

## The Intelligencer.

SAINT JOHN, N. B., JAN. 1, 1857.

## Redeeming the Time,

OR, THOUGHTS FOR THE CLOSE OF THE YEAR.

(Substance of a Sermon preached last Sabbath evening, in the Free Baptist Meeting House, St. John. Text: Ephesians v. 16: Redeeming the time.)

It is proper at the close of the year to call up and reflect on the past, with a view to improvement in the future. It is possible that some time has been lost, and needs to be redeemed. The folly of losing time may be estimated partially by considering its brevity and its uncertainty. First, its brevity—a few short years at most, which, viewed after they have gone, may well be compared to a tale that is told. Time is made up of moments, and hours, and years, each one of which as it flies, adds to the past and diminishes from the future—every breath makes time shorter. Not so eternity—it cannot be measured nor lessened. The ocean might be drained, drop at a time, each one being removed in an age. The sands of the earth might be all conveyed away, particle at a time, and each after a long series of years. The leaves of the forest might also be conveyed singly to some distant planet, the flight with each requiring ages to perform it. Every star in the heavens might be blotted out, one at a time, and a million of years elapse between each. Yet all of these one after the other might be done, and yet ETERNITY would only be begun. It is without limitation, but not so time. Time is brief—eternity without end. And yet on the improvement of time depends our condition in eternity! Time is uncertain. We know not what a day or an hour may bring forth—much less a year. How many who entered upon the year, just closing, with prospects of long life, are now in their graves. They sleep the sleep of death, and are food for worms. Evidences of the uncertainty of life are afforded us daily, and none can say with certainty "to-morrow shall be as this day." The sun rises upon a man in health, but ere it reaches its meridian, it shines upon his corpse! So uncertain is life.

The brevity and uncertainty of time, with the stupendous importance of its right improvement, renders a waste of any portion of it madness and folly. And yet our text implies, and daily observation assures us, that much time is wasted—yes not only lost, but employed to the positive injury of its possessor and others! It is lost or wasted when not used for the purposes designed by Him who lends it to us; and if to waste property or squander gold, is accounted unwise, surely he who wastes time is the prince of fools! There are two ways in which time may be lost. First, in relation to our own personal interest in the world; by idleness or dissipation. He who from sloth or any other cause neglects the lawful branch of trade or industry in which he is engaged, to the loss of his business, wastes his time. Every man should have some honest calling, and follow it perseveringly. He who works but half his time during the summer, and appropriates the rest to pleasure has wasted his time, and if he finds his winter's supplies inadequate to his wants in consequence, he deserves but little pity. He who will go idle because he cannot obtain two dollars a day, when he might have one, is losing his time, and is certainly unwise. Every man and every woman should be employed, let the remuneration for their labour be little or much. Small wages or small profits are no pollution for idleness. If any have lost time in this way, we recommend them to redeem it by a greater degree of industry, and a closer application to business in future.

But the second way in which time is lost, and which we wish particularly to refer to, is, by not living it to the glory of God. We may not be subject to any charge of sloth or dissipation—we may have perseveringly attended to that branch of trade or industry in which we were engaged, and we may have been successful, and added to our wealth for ourselves and our heirs, and yet lost our time! If we have lived for this world only, we have certainly lived in vain. If we who profess to be Christians have not grown in grace—if our piety has not increased, and our walk with God become closer—if we have not become better acquainted with God's word, and our hearts enlarged in Christian graces and benevolence, we have certainly lived to no wise purpose—we have lost a year! To ascertain properly, let us enquire. What have we done for the advancement of God's cause during the year just closing?—He who is, blessed himself will seek to bless others. Have we done so at any cost to ourselves? Has our zeal for God and his cause cost us anything? Have we fed the hungry, or clothed the naked? Have the widow and the fatherless—our benevolent friends—looked at us with spiritual wants? Have we looked at the spiritual wants of the world, and done what we could to fulfil the "great commission"? Have the religious wants of our own country enlisted our sympathy, and obtained our aid? Have we builded meeting-houses—supported missions—contributed to Bible societies—aided benevolent institutions—or even in our intercourse with the world spoken for God, or opened our mouths in the name of Jesus? Let us not plead as an excuse, want of means, or want of ability. Can it be said of us, as of her who awaited her Lord,—"She hath done what she could"? Oh! let me ask have we not lost many opportunities past unimproved? How many means of grace have been only partially devoted to "rest"? How much of many other days have been spent in idle conversation and unprofitable society? Oh! in how many different ways have some of us wasted precious hours of the present year! We have had opportunities to do good, but we done it not. We might have spoken "to that young man" ere he rushed unwarned and unprepared into the presence of his God! But we did not, and who knows but his blood is on us—the price of our neglect! Solemn thoughts indeed! Will not lost hours and lost opportunities if unrepented of, rise up and condemn us? Can we plead any well grounded excuse for our neglect? While we have been spared like the "barren fig-tree" "this year also," who knows but it may have

been in answer to mercy's pleading, that perdition we might "bring forth fruit"? If not, then to be "cut down." Shall the beginning of the next year be to us the beginning of our last! Has the sentence gone forth, "This year thou shalt die"? Let every man examine himself; and every fruitless professor tremble.

And what shall we say to you who are yet impenitent and prayerless—living "without God, and without hope in the world." Every step you have taken during the year past, has been bringing you nearer "the just judgment that awaits you." Every act and every word has been filling up the measure of your iniquity, and preparing you for "fuel for the eternal burnings!" You stand now on the verge of remediless despair; another hour and you may be LOST! Did you really see yourselves, you would truly give utterance to language like this,—"Have pity on me, O my friends, for the hand of God toucheth me. I perish—I perish—I, for ever, for ever perish. Have pity on me, for my sins sink me—devils drag me—and an angry God thrusts me down to the lowest hell. Ah, who shall dwell with devouring fire? Who shall dwell with everlasting burnings? Will no man care for my soul? Will ye not speak one word to me, or utter one groan to God for my eternal salvation?" Such would be your "great and bitter cry." But "madness is in your heart," and you rush onward! O, folly, folly, the most pitiable, the most deplorable that can be!

Does not an examination of the past, force upon us all a conviction of the necessity of redeeming the time. In one respect it can never be redeemed. The moments we have had, can never be brought back. We cannot call up the hours we wasted yesterday, and live them over to-morrow. When gone, they are gone for ever. But, in another respect, we may redeem the time. If a labourer loses one day in the week from his employment, and receives less wages in consequence, he may, during the next, by greater industry and extra hours, retrieve the loss. He may thus redeem the day he lost. So with us in spiritual things. We may redeem the time by immediately setting about the work we ought to do, and diligently applying ourselves to it. Let there be no more waste of precious hours, pause in the careless neglect of the means of grace necessary for our own advance and growth, and in the neglect of opportunities to do good. Let deep repentance and hearty confession of past sin be made, with fasting and prayer. Whatever are our feelings or emotions—however small our convictions may be let us come to God as we are, imploring his Holy Spirit, beseeching him to touch our hearts with His grace, and make us earnest workers for Him. "Believe on the Lord Jesus Christ," and get our hearts fired with his love; lay ourselves upon the altar, and be "sanctified wholly"—"loose the bonds of wickedness, undo the heavy burdens, let the oppressed go free, and break every yoke. Deal truly bread to the hungry, bring the poor that are cast out to thy house, and when thou seest the naked cover him." Let not the world absorb thy thoughts—be more anxious to lay up treasures in Heaven than on earth; and help forward as far as may be in your power, every good work. Let no means of spiritual improvement be neglected—no measure of grace be unimproved. Let the impenitent wait no longer for convictions, nor procrastinate for pleasure's sake; an eternity of joy or sorrow may hang upon the decisions of this hour. Oh, decide wisely!

Who would not dread bankruptcy? Who would wish a thousand creditors clamouring against them for lawful claims, and they have nothing to pay? He who wastes his life in idleness for eternity, and may truly say in the language of one of the world's great ones, "I have consumed my days in laborious trifling." "Eighty-three years of my life," said another, "are now past—filled with what anxiety! what agitation! what vanities! what troublesome perplexities! And all this with no other result than a great fatigue, physical and moral, and a profound sentiment of discouragement with regard to the future, and of disgust for the past." This was all the world gave its petted favourite, and its all it will give any of us who waste our days in its service. And is not this bankruptcy—the most dreadful to be conceived? Let the words of inspiration sink down deep into every heart—"He that is wise, is wise for himself, and he that scorns, himself alone shall bear it."

Dear Reader—Whoever you may be, ponder the foregoing, and redeem the time. Eternity with its stupendous reality, is just before you, and you must soon enter it. Will you spend your time carelessly? Are you a professor? "Dare you live so far from God?—so cold—so little interested in his cause—making so little advance in your own Christian experience, and doing so little to save others? Remember the words—"Thou wicked and slothful servant!"—"Cast the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Let the beginning of this year witness your solemn re-dedication to God, and resolve from the hour you read this article, if you have not before, that you will begin to live anew. May the grace of our Lord Jesus Christ be with you.

## The Ministry.

CHAP. III.

## IS LEARNING UNNECESSARY?

I have no doubt that many honestly suppose not only that learning is unnecessary but actually injurious and wrong. They imagine that it is a sort of substitute for the spirit! But is it so? We should look at the matter fairly, and be able to give a reason for our position. When we are sure of the fact, when we feel a "Thus saith the Lord," we can buckle on our armor with confidence, and wage a successful war of extermination. But until then why should we contend against an educated ministry? Let us beware lest we be found fighting against God.

There are certain facts which we must meet; and facts are stubborn things. All we teach we must know or we cannot teach it properly; and all we know we learn whether we are ministers or not. We commence in early childhood with the rudiments of our mother tongue; and we furnish our minds with knowledge more or less, just as we please, and as we have opportunity. A fund of ideas, an enlarged capacity of intellect, pro-

vision of comparison and discrimination, and may I not add? the facility of communication, are among human acquisitions. We love to hear a preacher whose abundance of knowledge, and ready thought, whose varied and ample resources, and whose fund of illustration, seem inexhaustible, and whose eloquence, vividly portraying the lost condition of man, the heinousness of sin, and the free and adequate provisions of the gospel, convinces the head, touches the heart, moves to humble penitential tears, and prompts to right action; but this skill is learned. Why not? Does God miraculously bestow strength, elegance and care of expression, or the power of adapting the tone and gesture to the nature of the subject, and thereby rendering the truth effective? If so, why does he not give to all the best possible delivery supply them intuitively with an abundant fund of matter, and make them perfect in their employment of it? But instead of this, he takes men as they are, with such intellects as they have, and with such acquisitions as they can make, and calls them to preach the gospel. He expects them to "Study" to improve their minds, multiply their resources, and make the most of themselves, and thereby to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth. The very idea of a workman who has skill and discrimination in his work, implies self-application and thorough discipline for his profession. What else can Paul mean?

Though author of all things, God chooses to furnish the raw materials and leave man to modify them according to his taste and circumstances. The precious metal lies imbedded in the vein, the rock, or the sand, to be obtained by untiring effort. The iron must be smelted and hammered, before its full value appears. The pearl lies at the bottom of the ocean and he who would have it must dive for it. Every thing valuable is fraught with labor. In view of these facts, we are bold to assert that the man called to preach must labor—must learn to preach. It matters not when, where or how he gets his knowledge he must have it. Other things being equal, here is a great source of his efficiency; and until we have the evidence that he, as a privileged person, may obtain it by miracle or intuition, we must believe that he can obtain it only in the ordinary way, by self-application—by study and observation. Let us illustrate. Demosthenes was at first no orator, but he determined that he would be, and though laboring under many natural disadvantages, by dint of perseverance he succeeded. He declaimed on the sea-shore that tumult might not disturb him—with pebbles in his mouth, to remedy an impediment of speech—with a naked sword suspended over one shoulder, to correct an awkward gesture; and the result was he became the most eloquent of orators. The minister may accomplish the same work; but he must learn something more. He may possess the most profound intellect, and the greatest powers of oratory possible, and be no more fit for a minister of the gospel, than a stage-player who makes his audience laugh and weep at pleasure. He must cultivate the heart as well as the intellect and manner—he must have the vital, regenerating, and inspiring principles of Christianity to give zest to his mental efforts, and efficacy to all his labors. How far these can be learned, I would not undertake to determine. "Learned" says one "it's impossible!"—I confess that the grace of God—the renovating and sanctifying influences of the spirit are free gifts, but they are conditionally bestowed. They are consequent to knowledge and to the use of the appropriate means of grace; otherwise the heathen would experience them as well as we, churches would spring up everywhere, and preaching and missions would be in vain. The idea of revelation pre-supposes something to be learned—and of a preacher, a learner to profit thereby. Christ taught and sent forth his scholars to teach. Why was this, if the great truths of his religion could not be learned? Absurdity! He himself says "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Our learning then depends in some sense, on the power of truth, the efficacy of preaching—the knowing what to preach, and how to preach.

It is objected that learned ministers are so stiff, cold, and dead that their usefulness is destroyed, and they become inferior to the unlearned. I acknowledge that fashion has sometimes rendered this too true; but it is not the necessary effect of education, as history evidently shows. It is rather an error of education. Turn your attention to Paul when Festus exclaimed: "Much learning doth make thee mad, or when the Lyones said 'The gods have come down among us'; and to Demosthenes when all Athens were paralyzed while listening in breathless suspense, as he 'poured out his liquid and burning thoughts' before them. Since those days, the public speakers whose eloquence has been felt, and whose words have produced revolution and reform, were generally men of minds trained to discipline. Were Luther, Knox, Wickliffe, Wesley, Whitefield, and the eloquent and profound Robert Hall, mighty as they were, rendered any less efficient on the account of their education? Were the learned Doctor Carey and Judson at all discouraged or enervated in their great missionary work by their learning? Nay, but were they not dependent upon it as a necessary means to bring about their ends? They could not have accomplished what they did without it.

Solomon informs us that "the wise will increase in learning—but fools despise wisdom and instruction." Then what place shall we assign to learning in the ministry? Shall we be "wise men or fools"? Shall infidelity and error have all the advantage, and triumph over truth, merely because we will not bring to our aid so important an instrumentality? The ministry have no right to despise it. We use money whose love is the root of all evil because it is convenient; and shall we discard education which is so indispensable and against which there has been no such animadversion? Let us be consistent; and while we place supreme reliance on that wisdom that cometh from above, let us regard learning as the hand-maid of religion, and neither improperly exalt or degrade her.

An Exchange paper says that Kelham Hall, near Newark, is Nottinghamshire the seat of the Lieutenant Governor of this Province of New Brunswick has been burnt to the ground.

## Maine State Seminary.

Our readers may remember a notice we gave a few weeks since of this Institution. We have received a letter the present week from the Principal, from which we make the following extracts:—"Lewiston, where our Institution is located, is only an hour and a half's ride from Portland. \* \* \* I hope certainly to greet some of our New Brunswick and Nova Scotia young friends, ladies and gentlemen, at the commencement of our next term, Feb. 16th, 1858. We admit, even as preparatory, girls and boys of any age, or rank of scholarship. Our regular course embraces four years. Students can enter the regular course in advance, graduating with all the honours of the Institution, as if they had pursued their whole course here—or not desiring to graduate, they can enter any of the classes at any time, remaining as they may please, a longer or shorter time. I think board, including all (wood, light, washing, and room rent), will not exceed \$2.25 this winter; and in the Summer and Fall Term, it must be even \$2.00 or under."

We commend the above to the attention of young men here, who wish to acquire an education. We believe this institution aims to be a superior one, and has superior advantages.

## Agents.

We sincerely thank those of our Agents who have forwarded us lists of subscribers—we trust they will continue to exert themselves to obtain additional names, and forward us as early as possible. From some of our Agents we have not yet heard at all, we do not know that they are doing anything for the "Intelligencer." If any whose names appear on our published list as Agents, are not willing to act as such, we trust they will notify us immediately, so that we may obtain others in their place. (If All Free Baptist Ministers are Agents—why do we not hear from more of them?)

## Union Prayer Meeting.

We have great pleasure in announcing that a meeting of Protestant Christians of all denominations, is appointed to be held in the Centenary Chapel on Monday evening next, at 7 o'clock, A. M. All the ministers in the city with their congregations are invited to attend. We much regret that our anticipated absence from home will prevent us from being present, but we most heartily commend the object of this meeting, urge a general attendance, and pray that the Divine presence may be abundantly granted on the occasion.

Fallen!—We learn from the "Visitor," that Philip S. White, the well-known eloquent Temperance lecturer, has fallen—A VICTIM TO INTemperance! The result of an appetite formed in early life, and fostered by the excessive use of tobacco ever since.

GENESEE FARMER.—We have received the first number of this excellent Agricultural Monthly for the present year. We commend it to all farmers. We have ordered a number of copies, and persons wishing to obtain it for the current year can do so by forwarding to this office, five of expense to us, Two Shillings and Six Pence. The names of several subscribers are already received.

## Our Exchanges.

[From a Canada Paper.]

## Popish Traitorism.

If anything additional were necessary to prove that Popery is a system of traitorism to every civil government which does not acknowledge the supremacy of the successor (?) of Peter, over all principalities and powers, the insatiable developments which the agents of Rome have during the Indian mutiny are quite sufficient to supply any amount or lack of evidence on that point. From the commencement of the troubles with the Sepoys of that country, Popish journals have uttered their rejoicings in prospect of the downfall of British power in India; and they doubtless would fain regard that anticipated and desired event, as auspicious of one still more earnestly sought; and that is the utter extinction of that power wherever it now yields its benevolent sceptre. The Bowmanville "Statesman" makes the following pertinent comments on this subject:

## PAPAL PRAYERS REJECTED.

The papal Sepoys have been praying to God to send the British speedily out of India, and have been doing everything in their power to prevent their serfs from enlisting in the British service. What must their dismay and chagrin now be, under the glorious news that the Protestant flag of Great Britain waves victorious over the conquered capital of Sepoy mutiny. Delhi has fallen! So perish all the enemies of the principles of religious and civil liberty. "It is never for a moment doubtful that Britain would triumph; and we believe that Protestantism will triumph over popish Sepoyism as certainly as there is a God in heaven. Much as every right-hearted person must feel at the shedding of human blood, we nevertheless see much good to result from this and Eastern tragedy. In the first place, the power of caste will be broken, as the governing power must now see that their pampering of an unprincipled priesthood and their discouragement of true religion, has been the cause of their present troubles. The government has nothing to do in reference to religion, but to protect each subject in the liberty of conscience, so far as that liberty does not infringe on the liberty of each other, and let every man pay for his own religion, as he pays for his groceries."

The second great benefit to be derived from the Indian mutiny, is the papal confession of hatred to Britain. No man after this will be able successfully to deny that popery is treason to the very core, against every Protestant government. We always knew that the more conscientious that any person was in his adherence to popery, the more determined he was in his opposition to any government, not authorized by the Pope, but the bare breast that the papal organs have made of their hatred to British interests, in the hour of its trial, has clearly shown the cloven foot of the beast. Henceforth whatever may be said in favor of papal supremacy, or that it is undeniably certain, the papal priesthood and the papal press are rotten to the core.

Will the representatives of Canada listen any longer to the Sepoy cry of such men for Separate Schools? Has not the same hue and cry been raised over and over and over again by the Indian Sepoys? and does not the same motive actuate the papal Sepoys as did the Indian? Do any doubt that the papists would attempt the extermination of every Protestant to-morrow, if they

had the least hope of success? And we ask, is that government really loyal to Britain, that would foster in Canada separate schools institutions, to a people who abuse every privilege granted them, and stealthily employ their sectarian secret institutions to poison the youth under their care. We are fully persuaded that the more popery is pampered with government funds, the more diabolical papists become. When will Protestants open their eyes to their danger thro' their divisions, and to the folly of relying on the papal Sepoys to carry out the great principles of civil and religious liberty."

[From the "London Times."]

## England's Greatness.

The chief element in England's greatness is her Protestantism. As a Roman Catholic power she would sink at once into obscurity. Her resistance to the Roman supremacy raised her to the highest place amongst the powers and principalities of the world, and were she to become the mere vassal of a spiritual and temporal prince, who, with great pretensions, possesses little real authority, she would at once forfeit her glorious prerogatives. Yet a large class may be found in this country, who by every method, seek to favor the influence of Roman Catholicism. We do not now allude to the heads, or even the rank and file, of the Ultramontane party, but to those members of the community whose latitudinarian principles, under the specious guise of toleration, induce them to advocate a kind of Roman Catholic supremacy. Roman Catholics, according to their arguments, are to have full liberty in Protestant countries, though in Roman Catholic states the very mention of Protestantism is a mortal offence. Recent occurrences in Belfast illustrate this forcibly. Whilst the Roman Catholics in this country build churches and religious houses—and in the last mentioned very irregular practices are frequently resorted to—what they are permitted to enjoy perfect freedom of action, to preach and to proselytize as much as they please, England's Protestant ministers are not allowed to pursue their mission in Ireland, and other countries in which Roman Catholics abound, without being assailed. No sooner does a section of the Irish Roman Catholics attempt to interfere with the freedom of action of Protestant ministers than a host of Protestant journalists join in the outcry against their own champions. In fact, to be popular just now, an Englishman is required to stultify himself, and to act in direct opposition to those principles by which the greatness of his country has been secured. The popular journals denounce Protestant preaching in Ireland, whilst they advocate the toleration of Roman Catholic preaching in England.

The more enlightened portion of the Roman Catholic body will not consent to be dragged through the mire at the bidding of an intolerant spirit, and not a few are to be seen, who have emerged from the slough of barbarism, to this advanced era, is one continued protest against the Roman tyranny. Her mission has been to unloose, and not to enslave. Her energies have ever been directed towards one great Catholic object, the emancipation of the human mind. Were she to abandon every advantage which she possesses, by stooping to receive the Papal yoke, she would cease to be the hope of the nations and the great champion of the oppressed. Her sacred character would, by such a wicked course, be lost, and her mighty empire would soon crumble to pieces. Its foundation is, however, upon the rock, and we have no apprehensions lest the Papal tyranny should receive the Papal yoke, and the great community may bow before the arch impostor, and take a pride in deriding those bulwarks which have been our defence in many an hour of peril; but the mass of the people understand the value of their birthright, and will not barter it away at the bidding of the Wiseman and Cullen confederacy.

An English Roman Catholic is an anomaly. If such a man be really conscientious, he must mourn over the brightest pages of our history—England has ever been Catholic in heart and spirit, and not a few are to be seen, who have emerged from the slough of barbarism, to this advanced era, is one continued protest against the Roman tyranny. Her mission has been to unloose, and not to enslave. Her energies have ever been directed towards one great Catholic object, the emancipation of the human mind. Were she to abandon every advantage which she possesses, by stooping to receive the Papal yoke, she would cease to be the hope of the nations and the great champion of the oppressed. Her sacred character would, by such a wicked course, be lost, and her mighty empire would soon crumble to pieces. Its foundation is, however, upon the rock, and we have no apprehensions lest the Papal tyranny should receive the Papal yoke, and the great community may bow before the arch impostor, and take a pride in deriding those bulwarks which have been our defence in many an hour of peril; but the mass of the people understand the value of their birthright, and will not barter it away at the bidding of the Wiseman and Cullen confederacy.

[From the Religious Telescope.]

## Two Sad Wrecks.

The love of money is a passion which, when once it seizes the human heart, holds it with a deathless clutch. Of the power of gold to darken the reason, deprave the conscience, degrade the affections, drown the voice of humanity, and, at last, even to de-throne God, we have many mournful examples. The love of money wrecks more human souls, probably, than all other causes combined. Occasionally a case of sad ruin, resulting from money-worship, stands out so prominently that it attracts public notice. We invite attention to two cases:—

A few months since, a New York merchant and speculator was conveyed to an insane asylum,—a madman; and it was ascertained that his madness had been caused by his success in business. Gains had flowed in upon him from every quarter. Everything he touched had turned to gold. All his speculations were successful, and the intoxication of success destroyed his reason, and drove him from his family and from society, a poor, miserable wreck of a man. Shortly after his magnificent fortune, the god to which he had sacrificed himself, was reduced by the financial pressure to a very moderate size.

Early in the morning on one of the days of the past week, a merchant in the State of New York, was found dead, in a spring, in the cellar of his own house. His head was plunged into the water, and his feet were out. He had been a member of Congress, was a very successful merchant, and had in his hands in merchandise and western lands, property valued at three hundred thousand dollars. But he owed a hundred thousand, which, in these times, he could not pay; was compelled to make an assignment, with the prospect that his magnificent fortune would be swept away. The loss was too great to bear, and so after passing a restless night, he arose early in the morning, and, within the hearing of the tender voices of his children, he committed the unpardonable crime of self-murder. Alas, how sad the wreck!

Had the two gentlemen we have noticed been true Christians, they would have been affected very slightly by their earthly gains and their losses. The first would have thanked God for all his legitimate gains, (he would have handed no other), and accepted them not as his own, but as the Lord's, deposited with him in trust. And he would have felt little elation of spirit, knowing that, compared with the riches of grace,

"This world is poor from where to where." The second, as he saw his fortune take wings, would have exclaimed with Job under a much greater affliction—"The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." But the fact that some men have been driven to insanity, and others to suicide by

expressive look and action indicative of contempt) *Rupee since late* [gold is solid dust.] I wanted the salvation of my soul, which money do not buy.

"Q. In your daily intercourse with the men, after baptism, did they ever show you any ill-will?"

"A. No; none at all."

"Q. By the Court to Major B.—Did you ever know of any emissaries coming into the lines of your regiment with the design or attempt to convert any of the men to the Christian faith?"

"A. No, never. If there had been any I certainly should have been informed of it."

"Q. To Prabhu Din. Did you ever hear any soldier in your corps, commissioned officer, non-commissioned officer, or private, assert that, now you were become a Christian, Brahmin recruits would not come to enlist?"

"A. No; I never heard any such words."

"Q. Proposed to Major B.—by Mr. F.—Will Major B.—have the goodness to inform the Court in what way the "consecration" which he described having been evinced (in his letter to the Adjutant General) betrayed itself the baptism of Prabhu Din?"

"A. By Major B.—The men seemed to be dissatisfied with the sick's conversion. They exceedingly wished that it had not taken place, for he was a man of very high caste, and much respected in the corps. Major B.—does not know of any improprieties in the man's conduct since his baptism."

The proceedings of the Court here closed.

"CAPTAIN S. ARDEN, President."

"For the result of this enquiry, I (says Mr. Fisher) somewhat anxiously waited, expecting that Prabhu Din would be, of course, restored to his forfeited rank and situation in his corps, but it was deemed advisable to abide by the directions already given respecting him, and he has remained at Meerut since on his pay. Better than all, he continues to live consistently with his profession, a sincere and faithful Christian believer."

"When Sir Edward Paget was Commander in Chief, and was passing on his tour of inspection through Meerut, I stated in conversation all the above particulars to him. He expressed a most lively interest in the situation and circumstances of such a man, and authorized Colonel Nichol to propose to Matthew Prabhu Din to appoint him to a higher rank in some one or other of the local corps, Matthew expressed himself very grateful for such consideration, but said, with great emotion, although respectfully, 'I cannot accept this, I have done nothing that should involve dismissal from my own corps, in which I am now a degraded man. Send me back to my regiment, and I shall have the disgrace washed out, and I will thankfully go back.' As this request, however, could not be complied with (though I know not why), Matthew remained on his pension pay, ought not to withhold one circumstance, which I think highly creditable to his character. At the commencement of the Burmese war, Matthew Prabhu Din requested me to communicate to Major General Sir Thomas Reynolds his wish to be allowed to volunteer, and join any of the native corps that were going on the service. 'I have long eaten their salt,' said he, 'and men are wanted: I am ready!' Sir Thomas highly appreciated his military feeling, and admired the man. He is a fine tall athletic soldier, and his spirit is of a noble order; but it seems there were some insurmountable difficulties in the way, and he was courteously told it could not be. I am not acquainted with the reasons."

"Some few years, too, after these events, his old corps marched through Meerut. The non-commissioned officers and men of his company came to visit Matthew, and greeted him with much cordiality and kindness.—Many of them exclaimed, 'Why don't you come back to us?—what harm have we done?' Our officers, the Sahib log, are Christians, our sergeant major and quartermaster sergeant are Christians. The drummers also are Christians. Why cannot you remain? What could be reply? It is the Company's will and pleasure."

"I believe this feeling now widely prevails, for I have learned, from authority which I cannot doubt, that many Sepoys have expressed their conviction that, however our British law of toleration warrants the free exercise of his own faith to the Mohammedan or to the Hindoo, yet that in embracing Christianity the doom of Matthew Prabhu Din, must inevitably await them. They would be dismissed from their regiment as unfit to be employed, and disqualified for any association with their equals, and for the confidence of their superiors, the Rev. Anand Muesher assured me that several Sepoys had expressly told him, 'We are heartily disposed to embrace the truth, but these consequences are too painful for us to endure.'"

"Surely, however, we may venture to indulge the hope that such consequences will not follow, but that we may yet live to see the day when a similar reply may be made respecting the Christian Sepoys as once given to the late General H.—respecting the pious soldiers of his Majesty's 14th Foot.—'What sort of fellows are those, said the General to the officer who then commanded them, for whom the chaplain is pleading to build a private reading room? He calls them his men.' 'The best men,' said the Major, 'in the whole regiment. I only wish they were all his men.' 'Then,' exclaimed the General, 'they shall have their room!'"

THE SIAMESE GIFTS.—The presents from the two Kings of Siam to Her Majesty comprised an Eastern crown of gold and enamel, enriched with diamonds, emeralds, and rubies; a gold collar, thickly studded with rubies; a large star; a massive ring, set with diamonds, and a variety of precious stones; a golden belt, enriched with rubies; a chair of State or Throne; a rare and valuable white shell, having a number of jewels inserted; a cup and saucer of agate; a State palanquin; a State saddle and bridle; a number of umbrellas covered with gold embroidery; boxes and cups of solid gold; silver vessels with gilt embossed edges; a metal drum; and a variety of other articles of rarity and curious workmanship, together with a painting of the Court of Kings of Siam.