appalling forms. To counteract these propensities the family altar and family prayer are powerful antidotes. The day is well begun, when thus commenced. A soothing, tranquillizing influence is poured upon every heart, and every man goes forth from such a service unto his labor until evening, feeling that God's blessing thus sought accompanies him, and that God's favor goes with him.—*Rpts. Rev.*

The Only Remedy.

That man is deeply, fatally diseased by sin, and hastening to death eternal, unless some remedy can be applied, sacred Scripture abundantly proves. This malady clinging to each one, degrades his affections, depraves his tastes, and causes not only the crimes, but the poverty and wretchedness of human society. The Christian and philanthropist, mourning over this crime and wretchedness, are prompted to seek their removal, and the restoration of man to his primal state of innocence and happiness. How shall these evils be cured, and this restoration be effected?

Many answers have been given to this vital question, varying according to the type of the disease, and the skill of the adviser. One directs, "Improve man's physical condition, removing his temptations to sin, and he will rise in the scale of being." Another says, "Secure to each individual his natural rights, and he will spontaneously develop towards perfection." Another proclaims, "Free man from the trammels of prejudice and education, and his inherent manliness will grow strong, and lift him above crime and wretchedness." Still another advises, "Educate his tastes, refine his sensibilities, elevate his pursuits, and he will naturally seek the higher and holier, and avoid the sinful and the unworthy."

Now these, and all such prescriptions, have ever failed and ever will, because they reach not the seat of the disease. They are superficial, snow-water washings, which cannot efface the stain of sin, nor eradicate the inherent corruption of human nature. And their constant failure to work a cure, either in the individual or in society, should lead Christians to discard them as vain and fruitless. A remedy, to be effectual, must have power to *destroy the life of sin in the human heart, and implant in its stead a new and divine life*, which shall be maintained and nourished by the indwelling of the Holy Spirit.

The Gospel of Christ, and this alone, is the sovereign remedy for all the ills and woes of earth. The grace of Christ, revealed in that Gospel, makes an atonement for the sins of man, and removes his condemnation; it implants the life of God in his soul, and sets before him a perfect example of holy living; it fills his breast with the most powerful motives, and inspires him with the most elevating hopes; and it pledges the aid of Omnipotence in all his efforts to resist temptation, overcome sin, and rise above the degradation and wretchedness which sin has produced.

This Gospel meets every want of the heart, and answers every question of the conscience. It touches every duty and relation of life, and gives unerring instruction to every member of society. None are too holy to need its purifying power, none too sinful to find its efficacy, none so exalted as to escape its demands, none so humble as to be forbidden its consolations. It says to the malefactor on the cross, "This night shalt thou be with me in Paradise;" to the frail one, "Go, sin no more," and to each weary and heavy-laden soul, "I will give thee rest."

And it fulfils all its promises. Just in proportion as this Gospel has been received into the heart and obeyed in the life, have the individual and society been elevated, purified, and made happy; and so far as it has been put aside for other schemes of reform, has man sunk into gross sin, refined infidelity, or wild fanaticism.

May not engrossment in worldly schemes for removing acknowledged evils and abuses, lead even good men to forget that the Gospel of Christ alone can reform society or save the race?—*American Messenger.*

Making Religion our Business.

Few make religion their business. Is he an officer who never wrought in the trade? Is he