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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Viewing the Cross.

Sweet the moments, rich in blessing,
Which before the cross we spend,
Life, and health, and peace possessing
From the sinner's dying Friend!
Here we rest, in wonder viewing
All our sin on Jesus laid;
Here we see redemption flowing
From the sacrifice He made.

Truly blessed is the station,
Low before the cross to lie;
And behold the great salvation
To rebellious man brought nigh.
Here we find the dawn of heaven,
While upon the cross we gaze;
See our trespasses forgiven,
And our song of triumph raise.

Oh! that near the cross abiding,
We may to the Saviour cleave!
Nought with Him our hearts dividing,
All for Him content to leave.
May we still, the cross discerning,
There alone for comfort go;
And now wonders daily learning,
More of Jesus' fulness know.

A Visit to the Chinese Rebel Head-Quarters.

The English *Missionary Chronicle* contains a very interesting account of the Rev. William Muirhead's visit to the insurgents' head quarters in the city of Nankin. Of his passage through Su-chow he writes: "At many different points I preached, and was pleased to see the knowledge and appreciation of the truth that prevailed among my hearers. The great things I declared to them appeared to be familiar themes, and required only to be impressed upon their hearts by the Holy Spirit, in order to produce their appropriate results. Besides this there was every respect and attention manifested by the audience, so as to afford me much satisfaction. There was one novelty every where met with. Over and at the side of all the doors there were papers bearing remarkable inscriptions; some were in honour of the King on his birthday, but most of them, either singly or in connection therewith, were descriptive of 'the exceeding grace of God.' The same was the case with the numerous proclamations on the walls, all bringing before the readers the name, attributes, and providential goodness of the Heavenly Father, together with the work of Christ. In this way it was evident that the main truths of our holy religion could not fail to be communicated to the people at large, while on stated occasions there were also special solemnities observed, and special instructions imparted in every household or public office."

Of what he saw further up the country he says:—"I entered a number of temples and ancestral halls on the roadside, and the work of destruction was complete, especially in the case of the former. The idols had been torn down from the thrones, and were lying around in the utmost confusion. It appeared as if they had been treated with indignation and contempt, while what had once been large and magnificent temples were now unroofed, and their contents, after enduring all that man could inflict in the way of fire and sword, were left to decay under the withering influences of wind and weather."

The Kang-wang welcomed Mr Muirhead to Nankin with his accustomed urbanity, but again urged delay in preaching. "He stated that the desire of his Royal master was to evangelize the country, and when I asked if that was their mutual intention, he at once replied most certainly it was; the thing had been contemplated from the first, and would be strenuously followed out. But it was necessary to observe, he added, that the King intended to prosecute this object in his own way. 'In what way?' I asked. 'By native means,' he said. Examinations would be held annually, at which all the public officers were to be present. The text-book on such occasions would be Holy the Bible, and according to the attainments of the writers in scriptural knowledge, would their respective positions in the empire be determined. The successful essayists would be appointed to certain offices, and in each, large and small, would regular instruction be communicated to all around. I observed that something more than that was required in view of maintaining the religious character of the candidates, and for promoting the ends and objects of a spiritual kingdom. He replied that such was the scheme contemplated by the 'Heavenly King,' and that it was supposed by him to be a complete one. 'Well, then,' I was asked, 'what position would foreign teachers have in the case?' He stated that at first they would be useful in diffusing among the scholars and people in general the knowledge of Christianity; but the fact was that the King did not like the idea of depending on foreign aid in the matter. He thought that the work could be done by the Chinese themselves, who were naturally proud, and not disposed to accept the gospel at the hands of foreigners."

The people, however, were found to be well disposed towards the missionaries, and numerous and attentive audiences were gathered without difficulty. "A proclamation," Mr Muirhead writes, "has been issued, to the effect that eighteen chapels or churches are to be established in the capital, and a number of others in every district, suited to the number of inhabitants. On inquiring from Kang-Wang as to the nature of these places, he said that they were all called by the same general name, though their object was very different. They were simply public offices, hospitals, asylums, and such like, which should be presided over by appropriate officers, whose work it would be both to fulfil the duties specially connected with them and to attend to the religious instruction of those around them. They were not to be considered as separate buildings, designed for the purpose to which their name would correspond to our view." Mr Muirhead advises caution in commencing operations at Nankin. He thinks that the piety of the leaders of the revolution, whatever they may have been, is deteriorated.

Presbyterian Union.

The friends of Presbyterian Union, will, we feel assured, read with interest and pleasure the following correspondence between the Presbyterian Church of the Lower Provinces, and the Synod of Nova Scotia and P. E. Island in connection with the Church of Scotland. We think from the tone of these letters that the day is not very far distant when these two Churches shall be one:—

LETTER FROM THE CONVENER OF COMMITTEE ON UNION OF PRESBYTERIAN CHURCH OF L. P.

Windsor, N. S., June 6, 1861.

Revd. Sir,—The unity of the Body of Christ is a doctrine clearly and unequivocally taught in the word of God, and professedly and assuredly believed by all his followers. But the unhappy difference which have existed among them afford sufficient evidence that their practice is not in exact accordance with the prayer of Christ, "that they all may be one." Of late years there has been a disposition manifested, especially among the different branches of the Presbyterian family to draw more closely together than formerly, and where their conscientious differences will admit of it to unite as one Body.

Of this the Union which has been effected between the Secession and Relief Bodies in Scotland, the Union of the branches of the Established Church, in Australia, the Union of the Free, and United Presbyterian Churches in Canada, reported as about to be consummated this day, and lastly the Union of the Free and Presbyterian Churches of Nova Scotia, under the name of "the Presbyterian Church of the Lower Provinces of British North America," is sufficient evidence. This name was adopted not only as a suitable designation for the present but with the hope of ultimately uniting under it as one Body, all the different branches of the Presbyterian family in the Lower Provinces. The undersigned are a committee appointed by the Synod of said United Body to open a correspondence with the different Presbyterian Bodies in the Lower Provinces of British North America on this subject. We need not with you enter into any discussion, as to the duty and advantages of such a Union, where it can without any sacrifice of principle be effected. On this matter we feel assured that you are already fully convinced. But we send you a copy of the Minutes of the United Body which contains the basis of the Union, and respectfully request you to submit it to your Reverend Court at their next annual meeting in the hope that they will give the subject their most favourable consideration.

It is a basis which has been favourably spoken of by prominent persons of different Presbyterian Bodies in Scotland; and we should feel happy if under it, the different branches of the Presbyterian family in the Lower Provinces, could unite as one Body. Our Synod meets in Halifax this year on the 4th Wednesday of June, at 11 o'clock, and any communication from you on this subject will be cordially received. And that the Great Head of the Church may direct your deliberations and lead you to such a decision as may be most for His own glory, is the prayer of the undersigned.

J. L. Murdoch, Con.

REPLY OF THE SYNOD OF NOVA SCOTIA, &c., IN CONNECTION WITH THE CHURCH OF SCOTLAND.

St. Matthew's Church, Halifax, June 29, 1861.

Dear Brother,—In reply to your kind and fraternal letter of 6th of June last, which has been listened to by this Court with the utmost attention, it affords us very great pleasure to reciprocate the friendly feelings to which you have given expression. We do assure you that we entertain sentiments of sincere affection towards the members of the large and influential Synod which you represent. We cheerfully accord this honor, to which at least a portion of the united body is clearly entitled, of being the first in this important field and the first to plant the principles and practices of Presbyterianism among the scattered and scanty population that at an early period inhabited this province. We honour and love you for the wondrous and self-denying efforts which you have put forth to render yourselves a Missionary Church—efforts which while they have opened the hearts of your people to devise liberal things in connection with your Home Mission field and particularly your Seminaries of learning, have received so many marks of the Divine favour and converted the wilderness of Heathenism into a fruitful field. We gladly stretch out the hand of affection, to those of your brethren, who have not been separated from us long enough to forget that we have in former times subscribed the same standards, long revered and uttered familiarly the same honoured names, cherished the same hallowed and thrilling associations and laboured in the same portion of the Lord's vineyard.

These are sincere feelings on our part, and we desire to give them practical expression, lamenting that much has occurred on both sides in past times, as well as recently, to disturb the harmony that ought to prevail among bodies which possess so much in common. With the above view, we are of opinion that we ought to co-operate in general measures and cultivate brotherly feeling by more frequent exchange of pulpits. It is quite evident to us, that if in God's providence a Union take place such as we would desiderate, it must follow as the result of such a course of preparation.

Reminding you, that in our reply of last year we stated that a matter of so important a character would require serious deliberation, and that we had then enjoyed no opportunity of ascertaining the feelings and opinions of our people, we have now to inform your Synod that, after a sufficient interval of time and careful consideration of the whole matter, we have arrived at the conclusion, that any amalgamation of the two bodies is, however desirable, at present impracticable. Let us express the hope that in the course of time, many of the obstacles to Union that now exist may be removed. Meantime we trust that, in this as in other countries, the existence of two or more Presbyterian bodies engaged in the work of spreading their principles and promoting the cause of Christ, may not retard but on the whole advance, the great work in which we are engaged, afford an opportunity for the exercise of Christian charity and forbearance, and exhibit a rivalry, alone in zeal and good works.

Signed in name and by appointment of the Synod of Nova Scotia and Prince Edward Island in connection with the Church of Scotland, by

James Christie, Synod Clerk.

To the "Committee on Union" of the "Presbyterian Church of the Lower Provinces of British North America."

Irish Population Returns.

RELIGIOUS DENOMINATIONS.

The abstracts of the Census of Ireland for 1861 were issued to the press of Dublin on July 16th. The constabulary and the metropolitan police were the sole enumerators on the present occasion; 5096 of the former and 173 of the latter were employed—a force which the peaceable state of the country enabled the Lord-Lieutenant to place at the service of the Census Commissioners. No difficulties were experienced in taking the Census on the night of the 7th of April, and in no instance had the commissioners occasion to call into action the power granted them by the 7th section of the act; nor are they aware of any disturbing influence being in operation at the time. Yet they wish these abstracts to be regarded as the enumerators' abstracts, and as being only an approximation to the truth, but they have reason to think that it will prove a very close approximation.

The total population of Ireland on the 7th of April was 5,764,543, less by 787,842 than it was in 1851, which is a decrease of 12.02 per cent. on the last decennial period. On the previous decade there was a decrease of 19.85 per cent. The diminution has been greatest in Munster, where it is 18 per cent., and least in Ulster, where it is only 5 per cent. The Commissioners ascribe the decrease to emigration, as there has been no other powerful cause in operation, such as famine, pestilence, or war. From the Report of the Emigration Commissioners it appears that 1,230,921 emigrants left Ireland during the last ten years; and, from the returns obtained by the Registrar General of Ireland, it is found that of these 1,174,179 were set down as "permanent emigrants." We have unfortunately, no registration, of births and deaths, and we cannot tell what efforts nature has made to fill the void created by the famine.

The portion of the returns expected with most anxiety is that which relates to the religious denominations, of which we have had no return since 1834. In obtaining these returns the enumerators met every facility from the clergy and people, and as the commissioners have had only fifteen complaints about them, they infer that they are nearly correct. The following are the results:—

Roman Catholics, 4,490,588.
Members of the Established Church, 678,661.
Presbyterians, 596,992.
All other persuasions, 8414.
Jews, 322.

The total number of Protestants in Ireland is 1,273,969, giving the Roman Catholics a majority of 3,216,923; or about 3½ Roman Catholics to one Protestant. In Ulster the proportions are—Established Church, 390,130; Presbyterians, 511,371; Roman Catholics, 964,687.

When the special census was taken in 1834, with the object of ascertaining the religious persuasion of the people, it was found that out of a population of 7,954,700 there were—Roman Catholics, 6,436,060; members of the Established Church, including Methodists, 853,160; Presbyterians, 643,658; other Dissenters, 21,882.

The present return gives the Methodists separately, as numbering 44,532. If we add this number to the members of the Established Church in the Census of 1861, we shall have 723,193. Comparing these figures with the returns of 1834 we obtain the following results:—During the generation that has passed since that census, the population of Ireland has diminished by 2,190,217; the Roman Catholic population by 1,945,477; the Church of England population (including Methodists) by 129,967, the Presbyterians by 114,666. The other Protestant denominations have been diminished about one-half.

The Spirit Trade.

An extensive distiller in the north of Ireland has given us some interesting information with respect to the effect of the revival movement on the spirit trade. He mentions that, some time ago, there were no less than 22 public-houses in Bushmills—that that number has been reduced to 8—and that these 8 shops put together have not now as large a trade as any one of the 22 during former years. Referring to the effect of the revival movement on his own trade, he mentioned it was so serious that, if he had not made extensive sales in England, on the Continent, and in America, the business of his establishment must have been brought to a close. A wholesale merchant in Coleraine had stated to him that it was customary, in former years, for farmers to send into town for two, three, or five gallons of whisky, in order to celebrate at this season the harvest-home; but this year he had not received a single order from this class of his former customers; and that for every ten gallons he sold before the commencement of the revival movement in 1859, he did not dispose of one gallon at present. Referring to a particular street, he remarked that, as an evidence of the influence of the work, one publican had closed his shop, believing that the traffic was demoralising; and yet that person at one period sold more spirits than any ten of the trade in the locality. These statements convey their own moral.—*Banner of Ulster.*

Church Stinginess.

It is beyond question that the crying sin of Israel to-day is covetousness; stinginess in the church is a prevailing epidemic. We can hardly think of another evil so huge and monstrous as this, which exists in well nigh every congregation. It paralyzes faith, impairs charity, and nullifies hope. It is the real, hard, obstinate heresy with which God's ministry is obliged to contend. It hinders all evangelical efforts at home and abroad. It cripples the exertions of pastors in every attempt to do good. It renders the growth of personal piety impossible in its victim. A stingy church member will let his heart go after its covetousness while listening to the most animating discourse, and his tight fist will choke his conscience, even while it is gasping for a breath of vital air. He may admire his ministers, and feel an attachment for the church in which he is wont to worship; and yet the moment he is required to show his love for Christ by proper works of benevolence or charity, he straightway takes counsel of his stinginess, and is seized with a spasm of economy, which shuts up his heart as closely as a vault, from which the light of day is excluded.

Many professors are perhaps unconscious of their meanness in religious matters. If they were, no doubt they would repent, and do work meet for repentance. But until they can be shown, and made by the grace of the Holy Spirit to feel how great their sin in this regard truly is, there can be little hope of reformation. Let us, therefore, propose a few questions which professors may ponder, with a view of covetousness, and chargeable with inexcusable stinginess.

1. Do you believe that you and all you possess belong to Christ? Were you saved by the precious blood of redemption, only that you might the more indulge your own selfishness, or that you might no longer live for yourself, but for him who died in your stead? A careful and honest answer to this inquiry will go far toward determining your duty with respect to religious efforts for the salvation of others.

2. Are your gifts for church purposes a single tithe of the amount of your expenditures for luxuries in your own home? If you have sufficient means to comply with the demands of fashion, or with the claims of an increasing business, can you give these as reasons for diminishing or withholding your contributions for religious purposes? It is an indisputable fact that many professors expend so much upon dress, and furniture, and other luxuries, that they have little to bestow in charity. But are they blameless? Is this course consistent with the claim of an enlightened Christian conscience?

3. Do you place yourself in debt in order to grow richer than you now are, and then plead that because you are in debt you have nothing to give? This is a subterfuge very commonly resorted to among farmers. They add farm to farm, and while the gains are all the while increasing, still they grow more and more reluctant to aid religious efforts. If there is a little debt on the church, they are unable to help in removing it; if the parsonage needs repairing, it must remain untouched until individual greed has done its perfect work; if missions want assistance, or charitable interests plead for aid, they must be sent empty away from him, who offers in excuse the existence of debt, which is, in fact, but a real advance toward increasing wealth. Every pastor knows very well how the subtle devil of covetousness entrenches himself in the human heart under the above named pretexts.

4. Have you made it a principle to live for others, as well as for yourself? If you have, then you will find little difficulty in so managing your affairs as to save a portion of your weekly gains for the service of God. If you have not, then beware lest you fall into the error and condemnation of Balaam, the son of Beor, who loved the wages of unrighteousness.—*Chris. Intel.*

Obedience of a Roman Soldier.

I once made a visit to an old city which had been buried by an earthquake nearly two thousand years ago. It is called Pompeii, and is about fifteen miles from the city of Naples, in Italy. During the earthquake which destroyed Pompeii, an immense quantity of ashes and burning cinders were thrown out from the crater of mount Vesuvius, a volcano about two miles off. The wind blew these ashes and cinders directly over the doomed city, burning and destroying all the roofs of the houses, and covering up the walls about forty feet deep, so that for more than fifteen hundred years nobody knew where the city had stood. The place was all covered over with trees and bushes; but it was accidentally discovered about a hundred years ago, and people have been busily at work since that time digging it out. There they find the streets, the pavements, and brick walls of the stores and houses, besides an immense variety of curious things, such as statues, paintings, mirrors, spoons, knives, combs, etc. These curious things have been taken away and placed for safe keeping in the museum at Naples.

It is thought that when the ashes began to fall on the city, the people fled from their homes, so that very few lives were lost.

When I visited or walked about its old streets, among other things I saw in the court-yard of one of the excavated public buildings, was a dark-colored place on the wall about as high as my head. The guide, who went about to explain things, told me that this dark spot was caused by a human skeleton, which in digging out this building, they found leaning against the wall at this place. It was the skeleton of a soldier; for on his head was still found his brazen helmet, and at his feet the point of his spear, his sword, and other pieces of his armor. It had fallen to this soldier's lot to stand on guard before that public building on the day of the great eruption which covered up the city. As it was forbidden a Roman soldier, under pain of death, to desert his post without orders, this faithful sentinel, with his sword by his side, and his spear at his shoulder, had paced up and down before that house all that terrible day. He saw the terrified inhabitants hurrying away from their pleasant homes, but he alone stood, firm as a rock, with the falling ashes heaping up around him, and the fiery cinders beating like hail on his helmet. He had received no orders to leave; and up and down he continued his firm and undaunted step. At last, overcome by the fiery tempest, he grasped firmly in his hand his faithful weapon, leaned himself against the wall, and died like a brave man at his post. The next day I went into the museum at Naples, and saw the skull of the soldier, still sticking in his brazen helmet, and on a shelf near by lay pieces of his bones, and fragments of his broken armor.

What a beautiful exhibition of heroic obedience was the conduct of that Roman soldier! As I gazed on the spot where he died, and listened to the simple story of his faithfulness, and especially as I afterwards took the sad relics of his fate in my hands in the museum, I was more deeply impressed by these memorials of a true hero than by all the rest of the curious and wonderful things which I saw in Pompeii.

Obedience in a soldier is a cardinal virtue. It is of all other qualities the first and most important. But it is a beautiful trait of character among other people besides soldiers, and especially in children. I have often seen children openly disobey their parents. This is a sad sight; for if a child will not obey his parents, it is very likely that he will never learn to obey God. But let children be early taught promptly to obey their parents, and they are in the true path of learning to submit to the will of the great Parent above. The obedience which God requires is implicit; that is, his children are to obey him in all things, whether they can understand the reason for it or not. The Roman soldier dying at his post rather than disobey his orders, is a truthful illustration of that obedience which all God's creatures should render to him.—*Am. Mess.*

Treasury.

The Left Hand.

Forward they must move to the left hand of Christ, to be judged and sentenced. What a hideous throng! There are the sinners of the old world, and of Sodom and Gomorrah, liars, thieves, tyrants, murderers, the unclean, the profane; while the more reputable and outwardly respectable of the enemies of Christ will be mixed up promiscuously with them. A man, hitherto respectable and respected, on committing some offence against society for which secret wickedness had prepared him, is sent to prison, and while they are putting on him the twain-coloured dress, he says, "This is worse than all. Must I march with locked step and folded arms in a file with convicts!" Perhaps he was a graduate of a college, perhaps he preached, perhaps he held a high place in the Christian church. Justice makes no account of our standing, or our associations, nor considers our refinement; down we go to the common herd of the vile, if we turn aside to crooked ways, and are led forth with the workers of iniquity. The sight of the righteous passing away will be the aggravation of their misery. Their personal separations and grief will be the most dreadful. "O my father! my mother! my husband! my wife! my child! my brother! my sister! Once I sat by your side, and heard the same gospel; hundreds of times I left your side, and went from the Lord's table where so affectionately and with tears I was urged to come, and where I should have been as welcome as you. But month after month for years, I went away from Christ: now, Christ and heaven are going away from me. One more opportunity to accept Christ! to profess him before men! to join the company of those who showed his death until he come! He is come! All is lost! Once the many who, with me, left the communion table behind, countenanced me; now, this great multitude of them affrights me!"—But cries and regrets are vain. All this is the beginning of sorrows.

"To him that is joined to all the living there is hope." "And yet there is room." "The spirit and the bride say, Come." "As the Holy Ghost saith, To-day, if ye will hear his voice, harden not your hearts."—*Nehemiah Adams, Boston, U.S.*

True Gain.

"Religion is a gainful thing;" and this is a compelling motive that becomes effectual upon all. Gain is the God whom the world worships. What will not men do, what will they not suffer for gain? What journeys do men take by land, what voyages by sea, through hot and cold, through fair and foul, through storm and shine, through day and night, and all for gain! Now, there is no calling so gainful as this of religion: it is the most profitable employment we can take up. "Godliness is profitable unto all things." It is a great revenue. If it be closely followed, it brings in the greatest income. Indeed, some men are religious for the world's sake; such shall be sure not to gain; but they who are religious for religion's sake, shall be sure not to lose, if heaven and earth can recompense them; for "godliness hath the promise both of the life that now is, and of that which is to come."—*Mead.*

A Word Blessed.

It is most wonderful to observe the Lord's doings in these things; how He makes the least things to confound the greatest. Permit me to give you one instance; it will serve as a specimen of that general rule, how wondrously God does His work by seemingly very little things. It is taken from a brother minister's experience. He told me that a young person, a servant-maid, came to him with that peculiar brightness in the countenance you can see in those who have just passed through great spiritual trouble and been brought into the liberty of the children of God. She came to tell him her experience. He asked what her experience was—"Was there any sermon, or any meeting, or what was made the means of your conversion?" She said, "It was a thing you said the last time I saw you." "What did I say?" The girl answered, "When I was giving you my name as a member of the church, and you were writing it down"—(the name was Christian)—"you said, 'Christ is in your name, my girl, is He in your heart?" The minister knew nothing more of this until, a few weeks afterwards, she came back to him, a rejoicing disciple of the Lord Jesus, telling him that that word of his was the arrow of God that won her. There are thousands of such instances, every one tending to show how the Lord is working, and how we should all be ready, every one in his place, and according to his opportunity, praying in that precious name of Christ. You do not know when and to whom it will give power.—*Rev. Wm. Arnot, in Address at Wesleyan Mission Meeting.*

"Come Ye Blessed."

There is one word in this invitation which gives new sweetness to all the rest. It is the word that begins it, "Come." Were our blessed Master when He calls us to heaven, about to take his own departure to some other world who would not say "O let me follow! I will joyfully give up that splendid inheritance, and all my brethren and companions there, so that I may go and be with Him." Happy to some of us are the moments we spend now in His presence. The wondering Jacob could talk at Bethel of "the house of God and the gate of heaven;" and cannot we do the same, brethren, wherever we are, when we feel that Christ is near us? If we really love Him, our heart's first desire is to see Him and be with Him. And this He knows. The first word we shall hear from Him on His throne, will tell us that He knows it. He will say to us, "Come." And it will be from the fulness of His own heart that He will say it. No one in that multitude will so long to draw near to Christ, as Christ will long to have him near. He will lead His redeemed to their glory with greater joy than they will follow Him there. He go to one world, and send them to another? No; He would mar His own happiness as well as theirs, if He did. He will go with them to the kingdom prepared for them, and there, as He sits down on His throne, He will say, "I will never leave you again. I told you that I would come again and receive you unto myself; and now farewell for ever to all distance and separation between us. Where I am, there ye shall be also. We suffered together in that world which is perished; we will be glorified together in this. You know how that world treated me. I still bear in my body the marks of its treatment, and I rejoice to bear them, for they will serve to remind you for ever how I have loved you. And I know how it treated you. It was not worthy of you, but it cast you aside as the offscouring of all things. Here at last, we are where we are known. Here we shall shine forth as the sun in the kingdom of our Father."—*Rev. Charles Bradley.*

Come Now.

"Come now, and let us reason together, saith the Lord;" "Come now;" you have sinned long enough; why should you harden your hearts by longer delay?

Come now, no season can be better. If ye tarry till you're better ye will never come at all.

Come now; you may never have another warning; the heart may never be so tender as it is to-day.

Come now; no other eyes may ever weep over you; no other heart may ever agonize for your salvation.

Come now, now, now, for to-morrow you may never know in this world. Death may have sealed your fate, and the once filthy may be filthy still.