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The Protestant

AND EVANGELICAL WITNESS.

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

Vol. 3. Charlottetown, Prince Edward Island, Saturday, December 7, 1861. No. 29

The Protestant,

AND EVANGELICAL WITNESS,

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BY

DAVID LAIRD, Editor and Proprietor.

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Advertisements inserted at the usual rates. [To prevent disappointment, all advertisements should be sent to the Office before 3 o'clock on Friday.]

My Guest.

I have a wondrous guest,
Who speeds my feet, who moves my hands,
Who strengthens, comforts, guides, commands—
Whose presence gives me rest.

He dwells within my soul;
He swept away the filth and gloom,
He garnished fair the empty room,
And now pervades the whole.

For aye by day and night,
He keeps the portal, suffers nought
Defile the temple he has bought,
And filled with joy and light.

Once 'twas a cavern dim;
The home of evil thoughts, desires,
Enkindled by infernal fires,
Without one thought of Him.

Regenerate by His grace,
Still 'tis a meagre inn at best,
For the great King to make His rest,
And show His glorious face.

Yet, Saviour, ne'er depart
From this poor earthly cottage home,
Until the Father bid me come,
Whisp'ring within my heart—

"I shake these cottage walls;
Fear not; at *My* command they bow;
My heavenly mansions open now,
As this poor dwelling falls."

Then my dear wondrous Guest
Shall bear me in his own right hand
Unto that far-off Promised Land
Where I in *Him* shall rest.

—*Anon.*

Revival Intelligence.

We extract the following intelligence from the London *Revival* of the 16th ult.:—

LONDON.

THE SPECIAL SUNDAY EVENING SERVICES.—The *Times* of Monday says:—"Yesterday (10th inst.) St. James' Hall was opened for special services, that in the afternoon being conducted by the Rev. John Pillans, and that in the evening by the Rev. A. M. Henderson. At the Britannia Theatre, Hoxton, there was a special service last night, conducted by the Rev. Dr Spence, minister of Poultry Chapel. The committee of the 'Additional Theatre Services' have engaged the Surrey Theatre which is to be opened next Sunday evening, the preacher being Capt. Hawes of Woolwich. Other theatres are to be opened as soon as sufficient funds are obtained." The preachers at the others theatres were as follows: Sadler's Wells—Rev. J. Rodgers, Incumbent of St. Barnabas, Holloway, in the afternoon, and Rev. T. Dugard in the evening; Pavilion—Rev. Capel Molyneux, of St. Paul's Brompton; Standard—Rev. J. Colbourne, Incumbent of St. Matthias, Bethnal-green.

We understand that Mr. Carter has engaged the Victoria Theatre for the winter.

The theatres are in the hands of three committees, one of which reports that since the commencement of the services, on Jan. 1, 1860, 326 services have been had, attended by 537,700 persons at a cost of one penny per individual. No intimation has yet been given of the time of the intended commencement of the winter campaign at St. Paul's Cathedral or Exeter Hall. At Westminster Abbey, it is understood that the special evening services in the nave will be recommended on the 5th Jan.

THE ROTUNDA THEATRE.—In connexion with the Rotunda Theatre a room has been opened at 16, Lower Marsh, New Cut, Lambeth, where meetings for prayer and addresses are held on some evenings in the week. A young man who had been preaching at the theatre, (B. A. Townly,) tells of a comic street-singer, well known in that neighborhood as "Dinah." He was brought into the room covered with rags, a picture of misery. When asked if he loved Jesus, he answered "No," but pointing to his heart said the devil was there. The brother spoke to him of the dying Saviour, and the poor singer's tears flowed freely. He left the room rejoicing in the knowledge of sins forgiven. He has since been offered money to sing his old songs, but he always refuses, or sings one of the songs of Zion. The night after his conversion he brought his wife and children, and there is good hope of them. Many other interesting cases have occurred here.

LIVERPOOL.

An extraordinary work of the Holy Spirit has been going on in this town during the last three or four weeks of which persons of various classes and ages, numbering between three and four hundred, are the subjects. The Revival is not confined to any particular denomination Dr and Mrs Palmer having come to visit this place for the purpose of recruiting their failing health, were induced to undertake as able a few Revival services. The work began in a chapel recently built for the working classes. But though a number of these were gathered in, the work has not been confined to them. Attached to this chapel is a school of two to three hundred children from the surrounding neighborhood. During the first week, while the Revival services were being held at this chapel a few children of the day-school were seen earnestly seeking mercy. The next morning, the teacher in charge of the school, who is an earnest member of the Established Church, rose at an early hour, and while pleading for the rapid spread of the Revival, and particularly that the work commenced among the scholars might go on, she was enabled to believe that Jesus would work mightily. That morning, before the usual school duties were commenced, she taught the children the text, "Now is the accepted time, behold to-day is the day of salvation." She then requested the children to remain silent for a few moments, and reflect upon the word now. She broke the solemn silence by praying audibly; when she heard stifled sobs all around her, and on rising from prayer she found herself surrounded by a large number of deeply convicted children. Some cried out, "Oh, teacher, pray for us;" whilst others, leaning upon her shoulder, sobbed out, "Oh, teacher, we will give our hearts to Jesus." As soon as able to command her emotions, she asked all who had fully resolved to come to Jesus now to follow her from the school-room to the chapel vestry. The vestry was immediately filled, and some, unable to get in, were kneeling outside the vestry door. Teacher and children together mingled their prayers and tears, and ere the hour had passed away, twelve to sixteen were enabled to feel and know that they had passed from death unto life. Since that time the work has still been going on, and thirty-five children, we are told, are now giving evidence that they have been born into the kingdom of God. Many remarkable instances have transpired showing how the conversion of more mature persons and other children has stood connected with the blessing given.

Ireland.

DUBLIN, October, 1861.

Whatever may be said of the direct results of Protestant teaching upon Irish Romanists, there can be no question but that indirectly the Romish religion of this country is undergoing important changes. Probably it is from these indirect influences that the greatest results may be expected. It is impossible to guard against them; they present no apparent hostility; their operation is not very perceptible for the time; and they are so mixed up with the social state of the country and the general aspects of the time, that they do not challenge controversy. Far-sighted men may see the issue, but their warnings are disregarded and unpopular; and rather than run the risk of being unpopular at all times, and especially now a dangerous position for Romanism—the warnings are dressed or toned down. It remains then only to play a dangerous game; to accept the changes and to control them for the benefit of the Church. Skilfully played it may succeed, and rather than lose its hold, the Church of Rome will accept and tolerate anything, but tolerate in order at some future time to destroy. Whether under the most favorable circumstance it will be soon, are questions of immediate interest.

Education has been making rapid progress, and almost everybody can read. Those who think of Ireland as it was twenty years ago, are loud in their astonishment. The newspaper, the magazine, the tract, the Bible, may penetrate anywhere. The Queen's University followed in the wake of the National Schools, and the three excellent colleges have established a firm footing, adding nearly 700 to the number of Irish students. With superior intelligence, the people demand a superior literature and superior priests. Nor are the influences at work confined to this. The census shows that there has been a large Protestant element, influential as well as numerical, introduced into the most Romish districts. The old agitations have been dying out; the country is becoming every day a more intimate part of the kingdom; the inevitable tendency is to draw it closer, to give it a common feeling and thought and impulse with Great Britain.

At first it was attempted to crush the educational movement; finding that impossible, it is now attempted to Romanize it. At first the Bible was burned, but already in many places, it is sullenly accepted as a necessary fact. At first the growing liberalism was threatened with the pains of the Church, and no more vehement attacks have been made upon it than by Dr. Cullen, even within the last year; this also is being accepted as a fact, and meanwhile the liberalism will be suffered to abide under the shade of ultramontanism. Anti-Saxon feeling has long been kept up, and stimulated by press and pulpit; it grows tiresome now, and sometimes offensive, and the integrity of the empire is slowly dawning upon the bishops, not altogether accepted yet however. A certain M'Manus, notorious among the rebels of 1848, died in California, and his remains are to be welcomed in Ireland with all the ceremonial pomp that the cunning of the priests can organize. But the demonstration will be harmless, and is only a sign of a policy which is expiring. At first the "godless colleges" were the constant object of invective. A pure Catholic University was established in opposition, and some distinguished names lent it a feeble lustre. A change is coming even here. One-third of the students of the Queen's University are Roman Catholics: the Catholic University fails to attract its own party. The monastic narrowness of its foundation chills the professors and repels the students. Men who had a fair reputation before they became its teachers, have been struck dumb within its walls. Suddenly the Romish newspapers have discovered unknown merits in the Queen's Colleges; they are no longer "godless;" they may prove valuable auxiliaries in the education of the country. Simultaneously, Sir Robert Peel has advocated the formation of a fourth college in Dublin. It will be in direct opposition to the Catholic University, and must draw away the few lingering students. Yet the Romish party profess to remain neutral, nay, they faintly welcome the suggestion. The current is too strong against them for the present, and they turn with it. Perhaps they hope to officer the new institution with their own men; perhaps they see no help for it.

These are all significant indications. The power may not be passing out of the hands of the priesthood, but at least a new policy is forced upon them, one more in harmony with our time, more beset with danger, and more full of hope for the country.—*Cor. of the News of the Churches.*

The Shoemaker in Spain and the Bible.

A Minister of the gospel, who resided for a time at Gibraltar, made several excursions into the Spanish territory for the purpose of distributing a few Bibles and Testaments in that unhappy country, where the power of the apostate Church of Rome is so great, that the poor priest-ridden people dare not read God's Word. At one time, he visited the house of a shoemaker, with whom he held very pleasing conversation. He found this poor man of an inquiring mind, greatly dissatisfied with the existing state of things, and yet unable to see any door of hope, or any prospect of remedy for the wrongs and woes of his country. He stated that he and a number of his friends were in the habit of meeting together every week, and discussing public affairs, when politics were talked over, but they generally left off as they began, such discussions seldom proving very profitable.

"Why do you not get the Bible and read that?" said the minister.

"Ah!" replied the shoemaker, "I wish I could get it! but the priests take care we poor Spaniards shall not have the Bible."

"Well, now," said the minister, "I know the risk I am running, and that if the priests learn that I am here distributing copies of God's Word, I shall be stiletto'd before I get back to Gibraltar; but I think I can trust you. Would you really like a Bible to read?"

"There is nothing I should like so much," was the reply.

A copy was then given to him, which he received with evident delight, and with many expressions of gratitude. On being asked if his friends who met with him during the week would also like copies, he declared that they would be highly prized and diligently read, and he received several more books for their use. The minister gave him a few parting words of exhortation, told him where he might be found, and after distributing the remainder of his little volumes, reached Gibraltar in safety.

Some weeks after this, the minister sat alone in his room, having told the servant that no one was to be admitted to see him, as he was engaged in study. During the day, however, a Spanish peasant, dressed in his gay holiday attire, called at the house and asked to see the minister. He was told he could not be seen as he had given orders that he was not to be disturbed.

"Oh, but," said the Spaniard, "I think if you tell him that a man to whom he gave a Bible has come a long distance to see him, he will not deny me."

Struck with the earnestness of the man, the servant at length consented to go with a message to his master, and said that a person was at the door who would not be denied. The peasant was therefore shown up into the minister's room.

"Don't you remember me, sir?" was the exclamation of the Spaniard, on perceiving he was not recognised, "Don't you remember, sir, calling at the house of a shoemaker a few weeks ago, and leaving him some Bibles?"

"Yes," replied the minister; "but I really did not recognise you again in your smart holiday dress."

The man then began to tell what joy the Bibles had caused to himself and his friends, and that now, instead of meeting to talk politics, they met to read the Word of God together, and that in the volume of truth they saw the true remedy for all the ills that afflicted their country. After the heartful expression of many thanks the shoemaker concluded by saying, "As a mark of my gratitude for your coming, at the risk of your own life, to bring me the precious Bible, I have brought you, sir, a pair of shoes, which I hope you will accept."

"Well," said the good minister, "it is very kind of you, but I fear your good intentions may not be of much service, for the shoes will probably not fit me."

"Oh, yes, sir, I think they will, if you will try them."

The trial was made, and the shoes were found an excellent fit; on the man being asked how he had guessed the size so accurately, he replied, "I knew, sir, after you left my house you had to pass over some soft clay so I followed you, and from your footprints I took the size of your foot, which enabled me to make you the shoes, which I hope you will wear as a mark of my gratitude for the book you gave me."

Surely there is hope for poor Spain, when it is thus that her sons appreciate the Word of God, though for centuries deprived of its light and truth.—*From the Book and its Mission.*

Good News from New Zealand.

The state of New Zealand for some time back has been a source of great anxiety to all who have watched the progress of Christian truth in those islands, and who have marked the gradual improvement of a barbarous race under its influence. A sad war broke out between the Governor and the natives, of which we may with truth say, "Behold, how great a matter a little fire kindleth." The dispute was about a piece of land of some 500 acres, which the governor wished to purchase, but which the head of the tribe, acting on behalf of the larger number of the owners, was unwilling to give up. The question was, whether the chief had a right so to interpose. It was evidently a point for investigation and inquiry before a competent tribunal. We should so deal with such a question in England. Suppose a Government wanted to buy from a cotter in the neighborhood of Portsmouth or Plymouth a piece of land as a site for their new fortifications, and the squire of the neighborhood were to interpose, and a question arose as to his right to do so, would the Government forthwith bring down soldiers from the garrison of Portsmouth or Plymouth, and proceed to take forcible possession of the land? Not at all. The question would have been brought into a court of law, and there decided upon. But that was done in New Zealand which would not have been done in England. The Maoris are her Majesty's subjects. They were recognized as such by the New Zealand constitution. Yet they were treated as though they were aliens. No appeal to law was permitted, no judicial tribunal appointed to decide the question. The military were at once marched upon the land, and took forcible possession of it. The Maori chief felt himself unjustly treated, and he and his people took up arms in self-defence. War ensued, and raged severely in the western district of the north island for more than a year. At the end of that time the chief's people gave in, but great mischief had been done throughout the island. The natives had lost confidence in the Government. They saw the Taranaki chief unjustly treated, and his claims set aside by military force. They saw fresh troops continually arriving, and other chiefs knew not who might next be struck down. Disaffection increased, and there was every prospect of a war breaking out on a more extended scale, one which would have involved the whole race, and which, not without great loss to this country, would have ended in their extermination.

Here at home great anxiety was felt upon the subject. By the Bishop, and nearly all the clergy in New Zealand, and by the Church Missionary Society at home, every possible effort was made to inform the public mind and to bring the force of public opinion so to bear on the subject, as that the injustice of the war might be understood, and measures taken to stop it before it became more serious. But besides this, many prayers were offered by God's people, both in England and New Zealand, that He would, by His providence, overrule events to a favorable issue.

That the views taken by the friends of Missions on this subject are correct ones, is now undoubted. It appears, that so long ago as May last, Sir W. Denison, the Governor-General of Australia, addressed a letter to the Governor of New Zealand, in which, as a friend he warned him of the erroneous and unjust course of policy into which he had been led. He points out that it would "lead to steps which, if backed up by England, would, in a short time, annihilate the Maori race, and permit the occupation by the white man of the rich land yet in native hands, upon which for five years past greedy and longing eyes have been cast." He points out the claims which the Maori has for far different treatment. "He is the subject of the Queen, and, as such, is entitled to have his rights respected, his feelings considered: he has shown an aptitude for civilization which ought to be encouraged: his efforts to raise himself in the social scale should be assisted." "There is no question but that the common and ordinary mode of dealing with the difference between the white man and the Maori, would be to treat the latter as a rebel, to pour in troops, regardless of expense, and eventually to sweep away a race which occupies land of which the white man professes to be in want, though he has millions of acres of which he does not can make no use. This, however, is a very costly mode of dealing with such a matter, to say nothing of its morality and injustice."

Such was the just and wise opinion expressed by the Governor-General of Australia to the Governor of New Zealand and his responsible advisers. It was not acted upon, neither was the document made public, but put aside by the New Zealand ministers, while the war went on; and it is only recently that one of the representatives of Wellington has succeeded in obtaining its publication. Meanwhile prayer has been answered, and hopeful events have occurred which encourage the expectation that the war will not be resumed. Colonel Gore Browne has been transferred from the government of New Zealand to that of Van Dieman's Land; while Sir George Gray, who for so many years of a very critical period was enabled so to direct the affairs of New Zealand as to provide for the best interests of the native and European races, has been appointed to succeed him. His arrival in the distracted colony has caused great joy, and been regarded as the harbinger of better times. In addition to this, the ministry under whose guidance Colonel Browne committed himself to this disastrous war has been defeated, in the results of a general election, on this question of the war, the convictions of the majority of the colonists being decidedly against their policy; and another ministry, in favor of peace on fast and honorable terms, has come into office. Let us trust that all causes of dissension and distrust will be removed, and such wholesome laws and regulations introduced as will prevent all future collision between the races.

In the midst of these troublesome times, the Missionaries have continued to prosecute their labors, and the expectation is entertained, that before the close of the year ten or twelve well-qualified natives will be admitted to holy orders, to be supported by the native Christians themselves.—*English Paper.*

Temperance.

DRUNKEN TEACHERS.—An article under the above heading appeared sometime ago in the New Brunswick Temperance *Telegraph*, which has been copied into others of the Provincial papers, from which a friend of youth has clipped it and forwarded to us for publication. We heartily endorse its sentiments, and publish it, hoping it may be read by all our readers with due care. Our correspondent is desirous that others friendly to the cause of Temperance, and connected with the press, will give it publicity:—

Drunken Teachers! What! Drunken teachers! That sounds bad. A teacher drunk! A teacher of what? Certainly there must be something wrong about that expression. A teacher *drunk!!* Why that cannot ever be, surely. The term must be too severe; but no, it is plain, but good English. The point is then, does it express a reality, a truth? *Is* there such a being? A man whose business it is to labor only with his mind and brain, who requires full control of his passions, a clear intellect, a cool and even temper, quiet nerves, a mild and uniform disposition, a calm mein, a pure, impressive, language, a well regulated and regular physical system, and every power of his body and mind to be in the best condition his constitution will permit, intemperate! yes, even intemperate! drunken! Is such a thing possible in this age of the world, in this or any other country? We would fain hope not. A man whose every word is like a blow on the sculptor's chisel, modelling an imperishable image on the youth which shall not be effaced, yes, never, never, whose power of doing good or evil is almost unlimited, through the law of perpetuity; through whose care hundreds of minds pass, bearing away the truth or the error as it has been infused into them; whose words should therefore not be thrown at random, or in error or profanity, who should act with discretion, wisdom, honesty and truth,—intemperate! drunken! Certainly that cannot be, we hope it is not; it would be wrong, very wrong. What! a man who has forty or fifty children under his care and tuition, receiving instruction of him by example and precept, allow himself to become intoxicated in their presence! or even indulge in the habit of using stimulating beverages at any time, so that his mind and nature present that peculiar cast so characteristic of such class of individuals, and so stifling to the developments of those powers which it is the duty of every teacher to cultivate in himself and in his pupils! Why! no man would approve of having his *horse* trained by a drunken man, much less than approve of having his son or daughter trained by him. And this is right, for the simple reason that a man's judgment is impaired, the purity of his mind is dimmed, his thoughts become objectionable, his gestures reprehensible and his expressions profane; his passions excitable, his disposition irritable, his conduct unsteady and his nature cruel. We hope there is no man who knows what a teacher ought to know, in such a state as this, in the capacity of a teacher. We will say nothing of the righteousness of the fact this time, or what should be done with a teacher of that sort should the province be so unfortunate as to support one; we will not say there is or is not any of that class amongst us.—but!

THE TRIAL OF ALCOHOL.—Charged with Murder, Robbery, etc. Supreme Court of Public Opinion—The People vs. Alcohol—Hon. R. Candor, Chief Justice—Counsel for the People, Nathan Brown, Atty. Gen.—Counsel for the Prisoner, Self-interest.

The jury, twelve good men, being sworn, the prisoner was brought to the bar, and the Clerk read the indictment.

Clerk. May it please the Court the indictment charges the prisoner.

1. With swindling and taking money under false pretences.

2. With being a frequenter of gambling houses, and other vile places, and a great cause there of disorder and crime.

3. With being a family disturber, breaking up domestic peace and happiness.

4. With depriving many men of their reason and causing them to commit suicide.

5. With reducing many families to poverty and shame.

6. With causing a thousand murders every year, and filling up poor-houses and mad-houses with ruined victims.

7. With opposing the blessed gospel and bringing many souls to death.

Prisoner, what is your plea, guilty or not guilty.

Prisoner. Not guilty.

Clerk. How will you be tried

Prisoner. By God and my country.

Nathan Brown, Esq., Atty. Gen.—May it please your Lordship and gentlemen of the jury, the prisoner is charged with a variety of heinous crimes—with being a disturber of the public peace, a seducer, a robber, a murderer both of the bodies and souls of men. I shall not detain you with a long speech, but substantiate the truth of the indictment by good and true witnesses. I first call Mr Easymind.

Mr Easymind, do you know the prisoner? Can you tell anything about him?

Witness, I can, sir, for I have suffered much from him. He was often at my father's house and he professed much medical skill, and when my wife was sick, he promised a cure, but made her drunkard, and I turned him in my house, now neither it nor I are safe from his presence.

Brown. Have you suffered any loss in your goods?

Witness. Yes, sir, many; but I have lost much comfort in them, for they are constantly drawn away by the prisoner to scenes of drinking, horse-racing and gambling.

Brown. How do they come home?

Witness. Often drunk at the midnight hour.

Squire Self-interest. You say he made your wife a drunkard. Do you know he did? Remember sir, you are on oath.

Witness. I know she was sober till she began to take his medicine.

Squire. You say he ruined your sons; were they not vicious before they became acquainted with him?

Witness. No sir.

Brown. Mr Sobersated, do you know the prisoner at the bar?

Witness. Long did, to my sorrow. He found me an industrious, hard working young man. He took me to the tavern, the store, the saloon—I tremble to think what he did for me. He got the money out of my pockets and the clothes from my back. I became under his leadings a vile drunkard, and slept in barns and behind barrels. But I quit him, and since then I have come up to again what I was.

Brown. What does he do with families?

Witness. It would take up a year to tell the sorrow and trouble he gives.

Brown. Did you ever know him to divide husband and wife?

Witness. Yes sir, in many instances.

Brown. Did he ever cause murder in your neighborhood?

Witness. Yes sir. But my neighbours got him indicted and tried, because he had no friends.

Squire. You say you are now his enemy.

Witness. Yes, sir, and if I could get him expelled from the country I would.

Squire. Gentlemen of the jury you see under what influence he testifies. His testimony is good for nothing.

Brown. Mr Easymind, you have been a witness of the case; what has the prisoner had to do with the taxation of the town?

Witness. He has caused more than one-half of it. We have twenty-five paupers all charged to him, and a jail full, and many casualties by fire and wrecks caused by him, for which the town must pay. And since no restraint has been laid on him taxes have been increased double.

Squire. Do you suppose there would be one taxes among cold water men? How much did Croton Water Works cost?

Witness for the Defence.—Squire, Mr Animal Appetite, please state what you know of the prisoner.

Witness. He is the best friend I ever had. He always gave me good cheer, and cured me of all my disease.

Brown. Did he ever kill anybody?

Witness. That is no concern of mine. Roast beef and plum-pudding will kill any-body if they eat too much.

Squire. Mr Lovegain, what is the influence of the country?

Witness. It has increased it wonderfully. We have made more money by the prisoner than by any other speculation or anything else. His liquors draw out more money than all the cotton and tobacco together.

Brown. And what does he give for the money he gets? Anything valuable?

Witness. Yes sir, beauty.

Brown. Is he not, then, a thief and a robber?

The case was then submitted to the jury without argument.

Judge Candor, Gentlemen of the jury, you have heard the indictment and the witnesses for and against the prisoner, and will render a verdict according to your consciences. I commit the fate of the prisoner to you.

When the jury came in, the Clerk said:—Foreman what is your verdict—guilty or not guilty?

Foreman. Guilty!

Judge. Prisoner stand up. You are pronounced guilty of the enormous charges which have been brought against you, and you will be taken hence, to the place from whence you came, in rum-puncheons, and there be cast into a vat of cold water. And may you die and be forgotten forever.

Treasury.

TRY CHRIST.

In a ward of the hospital of Scutari, a conversation arose one day on the subject of religion. A convalescent had crawled with his crutch to the bedside of a comrade, anxious to know how it fared with one who had stood shoulder to shoulder with him in more than one battle.

"Well, Barry, how are you to-day?" inquired the visitor in a cheerful tone.

"I cannot say, 'All's well,' indeed, Stanton, either outwardly or inwardly; but you are the man I was wishing to see."

"And what can I do for you, my good fellow?"

"Well, the chaplain was here yesterday, and I told him that I was miserable. I told him that I had had pleasure, drink, every thing, and that now my soul was harder to beat than my wounds. What do you think he said? 'Is the most solemn and earnest answer he gave me, 'Try Christ.' All my life those two words have been in my ears. Try Christ! But what can they mean?"

"A glorious meaning they have, Barry. They mean God is willing to save you, if you are willing to believe on him and be saved. Do it at once, he will save you from sin and hell. Trust in him, and he will not let you perish. Ask him to forgive your sins. Come to him, and you shall not be cast out."

"But, Stanton, are you certain of this is true? You know the life I led; and had almost to be forsaken."

"As sure as God himself," answered the young soldier fervently; and taking a Bible, he read the words, "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John iii. 16. "Believe on the Lord Jesus, and thou shalt be saved." Acts xvi. 31. "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Matt. xi. 28.

The good news was eagerly listened to by Barry, and the words were as cold water to a thirsty soul. He was instructed to seek with earnestness and perseverance an interest in that salvation which Christ purchased by shedding of his own precious blood, and which he now freely bestows on all who believe on him. "And he did not seek in vain. By the teachings of the Holy Spirit he found to the joy of his soul, that Christ was able to save even a poor sinner that came unto God by him." "Will the reader know the example of the poor wounded soldier? Will you try Christ? May the Holy Spirit help you to accept without delay this loving invitation, and induce you at once to make trial of Him who has said, "Him that cometh unto me I will in no wise cast out." John vi. 37.

John Stanton.

"Has to speak to with. All day long have I stretched forth my hands unto a disobedient and gainsaying people." (Romans x. 21.)

"How shall we escape if we neglect so great salvation?" Heb. ii. 3. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. vi. 2.