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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"PEACE LIKE A RIVER."

Give me a heart of calm repose
Amid the world's loud roar:
A life that like a river flows,
Along a peaceful shore.

I would roll onward to the deep
In brightness, not in foam;
And mid earth's noise in stillness keep
My soul's interior home.

Come, Holy Spirit, hush my heart
With gentleness divine;
Indwelling peace thou canst impart,
Oh make the blessing mine.

Above these scenes of storm and strife,
There spreads a region fair:
Give me to live that higher life,
And breathe that purer air.

Allay this feverish, restless mood;
Arrest life's eager chase,
And quench the thirst for earthly good
With thy bedewing grace.

Come, Holy Spirit, breathe that peace
Which flows from pardoned sin;
Then shall my soul her conflict cease,
And find a heaven within.

Cor. American Mess.

Revival Intelligence.

In London and many parts of the country there has been, during the past month, an increasing religious interest. Daily prayer-meetings become more numerous. In the north of Ireland continued evidences are given of the genuineness of the work. There are, however, few facts of special interest to report. The following account of a remarkable discussion among the Unitarians is given in the paper:—

"The Unitarians discussed the revivals at the London quarterly meeting held recently at Radley's Hotel, and the tone of almost all the speakers was remarkable. The revival movement was treated with respect, and something more, showing, it is hoped, that a sincere desire for a more spiritual religion than they at present profess is rapidly growing amongst them. The Rev. James Martineau said that he could not see the least reason to doubt that phenomena of this kind, wherever they bore the permanent test of that which was morally and spiritually good, were brought about by the direct and immediate agency of the Holy Spirit of God. Supposing that the religious consciousness was crusted over with sin, might the incrustation not be broken by the spiritual life of another human being, and this merciful appeal both be quickened by the Spirit of God and enter the heart of the unconverted sinner, by the word of the Spirit of God? No natural laws interfered in any degree with the philosophy of conversion and revival. He saw no reason why they, as Unitarians, should treat the phenomena of religious revivals as though they were a triumph of orthodoxy. He did not think the question had anything to do with orthodoxy at all; but it involved faith in the action of the Spirit of God on humanity; and where that faith did not exist, a religious revival was absolutely impossible. Once let there be in the human heart a belief that God did commune with man, and he did not see that there was anything that should prevent the belief in the awakenings of the religious life. He looked at the subject in its abstract form, because he thought it would be most dangerous to judge of the movement in Ireland in its present early stage. To his own mind, the physical phenomena were wholly beside the question. He cared not what any medical man might say. The nervous system was acted upon by the influence of powerful emotions or affections; and the question was,—What was the nature of them? not, What was the effect of them? Physical causes might be named, but he would reply, that did not satisfy; the person had been put into that state by a powerful movement of the inner mind.—*News of the Churches.*

NEWCASTLE.

A new thing may be said to have occurred in this town on Monday. A meeting for prayer was called in the Grainger Street Assembly Room at eleven o'clock, and so great was the attendance, that after all the sitting and standing room was fully occupied, numbers could not obtain admittance. A contemporaneous meeting was therefore held in the neighboring chapel of St. James', Blackett Street. Dr. Bruce presided over the principal meeting. The object was to seek the outpouring of the Holy Spirit upon the churches and people of this town and neighborhood. The Rev. H. W. Wright, of St. John's, and several other ministers and laymen, as well as the chairman, engaged in prayer. Between each of these exercises, some verses were sung, and short portions of Scriptures or tidings of the progress of the revival read. Great interest seemed to be taken in the solemn services by the assembled multitude, who, after the lapse of an hour and a half, slowly and reluctantly dispersed. It was proposed at the meeting, besides the daily prayer meetings which already exist, to organise one on the Quayside for the use of the merchants frequenting that busy mart. Measures were taken to establish it. Meanwhile, in St. James' Chapel, where about 150 persons had assembled, similar services were engaged in, the Rev. Mr. Stephens presiding, and the Rev. Messrs. Pringle, Bell, and other ministers taking part in the proceedings.—*North-ern Daily Express.*

WITTLESEA, CAMBRIDGESHIRE.

God has been pleased to visit Wittlesea. Many mighty works have been wrought in the name of the Holy Child Jesus. Daily meetings for prayer have been held in the General Baptist Church for some time past. A spirit of fervent devotion is manifested; the numbers have varied considerably, but upon the whole the attendance has been good. In our Sabbath schools the arm of the Lord has been made bare. A glorious work is going on. The teachers and the dear children feel his power. From date November 26th, there have been fifteen dear young people hopefully converted to God, thirteen of whom are in the Sabbath school, some teachers, others scholars; the Lord is still working in our midst; others are inquiring after the good old paths.—*The Revival.*

WALES.

The Rev. Thomas Rees writes to the *Watchman* that the Revival continues to gain ground in almost every part of the Principality. The Welsh newspapers are filled every week with cheering reports of the progress and blessed effects of the mighty movement throughout North and South Wales. The Revival is the principal subject of conversation in the markets and fairs, and scarcely a letter passes through the post which does not contain something concerning it. In most localities this is the all-absorbing subject. It is a fact worthy to be recorded, that the students in the Congregational Colleges at Bala and Brecon are in a most remarkable measure baptised with a Revival spirit. When the Bala students returned to College after their summer vacation, several of them arrived warm from the scenes of the most powerful awakenings, and these communicated their earnest spirit to their less revived fellow students. By degrees the Church was affected; professors were aroused from their slumbers; prayer meetings were multiplied, and the whole town is now moved. One of the students says that above forty were then added to the Congregational Church at Bala; that they hold prayer meetings twice every day, and that the ardency of their feelings is such that they seldom sleep till three or four o'clock in the morning. These young men are going out every Sabbath to supply the congregations in the surrounding country, and the hand of the Lord is with them wherever they go. The Calvinistic Methodists have also a College at Bala, and their students are "full of the Holy Spirit and of faith." The young men of the two institutions often meet for social prayer and religious conversation; and they even go to many prayerless families in the town to conduct family worship. Ever since the memorable meeting which we had at Holyhead, on our return from Ireland, the work of the Lord is progressing in that town, and several hundreds have been added to the Churches. It also spread throughout Anglesea. The town of Denbigh has for the last four or five weeks been the scene of a most wonderful work of grace. Union prayer meetings are held once or twice every week, in which all the Dissenting denominations unite. From November 27 to December 5 nearly two hundred were added to the different Churches, in the following proportions:—To the Calvinistic Methodists, 78; to the Independents, 60; to the Wesleyans, 40; and to the Baptists, 10. A most heavenly feeling pervades the Welsh Churches at Liverpool and Birkenhead, and many are constantly added to them. The county of Caernarvon is as lively as ever. In a word, almost every Church throughout North Wales is more or less moved. In South Wales, where the work originated, about twelve months ago, it progresses most favorably, though, perhaps, not so universally as in the north. Many Churches in Breconshire are now experiencing the powers of the world to come to a greater degree than they ever did, at least in the present age. Scarcely any physical prostrations occur, but the intensity of feeling manifested is often remarkable.

Fickle Condition of the Papacy.

Few spectacles are more pregnant with reflection than that exhibited to us by the present condition of the Popedom. No individual aiming at rule over men is so pitiable as the Bishop of Rome, defended as he is against those whom he calls his subjects by foreign bayonets, sleeping in bed at night under the protection of strangers, eating the bread intended by charitable persons for the poor, and, at short intervals, becoming a wanderer and a vagabond from the seat of his pretended power, and compelled to demand hospitality from the first fanatical despot who will condescend to afford it to him. Such is the position now occupied by the successor of the Apostles and the Vicar of Christ upon earth. The *ne plus ultra* of meanness and servility has been made his portion. Now he turns to Austria for protection, now to France. Nay, occasionally, he has to apply for aid to the half frantic Bourbon despots who tyrannise over the Two Sicilies; while in every Roman he beholds an enemy, and in every honest man throughout the Peninsula one who prays for his downfall, and would rejoice to behold him in one of those prisons which he has so mercilessly closed upon thousands. The reason why the Papacy has sunk to this degree of humiliation and disgrace in the shamelessness of its impostures. It has thriven for more than fifteen hundred years by darkening the understanding, and debauching the consciences of millions. From one end of Catholic Europe to the other, nothing is to be witnessed but the subordination of reason to superstition, multitudes of false miracles, base and degrading ceremonies substituted for religion, lying legends, morality proscribed and set at naught, and every art of fraud and villainy made use of to prostrate the nations at the feet of a miserable priest, whose insignia of authority are delusion and persecution.

The reason is, that mankind loathe nothing so much as an exploded lie, a hypocritical claim to virtue, a face of purity and sanctity put upon the worst kind of sensual indulgence. Everything that renders human nature odious has been successfully practised by the Popes, who have now at length worn out the almost endless wardrobe of imposture, and stand detected and shivering in the ragged frippery of priestcraft and despotism. Of course there are dupes still found to believe in their sanctity, and to degrade their miserable minds by credence in their infallible wisdom. Thus, among the bogs of Ireland, we find a crazy multitude eager to pass over into Italy, to constitute, amid the Pontine marshes, the guard of the fallen Pontiff. The feelings which prompt to this heroic achievement are akin to those which engender sympathy for captive rogues and heroic pickpockets. When a man's tricks fail, he is indeed an object of commiseration, for the failure is attended with exposure; and to show up a caitiff in his true colours is generally to put an end to his success. Surely the triple-mitred bishop must groan inwardly as he turns over the pages of history, and travels back to the period when his predecessors held all Europe in thraldom; when kings waited at his threshold to receive investiture from their supreme lord; when archbishops travelled from York and Canterbury to pour the golden spoils of England into his lap; when emperors held his stirrups while he mounted his horse; and when his mandates flew from Rome to the darkest corners of the north, to the east, and to the west, and found unquestioning obedience everywhere. No calamity was considered equal by the greatest monarchs to that of being deprived of the friendship of the Roman Bishop. Bestial superstition diffused the belief that he could at his pleasure exclude men from heaven, and consign them to perdition. The boundlessness and audacity of his claims gave them currency. He showered around him crowns, sceptres, mitres, palls; he manufactured mountains of relics; he vended the bones of malefactors for their weight in gold; he covered all Europe with the wood of the true cross; he filled innumerable monasteries with Virgin's milk; he adorned altars, and chapels, and crypts, and palaces, with feathers from the wings of the angel Gabriel; he distributed tuns of nails which had pierced the hands or the feet of Christ; and put the crown to his impudence by imprisoning in phials some portion of the darkness which had overspread the land of Egypt.

Can it be matter of astonishment that a throne erected on such foundations should, after the lapse of a thousand years, begin to totter on its basis? The marvel surely is that it has stood so long. But the explanation is at hand; the Pope has admitted to participation in the fruits of his imposture large bodies of men in every Catholic country, who, depending for their own worldly position on co-operation with him, readily make themselves his instruments, because their interest is identical with his own. Little did the founders of the Roman Commonwealth imagine, when they fought and bled for liberty, that they were fabricating an engine for the utter enslavement of mankind. But so it was, for the Republic made way for the Empire, and the Empire dwindled in its decrepitude into the Popedom, and a bloated Jesuit, or a grim and ferocious Dominican, held sway on the very spot where a Brutus or a Scipio had sat in judgment, invested with all the greatness and virtue compatible with human nature. Slowly, however, and with infinite difficulty, philosophy and civilisation have paralysed the power of Rome, and left the sacerdotal tyrant to bewail the shamelessness and effrontery with which he has demanded for his vices the reverence of innumerable nations. We are now witnessing, at least in part, that for which thousands of great and honest men have longed in vain—the unveiling of the mystery of iniquity, and the exposure of its originators to shame. Still throughout Europe the effects are visible of that benightment which the Popes accomplished in the days of their power. Clever and ingenious men, bishops, doctors, professors, with classical learning and logic at their command, still condescend, even here in England, to construct syllogisms in favor of the Roman impostor. Cardinal Wiseman carried on the craft so long as his intrepidity and the subscriptions of his dupes would hold out; and he has bequeathed his tattered mantle to Dr. Newman, who, like a worshipper of Mumbo Jumbo, repeats the formulas of his sorceries to a mocking and incredulous age.

But Popery is at its last gasp. Throughout the periods in which it was in the ascendant, it depended invariably for success on two things—the power to obtain money from the vulgar, and the skill to employ its revenues in dazzling their imaginations for the purpose of obtaining more. At present, its contrivances appear to be nearly used up. No doubt there are fresh converts occasionally, persons who live upon excitement, and go over in search of it from one religion to another. If Islamism or Hinduism were at hand, we should probably observe a much greater number going over to one or other of these churches, carrying Korans under their arms, or marking their foreheads with cow-dung, in honor of Mohammed or Vishnu. There would be no difficulty, for example, in persuading Dr. Newman to take to the Vedas and Puranas instead of the apostolical traditions. He would be able to discover most subtle and delicate reasons for believing in the mysticism of Brahminism, for defending its trinity, for proving the rationality of its Avatars. Nothing in the notions of our Hindu fellow-subjects lies open to the charge of greater absurdity than the leading doctrines of Popery. That this is felt throughout Europe is the reason of the Papacy's decline. Civilisation is killing it slowly but surely; and Protestantism, if it be wise, will bestir itself actively to hasten the process, and, if possible, to replace it in the minds of men. Historically speaking, nothing more striking can be presented to the mind than the contrast between the present Papacy and the past. The whole Christian world once trembled at its nod, but the days have at length arrived when it knows not on what to exist, and begs an alms from the most wretched parts of the earth to preserve it from perishing of inanition.—*Daily Telegraph.*

The Cardross Case.

On Friday, December 23d, the Court of Session, First Division, unanimously repelled the preliminary defences for the Free Church, ordained them to satisfy the production—that is, to produce the sentences of deposition and suspension—and found them liable in the expenses of process since the preliminary defences were lodged.

The Lord President said:—It appears to me that the pursuer, if he has really suffered wrong, as he says he has, is entitled to redress like any other subject of the Queen, unless, by his own voluntary act, he has relinquished the right to seek such redress, and has in some legal way subjected himself to the power and authority of others without the right of redress. On the other hand, I think it is equally clear that the defenders, as office-bearers and members of a religious association or body tolerated by law, are entitled to all the benefits and privileges which such toleration gives. If their by-laws, or constitution, or rules of government are not contrary to law—are not illegal in themselves—the Courts of law will not interfere between them and their members in the fair application and enforcement of such rules against parties who have chosen to enter the body, and to subject themselves to those laws. It is truly a question of contract, and of the laws and by-laws of an association. We must look into the constitution to see which party is in the right. In order to do that, we must examine this contract; but we must do more than that. We must then examine the sentence to see whether it is within or without the contract; we must examine under what circumstances that sentence was pronounced. To say, therefore, that the sentence is unexaminable, is going a great deal too far. In that position of matters it appears to me that it is quite impossible in this stage of the case to sustain the defences as against satisfying the production. We must see the sentence, and examine the contract. *Quoad ultra* I think we need not produce any judgment upon the question at all. The Court is asked to give that species of redress which is the only one Courts can substitute for wrongs which they cannot otherwise redress—I mean pecuniary compensation. But whether this party will arrive at that stage is a matter on which I cannot pronounce an opinion now, since we are only at the preliminary stages of the proceedings; and, therefore, what I would submit is, that your Lordships should pronounce the judgment which I have suggested.—*News of the Churches.*

Bearing the Cross.

One pleasant summer eve, a poor deformed girl had wandered alone to one of the public squares in P——, seating herself beneath a tree where she could see the fountain sending up its playful waters. She forgot for a while her loneliness; but presently a party of young ladies came by, and one, in thoughtless merriment, exclaimed:

"Do look at that little wretch's back?" All turned with curious eyes gazed upon her. I was seated on an opposite bench; and as they passed on, marked the tears as they overflowed the eyes of the sensitive child. Approaching her, I endeavored to speak consoling words. With a slight caress of her little hand, and eyes blinded with tears, she looked to me and said: "Thank you ma'am for being so kind. My Sabbath School teacher says my *cross* has been placed upon my back; but O! kind lady, when people look upon me so proudly, and the boys call me ugly names, and the girls won't let me play with them, then I feel so badly, and I cannot help crying. Do tell me, lady, will Jesus never take my cross away?"

Years passed by, and once more at my boarding-house, I met the child now grown to womanhood. Her countenance was spiritually beautiful, but she still bore the burden of her childhood. Being together for some weeks, an intimacy sprang up between us; and one day, as we sat conversing she alluded to our first meeting. "My misfortune," said she, "was long a source of grievous unhappiness; but thank God, there at last came to me an answer to my oft-asked question: Shall I never cease to bear this cross?" And going to her portfolio, she handed me the following lines, observing, "the last line has been my consolation."

The tear will fall, O Father
When I see
Those curious glances
Fixed on me
How long this cross, my Saviour, must I bear?
"Until thine eyes no more can shed a tear"

The flush will rise, O Father,
When I hear
Those rude insulting words—
The bitter jeer
How long, O Lord, must I with trembling fear?
"Till thou these mocking words no more canst hear?"

Sad are my thoughts, O Father.
Well I know,
Oftimes neglects are mine,
For this deep woe.
How long, kind Parent, must I check each sob?
"Until thy heart no more with pain can throb"

Then all my life, O Father,
Teach me how
Beneath the galling cross
To humbly bow.
O! shall I never cease to feel the rod?
"All trials cease in heaven, at home with God."

Jews under Papal Government.

The proclamation of entire religious freedom in Tuscany since the Revolution, is welcomed not only by the Protestants, but by the Jews, about 25,000 of whom by this act have been raised to the enjoyment of equal rights with other citizens. They have been so long oppressed, that the blessing of freedom is appreciated. A congregation of four thousand assembled at Leghorn at a solemn feast, for the purpose of giving thanks and imploring the divine blessing on their newly elected king Victor Emmanuel, king of Sardinia.

A resident of Florence, in a letter to the Newark Sentinel, gives an interesting account of the condition of the Jews in Rome, where, as well as in Naples and Venice, they are in worse than Babylonian bondage. The Ghetto, or Jews' quarter in Rome, is one of the most wretched places that disgraces Christendom. Four or five thousand poor creatures are crowded into it so closely, that if the rest of the city was peopled in proportion, it would contain over 500,000 inhabitants where there are now less than 170,000. There they are doomed to live under an inexorable despotism, constantly exposed to insult and suspicion, deprived of almost every right and privilege, not permitted to pursue any profession of literature, science, or the arts, or that demands public confidence. There is no legal validity in their acts without Christian witnesses, and their testimony is not received in the civil courts. Besides other taxes, they are obliged to pay $300 yearly to the monasteries for converts from their faith, and $1,100 to the establishment of Catecumens for the instruction of apostate and abducted Jews in Catholic doctrines, besides $800 for the prizes of the running horses at the carnival races. They live in perpetual fear, being under the special jurisdiction of the Inquisition, but are afraid to complain.

Statistics of the Greek Church in Russia.

The Protestant Church Gazette, of Berlin, publishes the following statistics as coming from an official source. In 1857 the Greek Church in Russia counted a population of 49,159,714 souls (soldiers excepted), among whom were 11,000 converts from the Greek sects, and 6000 converts from Paganism, Mohammedanism, Judaism, and other Christian denominations. The Church had 74 hierarchs, 55 eparchies, 12 vicariates, and 49 consistories. In the same year, 1849 priests were ordained, of whom 1246 had received a full course of instruction. The number of monks was 5211; of nuns, 2451, and secular priests 49,935; of churches, 46,022; of monasteries, 465; of nunneries, 127; of parishes (congregations), 30,258; of chapels, 11,956; of ecclesiastical academies, 4 (a fifth one has since been established); of seminaries, 48; of ecclesiastical schools, 201; of teachers in the two latter classes of institutions, 1849; of pupils, 53,042. The contributions of the people for religious purposes amounted to 5,247,094 roubles.

The above statement, if correct, would indicate that the membership of the Greek Church has not increased since the taking of the last but one census, while the whole population has risen to 71,500,000.

Treasury.

"We do Nobody no Harm."

Such was the reply given to a clergyman, a short time ago, when he asked three young men who were standing idle in the road, whether it might not be better for them to go to church, to which the Sabbath bell was then inviting them? "We do nobody no harm!" Was this true? Let us inquire into the matter. The Sabbath was made for man. It is a day specially set apart by our beneficent Creator, as a rest from the toils, and anxieties, and cares, of this world, and as a season for spiritual improvement.

In a temporal view, it is a wise and merciful appointment. Even those creatures which God made for the use and service of mankind are greatly benefitted, when their owners observe this benevolent injunction of Him who careth for all things living. And the unmerciful man, who pays no regard to the life of his beast; but, in the eager pursuit of business or amusement, robs it of that on which God hath commanded every man to rest, that "Thine ox and thine ass may rest, and may be refreshed" (Exod. xxiii. 12), soon exhausts its strength, and entails on his dumb and uncomplaining slave suffering and wretchedness. But if the deprivation of the Sabbath rest has so fatal an effect on creatures which have no understanding, and, consequently, no cares nor anxieties to disturb them, how much more injurious is the loss of such rest to a rational being! His powers, both of mind and body, have been at work during six days, and he requires an interval of repose. Now the Sabbath affords men this needful interval. And when persons, in the too eager pursuit of earthly things, have neglected to avail themselves of the rest which each recurring Sabbath offers them, their minds have often sunk under their burdens; and, in some cases, they have become so miserable as to hate life, and have, at length, desperately rushed into the presence of God by self-destruction; so dangerous is it to neglect the wise and gracious appointments which God has made for the refreshment of the bodily and mental powers. But the Sabbath was ordained for a still higher object. This world is not our home. We are only pilgrims and sojourners, stopping for awhile at different stages of our journey, and well knowing that "this is not our rest." (Micah ii 10.) Even the most careless are not ignorant that here they "have no continuing city," and must ere long enter into another state of existence. Now, all prudent travellers, when about to proceed to a distant country, seek to obtain all needful information respecting it, and they prepare whatever may be requisite to make their abode in it comfortable and happy. Such information is given respecting the country to which all men are bound, and the preparations which should be made are pointed out, in a Book supplied to us by our gracious Creator. And, as men are much occupied by the cares and labors pertaining to their sustenance during their pilgrimage, God hath set the Sabbath as a season for thought and reflection; and also for seeking instructions as to the way they should go, and respecting the tempers and dispositions they should have, before they can enjoy that "better country." If, then, such an opportunity is given to the pilgrims to "read, mark, learn, and inwardly digest" that Word which can guide them into the right way, and enlighten their minds, and cheer their hearts, as they proceed, and if, moreover, teachers are provided to show the pilgrims what things are needful to qualify them to enter the promised land; and commodious edifices are built, in which the pilgrims, on the appointed days, can assemble together, and listen to instructions adapted to their respective circumstances;—if God's day, God's Word, God's ministers, God's house are provided for those who are journeying to "the unseen world,"—what can we think of those persons who wilfully turn away from these benefits? Can the Sabbath-breaker, who is lounging by the way-side, forgetful of God, neglecting his Bible, absenting himself from public worship, and closing his ears against the counsel and admonition of his minister,—can he truly affirm that he "does harm to nobody?"

Consider what harm he does to himself. He provokes the anger of the Lord who blessed the seventh day, and sanctified it. He may think Sabbath-breaking a little sin; but the penalty affixed to that transgression among the Israelites shows that it is no small offence in the eye of God:—"Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people . . . . he shall surely be put to death." (Exod. xxxi 14, 15.) Can that sin, which was thus punished in ancient times, be practised with impunity at present? Is it "no harm" to act in open defiance of a Divine command? Is it "no harm" to be the enemy of God? Is it "no harm" to lose his favor, which is life and peace? Is it "no harm" to be under his wrath, which makes even temporal good things a curse rather than a blessing?—"The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just." (Prov. iii 33.) "Such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." (Ps. xxxvii. 22.)

Reader, are you a Sabbath breaker? Are you then, doing yourself "no harm," when you avoid every thing which tells you of God, who "so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life?" Will you think it "no harm" when you are called to account for the opportunities of spiritual improvement which you have neglected, and when you hear the sentence, "Cast ye the unprofitable servant into outer darkness?"

Who would not condemn such conduct in temporal things? Suppose a valuable estate were promised to one of these young men, on the condition that he would, during a few years, prepare himself for the enjoyment of it. Suppose he had to attend to instruction at least one day in the week; that books were supplied to him, and teachers provided who could impart to him all requisite knowledge. Now, if the young man were to be seen wasting his time, on the days appointed for his instruction, in idle conversation, and if, on being urged to prepare for the rich inheritance conditionally promised to him, he should say, "I am doing no one any harm," and should still loiter till the sun had set, and the hour for instruction were past, who would not blame such folly, and madness?

Reader, art though a Sabbath breaker? If so, this foolish young man is only a picture of thyself.