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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"LOOKING OFF UNTO JESUS."*

O eyes that are weary, and hearts that are sore,
Look off unto Jesus, and sorrow no more:
The light of his countenance shineth so bright,
That on earth as in heaven there need be no night.

"Looking off unto Jesus," my eyes cannot see
The troubles and dangers that throng around me:
They cannot be blinded with sorrowful tears,
They cannot be shadowed with unbelief-fears.

"Looking off unto Jesus," my spirit is blest,—
In the world I have turmoil—in him I have rest:
The sea of my life all about me may roar,—
When I look unto Jesus, I hear it no more.

"Looking off unto Jesus." I go not astray:
My eyes are on him, and He shows me the way;
The path may seem dark, as He leads me along,
But, following Jesus, I cannot go wrong.

"Looking off unto Jesus," my heart cannot fear.—
Its trembling is still, when I see Jesus near:
I know that his power my safeguard will be,
For, "Why are ye troubled?" He saith unto me.

"Looking off unto Jesus," oh! may I be found,
When the waters of Jordan encompass me round:
Let them bear me away in his presence to be:—
'Tis but seeing him nearer, whom always I see.

Then, then I shall know the full beauty and grace
Of Jesus my Lord, when I stand face to face:
I shall know how his love went before me each day,
And wonder that ever my eyes turned away!

* This is the exact translation of Heb. xii. 2, "*Looking off* (from all other objects) *unto Jesus.*"

Kirwan's Letters from Europe.

Edinburgh, May, 1860.

Everything here in Scotland indicates the vast extent to which religious instruction has formed the minds and habits of the people. On depositing our trunks in our hotel in Glasgow, my travelling friend entered into a conversation with the porter, who had just laid them down, upon religious subjects. He heartily responded to every question; and gave a most correct and direct answer to the question, as to the way in which he expected to be saved. He was a young man, in vigorous health, and with energy and principles which must carry him forward to some position of influence. I told him that with us he should be at a premium. And the keeper of the hotel in which he served often held public worship in his own house. We attended a Sunday School Anniversary of the schools of Free Stockwell, the church of the Rev. Mr. Alexander. It was held in a very large hall; and it was densely crowded with children collected from the lanes and wynds of the city and by an army of teachers devoted to their work. These were the children of the schools of one church; and there were nearly one thousand present! The services commenced at 7½ o'clock, and did not end till nearly 11 in the evening. And the twilight yet continued as we were going home! This long twilight accounts for the late hours which are so generally kept here.

Having to preach for the Rev. Dr Buchanan, the present Moderator of the Free Church Assembly, in order to reach his church in time, a long way distant, we had to start half an hour before the time. Not a cab or carriage was to be seen in the streets; nor a thing, save here and there a person, like ourselves, having some distance to go to the house of God. It would seem as if we were walking through a city of the dead! Soon a few people were seen coming into the streets from their houses; the church bells commenced ringing, and in a few minutes, not the sidewalks merely, but the streets, were crowded with people, in Sunday attire, pressing their way to the public worship of God. There was no rumbling of carriages,—no noise in the streets,—no servants and carriages in livery, as in London,—no display of gew-gaws, as in many, too many, of our own churches,—all seemed sober, and serious, and appeared to feel as if God and religion were realities, and as if public worship were a solemn and ennobling duty. The people are in their seats when worship commences;—they *all* sing;—they *all* open the Bible, and follow the reading of it;—they *all* rise in prayer;—they *all* turn to the text; and although the services are often protracted to what we would consider weariness, they seem all interested to the close. Never have we seen such interested worshippers as in Scotland. And when morning worship is ended in the churches, the streets are again crowded with those returning to their own houses from the house of God; and soon again the streets are as quiet and as empty as before. The Sabbath scenes thus witnessed in Glasgow and Edinburgh are very deeply impressive; especially to those going there from London, where the streets are thronged with carriages and people, as on any other day of the week. To this, we witnessed an exception for which we could not at first account. In High-street in Edinburgh, and in some of the wide streets of Glasgow, about eight o'clock in the evening, we saw crowds of people moving to and fro, and here and there standing in groups, and lounging along the walls. I had not seen such sights anywhere before. And, on inquiry, I was told that they were poor Irish Roman Catholics! O when will the noble but debased peasantry of Ireland see that at home and abroad they are marked, and degraded, because of their subjection to their worthless priests, who would rather see them the hewers of wood and the drawers of water in all lands, if bowing their necks quietly to their intolerable yoke, than see them rise to the dignity and civilization of other tribes and people, under the divine influence of the religion of the Bible! Thank God, as in Italy, so also in Ireland, the people are in rebellion against the tyranny of the priests, and the work of reformation is progressing.

The revivals that have so signally blessed the churches of America and of Ireland, have been also felt in Scotland; but not in the same way, or to the same extent. The Scotch have more reflection and less passion than the Irish; and, of course, have less emotion in their religious manifestations. Their feelings are more quiet, and deeper. They go more by rule, than by impulse; but when excited, they are quieted with greater difficulty. Right or wrong, when roused, it is hard to turn the Scotch. Hence the Irish manifestations are but little known in the land of Knox, save in the highlands, where the people are, in many respects, like the Irish. Yet there has been a great work of revival here within the last fifty years, and it is yet progressing. In the days of high Moderatism, the religion of Paul, Calvin and Knox had fallen into a heartless formalism. The doctrines of the Confession of Faith were held; but in word only. Orthodoxy was in the pulpit; but infidelity and intemperance were but too often in the manse. The picture of those days we heard, the other day, most graphically drawn by one of the ablest men now living—himself the son of a minister. But amid the moral desolations, as now in Germany, there was here and there a man of prayer. These multiplied in number. Chalmers was converted, and entered upon his great labors. Others came around him, and went forth to the great work of preaching the gospel in the demonstration of the Spirit. Then commenced the struggle which ended in the Disruption, which, however it may be regretted in some of its aspects, resulted in vast good to Scotland and the world. The missionary zeal of the Free Church has never been excelled; its efforts for home evangelization are ceaseless; you meet with them everywhere and in every department of life. The Established Church is catching the spirit of the Free, and is rousing itself to effort. Some of its ministers are not excelled by any in the country; and if yet but too much bound by the cords and bands of an establishment, which always enslaved the Church, they are rapidly breaking away from them. "The case of Scoonie," as it is called, which has been just decided by the Assembly now in session, is to the point. A Mr Logie was presented to the church of Scoonie, and the great majority of the people protested against receiving him. But the Presbytery and Synod of the bounds, declared for Mr Logie, and against the people; and the Assembly, by a very large majority, have decided for the people, and against Mr Logie. This is a great step in the advance, and is hailed with thankfulness by all the lovers of truth. The fact is, that the heart of Scotland is sound; and as stated by Dr Barclay, in debate the other day, unless the law of patronage is so modified as to suit the people, they would soon have no church to legislate for. Presbyterians, and especially those of the John Knox school, are the last people in the world to endure the trammelling of their conscientious convictions by the regulations of State laws. And if, through "the Scoonie case," or any other such case, the Church of Scotland again gets into conflict with the Lords of Session, and the House of Lords, unless the State yields the veto to the people, the Church of Scotland must go to the wall. The people will not stand, and ought not to stand, the placing over them of a religious teacher against their will. The Established Church will soon be as orthodox on this point as is the Free. Violent revolutions are prevented here, by a gradual yielding to the spirit of the age. And this is the true process of healthful reformation everywhere.

The United Presbyterian Church is also, here, a most important and powerful body, whose influence for good is felt in all the country. It numbers among its ministers some of the ablest men of Scotland, and is rising above the narrow prejudices of past years, in a way that may be safely imitated both in Britain and America.

The fact is, that irrespective of the recent revival in Ireland and Scotland, there has been for years a quiet and silent work of grace going on in Britain. It has reached very many of the higher classes, some of whom are the most active in the promotion of every good work; but the middle classes have been especially moved and changed by it. Wherever you go, you find merchants, bankers, master mechanics, and tradesmen, seeking to do good to all men as they find opportunity; and devoting their time and money to works of benevolence. Until recently, the lowest classes have not been reached, but now all hands are engaged in efforts to do them good. And these have been especially reached by the revival in Ireland. So that, taking Britain together, probably at no period of its history was it so pervaded by religious principle and religious feeling, as at the present hour.

There are currents and counter-currents here, which, as with us, need to be watched. Oxfordism is dead, or quite nearly so. Once it was on the high wave; now it is at low tide; and an Oxford man told me a few days since, that there is not a man in Oxford under 30 years of age, that does not scout it. So one of the philosophers of this age told me not two hours since. But it is being supplanted by what is no better—"Broad Churchism,"—which is here a species of German rationalism, verging towards pantheism, and which is fast putting the work of atonement out of the scheme of redemption. There is also a current, called here "Intuitionalism," which refers to our own feelings and instincts as the true standard by which to judge of religion. There is also an intense, but not extensive infidelity, which has its croppings out in the Westminster Review, and which is seeking to leaven the taste and talent of the rising young men of the country. But it is met by men more learned and profound, in all the windings of its sophistry, and of its philosophy, falsely so called; and the ground it recklessly takes is calmly swept from under it. But the great current, which sweeps everything before it, is the Evangelical. This is increasing and rising in every part of the three kingdoms, and in every church. The revival has greatly added to its volume. The religion which bases itself entirely on the word of God, and which seeks the aid of the Spirit to make the simple truths of the Bible instrumental in the conversion of men and the reformation of the world, is the only religion destined for a long life. All others are like plants in a dry, sandy soil, destined to stunted growth, and a very precarious existence.

Kirwan.

Progress of Protestantism in France.

At a public meeting recently held in Glasgow, M. Buchier, who was introduced by Dr. Norman McLeod, furnished a great deal of information on the above subject. He estimates the number of French Protestants at over a million and a half, and speaking of the French press said:

There is now a new and interesting feature of the work of the Lord in France,—I allude to the progress in the public mind, especially among the literary classes. For the last ten years two of the main organs of the public press, the *Revue des Deux Mondes* and the *Journal des Debats*, have come forward most nobly, not only in behalf of religious liberty in general, but particularly in behalf of the Protestant cause, wherever it was assailed by the priests, or but weakly defended and protected by Government. Such men as M. Laboulaye, M. Lemoinne, M. Paradol, and Count de Remusat, writers, the first literary characters in the land, have come forward in our behalf, and defended us whenever we have had a lawsuit, or have been obliged to appear before a law court when a school was shut up by the intolerance of the priests. And not only so, but one of them lately—M. Paradol—has published a book, written some time ago by one of the Protestant pastors of Nimes, and has prefixed an introduction to it, in which he speaks in such terms of Protestantism that the only wonder is that he has not joined us. However, I think there are many who have not joined us who will yet do so; and possibly their accession will be the more valuable to us that it is the result of mature reflection and conviction. Lately M. Paradol was obliged to give up his position in the *Journal des Debats* and accept a situation on the *Press*. The proprietors of the *Journal des Debats* were obliged to look out for some other gentleman of talent and character to replace M. Paradol, and they appointed one M. Weiss, who is not a half Protestant like M. Paradol, but a Protestant altogether, and the leading articles of that journal have been signed by M. Weiss for the last month. (Cheers.) So we have now a Protestant at the head of the *Journal des Debats*. I believe that the thinking part of our community, excepting those already enlisted on behalf of Popery—that part of the community which was once called free thinking or infidel—are every day more numerously enlisting themselves in behalf of Protestantism. And there is one very interesting feature connected with it, viz., that those gentlemen whose names I have mentioned have continued most decided supporters of the union of interest between France and England, owing mostly to the impression they have received of the advantages you receive from the Protestant religion in this country, and the superority of the Protestant religion for forwarding all the real interests of mankind. They speak in favor of Protestantism as securing to a land light and liberty, and free and open expression of opinion. When we deal with England, they say, we know with whom we have to deal, for they speak out their minds; but when with Austria or other disciples of the Pope we know not what is behind, and therefore we stand up for the lands of light and liberty. These lands we also find to be Bible lands, and therefore we also support the Bible. With the lower classes the case is a little different. We may divide them into two parts, those that read and are accessible to our efforts, consent to talk with us, and read our papers; and those that are shut up as it were into absolute prejudice and superstition. The latter remain strongly attached to Popery; nay, they are exceedingly superstitious and hot about it. But whenever we can make the reading part of the community come to listen to us and read our books, we find them immediately to become strong friends to Protestantism; if they remain infidels, they admit, at least, that it is the purest faith—if they do not remain infidels, they join our Protestant community.

Turks Protecting Protestants against Eastern Bishops.

The Constantinople Correspondent of the *News of the Churches* (writing May, 1860) says,—"I think that we have more and more evidence that the peculiar hostility of Mohammed and his followers has been against the corruption of Christianity, and not against the pure Christianity of the Gospel. Often during the progress of the religious reformation among the Armenians, have the Turks been the protectors of God's persecuted people. We have a case just now in point. In the remote town of Bitlis, in Kurdistan, lives a single American missionary with his family, who has been labouring there quietly among the Armenians for the last two years. It is a barbarous place, situated in the midst of a most barbarous district. Recently the Armenian acting bishop there took away the wife of a Protestant from her husband, merely because he was a Protestant, and even though asked by the Turkish authorities to give her up, utterly refused to do so; telling the Protestants publicly, in the presence of the Pasha and his councillors, that they might appeal to Constantinople, to England, to America, if they liked; he defied them all. A day or two afterwards, the leading servant of this bishop, a fierce Armenian, came into the market-place, where Mr Knapp, the missionary, was quietly sitting with two of his native assistants in the shop of a friend, who had expressly invited them, and began to pick a quarrel, having evidently been sent for that purpose. He at length struck one of the native Protestants and knocked his cap off into the street, which was a signal for a mob of between two and three hundred Armenians, headed by a vortabed, to sweep down the street, and to bear away with brutal violence the poor helpless Protestant. Mr Knapp tried in vain to rescue him, and his own life was in imminent danger in the midst of the rushing crowd of fanatics. A friendly Turkish stranger came of his own accord, and offered to conduct the missionary safely home. The mob would probably have killed their innocent victim, had not one of the Armenian magnates, whose place of business they were passing in the street compelled them to desist. Of course, however, it would not do to allow such an outrage to pass unnoticed. Complaint was immediately made to the Governor of Bitlis, and the names of the principal offenders were given to him but he was wholly indisposed to move in the matter. He evidently did not dare to act against the wishes of the Bishop, and the magnates of the Armenian community. Mr Knapp then proceeded to Erzroom (a journey of six or eight days over mountains covered with snow), where the pasha resides who governs the whole district, and where also there is a British consul, E. Clavert, Esq., who took the thitter up seriously, and his energetic representations led the Pasha to take immediate steps to bring the offenders to Erzroom for trial. It is hoped that full justice will be done to them. It was a trying thing for Mr Knapp to leave his family entirely alone in the midst of such a barbarous people, in the heart of Kurdistan; but nothing short of his personal attendance at Erzroom would have accomplished the object; and with surprising confidence he writes that he left his family under the protection of his Mussulman neighbours!"

Religion in Japan.

The following article from the New York *Journal of Commerce*, will give our readers some idea of the difficulties attending the introduction of Christianity in Japan.

It would appear from the number and variety of religious sects in Japan, that the government does not actively interfere with liberty of conscience, nor sustain any system which properly can be termed a State or organized ecclesiasticism. It is true that there is nominally a distinct ecclesiastical power, and that the Mikado, or spiritual emperor, is believed to be inspired, and of heavenly descent. But while he receives all the outward manifestations of respect, and even of religious reverence, his temporal power has been substantially transferred to the Tycoon, or actual sovereign, and he himself has become the mere shadow of an Emperor, or the representative of a traditionary or obsolete system, which has yielded to the more modern and military policy of the nation. Indeed, it may be said that the Mikado is a kind of a Pope without a See, and that he enjoys a general homage and a certain spiritual rank, but not the least authority to interfere in the temporal affairs of the Empire.

The purest sect in Japan adopts the dogmas of Sin-Syu, which, although somewhat obscured by a modified mythology, still recognize one Supreme Deity, and teach bodily and mental purity, and certain religious ceremonies of an elevated character. It is said that the divine laws are not constructed so as to affect the future life; and there is no doubt that the disbelief of the Japanese, in the doctrines of eternal punishment, as taught by the Jesuits, did much to suppress the growth of Christianity in the Empire.

The Sin-Syu system is adopted in its purity by only a small portion of the nation, the great majority combining it with the doctrine of Buddha, the prevailing religion of the East, and which embraces in its system over three hundred millions of souls. The peculiarities of Buddhism are too well known to need any description; but the system is probably practised in Japan very much as in China, as the sacred books are in the language of that country. Besides this sect, called Riobus, made up of Buddhism and the doctrines of Sin-Syu, there is a large party in Japan who are followers of Confucius. These despise the popular religions, and affect a system of pure morality and charity towards their fellow men.

The writer in the *Westminster Review*, from whom we collate these statements, and who, in his turn, has gathered them from the Travels of Kampier, de Charlevoix, and Oliphant, evidently sympathizes with the Japanese followers of Confucius, and especially for "not presuming to dogmatize upon the nature of God." In other words, he feels partial to the unbelief of the irreligionists; and it cannot be doubted that the followers of Confucius have no belief in divine revelation, or in its possibility, or in any form or system of religion. We have the authority of M. Hue, the French missionary, who exhausted every topic of interest connected with China, for saying that skepticism is the predominate influence in that country, and that the Chinese are a race of doubters and infidels. For this reason he apprehends that the introduction of Christianity into China will be attended with unusual obstacles; and it does seem, indeed, as if a nation whose philosophers are so radically skeptical as to despise all religious sentiment and expression, will not come easily under the influence of spiritual light. And so many of the Japanese, especially of their philosophers, are followers of Confucius; they are, perhaps, open to the same comments as the Chinese; and their dry, emotionless, and undevout system of moral philosophy may perhaps be one of the causes which operated in expelling Christianity from the Empire, as well as an obstacle to its introduction at a future period.

Gavazzi in Italy.

A corespondent of the *Boston Transcript* says:—"Gavazzi, abhorred and feared by priests, is now in Florence, bearding the lion in his den, making the great old palace Quarasei resound with his appeals to the reason and justice of his hearers. To hear denunciations of priestcraft in America is the natural consequence of liberal institutions; but the voice of Gavazzi raised in the Roman Catholic country of Italy, within a few hundred miles of Papal thunderbolts, is a remarkable curiosity; not only a curiosity; but an innovation persecuted in every form for years past, and only allowed fair play in this advancing eighteen hundred and sixty."

On the same subject a correspondent of the *Providence Journal* says:—"If his glowing words of denunciation and highly dramatic action were agreeable to hear and see, years ago, in our own country, how much more are they so here now! If, with his imperfect knowledge of English, he was eloquent then, how, in his own Italian tongue, and at such a moment as this for his native Italy, must his words glow and burn!"

Treasury.

"Return, O Holy Dove, Return."

"*Quench not the Spirit!*" for even although you may not be lost eternally by so doing, such conduct will be succeeded by a period—it may be a lengthened one—of unhappy worldliness, and your awakening, even when again convicted, will likely be of a very dreadful nature, and you will very possibly have such difficulty in finding salvation that you may experience to your cost what it is to be saved with a "*scarcely*."

A young man in Eyemouth, during the recent revival there, was much impressed by a sermon which he heard on the prodigal son. He was convinced he had too long wandered from God. He heard of him as a loving father, and his heart said, "I will arise and go to my Father." He heard of the free love of God, and he said to himself, "I may go to Jesus now and live." He remembered and repeated:—

"Rock of Ages, cleft for me,
Let me hide myself in thee;
. . . . . .
Nothing in my hands I bring,
Simply to thy cross I cling."

At the close of the meeting he found peace in believing, and said to his uncle, who asked him on what he was resting, that "he had seen his way clear to Christ who had died for his sins." A week afterwards, this young man's three converted uncles met to converse about his father, and this lad was with them. They feared that although he made a profession he was not converted. It turned out that they had all spoken to him individually, but without effect, and they now agreed to pray for him together, which they did, and it turned out that he was convinced of sin at the very time they were praying for him. After prayer they asked the young man if he had ever spoken to his father about the neglect of family worship.

He replied in the negative, and said that his father would not take it well to be spoken to on that subject by him. They replied that means must be used as well as prayer, and urged him as he was willing to confess Christ, and had prayed in fellowship meetings, to offer to conduct it himself, if his father refused.

He agreed, and that very evening he proposed the matter to his father. But from agitation he spoke rather abruptly. He said, "Father, we have lived long enough in sin, I think we ought to acknowledge God in the family now."

The father asked him what he meant. The son continued, "A number of persons have been converted, and have begun to have family worship, a privilege we never enjoy; but if you don't wish to pray, I have no objection to do it for you, if you allow me."

The father appeared to be much displeased with the proposal, and replied sternly, "Let us hear no more of that. When you get a house of your own you may make what arrangements you please; but as long as you are in my house you'll submit to me."

He rose and walked across the room in a state of great mental agony, but unwilling to speak of it to his family. He cannot recall the dreadful reflections of that moment. His conscience accused him with tenfold fury, and he felt disposed to cry, "God help me, when my son also has become my accuser, and that justly!"

In order to divert the dark current of his thoughts, he raised his hand to a shelf for a book; but, at that moment, he fell heavily on the floor. His family were immediately around him, and his wife asked, "What is the matter?" He burst into tears and said that an unseen hand had smitten him, and that he deserved and needed it. He was raised to a chair, and then added with faltering tongue, "James is right, and I am all wrong." After a little he said "My flesh trembleth for fear of thee; and I am afraid of the judgements." (Ps. cxix. 120.)

His family remained in silent astonishment and tears. At length he said to his wife, that nine years ago the Lord had a gracious dealing with him, but he had not improved that visitation as he ought. He felt something of the comfort of religion then, but his goodness was as the morning cloud and the early dew—it soon passed away. Cowper's fine hymn, "O for a closer walk with God," &c., was very precious to him then, and he endeavored to take hold of its consolation now, but in vain. Indeed, it brought up bitter reflections, as he said:—

"What peaceful hours I once enjoyed!
How sweet their memory still!
But they have left an aching void,
The world can never fill."

He wished to go to the chapel, in the hope that he might obtain some benefit from the public prayers; but his wife was afraid of his going in his present state of feeling, and suggested that as the Lord was to be found in his own house, he ought to seek him there. He yielded; but sleep forsook his eyes for two days and nights, and his weary spirit could find no rest.

His son was greatly surprised at his continued distress, and thought, in his simplicity, that his father should find the Saviour as easily as he did. But the father explained that there was this great difference between the two cases—his son had not grieved and vexed the Holy Spirit as he had done. Most earnestly did he pray for the Spirit's return. At length, during the third night, the hymn quoted above came back to him, and brought joy and peace with it. He said:—

"Return, O holy dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast."

Suddenly the Spirit came with all his light and love; he was filled with holy joy; and he rose at midnight, and, as he expressed it, "prayed and sang praises to God, like Paul and Silas in the prison." That is now a happy home, with its daily incense of prayer and praise.

Although this wanderer of nine years' standing was eventually brought to Jesus, it is dangerous, as it would be wicked and infatuated for any one to *quench the Spirit* now, hoping that in so many years he would return and convert his soul.

Surely "it is time to seek the Lord." It is time to forsake sin, time to embrace Christ as the Saviour, time to be regenerated, time to enjoy the indwelling of the Holy Spirit, and have joy and peace and every happiness the Spirit brings—time to love Jesus, serve God, do good to your fellow-men, and be preparing daily for the coming of the Son of Man and the rest of glory.

Another nine years' rebellion against God—yea it may be, even another nine hours—may irrevocably seal your doom, and land you in "*the blackness of darkness forever!*" "*Quench not the Spirit!*"

Leading Mark of Christianity.

Reader, the thing that we need most is forgiveness of sins. We may get to heaven without money and without health. *We shall never get there without forgiveness.* Now are you forgiven?

Reader, I tell you this day that, To know your *need of forgiveness* is the first thing in true religion. Sin is a burden, and must be taken off. Sin is a defilement, and must be cleansed away. Sin is a mighty debt, and must be paid. Sin is a mountain standing between us and heaven, and must be removed. Happy is that mother's child amongst us that feels all this! The first step towards heaven is to see clearly that we deserve *hell*. There are but two alternatives before us,—we must either be forgiven, or be miserable for ever.

There are many persons who know little of the *design of Christianity* though they live in a Christian land. They fancy they are to go to church to learn their duty, and hear morality enforced, and for no other purpose. They forget that the heathen philosophers could have told them as much as this. They forget that such men as Plato and Seneca gave instructions which ought to put to shame the Christian liar, Christian drunkard, and the Christian thief.