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Daniel Gordon, Esq

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, August 31, 1861. No. 9.

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"A way that they knew not."

"Tis not the way that lay so bright before me,
When youth stood flush'd on Hope's enchanted ground;
No cloud in skies of azure bending o'er me,
No desert spot in all the landscape round.

Fair visions, glimmering through the distance, beckon'd
My buoyant steps along the sunny way,
Sweet voices thrill'd so till I fondly reckon'd
That life would be one long blue summer day.

This was the path my feet had gladly taken;
And, blindly lured by that deceitful gleam,
I would have wander'd on, by God forsaken,
Till death awoke me from a fatal dream.

Alas! in youth by Eden's gate we linger;
In its green bowers we fain would make abode,
Till the stern Angel-Warder, with calm finger,
Points the feet outward to the desert road.

My pleasant path in sudden darkness ended,
My footsteps slipped, my hopes were well-nigh gone;
I could but pray,—and as my prayer ascended,
Thy face, O Father! thro' the darkness shone.

And by that light I saw the Cross of trial,
The landmark of the way my Saviour went,—
The upward path of pain and self-denial;
And thou didst point me to the sweet ascent:

A way I knew not—winding, rough, and thorny;
So dark at times I scarce the path could see;
But thou hast been my guide thro' all the journey,—
Its steepness has but made me lean on thee.

And onward still I go, in calm assurance
That thou wilt needful help and guidance lend;
That strength will come for every day's endurance,—
Grace all the way, and glory at the end.

—*Cor. of the British Mess.*

Ecclesiastical Intelligence.

We copy the following summary of ecclesiastical intelligence from the August No. of the Edinburgh *News of the Churches*:—

There has been little stirring in the ecclesiastical world in England during the past month. The Wesleyan Conference has begun its preparatory meetings. We delay notice of the proceedings till we are able to furnish a review of the whole, in our next number. The Irish General Assembly and the Irish Wesleyan Conference have met as usual. Many indications were reported of the continuance of the revived religious interest in the north. This was proved, among other signs, by the demand for new places of worship in Belfast and other large towns. The religious statistics published in the Irish census, which, perhaps, do not represent the truth clearly, greatly disappoint the expectations of many who had hoped to find the Protestant population almost as large as the Romish. There had been no census of religion since 1834, and it was calculated that, as the famine and emigration had affected chiefly the lowest classes of the South, the Protestant population must be relatively much larger than twenty-seven years ago. A change has taken place in favor of Protestantism, but not to any important extent, if those statistics be trustworthy. One thing is manifest, that a large part of the Romish population of the South is pouring into Ulster, as well as passing over to England and Scotland. This may be caused chiefly by the natural attractions of wealth and activity, but it is probably also part of a studied plan of the leaders of the Church of Rome to encourage such emigration, in order to strengthen the Popish element in the most influential districts of the United Kingdom. The true method to defeat such a scheme, is to bend every effort to instruct the Romish population in our large cities, as soon as they have escaped from the thraldom of former associations.

The Cardross Case has been decided in the Court of Session against the claims of the Free Church, which refuses to submit the forms of its procedure—in so far as such procedure affects purely the spiritual sentence—to the supervision of the Civil Courts. The judgment of the First Division of the Court of Session was unanimous. The case will be appealed to the House of Lords. The question is one involving the possession of disciplinary power in all un-established bodies, and must excite deep general interest.

The political events of the Continent have become stagnant. There seems to be no approach, as yet, to the evacuation of Rome; and the Southern Provinces of Italy are in a state of serious disturbance, owing to the plots carried on, under the protection of the Papal Government. Fuller toleration is enjoyed than ever, under the rule of Ricasoli; and the work of evangelization proceeds with much vigor and encouragement. Whatever events be in preparation, a work is going on, even within the walls of Rome, which cannot but produce the most blessed results. The attention of the people is everywhere excited, and by the judicious publication of tracts calling their attention to the pure religion of the New Testament as contrasted with the abuses of the Papacy, and other means, a widespread movement may be begun. The policy of the Pope in throwing his protection over every scheme concocted for the crushing of Italian independence is madness, as regards the interests of the Church, and cannot fail to make the people view with favor all attempts to prove that his power is a usurpation, and that he has departed altogether from the system of early Christianity. An excellent opportunity occurs, therefore, for pressing this point on their attention in the most varied forms. A succession of well-directed tracts, taking advantage of every new turn of events, may produce an amazing effect, not only in shaking the old superstition, but in exciting also a desire to know what the religion of Christ in its simplicity is.

The accounts from Paris give most interesting representations of the progress of the religious revival among the Protestants of that city. Such movements in large circles are almost new among the Protestants of the Continent, and their appearance is therefore the more calculated to cheer, and to excite hopes of the dawning of a brighter day in countries where earnest religious life has hitherto been little understood, except among a very few.

Preparations continue to be actively made for the meeting of the Geneva Conference. It is hoped that members will be present from all parts, and that this country will be well and largely represented. A novel feature of this gathering will be the appearance of a deputation from the French branch of the Universal Israelitish Alliance. This arrangement has been made by means of the energetic zeal of Sir Culling Eardley, who urges the British Jews to follow the example. Sir Culling, in making this appeal, says, "We have such a wide substratum of agreement in the Old Testament, that it seems a pity that we should not occasionally meet and compare notes, if only in order to understand one another. This appears doubly desirable, considering the extraordinary character of the times we live in. There exists, if I am not misinformed, a very general persuasion among the Jews, that Israel is destined to assume a very different character, in time to come, from that divided and depressed condition in which she has remained for centuries; and I can, in return, assure Israelites, that the best men among Christians are thoroughly ashamed of the divided and degraded state of what is called Christendom, and that they long for a better and happier state of the Christian Church."

The attempt upon the life of the King of Prussia has aroused the patriotic feeling of Germany. There appears to be no doubt that it was the infatuated act of one individual. The organization of the Protestant Church in Eastern Prussia, under the recent regulations, makes progress. The well-known Dr Stahl of Berlin, who was one of Bunsen's ablest opponents in his lifetime, has again attempted an exposure of his *Bishoberk*. It is deeply to be regretted that the soundest theologians of Germany almost all belong to the extreme Lutheran party, mingling up with their defence of Scripture, and of the cardinal doctrines of the faith, extravagant views of the regenerative power of the Sacraments. It were to be wished that earnest combatants of such views of Scripture as those propounded by Bunsen, which, carried out to their results, leave no Divine revelation at all, might arise from among the ranks of the more liberal sections of the Church. The reason of the anomaly we believe to be, that, when the evidences, external and internal, of the authenticity and inspiration of the Holy Scriptures are neglected and treated lightly, as they have been to a great extent in Germany, earnest men, afraid of losing the faith altogether, fall back upon extravagant views of church authority as the only method of making sure the foundation, viz., the Word of God. In proportion as the importance of the evidences is recognized, will a sound theology spring up in connexion with evangelical views of the Sacraments and of church authority. In this respect Germany is, however, still lamentably defective.

The attempted Romish movement in Bulgaria has come to a very ridiculous termination. In a document which we publish, the bishops promoting this movement recently have written protesting that they had been deceived. The bishop, who was received at Rome with so much *eclat*, has recanted, and declared that he was imposed upon. Boro, the great instigator of this movement, has been banished to Cochin China in consequence of his blunder. Thus terminates the boasted conversion of a nation of some millions, which the Pope said had solaced him so much in the midst of his misfortunes. Meanwhile, the Bulgarians are more ready than ever to receive scriptural instruction.

The death of the Sultan, and the succession of his more vigorous-minded brother, appears, so far, to be favorable to the stability of the Turkish empire. The new Sultan is said to lean with special favor to close alliance with this country. This, if true, is the more gratifying, as fears were entertained that he sympathized with the old fanatical party, and might even attempt to withdraw the reforms already granted.

The state of the American Missions in Turkey were never more interesting than at the present time. The letters of Dr Dwight as, in his tour of the Provinces of Asia Minor, he passes from one station to another, abound in statements indicating the most remarkable progress. It is at this juncture that the war in America has threatened to weaken the hands of these most successful missionaries. The following statement, which we publish here to draw to it special attention, shows the position in which affairs stand:—

"Owing to the lamentable civil war in America, the Board has been compelled to notify to its foreign stations that £12,000 must be reduced in their operations immediately.

"This amount must be taken from 'The Schools and Native Agencies' Departments.'

"Its effect will be, to dismiss 300 pupils from the Theological Seminaries and Boarding Schools; and from the Free Common Schools 4000 of both sexes!

"It will discharge upwards of 100 Teachers, 100 Catechists, and 50 licensed Preachers; and will uproot some newly-ordained native pastors over the weakest Churches.

"More than half this reduction will fall upon the prospering missions of the Turkish empire, where a backward movement, at this time especially, would entail an irreparable loss!

"The Committee of the Turkish Missions' Aid-Society appeal to the fraternal sympathies of English friends to these admirable missions of our American brethren for prompt succor, to prevent such great discouragement to the cause of our blessed master, and of our common Christianity!"

We would strongly urge upon our countrymen the duty of coming forward at such a time to aid more liberally than ever in supporting this mission, which, in its marvellous success, stands out conspicuous above all others of recent times, while it is interestingly associated with those lands where the gospel was first planted. It would also be a graceful act towards our American brethren in their trials, to help to maintain vigorously the hands of their missionaries in Turkey till the storm be past.

The famine in India appears to be almost over, after having slain its tens of thousands. The rains have returned in abundance, and a good harvest will soon be gathered in. The opportunity given to Englishmen, both at home and in India, to show their sympathy by sending relief to those in the centre of the rebellion of 1857, has, we believe, softened down native prejudices, and has prepared the people to listen more willingly to the instructions of the missionaries. Never, certainly, was the access so easy to the Hindoos of these districts as now.

Differences of opinion continue to be maintained as to the effect upon religion of the rebellion in China. On all sides it is acknowledged that the views of the rebels are very corrupt; but they are willing to receive instruction, and look to Christian teachers with respect. As the old native prejudices break down in all parts of China, the openings increase. The progress may soon be rapid, as Christianity has no such formidable systems to combat in China as in India.

A revival of religion has begun in the South Sea Islands, especially in Rarotonga, so familiar in connexion with the name of Mr Williams. Thus this work of grace appears to extend to all parts of the earth, and to races the most distinct. No former revival has ever extended so widely, and embraced so many races. This surely indicates the approach of the earth's brightest period.

The war seems likely to rage in America with much fury, if the Southern sections maintain their ground. The Congress has voted an army of 500,000 men. The anti-slavery party, headed by Beecher, and others of kindred spirit, are attempting, with much success, to infuse an anti-slavery element into the war. In Congress, this element is much stronger than it was months ago. Meanwhile, a very remarkable spirit of religious earnestness continues to be manifested in many of the Northern regiments. As seen from our reports and extracts, many prayer meetings are held in all the camps. We regret to see the press of this country still taking such a misguided view of the motives and probable results of the war. Though not directly anti-slavery, one chief influence which has called forth so much enthusiasm, is, undoubtedly, antipathy to the slave system. As the war advances, this will be more apparent. If the North triumphs, the knell of slavery will be sounded, even though immediate abolition do not follow. If the South gain their point,—successful secession,—slavery will be extended all through Central America. The earnest sympathy, especially of religious men, will, we have no doubt, be every day more clearly expressed in favor of the North.

[From the Montreal Witness.]

Letter from Father Chiniquy.

St. Anne, Kankakee, Aug. 1, 1861.

My Dear Sir—Now that God in his mercy has brought me safe from the fiery trials through which He has been pleased to make me pass, and that He has shut the lions' mouths, in the very moment they were hoping to devour me, I ask you to permit me to address a few words to my Christian friends of Canada through your columns.

The first thing which has struck my mind, after the dear Saviour had opened my eyes to the errors of the Church of Rome, was the necessity to found a College where a number of talented and well-educated young French Canadians would be trained exclusively to the preaching of the Gospel. But before putting my hands to the work, I have not only asked the God of wisdom to guide and enlighten me to mature that enterprise for His glory, but I have asked the advice of the wisest men from Canada and the United States, and they have all encouraged me. I have been to England last year, almost only for that object, and the noble children of the Gospel in Great Britain have found the project so good that they have given me $10,000 to begin the work.

But though all these things were inducing me to believe that I was working at a good and holy work by trying to train 30 or 40 talented young French Canadians to the holy ministry, I have got lately a new proof that that work is good and holy, in the awful persecutions and the obstacles of every kind which I have had to meet.

It is well known that the best and most holy enterprises are sure to meet the greatest difficulties and obstacles from men and Satan. They must pass through the fiery furnace before receiving the sanction of God; and my dear College, with its founder, have just received that fiery baptism. It would be too long to tell you all my trials. It suffices that I should say that nothing has been spared which could destroy me, and paralyze the admirable religious movement by which so many of my dear countrymen have been brought from the bondage of Egypt to the Promised Land of the children of God. But we had put our trust in the Lord, and He has saved us again from our enemies.

The only trial of which I will speak, is the loss of $7,000 out of the $10,000 I had collected in England. They were coming to me through the hands of two banks which had failed the very day they were receiving it from England. That terrible loss has left me penniless, and I was tempted in the first moment of my trouble to give up my project of a College, when I went on my knees to throw my poor, broken heart at the foot of the bleeding Calvary of Jesus. There, as much with my tears and my sobs as with my voice I asked the dear Saviour to tell me what to do. After my prayer, though I was completely ruined and penniless, and unable to bear on my shoulders the burden of a College, I felt as strong to continue the work, as if I had all the gold of the world! I have a conviction, which is this: That a College is absolutely necessary. God alone can have given me that idea when I was so poor, last year to begin the work; God alone can have put it in the hearts of his children in the Gospel land of England, to give me $10,000. What I have lost is nothing; God is rich enough to supply us with other $7,000; His children all over the world, whose hearts have been touched by the conversion of so many hundred families from the errors of Rome to the truth as it is in Jesus, will easily find out many other $7,000 to aid us in our work, in the cause of the Gospel; we will continue that glorious work.

And with that hope in my heart, I went to visit two friends, and I borrowed $200 to help my dear young men to continue their studies; well, a few days after, I was receiving a very respectable donation for my college from a dying young man in Upper Canada, who has never seen nor known me, and a day after that (yesterday) I was receiving from Ireland $95 for the same object; and I ask those who will read those lines to help me to bless these dear brethren, who, from so distant lands, are turning their hearts and hands towards my college; and I ask every disciple of the Gospel to tell me if I have not done well to put my trust in the Lord, and to bless that gracious Lord who never despises the prayers of those who take Him for their only refuge.

My heart was much rejoiced last week by the conversion of a Roman Catholic priest, whose eyes have been opened to the errors of Rome in a truly providential way. The merciful Saviour, after having converted him, has brought him to me, and he will be of an immense service, if I can have the means to support him in his new ministry. It will help me to double the field of my usefulness in the preaching of the Gospel. I cannot expect any help from the United States this year. The terrible civil war which fills our land with troubles, ruin and blood, is swallowing everything in its awful vortex. Who will come to my help in this new good work? The only thing which I have to add is this:—Let every one of those who understand what an admirable work will be done in three or four years by thirty talented, eloquent and pious young ministers of the Gospel going to their brothers and sisters and friends and parents of every degree in Canada, come to our help, and let them be sure that they will never put their hands to a more holy and blessed work. But, above everything, let every brother and sister in Christ help me to praise the Lord, who has delivered me again from my enemies, and let them pray for me.

Your devoted in Christ,

C. Chiniquy.

P. S.—I ask all the Christian journals in Canada, New Brunswick and Nova Scotia to reproduce this letter.

On the above the Montreal *Witness* makes the following remarks:

We insert the appeal of the eminent evangelist for aid to his college, without comment, for the obvious reason that we could neither endorse nor oppose it. Whilst we do not doubt Father Chiniquy's integrity we have not implicit confidence in his prudence in managing large pecuniary transactions; and we think his past experience in this line should decide him to follow the plan of the Apostle Paul, who declined to handle the collections which he was the means of raising, but said, writing to the Christians: "Whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem; and if it be meet that I go also, they shall go with me." The Apostle had earnestly recommended the collection; he was quite willing to go to Jerusalem with it; he knew that no more trustworthy messenger could be found, but he knew also the danger of incurring the slightest suspicion respecting money matters; and he not only wisely chose to have reliable witnesses for all that was done, but declined to take the money into his possession at all.

The Reverend Generals and Captains.

Painful above other features of this unhappy war is the sight of clergymen abandoning the pulpit for the camp. Honoured be those who, in perils of life, have gone to exercise their holy office in restraining excess, in animating loyalty, in preparing for the battle, and ministering consolation to the wounded and the dying. This has the virtue of the gospel.

But to add the epaulette to the gown is to shock men's taste, and to wound incalculably government, truth, and religion. Do not the pictures already exhibited show enough of folly and sadness to keep from it all loyal brethren? See those pictures more fully drawn.

Congregations of the unconverted, now forsaken by their reverend captains, must become indifferent to every appeal except the strife. Souls are inevitably lost, though they might have been saved.

The church membership lose the savour of their piety being well-nigh absorbed by the one topic. The *young* turn their footsteps not into the ways of peace. There will be regiments of boys of "fourteen to eighteen," hardened in sin, perpetuating the strife. The whole Church and the community feel the blow; the world scoffs, and religion weeps.

The late pastor is in imminent peril of his own soul. His whole line of military duty; his close association with the ungodly; his conduct of war's duty, even on the Sabbath; the continuous taxing of his energies toward the one point of destroying the largest amount of life, it may be, and of souls; what dire revulsion of feeling must this speedily effect in him whose office *was* love? whose instructions were that as "the servant of the Lord" he should "not strive, but be gentle to all men."

Lastly, the tendency of this will be to *perpetuate the strife*. Men are already easily blinded by passion and ambition, and deaf to truth. Woe, then, to the land if her ministers of peace desert their altar! Alas, madness rules the hour with some! Take a sad case in proof. At the spring meeting of a Presbytery the Moderater dispensed the cup of communion to brethren in love. Yet in less than thirty days he writes, that he "is now captain of a troop of horse, and is drilling for the battle against them." Suppose, then, some brother of that same Presbytery had found himself drawn up on the opposite side in fierce array, on some Sabbath morn, and each face to face, should have urged on his membership to take sure aim of the "*enemy!*" would not angels weep? The Lord keep our loyal brethren from this thing. Let them not soil their garments with blood; but abide in the Church to calm excess, and pray and toil for "the kingdom." The Lord save this land from a return of the age when a Bishop was deposed for being "peaceable, and not valiant."—*Cor. Phila. Presbyterian.*

The Case of Turnbull v. Bird.

Every Protestant in the empire must have rejoiced in the triumphant defeat of the futile and ill-judged attempt of Mr Turnbull to obtain damages from Mr Bird, secretary of the Protestant Alliance, for some statements of palpable truth, made in a written controversy originated by Mr Turnbull himself. In that whole controversy, the Turnbull was foiled in his object; but instead of undoing by the verdict of that jury the exposures which he had provoked, he has brought down on himself the laughing Mr Bird into a court of law and obtaining heavy damages. The affair is much in keeping, however, with the spirit of a system which has always been in every respect the foe of liberty. In Popish lands, it shuts the mouths of Protestants by force, and although in this country it has to appeal to public opinion, it always does so with a grudge, and manifests a much stronger desire to gain its points by chicanery or force. The ordeal of an honest English jury, however, is not yet a very safe one for an unfounded Romish claim, and in this instance the claim of Mr Turnbull has been found not only to be untenable, but preposterous. By an appeal to the newspapers, he challenged an investigation into his public position, and having done so, he had no right to shrink from fair discussion. But, besides, he had been appointed to a public situation, and had accepted of it. To allege, in such circumstances, that his whole public history and opinions were not fair matters of investigation and discussion, was virtually to declare that Lord Palmerston was as despotic in making such appointments as the Sultan of Constantinople; in other words, that the British Government is to be conducted upon the principles of despotism. This may suit the ideas of those who regard the model of the Vatican as perfect, but it is as yet, fortunately, entirely repugnant to the theory of the British Constitution. Mr Turnbull must either abandon an pretension to occupy Government situations in this country, or he must learn to abide by the fair ordeal of public discussion.

We congratulate Mr Bird on his triumphant acquittal, and on the important service which he and the Protestant Alliance have, in the present case, rendered to the cause of truth. The result ought to read a lesson to the Protestants of England in regard to the great value of associations for the maintenance of truth and liberty, and the urgent duty of giving them more cordial and general support.—*Bulwark.*

How French Jesuits convert the Chinese.

We read in the *Siecle*:—"We have received No. 80 of vol. xiii of the *Annales de la Sainte Enfance*. The association by which this work is published, has for its object the salvation of youthful Chinese, and from no more than 25 dioceses is obtained in the year 1860 the sum of 487,390 francs. Here is a specimen of the manner in which young Chinese are baptised without the knowledge of their parents:—Manuel, one of the persons who baptised for me, was one day on the look-out for a favourable opportunity of exercising his office. A Pagan perceiving him, said, 'You are a physician, come quickly, my child is dying!' Manuel hastened to the house indicated; a child whose body was much swollen, was shown to him. He examined the child, and put his hand on its forehead. 'There,' said he, 'is the seat of the malady. The forehead is much heated, and must be refreshed. Bring a little vase!' He touched the forehead again. 'Yes,' said he, 'a little water is required,' and he baptized the child without any one knowing what he was doing. 'The head of the child is very feverish,' he said afterwards; 'the malady is grave, I will return to-morrow.' The next day he went to the house, but the little angel was already in heaven. Further on we read:—A couple of idolaters attending our schools had a child who learned some prayers, and heard speak of the virtue of the cross. One day the father having something the matter with his hand, the child made secretly the sign of the cross on it, and an almost instantaneous cure took place—an event which greatly excited the child's confidence in that adorable symbol. On another occasion, when his little sister, aged about four years, had an attack of fever, he resolved to cure her as he had done his father. He accordingly took her to a corner, made her recite the *Pater* and the *Ave*, accompanied by the sign of the cross, and the little girl was immediately cured! Is it not to be lamented that religious associations, whether authorized or not, should publish such tales? Is that manner becoming of administering the sacrament of baptism which is described."

Treasury.

The Rescue.

Several years ago, when the waters of our river were swollen to a flood, a man who had valuable timber in danger of being swept away, ventured into the mad current with his light boat, to save it, if possible, from the threatened ruin. He was drawn into the rushing tide, and in a moment was at the mercy of the wild waters. A friend saw his peril, and, mounting a fleet horse, started for a bridge a few miles below, as the only chance to rescue him.

Reaching the bridge before the skiff, which came like an arrow toward the arch, he dropped a rope over it, to the surface of the stream, and called to the imperilled man to seize it as his only chance of escape. The trembling hand was extended, the boat sped by, and the inmate was in the arms of his deliverer.

We have often thought of the incident as a forcible illustration of spiritual life, especially in time of revival. To every sinner there comes *a last offer* from the scarred hand of Him "who is mighty to save." But with startling frequency is the arch of mercy passed for ever, and the soul left to drift away to the ocean of wrath.

O voyage to a sea of fire, or of fathomless, boundless love—

"Mercy knows the appointed bound,
And yields to justice there."

The Tares and the Wheat.

In this life saints and sinners are mingled together.

1. *In general society.* They inhabit the same countries, the same towns, the same neighborhoods. They live under the same governments, are subject to the same civil powers. They are connected in the transactions of business, sustain the mutual relations of debtor and creditor, employer and servant, and have a mutual dependence for the convenience and enjoyment and prosperity of life. They mingle with each other in social intercourse. There is mutual interchange of courtesies between them. They sit at each other's tables, accept each other's invitations, assist each other in sickness or trouble, sympathize with each other, become attached to each other as friends.

2. *In families.* These two classes are even united in the more intimate relations of domestic life. They dwell in the same house, sit at the same table, have their daily wants supplied by a common provision, are united in all the privileges and interests and labors and enjoyments and trials and affections of the family. Part of a circle of brothers and sisters are impenitent, and part have embraced the Saviour. Parents are sometimes pious, while their children are ungodly. Even the conjugal tie sometimes unites a Christian to an unbeliever. A pious wife has an ungodly husband; a Christian husband sees the wife of his love prayerless, gay, worldly, impenitent.

3. *In the church.* Even within this sacred inclosure the tares have sprung up among the wheat. God has seen fit to intrust the discipline of the church to fallible men. Even the apostles were temporarily deceived by the professions of one whose subsequent exhibition of a mercenary spirit showed them that he was yet "in the gall of bitterness and the bond of iniquity." We are plainly taught by our Saviour that many who through life maintain the appearance of piety, will at the last day be refused admittance to his heavenly kingdom, and be repulsed with the stern declaration, "I never knew you."

It is to be acknowledged that the visible church contains many impenitent persons; many who have a name to live, but are dead; many who have the form of godliness, but deny its power; many who profess that they know God, but in works deny him; many of whom an apostle might say, "even weeping, that they are the enemies of the cross of Christ: whose end is destruction."

Shall we murmur or stumble at this fact of the intermingling of the good and the bad in all the relations of this life? Let us rather take the fact as it is, and make a wise use of it.

At the end of the world these two classes are to be completely and eternally separated. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and they shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." In the world to which we are hastening, there will be none of this intermingling of saints and sinners. Each class will be gathered into a separate community, each class will be assigned to a separate residence, and an impassable gulf will be between them. The present relations of saints and sinners are to be all broken up; the intercourse which they now have is to come to an end. The time will come when the impenitent shall no more dwell in the neighborhoods of the pious, nor be engaged with them in business, nor mingle with them in social intercourse. The time will come to impenitent children when they will have the influence and instruction and care of pious parents no more for ever. The time will come to every impenitent husband of a pious wife, and to every impenitent wife of a godly husband, when that companionship can no more be enjoyed. The lines of that final separation will be drawn with reference only to character. All that have chosen Christ will be separated from all who have refused to trust and love him. For the former class God will provide perfect and eternal security and bliss; the other class he will abandon to hopelessness.

To which of these classes do you belong? to the wheat, or to the tares? "The children of the kingdom," or "the children of the wicked one?" The awful harvest-day has not yet come, the summer of your probation has not closed. And, blessed thought, there is here a point wherein the simile fails. The evil character may be changed. Though now of the tares, you may pass over into the other class. Believe in Christ, accept his offered mercy, and you *become* a child of the kingdom. Then, when the harvest comes, the blessed angels will gather you safely into the heavenly garner.

"Be wise to-day; 'tis madness to defer."

—*American Messenger.*