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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He shall Sustain thee.

"Cast thy burden upon the Lord, and He shall sustain thee."

A weight of care once bore me down.
"I'll try," I said, "if He be true"
"O Lord," I cried, "come to my aid;"—
That very care a comfort grew.

A night of pain and anguish sore
Caused my faint heart with fear to bow;
How can I serve me to endure?
"Jesus," I prayed, "stand by me now."

Through those long hours with me He stayed;
He did not take away my pain,
But for such converse with my Lord,
Gladly that night I'd meet again.

Worst weight of all, a load of sin,
I carried long, day after day;
Vainly I strove to cast it off,
I could not lift my voice to pray.

He saw me where I knelt and wept,
Helpless and bound—without reprieve,
And dared not even raise my eyes
To his dear face my sin did grieve.

He waited not for prayer or cry,
He knelt beside me—yes, 'twas He,
"Know'st not," he said, "thy sins I bore,
These very sins, upon the tree?

"Why dost thou ever strive to bear
The burden thou canst lay on me?
I am thy Saviour—learn to know
What *that* doth mean—then thou art free."

Jesus can make our burdens light;
What he hath promised, He will do;
Would every heart on this sad earth
Might seek to know if this be true.

—*Anon.*

[Original.]

Lines

Written on the Death of Hugh M. Campbell.

The pale moonlight will softly play,
Upon a lonely spot to-night,
Where eyes that beamed with gentle ray,
Are closed in death's long endless night.

No more that gentle voice we'll hear,
And cold 's the brow so oft we've pressed,
He heeds nor sigh, nor bitter tear—
A bush is on his peaceful breast.

His eyes are closed, his heart is calm,
The dear arms still upon his breast,
That heart no more with love shall thrill
For our sweet friend has gone to rest.

The holy stars their watch will keep,
Above that quiet slumbering form;
And angels, when the night-dews weep,
Will guard that unknown spot from harm.

The night winds softly sighing near,
Seem whispering of his home on high,—
Oh! check the bitter rising tear,
And hush the sorrow-laden sigh.

What though his rest be far away?
In spirit o'er that spot we'll weep,
Where lies the fondly-cherished clay,
Of him who's bed is ocean's deep.

We hope that spirit pure and fair,
Has left us for a brighter home,
Where there 's no sorrow, grief, nor care,
And storm or death can never come.

Although it gave each pang to part,
With one we held so very dear,—
Though oft for him the tear shall start,
'T were wrong again to wish him here.

Time comes a never-ending chain—
Yet its last link will come to o'er,—
When this dear friend we'll meet again,
And meeting, part again no more.

Oct. 4, 1860.

H. W. Beecher's Lecture.

Below we give a condensed Report, from the *Boston Journal*, of a Lecture lately delivered by the Rev. Henry Ward Beecher, before the Berkley Association at Tremont Temple. The subject was,

"YEA! YEA! AND NAY! NAY!"

Mr. Beecher announced that his subject would be "Yea, yea, and nay, nay." The man who has mastered the use of these words, has acquired the sum of all honesty. How these two little words play into each other's hands, come out in each other's clothing, go masquerading. Yea is no, and no is yea. Yea is full of shades of meaning; it has as many drawers in it as an old fashioned secretary—and as many secret ones too. We say "no" just to prevent her to establish dual proprietorship. Yea is a lawyer taking fees on either side, or on both sides at the same time. How many men will choose to put themselves in peril by adhesion to an unwelcome truth? Will you take your own yea or no and defend it against all comers? Then you are brave. To avoid singularity, how often do we sacrifice consistency! No and yea represents absolute truth, and stand up respectfully, stiffly with a valley between them; but in the course of time, the sides have been graded, and the deeper and wavy, until you raise up the head of no, and no reckons almost the summit of yea. We have a right to be partisans. You are not bound to show all your impressions—to turn out all your thoughts for the inspection of every one who would know your secrets. It is not wrong to be silent. That's not lying. We have also a right to select time, place and opportunity for speaking. For speech is our artillery, which we have a right to aim. Since no man can speak the whole of truth, it is not due to the genuine spirit of truthfulness that he should speak indefinitely. No man has a right to misrepresent his convictions of truth for selfish interest, to temporize, to mistate, to convey an impression that is not consonant with absolute truth. Time and place being decided, and the speech issuing, there is no right of discrimination about the utterance of truth. Against all pleas, the grand, simple duty of truthfulness within and truthful utterance without, must be set up. Men generally have an idea that the ordinary practice of truth is impossible—that saints only live up to it, and even they but seldom. But if this is so, then there is no command, no obligation left in the world. It may be said. "Suppose my silence would be construed into evidence to convict an innocent man and sustain him to death, and my denial of the truth would save him, what would you do?" What a man would do and what he should do ought never to be confounded. I might lie, but I should most certainly sin if I did. So we look upon Socrates. But for his devotion to absolute truth, he would not be worth the hemlock he drank. There are two kinds of heroic men in the world. There are the Napoleons and the Wellingtons, and there are those whose truthfulness shines out like the stars of heaven. How we admire the men defending a fortress against besiegers—serving their guns amidst the roar of bombardment; they never shrink; as one falls, another takes his place; they don't strike their colors to save themselves; but when the besiegers at last enter the fort, they encounter no men; all have counted their own lives as nought compared with their fidelity. Every man's heart is a fort which God has given him to defend. Some speech is to a truthful character what the mouth is to the whole face—one feature—but not a handsome one when the proportions of the countenance are taken away. As one half a tree adheres to the earth, while the other half blossoms to the heavens, so it is with a man's brain. If the world within controls or divides the empire, the noblest part of man is imprisoned; but if the highest element rules, it pours forth in grandeur. Far out among the waters, with fast hidden among the rocks, there stands the lighthouse on Minot's Ledge, lifting its head crowned with light; the tempest cannot extinguish the hymns that flash along the waves and tip their crests. So with the man whose moral sentiments control his action. And above all men, shining out above all human light, is the light, of the Master himself—a light unapproachable and full of glory.

Men generally suppose absolute truth to be possible only with angels, and that it may be possible with some future men; that of the present time to talk of its general application chimerical. What! To fight the battle of life without lying: A lie is spear and sword and buckler. Truth does very well for the inside of the house, where the wind can't blow it out, but you might as well undertake to carry a lighted candle round the globe so as to carry truth into your daily life. Carry truth in your daily walk and conversation? That would be to begin a march toward the Insane Asylum! If professed Christians were sharply questioned, they would prove true in the creed but they would fail in the practice. It is not a question undisputed in ethic. It has been held that a man may lie, if he do so only so far as may be judicious; that guilty wilful and unnecessary lies are wrong. It is thought we may meet trick with trick. If one man is following us, with a lasso, we may turn on him with a longer lasso. An engineer may mest mine with a countermine. And if a man is using his tongue as a mine against us we may countermine against him in the same way, for he is a scoundrel and deserves it. But the question comes simply to this. Is the advantage you expect to gain worth what you expect to pay for it? Judas sold his master for thirty pieces of silver—what is your bid? That is the question you are to consider. Every man believes that the Devil loves him, and in that faith he lets him out for his purpose, but the Devil once out, stays out for his own purposes. A man who will lie once will lie twice. There is a kind of common law on this subject. No social or business community could exist where men could not be trusted. There is somewhere a foundation, a central column of truth, around which men stand. Any statement that men are universal liars must be false; men universally lie, but they are not universal liars. There must always be a large proportion of truth to untruth, or the latter would be valueless. We cheat, we lie, until a negotiation is complete, and then we stick to the bargain. That is where the element of of truth begins. The great majority of men believe that strict adherence to absolute truth would make the world greatly better, but that it is not possible for the common purposes of life; so truth is left to people who have nothing to do with active life—to women, retired persons, scholars, hermits of all kinds, scholastic and pecuniary and professionale saints. It is a universal faith that an untruth is a kind of blessing. It enters into everything, our business, our domestic economy, our narrories; it enters into all our industrial pursuits; so that we cannot move without heeding it—in life and in death we are constantly in contact with an incarnated lie. We are told that there are excusable lies—lies which harm nobody—as though the cannon was not sprung every time it was fired, and as if all the harm that could be done was done by the ball. There are some that are most dangerous in the breach. And lying has invaded our public affairs. I would rather to-day follow my forefathers to the grave than into public life. There has been no gospel for public men, and the result is we are rotten at the sill, where the foundation is. Truthfulness must spring from the inward life. There is no engineering like that of an honest man, confirmed in his honesty. Not because truth is money, ease, praise, convenience itself, but because it is divinity, but because it is loyalty to God, should it be practiced.

Revival Intelligence.

The British Messenger for January says—It would be easy to fill our whole sheet with communications under this head. From towns, and villages, and secluded hamlets, the joyful intelligence is daily reaching us that the Lord is working with power. And the same news is coming by almost every mail from distant lands and islands of the sea. The Rev. John Clarke writes us from Jamaica as follows:—

As the packet has not yet arrived, and the experience of a few more days of God's work in this land is before me, I have great happiness in saying the operation of the Spirit on the minds of the people is rapidly spreading. It has extended to the borders of Hanover and St. James', and is widely spread over a large portion of this very extensive parish, which is forty miles in length, and from eight to eleven in width, and contains about 26,000 inhabitants. Signs of spiritual life seem also to appear in this town; and of the 3000 inhabitants, a few of the young are joining themselves unto the Lord. Sixteen persons have come to me within the last few days under concern for their souls, and some others who had become careless, have been brought once more to serious consideration.

At Newport, near to New Carmel, an order has been given by the master of one of the stores to his salesmen there, to call no more rum; and in all the districts where the revival has had time to operate, the rum stores are nearly deserted. Any one knowing, as I do, the evil influence of these places of resort, will rejoice in this phase of the great work going on among us.

Last Saturday a person was buried in the morning, and at the place a prayer meeting was immediately held. My sister-in-law, a large thatched building, was most thronged, and it being on the main road to and from the mountains, and the people coming down in great numbers to the low land markets, the whole road was covered with those who, of their own free-will, sat down their loads, and gladly availed themselves of the blessings of the hour spent in fervent prayer. So unusual is all this, that in one way only can it be accounted for. The Lord has heard prayer offered in the name of his Son, and, according to his promise, has sent his Holy Spirit to convince of sin, and direct to Him 'who taketh away the sins of the world.' The worldly people know not what to say. One who used to encourage the Christmas 'sets,' said to me, very seriously, That cannot be from an evil influence which is producing so much good. Another declared it was all hysterical affection, and one imitating another; and added, no sane person can encourage such enthusiasm. I reminded this gentleman that it was strong men who were thus affected and not weak females, and that we looked at the after-fruits, the marked change of life, the transformation of drunkards into sober men, the forsaking of sin, the deep penitence manifested, and the fruits meet for repentance, rather than these first manifestations, which appeared when the poor, ignorant, sin-debased creatures for the first time saw themselves on the brink of woe, and then perceived there was hope, and full pardon freely offered to them. I related some of the changes which had taken place, and wished to impress on him that nothing on earth can be more exciting than the concerns of the soul in its relation to God and to eternity.

It should not surprise us that wise men of the world cannot understand the operations of the Spirit of God, while they sit still in the darkness of their natural state. But they, too, will perceive when the Spirit comes on them from on high.

TINNEVELLY.

A work of grace has been going on in connection with this mission for a good many months past. The extent and power of the work may be gathered from the following deeply interesting letter which we transfer (abridged) from the *Church Missionary Intelligencer* for December.

The reason which made it appear to me essential that I should delay committing to paper my opinion respecting the movement, arose from the way in which that movement commenced. The small band of native Christians from Mr Arulappan's congregation, who, after the revival in their own village of Wartrap, set out with the intention of seeking to promote 'revivals' amongst their own Christian relatives in other parts of Timevelly, made their way almost immediately to the village of Ukkirankottai, in the Surandei district. This visit was attended with marked results. There followed much outward expression of deep mental anguish amongst many of our congregations, and they spent whole days in prayers and tears. But the external gesticulations and emotions of these people became at length so monstrous—the heathen around them imagined them to be all under the powerful influence of evil spirits—and those who had been affected appeared to consider them so essential to a proper conversion or revival, that I was fairly at a loss how I should act in the matter. Indeed, for some time the extravagances of our Ukkirankottai people were bringing almost a scandal, I thought, on the Christian name. After a time, however, many of these excesses began to abate, and the reality of the work became apparent. Still, not having seen anything of the kind before, and feeling anxious that the whole movement should have time to manifest itself in the *lives* of the newly awakened, I deemed it, on the whole, my wiser course to reserve my report of the matter to a future day.

Now that the movement has been going on for five months, accompanied too with increasing manifestations of God's blessing, and the outpouring of his Spirit, I cannot any longer keep back from you an account of what our eyes have seen, and our ears heard.

I can testify that a marvellous reform has taken place since that time throughout the whole village.

1. In the first place, with the exception of four cases, drunkenness has entirely disappeared from amongst them.

2. There is a general acknowledgment on the part of the heathen, that those who were formerly a disgrace to their religion, have now become respectable and decent-living people.

3. One fact more than many has been an evidence to my own mind of the reality of this work, namely, their entire desistance from lawsuits, from which, at one time, they were *never* free. Now they have resolved to abstain from them altogether. Their principles have already had one or two severe tests; nevertheless, prayer to Almighty God is the only lawsuit they can be induced to make.

4. I can speak with great satisfaction of their regular attendance at the daily services in the Church—of increasing intelligence evinced at those services—of a better observance of the Lord's day—of a larger attendance at the Lord's Supper—and of a deeper interest generally in the concerns of their souls.

5. There is now scarcely a house in the village in which private and family prayers are not regularly observed. Frequent prayer meetings are also held amongst the people in their own houses, and I must not forget to add, that many of these meetings have been held for the special purpose of interceding for some hitherto unconverted member of their congregation.

6. I am thankful to notice a desire to go forth into the neighboring villages to preach to the heathen. Sunday afternoon is the time that I suggested, as affording the most suitable opportunity for this.

Their plan is, for several to meet in the church for prayer after the noon service, and then they divide themselves off into little companies of twos and threes, to go and invite others to seek the Lord Jesus Christ.

God has been pleased already to give a measure of blessing on this aggressive effort. A man of the Asari, or carpenter caste, has commenced attendance at their church on Sunday. This is the more pleasing, in that our Christians are of almost the lowest caste, and no others have hitherto ever joined their congregation, though, as I mentioned before, it has been established for eighty years.

I cannot bring this letter to a close without expressing my firm conviction, that the blessing which has been vouchsafed to us in this district is mainly owing, under God, to the efforts of the party of native Christians, of whom mention was made in the early part of it. To God be all the glory!

A NATION BORN AT ONCE.

A remarkable display of the power of divine grace among a heathen people, has recently taken place in the island of Celebes. Some missionaries of the Netherlands Missionary Society have labored there for some years with but little apparent success. A native preacher was passing through a village on Saturday to his preaching appointment on the Sabbath, when he saw the priest who had been bitterly opposed to the gospel and the missionaries, with a large crowd about him. He inquired what they wanted, when he was told, greatly to his surprise, that he and the people had resolved to renounce idolatry and become Christians. The movement spread from village to village, the people casting away their idols, and seeking instruction from the missionaries. The people say that they had come to the knowledge of the truth chiefly by the instruction their children had received in mission schools. The missionary mentions three districts, containing at the beginning of the year not less than 10,000 heathen, and adds, "but to all appearance, and with the help of God, by the end of the year there will be not one left there."

CHURCHES AND CHAPELS IN THE COLONY OF VICTORIA.—The Church of England has 155 places of worship, accommodating 29,866 persons; the Roman Catholics, 69 chapels, for 19,731 persons; the Presbyterians, 74 chapels; the Wesleyan Methodists 179 places, including private dwellings, estimated to accommodate 32,000; the Independents, 41 chapels, seats 10,950; the Baptists, 21 chapels, seating 4,420. Besides these, are 19 Primitive Methodist chapels; 15 Methodist Free Church; 1 Quakers; 3 Unitarians; 5 Jewish Synagogues; 7 Welsh Protestant Churches, and one or two of other bodies.—*Watchman.*

Protestantism in Romagna.

We find the following letter in the *Elberfeld Zeitung*:—

The new phase upon which the religious affairs of Italy have entered since the late changes, is worthy of interest. At Bologna, for example, one of the ancient fortresses of Popery, a Protestant has bought the palace of Pope Sextus V., and arranged a chapel for Protestant worship. A clergyman ordained at Geneva had been officiating there for four months, and already has assembled round him a small evangelical congregation, although until the revolution the Protestant worship has not been tolerated in the States of the Church and the Kingdom of the Two Sicilies, except at the chapels of the Legations at Rome and Naples.

For the rest, the Piedmontese government finds it expedient not to cross the old Roman Catholic prejudices of the people too rudely, for, although it wishes well to liberty of conscience, yet it does not publicly proclaim the changes which result from the new state of things, because it would offend the lower clergy. It prefers to tolerate Protestant institutions silently, especially those that tend to evangelical propaganda. This policy has been shown in the case of the Protestant school which the Rev. Mr Dieselhoff has opened in Florence. Cavour and Ricasoli showed themselves very kindly disposed toward him, but he was not able to get an authorization to receive Roman Catholic children at his school. Yet the school is established, and probably the admission of children belonging to non-evangelical confession will be tolerated.

The Rev. Mr Dieselhoff made some very interesting communications to the last General Assembly of the Protestant Association at Duisburg, on the progress already made by evangelical religion in the States under the sceptre of Victor Emmanuel, and he expresses the liveliest hope for the future. It is true that all those who have personally studied the Italian people from the moral stand-point do not agree. At the same Assembly, the Rev. Mr Leikebusch, who has for two years been attached to the chapel of the Legation at Naples, made much less satisfactory communications. But there is less scope for Protestantism in Southern than in Northern Italy.

Syria—Distresses amongst the Druses.

The Beirut correspondent of the London *Daily News*, writing on the 31st of December, says:

"The trials of the Druse shiehs who directed the outrages in Lebanon last June, and of the Turkish pashas and officials who instigated the Druse shieks, are over at last. The sentences will give little satisfaction in Europe, except, perhaps, to the bitterest enemies of the Turkish empire. The chief shieks are mostly, if not all, condemned to death, whilst the Turkish authorities—Kourchid Pacha, Tir Pacha, and about twenty minor officials—escape with comparatively slight punishment, that is, they are ordered to be exiled, which in Turkey means a few months of quiet life in country retirement, then leave to reside on the Bosphorus, and final reinstatement in some now, perhaps a better, appointment. I hear that the Commissioners of the five powers are very indignant at this result of five months' deliberation, and wish, with the rest of the Syro-European world, that not the head of a single Druse should fall, whilst their instigators in iniquity go unpunished. The plain English of the situation is, that the Turkish Government having crushed out the christian element in Lebanon by means of the Druses, now want to crush the Druses themselves. The Druses—innocent or guilty, tried or untried, old and young, men and women—are now in the utmost misery throughout the mountain. They are hunted like mad dogs. All their goods, their cattle, and their crops, have been confiscated; so that, in the very commencement of a severe winter, they are literally starving. The Turks are to get off free, whilst thousands of mountaineers are punished for no other crime than that of being Druses. In fact, the latter are now far worse off than the Christians on the mountain; and I am happy to hear that, at the next meeting of the Anglo-American Relief Committee, the propriety of extending relief to these unfortunate people is to be taken into consideration. As yet few Druses have been tried, and none have been condemned. Why, then, confiscate the property of all without distinction? Even the land belonging to the Druse howlies or temples—the revenues of which fed all the poor, blind, lame, and infirm, in the several villages—have been taken possession of by the Government, so that the misery and want are universal.

"Compare the state of these unfortunate Druses with that of hundreds of the Moslems who took part in the Damascus massacre. They were seized as conscripts and sent to Constantinople, where all who could muster the money, upon paying 13,000 piastres (about $500), were at once released, and are now gentlemen at large. Many have returned to Syria, others are mantering about in Stamboul, boasting of how they slaughtered the Christian men, dishonored the Christian women, burnt the Christian houses, and stole the Christians' money. In fact, a proportion of the proceeds of the plunder in that doomed town has been used to buy off the scoundrels who were sent as conscripts to the army. For this, of course, Fuad Pasha is not answerable; but what can we say of the central government, that permits such a state of things? Fuad is hampered and fettered by the powers that be in Constantinople. It is the universal belief here that the true reading of the enigma regarding the unjust severity towards the Druses is as follows:—At the Porte heaven and earth is being moved to save Koorchid and Tir Pacha, the former being a personal friend of the Sultan, the latter the son-in-law of Nahik Pacha, the hero of Jeddah. To save them, all the Turks implicated in the late disturbances and massacres must be also saved. And, as it is certain that not one of the European Commissioners would raise a finger to save the whole miscreant crew, it becomes necessary to create a sympathy for the Druses by undue severity, so that the Commissioners may intercede for them, and the government compromise the whole matter by having no more blood shed.

"There was a report in Beirut yesterday that there had been a collision between the French troops and the Druses somewhere in the Lebanon. It turns out that, although the story is vastly exaggerated, it has some foundation. During the early part of last week, the Turkish authorities ordered a simultaneous seizure of Druses to be made in all the villages, in consequence of which nearly two thousand were made prisoners in the vicinity of Abeigh, Deirel Kamar, and Zahleh. A party of them flying from the latter place fell in with some French troops, who had endeavored to stop them. The Druses resisted, fired on the French, and killed one. The soldiers then charged them with the bayonet, killed four or five, wounded about as many, and made several prisoners. The cause of the bloodshedding I imagine to have been two-fold. First, That the Druses have been hunted down like wild beasts by the Turkish soldiers during the last ten days, and really see no prospect whatever of being at all settled, either now or at any other time. Secondly, the inordinate desire which the French troops have to fire a few shots by way of recompense for the privations they endure. The French soldiers in general seem to regard fighting not as a duty disagreeable in itself, yet which must be at times gone through, but as a positive pleasure and delight. They do not appear to look on themselves as preventers of war by their presence, but as if they were actually wronged in not being allowed to fire their coups de fusils, which are at once their right and their greatest enjoyment."

The writer is of opinion that the Syrian question, so far from being settled, is as far as ever from that desirable result.

Religious Toleration in Naples.

Extracts from a letter written by an officer on board one of Her Britannic Majesty's ships stationed in the Bay of Naples, dated December 29, 1860.

"My Dear C——, I have news to tell you which I am sure will delight you. First of all, the sale of the Bible in the Italian language here and in Sicily, since the arrival of Garibaldi, baffles all description. There are several stalls in the principal street, called "Strada Toledo," for the sale of Bibles and Testaments exclusively; others, at which controversial tracts are sold, such as "Why am I a Protestant?" "Is the Church of Rome Unscriptural?" "Is it Lawful to Read the Bible?" and many such, of which the sale is great. But that of which the sale is greatest of all, is a little book, partly an almanic, called "Amico Della Casa" (House Friend,) which tears the Saints'-days, &c. of the Romish calendar to pieces. The sale of this has been so great, that it has elicited an answer from a priest, also published in Italian. It is a most glorious opening. Gavazzi is behaving like a man. I should like to pass an hour describing to you what I have myself heard him say in open-air lectures to the people of Naples, on the errors of the present Church of Rome. I could scarcely believe I was in a Romish country, when I heard the sounds of applause with which his hard "hits" were received! It was not a little astonishing. There were always many priests in the crowded audience. Sometimes I have taken up my position at a little distance from a Bible stall, to see to what class the purchasers belonged. I always observed that they were respectable persons, such as professional men or shop-keepers, and occasionally a priest. I saw one buy a Bible (Diodati's translation,) and hide it forthwith under his frock. The old laws enabling the Church to call in the aid of the civil power to punish refractory priests are still in force, and will remain so until the meeting of the national Parliament, when I hope they will be repealed. Meantime, I am told there are one hundred priests ready to become Protestants when their liberty will be secure! Gavazzi told me of two men of high moral standing, (one of them a doctor of theology,) who have been excommunicated, and are going to Malta to wait the opening of the Italian Mission here, when, the law being changed, they will return to the great work of preaching salvation full and free in Christ alone—through faith alone. The good done here will not be so much among the poor, who are ignorant and superstitious, but among the educated, who see through Rome, and yet cannot do without a faith. Many people in a respectable position of life cannot even read! So much for the enlightening and fostering care of the Roman Church."

Treasury.

A Just God and a Saviour.

God in Christ is a just God and a Saviour. Jesus Christ is an adequate substituted for the sinner: a substitute able to endure all the punishment which the sinner deserved to endure; to die the death, soul and body, which the sinner deserved to die; to challenge almighty, everlasting, inexorable justice, to say, What wouldest thou? and when justice says, I would the death, soul and body, of these guilty rebels, to answer, If death be your just demand, here am I, take me, on me execute all the righteous sentence, put me to death soul and body instead of these guilty rebels, and proclaim to them pardon and peace, not an extorted pardon, not a reluctant grudging forgiveness; but a gracious, complete, eternal pardon, a free, and, to them, unconditional forgiveness.

Assuring them that as, in time past, thy unchanging faithfulness was pledged to condemn them, now that I am condemned in their stead, the same unchanging faithfulness is as infallibly pledged to forgive them. Thou hast prepared me a body. In the volume of thy book it is written of me I come to do thy will, yea, thy law is within my heart. I have finished the work thou gavest me to do, and now I will that those whom thou hast given me for the travail of my soul be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.

Such is the language, and such the work, of our Immanuel, the Shepherd of Israel. The man who is Jehovah's fellow, and against whom the sword of Jehovah's wrath was awaked, Jesus Christ of Nazareth of Galilee. This is He who, while He upholds with one hand the unsullied splendour of the throne of justice, opens wide with the other the gates of the temple of mercy; who while He perpetuates the heavenly song of "Holy, holy, Lord God of hosts," causes at the same time the voices of ransomed sinners to shout the praises of him whose "mercy endureth for ever."

The nature of the relation in which Jesus stood to the Father from eternity, the meaning of the expression, Son, when applied to him, antecedent to his incarnation, and in what sense his sufferings made satisfaction to the divine justice, are among the dark things of God. But this we know clearly, that He, who in the beginning was with God, and was God—He who made all things, and without whom was not anything made that was made—He who was the brightness of the Father's glory, and the express image of his person—He who saith of himself, "I and my Father are one," and of whom St. Paul saith, that "He thought it not robbery to be equal with God"—He was manifest in the flesh, made of a woman, made under the law, that He might redeem them that were under the law.

Be in Earnest.

Last summer, while laboring in the mountains of the "old dominion," I spent a night at the house of Mr S——, who received me with true Virginian hospitality. During a conversation that evening, the subject of religion was introduced, when it appeared that my host was not a Christian. Though what the world calls "a moral man," he was a thoroughly worldly one. The subject of religion was affectionately urged upon him as being of supreme importance, and one which admitted of no delay. Admitting all this, he said that just then he was too much engaged in secular business to attend to his soul's salvation, but that he had no idea of dying unprepared.

The next morning as we were about to part, I said, "Mr S——, we shall probably never meet again in this world; shall we meet in heaven? Be in earnest about this matter of salvation. It is worth all your soul's thoughts and attention. Seek first the kingdom of God, and all will be well. You have treated me kindly, and I want you to hope and receive my blessed Master."

"Oh," said he cheerfully, "I shall be a Christian one of these days." We parted to meet no more on earth.