

said to mother, 'Norah, *acushla ma chree*, put yer hand under my head, an' raise me; the sight is laving my eyes, but let me feel ye kissing me; and then he died off quite aisy, jist at the day-dawn; an' the spirit died in me too, but I couldn't help staring at my mother. As soon as she stroked the body, she sated herself forninst me, and hardly stirring for two days may be. I thought all *her tears are used up*; for her eyes wor dhry as dust. Them were the sorrowful days!

"There was food in the house thin, but we couldn't taste it: 'tis very aisy to give the body enough when the heart is full. On the third day she wrapped him in her ould cloak, and called me to help her; so we carried him to the grave ourselves, wid-out shroud or coffin, for the neighbours wor too hard put to it to keep themselves alive to mind us or our dead. A light weight he was, dbried up an' shrunk away. Sure 'twas the great God gave strength to mother that day, for nothing was too hard for her. We scraped out the earth, an' berrid him. Mother didn't spake all the time, only she shivered, and put her face atune her hands, an' thin she got up quite stout, and walked home so fast that I could scarcely keep up wid her. No sooner wor we in, than she fainted away; an' when she come to, 'Thank God he's berrid!' ses she; 'whin I'm gone *marourneen*, if ye wor to go on yer bended knees to the neighbours, make 'em put me down beside him. That won't be long, ses she; 'for I hear him calling me.' I thought may-be she was tired, an' enthraited her to ate, but she wouldn't. Thin she put her arm round me, an' drew me to her, an' called me her fair-haired son, her fatherless boy, and said the orphan's God would purtect me. I forgot the pulse of her heart stopped when father was laid low, an' whin she said, 'Go to sleep, darlint, for ye need it sore,' I slept in her busum, for I was rale tired. Whin I woke, my forehead was agin something cold. Och! 'twas my mother's neck, an' the hard I held was stiff. She *was dead!* A hard sorrow was grasping her heart, an' it fluttered like a bird in a light grip, an' at last it got away. Thin I was alone. Thin come the grief and the heart-trouble entirely. Though I could hardly crawl, I got to the next house, an' brought 'em to see if she was dead all out; for though 'twas pain enough, I wouldn't believe she was gone in earnest, an' thought it might be a-wakeness, an' she'd get the better of it. But when all failed, thin, by a dale of coaxing, I got a man to put her beside my father. I think she wouldn't rest aisy anywhere else; an' whin she rises from the grave, she'll see I kept her word. Och! lady, didn't I feel bitterly whin she was covered up from me, an' I lost the hand that used to stroke down my hair, an' the loving words, an' the sweet smile? I always stay beside the grave except when hunger, that has no nature in it, 'drives me away.

"Those fine bright days don't agree wid me at all. Once I used to like to see the sun dazling, and the sthrame looking up so good humoredly at him; but now everything seems swimming before my eyes, full up of blinding tears, an' the sky seems laughing at me, an' the trees seem to lift themselves quite grand above me, an' the little birds in 'em seem to be making game of my grief. But sure they have no feeling that way, the crathurs! An' the only thing that gave me any comfort, was this morning, whin I saw a little flower on the grass wid the dew on it. I don't know why, but it seemed sorry for me; it looked like a blue eye full of tears. No one else spoke kindly to me since my mother died, but it; for didn't it spake?—Yes, it told me the great God made it, an' sent it there to comfort me; an' to say he'd mind me, the last on the stem. So I thanked him on my knees, though I don't know much about him at all. I wish I did. Thin whin I looked up, I thought of Norah, an' how happy she was; looking down may-be, wid her face covered over wid sunshine; an' I felt a sort of gladness; but whin I remembered my father an' mother, the pain shot through me agin. For they say they're in *purgatory*, an' must stay there a long time for dying without the *Chary*. That's what kills me intirely; to think of my poor father, that niver said an ill word to me, an' my own gentle-tempered soft-natured mother, that would lift a worm sooner nor tread on it, to be in such burning pain! My head burns whin I think of it. I'd rather live any way, for I couldn't bear to be there looking at mother's suffering; an' I know I wouldn't go to heaven, because I'm not innocent like Norah. If I'd only strength, I'd wear my knees out, praying round the Stations, to get 'em out; but that will niver be, for my heart strings wor

tied round my mother, an' they're pulling me into the grave, for death couldn't loose 'em.

"I was a child afore all the woe happened to me. I don't feel like a child now, though it is not many months since; for, O lady, *my heart is grown ould*, I didn't break my fast since yesterday; but whin I try to ax for something, the blood comes into my face, an' my tongue won't spake for me. An' whin I do tell my story, 'tis too common a one to be minded, an' they won't believe I'm telling truth; nothing shuts up the heart like famine; it has cruel and wonderful power, for it puts mother out of my head. Sometimes, I'm afeard I'm too weak to get back to the grave, I wouldn't lave it all, only for fear of the *purgatory*. Lady, your speech is gintle, an' yer eyes are full, like the flower in the grass. Ye say ye will shelter an' feed me. O, if ye could give me back my darling mother! An' ye say she isn't in *purgatory*; but, may-be, God's good Son took her to himself. Blessings on yer fair head my lady! 'tis kindly meant. O if I could believe that! An' ye say I may go *straight* there too? It would raise my head to think so. If ye'll only tache me now, I'll live to sarve ye. I'll go to the world's end to do yer bidding. I'll die to sarve ye; yes, twice over for yer sake."

Christian Messenger.

HALIFAX, JANUARY 20, 1858.

New Brunswick Bible Society.

A highly interesting meeting of this Society was held in the Hall of the Mechanic's Institute on Thursday the 7th inst. Judge Parker occupied the chair. The hall was densely crowded. On the platform were ministers of various denominations. The speakers on the occasion were the Revs. Messrs. Botterel, Dr. Clay, Dr. Gray, Ferrie, Scholfield, Lawson, E. B. De-Mill, and Stavely, the Hon. Judge Wilmot, and Mr. Edward Sears. The Speeches were of a highly gratifying character. A good report of them is given in the *Church Witness*, M. B. If our space permitted, we should be glad to transfer several passages to our pages. We must, however, content ourselves with a few extracts from that of the Rev. E. B. deMill.

"Though the gospel of the Son of God has been proclaimed for more than eighteen hundred years, yet it is unknown to the fairest and most thickly settled portions of the world.

The remarks which have been made this evening instruct us, as to the degradation and misery of the far greater portion of the inhabitants of this earth. But the half has not been told. Indeed the half cannot be imagined. We meet with many degraded and wretched men at home, but there is a distance almost immeasurable between such, and the polluted worshippers of false gods. You may descend to the very dregs of so-called Christian communities, and there you may fix your eye on some wretch peculiarly degraded, but still he differs much from a heathen. The very outcast of Christian society feels, to some extent, the influence of virtuous men and righteous laws.

We cannot imagine the state of things produced by heathenism. Though every positively Christian institution in the city of St. John were to be destroyed, still it would not resemble a heathen community. The destruction of our Bibles, and our Sanctuaries, our Sabbaths, and our Societies, would produce a deplorable change in the character of our fellow citizens, but much of incalculable value would remain. The recollection of the holy but happy Sunday gatherings, of men whose piety and benevolence were above suspicion, of laws once recognized as binding on the conscience, would make a vast difference between this supposed condition of things and the present state of over eight hundred millions of our fellow creatures.

To form anything like a correct idea of heathenism we must suppose the introduction of a religion diametrically opposed to that revealed in the Bible; a religion which by the example of saints and gods, allows impurity, falsehood, dishonesty, and cruelty; a religion fastened on the mind and heart by all that is venerable in antiquity, imposing in art, influential in custom, and pleasing in sensuality. Then this now Christian community might sink to the average level of degradation exhibited by the cities of India and China. Then we would cease to be appalled by such a tragedy as the Mispick murder; the gloomy towers erected in China for the facilitation of child murder, might become a standing institution here; the baren of the Mahometan, with the filth and brutality of the Caffrarian kraal, would usurp the place of our now pure and happy homes, and life would be taken as readily or surrendered as freely, as it is now in Central India.

Our hope for the world is, that the day will come when all error shall be destroyed. Then Pope and Mahomet, Budh and Brahma, shall all be involved in one common ruin. Every image consecrated for worship, shall be hurled from its pedestal, and every Koran and Shaster committed to the flames. The native of the now brutalized regions of Central Africa, will manifest an acquaintance with the word of God, as complete

and as intelligent as that exhibited by the inhabitant of the happiest village in Scotland. A thousand sanctuaries shall yet be erected on the now polluted plains of Central India, and the Hindoo mother with all the ardent affection of her British or American sister, shall teach her child of the holy Jesus.

The Christian religion in the presentation of the fact that the Son of God died, presents hope for the world.

Why, see, what it has already accomplished. What amazing changes it has wrought during the last eighteen hundred years. Look at the history of England. If the gospel does no more for the world during the next eighteen hundred years, than it has done for Britain during those that have past, the hopes which we have expressed will not have been exaggerated. Our forefathers were once naked savages or blood thirsty pirates. Now the British empire is at the head of the world's civilization, and its prosperity the object of every christian's hope."

From the reference by other speakers to the address of Dr. Clay, we imagine the report of it to be but an imperfect one. It states that he "referred to the subject of the Bible in Schools," and stated that

"In other places attempts had been made to throw it out, and although they thought no such attempt would be made here, the storm would burst upon them before they were aware. But the object of every New-Brunswick should be to put two Bibles where there was one before. Soon the representatives of the people would meet, and then the great question would be, whether or not the Bible should be excluded from the common schools. He did not wish to say anything political, but he felt convinced, that those who would govern must turn neither to the right nor to the left, and the man who would stand fast for the Bible in the schools was the man for New Brunswick."

We hope brother Clay is entertaining unnecessary forebodings to suppose there are men so reckless of consequences as to propose such a measure as that "the Bible shall be excluded from our Common Schools." If we may judge of the favour such a proposal would meet within our Legislature by the tone of the press on the subject, we may be well assured that no danger need be apprehended in our own province. The increasing influence the Bible is exerting may be seen from the altered tone of politicians on the subject. It was difficult formerly to find in the secular press any favour shewn to evangelical religion. We were told that religion must not be taught in our Colleges, and even that a man was disqualified for holding the office of Professor in them because he was a Christian Minister. Roman Catholic stories, however, abounded, but now we find the Bible brought forward as almost the only essential book for common schools. No opposition is offered to this sentiment by any protestant body. The only difference of opinion being the truly Protestant one that religious freedom for all denominations shall be insisted on, and *no force shall be employed* either in the use of the Bible, a religious creed, or a form of prayer.

The communication of a highly esteemed brother and Christian Minister on another page, has afforded us a more distinct and graphic view of the power as well as the peculiarities of the celebrated Mr. Spurgeon, than almost anything we have met with on the subject. His style of preaching is unquestionably a very peculiar one, and therefore can never answer as a model for others. His great power seems chiefly to lie in his ability by a striking touch or figure, perhaps of the most familiar and every day kind, to rouse into life the latent feelings of our nature, and enlist them on the side of truth. We agree with our Correspondent in thinking that his relative is somewhat severe in saying that the effect of Mr. Spurgeon's discourses are rather to fix attention on himself than on his subject. Results speak differently. His ministry has been greatly successful in the best and highest sense—in awakening sinners from death to life. But the sketch is a most interesting one, and we thank our brother for it.

The Church Times.

SINCE writing the remarks in our last as a gentle reminder to those of our Subscribers in arrears, we have seen the *Church Times* of the 9th inst. The Editor and Proprietor of that paper informs his readers that he is compelled to discontinue its publication. After naming some of the causes of its failure, he remarks:

"It may not be amiss to add in conclusion, that we are a good many hundred pounds *minus*, owing to the arrangements to which we have alluded. Moreover we think that the experience of our brethren of the press will corroborate our assertion, that the want of punctuality in payment on the part of subscribers to a paper, is as dangerous to its existence as any deficiency in the subscription list."

We fully endorse this statement, and further, believe that a large list of subscri-

bers may lead to a more rapid and certain failure than a small one, unless all fulfil their obligations punctually.

We most sincerely regret that our Episcopalian brethren should be under the necessity of discontinuing, or even suspending their journal, as we are desirous of learning from all quarters the progress made by every religious body. We fully agree with the Bishop of Nova Scotia in his letter to the publisher, when he says:

"That the Members of the Church will find when too late that their Institutions and Societies, and the general interests of the Church, will be injuriously affected by the want of a recognized organ of communication."

He further adds:

"Moreover I must confess I do feel ashamed, that the Members of our Church do not support their own paper, whilst each of the other Denominations in the Province has its own organ, maintained as I understand by the united exertions of both Ministers and people. It is strange that, whilst we have at the lowest estimate upwards of 5,000 heads of Families in our Communion, less than 500 are willing to contribute 10s. per annum towards the support of their Newspaper, and I cannot yet altogether abandon the hope that a sufficient number may come forward to enable you, after a brief interval, to commence a new publication with a fair prospect of success."

We trust this hope may be fully realized at no very distant period.

India: and what is to be done for it.

In reference to the above subject, and the views we have so often expressed respecting the use of force in propagating Christianity and the evils which have flowed from doing so, we have before us an excellent letter in *The (London) Freeman*, from Mr. Joshua Russell, who resided for some time in India. The future treatment of that magnificent country is just now presenting a fine field for testing the principles of religious freedom. The course of operation to be adopted in reference to idolatry, and the means by which the Christian religion is to be there sustained, are occupying the attention of the best men in all denominations of British Christians. The Baptist body are not behind in this matter. Apprehensions are felt by some that efforts will be made to introduce the principle of a church establishment. Abundance of facts are now developed, shewing that in the administration of the Company's government in India, there has hitherto been a decided jealousy of the efforts of Missionaries and antipathy to evangelical religion in its servants and subjects. This has fostered the teaching plainly given in the Koran that to destroy infidels and unbelievers was a meritorious act. On learning these things we only wonder that the rebellion has not broken out long ago. Mr. Russell, after quoting several passages from the Koran, where blessings are promised to him who slaughters infidels and unbelievers, says:

"The Honourable Company would allow their soldiers and their scholars to be taught no other sentiments than these. Not one of God's ten commandments was to be taught—not one word said about Jesus Christ—and Sepoys and scholars, including Nema Sahib, have tried to do as they were taught in these unchristian books. The Brahmin thought he had shown his benevolence in suffering Englishmen to live quite long enough; and the Mussulman expected that now his turn was come again to rule and to destroy all these hated unbelievers."

The following passage will shew the danger to be apprehended from government assuming the duty of making proselytes and of offering rewards to a mere profession of christianity. When Caesar claims what belongs to God and his church, we find it only encourages hypocrisy and deceit.

"A question has been often asked lately, 'Ought not idolatry to be prohibited, its temples closed, and its idols destroyed?' In this gospel dispensation under which it is our happiness to live, the apostles nowhere destroyed idols by physical means—they drew the people away from them by preaching the truth as it is in Jesus. It may be said they had not the power to destroy, but had it been the will of God, there would have been, I apprehend, some command to that effect. What has been the consequence where kings and ruling powers have compelled people to profess Christianity? Merely that they have continued heathens under another name. We may instance Ceylon under the Dutch, who declared that no native should have any Government employment unless baptized. The people, therefore, had their children baptized, and even till lately it has been not uncommon for a man to declare himself in the same breath a good Christian and a good Budhist; he was baptized as a Christian and educated as a Budhist."

With regard to the introduction of British institutions, he wisely remarks:

"An English population of three or four millions on the hills of Hindostan, having as it doubtless would have, its proportion of true evangelical Christian men, would be not one city,