CHARACTER OF CROMWELL.

The new edition of the Encyclopedia Britannica pays the following just tribute to the character of Oliver Cromwell. It is grateful to all who revere the Puritans, to have the memory of Cromwell enshrined in such a work.

"We shall not here attempt any defence of Cromwell. "In speaking," said Milton, "of such a man, who has merited so well of his country, I should do nothing if I only exculpated him from crimes; since it so nearly concerns the country and myself, who am so closely implicated in the same disgrace, to evince to all nations, and as far as I can, to all ages, the excellence of his character and the splendor of his renown." After Milton, and Macaulay, and Carlyle, it becomes a difficult task to speak on the subject. Let us, however, as briefly as possible, review the life of Cromwell. In its first obscure period, including two-thirds of his life, he is a plain English farmer, distinguished only by his homely English virtues, his strong common sense and independence, his earnest piety, his forwardness in all good works. At home, he is strict, yet tender; full of soft sympathies and playful kindness. He enters the British Parliament, recommended by little political skill or influence, still less by any oratorical attainments, but by his thorough practical force and earnestness, he appoves himself as a man "to sit well to the mark." In the next stage of his life, he is an extempore soldier, who, having learned to govern himself proves his fitness to be a leader to others. He inspires his men with his own spirit, fights with the enthusiasm of one who believes, and passes on from victory to victory. When justice requires it, he can be as inexorable as death; but he has an affectionate pity for distress, and a patient tolerance for honest doubt or misguided sincerity.—As his sphere widens, his powers are developed; he displays a faculty equal to the greatest affairs and the darkest emergencies, till all men come to rely on the strength of his arm, and the wisdom of his counsel. With a soul pervading belief in things unseen, ever alike in public and in private, in the shock of battle and the heat of debate, speaking and feeling as a man under the eye of God, and an instrument in his hands, he unites a clear and prompt intelligence that finds difficult vent in words, but cuts decisively through the subtlest entanglements; and a vigor of will that takes up the most appalling difficulties with an iron grasp, scatters doubt and opposition to the winds, and establishes order on the basis of fact. He has no theories about government, but he knows, in all circumstances, what suits the time, and he dares to realize it. A king governs ill, and obstructs the growth of England's true life; he helps to dethrone him, and sets up a republic.—The republic proves itself unfit for the national requirements, and its leaders talk when they ought to act; he takes the work into his own hands, trampling upon law, resolute only that England shall in some true sense, accomplish her destiny. And now he is visibly, as he had long been virtually, the head of the nation.

He has disappointed every party, not by deceiving them, but by being more wise to recognize the true state of things, and the true condition of national well-being. He has converted into enemies many sincere and able men, who cannot see with his eyes, and think their duty consists not in aiding, but in opposing him. He has alienated the affections of old comrades, who cling to their loved theories, while he is striving only to put whatever was good in these theories into practice. His superior mind, ever growing, has opened into a wider circle of thoughts out of the mist and storm of revolution. Experience has taught him many things which are hard to communicate in words, but which he struggles to convert into facts. Elevated into supremacy, regal save only in name, he still preserves the simplicity of his former life. Armed with more than regal power, he limits himself within the strict bounds of necessity. He is not elated by power, for it is not strange to him. At home upon a throne, he cares little for the outward shows of royalty, except so far as they involve the nation's honor, or conduce to its security. Too great to be jealous or vindictive for hi[illegible] swift and stern in crushing the enemi[illegible] himself, he is [illegible]lity. He is truly a terror to ev[illegible] of public tranquitection to them that do [illegible] doers, a praise and prohimself not lea[illegible] well. He fosters learning, though learnin[illegible] and a companion of men to whom send no[illegible] profanity. "If there was a man in England who excelled in any faculty or science, the Protector would find him out, and reward him according to his merit." The head of Puritanism, of a cause now triumphant, he is so little of a "fanatic," that he tolerates all sects, so long as they meddle not to disturb the state—he can tolerate everything but wilful wrong doing. His large and healthy spirit is bound by no party sympathies—his heart yearns toward all good men of whatever name. At an era when toleration is still looked upon as foolish in politics and criminal in religion, he stands out, in glorious pre-eminence, as the earnest advocate of the rights of conscience, and proclaims all men answerable to God alone for their faith. Popery and Prelacy he proscribes, on grounds political rather than religious; to the adherents of both, he shows private license; under his rule, men no longer suffer at the stake or the pillory. So far do his thoughts reach beyond his age, that he desires, and earnestly attempts, to extend the rights of citizenship to the outcast and persecuted Jews—Himself the greatest—"the most English of Englishmen"—he is determined that England shall be the greatest of States. He encourages trade, he plants colonies; he makes wise peace with whom he will, or wages just and successful war. All Europe trembles at his voice, and the flag of England now and henceforth waves triumphant over every sea. In fine, considering the comparative position of Britain in the times that preceded and followed him, the circumstances of his life, and the difficulties with which he had to contend, making all allowance for his errors and failings, he is a man for all ages to admire, for all Britons to honor in proud and loving remembrance. No royal name, at least since Alfred's, more worthy of our veneration, than that of the "Usurper," Oliver Cromwell.

GREAT READER OF THE BIBLE.

At the late anniversary of the Vermont Sabbath-school Society a very wonderful example of Bible-reading was mentioned. There is a man in that State, now ninety years old, who in fifty years read the Bible through *sixty-six* times. After that, in nine years and three months, he read the whole Bible through *eighty-six* times, making the whole number of times which he has read the whole Scriptures *one hundred and fifty-two*. And he says he finds something *new* every time he reads the blessed book. This aged Christian united with the Sabbath-school when he was sixty-eight years of age, and has attended ever since.

While we admire this good man's devotion to the word of God, we must all remember that, like him, we must strive to be *doers* of the word, as well as readers, if we would derive spiritual good from it.

BLESS THE LORD THAT'S A LIE.

Dr. Dixon preached in Liverpool a funeral discourse on the death of Dr. Bunting. In spite of his infirmity of blindness he is said to have for ninety minutes held an auditory in wrapt and wondering attention as he portrayed the mind, the heart, the life, the passive and active virtues of Dr. Bunting. A most ludicrous incident occurred while Dr. Dixon was delivering his sermon. In speaking of the removal of Dr Bunting, and others, he said it seemed to him as though the great men of the Methodist Church were passing away one after another, and that there were none rising up to fill their places. The instant this opinion was expressed, a good old woman in the congregation shouted out at the top of her voice—"And, bless the Lord, that's a lie." This corrective remark of the zealous mother in Israel so disconcerted the speaker, that he was unable to proceed. At length he recovered himself, and without noticing the interruption in any way, pressed on to the close of his noble commemorative discourse.

Politicans make fools of themselves; pettifoggers make fools of others; and pretty girls make fools of both.

The love of ruling and the love of accumulation are two furies which torment mankind beyond all others.

Davis' Pain Killer.—"There is nothing in the shape of medicine selling like it in Canada. It is superseding and giving better satisfaction than any other article now in the Canada market." E. HEATHFIELD, London, C. W.

The Slave Trade.—Captain Hardley Wilmot, R.N., in a letter to the newspapers, propounds two schemes for putting a stop to the slave trade. One plan is this:—Let France, America, and England declare the slave trade to be piracy in the fullest, acceptation of the term. Let them establish courts of abjudication without appeal, in different parts of the slave trade coast; and upon the clearest proof being shown of the slaver's guilt, let the captain, chief mate, and every third man of the crew be hanged before the court breaks up. There is to be no appeal to a higher tribunal; the law is to be carried into effect so soon as judgment is passed. The other plan is a close blockade of the slave dealing coasts. Let England and France take Western Africa, and America deal with Cuba. Not a slave must be shipped, and not a boat leave the shore (of Africa, at least) without its being known and seen. The captain declares without the fear of contradiction, that such a blockade can be accomplished, and states his readiness to carry it into practice himself.

A Windmill Pump at Sea.—The Frundshung of Liverpool, laden with rice for the Cape, put into Queens-town a day or two since in distress. She sprung a leak at sea, and was filling at such a rate that the ordinary pumps, exerted with the power of all hands, could not have saved her. In this strait her captain, Adam John Bray, bethought him of a windmill pump, and the idea had no sooner occurred to him than he set about realising it, and committed the execution of it to William Foulkes, his carpenter, who, being an expert and skilful artizan, carried out the captain's idea to perfection. By the power of this extemporised pump the vessel was kept afloat for one hundred days, until she made Queenstown in safety, where she may now be seen, a signal proof of the power of the human mind, when energetically and ingeniously exerted, over the greatest difficulties.—*Cork Reporter.*

Mr. John Orrel Lever, one of the directors of the Galway Atlantic line, has arrived in Paris for the purpose of explaining to the French government the advantages which it would derive by adopting this line for the transmission of their mails to the French establishments in Newfoundland.

Mr. Rarey, the horse-tamer, is now at Stockholm. He has tamed several violent horses there in the presence of the Prince Royal, and his Royal Highness presented him with a gold medal. Mr. Rarey is, a letter states, about to proceed to St. Petersburg.

Novel Experiment.—On board her Majesty's paddle-wheel steam-sloop Sphynx, at Portsmouth, an important experiment has been tried by order of the Lords of the Admiralty, to test the value of an apparatus constructed upon Dr. Normandy's principle, for producing pure aerated fresh water from foul or fresh sea water, with the view to its being fitted to her Majesty's ships. The apparatus is an iron construction, 6 feet high, 20 inches wide, and 4 feet 6 inches long. It purports to possess the following advantages over the machines which have been heretofore tried:—It aerates the water it visits, [illegible] makes it pure, wholesome, and [illegible] immediately cool and fit for drinking. Op[illegible] this occasion the machine threw off about 25 [illegible] gallons per hour of very sweet water from the water of the basin in which the Sphynx floats, and the trial was deemed perfectly successful.

The Queen and the Canadians.—Although State reasons prevent her Majesty from responding to the unanimous desire of the North American provinces that she should visit that portion of her dominions, her Majesty, with her usual courtesy, has seized the occasion of the presence of several of the Canadian Ministers to acknowledge the loyalty of her North American subjects by paying marked honours to their representatives. The Hon. Mr. Cartier on a special invitation, joined the royal circle at Windsor Castle on Saturday and remained until Monday. We are sure that this proof of the interest which the Queen takes in British North America and the courtesy shown to her Ministers will be heartily appreciated by Canadians.

Floating Battery Experiment.—The Meteor 14 gun iron-cased screw steam battery, was submitted, on the 8th, to a test similar to that applied to the frigate Alfred and the iron battery Erebus, by the gunners of her Majesty's ship Excellent, on board the Snapper gunboat, which was moored at a range of 300 yards from the Meteor in Porchester Lake. The spot on the broadside of the battery selected to fire at was under the gangway port, about 12 or 14 feet in length, extending down to her water line; this was whitewashed and "checkered," the better to serve as a target, as well as to show the effect of the firing. The experiments were made with the 68-pounder broadside gun of the Snapper, from which four shots were fired, and one from a long 32-pounder, with the usual service charge. It would appear that three out of the five shots (variously wrought iron and common) penetrated the iron, and one or more went completely through the battery, and tore away the wood framing or lining of the hull, and did other damage. The experiments will be repeated.

Missing Traveller.—The search for Dr. Leichardt, the missing Australian explorer, has again proved a failure, Mr Gregory, who prosecuted the search, having crossed the country from Moreton Bay to Adelaide without finding any satisfactory traces of the lost party. Mr. Gregory expresses his belief in the total loss of the party, from the circumstance of the drying up of the surface water; and this opinion is strengthened by the fact that none of the horses have returned, nor have any traces been found to show that any of the party were killed.

An American Bonaparte.—Jerome N. Bonaparte, Jr., arrived in the Fulton last Friday from France. He is the grandson of Jerome Bonaparte, the only brother of Napoleon the Great now living. He is a descendant of the American branch of the Bonaparte family, Miss Patterson of Baltimore having been his grandmother. His father, Jerome Bonaparte, nephew of Napoleon the Great, still resides in Baltimore, Maryland. Young Bonaparte has probably returned on furlough to visit his friends in this country. He graduated at West Point several years ago, and was then distinguished as the best swordsman in his class. In the examination of 1850 he was reported, among other distinguished cadets, for proficiency in mathematics, French, and drawing. Shortly after the accession of the present Emperor of France to power, young Bonaparte joined the French army as a second lieutenant. He was in the Crimean war, and has been for some time past in Algiers

Extract of a Letter from Prof. Hayes

ENCLOSING A CERTIFICATE.

Messrs. Fellows & Co., Gents: I made the examination of the Worm Lozenges, as you desired, and found only the product mentioned in your note, which was of course expected, but which was not the less interesting to me. You have made an excellent choice of ingredients, and the preparation is a tempting one, and must meet with a large sale from its merits. I enclose a document which you may publish.

Truly yours, A. A. HAYES.

Certificate.—I have analyzed the Worm Lozenges prepared by Messrs. Fellows & Co., and find that they are free from Mercury, and other metallic or mineral matter. These Lozenges are skilfully compounded, pleasant to the taste, safe, yet sure and effective in their action.

Respectfully, A. A. HAYES, M.D.,
Assayer to State of Mass.

Fellows' Worm Lozenges are sold by all Apothecaries.

We have but little confidence in the trampet tongued statements of the proprietors of advertised medicines generally, but we are forced to concur in the opinion, uniformly expressed by all who have used Perry Davis' Pain Killer, that it is a very valuable article, and one that it would be well for every householder to have at hand, in case of bruises, scalds, burns, diarrhœa, dysentery, cholera, fever and ague, and the host of diseases, external and internal, which it is adapted to cure or alleviate. No article of medicine ever attained to such unbounded popularity and extensive diffusion. Invented only sixteen years since, its curative powers have been experienced by many, many thousands in every section of the United States and Canada. It has penetrated to every part, even the most remote of the known world, bearing with it its healing influences more potent than those of the spices of "Araby the blessed." We are informed by our principal druggists, that they sell more of this article for exportation than of any or all others, and that the demand is constantly increasing.—Salem Observer.

CORRESPONDENCE.

[For the Protector.]

"Set thine house in order, for thou shalt die and not live."

From this solemn admonition we do not purpose to indite a homily on death; nor to invade the prerogative of the pulpit, and press the injunction "Prepare to meet thy God." Thoughts of weighty import naturally arise from the contemplation of these divine directions, and can never be out of season, though perhaps, by some persons, they might be thought, in our columns, to be out of place. What we contemplate is, rather to view the subject of setting the house in order, in relation to the arrangement of worldly business, and so disposing of property to be left behind in the world, as to relieve the dying pillow, and prevent injurious consequences to others, and reproaches upon ourselves when gone. Many persons seem to think that the making of the last will and testament, should be the last act of life; and that if that were done it would be tantamount to writing their own death warrant, and virtually saying that they are now done with life. But who that reflects for a moment on the subject, can help seeing the fallacy of any such impression. Even though our work were all done on earth—and much certainly is often accomplished after a testamentary disposal of worldly substance is made—we "have need of patience after that *we have done the will of God*, that we might inherit the promises." Few men we believe, who have property that they cannot take with them out of the world, but which they would not wish to have disposed of as the law of the land directs, after they are gone, but must admit the propriety of disposing of their own substance, according to their own wishes; and that it is both wise and safe to do at once what they feel must be sometime done—"Whatsoever thine hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Sudden and unexpected accident and disease are proverbial; and how grevously must these be aggravated when they prevent the satisfactory discharge of acknowledged duty, that might so easily have been performed, in the time of health. How many a kind father, who has toiled early and late to accumulate wealth, and has spared no pains to make it the means of comfort and usefulness to his family, while he lived, has left it to be a means of contention and strife, alienation and wretchedness, when he is gone, simply by reason of neglecting to give efficacy to his own declared intentions to furnish such titles as would place the matter beyond all dispute.

We will suppose a father whose diligent hand has been prospered—to whom God has given wealth and given children too. We will suppose that he has been spared with his family, to see them settled in the world—that his daughters have been furnished under his hand with such tokens of his favor as mark his affection for them, and his desire for their prosperity in life—and are now at the head of families of their own, never better pleased than when visited by the *old people* who have contributed to their happiness in the world,—that his sons have been settled on estates, which, by their hereditary industry, they have improved and doubled in value, and are training up their children, in the confidence that the possessions which they occupy and are labouring to increase, shall become the inheritance of those they so dearly love. We will suppose that the only title which the sons have received to the property which they occupy, is the father's direction "go work in *my* vineyard," and I will give the title to it, when I am done with the world. We will suppose this all done in good faith, on the world. We will suppose this all done in good faith, and the sons trusting to the faithfulness of a father who never deceived them, yet whose life they know, like their own, to be a vapor, which may at any time vanish away. Can sons in such circumstances be easy and happy as their father would wish them to be. Can a father, in such circumstances, be conferring the present confidence and securing against the future evil, which the performance of his own engagements, and the preserving of his own character, would so easily secure? and can he contemplate the results of ultimate failure to realize his own intentions, without the most painful reflections? could he bear to see the members of that family that he has so comfortably settled, and who are so contentedly enjoying the bounty he bestowed upon them, afterwards saying, the law will give us a share of that which was our fathers, greater than he has bestowed upon us,—its value has increased by the labors of those who have got us title to the lands which they occupy, and we will claim, *at law*, what we know our father did not intend for us, but what he did not put out of our reach. Could the father expect such claims as these to be settled amicably and with brotherly love? Must he not see that litigation and contention, and the waste of his own earnings, must be the natural result? and will any one run the risk of this, when it is so easy to prevent it. The father, in these circumstances, may indeed say, I have no fear of any such result. I have more confidence in my children than to believe they would bite and devour one another. But, no man can tell what he himself, or those he most highly respects would do, in changed circumstances, and if a father leave children without a title that he has promised to bestow, he need not wonder if they quarrel among themselves. At all events, it is wise and dutiful not to give them opportunity to "fall out by the way." And there is another view of the subject not less serious than this.—Children that have been settled by a father in his lifetime may plead, when he is gone, that he could not have meant what he said, when he divided his property; else he would not have left it to be divided again according to law. The fact of his leaving it unsettled, may be taken as presumptive proof that he did not intend it to be otherwise, whatever he might have said, and so reproach may be cast upon his memory, as well as trouble brought upon those whom it is his bounden duty to protect.

But perhaps a father who has toiled hard and been delighted to see his possessions increase, shrinks from putting out of his own power any portion of the wealth which he prizes so highly. Still he knows he cannot carry it with him out of the world,—and whose shall it be? Shall it be theirs for whom he himself has provided it, and to whom he has promised it,—or theirs, who by his neglect to put it out of their reach, may acquire it at the hand of the law?

But be it so, that he is unwilling that his fields should be called by any other name than his own, while he lives; let him give a title, to come into effect when he leaves the world. If he make a will, it cannot take effect during his lifetime, "for a testament is of force after men are dead, otherwise it is of no strength at all, while the testator liveth." But, if he prefer to give a deed, (and a deed is in many respects to be preferred to a will), he can still, if he desire it, retain control over the estate as long as he lives. What is important, and what we are very earnest in urging on all concerned is the *what*, not the *how*,—is the *doing of the thing*, not the *manner* of doing it, and doing it in time to avoid the evils, a specimen of which only we have named.

All the esteem and respect that a man has acquired, by a liberal provision in his lifetime for those around him, may be buried in a deeper grave than the dust that returns to the earth as it was, under the reproaches that his simple neglect to redeem his own pledges may excite. No right thinking man should incur the risk of leaving a cause of contention among his children, that he can himself easily remove, or a ground of reproach against his memory which he can possibly avoid.

Every man who has property that he would have disposed of differently from what the law provides in the case, should have somewhere a legal instrument executed to indicate and direct how it should be appropriated in the event of his death. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

A citizen of Melbourne has offered the sum of £1000 towards the exploration of the interior, provided £2000 be raised by public subscription for the same purpose. The whole of the Australian colonies seem to have taken up the question with enthusiasm.

A British officer writing from Teheran, Persia, to the London Times remarks:—"A Cathartic Pill manufactured by 'an American chemist' (Dr. J. C. Ayer, of Lowell, Mass) has cured the Shah, of a Liver Complaint that threatened his life. This simple fact, as might be expected, renders the Americans immensely popular here, while we English are overlooked. Doubtless our own scholars made the discoveries which he employs, and thus it is in everything: we do the labor, even the mousing Americans put their mark on it and take the reward. Dr. Ayer is idolized by the Court and its retainers here, which will doubtless be reflected to him on a gold snuff box, or diamond hilted sword, while not the name even of Davy, Christoson or Brodie—the great lights by which he shines, is known."—*New York Sunday Paper.*

Holloway's Ointment is a sovereign remedy for the removal of pimples, boils, blotches, chaps, rashes, and other blemishes of the skin. Warm fomentations should precede its application. A persistency in its use will be overcome the most stubborn symptoms of scrofula. Its operation is both thorough and invariable.

The Protector & Christian Witness

WEDNESDAY, DEC. 8, 1858.

TO OUR READERS.

Our paper has now been in circulation for a period not much short of two years. During this time, we have endeavoured to disseminate a considerable amount of information which, we think, could not fail to be interesting to judicious and discerning readers. We have diffused, through the community, a species of intelligence which had not hitherto found a place in the periodicals of this Island. We have circulated no small amount of religious information. We published, from time to time, accounts of the progress of the gospel. We have endeavoured to expose false systems of religion. We have advocated civil and religious liberty. We have stood up for the rights of Protestantism,—for the religious element in education,—for the Bible in the schools. We have given, also, a summary of general news. We imagined that we were supplying a *desideratum* in the press of the Island. Our paper, however, has not received the patronage from the public to which we think it was justly entitled; and, unless the Protestants in this Island take a deeper interest in it, the *Protector* must of necessity be discontinued. The publisher is subjected to a large weekly expenditure, and unless the payments of the subscribers come in to meet this, he must of course encounter loss. But great numbers of those that take the paper are in arrears. Each individual may think that the small sum which he pays will not be materially missed; but the ocean is made up of drops, the sand upon the sea-shore is composed of single grains, and large sums are made up of small ones. Were each person to pay the trifling sum which he subscribes, the aggregate would form a large amount, which would enable the publisher cheerfully to go on with his work, whereas the withholding of it must be discouraging, and ruinous to him should he continue the paper. And we certainly think that, there is scarcely any individual so poor as not to be able, by practising suitable economy, to pay for a newspaper the small sum of twelve or fifteen shillings annually. Although it is a common thing, it is really very dishonest, in persons having it in their power to pay, to allow arrears for papers to accumulate from year to year. Gratitude for the profit and gratification which they derive from the weekly intelligence furnished by them, would, we should think, induce them to feel a pleasure in remunerating the publisher. If Protestants wish that our paper should be continued, they must give it more encouragement, they must punctually pay their subscriptions.

But there are some that are withdrawing their names from the subscription list. For doing so a few plead poverty. We should imagine that the greater part of persons would rather make some sacrifice to pay for a paper, than remain in ignorance of what is passing in the world. Others again find fault with our paper. "Some things have," they say, "appeared in it favorable to one denomination of Protestants to the prejudice of others." To this we answer, that it is much easier to detect faults than always to avoid them. Shall we abandon a friend because he is not perfect! Shall we frown upon a paper, which has advocated the general interests, because it has committed a trifling offence. We believe, that in our editorial department, we have not materially departed from the avowed principles of our paper, and there is always some latitude allowed to correspondents. Were not this the case the press would be muffled. It is usual in most papers to reserve one column for friendly discussion upon points in which parties may differ, and for the sentiments there expressed the editors are not responsible. It is extremely unwise in Protestants to quarrel among themselves about trifles. Although differing about matters of minor importance, they are united in regard to essential points. Why should they expend, in contending with one another, that energy which is required for encountering successfully the common foe. They cannot do anything that will be more gratifying to Romanists than to quarrel with one another. Scattered and divided, they will become an easy prey. Depend upon it, the present is no time for contentions among Protestants. Never was union more needed. Rome is laying her schemes wisely, and carrying them out energetically and perseveringly. While Protestants are sleeping, she is stealthily spreading her coils around them. She is eagerly watching to seize the prey. Let Protestants awake from their criminal apathy and lay aside their unchristian divisions, and unite as one man against the common foe. Let them not allow the paper which has been their faithful mouthpiece to go down through their contentions. It is also objected to our paper, that there is too much about Romanists in it. "It is better," say some, "to leave them alone: we do not like religious controversy; we are men of peace. All this seems very plausible. There is a great appearance of reason in it at first sight. But upon examination it will be found that those who speak in this manner, are either ignorant of the true nature of Romanism, or have some political end to serve. It is impossible, for any person who is to any extent acquainted with the best periodicals of the day, to be ignorant of the aggressive designs of Rome. He must know that she is meditating the subjection of the whole world to her sway. Her emissaries are every where abroad. Nor are they idle. In Britain they are especially active. They are assiduously and perseveringly endeavoring to get the school, the church, the police, and even the army under their control. Nothing is left unattempted which will subserve their grasping designs. All means are actively used which will be likely to secure their ascendancy. And while all this is the case, there are persons to tell us to be quiet. While the British Government is giving an annual sum of £30,000 to Maynooth to train up priests to teach the people disloyalty to our Queen, £34,000 to support thoroughly popish schools, £4,000 to Romish Reformatories and Industrial schools; and while, in the army, there are 113 popish chaplains, at an expense to the nation of nearly £4,000 can we hold our peace. As well might you call upon persons to be silent, when they saw the flame rising, which would soon lay their own and their neighbors houses in ashes. We cannot but speak those things which we see and hear. When we see our common Protestantism in such imminent danger, we cannot be silent. Were we to hold our peace we would be traitors to our country. Shall we tamely surrender those rights which our fathers purchased for us at so dear a rate?

Let none however mistake our meaning. We wish not to do any injustice to our Roman Catholic fellow subjects. We would not touch a hair of their heads. We would not deprive them of a single just right. It is contrary to the very spirit of true Protestantism to persecute. If an instance of it should occur, in any Protestant country, those in others would immediately rise and remonstrate against it,—as was lately the case in Sweden. When six women, in that country, were lately condemned to exile for turning from Lutheranism to popery, intercession was immediately made to the King on their behalf. Measures, also, were taken by Protestants to secure the abolition of persecuting laws in Sweden, which, we have no doubt, will prove successful. But do Romanists endeavor to secure for Protestants similar privileges in their countries? Are Protestants allowed liberty to propagate their principles in Spain, or Naples, or Austria, or Rome? Romanists are very loud in their demands of right in Protestant countries; but they will not accord the same privileges to us in their territories. Look at the case of Fernando Po. The Baptists had established a mission there. They had a decree of the Spanish Government according to them liberty of worship. But what do Romanists care about decrees, when they interfere with their designs? The Spanish Government under the influence of Jesuits issue their peremptory injunction that Protestant worship shall cease. Did Romanists interfere on behalf of the persecuted Protestants? Did they petition the Spanish Government to grant them toleration? No such thing. Now shall Protestants frown upon the Protector because it warns them of their danger, because it unveils to them the designs of popery? Its projectors thought it necessary at the time when it was established. They complained, that there was no periodical in which they could give adequate expression to their sentiments. Certainly it is not less necessary at present. Will Protestants then allow the Protector to go down for want of support. The Evangelical Alliance, which lately met in Liverpool, has set us an example worthy of imitation. Its members could discuss their differences in a spirit of Christian candor. Let us copy after their noble example. Let us manifest a spirit of forbearance.

If then we would wish that our *Protector* should be continued, we must endeavor to afford it greater encouragement. Hitherto its subscription list has been such, that if payments were punctually made, it would be remunerating. We trust that those who take it may feel it to be their duty, for the sake of our common Protestantism, to discharge the amounts which they owe. And, as a few have withdrawn their names from the subscription list, we hope its friends will exert themselves to supply the deficiency, by procuring new subscribers. It would be a disgrace to Protestants to allow it go down for want of support. We know that there are some, who rather than this should be the case, would double their subscriptions.

We have thought it our duty to speak thus plainly We have no pecuniary interest in the matter. We have labored for the paper without remuneration We have, as far as we know our own mind, sought the public good. We leave to Protestants to say, whether or not they will leave themselves without an organ for the adequate expression of their sentiments.

The Presbytery of P. E. Island in connexion with the Presbyterian Church of Nova Scotia, met at Cavendish on Wednesday the 24th of November. Mr. Robert Laird having returned from Scotland, where he had been for some time prosecuting his theological studies, and being present, *inter alia* the Presbytery proceeded to take the exercises prescribed to him as trials for license, as follows, viz:—A Homily on 1 Cor. xv. 22, "For as in Adam all die" &c.—a lecture Heb. vi, 4, 6, "For it is impossible" &c.—a popular sermon on John iii, 7, last clause "Ye must be born again,"—exercise and additions on Acts iii, 19—21, "Repent ye therefore and be converted" &c. Mr. Laird was also examined on the 7th century of Church History, the Book of Ruth, in Hebrew, and the Greek Testament *ad aperturam libri*. All the preceding exercises were sustained and highly approved. Having satisfactorily answered the usual formulæ of questions, Mr. Laird was duly licensed to preach the everlasting gospel, and was appointed to supply the station in Charlottetown and adjacencies till the next meeting of Presbytery.

The Rev. Dr. Keir having been (as we confidently believe,) summoned to the immediate enjoyment, in heaven, of that Master whom he so long and so faithfully served in the Church below, the following record to his memory was ordered to be inserted in the minutes of Presbytery, viz:—As it has pleased Almighty God in his wise and inscrutable providence to remove by death our venerable father, the Rev. John Kier, D. D., S. T. P., the Presbytery would record their high sense of his worth and usefulness as a man—as a Christian—as a Minister of Christ—as Professor of Theology—as President of the Board of Foreign Missions, and in all the various relations of life. Having come to this island at that early period when it was a literal as well as a moral wilderness, he cheerfully submitted to the privations and hardships incident to a new country, for the sake of promoting the cause of his Great Master. In many localities where there are now respectable congregations, he was instrumental in first sowing the seed of divine truth, from which he lived to see a rich harvest. He was eminently of a meek, quiet and unassuming temper. He was distinguished for his adherence to the doctrines of Sovereign and Free Grace,—as also for his disinterested benevolence—his cheerful self-denial—and his untiring assiduity in his Master's service. He was a warm friend of our Foreign Mission, being one of its first projectors, and most efficient promoters. Young men looking forward to the Ministry ever found in him a sincere friend and a ready assistance in their studies. He has gone down to his grave in the 79th year of his age and in the 51st year of his Ministry, having sustained an unblemished reputation, and been the object of the affectionate respect of the whole Church to which he was so long a blessing."

Mr. William Keir was appointed to supply Malpeque Congregation till the next meeting of Presbytery, which was appointed to be held in that place, on the 2d Tuesday of January, 1859.

St. Andrew's Day.—Victoria Lodge, No. 382., Nov., 30, 1858.—The Brethren of the above Lodge met this day, being their anniversary, at high twelve, for the purpose of Installing the Office-bearers for the ensuing year, the same having been duly elected at the last regular communication, the Right Worshipful Master, J. W. Morrison, Esq., in the chair.

After the usual routine of business, the R. W. Master duly installed the following Brethren, viz:—

Bro. Samuel Nelson, R. W. Master.	Bro. W.R. Watson, T.,
" C. C. Vaux. D. Master,	" Neil Rankin. S.,
" James Romans, S. Master,	" John Cairns, S. D.,
" Alexander McKinnon, S. W.,	" W. C. Dixon, J. D.,
" J. H. Turner, J. W.,	" James Davis,
" George Douglas, } Stewards.	Organist,
" Simon Davies, }	
" Joseph H. Jost, I. G.,	Bro. W. B. Davidson, Tyler.

The Lodge was then closed with the usual solemnities.

N. Rankin, Secretary.

Married.

On Thursday the 25th ult. by the Rev. George Sutherland, Mr. John Bruce, to Miss Mary Ross, both of Lot 57.

At Bedeque, on Wednesday the 1st inst., by the Rev. Robert S. Patterson, Mr. William Bowley Howat, of Tryon, to Miss Ann Warren, of Lot 28.

At Covehead Church, on the 16th ult., by the Rev. James Allen, Mr. Peter Robertson, of Brackley Point Road, to Ellen, fourth daughter of Mr. Peter Gregor, Brackley Point.

Died,

At Murray Harbour, on the 7th ult., "in sure and certain hope of the resurrection to eternal life, through Our Lord Jesus Christ," Elizabeth Diamond, aged 72, a native of Castlecomber, County Kilkenny, Ireland.

At West River, on the 27th ult., Eliza Jane, eldest daughter of Mr. Theophilus D. Crosby, aged 4 years.

At Taunton, U. S., on the 17th ult., in the 51st year of his age, George Rankin, Esq., eldest son of the late Major C. D. Rankin, of this City.

On Friday last, at the residence of her son-in-law, Capt. Oulton, Margaret Truesdale, late of New York, in the 75th year of her age.

Holloway's Pills and Ointment.—The dire hydra of disease, indigestion, is driven totally and finally from the system by this great anti-bilious remedy; while the Ointment reduces the inflammation occasioned by gout and rheumatic affections. The Pills act in unison, cooling and refreshing the heated blood, and renovating the vital organisation.