The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thess., v. 21.

Vol. 3. Charlottetown, Prince Edward Island, Saturday, October 26, 1861. No. 17

The Protestant,
AND EVANGELICAL WITNESS,
Is issued every Saturday from Haszard's Printing Office, South Side Queen Square,
BY
DAVID LAIRD, Editor and Proprietor.

TERMS:

Twelve Shillings if paid within the First quarter after being taken, or from the date of the last payment; Thirteen Shillings, if paid within the Second quarter; Fourteen Shillings, if paid within the Third quarter: after which, Fifteen Shillings will be charged.

Advertisements inserted at the usual rates. [To prevent disappointment, all advertisements should be sent to the Office before 3 o'clock on Friday.]

Soon and for Ever.

"Her dying words to her husband were, 'Soon and for ever.'"
—*MS. Letter.*

"Soon—and for ever!"
Such promise our trust,
Though ashes to ashes,
And dust unto dust;
Soon—and for ever
Our union shall be
Made perfect, our glorious
Redeemer! in thee.
When the sin and the sorrow
Of time shall be o'er;
Its pangs and its partings
Redeemed no more;
When life cannot fail,
And when death cannot sever;
Christians with Christ shall be
Soon—and for ever.

Soon—and for ever
The breaking of day
Shall drive all the night-clouds
Of sorrow away.
Soon—and for ever
We'll see as we're seen,
And learn the deep meaning
Of things that have been.
When fightings without us,
And fears from within,
Shall worry no more
In the warfare of sin.
Where tears and where fears,
And where death shall be never;
Christians with Christ shall be
Soon—and for ever.

Soon—and for ever
The work shall be done,
The warfare accomplished,
The victory won.
Soon—and for ever,
The soldier lay down
His sword for a harp,
And his cross for a crown.
Then droop not in sorrow,
Despond not in fear,
A glorious to-morrow
Is brightening our rear;
Whose—blessed reward—
Of each faithful endeavor—
Christians with Christ shall be
Soon—and for ever.

The State of Italy.

The state of Italy at the present moment affords the most condemning evidence of the incurably villainous nature of the Popish system. It is now notorious—it has been proclaimed by our own Lord Palmerston—it has been formally announced by Baron Ricasoli, the Prime Minister of the King of Italy, that the Pope, whilst boldly as ever pretending to be the centre of religion in that unhappy country, has become the open patron of brigands and cut-throats, and affords ostentatious shelter and encouragement to those who fly from Sardinian justice. It may literally be said of that which formerly laid claim to be the house of God, "Ye have made it a den of thieves." In his circular note, the Italian Premier states that the army of the late King, now guilty of all manner of atrocities, and supported by the Papal and Bourbon parties, was, "with certain exceptions, composed of elements carefully selected, scrupulously trained by the Jesuits and chaplains in the most abject and servile idolatry of the King, and in the blindest superstition;" and he further states, that the former Neapolitan police was composed of malefactors, who harassed and plundered the people as they pleased. The following are the remarks of the *Times* on the subject:—

"It is recorded of Romulus that he established an 'asylum' in his new city, where cut-throats and outlaws from all parts of Italy found shelter and protection; and that he made soldiers of these, and sent them forth to pillage his neighbors. It was thought a very disreputable practice even in those days. The States-Ground shirked any close relationship with such a community, and the first instance of that pungent talent for epigram in which the Italians have always excelled, is found in an answer by the Sabines to an overture from the founder of Rome. People who insist that history is always repeating herself, may amuse themselves with the fidelity with which the earliest traditions of the capital of Italy are now being followed out. The ecclesiastical prince, in his city of marble, in the full light of Christianity, in the broad day of civilization, with the experience and the wisdom of countless generations all open before him, is doing in his palace of the Vatican just what was done by his rude Pagan predecessor in his palace of mud and thatch, and in his city of fossils. The sovereign priest, like the robber king, has opened his 'asylum' for all the cut-throats of the world, and he arms them and sends them forth to burn, pillage, and destroy; and his neighbors suffer and execrate, just as the neighbors of Romulus suffered and execrated thousands of years ago.

"The general complaints against this strange enemy to peace and property, have just been enforced in a very just and dignified remonstrance which the United Kingdom has addressed to the Foreign Ministers of Europe, and especially to the Roman Minister of France. The Prime Minister of the King of Italy points out with cogent force the evils which his country is enduring, and he produces unquestionable evidence that Pio Nono is alone responsible in the first degree for the havoc and bloodshed which are now rife in the southern provinces of the Italian Kingdom. It is, indeed, undeniable, that in every one of these dreadful examples of treachery and murder, provoking retaliation which, although inflicted upon traitors and murderers, make humanity shudder, we can see the long arm of the chief of the Catholic Church. There is not one of those which cannot be traced to that unscrupulous Order, half militant, half ecclesiastical, which surrounds the Papal throne, and which, under the protection of French bayonets, conspires in coward safety against Italy. Baron Ricasoli has no difficulty in proving, that it is only from Rome, and from this little clique, which finds a safe asylum at Rome, that the impulse to the guerilla warfare against society now prevailing comes. He points to the liberal institutions of the kingdom of Italy, to the liberty of political action, to the freedom of its press, to the right of the people to come and go as they will, and to assemble for political demonstrations; and we must all concede to him his conclusion, that if, under such institutions, no open Bourbon party exists, and no manifestation of Bourbon political opinion is ever made, there can be no reactionary sentiment abroad among the people. The savage acts which are so shocking to Europe, are not therefore acts of revolution or insurrection. They are not committed with the hope of setting up again the Bourbon kingdom of Naples, or of meeting in fair fight the Italian army, driving them out of the peninsula, and reconquering the country. They do not rise to the height of an invasion. They are nothing more than vulgar robberies and murders. The policy of Pio Nono is not a policy of conquest; it is more akin to the base spite of a man who maims his neighbor's cattle, poisons his dogs, and sets fire to his ricks from time to time, with the hope of making a residence in his neighborhood so uneasy, that he may ultimately get the land upon his own conditions. These acts of malice are, however, as useless as they are vexatious. So little sympathy is there among any classes of the people with these Papal atrocities, that the very sweepings of the jails regard it as a contamination to consort with the ruffians who commit them."

As a proof of the same infatuation and growth in wickedness, it seems established on good authority that the Pope attempted recently to concuss the confessor of the late Count Cavour into a revelation of his secret death-bed communications, for the purpose of blackening the character of the dead patriot. The pretence of the Papacy has always been that confessions made to priests were sacred. Of course, it was pretty well understood that this was a mere pretence—a means simply of lulling asleep the suspicions of their victims. History gives undoubted instances in proof of this. But still the pretence has generally been tolerably well maintained. But in the present case the rage of the Papacy has induced them to throw aside reserve, and to make an attempt to expose the secrets of the confessional, which after all proved abortive. The *Times* writes on the subject as follows:—

"Shortly after the minister's death, Father Giacomo, the priest in question, received an invitation to repair to Rome, and there confer with no less a personage than His Holiness himself. The communication was couched in terms calculated to dispel anything like apprehension, and to convey, indeed, the impression of a compliment. So to Rome Father Giacomo went, and was at once presented to the Pope, from whom he presently gathered the nature of the design in hand. Nobody at Rome was under the least mistake as to the truth of the case. Nobody imagined that Cavour had made any kind of recantation, or that any knowledge of such a fact was concealed in the breast of his confessor, or of any one else; but a device had been conceived of terrifying the poor friar into some admissions, either by the authority of the Pontiff or the machinery of the Inquisition. Accordingly, the Pope, at his first presentation, accosted him angrily and abruptly with a demand for an imaginary document. 'Well, have you brought that recantation? Before confessing the Count it was your duty to exact from him a formal retractation of all that his hostility had conceived against the Holy See, and I wish therefore to have the account of that retractation in writing.' Father Giacomo, though somewhat startled at this reception, replied with great sincerity that he had no such account to give and no such document to produce; that Count Cavour had died like a good Catholic, to the edification of all around him; and that, though he had confessed his sins, as all Catholics do, there was nothing in the occasion to take it out of the ordinary category, or to suggest that the seal of the confessional should be broken. To this simple statement he adhered. In vain the Pope fulminated his behests as the Vicar of Christ upon earth; the good friar was proof against even this adjuration, and at last the Pontiff descended to a demand of another kind. 'If,' said he, 'you have not got that recantation, you are bound to declare in writing that you have been false to your sacred duties.' As Father Giacomo, however, was conscious of no offence, he was not disposed to indict himself as an offender, and the Pope was foiled at this point also. The Holy Office then took its turn of persuasion, but with as little success; and, after some days of moral torture and as much coercion as it was safe to apply, the friar was allowed to depart with a menace of ecclesiastical deprivation hanging over his head.

"These details, which we publish from an authentic source of information, carry instructive evidence both of the policy still practised at the Court of Rome and of the position to which that Court is at length reduced. As it is, no harm has been done either to Cavour or his confessor; but if Father Giacomo had been less honest, or the Holy See less impotent, we might have had a noble character defamed or a poor priest doomed to misery. Cavour would have been made his own traducer, and his own words, as uttered at a moment when no self-delusion was practicable, would have been quoted to show that all the work of Italian patriots was mere wickedness, and that nothing but a belief in Mercola and Antonelli could be relied on to bring a man peace at the last."

From all these lamentable exhibitions, many Protestants are adopting the hasty conclusion that Popery is just dying. We hear on every side childish exclamations to this effect, and that Louis Napoleon is to be the author of its death. Men forget that such is the blindness of human nature, that the most monstrous things, as in India, can be allowed to pass current under the name of religion. The atrocities of Rome are old, and still she lives. As to Louis Napoleon, he must consider the dangers to his own life and throne, if he were very seriously meddling with a system to which 40,000 or 50,000 priests in France are wedded. Besides, what is the use of Englishmen talking of the death of Popery, when it is notorious that it is getting stronger in their own country every year—stronger in the Parliament, stronger in the Church, invading the very sanctity of the Royal Family? These revelations of the atrocious nature of Popery in Italy, however, ought to teach us what an unchanged viper we are nursing in our own land, and at the public expense, and what return we must assuredly expect if that system shall ever again become dominant in Britain.—*Bulwark.*

Letter from England.

ENGLAND, Sept. 18th.

Messrs. Editors—The annual meeting of the Social Science Congress, just concluded in Dublin, has been, perhaps, the most successful one yet held. The proceedings were opened by an elaborate and discursive oration from the president, Lord Brougham, whose intellect has lost none of its former strength and elasticity under the burden of more than fourscore labourious years.

Our daily journals are teeming with letters from Geneva chronicling the proceedings of the Evangelical Alliance, now in session there. The assembly is a most imposing one, more than 1,500 having enrolled their names.

The Church of England is represented by the Rev. Daniel Wilson, the Rev. Thomas H. Birks, Earl Roden, Sir C. Eardley, and others. The Wesleyan Conference by the Rev. W. Arthur, and the Rev. W. M. Banting. The Rev. B. W. Noel represents the Baptists. Dr. Urwick, Dr. A. M. Brown, and the Rev. G. Smith, are present from the Congregational body. The Presbyterians have a strong representation in Dr. A. Thomson, Dr. Robson, Professor Lovimer, and Dr. Wylie.

One sitting was given up to the discussion of American affairs, chiefly the present aspect of slavery. It was opened by the Rev. Dr. Squires, of Geneva, N. Y., who took a strong Northern view of the matters in dispute. A paper, subsequently read by the Rev. Mr. Kerr, of Illinois, spoke out still more strongly against slavery. These sentiments gave great satisfaction.

While Christianity is most manifestly advancing in Britain, not a few members of the congregational body are seriously alarmed by the revelations of their last *Year Book*.

The statistics given, show that Congregationalism is retrograding in England. The number of Congregational Churches in England is given at 1,600; the resignations and removals during the year at 195, or the astounding proportion of nearly 1 to 8. This is not the worst feature; for, on looking through the list of churches under the heading "Country and District Associations," 176 are marked vacant, or nearly 1 in every 9.

Blending the resignation and removals with the vacancies, it is manifest that 1 in every 4½ churches throughout England were in an unsettled condition in 1860. Were these vacancies solely to follow on deaths or old age, a proper ratio would be, according to the present value of human live, about 45 or 46, and not from 300 to 400.

These figures may well create consternation; for they cannot be made compatible with a state of progress. Can there be a satisfactory condition of affairs in such disturbed and destitute localities, or among such evidently peculiar and unsettled elements? Can there be that spiritual life which is necessary for the aggression which they should be making on the mass of spiritual destitution around them? The more thoughtful among the Independents are taking these things to heart, and are beginning to conclude that if there were less polemics there would be more spiritual prosperity.

Scottish Presbyterians are determined to do something on a grand scale for the evangelization of England. Three large congregations have already been gathered in London itself since the movement began, about a year ago. Only twelve months have elapsed since Dr. Edmond began to preach in Myddleton Hall, hired for the purpose, and now the spacious building is completely filled with members and adherents. Dr. D. King has been preaching in another part of London, and a beautiful new church is now being erected for the congregation he has drawn together.

Glasgow is sending some of her best ministers to become the active agents of this Presbyterian movement in London. Dr. Edmond King, and Dr. Macfarlane cannot but give new character and *prestige* to Presbyterianism in this country. Finsbury Chapel, too, where Dr. A Fletcher. preached for so many years, is about to receive as his successor the Rev. A. Wallace of Glasgow.

The Minutes of the Wesleyan Conference recently held, form a duodecimo volume of 312 pages, and make a good showing. The 32 districts of British Methodism now contain 484 circuits, which is 8 more than last year, and 1,146 itinerant ministers (besides 177 supernumeraries,) which is an increase of 29. London has three of the new circuits, making its number a dozen in all, with a staff of 41 ministers. The number of home missionaries throughout the kingdom was 33 in 1860, and is 44 in 1861.

Looking at the foreign missions, all will be glad to see an increase on the Continent of Europe. In Wurtenberg this was to be expected from the accounts of petty persecutions which have occurred there; the reaction of opposition being always proof of the action of a force which has called forth the resistance. There are now appointed for Germany instead of one, three English missionaries, with three native Germans as assistant missionaries. Italy has two English and one native missionaries; while two are sent to Spain and Gibraltar.

Perhaps the most interesting foreign appointments are those of two missionaries to Calcutta; Cawnpore and the Punjaub for the first time, also, have a place in the stations. Truly it would seem as though Methodism would grasp the world.—*Cor. Epis. Rec.*

Our Parents.

Not long since as I took my seat in the cars for a day's ride, I observed, seated opposite to me, an elderly lady and middle-aged gentleman, who, I inferred from some casual remark, had been travelling a day or two. It was a very early hour in the morning, and the lady apparently was sleeping.

We rode in silence for some time, when the lady awoke, and I heard the gentleman address her as mother. His dignified, unobtrusive manner, and the tender, deferential tone of his voice, at once drew my attention to them, and having no company, my eyes and my thoughts were my own.

All the tender care which a mother could bestow on an infant child, were given by that son to his mother. The slightest movement on her part to adjust her furs, or cloak, over shoes, or any change of position, called forth his ready hand in assistance, and the inquiries, "Are you comfortable? Do you feel tired? Lay your head on my shoulder, and rest yourself."

At noon the cars stopped for the passengers to obtain refreshments. It was snowing too fast for the mother to go out of the cars, and the son brought her a cup of coffee.

"Is it just right, mother?" he enquired as she tasted it.

"A little more cream would make it better; it is, however, very good as it is," was her reply.

"Let me get you some more."

"No, my son, it will make you too much trouble; it is very good as it is."

He went out and soon returned with the cream, and poured a little into the coffee; and then a little more, until it was "just right." He then sat down by her side, and I heard him say, in the same low tone of voice that at first attracted my attention, "I am glad, mother, that I can do anything to make you comfortable, it is such a pleasure to me."

"I thank you, my son," she replied in the same spirit and tone of voice as that of her son.

Beautiful, thought I, as I quietly watched them and saw manifested their mutual love and confidence. My mind went back to the time when this son, now in manhood's strength, was a little helpless infant, and pictured that mother watching over him with a solicitude such as mothers only can feel. And through all the years of childhood and youth, up to manhood, the watchful eye was ever over him, the guiding hand ever ready to lead, and a mother's love ever ready to restrain him from doing wrong. Now it is his turn, when life's meridian with her is past, and the infirmities of age are creeping on, to repay, in some degree, for all the labor bestowed on him, and faithfully and affectionately did he seem fulfilling his duty.

How many grown up sons there are who seem to feel it beneath them to show any tenderness for their mothers. It is feminine, they say. They will perform acts of kindness, but in a business kind of way, or because it is their duty, little dreaming that they are crushing the maternal spirit by such cold, heartless acts.

Acts of kindness, done in the spirit manifested in the incident above mentioned, have an untold influence. The pathway down to the grave would be cheered, made even joyful, and old age would be exempt from much of the gloom that is often experienced.

The reflex influence is also great. A young man who was habitually tender of his mother, and deferential to her, will make a good citizen, a true friend, and will be faithful in all the walks of life.—*Ex. Paper.*

Who are the Great Preachers.

The great preachers of the world have been those who were in direct sympathy with human life, and who had an end to gain with the men before them. But with culture and scholastic habits, men have interpreted the Word of God, "Follow me, and I will make you a preacher of sermons." The end of preaching is not a good sermon, but a holy heart. Fine sermons have nearly ruined good preaching. If ministers cared more for their people and less for their sermons, they would be more useful. Preaching has almost ceased to be a living business between a man's heart and the wants of his congregation. Learning, rhetoric, eloquence, are good as collateral influences, but no man will win souls who does not feel the throbbing pulse of his congregation—who does not know their lives—who does not understand how to take the primary truths of Christianity, and apply them to the consciences of men in their daily business of life. Such will be certainly efficacious; and such preaching is necessary to the filling up of the churches, or that which is far better of saving souls. Were such preaching universal in our time, not only would our churches be filled to overflowing, but thousands would have to be built. For you may depend upon it, there is never a man who preaches intelligent truth, and preaches it with a living sympathy for men, that people do not flock to hear him.

The Cost of Intemperance.

The following grave statistics were given by the Hon. Edward Everett in a speech lately made at Boston. Can it be possible, with such astounding facts staring us in the face that the patriots, philanthropists and Christians of this country will long be content to look idly on and suffer this giant accursed evil to sweep over our land without an effort to stay it?

What Ardent Spirits have done in ten years in the United States of America.

1st.	It has cost the country a direct expense of	$300,000,000
2d.	It has cost the country an indirect expense of	$300,000,000
3d.	It has caused the burning and otherwise destroying property to the amount of	$10,000,000
4th.	It has destroyed lives	300,000
5th.	It has sent to the Poor house, children,	100,000
6th.	It has consigned to the jails and penitentaries, at least, persons	150,000
7th.	It has made at least, maniacs	1,000
8th.	It has instigated to the commission of murder, persons	1,500
9th.	It has caused the murdering act of suicide in persons	2,000
10th.	It has made weeping, wailing widows, to the number of	200,000
11th.	It has thrown on the acknowledged cold charity of the world, orphans	1,000,000

Thus, in ten years, this yetept Christian Juggernaut has had under its death-dealing wheels—

452,000 persons absolutely killed.
151,000 " hopelessly injured.
100,000 " pauperized.
1,200,000 " widowed and orphandised.

1,903,000 persons! and at a money cost of $1,210,000,080!!

In one Nation—One million and nine hundred and three thousand persons!! and at a known money cost of one billion and two hundred and ten millions of dollars!!!—and yet, how much more must yet be left to the merest surmise! and *Political* (?) rant, about sustaining the revenue (!!) when the only sure remedy suggested—Prohibition!

Bible Examples of Domestic Worship.

The Patriarchs, Abraham, Isaac and Jacob whenever in their pilgrimages they fixed on a place of residence, erected an altar to God for family devotion, and called on the name of the Lord.

Joshua resolved that as for him and his family they would serve the Lord, that is, worship him.

Job practised family worship. "He sent and sanctified his children, and rose early in the morning, and offered burnt-offerings according to the number of them all. Thus did Job continually."

David, having spent one day in bringing the ark from the house of Obed-edom to the place he had prepared for it, and in presenting peace offerings before the Lord, returned at night to bless his household, or to attend upon family devotion.

Cornelius, the centurion, it is said, "feared God with all his house," meaning, worshipped him with his family.

In the Lord's prayer, we have a commandment for family devotion. "After this manner, therefore pray ye; "Our Father who art in heaven."—The form of prayer is plural. It must, therefore, mean social prayer; and if social then family prayer; for a family is the most proper society to engage in this devotion.

Paul, in his epistle to the Colossians, having pointed out the duties of husbands and wives, parents and children, masters and servants, adds, "Continue in prayer, watch in the same with thanksgiving." The subject upon which he was speaking leads us to conclude he meant family prayer.

In his epistle to the Ephesians, he enjoins it as a duty, to "pray always with all prayer," that is to offer prayer of every kind, and in every form, and at every proper season. Family prayer must, therefore, be included in this injunction.

The Apostle Peter exhorts husbands and wives to live together in the discharge of the duties of conjugal affection and christian obedience.

Revival Movement at Hayle.

The revival at Hayle still progresses. Marvellous is the moral transformation already apparent. Hayle, as it now is, reminds one of the oasis of the desert. In a spiritual sense the words of the Prophet are receiving their fulfilment—"In the wilderness shall waters break out, and streams in the desert." During the last four weeks upwards of three hundred souls have professed faith in Christ, and so enjoy consequent peace and pardon. Many of the cases of conversion are most interesting, some of them very striking; and all of them appear to be genuine. Numbers more are the subjects of deep conviction. The work is spreading, as well as deepening. Not since the great Cornish revival of 1839 has there been such a powerful and extensive religious awakening. Sinners of every age, from youth, to hoary hairs, are among the saved. Many, also, among the sailors have been converted, and, in nautical phrase, are now "bound for glory." Not the least gratifying feature presented by the movement is the union and cordiality which prevails among Christians of every section of the Church. All seem to love and labor as brethren. The churches are quickened into a higher life, fired with a holier zeal, and characterized by intense activity. The services are conducted by the Rev. W. Bootbe, of London, whose powers of mind, graphic illustrations, impassioned appeal, together with his successful labours in the past, point him out as singularly and especially adapted for the evangelistic work. The special services at Hayle were expected to close on Thursday last.

Treasury.

The Gospel, or Glad Tidings.

That is a very brief, but very comprehensive, statement of the Gospel, which the Apostle gives in 1 Tim. i. 15, when he says, that "Christ Jesus came into the world to save sinners." Whoever understands and receives this saying, in the plain and only true meaning of it, is *wise unto salvation*.

Who is it that is here said to have come into the world? *Christ Jesus.* The literal meaning of the Hebrew name *Jesus* is, JEHOVAH *the Saviour*; and he who came into the world, who humbled himself to become the *Son of Man*, is declared to be the Son of God, the brightness of his glory, and the express image of his person," *one* with the Father, yea, "God blessed for evermore." He "took upon him the form of a servant," and appeared in the last age of the world as "a man of sorrows and acquainted with grief," to accomplish the merciful will of his father, "to put away sin by the sacrifice of himself," dying the just in place of the unjust. But though he "was numbered with transgressors," and crucified between two malefactors, he is now highly "exalted to be a Prince and a Saviour;" his resurrection from the dead of which the Apostles were chosen witnesses, being the Divine evidence that he is indeed the CHRIST, that GOD has accepted his sacrifice, and is well pleased for his righteousness' sake.

The name of CHRIST, or the MESSIAH, imports the *Anointed One:* and as, under the Jewish law, persons were set apart to various offices by anointing them with oil, so this "Anointed One of God" was consecrated by the fulness of the Spirit resting upon him to that office, which he sustains by the Divine appointment. But what is this office?—that of *saving* sinners. Not (as teachers of false doctrines assert) of putting men into a way in which they may save themselves—in which they may make their peace with GOD, and may obtain eternal life by some good endeavour after it. No; his office is absolutely "to save unto the uttermost" those who have been "given to him out of the world;" to "give them eternal life;" to bring them unto glory, "as the Captain of their salvation." In his character of the great High Priest over his Church, he "gave himself for it," "offering himself through the eternal Spirit unto God; and "has made peace" by his blood, and obtained eternal redemption" for his people by bearing their sins in his own body on the Cross. Exalted by the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath "shed forth "that spirit of power; thus giving his word entrance into the minds of those who have been "ordained to eternal life," and calling whom he will to the belief of the truth; thus turning them from darkness unto light, and from the dominion of Satan into the kingdom of GOD; and keeping them through the power of the same word, unto the full enjoyment of that salvation wherewith he *hath saved* them.

And what is the character of those in whose behalf he came for this purpose into the world? Are they persons well disposed and good? or half-good?—Quite the reverse. They are sinners, nothing but sinners; ungodly and without strength; whose sins had righteously earned that curse, the sentence of which was executed upon him as their substitute, in order that they might be "blessed in him," in the only way consistent with the righteousness and truth of God.

And who are they that are partakers of this salvation, which is thus altogether of GOD? Whosoever *believeth* the Divine report of it, sent throughout the world in the apostolic word. *Whosoever*, without distinction or exception; for GOD is no respecter of the persons of men. "It is not of him that willeth, nor of him that runneth; but of GOD that sheweth mercy;" and "therefore is it of *faith*, that it might be by *grace* (or mere mercy,) that the promise be sure to all the seed."

The CHRIST testified of in this word, revealing the glory of the only true GOD, "is despised and rejected by men," by all but those whom GOD calls to the knowledge of him by convincing them of its truth; and they are a "little flock," despised and "hated of all men" for the Son of man's sake. But the day is approaching, when he, for whom they wait, "shall come the second time, without sin, unto salvation," to their joy, and to the confusion of those who hate him.—*British Tract.*