THE PROTECTOR
AND CHRISTIAN WITNESS.

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

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The Protector and Christian Witness,

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KIRWAN'S LETTERS TO BISHOP HUGHES.

LETTER. V.

Popery makes the masses superstitious, the intelligent Infidels.—Who go to Confession?—Ireland.—France.—Other countries.—Reasons why Popery debases.—The Days of Popery numbered.

My Dear Sir,—In my last letter, in which I stated to you the process of my mind in its transition from popery to infidelity, I asserted that the effect of your religion is to make the masses superstitious, and the intelligent infidels, in all the countries where it predominates. Although the truth of this assertion is self-evident to the well-read mind, the briefest consideration will make its truth apparent to all.

How stands the matter in our own country? Who attend your confessional and your masses in New York? How many of the educated Irish, French, or Germans ever whisper at your knees their sins, or ever bow at your altars to receive your wafers on their tongues believing them to be "Jesus Christ himself, true God and true man," and believing that he is "truly, really, and substantially present" in them? How many of these go to your churches? Let any body wishing to know stand at the door of St. Peter's or St. Patrick's on the Sabbath, and examine the multitudes who attend these places, and they will soon learn. And even when an intelligent person is seen mixing with those who attend on your masses, he goes merely through the force of habit, or to wait upon a female relative. Permit me to say that, with an acquaintance somewhat extended in our country, I know not a single layman, of any repute for learning or science, who believes in your distinguishing doctrines. There are some, I allow, of high standing and character who are nominally Catholics, but who, I learn, on inquiry, are but nominally so; and the nominally Catholic is really an infidel.

And how stands the case as to Ireland, the land of our birth, where seven of her nine millions of people are Roman Catholics? While its masses are with your Church, is not its mind in opposition to it? And what has kept the mind of Ireland from being infidel, but the fact that the religion of the Bible stands out there with a greater or less degree of prominence in opposition to the religion of the priest? Thank God! the Irish massacre did not exterminate Protestantism in the "fairest isle of the ocean."

And how stands the case in France, where your Church, Nero-like, extinguished the lights of truth, and caused the blood of the Huguenots to run like water? Popery has managed France in its own way, without any let or hinderance, and what has been the result? It legislated God out of existence, decreed religion to be a fable, and death to be an eternal sleep. Knowing nothing of religion but what it learned through the unmeaning rites of your Church, and by the carnal policy of your priests, it sought to erase every trace of it from existence; and although France has recovered from the intoxication of the maddening bowl, and has risen to order from the wild chaos into which popery plunged it, its mind is yet infidel. Voltaire is the pope of the mind of France, and Sue is the high-priest of the people. Your dumb show of imposing ceremony is there esteemed, not as solemn, but farcical; and upon your rites few attend save the peasantry and the women. And the world should hold the papal Church accountable for all the horrors of the French Revolution.

What is thus true of France is yet more true of the other papal countries of Europe. If the nobility of Spain, Portugal, Austria, or Italy are less infidel than in France, it is because they are less educated. Their masses are superstitious—their educated men, including many of their clergy, are infidels, and their men of fortune and spirit live without any moral restraint. Popery brings no strong moral influence to bear upon the mind and conscience of any people. In the proportion that its influence is strong do people and nations sink in the intellectual, social, and moral scale.

That you yourself, dear sir, may see this, sit down and compare candidly Connaught and Ulster, in Ireland. In the one, popery almost exclusively prevails; in the other, Protestantism is in the ascendency. What a difference between them! Compare Ireland and Scotland; and, although the land of St. Patrick is far richer than that of St. Andrew, yet how heavenwide the difference between them! Compare Spain with England, Italy with Prussia, Rome with Edinburgh, Belfast with Cork: how wide the difference! Come across the Atlantic, and continue the comparison on our own Western Continent. Compare Mexico to New England, Brazil to these United States, the city of Mexico to that of Boston, or New York, or Cincinnati! How great the contrast! Come yet nearer home: compare the worshipers at St. Peter's, in Barclay Street, with those at St. Paul's in Broadway; compare the attendants on your own ministry at St. Patrick's with those who worship God at the Brick Church, or at La Fayette Place, or at University Place, or on the Fifth Avenue. How wide the difference intellectually, socially, morally! And why is it that papal countries and communities thus suffer, and so sadly suffer, when contrasted with other communities where there is an unshackled conscience and an open Bible? There must be some general law or cause in operation to produce results so uniform. What is that law or cause? Sir, it is the influence of that system of religion which you are seeking with so much zeal and industry to extend. The traveller in Europe need not to be told when he crosses the lines that separate papal from Protestant states; the obvious marks of higher civilization declare the transition with almost as much plainness as would a broad river or a chain of mountains. Popery, with infallible certainty, degrades man. Do you ask how? In this wise:

It takes from him the Bible, the revealed will of God, with all its clear light, with all its high motives to excite the soul to high and holy action, and without which neither civilization nor religion can be long maintained. Papal countries are countries without the Bible. I myself searched Rome and Naples in vain to find one.

It withholds from the people all right moral instruction; it suppresses the preaching of the Gospel, and substitutes for it the dumb show of the Mass. The apostles turned the world upside down by preaching, but in papal countries there is generally no preaching. I never heard a sermon in a Catholic Church in Ireland. I venture the assertion that there are multitudes of Catholic churches in Catholic countries where a sermon would be as great a rarity as would be the saying of mass in a Scottish kirk! And is it not one of the seven wonders of the day that the present Pope, the pretended successor of that warm-hearted preacher, Peter, *has preached a sermon*, the first preached by a pope in three hundred years!! Could Peter return to Rome, unless his long absence from the body has cooled his generous but impetuous spirit, I am afraid he would treat his pretended successors as roughly as he once did Malchus.

It withholds from the people the benign influences of Christianity, the great element in the development of civilization. It withholds the Bible, the sermon; it has instituted a worship which wants nothing of heathenism but the name. That worship is performed in a language now unspoken by any living people. It excludes all reading from the people but such as the priest permits. Acting on the principle that ignorance is the mother of devotion, it erects no schools for the instruction of the common mind; it substitutes the feast-day for the Sabbath, the saints and the Virgin Mary for the Saviour, confession and penances for faith in Christ, and reverence for places, unmeaning rites, relics, for the fear of God. Sir, I say it with deep sorrow, popery is not Christianity.* It is a fearful perversion of the religion of God; and for the evidence of these assertions I again point you to its influence upon the people where there is nothing to counteract it. It has degraded the once noble Castilian until there is now none so mean as to do him reverence; Italy, once the seat of empire, it has reduced to feebleness; and the once invincible Italian, who carried the eagles of his country to the extremes of the world, to an ignoble slave; and it has rendered our noble-hearted, noble-minded, impulsive countrymen the hewers of wood and the drawers of water in all the countries to which they emigrate. The degradation of Ireland, which has made it a by-word, I charge upon popery. If the priests of Ireland would give the quarter of what they receive for praying souls out of Purgatory, or all they expend on whisky or at the card-table to the sustaining of common schools among the people, there might be three or more such schools sustained in every parish in that bleeding, famishing, yet noble country, and its sons would have an opportunity of rising to that position to which their native wit, eloquence, and genius entitle them.

These, sir, are, in brief, my reasons for asserting that the effect of your religion is to make the masses of your people superstitious. They have no intelligent views of God. They know nothing about the plan of salvation. Sacraments and ceremonies exert an undefined, mysterious influence. The priests exert a ghostly, fearful power, before which the ignorant believer slavishly crouches, and of which he stands far more in awe than he does of the God who has made him.

And the very causes which render the masses superstitious operate in an opposite direction upon the intelligent, and drive them into infidelity. They reason about your doctrines as the Earl of Mulgrave is said to have done with a priest who was sent to him by James II. of England, to convert him to popery. "Sir," said he, "I have convinced myself by much reflection that God made man, but I cannot believe that man can make God." How can you meet such a withering rebuke?

My dear sir, the days of popery are numbered. The Bible is against it; civilization is against it. Good people pray for its downfall as earnestly as they do for that of Mohamedanism. It may live through centuries yet to come, but it will be as Judaism now lives, or as paganism lived in many dark corners of the Roman world long after its conversion to the Christian faith. But my own fear is that the papal world, both as to its mind and its masses, will become suddenly infidel, as in France, and then pour down its legions upon the Church of God, to blot it out of existence. The Romish Church is one of the "gates of hell" which has poured forth armies of the aliens in opposition to the Church of Christ, but it has never, nor will it ever, prevail against it.

With respect, yours,

KIRWAN.

* See my Letters to Chief Justice Taney for the proof and illustration of this.

Report of the Church Missionary Society on the Indian Crisis.

"The Committee beg to lay before this special Meeting a brief statement of the measures which they have already adopted in reference to the crisis in India, as well as of those which they propose to adopt when that land, through the mercy of God, shall have been restored to tranquility.

"When tidings of the revolt first reached England, a few voices denounced Missions as one of its causes. But these voices have been silenced by the unanimous verdict of acquittal pronounced by statesmen, by public journals, and by the best-informed classes of society. As each successive mail brought its direful accounts of the extent and depth of the calamity, a solemn impression pervaded the national mind of England that the hand of God was in the visitation, and that his voice called us to consider our ways in respect of our Christian responsibilities towards that benighted land. On the approach, therefore, of the day of public humiliation appointed by Her Most Gracious Majesty, the Committee ventured to put forth an address on the Christian aspect of the Indian crisis. Having had the largest share in the efforts hitherto made for evangelizing India, they are acquainted with the obstructions which impede the attainment of their object. These obstructions have partly arisen from the course of Government, partly from the apathy of the Church. An overwhelming national calamity has now awakened the Church, and has made 'India' a great national question, not a mere problem for statesmen or military commanders; and Christian men must not shrink from sharing the responsibility, imposed by the British Constitution, upon all good citizens, of the faults or shortcomings of the Government."

"The views of the Committee on the Christian duty of the Government of India have been embodied in a Memorial to the Queen, and in an accompanying explanatory statement. They do not propose that Memorial for adoption to the present Meeting; for they conceive that its weight will depend upon the well-considered judgment of each person who signs it. They trust also that the friends and supporters of missions throughout the country will study this great question, and by Petitions to Parliament, and by communications with their representatives, help to secure a more Christian policy in the future government of British India.

"The Committee, having thus dealt with the more general question connected with the progress of Christianity in India, address themselves to the duties belonging to their more special province of missionary agency.

"They entertain, in common with the conductors of all other Missionary Societies, the solemn conviction that God has called the Christian Church, by his late dispensations," to new and greatly-enlarged efforts for the conversion of India, and has opened a wider door than ever for its accomplishment.

"Yet here the Committee feel bound to notice an inquiry, which has been sometimes made with no friendly intentions. What success have Indian Missions as yet achieved? Under ordinary circumstances, in such a Meeting as the present, it would be superfluous to notice this inquiry. But every question connected with India must now be sifted to the bottom; and, therefore, those who desire to be fully informed upon this point are referred to two pamphlets, entitled, *The results of Missionary Labours in India*, and *The Statistics of Indian Missions*, compiled in 1852 by Mr. Mullins, an experienced and able missionary in Calcutta, published on the spot, and subjected to the careful revision of a Missionary Conference.

"The Committee will quote but one sentence of these documents: 'A complete inquiry into the statistics of Christian Missions in Hindostan, exhibits those Missions as occupying a higher position, and as being blessed with larger fruits than previous researches had ever before shown, or their warmest friends had ever anticipated.'

"The Annual Reports of this Society have borne frequent testimony to the genuine Christian character of the native converts. But the present crisis has not only brought out their character, and tested their fidelity; but it has, also, exhibited the estimation in which they are held even by their unconverted countrymen. The largest body of native converts are in South India, and they, upon the breaking out of the mutiny, nobly professed their loyalty and offered their aid to the Governor of Madras in any way in which their agency could be employed at this crisis. The native Christians of Kishnagur, in Bengal, exhibited the same spirit. In the north-west provinces there were, at the time of the outbreak, between 2,000 and 3,000 native Christians, connected with different missionary Societies, scattered in various stations; and, to the praise of God's grace, it is reported that, as a body, they have stood firm to their God, and to their allegiance to the Queen. They have shared, everywhere, the same losses and the same sufferings, even to martyrdom, with European Christians. It has not yet been ascertained that more than a few individuals amongst them have been induced by fear to renounce their Christian religion, while at Bareilly and Futtehghur 100 are said to have perished with the Europeans. At Delhi a native preacher, Waylayat Ali, a Mohammedan convert, suffered nobly for Christ under a cruel death. At Amritzur a native pastor, Daoud, a converted Sikh, was living in the midst of an excited population, who abused the native Christians, and warned them that their days were numbered. And, upon being invited to remove to a place of safety, he magnanimously replied that he would rather die in his house than flee, as he daily exhorted the people not to fear them who can kill the body, but to fear God. At Allahabad a native preacher, Gopenath Nundy, the companion in suffering of Ensign Cheek, endured cruel torments with unshaken fidelity, sustaining himself by repeating the verses, 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.' (Matt. v. 11, 12.) In other districts, where the converts were not exposed to the rage of mutineers, they found protection with their heathen countrymen. Two catechists of this Society were located in a village twelve miles from Benares, in the midst of a heathen population. When the whole surrounding country round was scoured by plunderers and murderers, the missionaries at Benares invited those two catechists to come in to them for safety. But the villagers remonstrated against their leaving, and pledged themselves to their defence; and they have continued their peaceful labours throughout the revolt. At Gorruckpore this Society has a Christian village comprising 200 native Christians with a church and schools. The Government thought it right, from its proximity to Oude, to remove all the Europeans and the treasure to other stations. A Hindoo Rajah came forward and guaranteed the protection and safe custody of the Christian village, and of all the mission property; a written list was signed by himself, and given to the missionary upon his departure, that all might be delivered up again safely when all the troubles should be over. The station of Gorruckpore was immediately occupied by Oude mutineers, and the green flag unfurled upon the Residency, but all has been peace in the Christian village by the latest accounts.

"The fidelity of the native Christians has given them a new position also in the sight of Europeans in India. Their help has been earnestly sought by those who had been deserted by their heathen attendants in their hour of need. The local authorities at Benares and Agra have invited them to enlist as policemen, and as gunners, and in the Punjaub a Commissioner has thrown open the public service in his department, to any who may be qualified for admission.

"Such proofs of the genuineness of native Christianity are encouraging, if viewed only as the results of past missionary labour. That a large proportion of the converts are infirm and immature Christians is confessed by all. But many bright exceptions there are; and these are the staple from which native teachers may be obtained. The hopes of missions centre in native agency, under European superintendence: and now the quality of such an agency may be known and read of all men.

"Hitherto the efforts of Christendom on behalf of India have been few and feeble. There is not more than one European missionary to half a million of its inhabitants, and vast tracts of country, comprising many millions of souls, have never heard the sound of the Gospel; and not one in a thousand of India's sons and daughters has embraced the faith of Christ.

"The Committee rejoice in the fact that more than twenty Protestant Missionary Societies of Europe and America have directed their efforts to India. The Lord has given spiritual blessings to all; thus owning their labourers as sent forth by himself. Though each Society may follow its own path of usefulness, each presents to the natives, as the pearl of great price, our common salvation. There is no difficulty in the native mind in recognizing the essential unity of the Church of Christ, under the strong contrast and the essential difference between the true and false religions. The future of the native Church may well be left in the hands of the great Shepherd and Bishop of souls. Let the preaching of the faith of Christ throughout all India be but *the first* great object. Let it be entered upon with renewed vigour, in the name of the Lord, and in the spirit of harmony and Christian sympathy, by all Protestant and Evangelical Christians, as the special work of this day and generation.

"On the present occasion, the Committee will refer only to the North-west Provinces as the disturbed districts of India. Many stations in these districts need immediate help. Gorruckpore, on the confines of Oude; Bhagulpore, with its Santal tribes; Jubbulpore, for Central India. In the Punjaub, Amritzur, Peshawur, and Mooltan require additional labourers; and the claims of the Punjaub upon England's gratitude will be allowed by acclamation. The Society also stands pledged to Oude, in some degree by the acceptance of an offer of 1,000*l.* for the first missionary sent there; but in a far higher degree by the earnest invitation of one of India's noblest statesmen and heroes, the late Sir Henry Lawrence. It was he who prompted the Society to send its missionaries into the Punjaub upon his first settlement of the country; he generously contributed to their support, and he desired that the society's missionaries might enter Oude concurrently with the establishment of his own civil government. The missionary occupation of Oude is now become doubly incumbent upon this Society, when it shall be given back to British authority.

"Such is the ground on which the Society pleads for a special Indian Fund. If the enterprise is to be taken up on the principles already suggested, a large annual increase of funds will be required. The Committee thankfully acknowledge many encouraging promises of support which they have already received. They will need, however, the continuance of such support from year to year. They will need contributions from the wealthier classes, as they have long received them from the poorer classes—weekly, monthly, quarterly contributions, as the Lord prospers them.

"The Committee humbly trust that men will not be wanting for the work. They have lately received an increase of missionary candidates. They believe that this supply has been granted in answer to prayer, and they would earnestly repeat the appeal often addressed to their friends and supporters on such occasions as the present, to bear continually their need of additional labourers on their hearts before the Lord of the harvest.

"Let the words of the prophet of old be our encouragement: 'Thus saith the Lord, the maker thereof, the Lord that formed it to establish it, the Lord is his name: Call unto me, and I will answer thee, and shew the great and mighty things, which thou knowest not.'"

The Rev. Gentleman, in conclusion, announced that up to the present time the special fund amounted to 7,253*l.* including two donations of 1,000*l.* each. (Hear, hear.) He had been also requested, he said, by Lord Shaftesbury to apologise for his Lordship's absence on the present occasion, and to assure the Meeting that with respect to the object they had in view his Lordship could not express in language sufficiently strong his hearty concurrence in it. (Applause.)

CHARLES MACKAY in one of his letters to the *Illustrated News* says of the elms on the Boston Common:—"Let me mention as an interesting fact to those who study natural history, that the elms in Boston planted by the English settlers from slips or seeds brought from England, retain their leaves much later than the native American elms. At this advanced period of the year I noticed, amid the leafless or the brown and yellow trees that graced the Common, seven elms of most luxuriant green foliage, which seems not to have lost a leaf, or to possess a leaf in the slightest degree discolored. These were the English elms, sturdy Britons, flourishing in a vigorous old age, while their Yankee brethren, seedy, sapless, and woebegone, looked as sallow, as if they, too, like their human compatriots, smoked immoderately, chewed tobacco, spat, lived in heated rooms, and, in the over hurry to get rich, did injustice to their physical nature."

Jesus was once a man of sorrows; but now he abideth amid fullness of joy; why, then, should Christians murmur at the sorrows of their lot, seeing that they shall eventuate in like joy!

Time is the only gift in which God has stinted us, for He never entrusts us with a second moment till He has taken away the first, and never leaves us certain of a third.

The Duke of Brunswick has brought an action against the *Gazette de Paris* for having censured his practice of playing chess in his box at the French opera. The duke, who is rolling in riches, and whose diamonds are celebrated all over the world, demands 10,000 fr. for damage done to his honour!

EXTRACT FROM A LATE CHARGE OF THE BISHOP OF OXFORD.

"Suffer me to ask," said his lordship—"and ask it of myself just as much as of you—are our sermons what they ought to be, and what labor and prayer might make them? Now I am by no means disposed to give an indiscriminate assent to the truth of the popular outcry against our sermons which has of late reached the ears of all. But yet, are they not too often deficient precisely in those qualities which are necessary to make them really effective with our people? For is there not in general the taste of essays or disquisitions about them, and their merit, soundness, moderation, and perhaps exactness? And is not their fault—that really unpardonable fault to the listeners of every class, and especially to our class of listeners—that of dulness? And is not what we want to teach our people a style of composition the exact opposite of this, one which is intellectual, terse, pointed, dealing in short sentences; using Saxon words as close to every day life as it can be without being profane or vulgar; being at once impressive in its subjects, its applications, its illustrations, and its assertions? Should it not be rough enough, so to speak, to make it felt throughout their dull skin of ignorance and inattention? Should it not be pathetic, for who more notices than our common race that which reaches them through the affections? Should it not startle the careless and positively jog the drowsy man ere his slumber is sound? Should it not, through illustrations, convey truths which the unlearned never receive? Should it not avoid the easy uniformity of a man applying a nostrum, and with the living earnestness of one who believes he has all important truths to convey, declare the curse of sin and the blessed remedy provided for it in the sacrifices and perpetual offering of our Lord, and in the working of God the Holy Ghost? Should you not dwell on and proclaim Christ on His Cross, Christ in His work of love, Christ in His word, Christ in His Church, Christ in His Sacraments, and Christ crucified; Christ risen, Christ mediating, Christ saving? Should it not embrace all the variety and fire and love which belong not to a mouth full of phrases, but a heart and mind and soul full of their subject, and that subject, eternal life, man lost or man's salvation, and the love of Christ and the working of the eternal Spirit, and the blessedness of the Church of the redeemed? And should not all these be delivered as if we were in earnest? I must leave it to you to determine for yourselves whether you can best speak, then, for Christ from or without a manuscript. I believe, generally, the best course is to preach once each Sunday a written, and once an unwritten sermon—by no means one which has been committed to memory, but one which, through fresh utterings of the moment is the product of thought and study and prayer; for the written sermon secures exactness and variety, and the unwritten the habit of speaking to our people from the heart instead of reading a composition in their presence."

THE BRITISH GOVERNMENT TEACHING POPERY.

Government forbade the Bible to its Indian schools, but encouraged them to use the Koran. So it allows the Bible to be excluded from the Popish schools which it supports, but furnishes them with primary books which inculcate doctrines of the Church of Rome. The Committee of the Privy Council, instead of publishing a set of elementary books for English schools, have published a list of such as they consider suitable for Roman Catholic schools, and they make grants that the schools may obtain a supply of them. Amongst the works thus vouched for, recommended and assisted by grants from the national purse, are some taken "from the Educational Series of the Christian Brothers." They do not say that these "Christian Brothers" are an order of monks and Jesuits; and that their elementary reading-books contain instructions about Popery. This would have been too glaring, and would have roused the indignation of the Protestants of England, who do not feel inclined to pay for books to teach Romanism to the young. The first book of these "Reading Lessons" is for the use of first beginners, as it commences with the alphabet; and care is taken that with the earliest use of intellect, they shall be indoctrinated into Popery. In the 55th lesson we read, "I should often make the sign of the cross; that is, bless myself. I should also learn what that holy sign means, and take care not to make it in too great haste." At page 47, "The master made the sign of the * * * I did the same. He then told me when the clock strikes I must think that God sees me; that I must offer all I do to please him; and as I may die before it strikes again, to say Holy Mary * * *" [these asterisks signifying crossing oneself] "Mother of God, pray for us * * * now and * * * at the hour of * * * death.—Amen!" In page 65 of the "Second Book of Reading Lessons," there is a hymn to Mary, beginning with—

"O Mary, my mother, most loved, most mild.
Look down upon me, your weak, lowly child."

There is also a prayer called "Hail, Mary!" which it is recommended that a child repeat ten or twelve times a-day, which it is calculated will amount to some 4000 times a-year, and will be a source of unspeakable consolation on a death-bed; for "may he not confidently hope that the blessed Virgin, on whom he had called so frequently during life, would not forsake him at that awful moment when he will stand most in need of her assistance!" So, again, there is another child's hymn—

O Bridget, virgin, ever bright!
O golden torch of love and light,
Rich lamp, illumine earth's dark dome,
Guide us to our eternal home!"

It seems that some of these books have got by mistake into Protestant schools, and a remonstrance on the subject having been made, the Committee of Council answered through a secretary that the books were not intended as "suitable for all schools," but that each school can select what is proper for itself. "Books in use among Roman Catholics are included with the rest," and so "my Lords cannot, without undertaking something of the nature of a censorship, do more than see that books of this class purport to be, and in the main are, secular." Certainly my Lords are well versed in Jesuitry! No elementary books containing a word of Protestantism are sent forth by the Committee of Council, because it is alleged that these are sufficiently furnished by Protestant religious societies; but as the Papists are so poor or niggardly that they cannot supply their children with religious poison, the Government does it, and taxes us with the amount.

THE PASSIONS.—Excessive labor, exposure to wet and cold, deprivation of sufficient quantities of necessary and wholesome food, habitual bad lodging, sloth, and intemperance, are all deadly enemies of human life; but there are none of them so bad as violent and ungoverned passions. Men and women have survived all these, and at last reached an extreme old age, but it may be safely doubted whether a single instance can be found of a man of violent and irascible temper, habitually subject to storms of ungovernable passion, who has arrived at an advanced period of live. It is therefore, a matter of the highest importance to every one desirous to preserve a sound mind in a sound body," so that the brittle vessel of life may glide down the stream of life smoothly and securely, instead of being continually tossed about amidst the rocks and shoals which endanger its existence, to have a special care amidst all the vicissitudes and trials of life to maintain a tranquil possession of his own spirit.—*Bailey.*

"MAMMA'S PET" is the name which one of the many children who have been brought to Calcutta has given to herself. She could not tell the name of her parents, or her own, save that she was "Mamma's Pet." This incident is worthy to stand side by side in the story of Jessy Brown, and the deliverance of Lucknow.

THE BIBLE.

While so many are directly or indirectly attempting the banishment of the Bible from the Educational Institutions of our country, it may be well to give our readers the few following remarks upon "the Book"—its character and its mission.

It is a book of laws to show the right and wrong.

It is a book of wisdom, that condemns all folly and makes the foolish wise.

It is a book of truth, that detects all errors.

It is a book of life, that shows the way from everlasting death.

It is the most compendious book in all the world.

It is the most authentic and entertaining history that ever was published.

It contains the most ancient antiquities, remarkable events and wonderful occurrences.

It points out the most heroic deeds and unparalelled wars.

It describes the celestial and lower worlds.

It explains the origin of the angelic myriads of human tribes and devilish legions.

It will instruct the most accomplished mechanic and the profoundest artist.

It will teach the best rhetorician, and exercise every power of the most skilful arithmetician.

It will puzzle the wisest anatomist and the nicest critic.

It corrects the vain philosopher and refutes the wisest astronomer.

It exposes the subtle sophist, and drives diviners mad.

It is a book of lives. It is a book of travels. It is a book of voyages.

It is the best covenant that ever was agreed to—the best deed that ever was sealed.

It is the best testament that ever was signed.

It is wisdom to understand: to be ignorant of it, is to be awfully destitute.

It is the magistrate's best rule.

It is the housewife's best guide and the servant's best instructor.

It is the young man's best companion.

It is the school-boy's spelling book.

It is the learned man's masterpiece.

It is the ignorant man's dictionary, and the wise man's directory.

It affords knowledge of all witty inventions, and is its own interpreter.

It encourages the wise, the benevolent and the overcomer of evil.

It explains the relative duties of the man, the husband, the father and the citizen.

It points out the obligations of the woman, the wife, the mother and the sister.

It teaches the son, the brother and the friend the claims that are upon him.

It instructs the daughter, the sister and the neighbor.

It explains the concurrent and reciprocal duties of man and wife, child and parent, servant and master.

It developes a highway of happiness, through the wastes howling wilderness of life.

And that which crowns all—it teaches all mankind, who will learn, Jesus, the password of a universe to God—its divine author, who is without partiality and without hypocrisy, in whom there is no variableness, neither shadow of turning—the Almighty.

THE SILENCE OF AN ARCTIC NIGHT.

The following eloquent description of a night in the Arctic Regions. We have, Dr. Hayes' last occasion, when eight or nine miles under ground in the Mammoth Cave, seemed to feel the darkness, but we never imagined that the other negative attribute of nature—silence—could be so intense as to be heard. The Doctor's description makes this strange parody a reality. He says:

"The moonlights of this period (Nov.) are the most grand and impressive of any thing I have ever witnessed. The clearness of the air, the white surface of the snow and ice give an effect monotonous and cheerless, but truly grand. But there is a new element which makes this mild-winter moonlight seem almost terrible in its impressiveness;—it is SILENCE.

"I have often, to escape from the trying monotony of ship-board life, gone off six or eight miles into the interior in search of novelty and in order that I might be alone. There, seated upon a rock or snowbank, I look around me, and see a great, uneven country; rocky hills and glaciers covered with snow; myriads of crystal gems sparkling in the light of the pale moon, which shoots its rays down through the crisp air, making it almost as light as day. I look seaward, and see a long plain of ice melting into the horizon, dotted all over with huge, towering bergs,—nothing more! All nature is in the repose of death. I am too far from the shore to hear the crunching of the tables as they rise and fall lazily with the tide, or the roar like distant thunder as some huge crack opens through the heavy floes. There is no animal to cross my path, no tree among whose stiff branches the wind can sigh and moan. There is no song of bird to enliven the scene—no wild beast to howl. I stand there alone, the only representative of God's living world—the only being that has life or can move. Every sound that I hear, every motion that I see, is made by myself; I hear nothing but the pulsations of my own heart, my own footsteps, or now and then, possibly, in the distance, the deep rumbling of a falling snowbank.

"The sensation of utter loneliness and isolation creeps over me. My heart beats as it rushes the blood thro' the sensitive organizations of the ear, I am oppressed as with discordant sounds. Silence has ceased to be negative—it has become sternly positive. I hear, see, and feel it. Its presence is unendurable. I spring to my feet—I plant them heavily in the snow, to drown its presence, and I rush back to the vessel, and am glad even to find refuge in its dull, dull life of horrid inactivity.

THE NAIL IN A SKULL.—We reprint this fact on account of its resemblance to a more recent case:

The interposition of the providence of God in the discovery and punishment of murder, has often been remarked. Probably no crime has been followed with such remorse, or been so frequently discovered in the most unexpected ways. The following facts are peculiarly striking.

Dr. Donne, afterwards Dean of St Paul's, walked into the churchyard as the sexton was digging a grave and on his throwing up a skull the doctor took it in his hands to indulge in serious contemplation. On looking at it he found a headless nail sticking in the temple, which he secretly drew out and wrapped it in the corner of his handkerchief. He then asked the grave-digger whether he knew whose skull it was. He said he did; adding, it had been a man's who kept a brandy shop; a drunken fellow who one night having taken two quarts of ardent spirits, was found dead in his bed the next morning. "Had he a wife?" "Yes." "Is she living?" "Yes." "What character does she bear?" "A very good one; only her neighbors reflect on her because she married theday after her husband was buried." This was enough for the doctor, who in course of visiting his parishioners, called on her: several questions, and among others, of what sickness her husband died. She giving him the same account, he suddenly opened the handkerchief, and cried, in an authoritative voice, "Woman, do you know this nail?" She was struck with horror at this unexpected question, instantly acknowledged that she had murdered her husband, and was afterwards tried and executed.

THE SCULPTURE OF HABIT.—Did you ever watch a sculptor slowly fashioning a human countenance? It is not moulded at once. It is painfully and laboriously wrought. A thousand blows rough cast it. Ten thousand chisel points polish and perfect it—put in the fine touches, and bring out the features and expression. It is a work of time; but at last the full likeness comes out; and stands fixed for ever and unchanging in the solid marble. Well! so does a man under the leadings of the Spirit, or the teachings of Satan, carve out his own moral likeness. Every day he adds something to the work. A thousand acts of thought, and will, and deed, shape the features and expression of the soul—habits of love, purity, and truth—habits of falsehood, malice, and uncleanness, silently mould and fashion it, till at length it wears the likeness of God, or the image and superscription of the Evil One.—*Plain Parochial Sermons.*