

to-day. He said that he merely wished to tell me what a blessing it had been to him to have become a soldier. He was brought up in the Church of Rome, and remained in that communion till he was twenty-three years of age. About that time he enlisted in the 93rd Highlanders, and attended the Scotch church when that regiment was stationed at Carlisle. He used to put his fingers in his ears during the sermon lest he should hear anything against the Romish faith. But his conscience reproved him. He could not hold out against convictions. He listened to the word of life, and with a great struggle fled from the arms of Rome. "Many," said he, "condemn the service, but it has been a great blessing to me. Had I not become a soldier, I might this day have been worshipping the Virgin instead of Christ." This man has been telling me every time I have seen him how thankful he is for my visits. The first day I saw him, when I inquired if I could do anything more for him, he said, "You have done more for me already than tongue can tell." To-day he said, "I like your teaching, sir. I was taken at the very first with it. You did not set forth the Majesty of God apart from the love of the Saviour." He says the peace he has is sometimes a cause of terror to him lest it should be a false peace. Another old 93d man wept bitterly, and said, "No man has sinned as much as I have." Another young man, when I had prayed with him, and promised to see him soon again, said, with the tear stealing down his cheek, "Sir, I would like to see you all hours of the day." Another told me he had borrowed a New Testament, and had spent a very happy Sabbath afternoon reading it. I promised to take him to-morrow a Bible from the Scottish Bible Society. With a face lit up with the happiest smiles, he said, "Ah! have you, Sir—have you got a Bible with the Scotch psalms and paraphrases?"

Another young man who has lost both his feet by the frost, seemed so happy when I rose up from praying with him, that he longed for another to share his joys; and turning round to his companion on the left, who was wounded at Inkermann, he called out, "Is S—— awake?" I told him I had been with his friend before I came to him. He then said, "S—— and I have some fine talks together during the night when we are both lying awake." But there would be no end to these details—the history of every day is full of them. Posted, at the Main Guard, a notice of public worship to-morrow (the national fast), at 11 A. M., and afterwards announced the matter in person in every ward and corridor, in the Hospital, that none might plead ignorance.

March 22d.—No. 139, alluded to as near his end yesterday, died about 12 midnight. 132 deeply penitent, wept much when I spoke to him of the love of Christ, and declared that no man can have sinned more than he has. He said, "Men, when they are well, do not think of those things; but when they are laid upon a sick-bed,

then they see the necessity for them." I have frequently observed that I have been led to men, not of my own people, as if by accident, whose cases specially needed attention. To-day, as I passed along the corridor, and was speaking to some who were bundling up their kit to go to England, I was drawn, involuntarily as it were, to speak to one who at the moment I thought was also going home. By an accident in the camp, he had received a pistol shot in his hand, and just before I spoke to him, had the main bone of his left hand taken out. He has been in Hospital since the 9th inst, and has just come out of the fever which is so prevalent. I endeavoured to cheer him up, taking care to remind him that life is very uncertain, and that the only source of true peace and comfort is faith in the Lord Jesus Christ. With some excitement he said, "I hope God will spare me to see my wife again. Night and day I think of her, and I literally water my couch with my tears fretting about it." And with his left hand leaning upon a pillow, supporting it after the surgical operations, he stretched out his right arm at full length, and, checking his flowing tears, he said, as if with fixed determination, "I would willingly allow that arm to be chopped off by the shoulder, if I could see her to-night." I endeavoured to point out to him the folly of speaking in such a manner. He then told me the reason why he fretted so much. He thought it possible that he might die, and he was leaving his wife in poverty, whereas, had he been a sober man, he might have left her comfortably provided for. He has been a non-commissioned officer for ten years. His wife was piously inclined, but he laughed and mocked at her piety, and by his drunken habits nearly broke her heart. When this war was spoken of, he thought it would all end in smoke; but when the trumpet called them to march to the field he found himself deceived. He has seen thousands cut off around him, and has fanned with a newspaper his comrades dying of cholera, without a thought of anything but a burning desire to be led on to battle, and not to lie rotting in camp. The Lord hath now shewn him his past sinful life. I did not conceal from him what I thought, and what the Bible says of his sins. I reminded him that I was of the Church of Scotland, and was expected by the Church of England chaplains to confine myself to my own people. He replied that he thought the difference between us hardly worth mentioning, and that he would just as soon have me to minister to him as any one else. I then offered prayer shortly, and when I was about to leave him, he grasped me by the hand, and said repeatedly, "The Lord bless you," "The Lord reward you." His gratitude seemed almost unbounded. Thus we see many of the bravest heroes of our battles weeping like children at the foot of the Cross.

Went on board two ships now receiving invalids for England. It is truly a happy

sight to see the men going home. I spoke to many, begging to rejoice with them. One told me he had learned since this war began to trust only in the Lord, and through the whole campaign he had never forgotten to commit himself to His constant keeping, and that, especially since he had been sick, he had not ceased to advise his comrades, to cease to do evil, and to learn to do well.

The Archbishop of Paris on the Immaculate Conception.

The following address, from the Roman Catholic Archbishop of Paris, slightly abridged by the *Hull Advertiser*, will speak for itself. Coming from such a quarter, it is assuredly an extraordinary document:—

"It is certain, and we have the whole world to witness, that up to the 8th of last December the Immaculate Conception was not held by the Church as an article of faith; and all who held the contrary opinion were still orthodox Catholics, and permitted peaceably to hold that opinion. It, therefore, since the 8th of December, they have ceased to be orthodox Catholics, because the Immaculate Conception has become an article of faith in the Catholic Church, then the faith of the Church must have undergone some changes, and it must be a novel dogma. But it is believed as an article of faith, thousands of times proclaimed and decreed, that the faith of the Catholic Church is unchangeable, and that no new doctrine can ever be announced or received by the Church. The decree, then, which preclaims any doctrine cannot be the definite sentence of the Church. The Catholic precedent is that wholly against the pretended definition. It is therefore the duty of every good Catholic to acknowledge this pretended doctrine without examining it.

"For my own part, that all the world may know it, I still abide by the protests contained in my petition to our holy father the Pope, and the bishops, and from this moment I appeal from all those things, as also from all the falsehoods and profane novelties with which the bull is filled, to a general council, in which the bishops may be judges, in which all the world may be free, to which all those who think themselves concerned may be admitted, and in which priests may be permitted, without fear of persecution or any loss of their employment, and even the laity also, if it be necessary to hear the voice of Holy Scripture and of the holy fathers.

"The truth is that the Roman people are very indifferent to the new faith which has been announced. Such of the laity as had received instruction did not regard it with any gratification. The people, properly so called—the masses—did not understand even what was to be done. It must be known that in Rome, the people, so far as religion is concerned, are in such ignorance the like of which is nowhere seen. I have been myself informed in Rome by respectable, well informed persons, that the ignorance amounts even to brutishness.

"The great bulk of the Roman ecclesiastics of all orders and of all ranks continue in Rome itself, in proportion, as ignorant of the people. Can we wonder, then, that it should be easy to make them receive the Immaculate Conception as of faith? I have, however, positively learned that among the priests and the religious who have information, one cannot fail to find some