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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The Departed Faithful.

And we also bless Thy holy name—for all thy servants departed this life in thy faith and fear.—COMMN. SERVICE.

Around the great white throne on high,
Around the crystal sea,
They gather now—thy ransomed ones—
To rest, dear Lord with thee

They gather now—to feed no more
On Symbols of his love;
They gather now—to know its height,
Length, breadth, and depth above.

They gather now—no more to taste
Earth's emblem cup of wine;
They gather now—to drink it new
Beside the living Vine.

They gather now—each passing year
Adds to the countless throng,
And richer, sweeter, fuller swells
The chorus of their song.

They gather now—O when shall we
Who meet around this board,
See the dear emblems all fulfilled,
In presence of the Lord.

They gather now—O when shall we
Remembering here his grace,
By faith's dim vision trace no more,
But see him face to face.

They gather now—we strugglers here
Pain, Lord, would upward soar;
Oh, deepen thou the wish, till there
We praise thee and adore.

They gather now—Lord Jesus when
Shall we no longer roam,
Come, quickly come, and bring the hour
That calls thy ransomed home.

—*From Church Witness.*

Mazzini on Italy.

MAZZINI—says the *Dorsetshire Protestant*—has a right to be heard, on Italy. No man better. Much abused and much calumniated has he been, as is natural. Why? Is it not because he wants nothing for himself, and all for Italy? Here him, as he writes, on Christmas Day:—

"Is the non-interference doctrine amounting to this: 'We shall never go for good doing, anybody may for evil-doing!' Is it a godless, heartless theory of self-abdicating indifference towards mankind, the outward life of England and everything that moves, lives, suffers, struggles out of your immediate vicinity? Is the task of a free great nation like yours throughout the world the task of a mere powerless on-looker on right and wrong? Or is it a great high principle, which, spoken by a powerful nation of believers in one God and in one law, must be recognized by all, and shield a people which chooses to manifest its life, wants, duties, rights, and tendencies against the undue, unruly, oppressive interference of armed foreigners? That is the question which we want you to solve in your practical way for the good of mankind and the honor of your own country.

"I do not speak of Austrian interference in our Venetian lands. It is a long standing affair, grounded on treaties, assented to by all Europe, and the solution must belong exclusively to ourselves. But the interference of Louis Napoleon in Rome, supporting the political tyranny of a Pope, whom all provinces desert one by one as soon as favourable circumstances allow, and denying all possibility of Italian unity, has not been assented to—only tolerated, whilst we ourselves did not loudly protest against it, and there was no affirmation of our national right in Italy. It is not grounded on treaties; it is an open violation of them. It took place, as the 2d of December, by surprise. It claimed to be tolerated merely, on the ground that it would last only a very short time, and would not deprive the Roman people of their rights. It has deprived them of all rights, and it lasts since eleven years. It is, in fact, a disguised conquest, and furnishes imperial France with a basis of operation for long nursed usurping schemes on the south, now made more visible by the new interference at Gaëta.

"And this in open defiance to both Italy and Europe. All Italy points to Rome as to its natural metropolis, and large French reinforcements are immediately dispatched there. The ink with which Lord J. Russell wrote his last excellent lecture to Europe about non-interference is scarcely dried when the zone of French occupation is widely enlarged, and stretches from Rome to Viterbo, and to the Neapolitan frontier.

"Is there no possibility for you to help us against an obstacle which might be, through a universal imposing expression of European opinion, peacefully removed, and which bids us, if that do not take place, to try and fight both Austria and France out of our own land at no distant period? Might not an immense good be done to our cause by a non interference agitation being raised up in England, aiming at making it a practical boon to ourselves and others, and teaching both your government and Europe, that an individual may lecture and offer advice, but that a great nation warns and leads! Might you not suggest to your countrymen, that for the sake of avoiding injustice and war, they ought to open negociations with France about the necessity of adhering to promises, and leaving Italy to the Italians.

"As for the calumnies systematically heaped on me—don't mind them; I don't. I remember the time, not far distant, in which your aristocratic, or money worshipping papers were treating me as a madly Utopian demagogue, because I was pleading for Italian unity. The verdict of the whole Italian population has now proved that I was right. It is a compensation, worth any amount of useless unprofitable praise, when the cordial thanks of good, true, unprejudiced working men, such as yourselves, come to me. It is to me worth the language, favourable or not, of editors not knowing me, nor seeking for information about me, but blindly receiving impressions from power-seeking men of Turin or Paris.—Ever yours, very gratefully,

"London, December 25, 1860." "JOSEPH MAZZINI.

The Orphan of Juggernaut.

In the year 1829, a Brahmin family in North India set out on a pilgrimage to the temple of Juggernaut. No tidings of the Prince of Peace had even reached their ears, and to atone by a wearisome and perilous journey for their sins which even they, as heathens, knew and felt, they had committed, they left their home. The family consisted of the Pundit, his wife, and their infant of a few months old, and two or three servants. They had proceeded as far as Balasore, 150 miles distant from the temple to which they were going, when cholera, the scourge of India, attacked the mother. From that time the father disappeared; whether the strong man also were attacked and fell, or whether he were self-immolated under the wheels of the ponderous car of his God we know not.

With great difficulty the suffering mother dragged herself and her babe to the door of a house where she expected to find the succor she needed; but her hope was in vain; and some little time after this, a missionary (Dr. Sutton, of the general Baptist mission) passing by on his way to preach to the pilgrims, found her lying on the ground, under the shade of a large tree, unaided, uncared for, with her starving infant clinging to her. He administered some medicine, but the distance from a Christian station rendered it difficult to obtain help, and he had to walk some miles before he could procure a cup of milk for her. That fearful scene long dwelt on the missionary's mind. Above him the sky was obscured by thick clouds, that threatened every moment to burst upon their heads in a fearful storm; and at his feet lay the expiring mother and the helpless babe, soon to be left an orphan in a heathen land.

After three days the woman died. Who can tell whether 'the story of grace' which for the first time in her life she had heard from the friend who had so tenderly cared for her perishing body, found an entrance into her heart; and that, in that sad eleventh hour, she looked to the Lamb of God to take away her sins!

What was then to become of the little one? It was a girl too, and girls are always an unwelcome addition to a heathen household. Could a heathen mother be found to tend it? Ah no! "The dark places of the earth are full of the habitations of cruelty," not of love. A native doctor, who had been called to prescribe for the poor woman, was standing by and the missionary asked what could be done for the infant. He shrugged his shoulders. 'Let it die too.' What else was his reply.

But this was not to be. The servant of Christ remembered how his master took young children in his arms, and resolved to remove the forlorn little one to his own to his own home while the native doctor took possession of the gold and silver ornaments the woman had worn, and the money that was found upon her. Dr. and Mrs. Sutton had no children and they soon adopted the Hindu body as their daughter. The starving condition of the child was shown soon after its reception under that kind sheltering roof. Some food was put on a plate on the floor, and while a spoon was being sent for, with all the energy of hunger, the little thing crawled to it, and began feeding herself with both hands.

Years rolled on, and the babe became a young woman. She accompanied Dr. and Mrs. Sutton on a visit to America, where she was placed in a boarding school, and after her return with them to her native country, she became assistant teacher in the schools of the mission, which had been her happy home. Her kind friends preserved her from the evil and mischief of early marriage, such as prevails in that land of darkness; and, unlike that which her own father and mother could have done, they arranged for her no marriage of convenience or of indifference, but left her free to give her heart with her hand, only in the Lord!

In the course of time a young Rajput visited the station at which they resided. He, too, was a Christian, and being himself a highly educated man he could appreciate the well cultivated mind of this young woman. Above all he recognized in her the image of the Master to whose work he had consecrated himself. Upon further acquaintance, esteem ripened into affection; the gentle orphan girl was wooed and won, and, with glad consent of her foster parents, the marriage took place. The union of this Christian pair was consecrated by a Christian service, no heathen rites, no Hindu revellings were practised on the joyful occasion, but the blessing of the Lord Jesus was sought upon their marriage feast.

The orphan of Juggernaut still lives to praise God for her creation, preservation, and all the blessings of this life, which have been her portion, and she resides close to the spot where she was so mercifully preserved. Her husband, the Rev. Behari Lal Sing, of Calcutta, is now on a visit to this country, and from his lips, when speaking recently at a public meeting on behalf of the Society for Promoting Female Education in the East, the writer heard this narrative. He concluded by asking his hearers to pray for his beloved partner 'that she may be a burning and a shining light among her benighted sisters, and may have wisdom and grace to train up her children in the nurture and admonition of the Lord.—*Female Missionary Intelligencer.*

Revival Intelligence.

CAPE OF GOOD HOPE.

An account of the present revival of religion in some parts of the Cape Colony was delivered by the Rev. Professor Hofmeyr, at the annual meeting of the South African Evangelical Alliance, held in Cape Town on the 25th October. It has been published by request of the meeting, and we subjoin a few extracts. Of Calvinia, Professor Hofmeyr says—

"I laboured there in the work of the ministry for upward of six years. Often did I endeavour to prevail upon the people to form meetings of social prayer and religious intercourse. I considered such meetings exceedingly desirable, because most of my parishioners could not, on account of the great distance at which they live from the village, attend the house of public worship more than three or four times during the year. But all my arguments proved ineffectual. You may imagine how much I was struck, when, two months ago, I was informed of the extent to which suddenly the spirit of prayer was diffused among the people. Within a few days three or four prayer meetings were started in the small village, and four or five in some other parts of the parish. This extraordinary movement is still increasing, and is apparently becoming prevalent. They had no minister whose influence and effort could co-operate in producing this striking change. Living on widely-scattered farms, they had no opportunity by frequent meetings and daily conversations mutually to excite these feelings. Few of them ever read a periodical, so that the great majority knew little or nothing of the revival now occurring in several parts of the world. How then can we account for this awakening but by ascribing it to the working of the omnipresent Spirit of God?

"This general and simultaneous movement of the mind, under the mighty impulse of the Spirit of supplication, has been very striking in the parishes of Worcester and Wellington, and partly in the parishes of Tulbagh and the pearl. I do not refer to the villages, but to the country places. One might be inclined to ascribe the religious spirit which rules over the inhabitants of these villages, to the infectious influence of example and public opinion; but how are we to explain it, that at those isolated farms the people are at once impressed, some of them most deeply, with sentiments to which but a week or a day before they were perfect strangers! At that part of Breede River, for instance, which is included in the parish of Worcester, a prayer meeting was started last year, which no more than three or four individuals could be induced to attend. But as soon as the awakening impulse of God's Spirit was felt, old and young, parents and children, whites and blacks, at almost every farm, were desirous to join in social prayer, and immediately prayer meetings were multiplied. And the interest manifested in these religious meetings continues, after the lapse of four and five months, unabated.

After relating other striking instances of converting work, Professor Hofmeyr continued:—

"At Montagu, scarcely a house in the village is to be found where the awakening power of God's Spirit has not been felt by one or more individuals. The religious indifference for which this place has been known, has given way to a tone of earnestness, which is diffused throughout the whole society. The aspect of the place is entirely changed. Even those who do not approve of the revival have told me, that the general improvement in the conduct of the inhabitants, within a few months, has been quite marvellous.

"The young seem largely to partake of this revival blessing. Some of them who were foremost in a life given to vanity, now most earnestly endeavouring to promote the good work God has commenced in their own dwelling place.

"It is a feature not less delightful in the present revival, that not a few of the heathens who live with our farmers, and among whom are to be found the outcasts of society, have been made partakers of the enlightening and renewing influence of the Holy Spirit, often to the utter astonishment of those by whom they were known. Some Kafir and Fingo children are among their number. A farmer was one day attracted by the distant lamentations of a human being apparently afflicted with grief. He drew near to the spot whence the strange sound had reached him; and was deeply struck, when he discovered a little Fingo girl, engaged in earnest prayer, wrestling with God for the remission of her sins, in the name of Jesus Christ. When he returned home, he inquired whether she had shown before any token of concern about her salvation; and was told by his wife, that the previous day she had been asked by this ignorant girl, whether Christ had died for her also, and whether she could obtain pardon as well as others.

"Wherever the revival extends, the Word of God is attended to with unwonted earnestness. The church is unusually filled. The general aspect of the gathering multitude tells of strong inward emotions. The preacher feels his soul drawn out towards his hearers, while he perceives their hunger and thirst after the Word of life."

JAMAICA.

The following further extracts relative to the gracious awakening at Jamaica, are from correspondence of the London *Freeman*, received by last mail:—

The day at Shortwood was very laborious, but deeply interesting. I first met the leaders for a short time before the mid-day service, to arrange with them for the preservation of order and quiet. When I went to the pulpit at eleven o,clock, the chapel was crowded in every part. Numbers were obliged to sit below (a room underneath the chapel), and numbers crowded around the doors. I had scarcely begun the service, when I heard a crying and sobbing, and as the Scriptures were being read a poor woman was calling aloud for mercy. I preached for nearly an hour and a half, the attention being fixed, and the congregation audibly responding with discrimination and intelligence. While preaching several were 'stricken.' Some were carried out. I cannot describe the scene at the close of the service. Numbers were coming to me with various questions. The leaders met together as soon as the people could be dispersed, and I was much pleased with them. They seemed alive, thoroughly united, in full sympathy with the movement, and having the people well under control.

"At Mount Carey the night service began at seven o'clock; the chapel was nearly full. But, oh, what a scene! Eight persons had been "stricken down" outside. Several more fell almost before the service began; during the singing and reading several more. I called on some brother to pray. The excitement now became fearful—it was like the boiling waters. I despaired of being able to speak, but arose to do so. In a few seconds all was calmed down, and perfect stillness was preserved till the close. Then the excitement broke out again, and it was nearly three o'clock next morning before it ceased and all had left the chapel. But I must not add more. You shall here again soon. Would that you where here! Met the leaders and deacons to hear from them an account of the present movement and to advise with them respecting it. The following is their testimony,—

"Mr Haughton.—The awakening commenced at Shuttlewood, near Mount Carey, about four weeks back, when one of the new converts came down from Bethel Town. There had been some disputing in the class, and two of the officers had been appointed to inquire into it. While they were going on with the case one of the quarrelsome ones was suddenly 'stricken down,' and soon after two others. Those who are thus stricken seem to be suddenly seized with a sense of the enormity of their guilt and danger, and on recovering their sense begin pouring out their confessions and prayers and crying aloud for mercy. When they get to the chapel it is almost impossible to get them out of it, and sometimes they remain the whole night singing and praying. One young woman was stricken on her way to a dance at Chester Castle. She said that the consciousness of her sins suddenly seized her so that she returned home, and falling down, called her mother to her side to pray with her.

"Mr Plummer was convinced of the Divine character of the movement about two weeks ago, when he observed the different spirit of the young people towards their teachers in the Sunday school. A little before they had been careless, now they spoke feelingly and religiously, and were glad to hear all you had to say.

Mr Morress.—Among other sins confessed by those who are smitten, was the sin of covetousness. At one time it was difficult to get them to separate. You may dismiss them at eight or nine o'clock, but they will keep on till morning. Those who were in malice with each other will now send a long way to make peace.

Mr Beckford.—The church is now full every Sabbath day. We used to ring the bell for the people, now the people ring the bell for us. They used to take offence when spoken to about their negligence, now there is no need of reproof. The collections also are increased.

Earnestness.

Who that has ever trod the streets of a great commercial city has failed to observe the earnestness of the swelling throng? We see it expressed in the eye, and gait, and hurried speech of the busy multitude. On our great thoroughfares of travel the same earnest spirit is manifested, and in all directions men are intent in the pursuit of some real or fancied good. It characterizes the age in which we live, it has accomplished great results in the increase of material wealth, of knowledge, and of human happiness. In this lies the chief secret of worldly success. It has distinguished those who have acquired fame or fortune, or advanced the cause of truth and virtue, or propagated hurtful error.

Earnestness allied to religion has given full development to character, and conferred rich, lasting good on many generations.

See its influence in the lives of those who, "being dead yet speak." What but earnest, whole souled conviction of truth and duty enabled the Apostles and their associates to "fill Jerusalem with their doctrine;" and within a century after the death of Christ to shake the broad and massive fabric of idolatry as by the throes of a mighty convulsion? What but an earnest faith and purpose made the heroic men and women of other days "take joyfully the spoiling of their goods," and go with willing feet to the gloomy altar on which they were to lay down their lives in attestation of the truth?

In our own day religious zeal is crowned with visible and blessed results. It plans and attempts great things. It is not appaled by difficulties. It converts waste wastes into blooming and productive gardens, wherein are trees of righteousness and flowers of rare beauty and fragrance.

Earnest piety is the great want of the age, and of the world. The Church has enough of intelligence, and no deficiency of numerical strength, or appliances for abundant success in her holy enterprise of subduing the world unto her King. What she most needs is a fresh baptism from on high, a larger infusion of the Spirit of Christ, and of that zeal which led him on through shame, and toil, and suffering, to the accursed death of the cross, there to finish the work which was given him to do. How many of Christ's followers, even in this stirring period, which invites the whole Church to earnest prayer and active exertion, drag heavily and wearily on in a narrow, beaten path, attempting, anticipating, and enjoying but little, through want of absorbing earnestness.

"The children of this world are, in their generations, wiser than the children of light." Their eager chase of earthly good shames our tardy steps. Our own zeal in temporal affairs of passing moment rebukes us. Conscience chides our dulness, and the kindly voice of the divine word and Spirit bids us shake off our spiritual lethargy, and "gird up the loins of our mind," and wholly commit ourselves to the cause of Christ in all its relations and issues. One earnest spirit, animated by prayer and by faith in the promises, is a vital force, and a rich blessing, not to a family or church alone, but to a whole generation.

Reader, how does your religious zeal compare with your devotion to business, or your interest in the political issues of the day? "Where your treasure is, there will your heart be also.—*Central Presbyterian.*

The Communion Question.

I find that experience is a most excellent teacher in matters not positively revealed. I was brought up under the old style of conducting the communion service. First a long doctrinal sermon, then remarks introductory, explanatory of the nature of the ordinance, followed by a hymn, change of seats, and prayer. During the administration of the ordinance there was constant speaking, the whole followed by an exhortation to the unconverted who remained. When I entered the ministry myself, I soon became convinced that this method of conducting this most solemn and important service was not productive of that amount of good to the congregation which it was designed of the Master it should be. After trying different methods, I finally settled down upon the following plan:—The preparatory services of the week preceding our prayer-meetings and lectures, I endeavor to make truly preparatory, presenting such thoughts as will lead to self-examination and reflection upon the nature and importance of the institution of the Lord's Supper. To the Sabbath service I endeavor to give as great unity as possible. The members understand beforehand, that in coming into the church they must take the front pews. The invocation, first hymn, reading the Scriptures, and prayer, are as usual, except that they all have a direct reference to the Supper. Just after the prayer I state the fact of what we are about to do, read the warrant for it from the word of God, and then give out another appropriate hyma, inviting the communicants who may not be in the proper place to take the front pews. The congregation have come to understand the matter so well, that very few changes have to be made, and thus the solemnity of the worship is not disturbed by any confusion arising from this change of seats. For the sermon, I endeavor to select some theme of meditation, such, for example, as the love of Christ, which will tend to excite religious feeling, and produce a devotional frame of spirit. This will prepare the Christian for communing with Christ. The sermon is followed immediately by the invocation of God's blessing and the distribution of the elements. During their distribution I say nothing beyond quoting a few appropriate passages of Scripture, or making a very brief suggestion. The mind of the communicant should be left to hold converse with Jesus. At the conclusion, I usually endeavor to say a word in season, to Christians and sinners both. This address should be brief, not over five minutes, and earnest, and especially tender. We then rise and sing the 137th Psalm, second part, and go out, after the benediction.

Since I have adopted this plan, our communion seasons have become doubly interesting; and besides this, we secure the attendance of all the imponitent part of the congregation. None leave the house; and as the service is but little longer than our ordinary Sabbath morning service, none grow weary. This plan has certainly acted like a charm with us. Of course, it might suit any other church. But I do frequently assist brethren where I should like to see it tried.—*Cor. Phila. Presbyterian.*

Abolition of Convents.

The abolition of the great majority of the convents in Italy will exercise the same beneficial influence in the Marches that it has done in Umbria. The number of convents in the former province amounted to more than six hundred, and the monks and nuns to eight thousand. The regular and secular clergy possesses one-third of all the land. The proportion is smaller in Umbria, where the clergy hold one-half the country, but the number is not less out of all proportion with the million of inhabitants. It is to be remarked that the parts of the country where the clergy have the least land are the best cultivated, and it is to that inequality in the distribution that the Marches owe the superiority of their agriculture over that of Umbria. The revenue of the bishoprics are also very unequally divided. The Bishops of Fermo and of Sinigaglia have each about 130,000 francs a year; and those of Osimo, Jesi, and Ricona average about 100,000 francs. The smallest cures have 2000 francs, (which, considering the low price of every article of consumption, is equal to 4000 francs in France,) and the largest 500) francs. There is nothing astonishing that the clergy should regret leaving a country where they are so well paid.

Dr Guthrie's Appeal.

"I was visiting to-day, and I hold in my hand a letter written by a dying man. His home, three years ago, was one of the happiest, sweetest, tidiest and most comfortable homes of any working man in Edinburgh. He is now dying of consumption, his life is ebbing away, his cheek is hollow, his eye is prominent, his voice sepulchral. There he lies on his dying bed.—When I first went to see him, beside him lay a child of three years old, which was lifted out of the bed beside him by its mother. Of all the pitiable objects I ever looked on, it was one of the most touching. Its limbs and arms were reduced to skin and bone. Its ankles were bandaged up with scrofulous sores, and its mouth was drawn together. It had the sweetest face I almost ever saw. There was the dying husband, and there was the dying child, and there was a woman—three years ago, as respectable, genteel-like, and I know as kind, tender, loving a mother as was in all Edinburgh. And six days ago the missionary of the district was heard to say that that woman had smitten her dying husband, and was like to kill her child; and as I went there to-day, with the tears falling on the face of that poor young corpse, I gave God thanks the child was dead. On the Sabbath morning, the grey dawn looked in upon a room, and what saw it there? A mother lying in the bed, the pillow where that child was lying stained with its life blood—the child dead, and the mother dead drunk; and with that poor infant corpse before her but yesterday—I think that scene, as I told her, might have sobered a bacchanalian—she took a chair and hurled it at her husband, the dying man, far gone in consumption. Can men see that, and go quietly back to their work? May all the curses of a gracious heaven be upon that vice; may God blast that tree that can produce such scenes of misery in this world. I detested drinking before; I detest it ten times more now. And how ministers of the gospel—how Christian elders, in the face of this vice, can go on with their indulgence is to me a mystery,—I cannot understand it. I do not condemn them,—by their own hands they stand or fall; but before them, I charge drink with breaking more hearts, with destroying the ties of more families, with ruining more bodies, with sending more souls to perdition, than almost all the other vices in this country put together. And I would appeal to my brethren, if there were any of them here. You are no better of it—you are the worse of it. It does your body no good—it is, I believe, the mightiest agent the devil ever invented to ruin souls. I call upon them, as I did the last time I was here, on their knees, over their Bibles, with the example of Christ before them, to consider this question; and I am certain if they do so in a right spirit, they will come to a right conclusion. They will do what I have done, and I have never regretted it, and I know I never will regret it, by giving myself heart and hand to this cause, until by God's blessing it triumph."

Treasury.

The Sovereign Remedy.

Mercy, pardon, and grace, could find no other way to issue forth from the heart of the Father, but by the hearts blood of the Son, and so they stream to the heart of the sinner.

Mortification of sin is peculiarly from the death of Chaist. It is one peculiar, yea, eminent end of the death of Christ, which shall assuredly be accomplished by it. He died to destroy the works of the devil: whatever came upon our natures by his first temptation, whatever receives strength in our person by his daily suggestions, Christ died to destroy it all.

"He gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Tit. ii. 14.) This was his aim and intention, wherein He will not fail, in his giving himself for us. That we might be freed from the power of our sins, and purified from all our defiling lusts, was his design.

"He gave himself for the church, that He might sanctify and cleanse it, that He might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." (Eph. v. 25–27.) And this, by virtue of his death, in various and several degrees, shall be accomplished.

Hence our washing, purging, and cleansing, is everywhere ascribed to his blood (1 John, i. 7; Heb. i. 3; Rev. i. 5.) His blood is the great sovereign remedy for sin-sick souls. Live in this, and thou wilt die a conqueror.—*Owen.*

Welcome to Jesus.

Jesus Christ, in the days of his flesh, was willing to entertain, with the most tender affection, little children that were brought unto him; and when his disciples would have kept them away, He rebuked them, and then said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven. And He took them up in his arms." (Mark, x. 14, 16.)

And I can assure you He is no less kind now than He was then; for He is the same yesterday, to-day, and for ever. Now if He was so kind to children who were brought to him, what will He be to those who themselves do come to him?

O, if ye knew how good He is, you would never be at rest till you got notice where He was to be found, and then ye would go to him, and I dare promise you a welcome.

I tell you for your encouragement that if you begin early to seek God, ye shall be among those children, of whom the kingdom of heaven is. God will bless you, and all his people will bless you; yea all generations shall call you blessed.—*Haliburton.*

The Manifestation of Love.

It was once noised through Europe as a wonderous fact that the monarch of a mighty empire had laid aside his sceptre, and in the attire of a simple traveller was journeying from land to land, investigating the arts and industry of each; that through this lowly quest he might enlighten and elevate his beloved people. Well might the world wonder at such a kingly condescension.

But how much greater was the love displayed when He who was in the bosom of the Father stripped himself of the glories of the Godhead, descended from his exalted throne, and came down through the starry worlds to this revolted earth, taking upon him the form of man; by such condescension making

"Our vested, assumed humanity as worn by him,
Begin to be a blessed, yea, a sacred thing, for awe, and love, and ministering!"

Ah! friends, can we conceive of the humiliation of the God incarnate, who dwelt with men, became the friend of sinners, and the benefactor of the world?

What riches of love were manifested in that life of the Son of God, in such a nature, and in such a world! Look into that workshop in the vale of Nazareth; at the well of Sychar, into that dwelling-place in Bethany, and at the grace and tenderness which brings the world's Greater into such relations of obedience, guidance, and affection; what can you say more fitly than the Apostle's word, "Herein is love."

But when you think that God sent his Son to die