The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thess. v. 21.

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AND EVANGELICAL WITNESS,

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BY

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THE THREE CALLS.

THIRD HOUR.

O slumberer! arouse thee! despise not the truth,
But give thy Creator the days of thy youth;
Why standest thou idle? the day breaketh—see!
The Lord of thevineyard is waiting for thee.

Holy Spirit, by thy power,
Grant me yet another hour;
Earthly pleasures I would prove,
Earthly joys and earthly love;
Scarcely yet has dawned the day,
Holy Spirit, wait, I pray!

SIXTH AND NINTH HOUR.

O loiterer, speed thee! the morn wears apace,
Then squander no longer the moments of grace;
But haste while there's time! With thy Master agree,
The Lord of the vineyard stands waiting for thee.

Gentle Spirit, stay, O stay!
Brightly beams the early day;
Let me linger in these bowers,
God shall have my noon-tide hours;
Chide me not for my delay,
Gentle Spirit, wait, I pray!

ELEVENTH HOUR.

O sinner, arouse thee! thy morning is passed,
Already the shadows are lengthening fast;
Escape for thy life! from the dark mountains flee
The Lord of the vineyard yet waiteth for thee.

Spirit, cease thy mournful lay,
Leave me to myself, I pray;
Earth hath flung her spell around me,
Pleasure's silken chain hath bound me;
When the sun his path hath trod,
Spirit then I'll turn thee.

Hark! borne on the wind is the bell's solemn toll,
'Tis mournfully pealing the death of a soul;
The Spirit's sweet pleadings and strivings are o'er
The Lord of the vineyard stands waiting no more!

—*Cor. Phil. Presbyterian.*

From the Montreal Commercial Advertiser.

Canada and a French Invasion.

While England is prepared to meet invasion at home, how stands it with her vulnerable possessions abroad? How stands it with us in British North America?

What is there to prevent a French occupation of Newfoundland, New Brunswick, Nova Scotia, and Canada, particularly of the first and last, to which, we have no doubt, France directs her view, and where her emissaries are busily at work?

Neither of these provinces has a single fortification capable of resisting a regular siege with modern artillery,—even Quebec, the Gibraltar of America, being a grand national humbug, incapable of a lengthened defense against a powerful enemy possessing rifled cannon and heavy mortars. About Quebec, there is nothing but the breasts of the people to oppose to invasion.

The day that sees the French camp in Canada, will see it crowded with French Canadian recruits; open treason in our midst will be the greatest of our weaknesses. True, this people have nothing to complain of from British rule, and certainly nothing to gain as regards their material interests in exchanging it for French; but as France made war in Italy for an *idea*, French Canada will revolt for a *sentiment*—the sentiment of nationality, which it is the boast of the Romish priesthood that it has kept alive, for this purpose.

In that day of trial we shall recognize the truth of the declaration so inadvertently made some weeks ago by the Jesuit organ, *L'Ordre*, that in the expected war between England and France, and the anticipated invasion of Canada, the utmost we can expect from the French Canadian people is neutrality—a neutrality, the precise scope of which is not difficult to understand.

The Romish Church of Canada is filled with foreign priests, men brought up in bitter hatred of the British Government and people as the great enemies of despotism and priestcraft, and looking forward to the overthrow of British power as the casting down of the one barrier between Rome and universal power, between the Papal Church and universal command over the liberties, consciences, and the wealth of the world.

The Queen of England is a heretic, its government and its people heretical; there is no faith to be kept with them; they are the national enemies of the church; to destroy them is the godliest of works.

Should France invade Canada, all the dignitaries of the Romish Church will be her allies, and those who are now the tools of the newly appointed consul at Quebec in searching out the weaknesses and resources of the country, and sowing privately the seeds of a revolt, will be its leaders.

It is true that among the parish priests, the majority of whom are citizens of the country in the best sense of the word, more loyalty would be found; but this would be little after the result, for the system is stronger than the men; and where the circumstances [illegible] treason to the State, or disobedience to the Church, there is little doubt that its ministers would choose the former as the lesser evil.

Are the French Canadians, then, as a race, disloyal to the British Crown?

To this we answer, they were Frenchmen before they were British subjects, and although British subjects, they are Frenchmen still. The idea of nationality as Frenchmen, not as French Canadians, has been assiduously cultivated among them; and is stronger to-day than at any period since the conquest.

Against the invasion of any other Power but France they would be true to the British Government, and would shed their blood freely in its defence; but without any cause of dissatisfaction against it, they are not proof against the fascination of an idea which has taken deep root in their minds, of once more regaining the position of an independent and dominant people.

Doubtless among the educated classes and the business men there are hundreds, and perhaps thousands, who, under all circumstances, would be true to the British Crown, not from sentiment but a reasoning conviction that such a course would best conduce to the true interests of the country; and because they know that a change of rulers, even if certain of accomplishment, could be no gain, and would probably be a great loss.

But these are men of the last generation, practical men residing chiefly in the cities, whose ideas have become enlarged by contact with men and things with which the masses and the younger generation of Jesuit educated men have not come into association—men in fact French Canadian by birth, and in all which respects the material interests of their race; but in the question of allegiance and dominion hoping nothing, expecting nothing, and trusting to nothing from France.

The younger men who have grown up under the instructions of alien teachers, are almost to a man Frenchmen at heart, and not French Canadians, haters of British rule, because it is not French, and enthusiastic admirers of the Emperor and the Empire. Having no real grievances in the present, they ransack the past in search of them; and they feed a chronic hatred of all that is British, by the revival and exaggeration of the evil traditions of a century.

These are the men, a party of whom, but for the breaking out of the Italian war, would last summer have presented themselves before the Emperor of the French clad as Zouaves; a party masquerade postponed to a more favorable opportunity. They are of all shades of politics, but chiefly Bleu and devout.

The masses are men in whom feeling is stronger than reason; to them an army of Frenchmen would be an army of brothers and deliverers; nor would their welcome to it be delayed by an attempt to discover what their brethren were to deliver them from.

Those who know French Lower Canada, know also that we are calmly narrating solemn truths; and that the greatest fear which Canada has to fear is a war between France and England. Twenty thousand French troops, landed below Quebec, would undo in one moment Wolfe's great victory, and a century of British rule.

And let this not be forgotten that precisely in the degree that a descent upon the shores of England becomes less possible, war existing, an invasion of Canada becomes more probable.

In the face of this peril, it is satisfactory to know that the British Government is advised of the danger, and alive to the necessity of promptly meeting it.

The British people in Canada, though desiring peace and deprecating war, particularly such a contest as a French landing in the Province would bring about, will never doubt their ultimate triumph over the foreign foe and the native traitor. A free, educated and enlightened people never yet succumbed to a foreign conqueror; and the British colonists are not likely to be frightened from their propriety by the ferocious melo-dramatic antics of Zouaves or Turcos, in a country where every tree is a rampart, and the most undisciplined settler, rifle in hand, more than a match for the most disciplined soldier.

But they may have great sufferings to endure, and heavy sacrifices to make to preserve to themselves and their children, the heritage won by the blood and toil of their forefathers; and it behoves them to estimate truly their position and its dangers, and to be prepared at short warning to meet the attacks of a cunning and relentless foe, whether he comes from beyond seas, or springs up with the torch and knife of the assassin in their midst.

From the Boston Recorder.

Suggestions to Young Men.

As we look to the future of our country, none occupy a more important place than our young man. In a short time those now on the stage are to pass away, and all the important offices of the state and of the nation are to be filled by those who are now young.

Hence the propriety of making such suggestions to them as may tend to fit them for the responsibilities that are soon to come upon them. And we would say to them.

1. Avoid unhallowed ambition. In ancient times when men were chosen to serve the state because they were better qualified for it than others who were passed by, a Greek was defeated at an election where a number of offices were to be filled. But instead of chafing under his defeat, or vowing vengeance, he returned to his home rejoicing that his country had so many men that could serve her better than he could. Such is the man who is controlled by the right ambition. He seeks his country's good, not his own. May our young men be of this stamp, and strive to be great by making their birthplace great and the nation great which claims them for her sons. The sun does not shine for itself, the moon does not, the stars do not, the lights along our sea-board do not, but every one of them, from the greatest to the least, is shining for the good of others.

In this respect we would have our young men be like them. Let them be lights, if they can, of no ordinary magnitude, stars of peculiar brightness, or suns burnished to the brightest degree; but let them shine not for themselves but for others, for the glory of their country and for the glory of God. This is the highest ambition of true greatness.

2. Control your passions. The passions are giants in embryo, which will soon control those with a rod of iron who do not control them.

Many young men have expiated their crimes with their lives who once no more thought of being murderers than the purest young men who reads these lines now does, but these passions, instead of being mastered, became their masters, and led them to deal out blows to those who gave them offence, till in an evil hour, they slew their fellow.

[illegible] such an end is often reached from the most trifling beginning. [illegible] about whipping a top that one killed the other. Alexander the Great, in a fit of passion, slew a faithful attendant, which grieved him so afterwards, that he could with difficulty be kept from self murder. Herod the Great was a man of such passions that no one about him was secure of his life. And the writer has personally witnessed such storms of passion that he was led to say, though you may hardly believe in a hell, you have only to remove all restraints from such passions and you will have a hell upon earth, in which it would not be very comfortable to dwell. To avoid these things young men should control their tempers. The wise man says he that is soon angry, dealeth foolishly. Let me urge our young men to deal wisely. Anger may enter the bosom of a wise man, but it will rest only in the bosom of a fool.

3. Be industrious, prudent, saving. Idleness was one of the leading sins of Sodom, which led to its sad end. It will clothe a man with rags, while the hand of the diligent maketh rich. A dollar earned is worth many inherited.

Our young men should earn when they are young, to spend, if they live, when they are old; earn when they are well, to spend when they are sick; earn when they can, to spend when they must. If we would have the smiles of Providence, we should contribute to the various causes of benevolence; and if we would know the luxury of giving, we should know the pleasure of earning first. What we give to the Lord, is laid up for a time of need—and happy are those who, in this way, place much in the Lord's safe keeping. Learn to spend prudently upon your person, and in your pleasures, in order to give liberally unto the Lord. And here permit me to say, take good care of what you get. Many things thus cared for, will last a life time which would not otherwise last a year. The writer has seen a little broom with which the owner, of whom it was said dirt would not stick to him, had dusted his clothes for twenty-six years, and it looked as if it might do good service yet. While those who are industrious, saving, prudent, will usually have enough without being niggardly; those who spend as they go, in the morning of life, must go as they can when the evening of it comes on.

4. Be pure. "Keep thyself pure," says Paul to Timothy; and does he not say the like to every young man? Be pure in thought, speech and behaviour. "Blessed are the pure in heart," "they shall see God," "ascend his holy hill and stand in his holy place." The vices that are opposed to purity injure the body and mind. Avoid profanity. It is forbidden of God, and the use of it is proof of a depraved heart. Those words that we sometimes hear in our streets and elsewhere, do not come from a pure heart. It is no mark of a gentleman to swear. The worthless and the vile can swear as well as the best educated and the best-dressed. Profanity does no good. No one is the richer, wiser, or happier for it. It is disgusting to the refined and abominable to the good. Our actions also should be pure as well as our words.

5. Do not be given to change of employment. Make your employment honourable instead of running after one to make you honourable. Many wish to palm their shiftlessness off upon their employments to enrich them and make them honourable; while others are honouring the employments these have left, and getting rich by them. Choose an employment to which you are adapted, and then, as a general thing, adhere to it, but never follow one which does not, in some way, contribute to the general good. There are those who live upon the principle of supposed not contributing to the general good, or to the general happiness of mankind. But if we cannot avoid harming the world as we pass through it, it were better to slip away to our graves as soon as we can get ready for them.

6. Be careful to form good habits. Many young men thoughtlessly contract those which, without doing them any good, consume their time, empty their pockets, undermine their health and shorten their days. At first nature rebels against them, then sinks down under them till the poor man goes to his grave and leaves his family to suffer for the money which he has expended for the means to slay himself. Many a man who has no home for himself or family, as he gets along in life, has smoked and chewed and drunk up enough to pay for one in the country, if not in town. What a comfort it would be to him to have one when he grows old!

7. Have good associates and healthful amusements. God made man for a social being, and ordained social relations. It is right for the young to unbend after close application to labor or study; though it is not well to be unbent all the time. Our amusements should be rational, such as will elevate and refine, do us good, and help to do us good. Rotten members of society that will not be reformed, should be cast out, as a rotten vegetable is removed from those that are sound.

8. Be kind and dutiful to parents. Those cannot expect to prosper who are not so.

9. Be forgiving. How bright in this respect is the example of Christ, who prayed for his murderers on the cross! How precious his instruction—"Forgive and ye shall be forgiven." And how he taught us to pray; "Forgive us our debts as we forgive our debtors."

10. Be cheerful. God loves the man that can sing at his work, whatever it be, and not be cast down by trials.

Finally seek above everything else, an interest in Christ. Take the Bible for your companion and guide; study its models of purity, especially the character and example of Christ. Shun its examples of depravity which are placed on the sacred page as beacons to warn you. Be moulded by its precepts.

When Wilberforce lay upon his dying pillow, he said to a dear friend—"Sit near me. Let me lean upon you. Do not weep for me; do not weep. I am very happy. Think of me, and may the thought make you press forward. I never knew happiness till I found Christ. Read the Bible—let no religious book take its place. Through all my perplexities, I never read any other; I never knew the want of any other. It has been my hourly study. All my knowledge of the doctrines, all my acquaintance with the experience and realities of religion, have been derived from the Bible enough. Books about religion are useful, but we must not substitute them for the simple truths of the Bible."

If young men will follow this advice of the dying philanthropist, they may hope to be "happy," "very happy," in a dying hour and forever.

Something to Live for.

A young man just left me, with whom I have had a pleasant hour's talk concerning the great matter of personal religion. He is full of youthful energy; hopeful, energetic, industrious, and skillful in his business to which he has given himself. If no disaster should befall him, he may become, in the course of years, one of the greatest merchants of the land. Better than all this, he has just given his heart to God, and is rejoicing in the freshness of his first love as a disciple of Jesus. It was good to be with him, and listen as he poured forth his new and warm feelings, and spoke of his new purposes concerning himself and the future.

One of his sentences lingers in my ear, now that he is gone. "I feel," said he, and his eye kindled, and his form dilated as he spoke, "that I have something to live for, now." He had lived before, as I know, for business, for advancement, for money. These things seem to be nothing now, compared with the new and higher aims which have entered into his soul. He had found Jesus, and with him he had found "something to live for." He had become a Christian, and his whole life had been exalted by the change.

The young man was right. Every Christian has "something to live for." He has a chief end, a great end, wherewith to give concentration and vigor to all his labors. The aims of the worldling are often low, sometimes degrading to man, always far beneath the aims of the man who has been renewed and purified. Soon he will find that his life has been a scene of laborious trifling, in which he had wrought hard to gain nothing. But the Christian lives worthily, because he lives to some purpose.

He lives for eternity. He strives after its rewards, and anticipates its blessedness. The glories of heaven attract his eye and heart, and he hastens to their possession. He looks for a city that hath foundations, whose builder and maker is God. Surely Heaven is something to live for.

He lives for the good of man. He longs for man's salvation. He will endure self-denial, and suffer taunts and scoffs, if he can win souls thereby. He will wait long and labor long to bring one soul to Jesus. This is the purpose of his life. It is a great purpose. God will pronounce it so in the end, when the purposes and works of all shall be made manifest.

I would that all Christians felt constantly that they had "something to live for." They would live to some purpose then. They would make a deeper mark upon the world. They would redeem their life from aimless indolence, and dignify and ennoble it by giving to it a great and worthy end. Man would bless them, and God honor their works and prayers by causing them to minister to his glory.

Treasury.

The World's Things Hinder from Confessing Jesus.

The world's *things* hinder many from fully confessing Christ. To confess Jesus openly and follow him fully might endanger a good situation, and the young man thinks he should quietly submit to be a party to doing unprincipled things, rather than throw himself penniless upon an unfeeling world. But why not throw himself on a feeling Saviour? He tries to quiet his conscience with the opiate, "Every body does it, and why should I make a noise about it?" But if he were to act out his convictions he might be honoured by Jesus to bring all sinister dealing to an end, at least, in the establishment with which he has the misfortune to be connected. However "good" a situation may be in a worldly point of view, if it is held at the fearful drawback of searing the conscience, dulling the sensibilities of the soul to evil, and contracting a habit of doing wrong knowingly, and incurring the frown of Christ here, and his "Depart, ye cursed," in the world to come, in reality it must be a very *bad* one. If you would truly confess Jesus, you must dare to act conscientiously even in the most trifling matters; for the law of the Lord is so constructed, that if a man offend but "in one point, he is guilty of all. Let us confess Jesus then in *all* things, and leave the consequences with himself.

Again, there are some who do not fully confess Jesus, because of their *expectations from the world*. A place in a worldly person's "will" keeps some from confessing Jesus. They know that they ought to come out more decidedly for Christ, but their expectations from "a certain quarter" make them "go softly" and avoid taking prominent action for the advancement of his cause and glory!

Others are attending some place of worship where they feel there souls starving for "the bread of life;" they know where they might hear the gospel preached in all its fulness; but an aged friend who is to leave them a considerable sum attends the "dark place," and it might endanger their prospects to confess Christ by stepping across the way to the place of worship in which the true light shines, and the blessed work of conversion is in progress, and sinners are being made "heirs of God and joint-heirs with Christ," and even now put in actual possession of "the unsearchable riches of Christ." Surely it is not only gross meanness, but also sheer folly, to keep away from Christ for the mere expectation of "uncertain riches;" when, by going where his gospel is preached and boldly confessing him, we might now become possessed of "the pearl of great price," and be "rich towards God" for eternity!

I once knew a young man who was told by a rich uncle at a very testing time, that if he took a certain step and joined himself to those who were confessing "Christ's right to govern his own house," he should alter his "will" and leave him out altogether. The day of trial came. The young man took the decisive step by boldly confessing Jesus and connecting himself with his people; and he knew not but that his uncle had been as good as his word, and that he was thereby disinherited. But no; he continued to possess a clear conscience and a fortune as well; for his uncle dying before he had given effect to his determination, the "will" remained unaltered, and he found himself heir to well nigh £80,000! And so the word of Jesus was verified: "There is no man that hath left house, or parents, or brethren or wife or children, *for the kingdom of God's sake*, who shall not receive *manifold more in this present time*, and in the world to come life everlasting."

Reader, confess Jesus wherever you may be, and whatever may become of your "prospects." Make him your "all in all," and you will never have cause to repent it.—*British Messenger.*

Christ was God.

Here, then, is the issue which the wavering disciple is bound seriously to consider. Taking into account the various questions whose answers, on the one side or the other, form the sum total of evidences for and against the Christian faith; the genuineness and authenticity of the documents; the judgment and good faith of the writers; the testimony to the actual occurrence of prophecies and miracles, and their relation to the religious teaching with which they are connected; the character of the teacher himself, that one portrait which, in its perfect purity and holiness and beauty, stands alone and unapproached in human history or human fiction; those rights and ceremonies of the elder Law, so significant as typical of Christ, so strange and meaningless without Him; those predictions of the promised Messiah, whose obvious meaning is rendered still more manifest by the futile ingenuity which strives to pervert them; the history of the rise and progress of Christianity, and its comparisons with that of other religions; the ability or inability of human means to bring about the results which it actually accomplished; its antagonism to current ideas of the age and country of its origin; its effects as a system on the moral and social condition of subsequent generations of mankind; its fitness to satisfy the wants and console the sufferings of human nature; the character of those by whom it was first promulgated and received; the sufferings which attested the sincerity of their convictions; the comparative trustworthiness of ancient testimony and modern conjecture; the mutual contradiction of conflicting theories of unbelief, and the inadequacy of all of them to explain the facts for which they are bound to account;—taking all these and similar questions into full consideration, are you prepared to affirm, as the result of the whole inquiry, that Jesus of Nazareth was an impostor, or an enthusiast, or a mythical figment; and His disciples crafty and designing, or well meaning but deluded men? For be assured that nothing short of this is the conclusion which you must maintain, if you reject one jot or tittle of the whole doctrine of Christ. Either He was what He proclaimed himself to be, the incarnate Son of God, the Divine Saviour of a fallen world—and if so, we may not divide God's Revelation, and dare to put asunder what he has joined together,—or the civilized world for eighteen centuries has been deluded by a cunningly devised fable; and He from whom that fable came has turned the world from darkness to light, from Satan to God, with a lie in His right hand.—*Limits of Religious Thought.*

Come to Jesus.

Yes, come. Whatever be thy need, and however greatly it may be—whether stings may be in thy conscience, and however sharp they may be—however weighty thy guilt, and keen thy remorse, and sore thy chafed and troubled heart, there is healing, and deliverance, and peace for thee. Bring thy burdens, thy stains, thy deeply polluted soul, thy very doubts of God's mercy, and the Saviour's love, —bring them all and "*come to Jesus*."

Come, as you are. Linger not, to put on the Pharisees' cloak, or the moralists' robe. Come in your rags. Come in your sins. If you do not bring them to Jesus, and lay them upon him, you will never get near him at all. He must bear them all, or you cannot be forgiven of the Father. Come with them all, and you will find that he can save from all sin. Ye shall be every whit clean.

Come, with a simple plea for mercy. What can you ask for but mercy? You have forfeited everything —life, happiness, and hope. You are guilty, wretched and lost. You are condemned already, and walk ever under the shadow of an impending doom. The cross of Christ is your last and only hope. Come to it, but let no plea be heard, but the plea which came from the burdened heart of a sinner of old, "God be merciful to me a sinner."

Come, as one invited. You have been bidden to come by the Saviour himself. All the voices of mercy with which he has filled the world, repeat the call. The Spirit says, come. The bride, the church, says come. And they say, "Let him that heareth, say, come," and therefore we say unto thee, come. Truly the word is nigh thee. Thou mayest go unto Jesus, and say unto him, "Thou hast bidden me come." Surely that plea must avail with that tender and faithful Saviour.

Come humbly but hopefully. A sinner can have nothing whereof to boast, and much of which he must be ashamed, but this must not keep him from Jesus. Bow low in the dust, but let it be at the foot of the cross. Condemn yourself, and confess your vileness, but remember, Jesus has removed the condemnation and will wash you clean in his own most precious blood. Presume not, but despair not.

Come, now. It is both folly and sin to delay one moment. Now is the accepted time—now is the day of salvation. "To-day, if ye will hear his voice, harden not your hearts." Hasten while the ark is open—while the storm and fiery tempest are restrained—while Jesus stands entreating, and the Holy Ghost is striving. Come now, lest the cross be withdrawn, and Jesus cease to call you to salvation. Come now, lest to-morrow you be found where the Holy Ghost gives no warnings, and God's mercy is clean gone forever.

Love of Christ.

If but one or two of the shallowest waves should roll in upon the shore of your heart from the ocean of God's love in Christ, you would shake off your unbelieving fears, and run after God, longing to be bathed in the unfathomable ocean of that love.

Did you know in any measure "what is the breadth, and length, and depth, and height, of the love of Christ which passeth knowledge," you would flee into the embrace of his everlasting arms with bold awe and confident reverence.

What baubles, gewgaws, empty shadows, the pleasures, the profits, the honors of this world are! Oh, that we may tread them under foot, that we may win Christ!

One glimpse of Christ's excellency and glory would make us sick of longings and thirstings after the enjoyment of his love.

Did we but see a millionth part of the loveliness of him who "is altogether lovely," we would cry aloud: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."—*British Messenger.*

The True Source of Happiness.

Towards the close of a life of devotedness to God, that eminent minister, Dr. Payson, observed that Christians might avoid much trouble and inconvenience if they would only believe what they profess —that God is able to make them supremely happy in himself, independently of all circumstances.

"They imagine," he writes, "that if such a dear friend were to die, or such and such blessings were removed, they should be miserable; whereas God can make them a thousand times happier without them.

"To mention my own case. God has been depriving me of one mercy after another; but as one was removed, He has come in and filled up its place.