The Protestant

AND EVANGELICAL WITNESS.

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

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The Protestant,

AND EVANGELICAL WITNESS,

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BY

DAVID LAIRD, Editor and Proprietor.

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Be Kind.

Be kind to the young; in thy youth's merry day
Thou, too, hast been thoughtless and vain;
O! plant not a thorn in a flower-strewn way,
That may never be trodden again.
Enough of thorn yet in the pathway of life,
If they travel it long, they will find;
But dim not bright youth with the shadow of strife;
Be kind to the youthful, be kind.

Be kind to the aged; not long at thy side
Hath the travel-worn pilgrim to stay;
The frail thread of life will be shortly untied;
He is passing, soon passing away.
O! let him not doom that when summoned from earth,
He will leave but cold feeling behind;
Give him still a warm nook of thy heart and thy hearth;
Be kind to the aged, be kind.

Be kind to the simple; although the full light
Of genius to thee may be given,
Yet look not with scorn in the pride of thy might
On a brother less favoured by Heaven.
He is not to be blamed if the God-given ray
Hath but faintly illumined his mind;
Thine own may be quenched by a cloud on the way;
Be kind to the simple, be kind.

Be kind to the erring; full many a heart
Unkindness hath driven astray;
But the breath of reproach may but sharpen the smart,
That first sent it out of the way.
You would not insult with a gibe or a sneer,
The maimed, or the halt, or the blind,
But the ills of the spirit are far more severe;
Be kind to thy fellow, be kind.

—*Preston Chronicle.*

[Published by order of G.D., S. of T.]

Report of the G. W. P. of P. E. Island,

FOR THE QUARTER ENDING JULY, 1861.

Officers and Representatives;

It is with feelings of great pleasure that I at this time meet so many of my brethren of the Grand Division in Prince County. The progress of our Order in this Colony being—like nearly all the great movements in the world at the present day—*onward*, the Grand Division at its last Annual Session appointed its third Quarterly Meeting to be held in this stirring and rapidly rising Town, the Temperance interests of which are watched over by a Division almost as strong amongst others in this jurisdiction, as he whose name it bears is mighty among the Princes of the earth. I trust that the appointment of the Grand Division will prove to have been judicious, and that our meeting here on this occasion will be the means of giving a fresh impetus in this quarter to the cause which is dear to every true Son of Temperance.

We should acknowledge with deep gratitude the goodness of God in permitting us at this time to assemble to "exchange the greetings of an exalted friendship," and transact our ordinary business, surrounded by all the blessings of peace, whilst our friends and brethren of the neighboring States, are having their minds disquieted by all the horrors of a civil war. So distracted are the affairs of that country that the 18th Annual Session of the National Division of North America, appointed to be held at Nashville, Tennessee, in June last, has been postponed for one year, or until further notice; and the appointment of a Union Meeting of the Grand Divisions of Pennsylvania and New Jersey, purposed to be held at Atlantic City during the present month, to which the Representatives of Grand Divisions in these Colonies were invited, as it would afford an opportunity for an *advisory* meeting of members of the National Division, has been so far changed that now another place of meeting is named. As a Division we ought to sympathize with our Brethren in the once United States, not only because of the hindrance to the cause of Total Abstinence, which the present troubles there have interposed, but also on account of the loss, suffering and misery which are the inevitable concomitants of war, the only other great evil in this world of ours that can compare with the curse of Intemperance.

It affords me pleasure to report the Order throughout our jurisdiction in a healthy and progressive state. In some localities of late no advance has been made; but in others, and particularly in Prince County, the Order, considering its state for some time in this Colony, may be said to have flourished greatly. Since our last Quarterly Meeting, two new Divisions have been instituted, making in all four since our Annual Session in October. The new divisions established are both in Prince County, one at Kildare, called "Banner Division," and the other at Tignish, by the name of "North Star Division." For the organization of these divisions as well as other progressive steps taken in the West of the Island the Order is much indebted to the indefatigable exertions of our esteemed Brother, Mr Thomas T. Fairbairn, the D.G.W.P. of the County.

The number of divisions in the jurisdiction is 11; the number of members, about 300; increase during the quarter, 90. Upwards of 115 were admitted, but several have been expelled. As our Divisions are but few, perhaps we might take a glance at each in succession. In Charlottetown where are the oldest divisions in the Island, the Order is not so flourishing as could be desired; still I am happy to be able to state that its course even there is "onward and upward!". "Prince Edward Division," No. 1, I am sorry to say, is not number one in advancement; it has no more than maintained its position during the past three months. "Rising Sun" has initiated some 16 new members during the quarter, and otherwise shows signs of life and activity. "Victoria Division," is also making progress, though slowly during the present summer. Notwithstanding it has not added many to its list of members, yet it is in vigorous working order. Respecting "Diamond of the Desert Division," at Georgetown, Deputy Robertson writes that the attendance in Division is good, and matters in general in connection with the Division are in a healthy condition. Deputy Thomas Clay, of "Flower of the Forest Division," Dundas, says the Order there is nearly in the same position he was when he last reported. He remarks that it is really gratifying to observe the great improvement which has taken place in that neighborhood since the establishment of the division there; he has not seen a drunken man this summer. "Rose of the Valley Division," the only other division in King's County, and which was instituted during the second quarter, seems to have attained a good position. Deputy W.C. M'Kie writes, that during the quarter there have been admitted to the division including charter members, 20, Lady Visitors 23. Its financial state is good, and its meetings are well attended; all the brethren take a pleasure in doing what is assigned them. "Pioneer Division" at Cascumpec is reported to be in a prosperous condition, notwithstanding the falling off in its list of contributing members compared with the returns of previous quarters, owing to the fact of quite a number of them having separated from it for the purpose of forming new divisions in other places. The admission of Lady Visitors into the division has been the means of rendering its meetings more interesting, and better attended. From the Deputy of "Prince of Wales Division" at Summerside, I have received no report, but I understand from the Grand Scribe that it is progressing very favorably. It is to be hoped that the Brethren in this thriving village will not slacken their zeal, but see to it that Temperance at least keeps pace amongst them with the material improvement of the place. Respecting "Volunteer Division," at Campbelton, Lot 4, Deputy Strang Hart writes, that although they have had obstacles to contend with, such as the want of a suitable building in which to meet, they have obtained a good foothold there for so small a country settlement, and he is happy to state that the good feeling which pervades this Division and the interest that its members take both in and out of the Division have wrought a very salutary effect upon the minds of those who were much opposed to us. Its membership is about 20. The two new divisions in Prince County, we will refer to in the words of the County Deputy. He says that he visited the "Banner Division," and installed their officers at the beginning of the present quarter, and that he is fully satisfied that the best brotherly feeling pervades its members, while each is anxious to promote the cause of God and humanity; and he cherishes a strong faith that *our Banner* never floated over a more loyal little band of men, determined to press onward to the victory, and determined that the products of their sloping hills and fertile vales shall never be offered up on the altar of Bacchus. Of "North Star Division" he writes, it is progressing favorably. It is yet scarcely above the horizon, but it is calculated to shine with no ordinary brilliancy; and he trusts that its rays may penetrate and cheer the home of the drunkard, to win him back to love, happiness and virtue, and that those who have taken it as their guide may be true to their principles as the needle is to the pole. From this glance at the state of the Divisions throughout our jurisdiction you will be able to see that we are progressing, and thus we have reason to thank God and take courage.

I regret that reports have not reached me from any section of the country respecting the formation of Bands of Hope during the last quarter. It is important that the youthful mind should be trained and instructed in the principles of Temperance, and I know of no better method than by associating them in such organizations. Wherever there is a division of Sons, this matter should not be overlooked. By interesting the youth of the land in our cause, you are adopting one of the best means of bringing in recruits into our Order.

I would call your attention to the habits of Intemperance, which I consider to be in a great measure engendered by the continuance of the Saturday market in Charlottetown. Parties calculating of the following day being a day of rest, give way in many instances to the temptation of strong drink, thinking that if they should feel indisposed on Sabbath day, it would scarcely be considered other than an ordinary "Sunday sickness." This is more particularly felt in and around Charlottetown, and of course should be taken up by the people there; but still I think it would be well for the Grand Division to memorialize the City Council on the subject, in whom the power of changing the Market days is vested.

I congratulate the Grand Division on the prospect of there soon being within the bounds of our jurisdiction one of the ablest and most popular Temperance lectures of the present day. I refer to Mr S. M. Hewlett of the neighboring states. Communications from him will be laid before you, and though the Division at a recent special meeting held in Charlottetown, concluded to invite him to the Colony, it will be for you at this Session to arrange where it would be advisable to ask him to plead the great cause which he holds so dear, and on which he is able to discourse with such power and eloquence.

In conclusion, Brethren, I would say to you in the language of our ritual, "be faithful to your vows." Keep before your eye the star of our noble Order, and look upon it as no fleeting meteor, or erratic comet that shall appear for a moment and then sink away into the blackness of night forever; but look upon it as a fixed star, and steer by it through the ocean of indifference to our principles by which you are surrounded, studded as it is by the bleak rocks of determined opposition. Let your motto ever be "onward and upward," and before many years shall have passed away we may see our broad banner wave triumphant over all that pertains to our own loved and verdant Isle.

Submitted in L. P. and F.,

David Laird, G.W.P.

Summerside, July 30, 1861.

Religious Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

We clip the following from the *British Messenger* for June:—

The anniversary of the British and Foreign Bible Society was held on the 2d May, and was full of interest. This society was formed in London in 1804, and soon became the parent of many others. The Hibernian Bible Society is now incorporated with it, although worked by a distinct agency, and has 47 auxiliaries, while in connection with it there are 3726 associations; in the colonies and other dependencies, 933; foreign societies, with branches about 4000; making a total of 9132. The Bible either in whole or part, is now translated into a hundred and sixty languages and dialects; the number of versions is 190, of which 140 are translations never before printed, and thus the records of inspired truth have been rendered accessible to about 600,000,000 of the human family. The circulation of the Bible also shows a great increase. During the first four years of the Society, the number was 81,157 copies; last year alone, at home and abroad, 1,787,398; the total, from the commencement, 39,542,229. Assistance had been given to other societies in the distribution of upwards of 28,000,000 more; so that the circulation by these combined societies amounts to upwards of 67,000,000.

The revenue of the Society was larger than in any former year, making a total of £167,941.

Two special features marked this anniversary: first, the marvellous and gracious openings during the last twelve months for the free entrance of the Scriptures into countries from which they had been excluded. Italy, where the Bible was regarded as "contraband," but where now, at Naples, Florence, and elsewhere, it is publicly sold and eagerly purchased even by Romish priests themselves. Austria which in 1852 expelled the agents of the Society and deported all the copies of the Bible, a guard of soldiers conveying the waggon that held them over the frontier, as if it contained a dangerous and deadly enemy, now permits the Bible to enter freely, at least for the Protestants of the empire; and finally, Russia is now open to the Word of God. A former czar suppressed the printing of the Bible in the Russ tongue (that of the serfs and common people:) the present czar removes the prohibition, and the Holy Synod of the Greek Church in Russia is now publishing the Scriptures in separate books and in rapid succession.

The Church of Rome is still the implacable foe of a free Bible. The Greek Church in Russia takes off the fetters that "bound" it. God grant that it may give to her light, life, the pristine purity of apostolic truth, and regenerate her priests and people. And now when Russian serfs are being set politically free, and the Scriptures are being ready for them, in connection with schools to teach them to read them, let all who read these lines lift up their hearts in the earnest aspiration, that ere long these newly emancipated millions may rejoice in the glorious liberty of the sons of God, and so be "free indeed."

The second special feature of the Bible Society Anniversary, was the feeling expressed and elicited as to the outbursts of Rationalistic infidelity in the National Church, indicated by the "Essays and Reviews." Lord Shaftsbury, in his opening address, exclaimed—"This is not the time or the place in which to enter at length into the principles and the consequences of Rationalism; but we ask, What concern, then, is it to the Bible Society? Simply this, it is a notice to quit. If that book ('Essays and Reviews') be true, we have no business here. If the Bible be not the record of inspiration—if it speak not the mind of its Divine Author fairly, amply, fully—if it be not the Word of God himself, I say the Bible Society are standing here to circulate a great imposition, the more intolerable because it professes to come from heaven, when, according to these writers, it is, in fact, very little more, or nothing more, than the labour and production of uninspired men. Further, if their principle of interpretation be true, the Bible is not the book for the poor man, not the book for general and universal circulation. If it be true that the bible can only be comprehended by the learned, only after long and profound thought, by much meditation, by great masses of acquisition in classical and ancient knowledge—if that be true, you at once, by that admission, shut out the light, because you shut out the possibility of private judgment. And thus you establish an intellectual despotism more dangerous, more glaring, more unrighteous than the worst despotism ever established by the Church of Rome. I trust (added the president of the Bible Society) that ere long a vast body of men will be raised up, well versed in the Bible, although they may not be men of deep learning or skilful controversialists, who will be able to explain the Scriptures practically throughout the whole country, and be able to give satisfactorily a reason of the hope that is in them." These, and kindred utterances, were received with enthusiastic approbation by the vast assembly.

THE JEWS.

The following from a British paper, in reference to the Jews will be read with interest:—

The Jews, at home and abroad, are the subjects of tender interest in two Societies, which have recently held their anniversaries in London. The first of these meetings was held in April, in Freemason's Hall; the second on the 3d of May, in Exeter Hall. The one is the British Society for the Propagation of the Gospel among the Jews. Its field is in London, where there is a Jewish Operative Institution, also a chapel and schools. About 40 Jewish boys and girls, under Christian training, sat on the platform on the anniversary day; and of these dear young people, as well as of the many converts it has on the Continent and elsewhere, it might well say, "These are my jewels!" When this Society was formed, there were not 50 Christian Jews known in the United Kingdom; now, in the Church of England and Ireland, there are nearly 70 ordained ministers of the seed of Abraham; and there are hundreds of converts; 367, adults and 462 children have been baptised. In the Society's schools in London more than 700 Jewish children have been educated in the Christian religion; in its schools at home and abroad, 1000 children are annually under instruction. A marked change has taken place in the feelings of Jews towards Christ and Christianity, and multitudes of them recognize Protestantism as true Christianity, and as neither persecuting nor idolatrous. This great Society is sustained by the evangelical clergy and laity of the Church of England. Its revenue last year was upwards of £35,000. It has 30 ordained missionary agents, 65 colporteurs, Scripture readers, schoolmasters and mistresses, &c.,—the great part of them believing Israelites—distributed among 32 stations. The charm and attraction of the meeting was the address of Mr Sterne, a Jew by birth, but now a Christian missionary to his Hebrew brethren. He it is who has become so remarkable for exploration in search of scattered Jewish tribes and families. Thus it was that he visited the Karaite Jews of the Crimea some years ago, and now he has just returned from Abyssinia, where his kinsmen according to the flesh, their rabbis at their head—a great multitude—sat down in the deep forest shade to hear from him and a companion in travel the words of life. What an effect had his appearance and his narrative on that vast audience in Exeter Hall! "A fortnight ago," he exclaimed, "I was in Abyssinia;" and then he went on with his narrative, in which the Bible was prominent; Jews and Romanists both eagerly snatching it from his hands, both (bitter enemies before) eagerly reading it, and each led to say, "We are both wrong; we want something better."

I have thus dwelt upon the case and cause of the poor Jew, because I deeply fear that the Gentile churches of Christ do not care for him nor pray for him as they ought. I long to enlist an increased band of the Lord's remembrancers from among the Christian readers of the *Messenger*, who—in repayment of their debt to that nation which preserved for them the sacred oracles, which gave them a Messiah, which is a standing miracle in its distinct nationality, and which, though under God's judical frown, has a glorious future—shall give God no rest till He establish and make Jerusalem a praise in the earth. Let our cry then—in the closet, in the family, in the great congregation—unceasingly be, "O that the salvation of Israel were come out of Zion!"

Temperance Memorials of the Great Havelock.

An Address delivered by desire of Lady Havelock by Lieutenant-Colonel Wakefield to the Havelock Temperance Rifle Corps, in the Temperance-hall, Victoria street, Westminister, on Saturday evening, May 18th: Joseph Payne, Esq., in the chair.

[Continued from our last.]

I was coming down from Edinburgh, and was staying at the house of a Quaker friend. You must know that Quakers are great men for sobriety—they are monstrously sober people altogether in everything they do, but especially in this matter of teetotalism. There I met with one of my cousins, a lady devoted to this cause of teetotalism. Well, you know the funny way the Quakers speak. She said, "Now, dear cousin, I think that thou wouldest be better if thou wouldest take nothing but cold water." I said I would try. I did try, and I have never regretted. It is certainly not more than six months since I have been a teetotaler, although I have abstained uninterruptedly for two years and a half in India. I was in good health, though the doctor all the time was telling me, "You are very low, you must have something to bring up your pulse a little." Well, now, I will tell you what; it is all positive humbug—(laughter and cheers). I speak from personal experience, and no man can persuade me out of my sober senses. If I find that my hand is steadier, and my head is cooler, and my heart beats firmer on cold water, no doctor on the face of the earth will ever persuade me to take anything stronger. What is the history of the doctors' recommending us to take a glass? Why, the fact is it is something like the story we read in the good book of the craftsmen of the Temple of Diana of Ephesus. It is part of the craft—(laughter)—and a precious crafty thing it is—(laughter)—for the fact is that they say, "If we do not give our patients a little drink, why what are we to do? If they do not get a little drink they won't be sick and we shall have to shut up shop"—(laughter.) What will the honest doctor tell you? I was in a chemist's shop, getting a prescription made up, and I was talking to a young doctor—a nice, hale young fellow, who takes his glass, but not too much—a temperate man enough; I said to him, "Look at these bottles, I never go near them." "No," he said, "there is no doubt about it, that your cold water is the best medicine we have got." I said, I have not had a doctor for years, and years, and years." (he said, "Well, the fact is, Colonel, if the people were to follow your way we should have to shut up shop—(loud laughter)—we should have nothing to do." And that is my experience—it is a positive fact—(cheers and laughter). Of course I do not, in mentioning this say, that a man, if he is a teetotaller, and at the same time a glutton, won't suffer—no; but, my good friends, what is the history of it? What is our principle? It is not a principle in reference to teetotalism alone—it is a principle that involves everything in it—(hear) It is a principle that the good book teaches—"If meat offends my brother I won't eat it as long as the world endureth." It is a principle of self-sacrifice, the noblest feeling that animates the breast of man; for if I find that my weak brother, in consequence of my taking my glass of sherry, which to give up is no kind of sacrifice to me; if I find he is strengthened and can go forward and behave like a man, in God's name I will shun the glass of sherry and never touch it—(cheers.)

This is the principle upon which we base the whole of our action, the principle of self-sacrifice and self-denial, the strengthening of those around us who've not got any strength—(hear.) We go to the Bible, the great storehouse of principles, there to find out this principle. Do we not constantly act on this principle in our social positions? When a man tells another, "My good friend you are following a course that will end in ruin," and the man is doing it himself, what does the other answer? "Physican, heal thyself." But when the man can say, "I do not touch it," why, of course, he comes with the power of example as well as precept. That is the great principle upon which this cause is founded, and, as I believe, is about wonderfully to prosper. My friend Henry Havelock—you will see it was rather a difficult position for him—rose to a high rank in the army. He was on the staff of the Commander-in-Chief, who was not a teetotaller. He was constantly invited to parties where the champagne and the Burgundy flew, and all the rare and choice wines—which, you know, are constantly in use among those who can afford to have them—went round. They very soon gave up jeering Henry Havelock. They knew he was a man of purpose, and when he said a thing he would do it; and so they gave it up—(loud cheers.) They would deplore the fact and gently insinuate that his present state of health made it desirable that he should take a little. Not a bit of it. Then came the beautiful effects of it through his own family. Lady Havelock is a teetotaller—(cheers)—the Misses Havelock are both teetotallers—(loud applause). Well when I see these young women with their happy faces, and healthy countenances, why, I feel there is the blessing of the old father upon the family. A thoroughly noble sober family it is, and my dear friends, this is the blessing that a man bequeaths to his family. I have got a lot of grand children—they are all teetotallers—(applause)—and, as I tell my daughters grown up women, "I only hope you will just take to the water." That is what I say; there is nothing like it. I believe that there is a great blessing in a house where this principle is carried out as much as possible. Well, now, you come to a difficulty. You will say, perhaps, it is a difficulty—I have not yet got over it myself, a man determined as I am. I have pledged myself to abstain from all intoxicating liquors, and I have pledged myself to take every opportunity of dissuading other people from taking it—what is a man to do in his own house. Well, now I will tell you what I do with my friends. I certainly do have wine on my table; that is a fact. I do not know that I may not soon not have it—that I think is very likely. I think I shall progress as far as that—(hear;) but I never omit an opportunity, whenever I can get it of making my confession. I do not press it upon men.

I will tell you a thing that happened to me the other day. It was a matter in which I had a good opportunity of trying whether water was better than anything else, I commanded a company of Sepoys in the Chinese war. Well, the steamer landed us on the 21st of July,—it is precious hot on the 21st of July. I can tell you, in the tropics—I was out from daybreak in the morning till seven o'clock at night. A brother officer, a thick and thin *brandy-pawnee* man, and I will tell you what *brandy-pawnee* is; it is brandy and water; and I am sorry to say that it was a very constant habit with my friend. He would become exceedingly rumbustious in argument in consequence of his imbibing alcohol, and we constantly had to do what is a very unpleasant thing—put him to bed. "Well," I said "we will see." I landed my company and led my men and got my orders. Presently the orderly came up and he said, "An officer is very sick, sir." I said, "What's the matter with him?" He said, "I do not know, sir." Well, I stopped my company, ordered my arms, and went up to my friend and found him almost in a fit of apoplexy. I undid his jacket, and we got some pots of water and poured them over his head, and subjected him to what is called the hydropathic treatment. Well, poor fellow, he was useless. We were an outlying picket for five days. He was done up; he got quite ill, and when I got on board ship, he said to me, "Come to my cabin and sit with me."—"What," said I, "a poor milk-sop water-drinker come to sit with you!—why, I thought you did not think me fit society for you."—"Well," he said, "don't mention the subject—it is very painful, don't say anything more about it." It had an effect upon him of a certain extent. I am told now he has come home, and is on half-pay; but he is still very found of a glass. Well, that is an instance of a man who has survived it; but I could, I was going to say, count them upon my fingers by ten on each finger, of men I have actually known in my life, noble fellows in every respect, as long as they kept sober, that have lost their lives through the effects of intemperance. Now, I will tell you an extraordinary fact connected with the state of the body of a man when he gets wounded who is in the habit of drinking.

We had a general commanding a division who was colonel of a noble regiment that was almost decimated at Waterloo. Well, this Scotch officer had commanded his regiment there—and he was a noble fellow, and a most splendid officer, barring this terrible habit—that towards two or three in the morning when he had got his three or four bottles of claret he would, in his cups, fight over again his battles, and then go to bed. Well, this man was leading his regiment on, he got wounded in the groin. The superintendent-surgeon, as in duty bound, went to visit him, and found him with a sinking pulse. His friends asked, "Well, what do you think of the colonel?" Well," he said, "I have no hope of him." "Why not?" "Why, the fact is, you know, his blood, instead of being venous is vinous—he has drunk so much claret during his career that inflammation has set in and no medicine on earth can save him." Well, a captain in a cavalry regiment had the misfortune to be attacked by some of the pickets of the enemy, and I assure you that I am not exaggerating, when I tell you that he had a spear literally driven though his body—it was a most awful wound.—He was besides cut with sabres, stunned, and thrown off his horse, and the enemy left him, having, as they supposed, settled his hash altogether. Well, that man had been a teetotaller for twenty years, and the doctors declared that this Captain McC——solely survived in consequence of his being a water drinker. There is another instance. I am now going to speak of a man who belonged to a large body of men—I think there are about one hundred and fifty millions of them—called Hindoos, and they are all teetotallers—(cheers.) You know what is the rule with the natives of India, particularly the Hindoos. They abstain from drink. I was called one day in the course of my duty to go away with the doctor, who was sent for in consequence of the rebels having attacked the camp of the representative of the British Government, some forty miles off. These fellows were very determined rascals. They came upon the centry who was on guard, they cut him down and they murdered three or four besides, and walked off with a box full of rupees. Among the wounded was an old man—that is to say, he was seventy. I assure you it is a fact that he had a sword-cut that went right through the upper part of the skull, down through the eye, into the hard palate. I never saw such a wound in my life. The doctor came to us after four-and-twenty hours and said, "It is a positive fact that that man will get well." "What, with such a wound as that?" "Yes; you know he is a teetotaller—he has never tasted any grog in his life, and there is no inflamation"—(cheers.) Well, now, when you come to think of it, and I am merely putting it in the selfish point of view, should it happen that we have, God forbid that we should—to defend, as we are all ready to do, our homes—(cheers)—should the shores of merry Old England throng with riflemen ready to meet the enemy, what a noble thing it will be, in all the things incidental to actual warfare, when they get their wounds, to recover from them instead of dying of them—(loud applause.) I guess I have the voice of all in the room when I say that the sober man will have the best of it. The water drinker will take his chance, but he will take it of water. I hope to see the day—although I am getting on in years—I hope to see the day when the man that drinks water shall be held up as an example of everything that is great and gentlemanly.

(To be concluded.)

Religion for the Times.

We want a religion that goes into the family, and keeps the husband from being spiteful when the dinner is late, and keeps the dinner from being late—keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scraper and the door mat—keeps the mother patient when the baby is cross, and keeps the baby pleasant—amuses the children as well as instructs them—wins as well as governs—projects the honey-moon into the harvest moon, and makes the happy hours like the eastern fig tree, bearing in its bosom at once the beauty of the tender blossom and the glory of ripened fruit. We want a religion that bears heavily not only on the "exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing; a religion that banishes small measures from the counter, small baskets from the stalls, pebbles from the cotton bags, clay from paper, sand from sugar, chickory from coffee, otts from butter, beet juice from vinegar, alum from bread, strychnine from wine, water from milk-cans, and buttons from the contribution box.

The religion that is to save the world will not put all the big strawberries at the top, and all the bad ones at the bottom. It will not offer more baskets of foreign wines than the vineyards ever produced bottles, and more barrels of Genesee flour than all the wheat fields of New York, and all her mills grind. It will not make one half of a pair of shoes of good leather, and the other of poor leather, so that the first shall redound to the maker's credit, and the second to his cash. It will not put Gouvin's stamp on Jenkins's kid gloves, nor make Paris bonnets in the back room of a Boston milliner's shop nor let a piece of velvet that professes to measure twelve yards, come to an untimely end in the tooth, or a spool of sewing silk that vouches for twenty yards, be nipped in the bud at fourteen and a half, nor the cotton thread spool break to the yardstick fifty of the two hundred yards of promise that was given to the eye, nor wide cloth measureless than thirty-six inches from selvedge to selvedge, nor all wool delaines and all linen handkerchiefs be amalgamated with clandestine cotton, nor coats made of woolen rags pressed together, be sold to the unsuspecting public for legal broadcloth. It does not put bricks at five dollars per thousand into chimneys it contracted to build of seven dollar materials, nor smuggle white pine into floors that have paid for hard pine, nor leave yawning cracks in closets, where boards ought to join, nor daub ceilings that ought to be smoothly plastered, nor make window blinds with slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at, but are on no account to be touched. The religion that is to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given, is according to Gospel, though it may be according to law. It looks upon a man who has failed in trade, and who continues to live in luxury, as a thief. It looks upon a man who promises to pay fifty dollars on demand, with interest, and who neglects to pay it on demand, with or without interest, as a liar.—*Cong.*

Treasury.

The Voices of Heaven.

The land of silence surely extends no further than to the gates of the heavenly city. All is life and activity within; but from that world, so populous with thoughts, and words, and songs, no revelation penetrates through the dark, silent land which lies between us and them. Our friends are there. Stars so distant from us that that which began its travel ages since has not yet reached us, are none the less worlds, performing their revolutions, and occupied by their busy population of intelligent spirits, whose history is full of wonders. Yet the first ray denoting the existence of those worlds has never met the eye of the astronomer in his incessant vigils.

The silence of the departed will for each of us soon, very soon, be interrupted. Entering, among breaking shadows and softly unfolding light, the border land, we shall gradually awake to the opening vision of things unseen and eternal, all so kindly revealing themselves to our unaccustomed senses as to make us say, "How beautiful!" and, instead of exciting fear, leading us almost to hasten the hand which is removing the veil. Some well-known voice, so long silent, may be first to utter our name; we are recognized, we are safe. A face—a dear, dear face—breaks forth amidst the crowded lines of the dissolving sight; a form—an embrace—assures us that faith has not deceived us, but has delivered us up to the objects hoped for, the things not seen. O, beatific moment! awaiting every follower of them who, by faith and patience, inherit the promises, dwellers there "whither the Forerunner is for us entered."—*Dr. Adams.*

"I Could not Go without Jesus."

Captain R—, of the Sailor's Home, was recently speaking of a pious sailor, one of their boarders, who spends time in trying to do good to his brother seamen in their boarding-houses and other places. One morning he noticed him coming out of his room and going forth into the streets. Shortly after he returned to his chamber, and after remaining there some time he again came down to go out. Captain R—having observed something peculiar in his manner, inquired after the reason of his movements. He replied,