The Protestant

AND EVANGELICAL WITNESS.

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

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The Protestant,

AND EVANGELICAL WITNESS,

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BY

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THE LOVE OF GOD.

Love thee!—oh, Thou, the world's eternal Sire!
Whose palace is the vast infinity,
Time, space, height, depth, oh God! are full of thee,
And sun-eyed seraph's tremble and admire.
Love thee!—but thou art girt with vengeful fire,
And mountains quake, and banded nations flee,
And terror shakes the wide unfathomed sea,
When the heavens rock with thy tempestuous ire.
Oh, thou! too vast for thought to comprehend,
That wast ere time,—shalt be when time is o'er;
Ages and worlds begin—grow old—and end;
Systems and suns, thy changeless throne before,
Commence and close their cycles:—lost I bend
To earth my prostrate soul, and shudder and adore.

Love thee!—oh, clad in human lowliness,—
In whom each heart its mortal kindred knows,—
Our flesh, our form, our tears, our pains, our woes—
A fellow-wanderer o'er earth's wilderness!
Love thee! whose every word but breathes to bless!
Through thee, from long sealed lips glad language flows;
The blind their eyes, that laugh with light, unclose;
And babes, unchid, thy garment's hem caress.—
I see thee, doomed by bitterest pangs to die,
Up the sad hill with willing footsteps move,
With scourge, and taunt, and wanton agony,
While the cross nods, in hideous gloom, above,
Though all—even there—be radiant Deity!—
Speechless I gaze, and my whole soul is love!

—*Milman.*

The Balance of Parties.

From the National Standard, May 14.

In the first and two following numbers, there appeared a general statement of the objects and principles of this Paper, and of the subjects which would be discussed. The following is an extract:—

"TO OUR READERS."

"Fully convinced that Protestantism is the strength of the British Empire, that with it began the liberties of the nation, that with it has grown the national progress and prosperity, and that any invasion of its privileges or neglect of its principles, would, as in the time of our forefathers, be followed by national suffering—some gentlemen have resolved to establish a journal for the express defence of the Protestant religion.

"There can be no doubt that Protestantism is dear to the national heart, and that its principles are sincerely acknowledged by the vast majority of the population; yet, as all impulses, however strong, decay by use, as forgetfulness of duty is incident to human nature, and as even the daily difficulties or life in this country tend to weaken religious feelings,—it is essential, to revive, invigorate, and illustrate religious truth by a constant, sincere, and intelligent appeal to the public understanding. We desire only to place ourselves in the position of Englishmen, fearing none and following none; speaking plain truths in plain language, and bound by honest and hereditary feelings to the Church and the Constitution. Every Englishman is more or less a politician; we, too, will have our politics; but no party; giving honour where honour is due, but owing no bond but the throne, our country, and our religion.

"As to the arrangements of our journal: it shall be neither wholly religious, nor wholly political. It shall combine the topics of the time; the events of the day; literature, science, and all the general subjects of the periodical press. We desire, especially, that it shall not be regarded as a speculation; its *only* object being the support of Protestant principles, Protestant spirit, and Protestant action in the Empire."

Now the very words of this manifesto prepared the reader for a Paper in which "the promotion of Protestant principles, spirit, and *action*," was to be the governing rule, the pervading inspiration; but it never was intended that *every* column was to be exclusively devoted to theological subjects. Common sense immediately suggests that a Journal so exclusive never could hope to attain circulation even to the most limited extent, and never could expect to effect any good with the public.

To the scheme announced in the first number, the conductors of this Journal have honestly and rigidly adhered. But is it to be imagined; that a Christian man is never (even in the greatest national emergencies) to express a decided opinion relating to politics, or to war, or to the defence of his country? Such an idea is monstrous! and they who entertain it, must be content to withdraw themselves altogether from the duties and struggles of life.

Now, at the present crisis, it is not only allowable, but even *necessary*, that some remarks should be made upon the composition of the new Parliament and the prospects of the Government—and that, too, with especial reference to our text—"Protestant principles, spirit, and *action*."

The general result of the Elections may be thus briefly stated:—Lord Derby has gained some votes, and has thereby strengthened his position; but he is not even now in a position to ensure, by the unaided support of his own party, his continuance in office. Under these circumstances, what is the danger to the British Constitution, and what is the subject which the British public in general, and this Journal in particular, must carefully watch? The peril will arise from that united, though small body of Romanists in Parliament, who know no principle of action except continual unreasonable demands, and who give their support to no Ministry which does not return that support by unconstitutional concessions. Doubtless, the true English mode of treating this "Pope's Band" is, to disregard them, and trust to the country to remedy the inconvenience which in the first instance may possibly result from such disregard. In the long run this is, even as a matter of worldly wisdom, the best course; but it has not been, and will not be adopted. Every Government, Conservative, Whig, or Tory, disgraces itself by endeavouring to do what is impossible—conciliate the permanent support of this turning power. Bribery, under one form or another, (the forms are endless) may strike off some heads of the hydra; but they soon grow again: concession may gain a temporary alliance, for some one particular object; but the fee must be repeated upon every occasion that support is solicited. A bold and manly defiance *by all parties*, is, doubtless, the honest and ultimately the successful mode of dealing with the difficulty; but that course (as we have already said) will not be adopted.

In the present national crisis, which may, and probably will involve the honour of the flag, if not the very existence of England, many may be of opinion that Lord Derby is more likely to uphold that honour and preserve that existence than Lord Palmerston or Lord John Russell. What then? Does it follow that *therefore* Lord Derby is not to be watched? Are his supposed Tractarian propensities in ecclesiastical appointments to be entirely disregarded? Is the danger of his making, under the pressure of the "Pope's Band," unworthy concessions to the Papacy (for every concession is virtually to *the system* and not merely to individuals) to be forgotten? Assuredly not. These points never have been, and never will be overlooked by the conductors of this Journal. "We desire only to place ourselves in the position of Englishmen, fearing none, and following none." Laying aside all factious feeling and action, remembering that at the present fearful Continental and national crisis the energies of all men ought to be concentrated in one grand object—the preservation of England—we shall calmly, yet energetically continue the line of conduct, and uphold the principle, which hitherto without wavering or inconsistency we have observed and maintained. To please all persons, is impossible. We shall content ourselves with the faithful discharge of duty, and with the conviction that we have endeavoured to *deserve* success, whether we attain it or not.

Death of the Rev. John Angell James.

Mr. James, of Birmingham, so well known by his many practical Christian treatises, died last Saturday morning at his residence at Edgbaston, Birmingham. Mr. James had been in feeble health for some years past, and had latterly been sinking rapidly. Our readers will remember the affecting letter read from him at the recent Belfast Conference. He entered upon his duties in Birmingham as a preacher immediately after attaining his majority, now close upon fifty-three years ago. It was not long before his discourses, even at that early age, drew around him a numerous congregation, who became quickly alive to the extraordinary talent as a preacher which in after years made his name a "household word" in almost every corner of Britain. Until two or three years ago, Mr. James discharged the duties of his office with a zeal and devotion that never flagged, and with an activity which few men of his advanced age have displayed. His simple and unostentatious habits, and generous concern for the welfare of all around him, his unceasing charities, endeared him to every one with whom he came in contact. No man has lived more deeply in the affections of the Christian community at large than Mr James. His works have been blessed to the awakening and establishing of many, and will probably last as long as the religious toleration of England endures. His "Anxious Enquirer" has been translated into many languages. His death will be heard of with universal sorrow, though the grief must be assuaged by the remembrance that he attained a good old age, and could have accomplished little more earthly work. To the last, however, he continued to work diligently. His heart was greatly refreshed by the intelligence of the awakenings in America and Ireland, and within a very few months he wrote much on the subject of religious revival. This subject was the latest, we believe, that engaged his pen. Mr. James is one of the last of a band of veterans by whom the great evangelical movements of the beginning of the century were fostered into life. He took the deepest interest in all the great societies which had for their object the advancement of Christ's kingdom, whether at home or abroad. The Church has few such men to lose, and his death cannot but be mourned as a heavy calamity.—*Scottish Guardian.*

Persecution of Protestants in Spain.

Martin Escalante, a British subject, and a member of the Wesleyan Church at Gibraltar, was sent in May last to sell copies of the Bible at some Spanish fairs, held about that time in several towns of Andalusia. He had proceeded about forty miles towards Cadiz, when he was apprehended on 3d May, and his stock of Bibles taken from him. He was placed in a dark, damp, lock-up, a literal "black-hole," till the 6th, when he was marched to the prison at Chiclan, thirty miles nearer Cadiz. Here he spent eighteen days in a cold, damp dungeon, and suffered much from fever. He was finally removed to the garrison at Cadiz. There is but little to choose in a Spanish prison, and that which he now occupies is loathsome in the extreme. We almost shrink from offending our readers with some of his statements. He says, for example, that he is not only surrounded with sin and sorrow, but with filth, and "myriads of lice, like wild deer." He is thrown together with 140 men of the worst possible character, one of whom, he says, is a murderer of no fewer than four persons; and from them night and day, he hears nothing but words of blasphemy, while he is closely watched, lest he should say anything to them on the subject of religion.

In a Spanish prison there are no beds, and the rations of food are so bad and so scant, that any poor wretch left to himself, and without resources, would die slowly but surely of starvation. He has, therefore, to hire a matrass, and get his food supplied from without at fabulous prices. He says himself, that to get a breakfast or a dinner, or to send a letter to the consul or the post, costs him gold.

The offence with which he is charged is twofold. In the first place, it is a violation of Spanish law to circulate the Scriptures without notes which have the sanction of the ecclesiastical tribunals: and in the second, all books printed in the Spanish language in a foreign country, except some dictionaries and scientific works are absolutely prohibited, and all traffic in them is contraband. The Bibles he was employed to distribute and sell, were those of Scio's text, of course without notes, according to the Bible Society's rule, and printed in this country.

Being a British subject, he applied for the protection of the British Consul at Cadiz; and his friends at Gibraltar have brought the case under the notice of the Governor of that place and of the British Minister at Madrid; but hitherto with no success. They applied also, to have him bailed, but this has been refused, on the ground of the gravity of the offence not admitting of an interim liberation.

Thus the case stands at present, and what is to be aimed at is to obtain a decision one way or another. The interest of the opposing party is delay, and that because severe punishment is all the time being inflicted without the same odium as would attach in the eyes of every man of humanity to a sentence, and because the continuance of the case is a source of gain to the lawyers and the law courts. And it is by no means improbable that he may be kept in prison for years without his case being brought to an issue, unless such a design can be frustrated.

Martin Escalante is a man of unblemished character, and has already, on a former occasion, suffered bonds in the service of Christ. He is married, and his wife and family, for whom we bespeak the sympathy and prayers of those who can "weep with them that weep," are residing at Gibraltar.

The priests are no doubt keenly active in the matter. Escalante says, with much simplicity, and equal truth, that if the Inquisition still existed, his soul would ere now be in paradise.—*Evangelical Christendom.*

The Protestant Alliance, and the Scottish Reformation Society, have forwarded Memorials to the Foreign Secretary on behalf of Escalante.

Popish Hatred of England.

"In our last Number," says the *Monthly Letter* of the Protestant Alliance, "we gave an extract from the *Tablet*, expressive of joy at the invasion of England by France; the following passage, quoted by the *Record* of August 26th, from a Romish French paper, is of a similar character:—'Excite yourselves to enthusiasm in presence of this nation, the genius of which is the genius of evil, and which seems to be upon earth the instrument God has chosen for the chastisement of humanity, &c. By means of her ships she transports over every sea her manufactured products, and brings back into her island those which are necessary for her subsistence. Shut up the sea against her, she shall succumb; carry on against her a formidable competition, you shall take her; keep on the ocean powerful squadrons, capable of intercepting her commerce, and of struggling with her fleets, you shall destroy her security. Now, without security there is no commerce, without commerce no England. To require that Great Britain shall behold without mistrust and jealousy the French flag float on every sea, and at Brest, Cherbourg, and Toulon, formidable squadrons, is to ask more than she can give. It is of vital interest for her to arrest or destroy them; it is of the greatest interest for France to defend and preserve them, in spite of England.'

"Some persons in Ireland have raised a subscription for the purpose of presenting Marshal MacMahon, a French general, with a sword. In reference to his name being a reason for such a proceeding, the *Tablet*, of August 27th, remarks:—'Now many of the subscribers have another reason. They think that a war between France and England is likely. In that case, they desire that the French should invade Ireland, and they mean to suggest to the French Emperor that Marshal MacMahon should be appointed to the command of the invading force, in order that his name and his descent from the ancient kings of Ireland may procure him sympathy and support from the people.'

"A writer in the *Irishman* newspaper 'thinks that it would be a good thing if Louis Napoleon should make Marshal McMahon King of Ireland.'

"'If ever there was a land in which work is to be done, and perhaps much to suffer, it is here. I shall not say too much, if I say that we have to subjugate and subdue, to conquer and rule, an imperial race; we have to do with a will which reigns throughout the world, as the will of old Rome reigned once; we have to bend or break that will which nations and kingdoms have found invincible and inflexible. We have to gather for this work the rough stones of this great people, and to perfect them as gems for the sanctury of God. It is good for us to be here, because a nobler field could not be chosen than England on which to fight the battle of the Church. What Constantinople, and Ephesus, and Africa were to the heresies of old, England is to the last, complex, and manifold heresy of modern times. Were it conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God must be gathered in its strength.'—*Tablet, Aug.* 6, 1859."

The Revival Movement in Britain.

SCOTLAND.—In one of the largest Weaving Mills, Bridgetown, where 900 females are employed, besides a number of males,—the proprietors, evidently friends of the Redeemer's cause, and anxious for the spiritual as well as the temporal prosperity of those in their employment—have most cordially assisted and granted every facility in the way of bringing the Word of God to bear upon their workers collectively, in the mill. For some time back, the workers have been addressed twice a week, after 6 o'clock, in the very place where they have been working all day, and where, as many of them have said, they seldom thought of God. No sight can be more interesting—employers and employed lifting up the heart at one and the same time, to the Great Father of all, for a blessing. At all the meetings God's presence has been felt; and it is believed that no meeting has been held in that mill, without one or more having been awakened. Several have found Christ, and act as so many centres of influence, and are actively engaged in directing others to Christ.

The movement continues to spread in several localities. In the eastern part of this city, the greater number of the churches of all denominations have special meetings for prayer. There is, in that district, one Established Church, several Free Churches, and several Independent Churches, in which special meetings are well attended. In Cowaddens there is a peculiar movement in a factory—a number of the workers have been struck down, and some of them have remained in a state of great physical prostration and mental distress for several days—some of them for weeks. On inquiry, we fear that in some cases these persons remain in distress through the injudiciousness of those who see them. The persons so prostrated are, generally, very ignorant. One of them, for instance, was never in a church, and another of them was wont to mock and scoff at religious persons and movements. These persons, when prostrated, from a sense of their own wickedness, need to be directed to the one remedy for all men—the work and person of the Saviour. Instead of this they are told to pray for the Spirit—to wait on till they get deliverance, while they should be addressed as Peter and Paul addressed inquirers in their time—to 'Believe on the Lord Jesus Christ,' &c. Some of them are told to believe that they are saved! That is telling them to believe a lie, for it is calling on them to believe what is not revealed and what is manifestly absurd. 'He that believeth on the Son hath life,' and not he that believeth something about himself. One may be *conscious* that he is saved, but he can believe only what is revealed. It were well for all who profess to guide the anxious to direct them to the written Word—to what the Saviour himself said the anxious were to believe—to what the Apostles said to the *anxious* in their time. We are fully satisfied that if, instead of keeping up the excitement with these poor stricken ones, they were instructed, they would soon recover; but to point out the disease without exhibiting the cure, is enough to make one mad. We are glad to observe that the clergy are beginning to take an interest in these revivals. The lay element is not to be despised nor abjured; but it is natural to think that men who make theology a study will be better able to direct the anxious than those whose time and attention are otherwise absorbed.—*Glasgow Examiner.*

ENGLAND.—A daily prayer meeting is held in Crosby Hall, London. Meetings have been held in Liverpool, at Newcastle-on-Tyne, at Woolwich, and several other places. Many have crossed from all parts of England, and have been refreshed in Ireland. These will speak and pray when they get home. One Manchester man—with 800 girls in his employment, who long thought himself not only a believer but a working and giving one, found himself in a Revival Meeting in Ireland. "If this is Christianity," he said to himself, "then I know nothing of it." He went to his Hotel to pray. As a little child he was led to Jesus, and is now going back, or has gone back, to be a father to his workers.

"The Revival," a weekly record of the work, has been published in London, for about eight weeks. We have had visits in the Wynds from many dear brethren belonging to England, who will soon, we doubt not, have their work at home.—*Wynd Journal.*

Treasury.

Salvation Easy and Difficult.

There are two classes of texts in Scripture apparently contradictory of each other—the one representing the ease, and the other the difficulty, of obtaining salvation. On the one hand, we have presented to us the fulness of a Saviour's love, the sufficiency of his atonement, the unqualified freeness of the gospel offer, the readiness with which God pardons and accepts the sinner, without righteousness or merit of any kind; and, on the other, we are forewarned of terrible conflicts, of the straitness of the gate and the narrowness of the way by which heaven is to be entered, and of the difficulty with which even the righteous are saved. The solution of the seeming discrepancy is simply this: God, on the one hand, removes all difficulties in the way of a sinner's acceptance, and makes the terms of his reception the easiest possible; on the other, the native depravity of the human heart is a sense renews and mutiplies the original difficulties. In this view the salvation of the sinner becomes a matter at once of the easiest and most difficult achievements. If the fulness of the gospel provision be regarded, the sufficiency of divine grace be relied on, then is salvation easy; but if the sinner retains an evil heart of unbelief, and clings to his beloved sins, obstructions of the most formidable kind spring up in his path. The gate of entrance is strait or contracted, just because it will admit no one who retains his sins. A camel cannot go through the eye of a needle, and no more can a sinner pass this gate if he carries along with him the burden of his sins. Of this he must be divested, and this cannot be done without sore conflicts and persevering struggles. God makes the way easy, sin makes it difficult.

A man may be regenerate and not fully sanctified, and it is the effort to attain this sanctification that keeps the believer in a state of painful anxiety. Every step of his progress is resisted by the great adversary of souls, and what is still more distressing, by the remaining depravity of his own heart. Sin tempts and entices him on all hands and at all times, and if he gives away for an instant to the influence, his progress is thus far arrested; nay, he retrogrades and his work is to be done over. At one time every thing appears propitious; his course in plainly marked out; his faith is unwavering; he leans upon Christ; heaven seems almost within his grasp; he walks without weariness; he runs without fainting; he mounts up with eagles wings; then, again, clouds lower and obscure his prospect; his efforts are feeble; his determination weakened; he loses sight of his Almighty Helper; his corruptions struggle for the ascendancy, and salvation seems next to impossible. Now indeed, the gate is strait, and the hill Difficulty seems insurmountable. The terms of the gospel are still, "Take of the waters of life freely;" the compassion of a promising God is still unchanged; the love of Christ is as inexhaustible as ever; but he fails to realise these blessed truths, and the unbelief of his heart unfits him for taking advantage of them, while at the same time it exposes him to the fiery darts of the enemy. Thus it is that there is not a single difficulty in his way except those of his own creation. Had his surrender to God been perfect; had he ever maintained a vigilant watch; had he clung to Christ with a tenacious grasp, as all his salvation and desire, he would have encountered no such grievous reverses.

Here then the Christian may learn some salutary lessons. He is straitened, not in God, but in himself. As sin is the great obstacle in his way of success, it cannot be tampered with in its lightest forms with impunity. One act of forgetfulness of God, one neglect of duty, one sinful indulgence in act or temper, may and will bring attendant difficulties which he will find it hard to overcome. If he wishes a comparatively easy course, he must hate sin unqualifiedly, under whatever aspect it is presented; he must hold no truce with it; he must crucify it in his heart and members. He must remember, too, and remember always, that his safety and comfort depend on his clinging closely to the side of Christ, so as always to realise his presence, and to be sure of his present help. His object must be definite and ever in sight, to lay hold of eternal life, and against every thing which tends to obscure and lessen the importance of this, he must vigilantly guard. In this way his striving will not be in vain. His Saviour will not withdraw from him while he confidingly and affectionately trusts him and no enemy shall defeat him while clothed with the armour of righteousness. The difficulties of salvation will be obviated, and he will go on his way rejoicing that a full salvation is prepared for him, and the most ample aids furnished for its final possession.—*Christian Treasury.*

All Men Sinners.

All we like sheep have gone astray.—Isaiah liii. 6. There is not a just man upon earth, that doeth good, and sinneth not.—Ecclesiastes vii. 20. All have sinned, and come short of the glory of God.—Romans iii. 23. There is none that doeth good, no, not one.—Psalm xiv. 3. We have sinned with our fathers.—Psalm civ. 6. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?—Psalm cxxx. 3. If we say we have no sin we deceive ourselves.—1 John 1. 8.

We are all sinners, old and young. Adam first, then all his children,—therefore, every one of ourselves.

We have all gone astray—gone out of the way, wandered from God and holiness.

None are *righteous*. None that doeth good—that is, none without much sin mixed with the good they may do. God's people must be holy, and his Spirit makes them holy; yet always sin is mingled with their holiness on earth. If we do not see sin in their conduct, still God does, and they feel it in their hearts, tempers, words, &c. We all *deserve punishment* from God for breaking his law, as a theif, &c., does from man. All need pardon, and should be most earnest to seek for it in the way God has revealed.

What God the Saviour is to his People.

He is their Sun, their *Shield*, their *Shade*; their Shepherd, their Shelter, their Salvation, and their Song.

He is their high Tower, their Help, their Hope, their Habitation, their Hiding-place, and the Rock of their salvation. He is their Fortress, their Fountain, and their Father; their Goodness, their Guide, and their Glory. He is their Praise, their Portion, their Physician, their Prince, their Prophet, Priest, and King. He is to them a pillar of cloud by day, and a pillar of fire by night. He is their Keeper, their Buckler, their Beloved, their Bread, and their Elder Brother. He is the Rock of their defence, their Deliverer, and their Dwelling-place.

He is their Counsellor, their Captain, their Conqueror, their Creator, their Comforter, and he the Angel of their covenant.

He is their Light, their Joy, their Trust, their Judge, their Friend, their Rearward, their Righteousness, their Resurrection and Life, their bright and morning Star. He is their *Advocate* and their *Redeemer*.

He is a Strength to the needy, a Refuge from the storm, a Shadow from the heat. Happy is he that hath the God of Jacob for his help—whose hope is in the Lord his God!

Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever!

This is Not Your Rest.

"Then shall we know if we *follow* on to know the Lord." There is no half-way house between earth and heaven; no place where we can sit down satisfied that we have gone far enough on our journey. Feel sure of Heaven, and bid the soul rest from anxiety. There is to be unwearied effort on our part, a constant pressing on towards the mark. It is folly to suppose we will ever reach heaven without *striving* to get there.

The Christian Duty of Singing.

When Mr. Duncan Matheson was in the Crimea, in the time of the recent war with Russia, he did much, as we said in our last, for the temporal and spiritual welfare of our soldiers, as well as gave the New Testament in their own language to the soldiers of the Sardinian contingent. He was daily engaged labouring among the healthy, the sick, and the dying, both in the camp and the fleet.

One night, as he was returning from before Sebastopol to his comfortless lodgings in a poor hut at Balaklava, and wading almost ankle deep in the celebrated mud, and was in circumstances of discomfort sufficiently depressing, he lifted up his eyes and viewed the bright, calm stars, that shone overhead, and, his soul soaring beyond them, he cheered his toilsome way by singing, to a well-known tune, the inspiriting hymn, beginning—

"How bright these glorious spirits shine!
Whence all their white array?
How came they to the blissful seats
Of everlasting day?
Lo! these are they from suff'rings great,
Who came to realms of light,
And in the blood of Christ have washed
Those robes which shine so bright."

Next day, as he was on his way to the trenches, he fell in with a poor soldier in miserable circumstances. His clothing was meagre, tattered, and muddy, and his toes were sticking out at the sides of his worn-out shoes. Mr. Matheson asked in his frank, manly way, how he was getting on, and seeing his wretched circumstances, gave him half a sovereign to buy a pair of shoes.

The soldier replied, that although he was far from being well, or comfortable in mind, he was much better than he was *yesterday*. This excited Mr. Matheson's curiosity, and he pressed him to tell why he was so excessively wretched *yesterday*, which he did with some hesitancy and apparent reluctance. His tale of that *yesterday's* misery was substantially this:—

"As I thought," said the soldier, "of all we had passed through since we came out here,—that we had been before this place so long, and that we appeared as far from taking it as the first day we sat down before it,—that I was perfectly miserable, and could hardly be worse, death seemed preferable to