NOVEMBER 18.

DIAC RAILWAY
ER NOTICE
Shediac and Moncton, every
a. m., and 4 30, p. m., leav-

nder 12, half price.
ht:
Fish, 7½d per bbl.
Oats, 1½d per bush.
Barley, 2d "
Goods delivered at the sta-

h Saint John twice a week,
Friday evenings, and arriving
ning.
rith Saint John three times a

and *Rosebud* connect with
ays and Saturdays.
R. JARDINE,
Chairman Railway Board.

S' CELEBRATED
ALES,
4 Kilby Street, BOSTON,
& BROWN, Agents.
wn by JAMES ROMANS.
ot all kinds of weighing ap-
cale at low rates. Railroad,
rt of the Provinces.

MEDICINES.
ent arrivals from HALIFAX
OW
ER HAS RE-
DRUGS, MEDICINES,
S, HAIR and TOOTH
FANCY and TOILET

Anchovy and shrimp Paste,
Coffee, Rose and Orange
Lemon marmalade, Olives,
Gelatine, candied citron,
curry powder, Cayenne pep-
celli, mustard, baking pow-
gelatine, lozenges, French
uble Gloster Cheese.
W. R. WATSON.

ROACH EXTERMINATOR
INSTANCE
NTS.

DESTRUCTION
Ants, &c. This preparation
others, as they do not die in
premises in the quiet posses-
ery instance warranted. All
tion with avidity, and it can
umstances.—Price 25 cents

manufactured at the Chem-
mediate supervision of the
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it, viz: the BEST IN THE
and money—the former of
and perseverance, and the
d it is with the utmost confi-
public, as fully equal to all be
t! It costs but little!—And
its invested. It is warranted

oprietor, Waltham, Mass.
TOR OF
PAPER, for the sure and
hes, Mosquitoes, &c. One
alone, last year.
by all the Druggist.

; and they have
oured thousands.

OLHE.
ACHE PILLS,
SICK HEADACHE
LGIA.
positive cure.
ENTS.
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FROM ONE
B., March, 1856.
Gents.: I cannot
of the effects produced
Lozenges. I gave
two doses, and in a
large worms. My
took four Lozenges,
passed sixteen; sub-
more, and the worms
her until Forty-Eight
ed. Strange to say,
y on two grown persons

very many children die
worms, who are treated

ob't servant,
AMES GILMOUR,
Andrews Street.
REPARATIONS ARE SOLD
THECARIES.
W. R. WATSON, Druggist
rry's Celebrated Hungarian
, 1857.

THE PROTECTOR

AND CHRISTIAN WITNESS.

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE."—PROV. XIV 34.

Vol. 1. Charlottetown, Prince Edward Island, Wednesday, November 25, 1857. No. 39.

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SPEAK GENTLY.

"Learn of me, for I am meek and lowly in heart." Mat. 11, 29.

Speak gently—it is better far
To Rule by *love* than fear;
Speak gently, let not harsh words mar
The good we might do here.

Speak gently—*love* should whisper low
To friends when faults we find;
Gently let truthful accents flow,
Affections voice is kind.

Speak gently to the *little child*,
Its love be sure to gain;
Teach it in accents soft and mild,
It may not long remain.

Speak gently to the *young*, for the
Will have enough to bear;
Pass through this life as best they may.
'Tis full of anxious care.

Speak gently to the *aged one*
Grieve not the care-worn heart:
The sands of life are nearly run;
Let such in peace depart.

Speak gently, kindly to the *poor*,
Let no harsh tone be heard;
They have enough they must endure
Without an unkind word.

Speak gently to the *erring*, know
That thou art also man;
Perhance unkindness drove them so:
O win them back again.

Speak gently, for 'tis *like the Lord*,
Whose accents, meek and mild,
Bespoke him as the Son of God,
The gracious holy child.

Washed in his blood, redeemed to life,
The family of heaven—
Flee from all anger, wrath, and strife,
Forgive, as they're forgiven.

THE SEPOY CONVERT AND THE AUTHORITIES.

We conclude in this number the History of the Sepoy Convert:

The question which immediately occurs to the mind, on a review of the whole subject, is this—"What are the claims of Christianity, and what has it a right to expect from us? Is it the alone true religion, that alone which can avail to the salvation of a soul? Is it true that the name of Christ is the only name under heaven given among men whereby they must be saved, and that there is salvation in none other?" What shall be said, then, of the Government or the nation, that, interposing itself between the gospel and the heathen and Mussulmans under its employ, should say—"This is indeed the true religion, and therefore, as a nation, we profess it; but we do not want you to become Christians, for if you do, it will cause us much inconvenience and disquietude; and therefore, remember, the moment you become Christians we shall dismiss you from the service." Thus we have disciplined these men for war, and led them on to fight our battles, and many, very many, have died in our service; and yet we have done all we could to discourage them from embracing the only religion which secures salvation to a sinner. True, some amongst ourselves cherish latitudinarian opinions. They think that men will be saved in their religion, whatever it be, if only they endeavour to walk according to the light they have. According to this view, the Hindu and the Mussulman, the frantic devotee of the blood-stained Kali, the devil-worshipper, &c., are all travelling, although by diverse paths, to the same eternal destination with ourselves. But whence the necessity for the gospel, if men can be saved without it? Why was it introduced into the world, with such lengthened and elaborate details of type, and prophecy, and promise? Why consummated by such a profuse expenditure of suffering on His part, who, on the cross, atoned for sin? If men can be saved without it, then there exists no absolute necessity that men should know of it. It needs not, then, of course, that the Hindu be evangelized. But we release ourselves from our duty at the expense of our faith, for either it is truth exclusively or not truth at all. We must either receive it in its integrity, and so become bound by its obligations, or else take our place among men of loose and sceptical views, who are not qualified to express an opinion on these matters, because their own religious position is undetermined and undefined. They profess Christianity, and yet disbelieve its most explicit declarations. Either Christianity is nothing worth, or it must be given to others. If it be the truth of God, to withhold it from our fellow-man is the height of inhumanity. We inquire of those who object to Missionary efforts, into which of these principles is their indisposition to be resolved? is it that Christianity is of no value in their eyes, or that it is a matter of indifference to them whether the soul of a heathen man be saved or not? The individual is indifferent, either because he concludes that the knowledge of Christianity is not essential to the salvation of his fellow-man—and then we ask, where is his faith?—or because he concludes that the eternal interests of another are of little moment when compared with his own individual interests, and the interests of the nation to which he belongs—and then we ask, where is his humanity?

It has been an unjust policy—we add, it has been a most unwise one, and has re-acted on ourselves. Would Prabhu Din Naick have been a less effective soldier than his heathen or Mohammedan comrades? Scriptural Christianity sets a man free from superstitious influences, which always, where they are in existence, compete with lawful authority for the control and direction of the man. In this lies the difference between Christianity and every form of false religion. Christianity strengthens lawful authority, concurs with it in action, makes the man more loyal, more submissive to his superiors, more attentive to their commands. Caste is a law which exercises great power over the man, and rules him in an infinite series of minutiæ affecting his social and domestic life. The man of high caste obeys lawful authority, until it interferes with his caste: then comes a collision between his superstitious law and the command of his superior, whether it be to cross the sea to Burmah or Persia, or to use a cartridge, the paper of which is not precisely that to which he has been accustomed. Then comes the refusal of the other members of the corps to arrest a comrade in open mutiny, because he is a Brahmin. The commanding-officer has come into collision with the caste of the regiment, and he finds himself powerless. So with Mussulmans. They are the members of a vast fanatical community, which has its centre in its molwis and their connexion with Mecca. From these go forth the impulses of fanaticism, and according to the strength of the element in each heart, is the power which is exercised over individuals. The whole system is penetrated by an intense hatred of Kaffir unbelievers. Their extermination was its original dream and vocation, and it does not fail to use the sword wherever it has the opportunity. It is a decaying system, but, like an old tree, its vigour is in the extremities, and occasionally it exhibits, in its outlying ramifications—Africa or India—a degree of energy, which in Turkey is wholly wanting. To these periodical impulses the Mohammedan is subject. Sometimes it acts on a section of the community, as on the Moplahs, and some able and effective Christian, like the late Mr. Conolly, falls a victim to their fury. Sometimes its outburst is on a more extended scale, as at the present moment. When the impulse comes, the Mohammedan obeys, and becomes involved in political complications, and the tool of designing malcontents. The Mohammedan is well affected to his own system only, and his apparent submission to another system is merely a matter of interest, which is only influential when not overruled by his fanaticism.

Had the Sepoys been free to follow the convictions of their conscience, without the fear of prejudice to their temporal interests, and the apprehension of incurring the displeasure of their superiors, there might have been, on their part, a greater readiness to inquire, and to avail themselves of such opportunities of instruction as might have been afforded them in common with other natives of India. We do not desire that any influence *ab extra* should be exercised on behalf of Christianity; let it win its way by its own inherent excellence. Any mere human influence which would interfere with the honest action of the human mind in coming to a decision on the grand subject of Christianity we would earnestly deprecate.

We do not propose that the Government should engage in Missionary action, nor do we desire it to say to its heathen and Mohammedan subjects, "We will send among you Christian teachers to read to you and to your children the books of the Christian religion, and to expound and discuss with you their contents, nay to invite you to embrace our holy religion." Such declarations might induce unhealthful results, and, acting on the pliable oriental mind, generate hypocrisy. The individuals composing the Government, that is one thing; the Government in its collective and official capacity, is another. It is of first importance that individuals, however high in position, should never be ashamed of the gospel of Christ, never suppress their testimony; and that, believing it to be the greatest blessing ever conferred upon our fallen race, they should earnestly commend it to the willing acceptance of all. It was thus that Mr. Thomason acted, when, never making "any secret of his desire that all men should embrace the Christian religion, he attended the public examinations of the Missionary schools, and there openly stated his views before crowds of natives." Would that all Englishmen, placed in positions of trust, had so deported themselves! We should have had, in all probability, a different state of things in India at the present day. But this, we submit, is a very different thing from the collective and official action of the Government. Formal declarations on the part of the Government, expressive of desire that men should become Christians, would overbear the legitimate influence of the gospel, and we should have false profession, instead of genuine conversion. We do not wish Christian Governments, in heathen lands, to take Missionary agents into their pay, and send them forth to teach the people. We far prefer the present arrangement, and consider it to be, in all respects, more desirable, and more promotive of the object we have in view, that Missionaries should have no connexion whatever with Government; that they should be the representatives of unofficial individuals, voluntarily associated, in the way of voluntary contributions providing their own means, and evidently actuated by no other motive than their conviction of the value of the gospel and their love for souls. Let the Government attend to its own proper duties. Let it see that every facility be afforded to the Christian teacher. Let it be careful that no rules or regulations of its own, no violence on the part of those subject to its authority, be permitted to obstruct the gospel, or prevent its freedom of access to all ranks and classes. Here has been the evil. The Missionary should have been permitted free intercourse with the Sepoy, and the Sepoy should have been as free to hear as other men. Access to the lines should not have been left dependent on the will and caprice of a commanding-officer. Then only ought there have been interference if the privilege had been abused, and the Missionary had acted indiscreetly and with intemperance. Moreover, when native soldiers, under conscientious convictions, embraced Christianity, they ought to have been protected from all persecution, and as full liberty of professing their faith, securing to them, as to the Hindu in his ablutions, or the Mussulman in his prayers towards Mecca.

Had the Sepoy been thus privileged, would there not have been, we may trust, in the ranks of the native army, many such native Christians as Prabhu Din?—men in whom confidence might have been placed, whose Christianity would have been of a sterling character, because, in embracing it, they had done violence to caste prejudices, and had exposed themselves to more or less of suffering because of it: and had such men been interspersed throughout the ranks of the Bengal army, could a conspiracy, such as that under which we are suffering at the present moment, have been formed, and advanced to its maturity, throughout the lengthened period of two years, without its being discovered and prevented? Nay, we go further, and do not hesitate to say, that, had the native army been freely open to the ventilation of Christian influence and effort, there never could have been such an accumulation of fire-damp as that which has just exploded. Apprehensions were entertained that if Prabhu Din had been permitted to continue in the ranks, his comrades would have been offended, and recruits have been deterred from offering themselves. But the interference of his fellow-soldiers ceased so soon as they perceived that he was decided as to his course of action. They would gladly have dissuaded him from it; but their respect for him does not appear to have diminished because he had become a Christian. On the contrary, when, after some years, his old corps revisited Meerut, "the non-commissioned officers and men of his company came to visit Matthew, and greeted him with much cordiality and kindness." If any natives had been deterred from offering themselves, it would have been the Brahmins and high-caste natives, and the more bigoted of the Mussulmans, and that would have been no calamity: on the contrary, the Bengal army would have been prevented from being, what afterwards it became, the resort of all the more bigoted, as well from the Hindus as the Mussulmans. The very necessity of the case would have withheld us from indulging our mania for a high-caste army, and thus preparing a dangerous weapon to be used against ourselves. Men who, under other circumstances, never could have associated together, nay, who would have shunned each other, have been thus united in the bonds of fellow-soldiership. We have selected and brought together the most undesirable elements in all India, the most inflammable, and disposed to disaffection, the most easy to be tampered with by designing men: we have disciplined them, and taught them their strength: we have unduly indulged them and petted them, until, feeling their power, they conceived they had only to raise their hand, and our rule was at an end, and India their own. The Mussulman and high-caste Hindu conspire and rebel together, because we have brought them together into the same peculiar military organization; and men, who would otherwise have informed against each other, are now found to be, through our fatuity, accomplices in crime.

We conclude, then, that, as to the grand concernment of becoming a convert to Christianity, the Sepoy was, in the first instance, specially discouraged, and, as might be expected, the spirit of inquiry being unduly interfered with, became, in the end, specially indisposed; so that the mere rumour that Government had changed its policy, and was about to make him break his caste and become a Christian by compulsion, was sufficient to arouse all the bad passions of his nature. He was first consigned to the perpetual ascendancy of a false religion, because it was considered that his remaining a heathen was essential to English interests, and then became bigotted and impracticable; and thus our policy, like all other selfish acts, which, for the sake of some present advantage, ignore high and imporant principles, has reacted on ourselves

It is a remarkable fact, and we leave it with our readers to reflect upon, that the military station where the insurrection first exhibited itself in its most terrific and merciless features, and where the first slaughter of Europeans, without distinction of sex or age, was perpetrated, was this very same city of Meerut, where the first Sepoy, that we are aware of, made public profession of his faith in Christ, and was dismissed, as one disqualified from service, from the ranks of the native army.

We introduce a weighty sentence from Buchanan—"The toleration of all religions and the zealous extension of our own, is the way to rule and to preserve a conquered kingdom:" and we add another—"To countenance false religions, and discourage our own, in the hope of strengthening our influence, and securing the affections of the natives, is the surest way to forfeit the Divine blessing, and deprive ourselves of all we have gained. Kings and Governments who act with such infidelity must expect Belshazzar's doom, 'Thou art weighed in the balance, and found wanting: thy kingdom is departed from thee.'"

The nation has now to decide between these antagonistic principles of Government. We have tried the wrong course, and are now reaping its bitter fruits. May the grace of repentance be given us henceforth to choose the better part!

THE HAPPY ESCAPE.

"Mother," said a dying girl in Ireland, "it is a dreadful thing to die!" "It is that my darling," the mother said, as she fondly gazed with tearful eye upon the fading cheek of her child; "it is that. Oh that I could die instead! But you have confessed, and why are you still afraid?"

"Yes. I have confessed every sin I could remember, and I have got absolution, and I shall have the holy oil when I 'm just at the last mother; but then I must be in the fires of purgatory soon, and you are very poor mother!"

The parent's quick affection caught the meaning of the words and their painful connection. "Ah, sure, I see it now!" she said; "true for us Mary, we are poor but I'll work these fingers to the bone, but I'll get money for the masses, and will hasten the passage to heaven, My own Mary, namesake of the blessed Virgin, do you think your lonely mother could rest till your soul is safe in glory? No, she will work by day and pray by night to the Queen of heaven and all the saints, for the peace of your soul: so be easy, my darling, and don't trouble for the masses any more at all."

"But it will be no peace to my soul to know you have to work hard to get masses said, my own loving mother. That's what makes it harder still to die."

"Sure, but mayhap you'll know nothing about it there darling; leave that all to the priest now, and say the prayers to the Virgin he bade you. That'll bring peace to your heart."

"No, it is all dark. I want to know where I am going, and more a great deal more, than the priest would tell me. Mother," she added quickley, "I am thinking often of the death-bed of cousin Cathleen; she had no absolution, no unction, no masses, but she died so happy."

"She was a heretic, Mary, and knew nothing at all, so she died in her sins. Better as you are, dying in the holy faith of the true Church, and all her blessed rites, even if you don't feel so happy as poor Cathleen."

"Some words," she said, "come across me now, mother. 'Though I walk through the valley of the shadow of death I will fear no evil; thy rod and thy staff comfort me.' What did she mean? I have no comfort, no staff. I am trembling in the dark, and see only great fire beyond, and am full of fear. Cathleen did not believe in purgatory."

"Hush, now, Mary dear, sickness and pain hath turned ed your mind from the right way; go to sleep, and forget her, and trust in the blessed Virgin."

"Well mother, I'll try; but I can't help thinking it must be a happier thing to go straight to heaven at once. I wish I could remember all Cathleen said about it."

"It's not for the like of us to go straight to heaven at once, Mary; we must go the way the Church directs."

"But sure it's a hard way, mother dear; I often fear that some who get into the fires of purgatory may never get out again."

"Now, don't get mistrustful of the masses darling; but if the priest knew all you have been saying, it would go hard with me to pay for so many. So now just leave thinking about it all; and here's Pat will sit by you a while till I run to mother and back."

Pat had come in and overheard part of the conversation, and now sat down by his sister's side with a heavy heart, for the doctor said she could not recover, and he travelled from another part of the country to see her before her death.

"Mary," said he, when their mother had left them together, "what was that about cousin Cathleen?"

"Ah, Pat, I was wishing I could die so happy as she did, though it's true she had no absolution, or unction, nor didn't believe in purgatory, and thought she was going to heaven at once."

"But you wouldn't wish to die in error and sin, Mary!"

"No: but hush now, and I'll tell you, Pat, that if ever there was an angel on earth, Cathleen was one, and I can't believe her soul is in hell just because ———."

"Because she believed on the blood and mercies of the of the Lord Jesus Christ," exclaimed Pat. "No Mary, for that's just the reason she had no need to go there at all; and as for the absolution, she had it, and so for unction, she had that too."

"What's this you're telling me? Why, sure she was called a heretic, and had no blessing from the hands of the church."

"No, but she got it in a quicker way, straight from the hand of the Lord himself. He spoke in her soul, Mary, and comforted her with assurance of his pardon and love. Do you think she needed anybody else to tell her after that? And she had the 'true unction from the Holy One,' and knew all things that made her wise unto salvation; and what need of oils outside, after that?"

Mary stared upon her brother with mingled feelings of fear and delight, at last exclaiming, "Sure, brother, you've turned heretic too?"

"Well, never mind that, I don't care for nicknames at all, but I've been reading the Bible, Mary, God's own blessed book, full of such melting words to poor sinners as would melt your heart?"

"But how did you get it? Does the priest know?"

"Sure I didn't stop to ask him, but I got it of a 'reader,' as he called himself, and he said that in England every man might read the Bible if he liked, and the priests,—but no, not priests,—the pastors of the church were always delighted to read to the people out of a poor man's own Bible. And I said to myself, 'I'm a true and loyal subject of the Queen, and why may I not do as her other subjects do, and have a Bible of my own?' So I will and I did, for you know I was a bit of a scholar once. And I read and read, and some things were so pretty, and went so quick to the heart that I couldn't stop any more, if I am burned for it. But I hav'nt told mother yet."

"Poor mother! it will break her heart," said Mary, with a sigh. "But now, Pat, I'm out of breath with listening to you, for longing to know what it is about purgatory you've read in the Bible."

"Why just as much as you see in that empty platter, and that's nothing at all; and I've searched from one end to the other, so make your heart easy, Mary, for you can't go to a place that is'nt in God's creation. You shall go,—and I'll promise you on the faith of the Holy Scriptures,—straight to heaven at once, if you'll only do one thing!"

"What is it, Pat; O what is there I would'nt do, if I could! Is it to make a station!"

"No, no, not the like of such things as that; but if you'll listen, I'll read it in the beautiful words that they are;" and drawing from his pocket the precious little volume that had enlightened himself, the young Irishman read, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting live." "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed!"

"Mary, do you think the Lord only suffered by halves, and only heals by halves? Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.' Is it to 'abundantly pardon' to go and suffer torments in prison before we get it all, Mary?"

"Oh, sure, all this is strange to my ear, Pat, but true enough they are beautiful words!"

"Stop, I've got many a leaf turned down at the like, but it's about purgatory we're looking, and sure that brings us to the pith and marrow of it all. 'Wherefore when he cometh (that is, when Christ cometh) into the world, he saith, In burnt offerings and sacrifices for sin thou hast no pleasure. Then I said, Lo, I come to do thy will, O God. By the which we are sanctified through the offering of the body of Jesus Christ, once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man, when he had offered one sacrifice for sins, for ever sat down on the right hand of God. For by one offering he has perfected for ever them that are sanctified."

"Them that are sanctified,' Pat, what's that? Isn't it to be sanctified that we go to purgatory?"

"No; 'for this is the covenant that I will make with them after these days, saith the Lord 'I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities I will remember no more.' 'Now, where remission of these is, there is no more offering for sin,'—no offering of your own sufferings, my Mary; no masses for our mother to pay for. When the blessed Lord was going to be betrayed, before he was taken prisoner he prayed for all his people, and in his prayer he said not a word of going through purgatory. And what was that? 'He said, sanctify them by the truth; thy word is truth.' St. Paul said, 'Christ loved the church and gave himself for it, that he might sanctify and cleanse it by the word.' And again, 'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.' And to the Lord's people, at Thessalonica, he said, 'We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth,' So Mary, it's Christ's blood for us, and that's salvation out and out."

"Oh, brother, sure you're sent for a blessing to my dying bed, to tell me these beautiful things, and all so easy and straight, and just as Cathleen used to say. But now, what's the thing I'm to do, Pat,? You said if I'd do one thing!"

"Why, then, it's just this—'Having,' as the precious words says, 'a High Priest over the house of God'—that's the Lord Jesus, with one offering of himself once offered—'let us draw near in a true heart, with full assurance of faith.' You must believe these beautiful things, and that will make them your own 'Believe in the Lord Jesus Christ and thou shalt be saved.' now, at once; 'and being justified by faith, we have peace with God,' for, 'being justified by his blood, we shall be saved from wrath through him.' Oh, Mary, it's all of a piece; it's all like the word of God,' worth loving and serving for ever. Now, can you find it in your heart to trust what God says?"

"I'm afraid it's too good to be true."

"It's true, for it's in the Holy Bible, and God has said it; and the reason the priest dosen't believe it is clear, too, for such words go clean to upset his popish patchwork of absolution, masses and purgatory; but, Mary, just leave minding his reason,, and turn to the Lord himself; draw near with a true heart, in full assurance of faith,' it's faith you mut get and not masses, Mary. The offering is made, the blood is shed, that must wash away all your sins; so that there is nothing to do but to believe in Christ alone."

"Faith, faith, what is it."

"It's just believing the Lord that he says true and will do as he has promised, before you get the thing promised. Sure, Mary dear, you don't think I'd tell you a lie."

"No that I do not, the kind brother that you've been to me, it's the soul of truth you always were."

"Then think still better and higher of Christ that died for you; believe what he says at once. And then, Mary dear, if you must leave us, if you must not stay any longer here, you will pass without fear through the shadow valley, having the staff of truth to lean upon; and your happy spirit, 'absent from the body,' shall be, for he says it, 'present with the Lord.'"

"Oh, Pat, Cathleen might well be happy to learn all this; but you must say it all over and over again, when mother is not by, for it's taking the thorns from the dying pillow one by one, and I do think I'll be able to believe it all. But what will the priest say? Perhaps he will curse me for a heretic, Pat," and she shuddered at the thought.

"Och, but it'll do the most harm to himself then. Never fear. Be true and hold fast by the Lord Jesus, and his own words, and you need not fear what men can do."

"And our poor mother, who loves the church and the Virgin and so many saints, and believes in them all."

"Ah, we must say something now and then out of the Word, that will catch her ear, and win her heart, and, above all, pray to God to enlighten her with the Holy Spirit, that she may know her darling is safe in glory, when we are left lonely by the grave-side. Sure, it's blessed religion to comfort us all, whether living or dying; and I only wish the sweet story was told from Bally-castle to Cape Clear, till every man and woman and child should know that Jesus died for them, and for his sake. God have mercy on them that believe. Och, would'nt Ireland be the happy land, then! for I know who would have to emigrate pretty quick, or turn and preach the gospel. It's the gospel we want! and then it's God's word and not mine that says. 'Happy is that people whose God is the Lord.'"—*Slightly abridged from the Tract Magazine.*

THE CALCUTTA PHENOMENON.

M. Jacques Winckler held a second meeting at Crosby Hall, for the purpose of displaying his wonderful powers of calculation. The meeting was more numerously attended, and was, if possible, more interesting that the other.

Dr. Zerffi, who again presided, suggested that the proceedings should be conducted in a systematic manner, beginning with ordinary arithemetical questions, and proceeding step by step up to the higher branches of mathematics.

A number of gentlemen having named six figures each, a sum of huge proportions was dictated, the total being given almost instantaneously. Numerous sums were then proposed for subtraction and multiplication, and answered with equal rapidity, the multiplication of one of six figures by six figures occasioning much applause. The fraction 1140-8956 being proposed, the decimals were at once given. The next proposition—"Suppose Bishopsgate Church steeple to be 179 feet 2 inches, and two penny pieces to be 3-16ths of an inch, how many pence would be required to reach the height of the steeple?"—was answered with equal facility. One problem will, irrespective of the purpose for which it was proposed, derive an additional interest, as it gives an insight into the homœopathic system—"If a person take 20 drops of medicine of the fifth dilution of one drop, how many years would he have to live before he had taken one drop of the original medicine?" one dilution, after the homœopathic system, stands as 1 to 100, the second dilution as 1 to 10,000, and so on. The man would have to live more than 1,000,000 years. The answer having been correctly given, the same problem was repeated, taking the twelfth dilution, which gave as the result a number expressed in twenty-one figures, which the man would require to live.

GO AT ONCE TO THE FOUNTAIN HEAD.

The renouncement of Romanism by a noble family in North Britain, some generations back, is ascribed, on very good authority, to the following circumstances:—A tenant on the estate, having a farm at too high a rent, came up to the nobleman's residence and inquired for the under agent, with the view of obtaining a reduction. *He* referred him to the principal agent; but from neither could he procure the object he desired. In a sort of desperation he resolved to make a bold effort to see the landlord himself, and managed to be admitted to his presence. The nobleman, after listening to his statement, granted his request; and, following up his kindness, asked the farmer, on his being about to withdraw, if he would like to see the castle. The latter answered, that of course he would like it exceedingly, but could not think of putting his Grace to so much trouble. The nobleman, however, proceeded to accompany him through the rooms, when coming before a picture of the Virgin, the farmer inquired, "And who might that be?" "Oh!" said the proprietor of the mansion, "it is to her I pray." "Indeed!" rejoined the other. "Yes; I put up my prayers to her, and she presents them to her son for acceptance with God." "Weel," replied the honest countryman, "I had a favour to ask from yer Grace; and I went first to young Sandy G—, and then to muckle Sandy G—, but I obtained nae satisfaction till I came to yoursel. Now, I would humbly suggest to yer Grace to do as I have done; in making your requests to Heaven, to go at once to the Fountain-head." The advice so struck the noble personage to whom it was offered, as actually to lead to his adoption of Protestantism.

J. D. H.

AN UNFORTUNATE CHURCH WHICH NEVER HAD A GOOD MINISTER.

A pale young man, worn with alternate toil and study, finished his theological course and left the seminary with the sincere respect and high esteem of his instructors. This was founded not only on his talents and acquirements, but also on his deep piety and earnest zeal. All who knew him congratulated the church in Bickertown on having secured his services; more especially as the church had been so unfortunate in all its former pastors. One had been proud, another lazy, a third extravagant, a fourth headstrong, a fifth quarrelsome; and *all* party men. But now they hoped for and thought they had secured, almost a perfect pastor. Mr. Dale saw sin enough in his own heart; but he was indeed very free from those outward frailties by which the Saviour is so often wounded in the house of his friends. His preaching pleased the people, and his gentle, winning manners soon gained for him the love of all.

When the young pastor brought his young wife among them, they all said, "Our minister must have a *home*, and we will furnish it." He feared to make such an immediate outlay; but was assured that "his people meant to take good care of him, and that brother Lane, who sold furniture, would wait his convenience for the money; as also would brother Jones for stoves, cutlery and kitchen ware." Several of the sisters volunteered to aid Mrs. Dale in her selections, and differed from her only on the scale of prices, they urging her to buy the best, and she insisting on the most rigid economy in her outlays.

Mrs. Dea. Bragg said "*they* always did their part—that everybody knew—and that her husband didn't mean to be backward now;" "Brother Lane," she said, "owed the Deacon a good deal; and that he wished Mrs. Dale to get a whole chamber-set there on his account, and to get a good one while she was about it!" This cost fifty dollars, and was quite a help. Mr. Lane urged her to select a handsome table, as he intended to give in one table as his part; and so did brother Jones about the knives and forks. When they eat that magic meal—the first the young couple sat down to in their own dwelling—they had bills for two hundred dollars at the cabinet makers, and one hundred at brother Jones'; but *they were never to trouble them.* In six months they had paid a quarter of the debt, and their way seemed light and clear to get out of that—minister's interminable slough—debt.

The close of Mr. Dale's first year drew on, and it was the only year of peace that church had ever enjoyed during the whole forty of its existence. Do you know the reason? Why, they had always had *such ministers!* Now the world and neighboring churches would see where the fault was; for they had peace under Mr. Dale.

The second year, however, had not advanced far, when a dispute sprung up among some heirs of an old man who had just died, about the division of a field. One brother was accused of removing the old landmark, and another was accused of accusing him. All their relations took sides, and the opposing armies drew off in real military style. One of the disputants came to Mr. Dale saying, "As a matter of justice you should have my opposer cut off from the church;" and the other followed him saying, "That man must be dealt with as an accuser of the brethren." The pastor strove to soothe their excited feelings, and to bring them together that they might pray over the difficulty; and he entreated them, "for Christ's sake, not to again tear open the wounds which had long made Zion a by-word in that community."

Each went to his home deeply wounded. The pastor would not take *his* side, and that was tantamount to taking the other; and moreover he had denounced the whole church as a "quarrelsome body—a disgrace to the cause—persecutors of godly ministers;" and many other things he never dreamed of saying. A new clause was added from the fertile imagination of each retailer, who reported him as an opponent of *his* cause, and of course a foe to the right. The poor minister struggled and prayed, taking *no sides*, but seeing plainly that both were actuated by wrong and selfish motives. He preached on brotherly love, and it seemed as if his tender entreaties might have moved hearts of stone; but at the close of the service one of the disputants assailed him with, "Well, sir, I suppose you thought the sermon hit me, but it didn't. You looked straight at me, but you see I felt innocent, for I looked right back; you didn't see my head drop!"

The church and congregation being pretty thoroughly amalgamated by marriage, they were all mixed up in this dispute, so that private effort at conciliation was out of the question. In the most prudent manner the pastor preached upon forgiveness—"For if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." The service over, up came both combatants, each accusing him of preaching *at him.* "But," said they both in one voice, "*he* has nothing to forgive. I have never injured him—if forgiveness is ever exercised, it will all be in my favor! But as to coming to meeting every Sunday to hear special pleading for your client, I won't do it!"

Truly did Solomon say, "A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle."

The good man's efforts were of no avail—the spirit of strife was abroad in the church, and all, save the "few righteous" for whose sake Zion was saved from destruction, were actuated by it.

Near by this scene of unhallowed feeling there were cool spots beside peaceful streams, where hungry folds were crying for faithful shepherds; and Mr. Dale's peace-loving spirit panted for rest and quiet among them. He meditated a retreat before his second year was closed; but alas, there was the debt only half cancelled! The church had urged him to incur it, pledging themselves to aid him in paying it. He could not carry the burden to another people; and yet he saw no prospect of his present charge remembering him.

While thus perplexed, Deacon Bragg—whose wife was aunt to the man whose neighbor charged him with removing the landmark—wrote a note requesting him to pay for the chamber-set he had purchased on his account, as he was making a full settlement with brother Lane! The minister was astounded; but when he and his wife recalled all the circumstances, they remembered that, although Mrs. Bragg had given them that impression, she had never really said it was a present. About the same time brother Lane became very much pressed for money, and thought ministers, of all men, ought to be punctual to their business engagements! He asked for his bill—the parlor table was twenty dollars—the pine one in the kitchen was a gift! Now also came a pressure in the harware trade, and brother Jones needed the thirty dollars still due him! All the aid Mr. Dale had received in answer to their pledges, was twenty-five dollars from a young lady's sewing society. The others were always "*going* to raise something," but never did it. After great efforts he paid all but brother Lane, who, "pitying the embarrassment into which his love of display had brought him," offered to take back the parlor furniture at half what it cost! It was as good as if it had remained in the warehouse; but back it went, thus costing Mr. Dale fifty per cent for the use of it! He resigned his charge at once, and sought a new field. If the people are asked the reason of this, the Bickertown brethren will say, "Two members of the church had a trifling dispute, in which he had no interest; but by meddling with it he got the whole church dissatisfied with him."

The field about which this trouble occurred was a miserable piece of stony ground, and can be bought today for *fifty dollars.* After a lawsuit, and both men being cut off from the Church for disorderly conduct, the stone which formed the old landmark was found sunken deep into the ground! Such are often the trivial causes which bring destruction and bitterness into churches, and separate ministers from their chosen people. Let the Lord judge between them.—*Congregationalist.*