ARRIVAL OF THE LUCKNOW HEROINES AT CALCUTTA.

Calcutta, Jan. 9.—A *Gazette Extraordinary*, published on Wednesday last, informed the people of Calcutta of the arrangements which government had ordered for the reception of the illustrious heroines and their children, who, after undergoing unprecedented hardships during a seige of four months, have finally been relieved by Sir Colin Campbell, and sent down to Calcutta in the steamer Madras. On Friday, the 8th, at 5 p.m., two guns from the ramparts of Fort William announced that the Madras was passing Acheepore, and almost every body that had horse or carriage rode down to Prinsep's Ghat, where it was intimated the passengers would land. The Madras having, however, a heavy up-country boat in tow, made, notwithstanding the tide in her favour, but slow progress, and as it soon became evident that she could not come up ere the night set in, a telegraphic message was dispatched to the commander of the steamer to anchor below Garden-reach, and to come up next morning. At six o'clock on Saturday morning a crowd of people assembled at Prinsep's Ghat, but a dense fog delayed the arrival of the Madras, and it was not until a quarter to eight that she could be sighted. A royal salute of 21 guns from the ramparts of Fort William announced her arrival, and other salutes followed from the men of war in the river. All vessels in the river, with the exception of the American ships close to Prinsep's Ghat, were dressed out with all their flags and presented a very imposing sight. Along the steps from the Ghat down to the water's edge was formed a sort of gangway, guarded by policemen, and along the whole red carpeting was laid out, such as it is customary to use on state occasions. At last the Madras arrived off the Ghat, but owing to some cause or other considerable delay took place before the passengers could be landed; the public in the meantime looking on in stern silence, as if afraid lest even now some accident might happen to those whose escape from the hands of a barbarous and blood-thirsty enemy was decreed by a merciful Providence. The whole scene partook of a solemnity rarely witnessed, and the expression on the faces of the bystanders betokened universal sympathy for those they were about to welcome to the hospitable City of Palaces. Mr. Beadon, the secretary of the Home Department, on behalf of government; the Hon. Mr. Talbot, private secretary to the Governor-General on behalf of Lord Canning; and Dr. Leckie, as secretary to the Relief Committee, went down to the water's edge to receive the ladies. A sudden rush towards the river, a thronging towards the gangway, and a slight whisper of voices, indicated that the landing had begun. Cheers were given at first, but only slowly responded to, people evidently being too much occupied with their own reflections to think of cheering; but as the ladies and children proceeded up, people doffed their hats almost mechanically, silently looking on as the heroines passed up. At this moment another ship in the harbour fired a salute, but it did not sound joyfully; it appeared rather like minute guns in remembrance of those whose widows and orphans were now passing in solemn review before us.

The black dresses of most of the ladies told the tale of their bereavement, whilst the pallid faces, the downcast looks, and the slow walk, bore evidence of the great sufferings they must have undergone both in mind and body. And yet how thankful must we be that they have been spared other trials, in comparison to which death itself would be relief. As they passed a chaos of sad recollections forced itself upon our mind, and we asked,—where are those who, for the sake of saving English women and children from dishonour and death, have willingly sacrificed their own lives? Where is the illustrious Havelock? where the heroic Neill? where so many others that have stretched forth the arm for the rescue of helpless women and innocent children? Alas! they are no more; but their names will live for ever in the heart of every true Briton. And, though there is no monument to mark the place where they sleep the everlasting sleep, their blood has marked in indelible ink in the bosom of their surviving brethren the word "retribution." The solemn procession thus passed on, and was handed into carriages which conveyed them to their temporary home. Home, did we say? It sounds almost like mockery to call the solitary room of the widow and her orphan by that name. Though the Government *Gazette* intimated that the Governor-General's state carriages and barges would be in attendance, by some oversight none of them came up to the Ghat, and we confess that in our humble opinion the presence of Lord and Lady Canning on such an occasion would have been as desirable as gratifying to all.

A MONK IMPRISONED IN A CONVENT.

It is long since the public have heard anything of the monk Zezule, the unhappy prisoner of the convent of the Brothers of Mercy at Prague. Dr. Marriot, of Basle, publishes, in his *Wahrer Protestant*, four letters from this unfortunate man, addressed to Pastor Nowotny, of Petershain, in Prussia, himself formerly a priest, who escaped from Bohemia. In each of these letters the unfortunate Zezule, detained in the prison of the brothers of the convent, appeals to the pity and implores the assistance of Protestant Christendom. He describes his situation as being most miserable. His letters are dated the 15th March, the 8th April, the 16th May, and the 26th June, 1857. In communicating them to Dr. Marriot, Pastor Nowotny accompanies them with the following lines:—"May the repeated appeals of this poor man find at least a powerful echo in Evangelical Christendom! May this prisoner for Christ obtain release! It may appear incredible, yet it is nevertheless true, that this confessor of Jesus Christ has languished for twenty-four years in a most miserable prison, solely on account of his religious opinions. Two years ago, the Catholic hierarchy offered him his release, if he would retract his sentiments, which he refused to do. Two years since, the influential men of England and on the Continent entertained, for the moment, thoughts of making some application to the Emperor of Austria; but it seems evident that, just now, every attempt of this kind would be useless. In virtue of the provisions of the Concordat, the hierarchy might refuse *entree* of the convent-prison to the Emperor himself. We learn, from the letters of Zezule, that the Brothers of Mercy (what satire is there in the name?) when anyone hears of him, flatly deny that he is in the convent!"

THE HERO OF MOOLTAN ON THE LATE SIR HENRY LAWRENCE.

The following extracts from a letter from Colonel Herbert Edwardes, at Peshawur, written on his hearing of the death of Sir Henry Lawrence, will be read with interest:—

"Since I last wrote the saddest of all news has reached us, and, I fear, will have found its way to England long before this letter. On the whole, I find no room for doubting that we have lost our dearest friend, and India her greatest public servant. What a blow it is! What wide-spread sorrow it will bring! It is like a good king dying. It is wonderful what a number of hearts loved him, at home and here, black as well as white; and you know what we of his old staff will feel about it. He was our master, friend, example, all in one—a father to us in the great earnest public life to which he led us forth. His removal from the Punjaub had not the smallest effect upon our relations with him. And this feeling extends to all the native class in the Punjaub. There is scarcely one who will not feel that he personally has lost a sure and certain friend, an Englishman of name and power, on whom he could always rely for a hearing, and a helping hand, if ever anything went wrong. I find my own Mooltan officers regard him as one who thoroughly appreciated their value, and to whom they could always look for justice. The look which the few I have here gave on hearing of his death was unmistakable. It was not my loss merely, but their own. And then, think of the charities he supported. Think of the knowledge he had of our army—his ability to share in the reconstruction of the army and the empire, when all this war is over. Think, in short, of the great military and civil wisdom lost to the Indian Government at such a crisis as this, as well as the worth lost in private life..... and it must be admitted that this war has, as yet, struck home to us no such blow as the death of Henry Lawrence. For *him*, dear fellow, we happily have no grief. Trials and mercies, storm and sun, had refined him for a better world, and poured that drop of the love of Christ into his heart which hallows the love of our neighbour. Surely, if ever there was a humble, trusting, loving Christian, it was Sir Henry, as I saw him, in April last, at Lucknow. There was a marked earnestness and spirituality in him, as if he felt the time to be short....And then, as to his public career, what fitter to crown his unselfish life than to give his life to his country in the noble and successful defence of one of the first provinces of the empire."

A Paris letter in the *Courrier du Havre* states that several foreign police agents from Switzerland, Belgium, England and Piedmont are shortly to have a conference in Paris, to come to an understanding with the French police on a system of precaution and surveillance of a nature to counteract attempts on the part of the revolutionists.

The Protector & Christian Witness

WEDNESDAY, MARCH 24, 1858.

THINGS TO BE THOUGHT OF.

Amid the multiplicity of things which engage our attention, and are daily occurring to distract our thoughts, and to draw us away from the contemplation of what is profitable to our souls, there are some things which we think all our readers might with profit dwell upon, viz:

When we awake in the morning, after being refreshed by "Tired Nature's sweet restorer, balmy sleep," let us think: There is one, even Jesus, who is "the Resurrection and the Life," who can as easily raise our bodies at the last day from the "dust of death," as he now raises them from the rest of sleep, and who will, after we have done his will on earth, enable us to "behold his face in righteousness, be satisfied with his likeness," and evermore rejoice in his holy presence.

When we cleanse and clothe our bodies let us think: It was the *sin* of the first Adam which has caused us to cover our nakedness, and to hide our shame; and it is the *blood* of the second Adam, when applied by faith to our sin-polluted souls, that can cleanse them altogether, and the *robe* of his righteousness that can alone cover all our nakedness, and hide all our deformity, so that, washed with the one and clothed with the other, we may stand forth at the last, perfectly freed from the defects of a corrupted nature, "pure as he is pure, and holy as he is holy," and say

"Jesus thy blood and righteousness,
My beauty are my glorious dress."

When, in the retirement of our closets, we bend our knee in prayer to God, let us think: "our Father which is in Heaven" now beholdeth us; "he knoweth our downsitting and our uprising, he understandeth our thoughts afar off, he is acquainted with all our ways, and there is not a word in our tongues, but, lo, he knoweth it altogether." Let our prayer be to him as to the God of our being, who can do all things for us; who will withhold no good thing from us, if we walk uprightly; who will lead us in safety through dangerous places, make our hearts rejoice and be glad all our days, feed us with food convenient for us, and at the last, when life's journey shall be over, receive us unto himself, there to bask in the sunshine of his favor, and praise him without ceasing.

When we read a portion of the Divine Word, let us think: God who is our Father and our Friend is now speaking to us, and giving us lessons of instruction suited to every condition of life in which we can be placed. He calls on us to lay to heart those lessons, and to practice them, so that our profiting may appear unto all. He tells us not only to know but to do his will, that we might be useful in our day and generation, show forth his glory, and at the last be received by him with the welcome intelligence—"Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

When we join with the family in their accustomed sacrifice, let us think: This is the time to seek, by united prayer, for blessings from on high; to draw nigh unto a common Father, and to seek the intercession of a common Mediator. This is the time for every member of the household to come before the throne of the heavenly grace, and there seek the renewal of common favors and common blessings, so that the entire family might be unitedly thankful, and mutually desirous of living in peace and love, and of upholding each other's hand, in doing the will of their Heavenly Father, and living to the praise of their ever-blessed Redeemer and only Saviour.

When we sit down to partake of the bounties of Providence, and to be strengthened in our bodies for the labors of the day, let us think: "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God;" that a famine of the word is worse than a famine of bread; that spiritual food, which God, by Christ Jesus, has graciously and freely supplied his creatures with, is more to be longed for, and anxiously sought after, than all the food—necessary as it may be for the support of the body—which man, in the carnality of his nature, seeketh after.

When we go forth to our daily toil, and are occupied with our lawful pursuits, let us think: The *eye* of God follows us here, the *word* of God counsels us here, the *hand* of God protects us here. He who appoints us our lot, and fixes the bounds of our habitation, says to us in every situation in which we can be placed—"Son, go work to-day in my vineyard;" and again, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

(For the Protector.)

On Friday evening last the Temperance Hall was filled with a large and respectable audience, assembled to hear the Thirteenth Annual Report of the P. E. Island Association, in connection with the London Society for the promotion of Christianity among the Jews. As this Report will appear in our columns, we shall not dwell upon the many encouraging features it presents to every friend of Israel.

Moved by Lieut. Hancock, and seconded by Rev. David FitzGerald:

1. *Resolved*, That the Report now read be adopted, and printed for circulation.

Moved by Rev. Maurice Swabey, and seconded by Rev. W. Meek:

2. *Resolved*, That this meeting desires thankfully to acknowledge the goodness of God, both in blessing the labors and sustaining the resources of the Society; and urges upon the friends of Israel continued prayer for an increase of faith, hope and love in all who are engaged in this often most trying field of labor.

Moved by Rev. Thomas Duncan, and seconded by Rev. Ingham Sutcliffe:

3. *Resolved*, That this meeting gratefully acknowledges the continued assistance received from members of other branches of the Church of Christ in this Island—an evidence of their continued interest in God's ancient people, and confidence in the means used by this Society to lead them to Jesus the Messiah.

Allusion was appropriately made by one of the speakers to the loss sustained by the Committee since the last Annual Meeting, by the removal of Mr. John Boyyer from "the church on earth to that in heaven." An attached member of the Wesleyan body, his catholic spirit, which was such a prominent feature in his character, enabled him to appreciate and esteem whatsoever things were pure, whatsoever things were lovely or of good report, though carried on by those of another communion. For many years a diligent and humble student of the Word of God, his mind became impressed with the wonderful prominence given therein, to the past history, present condition and future glory of the Jewish race, and the inseparable connection of their restoration, with the salvation of the Gentiles, and the second advent of the Redeemer—views held by Grimshawe, Bickersatith, Marsh, Villiers, and numerous divines of the Church of England, eminent for their devoted piety, and zeal for Gentile as well as Jew. In our late brother, and the present Secretary, this Association has its rise, and to this source we trace the increased knowledge and interest manifested in this cause amongst us.

REPORT

In this Report of the parent Society's work during the past year, your Committee have endeavored to place before you some of those topics of absorbing interest connected with the progress of the Gospel amongst the Jews, which will accord with the tone of thankfulness, befitting this the year of the Society's Jubilee.

It is also necessary, on such an occasion, to review the steps by which this work, commenced in feebleness, has by the overruling providence of God, arrived at its present position of influential usefulness. From the beginning, its varied features of failure and success have brought no glory to man; whilst its many trials and difficulties have exposed the frailty, helplessness and uncertainty of all human instrumentality.—In the thorough conviction that the work of the Society, during the last half century, has been signally owned and directed of God, and that His blessing has resulted in the conversion of many of the outcast children of Israel, and in the preparation of the way of the Lord amongst His ancient people—every recurring year has deepened the impression of this Scripture truth upon the mind of all, that it is not "by might, nor by power, but by my Spirit, saith the Lord."

Doubtless every age since our Lord's advent has been enriched by trophies of Divine grace, gathered from amongst the *Jews*, as amongst the *Gentiles;* and also, whilst every man's sword and every man's hatred seemed turned upon the Jew, there were still some Christians, in every age, who had not so learned Christ, but in the Jew could see a brother beloved for their father's sake, and have therefore labored for their salvation. Nevertheless, the first direct effort for the conversion of the Jews was reserved to this Society, and to a comparatively recent period, the circumstances of which we must now briefly narrate.

A little more than 50 years ago, a converted Jew, named Dr. Frey, came to London from Germany, prepared to offer himself as a Missionary to the Heathen. His sympathies—already alive to the dark, hopeless situation of his own countrymen—induced him to devote himself to the work of preaching the Gospel to the Jews; in this he was assisted by some devoted men in London; and to carry out, this object more completely, it was deemed necessary to organize a Society.

On the 15th February, 1809, the London Society for promoting Christianity amongst the Jews was constituted. It appears that, from the commencement, the Society met with much encouragement; and it is interesting to know that the father of our gracious Queen was its warm friend, and in 1813 laid the foundation-stone of the Jews' Chapel in Palestine Place.

The outlay for this building brought the Society into such difficulties, that if it had not been for the munificent gift of Lewis Way, of £10,000, in 1818, it could not have continued its work.

By slow degrees, the Society entered upon the Mission field, and Poland, Germany, Holland, Jerusalem, and other parts of the world, were visited, and agents appointed to preach to the scattered Jews, to distribute Tracts, to sell Bibles, and to establish Schools.

Year after year new missions were opened; and at this present time the Society has Agents in England, Holland, France, Germany, Prussia, Poland, the Danubian provinces, and in Turkey. It has lately occupied stations, and established missions in Algiers, Tunis, Cairo, Smyrna and Bagdad. The total number of paid Agents amounts to 104, and the income for the past year amounts to £32,000,—being the largest income yet placed at the disposal of the Committee, and still very far short of the amount required to carry out the objects of this Society.—This will be well understood when the fields of labor yet to be entered upon by this Society are properly surveyed, and the facts, collected from the journals of the missionaries, carefully weighed and digested.

In 1821, the Society entered upon a new era, in procuring the ordination of a Jewish convert, and his subsequent employment as a missionary by them. Their conduct at the time excited much obloquy; but acting, as they did, in accordance with the will of God, this appointment led to most useful results. In 1838, the consecration of a Jewish convert, Mr. Alexander, to the office of Bishop of Jerusalem, excited still more opposition.

In 1847, for the first time since the dispersion, an offering of a pure worship was effected on Mount Sion, in Jerusalem, by the erection of a Protestant Church and the commencement of Hebro-Protestant services therein: this was in itself a remarkable fulfilment of prophecy, and justly gave great encouragement to the friends of the Jews.

The Society now numbers amongst its patrons and supporters good men of all lands; and whilst its activity and vitality were never more distinguished than they are now, it can rejoice that its zeal has called into existence many other kindred societies, who are likewise devoting themselves to the task of enlightening the mind of the poor outcast Jew. Their organization as a Society has also been useful in awakening men's minds to the injustice done to the Jew, and to the necessity and duty of giving them the protection of the law, and their proper rights as men and freemen.

The Almighty has, in a remarkable manner, taken away much of the reproach that was for so long a period attached to the name and character of the Jew. This age has been often designated an age of wonders, in respect of arts and sciences; but it is justly so called with respect to the Jews, when we look at the wondrous change wrought in the public opinion; that now the highest position in the state is open to their ambition or their ability; in several countries, and in England especially, the reproach hanging over their venerable name has in a great measure passed away; so one of the largest constituencies in the empire has for several years elected a Jew as their representative to Parliament, while a Jew has been repeatedly appointed sheriff of Middlesex.

But it is not the political life that this Society has chiefly to do with, but with the spiritual; and although we cannot, as other Societies can (and for which the Lord be praised), point to hundreds of thousands converted to the Lord, the numbers scattered throughout the world amount probably in the aggregate to more than ten thousands.

There is, however, a peculiarity in the character of the converts made by the instrumentality of this Society, which deserves especial notice, in that the christianized Jew so often becomes the efficient and devoted missionary,—so that, of the Agents now employed by this Society, a large number—indeed, more than one half—are converted Jews.

In the records of the past year's operations, there are many novel and striking features, amongst which stands pre-eminent the journey of the missionary, Mr. Stern, to the Jews in Arabia Felix, and their kind and anxious reception of his teaching, and their eagerness to hear of the true Messiah. In a town called Saana, of 40,000 inhabitants, the Jews are said to number 20,000: they are living in great misery, and are treated most cruelly by the Mahometans. Not many days' journey from Saana, is the English possession Port Aden; and if conquest and acquisition of territory by our country could ever be defended, it would be in the view of relieving the miseries suffered by the poor and unprotected Jews in that land of lawlessness and robbery.

It has always been interesting to note the onward work of Mr. Pauli, at Amsterdam, himself a Jew. He has something of the fervor and zeal of his great namesake, and has been eminently successful in awakening the Jewish mind and allaying prejudice; and yet he reports only the baptism of seventy-one persons in 14 years, and the gathering together of a church not numbering more than 200 members.

The mission at Jerusalem has sustained a great loss by the removal of Mr. Nicholayson, by death, after 30 years of earnest labor. Mr. Crawford has been appointed to succeed him. The hospital still maintains its character, and notwithstanding the opposition of the Rabbies, the total number of patients during the past year amounted to nearly 10,000.

The difficulties in the way of a Jew desiring to confess Christianity are numerous, and meet us on every side. Loss of all things, is in almost every case the certain result; and the hearts of our laborers are continually heavy through the obstacles placed in their way. Again, our missionaries *might* multiply baptisms; but, being faithfully desirous of bringing the Jew to Christ, they are not satisfied to baptize until they have reason to believe there is repentance and faith in lively exercise.

A Jew remarked of our missionaries, that they have succeeded in making bad Jews, but not many good Christians. This is too often the case,—*infidelity following superstition;* but is the fault ours? Is it not rather the fault of the Talmudical teaching of their Rabbies,—a teaching which, laying claim to be the only truth, and to be the only proper expounder of God's will and word, has held the Jewish mind in a thraldom worse than that of Rome, and whose fetters once broken, leave the mind in a state of uncertainty and doubt as to all revealed truth, and a ready prey in its ignorance to any phase of infidelity.

In conclusion, let us take a retrospective view of the Society's labors. Many are indeed inclined to say, "What has been done towards the conversion of the Jewish nation?" The Society's income has gradually risen from about £2000 to nearly £33,000, and where are the commensurate fruits? I fear such enquirers have little idea of the difficulty of missionary work, whether among the Jews or Gentiles—whether at home or abroad. But let the answer be given—to the praise of God's goodness, which has put such honor on the Church of England,—More has been done in turning the Jewish mind from darkness to light during the last 49 years, than had been effected in the twelve preceding centuries.

Your committee speaks, of course, of real conversion to God; of a saving faith in the one, true Messiah, and not of *constrained* conversion, when the poor Jew was obliged to assume the garb of Christianity to preserve his life or his property.

This Society has held out no earthly inducements—has used neither bribery nor persecution, and yet it has had the satisfaction of introducing a goodly number into the Christian Church.

Since the Jewish Episcopal Chapel has been founded in London, nearly 800 individuals of that nation have been baptised. The Schools accommodate one hundred children, and they are not only always full, but at this time there are many children waiting for admission. And above all, that most useful institution called the "Operative Jewish Convert's Institution," has been the means of helping forward the anxious enquirer. Into this well organized Institution, hundreds of Jews, have been received, and of these, at least 200 have been baptised. The enquiring Israelite has here found the school of instruction combined with the school of industry. He is here taught some useful trade, whilst he is diligently instructed in the word of truth.

Your Committee cannot but look on this part of the Society's labors as one of the most important,—especially when to this is added, the selection of the most hopeful and devoted of the converts—trained in the Institution—for the great work of the missionary.

They are drafted to the College, to be prepared for Jewish missionaries, and in due time are sent forth to the most interesting field of Christian exertion. Your Committee cannot help thinking, that if this admirable plan was better supported by annual subscriptions, it would be instrumental in introducing a very large number of satisfactory converts into the bosom of the Church of Christ.

Your committee calls upon you to look again at the Society's labors in the East. There is seen a Christian Church, with its Bishop, its clergy, its schoolmasters, and its auxiliary institutions, such as the hospital, &c. established in the City of David.

Who that has contemplated Jerusalem, "trodden down of the Gentiles," with a phase of Christianity which has hitherto done great dishonor to its author, whilst it has stumbled the Jew and Mohammedan—but can rejoice that now at length the lovely scheme of gospel truth has been exhibited to the eastern world, without the appendages of idolatry and superstition, and yet united with true, primitive church order. Nor should we be impatient if the results have not been so rapid and momentous as we should wish. It is most interesting to know that thirteen missionary agents are now labouring in that once favoured city; and of this number nine are Jewish converts.

The effect on the Jewish mind may be gathered from the opposition which this effort has called forth. The Rabbies dread the spirit of enquiry that is now abroad in Jerusalem. The Christian Hospital is met by the establishment of a Jewish one; and the enquirers terrified by the anathema of the synagogue. But all in vain; we may expect God's gracious benediction on this testimony for His truth: we now see the first fruites gathered in; we are waiting for the full and plenteous harvest.

There is, however, one effect of missionary labor upon the Jewish mind to which your committee would briefly advert, because they do not think it has had sufficient prominence. Your committee mean that *preparation of mind* for the reception of the truth which the Gentiles may be the means of effecting, antecedent to the final conversion of Israel.

This Society has been pre-eminently owned of God in this work. Its missionaries have expounded the word of life to multitudes of the Jewish nation; its publications have been largely diffused, especially that remarkable one, called the "Old paths," than which none has more deeply affected the Jewish mind, since the art of printing was invented. The Old and New Testament, in their original languages, have been largely circulated; and hence it has come to pass, that the Jewish mind has been roused from its lethargic indifference, and a spirit of enquiry has been produced among that extraordinary people, which we may humbly trust will lead to godly repentance, and thence to their national restoration, when the more full and abundant out-pouring of the Spirit may be expected.

Christians, rise up to your high and holy work; let there be more earnest and believing prayer for the gift of the Holy Ghost, and the veil will assuredly be rent from the Jewish heart; let there be larger gifts thrown into God's treasury, so that self-denial being in full vigour, we may give the *largest* portion to the Lord's great work, and the smallest to our own comforts and tastes. Let us feel that we have only begun the delightful privilege of contributing to the cause of God and the good of souls. Our time is very short; the year of jubilee, the 50th year hath already arrived, and how little is done,—the day of labour is hastening to its close. Eternity and its solemnities are at the very door; "The Lord is at hand." Oh! then, *pray*, and *act*, and *give*, as if you were to meet *Him this night*, to stand before that tribunal, where we must all give an account of the talents committed to our trust.

The Prince Edward Island Association in connection with the London Jews' Society was established on the 3d April, 1846. Its contributions have been as follows.

1847	£52	12	2	1853	£64	4	10
1848	61	12	4	1854	65	12	9
1849	61	3	8	1855	55	6	1
1850	53	10	10	1856	53	12	0
1851	57	11	9	1857	46	18	0
1852	63	1	9				
					£629	6	2

(*Letter from Secretary of Parent Society.*)

London Society for promoting Christianity amongst the Jews.
Society's House, 16 Lincoln's Inn Fields.
August 14th, 1857.

My Dear Sir;

I write a line to thank you most cordially for your kind remittance of £30 sterling.

I am thankful to say our work is steadily progressing, and we have much reason to bless God for the success vouchsafed, and not least for the increase of the interest felt by you in this blessed work, of which your contribution is an evidence.

The God of Israel will I am sure own and bless your effort, which I cannot deem a small one.

My Co-secretary is just gone to Jerusalem for our Society, for a short time. Believe me my dear sir,

Very truly yours,
C. I. GOODHART.
Clerical Secretary.

To J. M.

CORRESPONDENCE.

To the Editors of the Protector.

Gentlemen;

A writer, by name "Lector," in the *Examiner*, is pleased to think that I have acted erroneously in including the Nestorians among the number of those who, in the early ages of the church, held the fundamental articles of belief, and to charge me with sympathizing with them in all their tenets, because I said that they maintained some of the leading truths of Christianity.

If the writer would open the 49th page of Dr. Edgar's valuable work—"The Variations of Popery"—he would find the following words:—

"The faithful existed, at the earliest period, as well as "the faith; and the people as well as the profession. The "churches, unconnected with the Romish, and rejecting "the most obnoxious abominations of Popery, or professing, in all the grand leading truths, the principles "of Protestantism, were, from the primitive times, numerous and flourishing. These were the Waldensians, "the Greeks, the Nestorians, the Monophysites, the "Armenians, and the Syrians."

In the 307th page of "Hayward's Book of Religions," he would discover that "the doctrines of the Nestorians "are, in general, the same with those of other Oriental "churches, and they receive and repeat, in their "public worship, the Nicene creed." He would moreover read these words: "The Nestorians, of all the "Christian churches of the East, have been the most "careful and successful in avoiding a multiplicity of superstitious opinions and practices, which have infected "the Romish and many Eastern churches."

On looking into the 5th chapter of "Mosheim's Ecclesiastical History," which treats of divisions and heresies that troubled the church in the 5th century, "Lector" would discover that the founder of the Nestorian church, which overspread Asiatic Turkey, Arabia, Persia, Turkey, India and China, was regarded by his followers "as "a man of singular and eminent sanctity, and worthy to "be held in perpetual remembrance;" that "many, even "the greatest part of writers, both ancient and modern, "after a thorough examination of the matter in dispute "between Nestorius and his opponents, have positively "concluded that the opinions of Nestorius and of the "Council which condemned him, were the same in effect, "and that their difference was in words only." Dr. Edgar, in the 62d page of his work, says: "The Nestorians were said to divide the person of the Son, and the "Jacobites to confound his natures. But this controversy, as the ablest and most candid theologians and historians admit, was a dispute about words. This is the "opinion of the Protestant historians, Mosheim, Bayle, "Basnage, La Croze, Jalonsky, and Buchanan. Many "Romish as well as Reformed critics entertained the "same opinion. This was the judgment of Simon, Bruys, "Assimanni, Tournefort, Gelasius, Thomassin, and Godeau. Nestorianism, says Simon, is only a nominal "heresy, and the controversy originated in a mutual misunderstanding. Bruys, Assimanni, Tournefort and Gelasius speak to the same purpose." The chief controversy between Roman Catholics and Nestorians is not, however, about the person or nature of Christ; it is whether the Virgin Mary should be called the *Mother of God* or the *Mother of Christ*.

These quotations and generally received opinions are, in part, my authority for including the Nestorians among other Christian churches who, in the early ages, held the leading truths of Christianity, or the principles of Protestantism.

I am, with much respect, yours,
D. FITZ GERALD.

To the Editors of the Protector.

Gentlemen;

A few evenings since, in the House of Assembly, when the Bible Petitions were under discussion, Hon. Mr. Coles was pleased to read something from the Journals, which he thought condemnatory of some persons who were on that occasion speaking in favor of allowing the Bible to be read in the Normal School, &c. I really did not think the hon. member was so shallow as to allude to this, so much more condemnatory of his own actions than of any other member of the present House of Assembly. If you will turn to the Journals of the House of Assembly for 1845, page 40, you will find Mr. Coles moving *to strike out* a long preamble preceding a Resolution, which would be too lengthy for you to copy, but part of which runs thus—"Whereas this Committee deprecates any plan of Education which does not recognize free liberty of conscience." Perhaps the Resolution as it stood without the preamble was strong enough; but the object of Mr. Coles in moving to strike out the words above quoted, was as much as to say that he did not altogether go with the tenor of the preamble. Again, we find Mr. Coles voted *in favor* of the following Resolution, proposed by Mr. Palmer:

Resolved, That it is the opinion of this Committee, that it is expedient to repeal so much of the Act of the 10th Geo. IV, cap. 9, as prohibits the use of the Holy Scriptures, without note or comment, as a class book in the Central Academy, by children whose parents or guardians shall not object to the same.

Now we find Mr. Coles, in the year 1855, still an advocate for using the Bible in the Schools, as will appear by his entering into arrangements with Mr. Stark for carrying out Mr. Stowe's Bible-training System; and his unqualified approval of Mr. Stark's lecture at the Mechanics' Institute,—which clearly shows what the moral training system is: "daily oral Bible lessons, in which the truths of Scripture are pictured out." Mr. Stark's lecture was extensively circulated, and no doubt fell into the hands of Roman Catholics. They at once saw the damage their system would sustain if that plan were carried out; but they were in hopes that a Normal teacher would not be engaged, as a lecture by one of their profession testifies. About the time, however, of the inauguration of the Normal School, we hear of Mr. Coles being in communication with the Roman Catholic Bishop at Rustico; and from that time his coolness for the Bible commences, until we have the Bishop's letter, which states "that the system should be *godless*, and that the Catholics would be satisfied with nothing else."

Now if Mr. Coles had a spark of independence in him, he would have told the Bishop "that the religion of Roman Catholic children should not be interfered with, but it was his duty to see that the youth throughout the Island were morally trained; else the school system which he had been the means of carrying out, might prove as much a curse as a blessing, and that he could never consent that the schools should be godless." Had Mr Coles done this, he would have sustained his character for independence, and his consistency in support of the Bible, but the part he has acted, has shown that he is willing to become a tool in the hands of a body whose aim is despotism, wherever they are found throughout the world.

Yours, &c., ALPHA.

While we willingly give insertion to the following letter, we must take exception to one passage, which says: It is difficult to divine the purpose for which Messrs. Lochhead and Murray have spoken against the Academy, "unless it be to deprive the Catholics of this Colony of their civil and religious rights, as recently shadowed forth in the *Protector*." Now we do not believe that the speakers in question had any such desire, and we would distinctly deny that the *Protector* has in any wise "shadowed forth" any desire to deprive the Roman Catholics, in this or in any other Colony, of their "civil and religious rights." The *Protector* is the advocate of freedom of conscience, and the opponent of either civil or ecclesiastical tyranny. It asks for all, whether Protestants or Roman Catholics, the *right* of worshipping God according to the dictates of their conscience,—the *right* of instructing their children according to the most approved principles,—the *right* of expressing their sentiments freely and openly, and of filling every office in the state, the duties of which they are competent to discharge; and this is very far from denying to others the exercise of their civil and religious rights.—[Ed. Protector.

To the Editors of the Protector.

Gentlemen,—My attention has been called by a gentleman (a Protestant), who resides many miles from Town, to the speeches of the Reverends Messrs. Lochhead and Murray, as published in your issue of the 3rd inst. These strictures, it is said, will pass for what they are worth in Charlottetown; but if allowed to go forth to the country unchallenged, many will think they must, in some respects at least, be well founded.

Whenever the public manifests dissatisfaction with the working of an educational establishment, the usual course is to appoint a commission to enquire into the matter, and report. Such was the case a few years since in regard to King's College, Fredericton, and later still, at Maynooth. How different the course pursued in our case. If any doubts existed about the efficency of the Academy, it was unknown to us: not so much as a complaint against the details of its management has reached us for the last twelve months. This is a free country. The press enjoys unlimited freedom, as nearly every public institution, and public man, too, in the Colony, can attest. Yet, except a few inuendoes in the *Protector*, the comments in the newspapers were always favorable—even laudatory. This assurance of their labours being appreciated only stimulated the teachers to redoubled exertion. The heavy demands on our small revenue might prevent their remuneration from being made equal to that received for like services in the neighboring Colonies, but then the inadequacy of their salaries was admitted on all hands. In the midst of this fancied security, and with an explosion as unexpected and deafening as that of Orsini's grenades, our tranquility has been disturbed. We have been arraigned, tried, and convicted. We were not so much as allowed a hearing. From this decision we appeal on the following grounds:—

1st. We demur to the jurisdiction of the tribunal by which we have been tried. And

2nd. That our judges, even admitting their competency, have not been at any pains to ascertain the facts of the case.

In organizing the Academy, the Legislature placed it under the surveillance of certain governors and trustees. Besides members of the Legislature, the present Board of Trustees includes the Honorables the Justices of the Supreme Court, the Judge of Probate, the Attorney General, and several other of our leading public men. Now, we humbly submit that this is the proper tribunal. And, further, that in point of scholarship, official standing, and knowledge of all the facts, it is more competent than that by which the matter has been tried. No tribunal, doubtless, having to decide on difficult questions, should be above calling in professional aid; and there can be little doubt that in any future perplexity the governors and trustees of the Academy will turn with anxious and confiding hope either to Georgetown or Cavendish.

Taking exception to the jurisdiction of a tribunal does not necessarily debar us from the privilege of reviewing the grounds on which it based its decision. To this, then, let us now turn our attention. Passing over for the present the question, as to whose duty it should be to impart religious instruction to the young, as well as the proper place for giving this instruction, we come to the following passage in Mr. Lockhead's speech:—

"The Academy does not profess to teach those branches that "are necessary for a professional position in society; on this "account those who wish their children trained for that purpose "have to send them, at great expense, and very great inconvenience, to other parts."

Now, so far is this from being true, that it is the very thing *we do* profess, the very object for which the Academy has been established and is maintained. That it fulfils this end has been abundantly proved in my letters to Mr. Mooney and Mr. Macaulay of Georgetown. We can point to all the professions for illustrations of this. We go further, and maintain that those whose means permitted them to remain long enough have received a sufficient education, and will compare favourably with any who have come here from other places. None, therefore, have been obliged to send their children elsewhere. Some have been sent from this Island to different seminaries in the neighbouring Provinces, but this is easily accounted for. Both Nova Scotia and New Brunswick are studded with *denominational* colleges. In the latter Province, a large proportion of the entire grant in aid of education is absorbed in this way. To induce the Legislature to continue these appropriations, the brilliant prospect is held out of attracting students from the neighbouring Provinces. Accordingly, every summer the country is overrun with gentlemen in broad brims and white chokers beating up for recruits. They find two powerful auxiliaries, of which they are not slow to avail themselves—sectarian predilections and maternal vanity. Placing a favourite son at college, where is there a mother whose heart does not exult at the bare idea? Most of those *collegians* would for years to come be better employed at the nearest district school, taught by a second class teacher. If, in addition to all this, we consider that Mr. Lockhead may not be the only clergyman who preaches to the people that not to do so is "mean," the wonder becomes that so few are sent; and this, forsooth, is a proof of inefficiency in the Academy.

The rev. gentleman himself seems to have had some misgivings as to the validity of these objections, and seeks to entrench himself behind others. "But, sir," he continues, "it is necessary that a college should be established for *other reasons*, and one of those is—to meet the gigantic schemes which Popery has proposed for the overthrow of Protestantism, and the establishment of its unhallowed principles in this Island!" These *gigantic* schemes are like other *giants*, purely imaginary. They have been called into existence to serve a purpose. That purpose it is difficult to divine, unless it be to deprive the Catholics of this Colony of their civil and religious rights, as recently shadowed forth in the *Protector*. The editor of the *Islander* questions whether any legislature could be got in this Island to perpetrate such injustice and impolicy. The steady and able advocate of civil and religious equality himself, it is very natural that he should think so or hope so. I have long entertained like opinions myself, and have been often at great pains to reassure my co-religionists on this point. The result of Friday's debate in the House of Assembly has somewhat shaken this confidence. Some petitions had been before the House for the introduction of the Bible into the Academy, *and the appointment of masters competent and willing to give instruction in it*. The adoption of this, as every one knows, would either force me to resign, or the Trustees to dismiss me; and such would be the reward of 13 years' faithful public service. Such the inducement to talent to enter this long-despised and ill-paid profession—such the recompense of that impartiality which never knew sect or party; but so it is. A resolution founded on the prayer or command of the petition was lost by the Speaker's casting vote alone. The consideration of Mr. Murray's speech, and some remarks on education in general, must be deferred until next week.

Yours, &c., JOHN KENNY.

March 20.