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

DAVID LAIRD, Editor and Proprietor.

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Heaven in Prospect.

Psalms of glory, raiment bright,
Crowns that never fade away,
Gird and deck the saints in light,
Priests, and kings, and conquerors they.

Yet the conquerors bring their palms
To the Lamb amidst the throne;
And proclaim in joyful psalms,
Victory through his cross alone.

Kings their crowns for harps resign,
Crying as they strike the chords,
"Take the kingdom,—it is thine;
King of kings, and Lord of Lords!"

Round the altar, priests confess,
If their robes are white as snow;
'Twas the Saviour's righteousness,
And his blood that made them so.

Who were those?—On earth they dwelt,
Sinners once, of Adam's race;
Guilt, and fear, and suffering felt,
But were saved from all by grace

They were mortal, too, like us,
Ah! when we like them shall die,
May our souls translated thus,
Triumph, reign, and shine on high!

—*James Montgomery.*

From the New York Observer.

Kirwan's Letters from Europe.

Bangor, July, 1860.

The various evangelical denominations of Christians are represented in this principality. The Episcopal is the Established Church, though only a fragment of the people receive its teaching. The Wesleyans are quite numerous. These are the followers of John Wesley, and correspond to our Methodists. The Baptists are also quite numerous here, but not to the extent we had always supposed. More numerous than any other class of christians, especially in North Wales, are the Calvinistic Methodists; and as their history and peculiarities are but little known amongst us, we will briefly sketch their rise and progress, their doctrines and order.

The state of spiritual religion was very low in Britain during the first half of the eighteenth century. To this fact churchmen and dissenters alike testify, as Dr Stevens abundantly shows in the first chapter of his admirable "History of Methodism." Burnett, Leighton and Watts unite with Wesley, Whitefield, and Howell Harris, in lamentations over the decayed condition of religion and morals. It was at the nadir of this state of decline that the "Holy Club" was formed at Oxford, commencing with the two Wesleys, Morgan, and Kirkham. These were soon joined by others, among whom was Whitefield, the Boanerges of the band. Howell Haris, a name dear to Welshmen, went to Oxford to study for the Church, in 1735; but disgusted with the morals of those studying, like himself, for orders, he returned to Trevecca, his native town, and commenced exhorting the neglected poor to forsake their sins, and to seek salvation. He became eminently popular, and, though bitterly persecuted, eminently successful. His plan was to go from place to place, and to form societies for conversation and prayer of all the pious people he could thus unite. Three hundred of these societies were soon formed, amid the great opposition of the clergy, who stirred up even the rabble to revile them. About the same time the Rev. Griffith Jones and the Rev. Daniel Rowland, both of the Established Church, received a new baptism from above, and went everywhere preaching the gospel. The field, the wayside, the graveyard, the seaside, equally with the church, were places sufficiently consecrated for them in which to preach the gospel. People would go a hundred miles to hear them preach. These were joined in their itinerant labors by William and Peter Williams, Howell Davis, and others, under whose ministry the great revival was promoted and carried on in Wales, simultaneously with the revival in England and America under Wesley, Whitefield, and Jonathan Edwards. And the pious people who were collected into those societies, and the ministers above named, formed the seed from which has grown up the Church of the *Welsh Calvinistic Methodists*. Its first chapel was erected in 1746; and in less than one hundred years afterwards, in 1845, they reported 361 ministers and preachers, 51,000 members, and 724 chapels. And probably at no time was their ratio of increase greater than at the present hour. They exceed all other people here in activity and zeal.

No man has contributed so much to the character, the extent, and the permanence of this Church as the Rev. Thomas Charles, of Bala, who "will not be forgotten," says a Welsh author, "when the billows of time shall have cast many a generation, yet unborn, on the shores of eternity;—the loss of whose labor from the pulpit, and by the press, has caused Wales to assume the widow's mournful attire, and of which she can never be induced to divest herself." In 1785 he left the Established Church, of which he was a minister for seven years, and joined the Calvinistic Methodists. By his eloquence, his fervent piety, his untiring zeal, his wonderful popularity, he infused new life into the people; and it was his efforts to multiply and circulate the Bible in Wales that gave rise to that noblest institution of the world, *The British and Foreign Bible Society*. This fact, alone, secures a sufficient earthly immortality for any one man; and it is greatly to the credit of the Welsh Calvinistic Methodists, that he should be one of their number.

In the controversy on the subject of doctrine which divided Wesley and Whitefield, these took the side of Whitefield. Hence although that great man labored but little in Wales, they are sometimes called *Whitefield Methodists*. Here in England, the followers of Wesley are universally known as *Wesleyans*; and those who dissented from his Arminian views, but retained his evangelical spirit, are known as *Calvinistic Methodists*. Nor do we know of any Confession of Faith, or of any ministers, more strict in their adherence to the doctrines of the great Genevan Reformer, than the Confession of this body now before us, or than those of its ministers with whom it is our privilege to be acquainted. And with ministers more truly pious, zealous, simple, —more perfectly free from all ostentation and parade, —it has rarely been our privilege to meet.

The Church government of this interesting people is peculiar. There is, first, the *Private Society*, or church, which is composed of those professing conversion, and their children. These societies are under the superintendence of two or more leaders, elected by their members, answering in nearly all respects to Presbyterian elders. There is next, "*the Monthly Societies*," composed only of those "who are in church offices, as preachers, or leaders of Private Societies within the county; and as many of the officers of other counties who may find it convenient to attend." These answer very much to Presbyteries, in the Presbyterian Church. To them appeals lie from the Private Societies; over which they exercise a careful supervision. They also arrange for a constant preaching in every church in the county. There is next, the *Quarterly Societies*, composed only of church officers, and in which "the whole connexion is supposed to be present through its representatives." These meet twice each quarter, once in North and once in South Wales; and their decisions, like those of our General Assemblies, form the supreme law of the Church. So nearly identical is this with the Presbyterian system of church polity, that the body is sometimes called "*the Welsh Presbyterians*." They are Presbyterians in form, and, in fact, in doctrine, though not in name. They belong truly to the great Presbyterian family.

Their ministers are thus selected:—Any persons thought to possess suitable qualifications are recommended by the Private to the Monthly Societies; and when approved there, they are recommended to the Quarterly Association; and when there approved, they are by them set apart to the work of the ministry by prayer, and by the *lifting up of their hands*,—not by the *laying on of hands*. They contend that the laying on of hands in the New Testament was always connected with the bestowal of gifts; and as ministers have now no gifts to bestow, the form used in bestowing them should be omitted. Ministers are not permanently settled over any congregation. To the ministers in a county the charge of the churches in that county is intrusted. With these the churches may make such engagements as deemed proper. The same church may make arrangements with two or more ministers to serve them at different times through the year; and each minister is paid only for the service he renders, and usually at the close of the service. As a rule, the ministers are not educated; and they very generally are engaged in some worldly calling. The people are poor, and unable to support a ministry generously; and one of the ministers told us that they preferred to be independent by their own exertions, "rather than be dependent on the people, and poor besides."

Such, in brief, are the history, the doctrines, the polity of the Welsh Calvinistic Methodists; a people upon whom the Lord is even now pouring out richly of his Spirit.

Kirwan.

From the Report of the British and Foreign Bible Society

Colportage in France.

A most satisfactory feature of the French colportage is the frequent purchase of the whole Bible by those who have previously bought only a portion of the Scriptures. An illustration of this mode of operation is furnished by M. de Pressense. How cheered must the colporteur have been to find that the worn and tattered Testament had created an irresistible desire for the new and handsome Bible!

A terrible storm very recently overtook one of our colporteurs in a mountainous and very thinly inhabited district. When the tempest was at its height, he came up to a cottage of very humble appearance, to which he at once advanced for the purpose of seeking shelter. Without any hesitation, he turned the key which was in the door, and, on opening it and crossing the threshold, he found himself in the midst of a little family circle, comprising a man and his two young sons, the latter of whom very speedily gained his heart through the affectionate promptitude with which they took off the heavy wallet from his back, set about drying his coat which was saturated with rain, and then insisted on installing him in the best seat at the fire round which they were sitting. After the exchange of some commonplace phrases about the unpropitious state of the weather, and the bad roads of the district, they set about making some direct inquiries respecting the stranger guest, whose presence in so desolate a part of the country, and in such bad weather, was quite sufficient to give occasion for some surprise. In order the more easily to explain the object for which he was travelling, our colporteur rose, and opening his wallet, drew from it a Bible, and, placing it before those who were questioning him, remarked: 'This book is the Word of God: in order to be saved we must know and believe what it contains, and those who have learnt how happy these things are calculated to make a man when they have once for all entered his heart' feel impelled to do all in their power to communicate this happiness to others. For this reason it is that I travel about in all weathers, going from house to house and entreating my neighbors, if they do not already possess it, to provide themselves with the Book of God, which contains the words of eternal life.' 'The Book of God! the Word of God!' exclaimed the man, 'why I possess a portion of it, and the Lord knows how earnestly I have prayed to Him to bestow upon me the favor of enabling me, some day or other, to get possession of the whole.' Yes, yes,' shouted the two boys, 'we have already got the Gospels, and we, as well as father, have been long wishing to have all that God has caused to be written about himself.' 'You have, indeed, reason to praise the Lord that you have already been able to read the life of Jesus Christ; and if you have read it with attention, and, more particularly, if you have believed what you have read, you already know sufficient to lead you to heaven.' 'Yes, indeed,' replied one of the boys, who appeared to be about seven years of age, 'but we have read that all Scripture is profitable for doctrine and for correction, and we very much want to know all that God has said for this purpose.' On this the father interrupted the boy by rising and going to a cupboard whence he drew out a New Testament in 12mo., which was all in tatters, so much had it been used. This the man exhibited to the colporteur, and at the same time remarked, 'As you can see for yourself, our dear book is nearly past service, and we must have a new one.' And we must have another at any price, said the other boy, whose age might have been about twelve years. 'At any price" replied the father in a tone of sadness, 'at any price do you say? Alas, we dare not talk in that style; for how often do we want money sufficient to buy our daily bread!' 'But, Mr Colporteur,' said the younger of the boys, with the air of one who had all of a sudden had a happy thought suggested to his mind' "what is the price of your largest, which I suppose contains the whole of the Scriptures?' 'Yes,' was the reply, 'this book is the complete Bible, and it costs no more than three francs.' 'Do you hear that, father? why, that is nothing at all,' exclaimed the same boy, who evidently imagined that the price would comprise a heap of francs. 'Yes,' replied the father, 'three francs are certainly not much for so handsome a book, but for us three francs are ——' 'Don't you know, father,' here exclaimed the elder boy, 'that my brother will to-morrow receive at the factory a little more than two francs, and that I have three days' pay owing to me, which amounts to two francs and fifteen centimes? These two sums together will make four francs and three sous, and this good man here only wants three francs for his book. Am I not right, James, in saying that you as well as myself will agree to eat nothing but dry bread for several days, so that father may be able to pay the three francs? To be sure I will,' was the brother's reply. The father, who was moved to tears, as was the colporteur, on hearing the proposal, at once drew from a box, where he kept his money, the sum required, and to his great delight as well as that of his two boys, placed a large Bible triumphantly on the table. One word more in reference to this interesting incident. It was with particular pleasure that our agent learned that the gratifying welcome, thus accorded in this cottage to the Bible, was due instrumentally, to the ragged New Testament which the man exhibited to him; and this New Testament, he further learned, had reached that cottage more than three years previously through the medium of a Bible colporteur, who when selling it, had knelt down with the family, and had prayed that the Lord would lead to himself every member of the family.

Fulton Street Prayer Meeting.

The meetings in the new room, for the accommodation of the Fulton street Prayer Meeting, are daily filled, and the lower lecture room has to be opened for those who cannot get in above. To-day, the time of this present writing, the room below was more than two thirds filled. For the first week after opening, there was some disposition to occupy more than the usual time in speaking, and less in praying. The meeting seems now to be returning to its chief object, prayer.

AN INDIAN CHIEF IN THE MEETING.

On a late occasion, a Cherokee Indian chief appeared in the Fulton street prayer meeting. His name was "White Cloud." He was richly attired, as an American gentleman, except that his outer coat was of buckskin, very highly ornamented; not in the usual Indian style, but with rich work of silk embroidery. The cut and taste was thoroughly Indian. On his way to the meeting, he had attracted much notice from the children in the street. He was uncommonly modest in his appearance and bearing, and appeared very intelligent.

He began by saying that he felt it a great blessing to him to be in the Fulton street prayer meeting. "I have," said he, "a great heart toward all christians here. I could embrace you all, and take you to my bosom. God only knows how it makes me feel to stand here and look around on these praying people, and think that you come here to pray. You pray to go to heaven. Poor Indian wants to go to heaven too. You pray to Jesus, whom you love. Poor Indian loves him too. You pray to be washed in his blood. Poor Indian must be washed in his blood too. You pray as brothers redeemed by the same Jesus. Poor Indian comes as a brother, too—redeemed by the same Saviour. I am a Cherokee. My home is 3,500 miles away, in the far West. You sent the missionaries to my people in 1816. The white man came with the Bible on one arm, and his hymn-book on the other, and the love of the gospel in his heart. He told us that Jesus Christ came into the world to save sinners. The Spirit of the Lord came down into the darkest corner of my father's wigwam and said to me, 'You are a sinner—you must believe on Jesus.' He accused me of everything. He laid heavy charges at my door—felt very bad. Ran away into the deep forest—no getting away from very bad heart. The Spirit says go to Jesus. I went to him and owned up to it all, and told him all about it. He had mercy on me. I could not speak one word of English when I was converted. I cannot tell you how glad I am to be in this prayer meeting. Oh! keep it a prayer meeting in this great city of New York. I cannot speak very good English, but I want to pray. Let us pray."

He then led in prayer; and such a prayer, for its childlikeness, thankfulness, simplicity, faith and love, was scarcely ever heard in that room. Some sobbed aloud, and strong men bowed their heads to hide their flowing tears. That prayer was perfectly indescribable. It made the deep impression that this Indian was deeply taught of the Holy Spirit.

SEVEN OUT OF EIGHT YOUTH CONVERTED.

A gentleman who is at the head of an institution for youth and boys, in the neighbourhood of the city, said: I love to bring objects for prayer to this meeting, because you are never weary with these requests. I have a class of eight boys—nearly all sons of clergymen. I have, on different occasion, asked you to pray for the conversion of these youth. Now I have the satisfaction of informing you that all but one of those boys are hopefully converted. The last unconverted one is in an anxious state of mind, and for him I ask your prayers.

I have also another case for prayer. One of these eight boys is an only son of an unconverted father. He knows that I asked your prayers for the conversion of his son. The other day he inquired of me—

"Did you ask the Fulton street prayer meeting to pray for the conversion of my boy?"

"I did," was my answer.

"Well, did it ever occur to you to ask them to pray for my conversion?"

"Never."

"Will you ask it?"

"I will." So I now ask you to pray for the conversion of this father.

CHURCHES BEING REVIVED.

A young man, who has himself been converted in the great revival, said:—Some time ago I requested your prayers for the revival of the church to which I belong. It was in a very cold, dead state. Our Sabbath school had so run down that we had only two teachers. Some time ago, the numbers had increased to 18, and last Monday evening we had more still. It was a meeting for prayer, and every one of them prayed. It was *prayer*; not saying prayers, but it was prayer. You felt that it was, in your own souls. Well, we have anxious sinners among us. Some are converted—say five or six—and many are inquiring, What must I do to be saved? Will you pray again for that church?

Another gentleman arose and said:—I asked you to pray for the church to which I belong, that it might be revived. And God has answered prayer. We have had several conversions, and more than 20 have asked for prayer for themselves, being much awakened.

Another said:—I live a little out of the city, in one of the nearer villages. God is coming down in his great power among us by his Spirit. You will remember that more than once you have prayed for us.

A SAILOR'S LETTER TO THE MEETING.

It was dated at San Francisco, Sept. 20th, and stated that he shipped on board the Nonpareil, at this port, on the 16th of April last. He found to his great joy, on going on board, that there were five pious sailors on board. They began with a prayer meeting every day, and they maintained it all the way to San Francisco. Not a word, among the ship's company, was ever heard said against it. In his letter he says:—

"Within one month from the time I landed in New York, I hope I was converted. I came to New York in the ship Radiant from Calcutta, in which Rev. Mr Bronson, of the Assam mission, was returning. Through the instrumentality of the pastor of the Pierrepont street Baptist church, Brooklyn, I was humbled and brought to the foot of the cross, I think your prayers for me were answered. I hope you will all remember us in your prayers. We have had a prayer meeting every evening on board, and I feel that they have been a great blessing to our souls. Not one on board ever passed an unbecoming remark on us. If we had not the right spirit this would not have been. One of my young friends is going to join the Baptist church in San Francisco. Pray that he may be kept faithful."

A sailor followed in a very remarkable prayer, full of grateful praise that the Lord had given him a pious mother, who never wearied in praying for him.

The Pope and the Emperor.

The position which the Emperor of the French has taken up at Rome is one deserving of more serious attention than it has yet generally received. The temporal power of the Pope is substantially gone, and its last vestige perished with the surrender of Spoleto and the capitulation of Ancona. But whether the Pope is not in some respects a gainer by the loss of his mercenaries, is a question more difficult to answer. At first sight it seems as if the Papacy were extinct, at all events, as an instrument of tyranny; but a little reflection will convince us that this is a premature conclusion. It is open to grave doubts whether Garibaldi and Cavour would not have played a surer game, had the Liberator been allowed to consolidate the freedom of Sicily, and both the Pope and the King of Naples had been left to fall, as it may be said, by their own hands. At all events, the invasion of the Papal States and the defeat of Lamoriciere has left Napoleon the master of Rome, occupied by an army sufficient to dictate terms both to Victor Emmanuel and Garibaldi. Had Pio Nono been left to himself and his advisers, his army must have melted away for want of the sinews of war. When Bologna and its surrounding territories were annexed; when Ancona ceased to be a fit place for commerce, the Pope's revenues were so curtailed that he had not wherewithal to pay and scarcely enough to feed his soldiers. Hence the disappointment of the Irish Brigade! hence the disorganized state of the mercenaries who deserted Lamoriciere and surrendered before Ancona. Three months more would have exhausted the slender store of Peter's pence, and exhibited the Pope in a position still more humiliating than that which was so graphically sketched by Mr Gladstone.

But the blow has now been struck, and the Pope's temporal power has perished, in such a manner that violence has relieved him from a part of his financial difficulties, and he now stands as a spiritual ruler, appealing to the protection of "the Catholic Princes" with whom he is in alliance. But at this crisis the Emperor of the French steps in, and as eldest son of the Papal family, claims the right of protecting their "Holy Father." But what means this protection? Does not France thus acquire a new power in Europe? Is not the Emperor about to make the Pope an instrument of his own ambition? Why may not he regard the Pope at Rome as another great Mogul pensioned and shut up in an European Delhi? It was the policy of the English conquerors of India to leave the Mogul or Emperor of Delhi with all the trappings of Imperial power, whilst he was in reality a cipher, and all acts done in his name were the acts of the great English Company which ruled over Hindostan. Louis Napoleon is too astute not to perceive the advantage of availing himself of the spiritual power of the Pope, and if he can establish himself prematurely at Rome, he may obtain such influence over the College of Cardinals, that the next Pope shall be a creature of his own, and ready to do his behests. We cannot now imagine that he made war with Austria for an "idea." That delusion passed away with the cession of Savoy and Nice; nor can we imagine that he will be content to see Victor Emmanuel reigning from the Alps to Sicily, and no further compensation made to France. All these considerations suggest reflections not very favorable to the immediate peace of Europe, although all tending to draw us nearer to the final catastrophe which is hastening forwards whilst men are occupied, and necessarily occupied with the intermediate changes and revolutions which must precede the destruction of all Antichristian dominion, and will usher in the establishment of that kingdom for which our Lord has taught us daily to pray.—*London Record.*

Treasury.

Changeless Friendship.

"He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee."—Job v. 19.

Friend, has not the Lord often delivered thee? Aged believer, thou canst bear thy testimony to the fact that "the righteous cry, and the Lord heareth, and delivereth them out of all their troubles." Past deliverance ensure future interpositions. Thy trouble will be successive, but God's deliverances will be successive too. Seven is the number of perfection, and is designed to teach us, that the Lord will deliver us, until deliverance is no longer needed. Having delivered us, when dead in trespasses and sins; having brought us into an experimental acquaintance with himself, and having set us apart for his glory and praise, is it not ungrateful, is it not very sinful, especially as we have his positive promise to the opposite, if we doubt that he will yet deliver us? With our God there can be no difficulty; for infinite wisdom, and omnipotent power, prevent it. With our God there can be no more want of love, for his love is from everlasting to everlasting, without variation, or the shadow of a turn. With our God there can be no want of a reason why he should deliver us, for he has made us his children, and bound up his own glory with our present and everlasting welfare. The Psalmist points us to one case, as a sample of the whole: "This poor man cried, and the Lord heard him, and saved him out of his troubles." So will it be with every praying soul, there will be a last trouble and a final deliverance. At death the soul will be delivered from sin, Satan, and the world! and at the first resurrection, the body will be delivered from corruption; and so shall we be ever with the Lord.

"Who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us."—2 Cor., i. 10.

Gethsemane showing what Sin is.

"Resort to Gethsemane, my readers, when you stand uncertain which way to give yourselves—to God, or to the service of the world. Gethsemane will make it evident to you what sin is. Look at Jesus! He did not sin, but only took upon him that of others. How did it fare with him? 'Now is the hour and the power of darkness,' said he. He was given up to the assaults of the infernal hosts. How they fell upon him! How they tormented his holy soul! What horrible company; what nameless terrors! But know that which tortured him for a time menaces you for ever! Think of being eternally doomed to endure the society and the scourges of the infernal powers!

"Jesus prayed that the cup might pass from him, but no answer was afforded him. God heeded not his agonising cries; and yet Jesus was only the sinner's representative, whilst you must answer each one for himself. Remember the rich man in the gospel, who vainly besought a drop of water to cool his parching tongue. Who among you can bear to dwell with devouring fire, or abide with everlasting burnings? Be irresolute no longer. On the left yawns the pit; on the right shines the crown! Sin begets death, but the fruit of righteousness is life and peace."—*Krummacher.*

Where are your Affections?

"While the affections, when rightly directed, may lead us to a greater activity in the service of morality and religion, so it must be confessed that they have a natural tendency to pre-occupy the heart, and abstract its allegiance from God.

"Though just and pure in themselves, yet, by aiming no higher than at their immediate object, they become so concentrated upon it, as to be very little capable of more extensive and exalted action, and often prove the means of alienating the heart from the pursuit of virtue.

"But God is a jealous God; and, as the supreme good, He requires our hearts to be placed on him, and is angry when they are directed from him. He will not tolerate a rival in our bosoms, and, if we inordinately love the creature, we put this object in room of the Creator; we substitute an idol for the true God, and worship with our hearts a poor imperfect creature, whose every excellence is derived from the infinitely just and holy God.

"As God demands the heart, and is provoked when it is bestowed upon another, so He is sometimes induced to remove from our sight the endeared object, which has thus proved the occasion of weaning us from himself, instead of exciting our gratitude towards him.

"Has this been the case with us? Has not the beloved object of our fond solicitude proved the occasion of dividing our hearts, and abstracting our thoughts and affections from pursuits of infinite and supreme importance? Have we not rested in the pleasantness and excellence of the gift, while we have forgotten from whom it was derived? Have we not been overwhelmed with anxiety for its welfare? Have we not made the enjoyment of its society our home, our refuge?

"When care and sorrow have invaded our bosoms, have we not sought the oblivion of our grief in the delightful intercourse of chastened affection? Yes, has not our happiness consisted in this, while we have forgotten to choose God as our portion, to seek his guidance, and come to him as our only substantial good? The continuance of present scenes has been all our desire; we have felt as if nothing could blast our happiness, or destroy our pleasures. Yet God has shown us that we are in his hands; He has smitten our pleasant flower, and dissipated all our fairy scenes of present peace."—*Newnham.*

A Promise for Every Threatening.

Does the law represent God only as a threatening God, and does it threaten awful things against sinners? The gospel exhibits God as a promising God, and contains a promise, to confront every threatening of the law, and a blessing to counterbalance every curse of the law, so that no person can think of anything he is threatened with in the law, but he may find an answer to it in some gospel promise.

If the law threatens everything that is dreadful, the gospel promises everything that is comfortable. The law curseth the sinner in his person, actions, and substance.

The gospel blesseth men in their persons, deeds, and substance.

The law accuses and condemns; but its threatenings being conditional, there lies an appeal from the law to the gospel, but there is none back from the gospel to the law. There is no wrath in the gospel.

The law alarms, and warns the sinner of his danger, it binds the sinner, and makes him sensible of his fet-