

The *Shepherd of the Valley*, in a humorous article, gives a version of Ecclesiastical History, as seen from the Protestant stand-point. We must say that the *Shepherd's* history, is quite as authentic, and much more amusing, than the stuff generally given to the world under the name of "History," by Protestants. We give below a few extracts from this "Protestant Ecclesiastical History":—

"Immediately after the Ascension of our Saviour, the Apostles, recollecting the command which had been given them to write the Bible, (St. Matthew, xxviii. 18, 19, 20,) shut themselves up in their closets and labored very assiduously until they had accomplished the arduous task. It is said that the *Sanctum*, and printing office of St. John are still preserved, and the hymns of St. Peter are still extant. Several years passed away before this great Missionary and Evangeliser was ushered into the world—but it was done after a while; and the effect it produced and the things that followed are the items which I am going to chronicle.

"It appears that this book was to be the rule of faith—all those who read it were to be saved, and those who did not read it were to be damned. It was to give testimony of itself and interpret itself, or at least infuse a spirit of inspiration into every individual, which would enable him to understand its true meaning. As faith comes by readings, it was necessary that every individual should learn how to read; hence, public schools were established, and the people taxed to support them. As the Divine mission and self-sufficiency of the Bible, is a principle which includes and constitutes the basis of all Christianity, it may not be altogether foreign to my purpose,—nay, it is perhaps absolutely necessary, that I should offer a few proofs in support of this fundamental doctrine. In the text above quoted, we read—"Go, scatter my Bible to all nations; charging the people for it according to the style of the printing and binding, and lo! I will be with it, no difference how much it may be changed, corrupted or adulterated, unto the consummation of the world." I will give unto it the keys of the kingdom of Heaven, and whatsoever it shall loose on earth shall be loosed in Heaven, and whatsoever it shall bind on earth shall be bound in Heaven."—St. Matthew. xvi. 19, xviii. 18. "Whose sins it forgives, are forgiven, and whose sins it retains are retained."—St. John, xx 23. Again: "I say unto thee (the Bible), thou art sand, and upon this sand I will build my Churches, which shall be propagated by the Winds of Heaven, until they have reached the uttermost bounds of the earth, &c."—St. Matthew, xvi, 18.

"So we see, that although the Bible was to be the interpreter thereof, there were nevertheless, for formality's sake, to be Churches and Pastors to explain the Bible. Before they set about to establish the churches, however, it was absolutely necessary that the Apostles should have wives. One, according to the command was enough, but the more the better. "A Deacon, should be a man of at least one wife, and a Bishop should have more according to his dignity."—1. Cor. vii., &c. "Take with you your wives and your children, for the workman is worthy of his hire."—Saint Matthew, x. 9, 10. "He that clings to father, mother, wife or child for my sake, shall receive a hundred fold reward."—St. Mat. xix. 29. For what reason the Apostles were required to receive the Sacrament of Matrimony, the Bible does not inform us; but I suppose it was intended that they should raise up Young Apostles to take their places and perpetuate the good work when they had departed—it was for the edification and perfection of the Saints—it was in order that their time might be kept occupied, which the preaching of the Gospel alone would not do. But all these requisites we must suppose, were soon obtained, and the Apostles were now ready to form the Churches and begin their mission. For it was written: "There shall be many folds and many shepherds—many Lords many Faiths and many Baptisms."—Eph. iv. 5.—Every Apostle was a Shepherd, his wife a Shepherdess and his children young Shepherds and Shepherdesses.

"As far as we can place any confidence in tradition and the English historians of those times, the following are the Churches and the order in which they were founded:—

"The first and oldest Church is the Presbyterian, which was founded by St. Judas Iscariot, the first martyr, just a little before his martyrdom. Andrew went to the Southeast, and founded the Niger Baptists and Moyambique Quakers. James went on a trading expedition to Arabia, where he founded the Unitarians. John, had a great many laborers employed in digging his gold mines in Hindostan; these he used to assemble and preach to on the Sabbath: they took the name of the Bengal Baptists. The name was probably derived from the process of washing the earth in order to separate the gold from the dirt. Philip went out with a trafficking party to the Cannibal Islands, where he founded the Methodists. This sect, however, was soon driven out, if not entirely exterminated; for what reason we are not informed. Their enemies say, it was on account of the fuss they made at their camp-meetings, which disturbed and annoyed the whole neighborhood round. It is said that they appealed to the text of Scripture—"Hollered be thy name," in vindication of their proceedings, but the strong arm of the civil power prevailed over moral persuasion and biblical charity. The Episcopalians claim to have been founded by the Queen of Palmyra; the Christians by Alexander Campbell of Virginia; the Mormons, Universalists, &c., by the other Apostles.

"All these various phases of Christianity, sent their colporteurs into every country. Bible and Tract Societies were established in Rome, Corinth, Athens, New York, Philadelphia, &c., and the World was soon converted. The different sects, among their failings and misgivings, never forgot the sign which was to be their distinguishing badge, that is, to hate one another. For it was written: "By this sign all men shall know that you are my disciples, viz., that you hate one another." It is to the animated zeal and uncompromising opposition which originated from this spirit of holy hatred that we are to attribute the speedy conversion of the world. Things went on thus very quietly as we might suppose, until the 19th of August in the year 413, when a very important change took place, which I have only time to mention before concluding this first chapter of my history.

"At 10 o'clock, a.m., it appears that the members of the various denominations, met at their respective meeting-houses in pursuance to the adjournment.—When instead of seeing a neatly dressed parson, with a white cravat and a gold watch-chain on, mount the pulpit to—

French him sermon and say him prayers,
And gimn out de himm called gitin up stairs,
they saw from a back door some little boys, bearing in their hands lighted candles, followed by men wearing long robes and threecornered caps, enter. Last of all came a Bishop dressed in purple, and took his seat on a throne which had been prepared during the night. The pulpits had been removed during the night and altars erected in their stead. All the sects had dwindled down into one—the Bible had been changed—the authority of the Church instead of the Bible had now become the rule of faith—the Pope was acknowledged the Supreme head of the Church—the Priests were hearing confessions and giving absolutions, and what is so singular, is, the fact that this change had taken place throughout the whole world during the same night,—and what is still stranger and harder to believe, is, that the people did not observe the change. Every thing seemed perfectly natural. The books during the night had all been re-written, the minds of the people had been miraculously changed, so that all these things seemed to be of Apostolic origin."

"We clip from the *Canadian Watchman*, the following account of the Spiritual influences under which Protestant Ministers, in the United States, are accustomed to hold forth:—

"Ministers formerly, to some extent, went into their desks and prayed and preached on the excitement of strong drink, supposing it to be the unction of the Holy Spirit. Now, some do the same under the inspiration of tobacco. Just in proportion to this false inspiration, will be their lack of that which is divine. And the full measure of the divine cannot return till the nerves have had time to recover their healthy state. In proof of this, set a man to preaching 48 hours after his accustomed supply of tobacco has been withdrawn, especially one accustomed to preach a sermon, instead of reading one. Would he be able to succeed? A few have tried it, and failed; 48 hours would only leave them in a state of destitution of their accustomed stimulus, without giving the nerves time to regain their normal state. In this case they would have no inspiration reach the soul, because the nerves were yet unable to transmit its power. The tone of vitalized electricity circulating in the nerves is in a morbid state. Get up a prayer-meeting of tobacco chewers and smokers 48 hours, without the inspiration of their idol god. What kind of spirit would manifest itself? None but the spirit of ungratified lust. They would seek more fervently for a new supply of the weed, than to obtain a quickening presence of God. They would pay out, if driven to extremities, five times the money, for a fresh chew or smoke, than they would put into the Lord's treasury to save a soul from the second death and give it a seat in glory. And the spirit of grace could not change this state of things, till sufficient length of abstinence had enabled the nervous system to commence a normal action. As the narcotism of tobacco dies away the spirit of God begins anew to inspire and sanctify the soul.

PROTESTANT EXAMINATIONS.—Protestants express much indignation at the questioning which they imagine to be carried on in the Catholic Confessional; but after all, they themselves, it appears, have to undergo an ordeal of the kind, which we should be very loth to submit to. The Rev. Dr. Cox, a Presbyterian clergyman, in his recently published book on "Memorable Interviews," gives the following formidable list of interrogatories which the "lay elders" of the P. S. Presbyterian Church propounded to candidates for admission to church fellowship. We think some of these rather tough questions:—"Have you any disinterested benevolence? Is it self that you love? Are you willing to be damned for the glory of God? Do you believe that God does all things? Is this the best possible system? When were you converted, and how? and are you sure you are converted? Have you thought what it means to have a holy willingness to sin? Suppose you are one of the non-elect? If God were to cast you into hell, would you still love him?"

PURITAN BOOKS.—The *North Wales Chronicle* says, that there is in possession of a person at Anglesey, a set of books which were in circulation during the protectorate or dictatorship of Cromwell. The titles are quaint and characteristic of that time, as will be seen by the following enumeration:—"Godly Books."—"A most delectable, sweet perfumed nosegay, for God's saints to smell at."—"A pair of bellows to blow off the dust cast upon John Fry."—"The snuffers of divine love."—"Hooks and eyes for believers' breeches."—"High-heeled shoes for dwarfs in holiness."—"Crumbs of comfort for the chickens of the covenant."—"A sigh of sorrow for the sinners of Zion, breathed out of a hole in an earthen vessel, known among men by the name of Samuel Fish."—"The spiritual mustard-pot, to make the soul sneeze with devotion."—"Salvation's vantage-ground; or a louping stand for heavy believers."—"A shot aimed at the devil's head-quarters, through the tube of the cannon of the covenant."—"A reaping-hook well tempered for the ears of the coming crop; or biscuits baked in the oven of charity, carefully conserved for the chickens of the church, sparrows of the spirit, and doves of the soul."

MORAL VERSION OF THE PSALMS.—A "Layman," writing to the *Times*, relates the following:—"Sir,—I attended a chapel in Regent-street this morning, where the authorities favored the congregation with an anthem from the 21st Psalm, as follows:—"The Queen shall rejoice in Thy strength, O Lord, and in the mercy of the Most Highest she shall not miscarry." This marvellous adaptation requires no comment from your obedient servant.—A LAYMAN.

FORTUNE-MAKING IN AUSTRALIA.—Among the passengers in the Great Britain were several men who were very successful. One brought £15,000, made in a public house in Melbourne. Two others £30,000, made by keeping a circus. A carter brought home £2,000, and one man on board had a nugget of pure gold, weighing 8lbs which he picked up himself.

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FRESH TEAS, very Superior JAVA COFFEE, PICKLES, SAUCES, HAMS, BACON, and a good assortment of other Articles, for sale at No. 10, St. Paul Street.
JOHN PHELAN.
Montreal, August 20, 1852.

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N.B.—W. C. manufactures the Montreal Stone, if any person prefers them.
A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace.

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GUM-COATED FOREST PILLS.

SUPERFLUITY of Bile may always be known by some unfavorable symptom which it produces, such as sick stomach, headache, loss of appetite, bitter taste in the mouth, yellow tint of the skin, languidness, costiveness, or other symptoms of a similar nature. Almost every person gets bilious, the neglect of which is sure to bring on some dangerous disorder, frequently terminating in death. A single 25 cent box of Dr. Halsey's Gum-coated Forest Pills, is sufficient to keep a whole family from bilious attacks and sickness, from six months to a year. A single dose, from 1 to 3 of these mild and excellent Pills for a child; from 3 to 4 for an adult; and from 5 to 6, for a grown person, carry off all bilious and morbid matter, and restore the stomach and bowels, curing and preventing all manner of bilious attacks, and many other disorders.

SALTS AND CASTOR OIL.
No reliance can be placed on Salts or Castor Oil. These, as well as all common purgatives, pass off without touching the bile, leaving the bowels costive, and the stomach in its bad condition as before. Dr. Halsey's Forest Pills act on the gall-ducts, and carry all morbid, bilious matter, from the stomach and bowels, leaving the system strong and buoyant—mind clear; producing permanent good health.

NOTICE TO THE PUBLIC.
In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills." Their excellent qualities soon gained for them a high reputation, and the annual sale of many thousand boxes. This great success excited the avarice of designing men, who commenced the manufacture of emulsion Pills, which they coated with Sugar, to give them the outward appearance of Dr. Halsey's, in order to sell them under the good will Dr. Halsey's Pills had gained, by curing thousands of disease.
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an article which, in every respect, supersedes Sugar, both on account of its healing virtues, and its durability. The discovery of this improvement, is the result of a succession of experiments, during three years. For the invention of which, Dr. Halsey has been awarded the only patent ever granted on Pills by the Government of the United States of America.

The Gum-coated Forest Pills presents a beautiful transparent glossy appearance. The well-known wholesome qualities of pure Gum Arabic, with which they are coated, renders them still better than Dr. Halsey's celebrated Sugar-coated Pills.—The Gum-coated Pills are never liable to injury from dampness, but remain the same, retaining all their virtues to an indefinite period of time, and are perfectly free from the disagreeable and nauseating taste of Medicines. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

Reader!!! If you wish to be sure of a medicine which does not contain that lurking poison, Calomel or Mercury, purchase HALSEY'S GUM-COATED FOREST PILLS, and avoid all others.

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Travellers and Mariners, before undertaking long voyages, provide yourself with Dr. HALSEY'S PILLS, as a safeguard against sickness.
Wholesale and Retail Agents:—In Montreal, WILLIAM LYMAN & Co., R. BIRKS, and ALFRED SAVAGE & Co.; Three Rivers, JOHN KEENAN; Quebec, JOHN MUSSON; St. John's, BISSETT & TILTON; Sherbrooke, Dr. BROOKS; Melbourne, T. TATE; St. Hyacinthe, J. B. ST. DENIS.
July 2nd, 1852.

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April 12, 1853.

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Montreal, July 3, 1852.

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Montreal, May 6, 1852. M. P. RYAN.

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N.B. Goods kept subject to the claim of the owner twelve months, and no longer.
Montreal, July 21.