THE PROTECTOR

AND CHRISTIAN WITNESS.

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

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(*From the Protestant Churchman.*)

"UP HIGHER."

LAST WORDS OF A DYING CHILD.

"Up higher, mamma; up higher," she said,
And higher was raised the dear drooping head;
"Up higher, mamma; up higher, I pray!"
Was the spirit's song as it left the clay.

Her delicate form is laid 'neath the sod;
Her spirit is dwelling in peace with her God?
Though absent the form, the spirit unseen,
Those sweet tones will linger full long, I ween.

"Up higher!" Blest words of import so deep,
Let your heart and mine their memory keep.
To chant them, as onward we urge our way
Up higher, still higher, every day.

With thought more ennobled, motives more pure,
Affections more set on things which endure;
Desires and wishes all more sincere,
With loftier aim *to be*—not *appear*.

With more heedful watching; more strife with sin;
That no more room in our hearts it may win;
With wills more subdued, to bow to *God's will*;
Rejoicing to suffer—work—or be *still!*

"Up higher!" Alas! behold us how low!
How low, dear Saviour, thou only canst know;
Yet look on us still with "*pitying eye*;"
'Tis only *thy love* can lift us on high.

"Up higher!" Ah! when in thy strength *most high*,
At thy gracious feet *we lowliest lie*;
There keep us, blest Saviour, until life is o'er;
Strengthen us, help us to wander no more.

Aye, *keep us?* then when shall dawn the last day,
To each and to all thy dear voice may say,
"Come up higher!" which will be yet to bend
Lower still to adore thee, Prince, Saviour, *friend*.

RELIGIOUS DEPARTMENT.

PROGRESS OF THE BIBLE AND PROTESTANTISM.

Belgium.—In this country it is said that great progress has been made by Evangelical religion. When the independence of Belgium was established, in 1830, there were only two Protestant churches in the whole country, four pastors, and not one school. Now we have the statistics of twenty-nine churches, with twelve thousand souls in their congregations, thirty-three schools, and twenty-two hundred pupils.

Belgian Evangelical Society.—The eighteenth yearly report of this flourishing Society gives an interesting account of its labors, trials, and success during the last year. The work of the Society embraces four branches: the preaching of the Gospel, the schools, the publication of religious writings, and the colporting. Fourteen stations have been founded, and are sustained for the preaching of the Gospel, in three of which Divine service is celebrated in the Flemish language. The number of ministers employed for these places is eleven. The majority of the congregations worshipping in these various places are converts from the Roman Church. The two French churches and the Flemish church at Brussels have received, during the year, an addition of thirty new members, all formerly Roman Catholics. In all the fourteen congregations, the number of the regular attendants is on the increase.

Protestantism in France.—Protestantism is gaining ground in France rapidly. The Protestants in Navre number now three thousand, with a moving population of one thousand at least. They have 4 schools, with four hundred pupils. Two churches are not sufficient, and a third is about being erected to accommodate two thousand. In Marseilles there are five thousand Protestant church attendants, and in other Departments flourishing churches are now to be found.—*German Reformed Messenger.*

The Bible in Finland.—In twelve years 245,500 copies of the Holy Writ have been spread in Finland. Every family has been supplied; and not only the families, but also the single individuals. A general revival among the clergy and the people has been the result. The Bible has appeared as a new book, which has been read with avidity, and many poor sinners in every place have found in it grace and life.

Malta Protestant College.—This institution contains 54 pupils, belonging to 12 countries of the East. It was formed for the purpose of educating in Scriptural knowledge intelligent natives of Bulgaria, Albania, Moldavia, Wallachia, and various parts of Turkey and the east generally, and of appointing them as agents or missionaries for the evangelization of their fellow-countrymen. Mr. Burgess stated that the pupils remained in the Malta College for about five years, during which period they became conversant with the vital truths of Christianity, and then commenced their labors as missionaries.

Priests' Protection Society.—This society, which has its head-quarters in Dublin, has received a gratifying letter from one of the reformed priests, inclosing a subscription of £1. He sends it "with prayer that God may bless the Society's efforts to make truth prevail over error, so that the glorious and blessed Gospel of Jesus Christ may beam on the dear country once more from shore to shore. I also present it as a thankoffering to God, through Christ, for my deliverance from Popery."

Rev. Dr. O'Meara, of Manitoulon Island, has translated the New Testament and the Book of Common Prayer into the Ojibwa language. The Waldenses are making aggressions among Roman Catholics. At Pignerol a church has been erected at a cost of £2,000, the whole of which was contributed in America. At Turin two ministers are diligently employed, and in addition to public religious services, they have organized an adult school, in which 150 persons, most of whom are Roman Catholics, are under instruction, secular and religious. A meeting has also been established at Alessandria, which place, with its garrison, contains a population of sixty thousand souls. The work of evangelization also progresses at Genoa, and at Nice schools, meetings, and colportage are all prosperous. Within a few years 1200 Romanists in that city have identified themselves with the Protestants; 200 of the 1208 are communicants. A number of ministers of the Dutch Church in Holland have established prayer-meetings in behalf of the Jews, and a series of tracts adapted to that people has been commenced.

Gospel at Chabrenoz.—This place is one of those where the laborers of the Evangelical Society have been especially blessed. Thousands of Bibles and Testaments have been sold, tons of thousands of religious tracts have been distributed, the preaching of the Gospel has penetrated into a dozen places in the neighborhood of Charleroi; about three hundred children have frequented the Evangelical schools; more than a thousand persons have abandoned Romanism, and several hundreds show an exemplary piety. Fifteen years ago there was not a single family which had left Romanism—not one Protestant church or school. Romanism reigned alone, with its two usual companions, infidelity and superstition.

New Missions in Central South Africa.—The Directors of the London Missionary Society met specially recently to consider the measures proper to be adopted as the result of Dr. Livingstone's discoveries. It was unanimously determined that immediate steps should be taken for the establishment, in the first instance, of two principal stations, the one on the north of the great river Zambese, among the Makololo, and the other on the south, among the Matabele, the subjects of the great Moselekatse. There is every reason to believe that Moselekatse would be delighted to receive Mr. Moffat and missionary associates into his country. It may be anticipated no less confidently that the tribes of the Makololo would welcome Dr. Livingstone as a resident Christian teacher. It is intended that fellow-laborers should be employed both with Mr. Moffat and Dr. Livingstone; and some of these, it is thought, may be found in South Africa, already acquainted with the Sichwauha language.

Christianity among the Esquimaux.—The labors of the Lutheran and Moravian missionaries have been so far successful among these people, that but few of them are now without the pale of professed Christianity, and its reforming influences have affected the moral tone of all. Before the arrival of these self-sacrificing evangelists, murder, incest, burial of the living, and infanticide were not numbered amongst crimes. It was unsafe for vessels to touch upon the coast; treachery was as common and as much honored as among the Polynesians of the Eastern seas. Crantz tells of a Dutch brig that was seized by the natives at the port of Disco, in 1740, and the whole crew murdered; and, two years later, the same fate befel the seamen of another vessel that had accidentally stranded. But for the last hundred years Greenland has been safer for the wrecked mariner than many parts of our own coast. Hospitality is the universal characteristic, enjoined upon the converted as a Christian duty, but everywhere a virtue of savage life. From Upernavik to Cape Farewell, the Esquimaux does not hesitate to devote his own meal to the necessities of a guest. The benefits of the Missionary school are not confined to the Christianized natives; and it is observable that the virtues of truth, self-reliance, and generous bearing have been inculcated successfully with men who still cherish the wild traditionary superstitions of their fathers. Some of these are persons of strongly-marked character, and are trusted largely by the Danish officials. —*Dr. Kane's American Exploration.*

Missionaries in the Pacific.—There are on the islands of the Pacific Ocean, in connection with the London, Church, Wesleyan, and American Missionary Societies, 119 missionaries, 45,929 communicants, 239,900 professed Protestants, and 54,708 pupils. The largest single Protestant Church in the world is on one of these islands. Christian Missions have had their greatest triumphs among the heathen of this ocean world.

Patagonian Mission.—The Rev. Mr. Ogle, a missionary, in a letter of Nov. 19th, thus speaks of his field:

"Everything is done on horseback in these farming settlements. The men are spleidid riders, and have an air on their fine horses which would astonish you, for they look black, unsociable savages, when on the ground. They understand the Spanish language. That Sunday night was most interesting to me. My quarters were in a low house on the coast. There, in a kitchen half full of firewood, without furniture or pictures, lay a Patagonian by the fire, his broad features and immense shoulders half covered by his cloak. Two or three others came in and roasted meat and made their evening meal. I took a beautiful tract on the exceeding love of Jesus in dying for poor sinners, and, sitting on a log by the fire, I read it aloud. Presently the poor Patagonian uncovered his face and lay awake, looking fixedly on me. I did not address him, but went on reading the Spanish tract aloud. Thus I preached the Gospel for the first time to a native of the very tribe we came to seek out as lost sheep of the house of Israel. The next day I rode with this man and talked with him as well as I could in Spanish—told him I came to preach to his countrymen, which he said was good, and that it was good to know God, who is the Creator, the preserver, and the Saviour of all men. He took more pleasure, however, I fear, in his fine horse, which is his only possession of value, and wanted to know what sort of horses we have in England," etc., etc.

Cannibals Converted.—It is said that on the Feejee Islands from 30,000 to 40,000 are daily brought under the direct teaching of Christianity, and into close contact with the Word of God. The grass has grown over the ovens where human victims used to be prepared for food, and thousands assemble every Sabbath Day to hear words whereby they may be saved.

FAITH—AN ANECDOTE.

A few weeks ago, a little boy sailed down the waters of the St. Lawrence. He was but six years old, and images of beauty floated for him on every distant cloud. His favorite reading for many months had been De Foe's "Robinson Crusoe," and as the boat passed in and out among the many thousand islands of the river, he painted to his mother, in glowing colors, all that it would be possible to do, if thrown adrift upon a spar, he should by some strange chance find himself alone upon the pebbly beach. Very charming he thought the fairy-like islands, with their tender screens of birch and maple, veiling just enough from feeble human sight the warm glory of the sun.

The day wore on; the islands were passed, and now the boat began to descend the rapids. A head wind lifted the breakers, the sky was darkened, but the child and mother felt the excitement of the scene. Like a living human creature the strong boat kept its way. It took a manly pride, it seemed, in mastering the obstacles to its course, and as it rose and fell with heavy swing, a sense of power half divine filled the hearts and souls of the passengers.

The boy stood still. Tighter and tighter he grasped his mother's hand, and with blue eyes darkened with earnest thought, looked upon the face of the water. Soon the rain began to fall heavily, the water was still more agitated, and the mother felt that when the keel of the boat grated against the rocks, visions of storm and wreck passed through the little one's mind.

She saw that he was frightened, and began to question whether it would not be best to carry him to the warm cabin, and by song and story beguile his excited mind. Just at this moment he gently pressed her hand, and looking down upon him, she saw the expression of serious thought give way, a sweet smile dawning on his lips, as he said softly to himself, rather than to her, the following lines:

"Then the captain's little daughter
Took her father by the hand,
Saying, 'Is not God upon the water,
Just the same as on the land?'"

The pleasant poet who wrote these simple lines, of which the above were the child's broken remembrance, is now in a foreign land. The drawing-rooms of the noble open readily to his genial presence, and the tables of the literati, with the cheer and merriment his joyous tones excite; but no words of courtly compliment, though spoken with royal lips, will fall more sweetly upon his ear than would these words of that trusting child, could he have stood by his side and watched the dawn of faith in his pure soul as he spoke. Oh, little children! God teaches us in many ways that to make others happy is one of the truest objects of life. It is better to make others good, but it is best of all to turn the heart of a little child in trusting love to its Heavenly Father. If, like the absent poet, we are ever able to speak or write one word which shall do this, let us bless God for the high privilege.—*Montreal Juv. Mag.*

Safe Lies.—The point between lawful pleasures and vice is like a boundary between two kingdoms at war with each other. It is, therefore, most prudent, weak and defenceless as we are, not to venture to the very edge of our own side, but leave some space between, lest an insidious enemy surprise and take us captive unawares. —*Dr. Tennison.*

IS ROMANISM CHRISTIANITY?

The following forcible and unanswerable observations are taken from a speech delivered by the Rev. Dr. M'Neile, at a meeting of the "Irish Church Missions Society," held in London last year.—Ed. Protector.

The question with regard to our aggressive Christian missionary operations in Ireland is one that is not decided in the minds of many in England. There is a very large proportion of the persons referred to in this Resolution, and called Protestant Christians, who do not see that there is the least occasion for any aggressive effort in Ireland. They do not perceive that there is any reason why our Roman Catholic fellow-countrymen should be interfered with in the matter of religion. They look upon Romanism as a branch—an imperfect, an incorrect, nay, some will go so far as to say, a corrupt branch of Christianity, but still a branch, and bearing saving fruit. They will, indeed, express their regret that all the people of the United Kingdom are not of one, and that the Protestant, religion. But, they say, those who differ from us have a right to their opinions, as we have to ours, and while they ought not to molest others, they themselves ought not to be molested by any uncharitable attempt at proselytism. This is the language of men of great mark in this country—this is the language which is sent forth from Parliament over the whole face of the kingdom; and these are the sentiments which hinder a very large proportion of the people who ought to support us from giving us their support. It is quite clear that with persons such as I refer to we have a prior controversy, deep and vital, before we can advance with any hope of influence into the details of our missionary work. If Romanism be, indeed, Christianity—if it possess Divine truth for the salvation of human souls—if the difference between what Roman Catholics have, and what we have to offer them, be no more than a mere matter of comparative excellence in a thing which of itself is essentially the same, then I do not see any adequate cause for our aggressive missionary labours. I think I can in some degree understand the position which the persons I allude to occupy, and I will candidly confess, that if I believed a Roman Catholic, a real son of the system, a believer in its doctrines, a practiser of its rules both of life and worship; if I conscientiously believed such a man to be in the way of salvation, as I believe a real Christian man to be, I would agitate this question no more, and I would not hesitate to say that those who did continue to agitate it are needlessly zealous—nay, I would add, officiously fanatical. * * * * * But, on the other hand, if Romanism be anti-christianity instead of Christianity—if salvation to any individual within her pale be in defiance and not in virtue of her distinguishing dogmas—if she be the predicted apostacy from the faith, by reason of which the way of truth shall be evil spoken of, and which shall lead the large majority of Christendom to be really pagan, for that is the view the Scriptures give us;—if that be the case—if all that is vital in Christianity be undermined in her by the devices of men, and all that is saving in Christianity be overlaid in her by the tradition of ages—then, if there be genuine charity, if there be practical love, the work we are engaged in cannot be too fervently, too honestly, too affectionately persevered into the last.

* * * * * * *

I propose to draw a contrast between a Christian man and a Roman Catholic. A Christian man is a man who has taken Christ, and Christ alone, for all his salvation. He is a man who has renounced dependance entirely upon himself, and all other excellencies, however beautifully grouped upon his character. He has renounced them all as entirely as he has his sins themselves, and has taken Christ, and only Christ, as the end of the law for his righteousness before God. A Christian is a man who, in the matter of pardon for sin, has renounced all his own sufferings, his own penitence, his own prayers and tears, and sighs—all that he endures, whether brought upon him by the visitation of Providence, or imposed upon him by ecclesiastical discipline, or voluntary incurred by his own act and deed,—he has rejected it all from the matter of procuring pardon, and has taken Christ, and Christ alone, as his satisfaction before God. As on the one side he rejects everything but Christ to justify, so on the other he rejects everything but Christ to satisfy. A Christian man is a man who, in the matter of capability to serve his God, has renounced all his own strength, his own power, to keep his resolutions, however fairly and sincerely formed, his own ability to meet the hour of temptation with success, and has thrown himself unreservedly upon the promise of Christ, working all his works in him by the eternal Spirit sent down from heaven; and his language is, "Not I, but Christ that liveth in me." A Christian is a man who, in the matter of the standard of his life and conversation has rejected every human example—every example of mere humanity, male or female, canonized or uncanonized, and has set the only example, the only perfect one, before him—the example of Jesus Christ. A Christian is a man who, in the matter of companionship for enjoyment, has subordinated—I do not here say renounced, but subordinated—all the enjoyment he has in his nearest and dearest friends on earth, the members of his family, the partner of his bosom, and has taken as his best of friends Jesus Christ, and his highest enjoyment communion with Him. Now if this be accepted as something like the picture of a Christian man, I am confident, when I appeal to the understanding of any person who hears me, or to any person who will take the trouble to read the record of what I am saying, that this is not a picture, and cannot be mistaken for a picture, of a real disciple of the Church of Rome. A real disciple of the Church of Rome condemns what I have just described; his system condemns it. If a man declares that a Christian's good works do not justify, or that a Christian's sufferings do not satisfy, he incurs the anathema of the Church of Rome. Is Romanism Christianity then? You are ready to say 'No.' But take care what you say; for that is a solemn saying—a solemn saying out of doors, a solemn saying to our own hearts. Are you so elevated above the influence of numbers, of the weight of name, of time, of ages, that you are ready to say deliberately that Romanism is not Christianity, and that a man belonging to it, if saved at all, is saved in defiance of it, and through heart rejection of it, and not by means of it? If we are prepared to say that, then we are prepared to be intelligent and hearty co-operators in the Society for Irish Church Missions."

Is the Virgin Mary spoken of in any of the Epistles as an object of Worship?—St. Paul, St. James, St. Peter, St. John and St. Jude wrote 21 Epistles, inspired by the Holy Ghost, to the early Christians, teaching them whom to worship, and how to worship.—How is it that the name of the Blessed Virgin Mary is not once mentioned in any of their epistles? Would this be the case if she were in any way to be worshipped? The Blessed Saviour himself said, "It is written, the Lord thy God shalt thou adore, and him only shalt thou serve." See St. Mathew's Gospel, chap. 14, and 10th verse in the Douay Bible.

Colonizing Palestine.—A movement is afoot in England to attempt to colonize some parts of the Holy Land. A society, composed of leading members of the Societies for the Conversion of the Jews, has been formed for this end. Land has been purchased near Jaffa, and conveyed properly by the Turkish authorities to British subjects. The design is to establish here an agricultural colony of converted Jews, where they may have the opportunity of earning their living. Around this all the moral and social influence of Christianity, they hope, will centre, and thus become the means of the highest benefit to the population at large.

Walk Circumspectly.—We must walk through life as through the Swiss mountains, where a hasty word may bring down an avalanche.

INFALLIBILITY.

Everybody knows that the Church of Rome lays claim to infallibility. She contends that there is no mistake about her,—that she cannot err. Now, this very modest claim of our sister Rome (for in the matter of churches I reject the relation of mother and daughter), I am constrained to question, and that for such reasons as the following:—

1. She cannot herself tell, where her infallibility is to be found. She is sure that she has it some where about her, but for the life of her she cannot tell where. Some of her writers say that it is with the Pope. Others contend that it resides in a general council. And another opinion is, that both the Pope and the Council are necessary to it. Now, I think they ought to settle it among themselves, *who* is infallible, before they require us to believe that *any one* is. Let them find infallibility and *fix* it. After that, it will be time enough for us to admit its existence. But 2. We will suppose that it is the Pope who is infallible,—each successive Pope. Well, where did they get their infallibility? Why, it was transmitted from St. Peter, to be sure. Christ gave it to him, and he handed it down. But was Peter infallible? There was a day when, I suspect, he did not think himself infallible—when smitten to the heart by the reproaching look of his Lord, he went out and wept bitterly. There is no doubt that he made a *mistake* when he so confidently pronounced "Though I should die with thee, yet will I not deny thee," and let it be remembered, that this was after Christ had said, "Thou art Peter, and on this rock," &c.

If Peter was infallible, I wonder he did not at once settle the difficulty of which we have an account in Acts 15th,—why was the matter suffered to be debated in the presence of his infallibility! It seems that Peter, on that occasion, claimed no pre-eminence. Nor was any particular deference paid to him by the Council. He related his *experience* precisely as did Paul and Barnabas. *James* seems to have been *in the chair* on that occasion. *He* speaks much more like an infallible person than any of the rest. He says, "Wherefore my sentence is," &c. What a pity it is for the Church of Rome that Peter had not said that, instead of James. We should never have heard the last of it. But it was the Bishop of Jerusalem and not the Bishop of Rome who said it. It cannot be helped now. Will my Catholic brother take down his Douay and read that chapter!

But again, if Peter was infallible, I am surprised that Paul "*withstood him to the face, because he was to be blamed,*" Gal. 2. ii. That was no way to treat a Pope. But Paul had always a *spice* of the Protestant about him. And yet Peter did not resent Paul's treatment of him, for in his second Epistle, he speaks of him as "our beloved brother Paul." I suppose that Peter himself did not know he was infallible. Men do not always know themselves.

Once more, if the superiority among the disciples belonged to Peter, it has struck me as strange, that when a dispute arose among them who should be the greatest, our Saviour did not take Peter instead of a little child, and set *him* in the midst of them, and remind the others that the *supremacy* had been given to him. I think the other Apostles could not have understood Christ in that declaration "Thou art Peter," &c., as the Church of Rome understands him, otherwise the dispute about superiority never could have arisen.

Now, according to the Catholic doctrine, Peter being infallible, each successive Pope inherits his infallibility, and therefore, never a man of them could err. Pius, the ninth century, of Pius, [illegible] the ninth century, one Mamma, though this, I am aware, is denied by some,) even she retained none of the *frailty* of her sex.

It is well for the Church of Rome that she does not contend that her Popes are infallible in *practice*, for if she did, she would find some difficulty in reconciling that doctrine with history. It is very true that one may err in *practice* and not in *faith*. Nevertheless, when I see a man very *crooked* in practice, I cannot believe that he is always exactly *straight* in doctrine. I cannot believe that all I hear from him is good and true, when what I see in him is false and bad. Take, for example, such a one as Pope Alexander VI.; when he, the father of such a hopeful youth as *Cesar Borgia*, and the chief of the ecclesiastics too, tells me with a grave air, and solemn tone, that it is a shocking wicked thing for an ecclesiastic to marry, I cannot help demurring somewhat to the statement of Cesar's father. But I must proceed with my reasons.

3. If a man says one thing one day, and the next day says another thing quite contrary to it, I am of opinion that he is one of the days in error. But what has this to do with the business in hand? Have not the Popes always pronounced the same thing? Have they ever contradicted each other? Ask rather, whether the wind has always, ever since there was a wind, blown from the same quarter. Now, there is a reason why I cannot allow infallibility to belong to either Popes or *Councils*.

4. I would ask just for information, how it was when there were *three* contemporary Popes, each claiming infallibility. Had they it between them? or which of them had it? What was the name of the one that there was *no mistake* about? How were the common people to ascertain the infallible one?—for you know their salvation depended on their being in communion with the true Bishop of Rome, the rightful successor of St. Peter.

5. The more common opinion among Catholics is, I believe, that the infallibility resides in a Pope and a general Council together. Each is fallible by itself, but putting the two together, they are infallible! Now, I admit that in some languages, two negatives are equivalent to an affirmative; but I do not believe that two fallibles ever were or will be equivalent to an infallible. It is like saying that *two wrongs make a right.*—Rev. W. Nevins, D.D.

A Child's Faith.—"Mother, why do you weep, and feel so very anxious about father?" "Because, my child, he has now been absent much longer than he expected to be, and I have heard not a word from him; there has been a violent storm in the region where his business called him, and I cannot but fear he was on the lake at the time, and that we shall never see him again;" and here Mrs. Talbot gave way to an unrestrained paroxysm of grief.

The sweet little Nellie, of only six summers, nestled closer to her mother, and seemed to await a calm to give her an opportunity to speak, when, placing her arms caressingly around her mother, and with a most comforting expression of countenance, she gently said, "Why, dear mother, God will take care of my dear father, and bring him back to us again, if he thinks best. Don't you know you told me one day, when I was afraid in the woods, that God could see and take as good care of me there, as at home? And he will take care of father." "You are right, my sweet child," said Mrs. Talbot, calmed and strengthened, as well as humbled by her little daughter's faith; "but what makes you so confident that your father will be restored to us?" "I knelt down by my little bed this morning, mother, when I saw how sad you were, and prayed, and asked God to take care of him; and you know one of my hymns says,

"'God is so good that he will hear
Whenever children humbly pray;
He always lends a gracious ear
To what the youngest child may say.'"

The Infidel and the Christian Child.—"Uncle Bob" was a great scholar. He had taken degrees in both "physics" and "divinity," and was a student of many books besides those handled in colleges. He could quote texts from the Scriptures as well as from the infidel writers. I am sorry to say that he preferred reading the infidel writers, for the reason that he was an infidel. His little niece Nettie, about twelve years of age, was a Christian, and she felt truly sorry for her uncle Bob, and for all people who do not love God.

She said to him one day, "Uncle, why don't you love God?" "I do love my god," said the infidel. "Who is that, uncle?" "It is The Beautiful—Beautiful objects in nature and art." "Do you mean the Falls of Niagara and the Crystal Palace?" "Well—yes." "Who made the Falls, uncle?" "I don't know, Nettie." "If you could see the One who made the Falls, uncle, would you love him?" "If that could be, I should adore him," said Uncle Bob.

"I love him, uncle," said the little girl, "just as well as if I could see him, and I love all who love him. You must read about him in my new Bible, uncle."

"I know the Bible, Nettie. It is nothing but a piece of Jewish mythology. You might as well believe any other mythological history." "Are there any *prophecies* in other mythologies, uncle?" "Well—no." "All the world knows, uncle, that the Bible prophecies have been fulfilled, and I should like to know if any kind of mythology has ever been spread all over the world, and created love and peace and joy in people's hearts like the history of our Saviour?" Uncle Bob made no reply.

NEWS BY THE ENGLISH MAIL.

(*From Willmer's European Times.*)

If we are to credit the morning organ of the Government, the submarine cable for connecting England and America is likely to prove a failure,—certain to be so, if the assumption on which the reasoning is founded be correct, which time only can determine. "Whenever a cable," it says, "is constructed with spiral wires round a soft core any severe strain in paying it out must, by stretching the outside wires, either attenuate or break the copper conductor or injure its insulation. At the lowest computation the Atlantic cable will stretch two feet per mile. At the deepest parts where it must be laid, six miles will be suspended at one time. What becomes of the conducting wire during this elongation of twelve feet? It must either break or become attenuated. The latter accident, we believe, will be as bad as the former; for at present it will be most difficult to get the current through 3000 miles of 1-16th of an inch wire, and quite impossible, too, if either strain or pressure reduce it to 1-24th or 1-32d of an inch diameter, as in electricity, the weakest point becomes the standard of the whole. We do not mean to say that the present cable will not succeed, but the chances are against it, and it is almost certain that before it has been down twelve months, it will, like others similarly constructed, be perfectly useless. It is intended to work the cable with Smee's batteries,—a most costly and troublesome plan. Morse's recording telegraph, once a very valuable instrument, though now behind many recent inventions, is to be used." This is not a very hopeful state of things for the shareholders in the undertaking, but fortunately for them, they have a rate of interest guaranteed them by the Government which will secure them against loss.

Rumors abound of very discreditable acts being indulged in by the agents of the Russian Government for the purpose of bolstering up the scrip of the railways which are to be erected in the dominions of the Czar, at the expense of the people of Western Europe. Clergymen and other people, apparently above suspicion, have been employed to play the part of decoys, and the result is that the shares have been raised up to a small premium. With the exposure of such transactions [illegible] from all contact with a scheme like this, which requires such artifices to sustain it. The Grand Duke Constantine has at length reached France. He arrived at Toulon in the early part of the week, and had a great reception; after which he visited the arsenal and other places. We are glad to perceive that an equally gratifying reception was given to General Todtleben, the celebrated engineer, whose professional skill in connection with the defence of Sebastopol has made his name immortal. To the talent of this ingenious man may be mainly traced the extraordinary defence which the place offered. We can afford to admire genius in friend or foe, and the French populace evidently entertain the same feeling, if we may judge by the warmth of their reception to the head of the Russian engineers.

Dr. Kern has left Paris for Berne, with the draft of the arrangements adopted by the representatives of the four powers, and accepted by him, subject to the approbation of the Federal Council. It seems that Prussia has reduced her terms as far as money is concerned. Switzerland is to pay a million of francs to Frederick William, who is also to retain the title of Prince of Neufchatel. It is expected that the Doctor will return to Paris about the the end of the month to sign the convention. This arrangement was come to on an ominous day—the first of April, but it must be acknowledged that the Prussian monarch throughout this dispute has not proved himself a fool. Dr. Kern may probably be induced to place him in another and different category. In the early part of June we are to be honored by the presence in England of the Prince and Princess of Prussia, who will be accompanied by their son, Frederick William, the future husband of Queen Victoria's eldest daughter.

The Prussian Government must read the Liverpool police reports very attentively, for we see it stated that it has instructed its representative at Washington to remonstrate with Mr. Buchanan against the system of kidnapping at New York and other American ports, Prussian immigrants, and compelling them to act as seamen on board of American merchant vessels. This interference exhibits a singular amount of sympathy for people who leave their fatherland to procure a living in the Great Republic. The system referred to is certainly very brutalising, but the greatest sufferers, we suspect, are not Prussians, but Englishmen and Americans. It will continue until the Federal Government adopt the course which we suggested some months ago when these atrocities first began to excite attention,—namely, that of compelling each American vessel to carry a certain number of apprentices, a custom which has been found to work well in this country, and which always secures to our commercial marine plenty of good and able sailors.

The most heartrending accounts have been published respecting the famine which prevails in Russian Finland. In the districts of Uleaborg, Wasa, and Kurpie the distress is appalling, and, as in all such cases, typhus has set in, and the mortality is carrying off the population in enormous numbers. If the statements are not exaggerated, the unfortunate people are even worse off than they were in Ireland during the famine ten years back.

The intelligence from Madrid states that a large number of arrests had been made, in consequence of the discovery of a Carlist conspiracy, which was to have assumed a practical form on Easter Sunday. The arrests in the capital and in several of the large towns have been simultaneous, and they include priests and Carlist officers, to the number, it is said, of 430. Some persons disbelieve the whole story, and attribute the affair to the policy of Narvaez, who is unexampled for his ingenuity in getting troublesome people out of the way. At Burgos there was some disturbance, in consequence of the arrests, but it was speedily extinguished. We should not be surprised to hear of some striking demonstration in Spain, for the people are evidently dissatisfied with the Government, and the manufacturing districts are in a very distressed condition. Two greater elements for revolt than political discontent and paralysed trade can hardly be imagined, and this condition of society is enough to fell upon the nerves of even a more reckless soldier of fortune than Narvaez.

Parliment, we see, by the circular of the Premier, is to meet for business purposes on Thursday, the 7th of May. Some of the previous days will be consumed in swearing in

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