The Protector.

AND CHRISTIAN WITNESS.---A FAMILY JOURNAL.

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE."—Prov. xiv 34.

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The Protector and Christian Witness,

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NEW ARRANGEMENT.

The Mails for New Brunswick, Canada and the United States, on and after the 1st June, will be made up and forwarded, *via* Shediac, every *Tuesday* and *Friday* morning at 10 o'clock.

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For Newfoundland every *Monday* evening at 5 o'clock.

For England and Bermuda every alternate *Monday* evening at 5 o'clock, viz—

Monday evening,	June	14th	Monday evening,	September	16th
" "	"	28th	" "	"	20th
" "	July	12th	" "	October	4th
" "	"	26th	" "	"	18th
" "	August	9th	" "	November	1st
" "	"	23d	" "	"	15th
			" "	"	29th

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THOMAS OWEN, P. M G.

General Post Office, May 27, 1858.

KIRWAN'S REPLY TO BISHOP HUGHES.

LETTER V.

The Papal Church Theory.—A Mistake in selecting Peter for the Tiara.—The Prayer of Christ for Peter realized for him and all his Successors.—The question, Was Peter Pope? examined.

My dear Sir,—In my last I concluded my analysis of the principle you assert, that the Bible has no authority save what your Church gives it, and that it must be understood and received as your Church interprets it. A principle more untrue, more absurd, more suicidal, has never been asserted. It can not be more absurd, but it is infinitely more dangerous than your doctrine of transubstantiation. Although the refutation of that principle saps the foundation of all that you have written, yet there are other principles mixed up with your postulates that require notice. Among these is *the principle involved in your theory of the Church*. As the paragraph which you mark 5 contains the great outline of your Church theory, I will here quote it entire.

"5. But *twelve* apostles, invested with *equal* authority, might disturb the order and defeat the object which their Lord had appointed them to establish and secure. *His* kingdom was to be *one*, united in itself; *His* sheep were to be comprised in '*one fold*,' under '*one shepherd*,' and not under *twelve*. Accordingly, out of the twelve, being all apostles, and, as such, equal in dignity and authority, He selected *one*, Peter; and, in addition to the apostleship, which he enjoyed like the others, conferred on him *special*, *singular*, and *individual* prerogative and power, which had not been conferred on the other eleven, either singularly or collectively and, as our Lord had said many things to the multitude at large, and some things to the apostles alone, so, also, He addressed many instructions to the apostles as such, *including Peter* and *some things* to *Peter alone*, in which the others had no *direct* lot or part. Satan, he said, desired them (all), that he might sift them as wheat; but He prayed for Peter, that his faith might not fail; and that he, being converted, should confirm his brethern. The efficacy of this prayer of the man-God has been realized in His Church from the days of Cephas himself, through the whole line of his successors, down to the exercise of the *chief apostleship*, in our own times, by the great and illustrious Pius IX."

The great papal idea here asserted is the placing of Peter over the other apostles as their superior, and as the "Vicar of Christ," and as the head of the Church, and the perpetuation of this office in his successors down to the present day. Do you not know, sir, that these claims set up in behalf of Peter have been proven, very many times, to be without the shadow of a foundation? And yet you assert them as confidently as if they had never been questioned, and quote Scripture to prove them, as if we had a right to form any opinion adverse to yours on the subject! Before attempting to show, what has been so often shown before, that poor Peter was never made pope, there are one or two ideas I wish to suggest just here.

Do you not think that your Church made a mistake in selecting Peter for the tiara? Would you not have succeeded better with some of the other apostles—one of the "sons of thunder," for instance? And how papal would be the idea—a son of thunder "thundering from the Vatican!" Would you not have succeeded with John better than with Peter? You could have urged in his behalf that he was the beloved disciple—that he was often in the bosom of his Lord—that Peter, on a certain occasion, sent him to ask of the Savior a question which he feared to ask himself—that he did higher service to the Church by his writings, which form so large a part of the New Testament—that he outran Peter, and reached first the sepulchre—that he outlived all the other apostles? And this would save you all questions about John, the beloved disciple, the inspired apostle, the lovely evangelist, being subject to a successor of Peter who probably had never seen Christ, nor perhaps Peter. If John were your candidate, you could not say so much about "this rock," nor about "the keys;" but then you would not be pressed, as now, about "get thee behind me, Satan"—about Peter's swearing so, and denying his Master. My opinion is, but I am a "private reasoner," that you would have succeeded better with John. I would advise you to correct tradition *for I have no doubt she has erred*, and substitute John for Peter. You will find it a wonderful relief.

The use you make of the text you quote in the above paragraph strikes me very singularly. Satan desired the apostles, as he once did Job, that he might sift them as wheat. Knowing Peter to be most in danger of them all, he prayed especially for him; and from this passage, whose only object is to show that poor Peter was more in danger of falling under the influence of the devil than any of his brethren, you deduce an argument for his supremacy! I have no doubt, if hard pressed, that, like some astute critics of former days, you could find the history of the children of Israel in the Iliad of Homer, and the doctrine of the Trinity in the sun, moon, and stars! What bounds can confine the power of a man who can create God out of a wafer?

Consider well the following sentence in the above paragraph: "The efficacy of this prayer of the man-God has been realized in his Church from the days of Cephas himself, through the whole line of his successors. . . . down to the great and illustrious Pius IX." Considering all things, this is a most extraordinary assertion. That is, Peter's faith never failed, nor has the faith of a single pope from Peter to Pius! Notwithstanding the prayer of his Master, Satan sifted Peter. In the hour of severe trial his faith failed. When accused in the palace of Pilate of being one of the disciples, "he began to curse and to swear, saying, I know not the man;" and is it in this way that the efficacy of of that prayer "has been realized through the whole line of his successors?" And yet, Peter, cursing and swearing, was an angel in comparison with many in "the line of his successors." I know not how you could make an assertion more historically false, and the truth of which your own writers—yes, and John Hughes himself, deny.

But the question returns, Was Peter made Pope to exercise supreme authority in the Church? and was the power thus conferred upon him hereditary, to descend to all his successors in the See of Rome? This is a doctrine or principle with which your Church stands or falls. The Pope is the centre of unity, and to be separated from him, according to your showing, is to be cast out among heathens and publicans. This principle, involving the existence of your Church and my salvation, I deny, and put you on the proof.

If called to prove this principle in a court of justice, how would you proceed? Would you call upon tradition to give her testimony? But tradition has been in the keeping of the Pope; and this would be like calling on the Pope to testify to his own supremacy, which in view of the power and emoluments of his office, I have no doubt he would be willing to do. But would his testimony be received? Would you invoke the aid of the Scriptures? But this would be giving up one of your fundamental principles, as the Scriptures to us have no sense but what the Church, which is virtually the Pope, gives them. This would be again calling on the Pope to testify to his own supremacy, which could not be admitted. But supposing you admit the common-sense meaning of the Scriptures to bear on the case, which every body not a papist is willing to do, where would you commence?

Would you cite the very pertinent passage in Luke (xxii., 24—30), where the Savior so sharply rebukes his disciples because there was a strife among them as to which of them should be greatest? or that of Mark (ix., 34), where again reproving them for their contention about pre-eminence, he says, "If any man desire to be the first, the same shall be last of all and servant of all?" Would not the judge say, "Bishop Hughes, these texts are not to the point; for if Peter were placed over the disciples, why contention among them for pre-eminence? Would not Christ have settled the matter at once, and say, Contend no more I have made Peter your Pope?'

Driven thence, would you next cite the passage in Ephesians (iv., 11), where Paul enumerates the various kinds of teachers which Christ on his ascension gave to the Church, as apostles, prophets, evangelists, pastors, teachers for the perfecting of the saints, and the parallel passage in 1 Corinthians (xii., 28)? Would not the judge again say, "Bishop Hughes, these are not to the point, as they say nothing about a Pope, nor a word about the supremacy of Peter."

Foiled again here, would you next cite the passage (1 Cor., i., 12) which informs us of pastors in the Church of Corinth, one claiming to be of Paul, another of Apollos, and another of Peter? and then would you turn to the passage in Galatians (ii., 14), where Paul most sharply rebukes Peter for his dissimulation? Would not the judge reply, "Bishop Hughes, what do you mean? If Peter were Pope, why did he not excommunicate the parties of Paul and Apollos at Corinth, those early Protestants against his supremacy? If he were Pope, why for a moment permit Paul at Antioch to dispute his right to dissemble when circumstances required him so to do? These passages, sir, are against you, instead of proving the position you assert."

Foiled again, would you cite the passage in Acts (viii., 14), where the apostles in Jerusalem sent Peter and John to Samaria to assist in carrying on the good work there; and that other passage in the 15th chapter of Acts, where James declares the decision of the council at Jerusalem, called to consider some ceremonial questions started among the churches of the Gentiles by Judaizing teachers? The judge would again reply, "These passages are not to the point; for if Peter were Pope, would he bear to be *sent* by those beneath him to Samaria? Would he permit James to preside in Jerusalem at that first council, and to declare its will—duties which devolved on him by right of office? These passages, sir, are sadly against you."

You now, with some little Irish excitement created by these repulses, quote the passage in Matthew (xvi., 18, 19): "Thou art Peter, and upon this rock I build my church." This you do with an air of assurance, feeling that you have trapped the judge at last. But he replies, being at once a Christian and a sound lawyer, "Bishop Hughes, these are disputed texts as to their true import; and the point that you wish to establish, being one of transcendent importance, should have something to sustain it besides texts of doubtful meaning. You so explain this text as to make Peter the foundation of the Church; but Peter himself denies this by asserting that Christ is its foundation (1 Peter, 2d chap.). Paul also denies it when he says that Christ Jesus is the only foundation that has been or can be laid (1 Cor., iii., 11), and when he represents Jesus Christ himself as the chief corner-stone (Eph., ii., 20). And Jerome, Chrysostom, Origen, Cyril, Hilary, Augustine, make 'the rock' to mean, not Peter, but the faith or confession of Peter. And as to the gift of the keys, that avails you nothing as to the supremacy of Peter, for they were given equally to the other apostles as to him; and besides, I do not see what could be gained by placing the Church upon Peter, as, for all interests concerned, it is better that it should be built upon Christ."

Thus repulsed on every hand, I hear you ask, in an excited tone, rather warm for a bishop, but quite natural for your countrymen, "If these evidences are rejected, what will your Honor admit as bearing upon the point?" With the calmness becoming a judge, he replies, "Bishop Hughes, I want proof beyond question that Jesus Christ made Peter Pope. I want clear proof of the fact that he ever exercised the power of the Pope in any one case. I want proof that ever one of the apostles or any other contemporary ever referred to him, or applied to him as Pope. And as your object is to prove the perpetuity of the popedom, if you prove that Peter was invested with supremacy over the other apostles, I want you then to prove that that supremacy was not to end with his death, but that it was to be held in fee for his successor forever. When, sir, these points are proved, and not before, you may look for a decision in your favor. Have you proof as to these points?"

Looking upon a judge with disdain who thus requires you to make brick without straw, and to prove what so many ages have taken for granted, you collect your papers and make your exit, cursing him in your heart as a private reasoner.

Sir, your assertion of the supremacy of Cephas is the merest assumption, and I think you must see it to be so. You would not claim the possession of an acre of land in an Irish bog if you could advance no better title to it than you put forth for the supremacy of Peter. But the end is not yet.

Yours, Kirwan.

LIFE THOUGHTS.

BY HENRY WARD BEECHER.

Of the author of the Work, the New York *Tribune* says:—

Mr. Beecher combines a lively poetical temperament with a certain muscular and healthy common sense. Without the restraints of the latter quality, his active imagination would often lead him into absurdities. His mind is less contemplative than impulsive in its cast, but he is preserved from vagaries by the homely shrewdness that runs in his blood. Hence, his extemporaneous effusions will bear repetition without any essential loss.—They generally rest on a substantial basis of thought, and always reproduce some striking fancy. But they are more remarkable for their happy application of obvious ideas to every-day human experience, and the forcible, dramatic comparisons, which clothe them with a vivid reality. They do not evaporate on being put into print. The compiler of this volume has accordingly done a good work in gathering up the scattered gems which the preacher flings out with lavish profusion.

Here is a passage which shows how a man ought to fight:

"We should brave trouble as the New-England boy braves Winter. The school is a mile away over the snowy hill, yet he lingers not by the fire; but, with his books slung over his shoulder, and his cap tied closely under his chin, he sets out to face the storm. And when he reaches the topmost ridge, where the powdered snow lies in drifts, and the north wind comes keen and biting, does he shrink and cower down beneath the fences, or run into the nearest house to warm himself? No; he buttons up his coat, and rejoices to defy the blast, and tosses the snow wreaths with his foot; and so, erect and fearless, with strong heart and ruddy cheek he goes to his place at school.

"Now, when the fierce winds of adversity blow over you, and your life's summer lies buried beneath frost and snow, do not linger inactive, or sink cowardly down by the way, or turn aside from your course by momentary warmth and shelter; but, with stout heart and firm step, go forward in God's strength to vanquish trouble, and to bid defiance to disaster. If there is ever a time to be ambitious, it is not when abition is easy, but when it is hard. Fight in darkness; fight when you are down; die hard, and you won't die at all. That gelatinous-bodied man, whose bones are not even muscles, and whose muscles are pulp—that man is a coward."

Then of men who are institutions.

"Men in extensive and prosperous business are often a target for envy to shoot at; and when they fall and go down, there are thousands who wickedly rejoice in their fall. But in our days some men are institutions. They do not stand like Pompey's Pillar or Cleopatra's Needle, towering to the sky, detached and alone; they are like mountains which carry forests far up their sides, and shelter and nourish ten thousand living things in their shadow. Some one says: 'Why do you care that that water-wheel is broken? A black, lumbering thing, half of the time in the water and half of the time out. Why do you not care for the nicer wheels and spindles within the building."

"I do care, and therefore am sorry for the breaking of the great wheel. Its axis passes within, and by drums and bands its power is communicated to the various rooms, and every spindle is dependent upon its revolutions. When an earthquake comes, by as much as a house is elevated above the others, by so much is its ruin greater than theirs—the third story crashing into the second, and the second into the first. Now, men of extensive business are mountains of shelter; ponderous wheels that turn the mill; lofty houses that cannot fall without causing wide-spread disaster; and when we hear of their failure, we must not think of them alone, but also of the ten thousand dependants who are affiliated with them. In a not irreverent sense it may be said, they are "set for the fall and rising of many in Israel.'"

Here we have the doctrine of repentance.

"Repentance is neither base nor bitter. It is good rising up out of evil. It is the resurrection of your thoughts out of graves of lust. Repentance is the turning of the soul from the way of midnight to the point of the coming sun. Darkness drops from the face, and silver light dawns upon it. Do not live, day by day, trying to repent, but fearing the struggle and the suffering. Deferred repentance, in generous natures, is a greater pain than would be the sorrow of real repentance. Manly regret for wrong never weakens, but always strengthens the heart. As some plants of the bitterest root have the whitest and sweetest blossoms, so the bitterest wrong has the sweetest repentance, which, indeed, is only the soul blossoming back to its better nature."

Hotel life not favorable to expansion.

"A man living at a hotel is like a grape-vine in a flower-pot—movable, carried round from place to place, docked at the root, and short at the top. Nowhere can a man get real root-room and spread out his branches till they touch the morning and evening, but in his own house."

Uniformity of faith in the church a sign of spiritual deadness.

"I am suspicious of that church whose members are one in their beliefs and opinions. When a tree is dead it will lie any way; alive, it will have its own growth. When men's deadness is in the church, and their life elsewhere, all will be alike. They can be cut and polished any way. When they are alive, they are like a tropical forest—some shooting up, like the mahogany tree; some spreading like the vine; some darkling, like the shrub; some lying, herblike, on the ground; but all obeying their own laws of growth—a common law of growth variously expressed in each—and so contributing to the richness and beauty of the wood."

The church in the family.

"It is a solemn thing to be married; to have to preach to a congregation from your own loins; to have God put the hand of ordination on you in the birth of your children, and say to you, 'Now art thou a priest unto those whom I have given thee."

"If ever the stream of life should flow like crystal water over shining stones, it should be the stream of daily life in the family. If God has taught us all truth in teaching us to love, then He has given us an interpretation of our holy duty in our own households. We thank Him that we are not born as the partridge of the wood, or the ostrich of the desert, to be scattered every whither; but that we are grouped together and brooded by love, and reared day by day in the first of churches, the family."

How we are to emerge from the Mammoth Cave.

"As I grow older, and come nearer to death, I look upon it more and more with complacent joy, and out of every longing I hear God say, 'O thirsting, hungering one, come to me.' What the other life will bring I know not, only that I shall awake in God's likeness, and see him as he is. If a child had been born and spent all his life in the Mammoth Cave, how impossible would it be for him to comprehend the upper world. His parents might tell him of its life, and light and beauty, and its sounds of joy; they might heap up the sand into mounds and try to show him by pointing to stalactites how grass, and flowers, and trees grow into the ground till at length, with laborious thinking, the child would fancy he had gained a true idea of the unknown land. And yet, though he longed to behold it, when the day comes that he was to go forth, it would be with regret for the familiar crystals, and the rock hewn rooms, and the quiet that reigned therein. But when he came up, some May morning, with ten thousand birds, singing in the trees, and the heavens bright, and blue, and full of sunlight, and the wind blowing softly through the young leaves, all a glitter with dew, and the landscape stretching away green and beautiful to the horizon, with what rapture would he gaze about him, and see how poor were all the fancyings and the interpretations which were made within the cave, of the things which grew and lived without; and how would he wonder that he could have regretted to leave the science and the dreary darkness of his old abode! So when we emerge from this cave of earth into the land where Spring growths are, and where is Summer and not that miserable travestie which we call Summer here, how shall we wonder that we could have clung so fondly to this dark and barren life!

"Beat on, then, O heart, and yearn for dying? I have drunk at many a fountain, but thirst came again; I have fed at many a bounteous table, but hunger returned; I have seen many bright and lovely things, but, while I gazed their lustre faded. There is nothing here that can give me rest; but when I behold thee, O God, I shall be satisfied!"

The difference between Sunday religion and weekday religion.

"The tides come twice a day in New York harbor, but they only come once in seven days in God's harbor of the sanctuary. They rise on Sunday, but ebb Monday, and are down and out all the rest of the week. Men write over their store door, 'Business is business,' and over the church door, 'Religion is religion,' and they say to religion, 'Never come in here,' and to business, 'Never go in there.' 'Let us have no secular things in the pulpit,' they say; 'we get enough of them through the week in New York. There all is stringent and biting selfishness, and knives, and probes, and lancets, and hurry, and work, and worry. Here we want repose, and sedatives, and healing balm. All is prose over there; here let us have poetry. We want to sing hymns and to hear about Heaven and Calvary; in short, we want the pure gospel, without any worldly intermixture.' And so they desire to spend a pious, quiet Sabbath, full of pleasant imaginings and peaceful reflections; but when the day is gone, all is laid aside. They will take by the throat the first debtor whom they meet, and exclaim, 'Pay me what thou owest! It is Monday.' And when the minister ventures to hint to them something about their duty to their fellow-men, they say 'O, you stick to your preaching. You do not know how to collect your own debts, and cannot tell what a man may have to do in his intercourse with the world. God's law is not allowed to go into the week. If the merchant spies it in his store, he throws it over the counter. If the clerk sees it in the bank, he kicks it out at the door. If it is found in the street, the multitude pursue it, pelting it with stones, as if it were a wolf escaped from a menagerie, and shouting, 'Back with you! You have got out of Sunday!' There is no religion in all this. It is mere sentimentalism. Religion belongs to every day; to the place of business as much as to the church.

WOMEN WANTED IN OREGON.

A private letter, written with reference to an advertisement of the American Industrial Association, has been handed to us, from which we learn of an interesting want in the Territory of Oregon. The writer is the wife of a gentleman of respectability and standing in Eugene City, and speaks of that which she knows from personal observation and experience. The Territory, she says, is in great need of help, "especially female domestics—honest, industrious girls, such as we can trust in our families; hundreds of good young women could soon find good homes throughout our Territory." "I consider," she continues, "the great want of Oregon is well-informed, industrious young women. School teachers would do well, but the great call is for domestics, both in town and country. They would be well treated, and, if deserving, would be as respected as the employers themselves." She consulted, before writing, with many persons as to the inducements which might be held out to young women to come to Oregon, and they all agreed that gladly as they would welcome any number of such immigrants as domestics, as domestics it would be impossible to retain them, so eager would be the competition for them for a more tender and desirable family relation. "But, Sir," she adds, "we are not so selfish that we should not be willing to give them up, did they find a home that would suit them better. There is now many a good home in Oregon, lonely and desolate, which would lighten up at the presence of one of your *burdensome* Eastern girls. I say burdensome, because of your overplus of laborers; while, at the same time, we are tasked beyond our energies to perform our necessary labor. The truth is, there is so large a majority of men here who need woman's labor that it is hard for the few women who are here to accomplish it. Could there be any way devised by which the overplus with which the Eastern States are burdened could be sent here, it would prove a blessing to both East and West. Common wages for female domestics are $2 per week, and for males on a farm, from $35 to $40 a month." The wages, it may be observed, are not large, but the expenses of living should be taken into consideration, and the ultimate chances—certainty, indeed, if this writer may, as we presume she can, be relied on—of independence to those who have the means to get there. Oregon is undoubtedly a good place to go to, and to those whose attentions and exertions have been turned toward that large class who want to emigrate, and are of the right stuff for such a purpose, it opens a wide field, and one which will repay the cost of seeding.

HALIFAX AND QUEBEC RAILWAY.

There are two things in respect of this Company that strike us favourably:—First, the news has obtained universal publicity that Vancouver's Island and the neighbouring portion of the continent form a good field apparently as rich in the precious metal as California, and already there is a general rush to the Frazer River diggings. This news has drawn attention to the other natural resources of the British possessions on the Pacific coast, and there is likely soon to set in there a stream of Emigrants, rivalling that which a few years since poured into Australia. These facts the British Government must know render it certain that at no distant day, it will be absolutely necessary for British interests that safe and speedy communication should be established and maintained with the colony which will assuredly grow into a populous province on the other side of this continent. Such communication must be through British Territory, and from Halifax to Quebec is the first link in the chain of four thousand and odd miles which would accomplish the desired result. Already nearly a third of this magnificent highway is finished, and it is natural that this end of the line, forming the communication with Canada, and offering at once a prospect of renumerative investment should be begun first.

The second peculiarity of the present project is, that it is to be undertaken by a Company formed on the limited liability principle. Our readers are aware that this principle consists of the right of persons to subscribe for a certain amount of money towards the capital of a company and to be held liable for none of its debts or liabilities beyond the amount of such subscription. The adoption of this principle by the Imperial Parliament has induced many men of capital who were afraid, under old laws, to incur heavy responsibility in undertakings which they had no time to look after personally, to invest in companies formed on the limited liability system. A rich man will invest in many things which he cares little to attend to personally if he is sure he will lose no more than he at first invests. Just so with this Company.—People in England will, we doubt not, readily subscribe capital towards it, if a reasonable prospect can be shown of a return for it, seeing that if there be a loss they will at the time of subscription be able to calculate, to a certainty, its utmost amount.

We ourselves confess that the project now presents itself to us in a shape wearing more of the appearance of success than it has hitherto done. We must all hope that it will succeed.—*St. John Courier.*

Lucknow Incidents.—Dr. Duff states that the account which appeared in the papers sone time ago relative to the effect of the Highland bagpipes of Havelock's relieving force on a Highland woman, "has been pronounced by parties who were in the Residency at the time a highly coloured romance, having, however, a certain foundation in fact. The simple and unadorned fact itself is so highly characteristic, and so creditable to the kindly feeling of our brave Highlanders, that I may give it as supplied by an intelligent gentleman who actually witnessed the scene. 'The first,' says he, 'who rushed in were some Highlanders out of breath, covered with the dust and smoke of battle. They at once rushed to the ladies, and shook hands with them again and again, took up the children, and passed them about from one to another,—crying and sobbing, and the scene of joy was beyond all description. There seems no end to the anecdotes which we hear connected with that most wonderful siege and deliverance. The gentleman already referred to declares that the engineers calculated that during the first fortnight of the siege seventy balls a second, day and night, were sent into the Residency. After the first fortnight, there was not literally a minute in which some balls were not sent in. How they survived is indeed a matter of astonishment. During Havelock's first advance when the garrison was daily expecting his near approach, it rained with tropical copiousness incessantly for two days. This immense fall, by swelling the torrents and inundating the country, helped to necessitate his falling back on Cawnpore. Then, for a little, the hearts of many in the apparently doomed Residency sank into a momentary despair. But note the overruling Providence! It was *afterwards* discovered that the rebels had laid several mines that were nearly ready for explosion, when the rains descended, filled up the mines and thus saved the garrison!

A Sixteen-Gun Corvette raised at Sebastopol.—From a letter dated Sebastopol, May 16, in *The Boston Courier*, we make the following extract:

"During the last week, the American company which is at work in the harbour of this place, under Col. Gowen of Boston, have succeeded in rising from her former submerged position a corvette of sixteen guns, in an entire condition and in a good state of preservation. The vessel was raised by means of the caissons of the company, which until within a few days, have not all been ready for the work required of them. The corvette is the first vessel that has been raised whole; and now that the machinery for raising the vessels is in order, it is confidently expected that the remainder of the work will be prosecuted without delay. During the past ten months the company have been engaged in destroying certain of the vessels under water and in raising the pieces. About fifteen ships of war have been broken into fragments by blasting, and the greater portion of the materials of which they were composed has been raised."

INTERESTING ITEMS.

Protestantism is making rapid progress in Belgium. In a recent letter from Brussels we read:—

Among the good news I now mention is, that at the Flemish Church of the Rev.—Van Massdyck twenty-two new members were received on Easterday; nineteen Roman Catholics, most of them persons of an advanced age, and one Jew was baptized at the same time. The wife too of the latter being a Catholic, and twenty-six years of age, desired to make a confession of her faith before witnesses; and her trust in the redeeming love of Christ at the near approach of eternity was very gratifying. She died two days afterwards, and when her name was read among the new members of the community, she had already joined the glorified Church above. Next week nine others will be added to the Church, all Catholics, and amongst them several who had to suffer much for the sake of Christ. Yesterday I was at Vilvorde, to examine four persons who desired to be received as members. One of them had a great struggle with the priest, but is now fully decided, and has a clear knowledge of the Gospel. Amongst them is a lady born in Turin. Wonderful are the ways of the Lord, to bring her from Italy to the little Church at Vilvorde. In Mechlin they continue to follow steadily the Gospel instruction. The school has increased from six pupils to twenty four. In Ostend and Bruges there are some young and tender fruits. Everywhere we are encouraged; there is a desire to know the truth, and I could give some happy proofs of young people seeking the Lord.

The Day of Rest.—While industry is suspended—while the plow rests in the furrow—while the exchange is silent—while no smoke ascends from the factory—a process is going on quite as important to the wealth of nations as any that is performed on busier days. Man, the machine of machines, compared with which all the contrivances of the Watts and Arkwrights are worthless, is repairing and winding up; so that he returns to his labors on Monday with clearer intellect, with livelier spirits, with renewed corporeal vigor.

Sunday.—O blessed Sunday! there are those who would represent it as a Judaic burden. Believe them not. It appears to me to be capable of illustration from a familiar object. When we see an empty bird's nest, our imagination may lead us on from the melancholy-looking little structure; it may show us the fledged bird; it may picture him to us with his wings quivering and glittering in the sunlight; it may repeat the golden music that he is chanting in the branches. And so, the Sabbaths of the law may be dead; but the spirit, which they sheltered is waving its pinions, and singing its notes of praise, in the light and liberty of the Christian Lord's Day. Since the dawn of a Sabbath morning first lay with its golden hush upon the brim of the purple mountains, the Creator of the light and of the hills has never been without his witness. It is the *historian* of finished creation, and of perfected redemption. It is true, a sad historian would it be, if it only reminded us of the Eden which we have lost: it is the *prophet* of future rest to our wearied nature. Every seventh wave that breaks upon the shore of time flings a pearl of hope at the pilgrim's feet. The pencil of inspiration can write nothing sweeter, or grander, or holier, over the jasper wall and the gates of pearl than this: "There remaineth therefore, a keeping of Sabbath to the people of God."

It is said the late Rev. E. Kempe, of Bristol, has left £50,000 towards founding a Protestant Institution for educational, church-building, and other purposes connected with the maintenance of the religious principles to which in life he was much attached. A grand-nephew, to whom he would possibly otherwise have left the bulk of his property, and who was rather distinguished at Oxford, went over to Rome some years ago, and it is probably this circumstance that determined him to bequeath his wealth as he has done.

A Gigantic Tunnel.—The works for the piercing of Mount Cenis are carried on with great activity, both on the side of Bardonnechi and Modena, by operatives who relieve each other every eight hours, so that the work is not interrupted either by day or night. The operatives are excited to work by the arrangement made with them, by which their salary is increased geometrically in proportion to the work executed. On the side of Bardonnechi they have descended to the depth of 330 feet, and on the side of Modena to 450 feet. This colossal undertaking, which has attracted the attention of all Europe, and of which the importance in a commercial point of view is incalculable, will require ten years for the execution.

The Aboriginal Press in New Zealand.—The first number of a weekly newspaper in Maori has been published at Wellington. Its designation is the *Messenger of Port Nicholson*, and it contains four small quarto pages, including several original communications from natives. Unlike the *Maori Messenger* of Auckland, which is a monthly periodical published at the expense of the general government, this paper is started by private enterprise for the benefit of the natives. Many had already entered their names as regular subscribers, and, if the paper meets with adequate support, it cannot fail to become a very important instrument in the progressive education of the native race.—*Australian and New Zealand Gazette.*

The Shah of Persia.—It has been rumoured here (says a letter from Tabriz of May 8, in the *Presse d'Orient*, of Constantinople), that a conspiracy for the assassination of the Shah has been discovered, and the rumour has created such a profound impression on the mind of his Majesty that strict orders have been given to kill without pity any man, woman, or child who shall attempt to approach him at the moment at which he goes out for his usual promenade. No man of sense, however, believes in this pretended conspiracy; but it keeps the Shah in a state of disquietude, and thus serves the purpose of its inventors, by turning his Majesty's attention from public affairs, which every day fall into a more lamentable condition.

A young and good looking German woman was arrested in Montreal on the morning of the 7th inst., charged with having stolen silks, handkerchiefs, etc., to the value of £150, which she managed to conceal beneath her "crinoline.'" What a caution to the wearers of this article. An exuberance of "crinoline" these days will look suspicious in the eyes of the Police.

Baron Rothschild (the Vienna one) is in luck. On June 2 he was declared winner in the "lottery of St. Genois" to the amount of 73,000 florins. It is needless to add that servant maids, washerwomen, and simpletons of humble life have made up this purse for the great capitalist, who we trust will put it to good account. Lotteries as well as slave-dealing are all the rage in Cuba, and their existence in Southern Italy is both cause and effect of the misery and beggary concomitant.

The Lords of the Treasury, in a minute of the 31st May, consider the arrangements for lessening the waste of public money in printing periodical and other reports made by the public departments. They limit the number of copies for gratuitous circulation to 50, urge the necessity for greater conciseness, and order the Controller of the Stationery Office to see that "appendices" are economically printed, in small type and in double columns.

A letter from Paris says, apropos of the disclaimer of the *Moniteur*—"It is notorious that the Mediterranean squadron has recently been augmented from 8 to 14 vessels, that 40,000 extra recruits were called out this spring, and that immense armaments, far beyond what the defences of the country require, are going on, and have long been going on, not only at Cherbourg, but in every military port of the empire.