The Protestant

AND EVANGELICAL WITNESS.

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

Vol. 1. Charlottetown, Prince Edward Island, Saturday, October 1, 1859. No. 13.

The Protestant,

AND EVANGELICAL WITNESS,

is issued every Saturday Morning, from Haszard's Printing Office, South Side Queen Square,

BY

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TERMS:

Annual Subscription—Twelve Shillings, in advance, otherwise Fifteen Shillings will be charged.

Advertisements inserted at the usual rates. [To prevent disappointment, all advertisements should be sent to the Office before 3 o'clock on Friday.]

MOUNTAIN HYMN.

Lord of the mountain and the plain,
And all the various scenes of earth,
Thy glories here around us reign,
And guard my own familiar hearth.

What though the chariots of the Storm
Are oft across these mountains driven!
Do they not God's behests perform?
Bear they not messages from Heaven?

I early "take the morning's wings,"
My matins with the Sun to pay;
And join the song which Evening sings
To him who leads her on her way.

Great worshippers and undefiled,
With whom to raise my songs and prayers!
Yet trusts, O Lord, Thy suppliant child,
That his are dear to Thee as theirs.

Yes round me, Father, in Thy power,—
Such trust thy Son's compassion bring,
By pointing to the opening flower,
And the mean sparrow on the wing.

The fly that sparkles and is gone,
The hearth-bell on the mountain-sod,
The fount for ever springing on,
That lives, yet breathes not, speaks of God.

Like them I'd live, great Father, free
From earth's contaminating dust,
Quiet, yet labouring still for Thee,
Thy breath my life, Thy word my trust.

And let me, Lord of hill and plain,
And all the various scenes of earth,
Around me mark thy glories reign,
And feel Thee guard my mountain-hearth.

—*From Relics of Early Life, by A. S. P.*

From Wylie's Pilgrimage from the Alps to the Tiber.

State & Prospects of the Vaudois Church.

How often during the long night must the Vaudois have looked from their mountain asylum upon a world engulphed in error, with the mingled wonder and dismay with which we may imagine the antediluvian fathers gazing from the window of their ark upon the bosom of the shoreless flood! What an appalling and mysterious dispensation! The fountains of the great deep had been broken up, and each successive century saw the waters rising. Would Christianity ever re-appear? Or had the Church completed her triumphs and finished her course? And was time to close upon a world shrouded in darkness, with nought but this feeble beacon burning amid the Alps? Such were the questions which must often have pressed upon the minds of the Vaudois.

Like Noah, too, they sent forth, from time to time, messengers from their ark, to go hither, and thither, and see if yet there remained anywhere, in any part of the earth, any worshippers of the true God. They returned to their mountain hold, with the sorrowful tidings that nowhere had they found any remnant of the true Church, and that the whole world wondered after their beast. The Vaudois, however, had power given them to maintain their testimony. In the midst of universal apostacy, and in the face of the most terrible persecutions, they bore witness against Rome. And ever as that Church added another error to her creed, the Vaudois added another article to their testimony; and in this way Romish idolatry and gospel truth were developed by equal stages, and an adequate testimony was maintained all through that gloomy period. The stars of the ecclesiastical firmament fell unto the earth, like the untimely figs of the fig-tree; but the lamp of the Alps went not out. The Vaudois, not unconscious of their sacred office, watched their heaven-kindled beacon with the vigilance of men inspired by the hope that it would yet attract the eyes of the world. At length—thrice welcome sight!—the watch-fires of the German reformers, kindled at their own, began to streak the horizon. They knew that the hour of darkness had passed, and that the time was near when the Church would leave her asylum, and go forth to sow the fields of the world with the immortal seed of truth.

We must be permitted to remark here, that the fact that the Waldensian territory is really a part of Italy, and that the Vaudois, or Valdesi, or People of the valleys (for all three signify the same thing), are strictly an Italian people, invests Italy with a new and interesting light. In all ages, Pagan as well as Christian Italy has been the seat of a twofold influence,—the one destructive, and the other regenerative. In classic times, Italy sent forth armies to subjugate the world, and letters to enlighten it. Since the Christian era, her mission has been of the same mixed character. She has been at once the seat of idolatry and the asylum of Christianity. Her idolatry is of a grosser and more perfected type than was the worship of Baal of old; and her Christianity possesses a more spiritual character, and a more powerful operative genius, than did the institute of Moses. We ought, then to think of Italy as the land of the martyr as well as of the persecutor,—as not only the land whence our Popery has come, which has cost us so many martyrs of whom we are proud, and has caused the loss of so many souls which we mourn,—but also as the fountain of that blessed light which broke mildly on the world in the preaching of John Huss, and more powerfully, a century afterwards, in the reformation of the 16th century. Though there was no audible voice, and no visible miracle, the Waldenses were as really chosen to be the witnesses of God during the long night of papal idolatry, as were the Jews to be his witnesses during the night of pagan idolatry. They are sprung, according to the more credible historical accounts, from the unfallen Church of Rome; they are the direct lineal descendants of the primitive Christians of Italy; they never bowed the knee to the modern Baal; their mountain sanctuary has remained unpolluted by idolatrous rites; and if they were called to affix to their testimony the seal of a cruel martyrdom, they did not fall till they had scattered over the various countries of Europe the seed of a future harvest. Their death was a martyrdom endured in behalf of Christendom; and scarcely was it accomplished till they were raised to life again, in the appearance of numerous churches both north and south of the Alps. Why is it that all persons and systems in this world of ours must die in order to enter into life? We enter into spiritual life by the death of our old nature; we enter into eternal life by the death of the body; and Christianity, too, that she might enter into the immortality promised her on earth, had to die. The words of our Lord, spoken in reference to his own death, are true also in reference to the martyrdom of the Waldensian Church:—"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit.

The first question touching this extraordinary people respects their origin. When did they come into being, and of what stock are they sprung? This question forces itself with singular power upon the mind of the traveller, who, after traversing cities and countries covered with darkness palpable as that of Egypt of old, and seeing nought around him but image-worship, lights unexpectedly, in the midst of these mountains, upon a little community, enjoying the knowledge of the true God, and worshipping Him after the scriptural and spiritual manner of prophets and apostles of old. He naturally seeks for an explanation of a fact so extraordinary. Who kindled that solitary lamp? Their enemies have striven to represent them as dissenters from Rome of the twelfth and thirteenth centuries; and it is a common error even among ourselves to speak of them as the followers of Peter Waldo, the pious merchant of Lyons, and to date their rise from the year 1160. We cannot here go into the controversy; suffice it to say, that historical documents exist which show that both the Albigenses and the Waldenses were known long before Peter Waldo was heard of. Their own traditions and ancient manuscripts speak of them as having maintained the same doctrine "from time immemorial, in continued descent from father to son, even from the times of the apostles." The Noble Leygon,—the Confession of Faith of the Vaudois Church, of the date of 1100,—claims on their behalf the same ancient origin; Echbert, a writer who flourished in 1160—the year of Peter Waldo—speaks of them as "perverters," who had existed during many ages; and Reinerus, the inquisitor, who lived a century afterwards, calls them the most dangerous of all sects, because the most ancient; "for some say," adds he, "that it has continued to flourish since the time of Sylvester; others, from the time of the apostles." This last is a singular corroboration of the authenticity of the Noble Leygon, which refers to the corruptions which began under Sylvester as the cause of their separation from the communion of the Church of Rome. Rorenco, the grand prior of St. Roch, who was commissioned to make enquiries concerning them, after hinting that possibly they were detached from the Church by Claude, the good Bishop of Turin, in the eighth century, says "that they were not a new sect in the ninth and tenth centuries." Campian the Jesuit says of them, that they were reputed to be "more ancient than the Roman Church." Nor is it without great weight, as the historian Leger observes, that not one of the Dukes of Savoy or their ministers ever offered the slightest contradiction to the oft-reiterated assertions of the Vaudois when petitioning for liberty of conscience, "We are descendants," said they, "of those who, from father to son, have preserved entire the apostolical faith in the valleys which we now occupy."* We have no doubt that, were the ecclesiastical archives of Lombardy, especially those of Turin and Milan, carefully searched, documents would be found which would place beyond all doubt what the scattered proofs we have referred to render all but a certainty.

The historical evidence for the antiquity of the Vaudois Church is greatly strengthened by a consideration of the geographical position of "the Valleys." They lie on what anciently was the great high-road between Italy and France. There existed a frequent intercourse betwixt the Churches of the two countries; pastors and private members were continually going and returning; and what so likely to follow this intercourse as the evangelization of these valleys? There is a tradition extant, that the Apostle Paul visited them, in his journey from Rome to Spain. Be this as it may, one can scarce doubt that the feet of Irenæus, and of other early fathers, trod the territory of the Vaudois, and preached the gospel by the waters of the Pelice, and under the rocks and chesnut trees of Robbio. Indeed, we can scarce err in fixing the first rise of the Vaudois Churches at even an earlier period,—that of apostolic times. So soon as the Church began to be wasted by persecution, the remote corners of Italy were sought as an asylum; and from the days of Nero the primitive Christians may have begun to gather round those mountains to which the ark of God was ultimately removed, and amid which it so long dwelt.

"I go up to the ancient hills,
Where chains may never be;
Where leap in joy the torrent rills;
Where man may worship God alone, and free.

There shall an altar and a camp
Impregnably arise;
There shall be lit a quenchless lamp,
To shine unwavering through the open skies.

And song shall 'midst the rocks be heard,
And fearless prayer ascend;
While, thrilling to God's holy Word,
The mountain-pines in adoration bend.

And there the burning heart no more
Its deep thought shall suppress;
But the long buried truth shall pour
Free currents there, amidst the wilderness."

* See the Antiquity of the Waldenses treated of at length in Leger's "Histoire de l'Eglise Vaudoise;" and Dr Gilly's "Waldensian Researches."

Religious Movements, West of Scotland.

The religious revival in the West of Scotland is daily extending in those places already under its influence, and daily spreading to new quarters. There are many indications that the movement has taken deep root among the masses, and that it has existed in embryo long before the present movement began.

THE UNION PRAYER MEETINGS.

At the prayer meeting in the Religious Institution Rooms, on Tuesday, among other requests for prayer, there was one from a young man who had been brought under deep conviction of sin at the meeting on Saturday night, but had found great peace and joy next day, and now desired God's people to rejoice with him, and to give God thanks for His mercy and grace.

On Wednesday, Mr. Gillies of Free St. Stephen's, Edinburgh, who was present and took part in leading the devotions of the meeting, requested their prayers on behalf of Edinburgh. Mr. Gillies was present at the Wynd Mission prayer meeting in the evening. The Hon. and Rev. Baptist Noel took part in the Wynd prayer meeting on Monday night.

At the prayer meeting on Tuesday, a gentleman mentioned a case, for the purpose of showing that God was making use of the ordinary means as well as special meetings for the accomplishment of His gracious purposes. The minister of a congregation a few miles from the city observed a young woman deeply impressed at the ordinary congregational prayer meeting, last week, but did not find his way clear to speak with her. However, at eight o'clock one night, he got a message to speak with a female who was in distress about her soul, and he found this woman almost exhausted in body by soul-trouble. He conversed with her, but she could get no light, and remained under a deep sense of her guilt. At three o'clock in the morning, she was enabled to lay hold of that text, "The Lord hath laid on Him the iniquity of us all," and at five in the morning she rose and went to the house of one of the elders, that he might pray with her and praise God with her. She could not rest till she went and told the minister also.

NORTH FREDERICK STREET CHAPEL.

At the prayer meeting yesterday, the Rev. Mr. Williams said—For about fourteen nights we have been holding special services in North Frederick Street Chapel, and though, for reasons I need not now mention, we are under the necessity of holding them less frequently, I am happy to be able to state my deep conviction that there has not been a single night when decided good has not been done. From the first of our meetings the Holy Spirit was shed down on the people; persons were brought under conviction of sin, and many since that time have been led to rejoice in Jesus Christ their Saviour. I could not venture to say how many have been really converted, nor will I hazard a conjecture. But of this I am perfectly satisfied, that we will never know till the Day of Judgment the immense good realised in connection with the earnest and believing prayers presented to God.

EAST GORBALS FREE CHURCH MISSION STATION.

Mr. Gilchrist, the missionary of East Gorbals Free Church Mission Station, in Commercial Road, on returning last Friday from a visit to Saltcoats and Ardrossan, found that several young persons had been brought under serious impressions from attending meetings in the Wynd Church and in East Campbell Street Free Church. During Sabbath, several others were brought under deep conviction of sin in the mission church, and afterwards professed to find peace in Christ. Two open-air meetings, which were held in the district on Monday and Tuesday evenings, were unusually large and solemn. On Tuesday night, Mr. Sillars addressed a meeting inside. During the address one person, who had been more or less under conviction for some time, had to be assisted out, crying to the "Dear Saviour" to come to her. Thirteen or fourteen anxious inquirers remained behind. Most of them were females, some very young, and others old—one of them a grandmother. Two young working men were very sorely bowed down. They were all counselled, instructed, and prayed with, and some of them seemed to find great joy in the Saviour.

GLASGOW CITY MISSION.

Judging from the signs of the times, it is evident that there is more than usual earnestness and anxiety in regard to their religious interests among the people, and we are glad to say that the districts occupied by the City Mission are partakers in the gracious movement. Indeed, it is quite refreshing, in reading the journals of the missionaries, to see the numerous instances in which the all-important question is being tremblingly put, "What must I do to be saved?" It is gratifying to state that this most desirable condition has been produced by no extraordinary measures, but by the blessing of God resting on the usual means employed by this long-established and valuable institution—viz., the reading and exposition of God's Word in classes and meetings, and faithful dealing with the people in their own houses.

POLLOCKSHAWS.

At the daily prayer meeting yesterday, the Rev. Mr. Williams said—A friend of mine, on Sabbath eight days, got together in Shawlands a number of girls employed in some of the mills in Pollockshaws, for the purpose of instructing them in the way of salvation. That very night some of them were brought under serious impressions, and since that time this Christian lady has reason to believe that six or seven of these girls have not only been brought under conviction of sin, but through faith to the Lord Jesus Christ. A remarkable spirit of inquiry seems to be now prevailing in some of the mills at Pollockshaws.

PAISLEY.

A greater interest in spiritual things appears to be awakened in Paisley. Public prayer-meetings, well attended, are held in Free Martyrs' Church, Free South Church, and in the Independence Chapel.

BRIDGE OF WEIR.

At the Religious Institution Rooms, on Tuesday, a gentleman made the following statement:—I have been residing at Port-Glasgow for a few weeks, and on Saturday I met the missionary there, who asked me to take his meeting, as he had to go to Bridge of Weir, on account of a movement which had begun there. Three of the young converts, who had formerly been among the worst characters in Port-Glasgow, went up to Bridge of Weir, and it was arranged that they and I should speak to the people. We walked up on Sabbath morning, and between sermons got the use of the church. Some impression was produced on the minds of the people there by the earnest addresses of two of the converts, and after the dismissal of the regular congregation in the afternoon, one of the converts again stood up at the end of the church, and delivered a thrilling address, which was blessed of God, in answer to the prayers of fifty converts who had been asked on the previous night to pray specially for Bridge of Weir. After the service was closed, there was weeping and wailing by the people on the streets for their sins. Some were taken into a house, which was soon crowded, and the result was that there were six cases we knew of deep conviction, and many others deeply impressed. I do believe many of them will yet give their hearts to Christ. The latest case of conversion in Bridge of Weir before this service to which I have alluded was that of the wife of a shoemaker. The husband had been at a meeting got up by a Glasgow gentleman at Kilmalcolm, and going home from the meeting his heart was so full that he gathered together the people on the road to hold a prayer meeting. His wife was a bitter enemy to religion, but she has now experienced a great change, and is very happy.

LOCHWINNOCH.

Mr. Williamson, a student, who had visited Ardrossan and been much impressed by what he saw there, on his return home to Lochwinnoch began to hold meetings in one of the churches, where earnest prayer was offered up for the outpouring of the Holy Spirit. By Saturday last a number of persons had been brought under serious concern, some of whom professed to have found peace. On Saturday evening Mr. Sillars visited Lochwinnoch and addressed a meeting in the U. P. Church. At the close of the service about forty persons remained to enquire further into the way of salvation, and among those brought under conviction was a young man notorious for his former wickedness. He came in about half-an-hour before the service was over, and stated afterwards that it was the happiest night of his life, for there he had found Jesus. On Sabbath evening, Mr. Sillars addressed a meeting in the Free Church. About sixty persons remained behind as penitents, and of these a number professed to find peace. On Monday, about a dozen anxious inquirers availed themselves of an opportunity given for conversation at the breakfast hour, and most of them professed to find peace. On Monday evening Mr. Sillars addressed a meeting in the parish church, and about a hundred remained behind in response to an invitation. On Tuesday morning, about twenty anxious inquirers met in the session-house of the Free Church for conversation with Mr. Sillars, and some state that they have found peace.

PORT-GLASGOW.

On Monday evening the large and commodious warehouse, so substantially fitted up by Provost Birkmyre for the worship of God, was opened under most hopeful circumstances. Another meeting was held on Tuesday evening in the same place, and the hall is found admirably to answer the purpose for which it is intended; the light and ventilation have been well managed. We are indebted to a kind friend for some interesting particulars about individual cases, but we cannot enter upon them at present.

ROTHESAY.

We have received the following account from one who is taking a prominent part in the religious movement at Rothesay:—

The Lord's work in Rothesay is, to all appearance, steadily advancing. The great excitement which prevailed the first week is gone, and now the chief feature in all the meetings is a deep solemnity, with marked earnestness and thirsting for the Word.

The daily open-air prayer-meeting is increasing in interest and numbers, the largest attendance being 433 on Friday last. Being begun for the special benefit of the working classes, the meeting is not more than twenty-five minutes in length. It is attended chiefly by factory workers, and as these people do not generally make dinner a regular meal, they can afford to spend twenty minutes, which otherwise could only be done at considerable inconvenience. Some of the young women have remarked "that they enjoy that meeting so much that they don't feel the afternoons pass now."

The general prayer-meeting held every evening has been changed this week from the Victoria Hall to the East Free Church. At this meeting, too, the interest and earnestness is manifestly increasing. The average attendance is nine hundred. The chair is occupied alternately by ministers and laymen. Singing, prayer, reading the Word, and exhortation form the services, which are all very short, ten minutes being allowed for exhortation, and five minutes for each of the other duties. After the meeting (which does not occupy more than an hour) is dismissed, an opportunity is given to anxious souls to be conversed with, and a considerable number generally remain behind.

The working men's prayer meeting, held for twenty minutes every morning, is attended, on an average, by 40 to 50 men, who seem, from the evident attention they exhibit, to be much interested in the services.—*Scottish Guardian.*

Treasury.

The Armour of Light.

The night is passed the, day is at hand; we have slumbered enough in ignorance; it is now time we know the blessings which God hath bestowed upon us; it is time we should be thankful, and awake out of the sleep of forgetfulness, that we humble ourselves under the mighty hand of God, and dream no more of our own strength. Our conscience is charged; we cannot plead ignorance; it is time that we rise; the mercy of God, the abundance of his blessing, the fear of his judgment, the regard of our salvation, so requireth.

Let us cast away the works of darkness; they be unfruitful, loathsome, and horrible; they darken the heart, and blind the conscience; he that doth them shall be cast into utter darkness. Let us be afraid; let us be ashamed hereof; such things are not fit for the children of light.

Let us put on the armour of light. God hath chosen us to be his soldiers, and hath called us forth into the field. Our fight is not against flesh and blood, but against the devil, the prince of this world, and the father of darkness; he rampeth like a lion, and lieth in wait, and seeketh whom he may devour. All the vanities of this life, our bodies, our own hearts, conspire against us; the fight is terrible; the danger is great. Let us not be unprovided; let us not stand open to the stroke of the enemy.

Let us take unto us the whole armour of God; let our loins be girded with verity; let us put on the shield of faith, the breastplate of righteousness, the sword of the Spirit, and the helmet of salvation. These be the weapons of righteousness, these be the armour of light. Let us not fear to declare the truth, though thereby we should endanger our life.

Let us be faithful unto the end; let it appear that the weapons of our warfare are not carnal, but mighty through God to cast down strongholds, and imaginations, and every high thing that is exalted against God; so shall our armour be complete; so shall we show glorious in the field, and be terrible to the enemy; so shall we stand strong and boldly against sword, and fire, and death; so shall we, like faithful soldiers of our captain Christ, manfully stand against the gates of hell, and resist all the assaults, and quench all the fiery darts of the wicked; then shall we eat of the fruit in the midst of paradise, and shall receive the crown of everlasting glory.—*Bishop Jewell.*

Working for God.

Love to God and indifference toward His cause cannot exist in the one heart. Love to God not only implies, but is inseparable from an interest in the designs of God; and that interest cannot be confined within the heart, or merely expressed by the tongue; but its influence will be visible in the actions of life.

Whether it is easy to work for God or difficult,—whether we experience immediate results to our effort or not,—the responsibility resting upon us as Christians, as servants of the Most High, is unchangeable in its character, and always binding upon us. Christian reader, think of that responsibility! if you were a servant to your country, you would feel the responsibility, as well as the honor conferred.—But you are a servant of the God of Heaven; the King of Kings, the Omnipotent, Omniscient Ruler of the Universe! You are a candidate for Glory! Can you sustain such a relation to Eternity, and walk among perishing souls without being responsible? You say no. You are responsible in the sight of God, and the faithful devotions of your undivided heart to God, the faithful exercise of a wholesome influence in your example, and a readiness to be found in the performance of every known duty, alone can meet that responsibility.

It is not optional with the Christian whether he should work for God. *God expects it. The Church expects it. The World expects it.* Identity with the church implies an interest in its welfare as well as a desire for the protection of its laws. The church does not merely extend the hand of fellowship to offer us its sympathy and assistance, but to solicit our influence. The world looks for the "anxieties of the Christians in his Master's cause" to be manifested in our life, as well as the flowings of joy in our anticipations of the future; and if the world does not see this in us, we think it is justified in doubting our sincerity and the Church has a right to look at us as unworthy a place within its pale, if thus negligent of her interests.

Not merely does the responsibility which rests upon us as Christians, or even the claims of perishing souls act as motives to lead us to work for God; but the fact that working for God promotes our spiritual enjoyment here, and no doubt our glory in eternity, should stimulate us to act in the cause of religion. It must promote our happiness on earth to behold our fellow creatures rejoicing in religious freedom, exulting in an intimation of their acceptance with God, and looking forward in anticipation of Heaven. And will it not make Heaven sweeter, and our crown brighter, if, in looking around in Heaven, we see those, who, through our instrumentality, had been brought to Jesus? Could a Wesley, a Fletcher, a Carey, and others who stood nobly beneath the waving banner of Emanuel on earth, return to give us an account of their seats, their crowns, their palms of victory, we should at once conclude, that if not all, some of their works had already followed them.

Then, if the lives of our forefathers have been of use to the world, cannot ours? If that fact soothed their dying pillow, cannot we find similar comfort? If they overcame obstacles to which we may never be exposed, cannot we overcome? If they have left testimony behind that they have gone to their reward, have we not encouragement to work for God? Then let us work, speak and think for God. Let us not be afraid to speak about religion to those around us; and not only will the church be blessed, our neighbours be blessed, our own Christian experience be strengthened, but Heaven will to all eternity reward us. Let our conclusion be expressed in the language of the poet:

"Give me thy strength, O God of power,
Then let winds blow or thunders roar;
Thy faithful witness will I be;
'T is fixed; I can do all through Thee."

—*Guide to Holiness.*

Once to Die.

How inexpressibly mournful is the lamentation, "The harvest is past, the summer is ended, and we are not saved!" How heart-breaking the wail, even of the weeping Saviour, over that beautiful and beloved city, once the Zion of the Holy One of Israel, and indulged with so many warnings, so many waitings, so much mercy, so much patience, so much long-suffering and forbearance, so many seasons of such gracious and gentle visitation, so many and such precious opportunities, precious and available even to the last, and the last infinitely the most precious of them all! "Oh, that thou hadst known, even thou, at least in this thy day, the things that belong to thy peace! but now they are hid from thine eyes. How often would I have gathered thy children, even as a hen gatheroth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

In this there is a most impressive and admonitory appeal to every individual soul. For such is the dread experience of multitudes of men, trifling with time, and permitting all precious opportunities, one after another, to pass unregarded, unimproved, till the last comes, and all are hidden forever! Hidden for ever as mercies, but only to reappear in another guise; hidden from sight and from all possibility of recovery now, but only to come up in the judgment. And with what tremendous power of retribution will such despised occasions of Christ's merciful visitation come armed there! Not more terrible the gory apparition of murdered John the Baptist to the startled soul of Herod, than the avenging horror with which such murdered mercies will pass before the conscience of the careless sinner. Of all transactions in that Coming Day, perhaps none will occasion a more intense bitterness of remorse and unavailing regret, or an angrier, keener anguish of despair than the review of slighted, wasted opportunities of eternal mercy.

Indeed, we take it to be this that is especially referred to in that incomparably solemn passage of God's Word, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh