told him of that Redeemer, by whom his soul may be saved? Have you ever affectionately warned or entreated him! He may need a word from you to turn his life to Jesus. Perhaps he may be longing to know how you found your way to the cross, and came to the blessedness of Christian hope. Do you act wisely or faithfully, not to say a word to show the solicitude which you feel for him?

3. *Have you sought to persuade him to go with you to the house of God?* A few gentle words might win him away from some place of pleasure or vanity, to the prayer-meeting. A kind invitation might induce him to enter with you into the place where the gospel is proclaimed. There the Spirit of God may meet him, and renew him. There, at least, Jesus will be held up before him, and the cross meet his vision. Do you do right to separate from him without an attempt to lead him with you?

4. *Have you shown him in your life what it is to be a Christian?* How many sermons might be preached every day, and with irresistible point and force, by simple consistency! How many souls might be won by the attractive power of a holy life. Have you tried its virtue with the one whom you wish to win? Have you been a "living epistle," to be constantly "known and read of him." Can he see the grace of God working in you, and daily restraining, guiding, and purifying you? What self-denial do you daily show, proving to him your love for Christ?

Reader! what do you do to make your friend, brother, husband, a Christian? Do something—do every thing that God commands you, and patiently, calmly, confidently, await the blessing. "It is good that a man should both hope and quietly wait for the salvation of the Lord."

THE

Protestant & Evangelical Witness.

SATURDAY, MARCH 31, 1860.

State of Religion in Europe.

Last week we made a few remarks on the state of religion in some countries of Europe. We shall now endeavor to consider the religious condition of some European countries not then noticed. Beginning with Spain, we do not find any evidence of prosperity. Its religious advancement has been similar to its national movement,—and that is retrogression. The almost forty millions of inhabitants which it contained, when the Spanish Armada was preparing to overthrow Protestantism, are now dwindled down to fifteen millions. That which blasted Spain's temporal prosperity, has also blighted its spiritual progress. Her treatment of *Escalante* is a strong proof that religion is now in a low state in that unhappy country. A good man, and engaged in a noble work,—circulating the sacred Scriptures, and seeking the spiritual and eternal welfare of the people, he has been arrested, imprisoned, and condemned, and is now enduring severe and protracted penal servitude. But how does this prove that religion is in a low state? If he has been arrested in his efforts to circulate the Bible, then we may certainly infer that the Spaniards do not wish to come to the light, that they are even now in spiritual darkness, and loving that darkness. They possess not the only true rule of christian faith and practice; and therefore neither of these can be in conformity with the will of Heaven. They have not the Law of God in their hands, and how can it be written on their hearts? How can it correct their principles, purify their motives, and influence their lives, if they know it not? If they do not possess the only true standard of human actions, then surely they cannot test their conduct by that infallible rule. From the single fact, therefore, that the Spaniards are opposed to Bible circulation, we have sufficient ground to conclude that Bible christianity is in a wretchedly low state among them. But some perhaps will reply, the priests may impart religious instruction to the people. Possibly they may; but judging from what they accomplish in countries better known to us, we are fully warranted in drawing the inference that the christian instruction which they impart, is of the most meagre description, and scarcely contains the elements of saving knowledge.

As regards France, the prospects are somewhat more encouraging. If true religion cannot be said to be in a prosperous state, the means of spiritual enlightenment and improvement are at least much more within the reach of the people than in Spain. The French, though not generally much under the influence of divine truth, are still not the willing and unquestioning subjects of the Pope of Rome. They appear disposed to exercise their own judgment in religious as well as political matters; and the result has been productive of some christian progress. The Emperor is resisting Popish authority, and a breach has been made which threatens to widening, with weakening influence to Popery, but affording increased advantages to Protestantism. It is said that Protestantism now enjoys unusual privileges in France. The Holy Scriptures are freely circulated in almost every part of the extensive empire; and increased facilities are afforded for conducting Protestant worship. Deputations from Protestant communities or societies have been kindly received by the Emperor; and their religious liberties have been fully and frankly acknowledged. These are gratifying facts, and well adapted to stimulate the friends of Bible truth in their disinterested efforts to advance the interests of Christ's kingdom. They also furnish indications that a better day is dawning on that country, too well deserving the appellation "infidel France." When the laborers are going forth to the harvest, which is plenteous, with such encouraging prospects, and to such auspicious openings, we may fondly hope that they will soon see the fruit of their labors, in a revived state of pure and undefiled religion and a great increase of vital godliness. The Protestant Churches of France appear to be mostly in a prosperous state, active in the service of their Great Head, and successful in lifting up a standard for the truth; and that too amidst abounding iniquity, ungodliness, and error.

Respecting Great Britain and Ireland, we do not require to say much. Our readers are all aware that a glorious revival of religion has lately been vouchsafed to that part of Europe. By the last accounts, the good work appears to be progressing in some parts, while in others the fruits are manifesting themselves in the diminution of crime,—almost the entire absence of it in some districts,—the decrease of intemperance, and a most gratifying attendance on the means of grace. Morality has improved, godliness has increased, a missionary spirit abounds. When the fruit is thus unto holiness, we may scripturally hope that the end will be everlasting life. Casting our eyes, then, over the wide extent of Europe, we think that sufficient and satisfactory evidence is afforded for drawing the conclusion, that religion is on the whole in a prosperous condition

LITERARY NOTICE.

A Few Remains of the Rev. James MacGregor, D. D.; Edited by his Grandson, the Rev. George Patterson. Philadelphia: Joseph M. Wilson. Charlottetown: George. T. Hazzard.

This work, sent us to review by the Editor, has now been some weeks before the public. In the case of many of our readers, an opinion, doubtless, has already been formed of its merits; but though late, we shall endeavor briefly to indicate the author's treatment of some of the subjects discussed. The first and principal production is "A Defence of the religious imprecations and denunciations of God's wrath, contained in the Book of Psalms, against the enemies of the Gospel." The author discusses this important and difficult subject in a logical and able manner. After an appropriate introduction, containing a general statement of his views, he proceeds to the vindication of these Psalms as David's. Here he considers first, what sort of men the imprecations were directed against, and, secondly, from what spirit and disposition they flowed. The individuals in view were the enemies of God's peculiar people,—that is, incarnate devils; and the imprecations were uttered, not out of revenge, but in faith,—divinely inspired, and typical of Christ's. This part of the discussion appears satisfactory. But we confess we are not so well satisfied with the author's arguments in the second part, which contains a vindication of the use of the imprecatory Psalms by Christians." He attempts to accomplish this by showing from several considerations, that imprecations are a permanent christian duty. He then considers the objects of imprecations:—they must be directed *against no enemy of man*. Some valuable thoughts are evolved on this topic, as also afterwards, when he indicates the spirit with which we should imprecate. The author concludes the whole by answering some objections which might be raised to the views advanced. We have merely noticed the line of argument, hoping that those who wish to investigate the subject thoroughly, will procure the work for themselves.

The second production is an Essay on the duration and character of the Millennial age of the Church. Unlike many writers on the Millennium, the author does not attempt to fix dates relating to the commencement of this happy period. He first considers its duration, endeavoring to prove from Scripture and the analogy of nature, that it shall last three hundred thousand years at least. On the character of the Millennium, he expatiates freely and beautifully on the improved climate, the fruitfulness of the earth, its increased and christian population, the wise and equitable administration of civil government, the reign of universal peace, the high perfection of the state of learning and religion—all during the Millennial age. The Essay is, on the whole, well written, and is pervaded by a fine christian spirit.

The next Essay is entitled "A Guide to Baptism," being an attempt to guide the plain christian unto the scripture doctrine and practice of baptism. In executing his office as a guide to Baptism, the author endeavors to show, first, That Baptism belonged to the Old Testament as well as to the New; Secondly, that God directed it to be administered by sprinkling both adults and infants with water; thirdly, that this Baptism is continued under the New Testament, with some circumstantial alterations; and fourthly he reviews the principal passages of Scripture supposed to favor the opposite side. He discusses each of these topics briefly, yet systematically and in the light of Scripture, arriving at conclusions which he considers fully establish the propositions which he enunciates. The author's views on this subject deserve consideration from the fact that he once hesitated respecting baptism; and then searched anew the New Testament as impartially as he could, and with a fear lest his early prejudice might mislead him.

The other Remains are of minor importance, consisting of an able Letter on Slavery, a Synod Sermon, and other pieces, all written in the author's usual clear and logical style. The work contains 274 pages, and is well got up. These Remains fully justify the opinion expressed by the editor in the Memoirs, respecting the intellectual abilities of Doctor Macgregor. We have good reason for stating that almost all who read the Memoirs were pleased with them; and we trust they will not be disappointed if they procure the Remains, thus possessing a momento of a minister of the Gospel who was highly esteemed, and eminently useful in his generation.

From Correspondent of the News of the Churches.

FRANCE.

Paris, February 18, 1860.

"For some time past there have been not a few political and religious earthquakes. In one of the latter, a crack, at first almost imperceptible, but daily widening, has been produced between the temporal and the spiritual power of the Pope. Now, into this crack, like a woodman with his wedge, England introduces a solitary Bible, then two, then three, and she will have thus placed a million of Bibles between the spiritual and the temporal power, before Garibaldi has put a million of muskets into the hands of Italians."

Your readers will forgive the light authority from which I quote these words, for it proves the spirit of the times when Alexandre Dumas cannot travel to Rome without, on his way, meeting the frigate *Terrible* with its cargo of Bibles—a cargo, says our dramatist, much more efficacious than guns and ammunition!

Who knows whether the Lord is not rending the rocky ground of Southern Europe, until the priests of Rome themselves are looking into prophecy, and predicting the terrible days of the end,* in order to give His servants opportunity to scatter the divine seed, and reap as abundant a harvest in the south as in the north.

The contest between the Pope and Napoleon III. is still the one absorbing topic. I need but to allude to the moves of each party in this wonderful game, for they fall so fully into the political domain, that your readers have become acquainted with them long ere this. In the midst of the hail-storm of pamphlets mentioned in my last, and still falling thick around us, came the spent thunderbolt of the Pope's encyclical letter, in which he makes common cause with the petty princes who fled from their unsteady thrones, refuses all change of policy, clutches Peter's patrimony (rather a shadowy thing) with obstinate grasp, and calls upon all who bow to his spiritual sway to burn with zeal for his temporalities, against all liberty, and against the Emperor, whom he reminds of the judgment to come. This was published in all the papers, sold at all booksellers', and read in all churches at mass, except where priests had courage enough to abstain from bringing politics into their sanctuary. All honor to Abbe Martin de Noirlieu for abstaining, and to all others who followed his example! The Emperor's move was to suppress the *Univers*, the Ultramontane organ, whose gross and indecent diatribes put all France to the blush; it has fallen under the lawe on the press which it gloried in. A bridle was also put on the 900 committees of the Vincent de Paul Association, which, under plea of distributing alms, have long tyrannized over the consciences of the poor, and have been organizing a sort of crusade in favor of Peter's patrimony. * * * *

That there is opposition in France against the Emperor's policy is certain, and every one knows how dangerous it is to play with treacherous edge-tools. I believe it is the Pope's knowledge of those which surround him, that prevents him giving way to his earlier and better inspirations. Napoleon needs to be careful what to eat, drink, and avoid just now; he goes about, however, as usual, in his buttoned great-coat, caring little for the *chevapen* (rascal) delicately thrown upon his name and race by the Faubourg St. Germain, whose aristocrats join with the Orleanists against his Italian policy. There is probably no other explanation of the nomination to the empty chair of the French Academy of Father Lacordaire, the famous liberal Dominican preacher, who has for so long been excluded from the pulpits of the capital. It will be a curious thing to see him received by M. Guizot, to whom it falls to pronounce the discourse of reception. There has been a schism in the staff of writers of the *Débats*, M. de Sacy siding with MM. Guizot, Cousin, Villemain, and others, in favor of the political power of the Papacy. It has occasioned the report that the paper is sold, and that De Sacy, Prevost Paradol, and Saint Marc Girardin withdraw. If this be the case, the journal, like so many others, renounces its independent character. * * *

The appeal to general prayer, which reached us from Ledlanc, was responded to, perhaps more in private than in public. We hear of some signs of awakening here and there. At Calais four young men found peace in believing: in the Drome, and in the valley of La Vennage, a large number, especially of young women and children, have been awakened, and prayer has become an indispensable luxury among them. In some of the evangelical churches the prayer-meetings are persevered in; during one of these, a husband and wife were made subjects of divine grace. I have heard of a Roman Catholic village stimulated by the example of its Protestant neighbors, having its prayer-meetings, beginning with beads and books, and finding that it would not do, at length calling in a pastor to show them how to seek the Lord in spirit and in truth.

The Protestantant Arles have at length secured a place of worship. The little church, meeting in that very dissolute place, was originated twenty years ago by the Wesleyans, who, when their pioneering work was done, placed it in the hands of the consistory of Marseilles, whence pastors were sent periodically. Strenuous opposition was made, and the landlord of the little room in which the Protestants met forfeited the courtesyness of his fellow-citizens. Soul after soul, however, forsook Romanism; descendants of old Huguenots came out of their lukewarmness and concealment, and lately the members of the church have been increased by an influx of Alsacian and Languedocian workmen, attracted by the permanent work of the Arles railway station. Schools opened, then closed by the authorities, then again opened by personal appeal to the minister of public instruction, contain sixty children, but, for want of room, are constantly obliged to refuse applicants. Now, just at this juncture, when school-rooms and place of worship were totally inadequate to accommodate a population of 400 Protestants, the *Retonde*, a large stone building, was for sale at one third of its original price. It had been erected for a reading and lecture room by 100 citizens of Arles fifty years ago, each contributing 1500 francs. It was on sale for 33,000 francs. Such an opportunity was not to be lost; two Christian friends advanced the money, one to the amount of £1000, and the purchase is made. The building is admirably situated in the most public part of the town, and, besides a circular chapel seating 350, will contain the pastor's, and school-master's and mistress's dwelling, besides spacious school-rooms. I see with pleasure that the Evangelical Alliance in England has resolved to receive contributions towards covering the loan, the Bishop of London heading the list of subscribers.

Let me, before I proceed to the great religious event of the month in Paris—the visit of your Shakspearian preacher, Charles Spurgeon—give you an idea of the aspect of religion among the English speaking population. Stagnation might for years past have been written over it. True, the gospel, with a very short interruption, had been preached for upwards of thirty years in Marbœuf Episcopal Chapel; but, with exception of the efforts of the ministers and members of the Wesleyan chapel, little or no activity until lately was shown among clergy or laity to seek out the thousands who lie in darkness, gliding into Romanism, or sinking into heathenish indifference. The Church of the Rue D'Agueseau, re-opened last year by the Colonial Society, works now vigorously hand in hand with Marbœuf Chapel. Not only is the gospel faithfully preached in both, but the young are attended to, and the poor are sought out; the people are pastorally visited, a Scripture reader is employed, and life is beginning to circulate. For instance, Father Chiniquy's case called together about fifty British and American residents in December last, and, after a few words from some of the clergy, and united prayer, a sum of £40 was spontaneously contributed for the relief of the distressed brother and his people. On new year's eve, about 100 working men and their families responded to an invitation to a special service. The Lodiana call to prayer was responded to, though very feebly, during the first week in January, and we may hope that this commencement of a new state of things will progress. To the three churches above mentioned, must be added the American church, where Episcopalians and Presbyterians worship alternately, and the small Congregational chapel. In all these the gospel of the grace of God is clearly preached.† Before the arrival of the youthful preacher, there were some searchings of heart and hesitations; a few, however, met in prayerful hope that his message would be blessed, and their prayers have been heard. All who went to hear him in hope, all who had the slightest religious experience, all who looked to the Master for a blessing, received far more than they had expected. Many have felt that every chord within them vibrated; that every note of their spiritual instrument was brought into tune. Some, for the first time, have wept and prayed; some, for the first time, have rejoiced in God their Saviour. Very many, including the clergy of the various churches, have been aroused to exertion, encouraged, cheered, strengthened in the Lord. Laying the full, grand basis of the gospel, and carefully clearing the highway of stumbling-blocks, he commenced by the glorious message, "Believe in the Lord Jesus Christ, and thou shalt be saved." He then took the trembling believer into the various schools wherein he learns the length, and breadth, and depth, and height of the love of Christ, which passeth knowledge. Next came the blessed privilege and secret of success, drawing nigh unto God; then the "nightingale psalm," and the security of those to whom the Lord is Shepherd; and, at length, the grand climax the song of the 144,000 before the Lamb. Never did the vaulted roof of the Oratoire echo such thundering eloquence, such words of fire!

* Bishop of Poitiers in a sermon at Nantes.

† Three other congregations meet; one is a small body of American Episcopalians, another of a few Scotch Presbyterians, whose pastors are sent in succession, each spending but a short time in Paris, and the third, a few High Church people, under the guidance of a zealous Puseyite. It was this gentleman whose "Vespers" in French were stopped by the police under the much-to-be-deprecated law, which forbids a foreigner, without special permission, to officiate in any church in the French tongue. After his midnight service on Christmas eve, his English week-day ritual was discontinued for a fortnight, but his Sabbath services experienced no interruption. He is sanguine as to the re-opening of his French services, but appearances are unfavorable hitherto. His avowed aim is to bring out all the affinities between what he calls the Anglican Church and the Gallican, and to make the transition as easy as possible. He seems to expect the Romanists actually to roll up his inclined plane! I have heard of several Protestants who have rolled down it into the gulf of Popery.

[For the Protestant.]

St. Catharine's, Canada West, March 6, 1860.

Mr. Editor;

By an excellent letter, dated Georgetown, in Prince Edward Island, which appears in a recent number of the Montreal *Temperance Advocate*, it is stated that the Cause of Temperance is at a very great discount in your pretty sea-girt Isle; and if the letter-writer in question is correct, the Sons of Temperance and Teetotallers have good reason to be ashamed of themselves for allowing the good Cause of all mankind to go to the wall, when every where else in British North America, as well as in Great Britain, the work is steadily advancing and the principles of Total Abstinence and Prohibition becoming more and more popular.

It is impossible for any one to read the reports of the state and progress of the work in Great Britain, given in such excellent papers as the London Temperance *Star*, the Bristol Temperance *Herald*, and the Manchester *Alliance Weekly News*, without feelings of joy and gratitude. Joy to think of the amount of happiness that will result to the human family in consequence of this great Reform, and gratitude to that great and gracious Being who is blessing the efforts of this people for the promotion of the only real cure for the evils of Intemperance, namely, *Total Abstinence and Prohibition*. As long as intoxicating liquors are manufactured and sold in the common way as beverages, the evils of intemperance will continue to scourge and scathe society, and all who are in any way instrumental in keeping up in the world the drinking usages and the liquor traffic will do well to make the matter a subject of reflection and prayer. If they do so, taking the never failing Bible for their guide, there is no fear but that *their duty will be made very plain*. Indeed it is always a matter of grief and astonishment to me, when I find those who profess faith in the Bible and the Christian religion, who follow the examples and usages of the graceless, and sensual, and devilish, instead of taking heed to what the Law and Testimony declares—see Isaiah 5th chapter, Proverbs 20th and 23d chapters; Romans 14th chapter, the Book of Habakkuk 2d chapter, and St. Matthew 5th chapter. How any one can carefully and prayerfully read over these portions of Holy Writ, and yet continue in the manufacture, sale, or sanction of intoxicating poisons, is a mystery that I assure you, Sir, I cannot fathom. Does Paul in his second Epistle to Timothy, 3d and 4th chapters, not speak of such characters? I think we have many such in our day.

By Temperance and Religious papers kindly sent me by the United Kingdom Alliance, and other friends that it was my good fortune to become acquainted with when lecturing in England, I rejoice to see that the cause of Total Abstinence and Prohibition is making grand progress in Great Britain. The *Alliance Weekly News*, which the Alliance sends me regularly, free of all charge, informs me that upwards of *twenty six* of the landowners of Britain have prohibited the sale of intoxicating liquors on their estates! The great Lord Brougham recently made favorable mention of the labors of the *Alliance* for the total suppression of the liquor traffic; and *three hundred and fifty* Clergymen of the Established Church in Ireland, *and upwards of two hundred Clergymen of same Church in England* have recently given their adhesion to the Ministerial Declaration on behalf of the suppression of the Liquor Traffic! upwards of two hundred Clergymen of the Baptist Church have followed the excellent example of the Church of England ministers, and Presbyterians and Methodists are doing likewise; and surely those are most cheering and encouraging signs of genuine progress, that should cheer the Prince Edward Islanders to buckle on the Teetotal armor afresh, and go forth to the warfare for Truth and Temperance, in the name of the God of Love and Purity and Truth. The Cause does not go by fits and spasms in Britain, as it does too frequently in America. They give a steady pull, and keep pulling, in England, and Scotland and Ireland. In America, we find the Temperance people sometimes all life, zeal, and energy; again we find them all dead, lifeless and listless;—this is owing to want of *genuine principle*; and genuine principle is the gift of God, and must be sought for as the Bible directs. If all my Brethren of the Sons of Temperance were truly converted to God, we would not find them so spasmodic in their zeal for the Cause. If they were all converted, we would not find them so easily offended, so easily discouraged, so ready to halt in the work and warfare; and we would not find so many of them glad of an opportunity to desert the Cause, and go back to their cups, and the company of the unclean and loathsome slaves of sin and hell in the Saloons and Bar Rooms. But because there are many Sons of Temperance who are unconverted, graceless men, is no reason why the Christian should neglect his or her duty to the Cause. If I see my unconverted Brethren of the Order ready to return to Egypt, I should redouble my diligence to set them a correct example, praying God all the time to convert and save my Brethren who are without the Comforter spoken of in St. John 14th chapter.

Without the grace of God, no man or woman will ever make those sacrifices that must be made in order to the ultimate success of our cause. Without grace the Brewer, Distiller and Dealer will not give up a money-making, *soul-damning* Traffic. Without the grace of God, the proud moderate drinker will never be led to give up his occasional glass with a friend. Without grace, the inebriate who would be free, and who desires to escape from the woes and shames and sorrows inflicted upon himself and family and friends by his sin and folly and madness, will never be able to *persevere* in the path of *reformation*. The reason why so many who have taken the pledge, break that pledge in the time of trial and temptation, is because they took the pledge without prayer being offered to God for grace to keep it; and, in conclusion, the reason why so many who are in membership with Churches continue to set the stumbling block of the Bottle before their fellow creatures, is because they love the Bottle more than God, and would rather pamper their depraved lusts and appetites than be instrumental as Sons of Temperance in snatching their fellow men as brands from the burning.

Truly yours,

JAMES A. DAVIDSON.

[For the Protestant.]

Mr. Editor;

It has often been a matter of surprise to me that we have never heard of any meeting being held in this Island for the purpose of expressing sympathy with the "Holy Father." But, though the sympathy manifested in other places has not been permitted to take the same course here, yet we learn from a late issue of the *Examiner* that it has assumed a more tangible form.

It appears from that authority that there is an association in our midst for the "Propagation of the Faith." What Faith? Is it the Faith which works by love? Is it a sincere belief in the doctrine of salvation by faith in the Lord Jesus Christ? If it were such a Faith as this, it would, indeed, be a happy day for the Romanist. It is unnecessary to ask such questions, for it is an incontrovertible fact, that while *some* in our midst have been contributing liberally for such a Faith, others there are who have been contributing (unwittingly, I hope) for the spread of a Faith which knows not God, and Jesus Christ, whom He hath sent; yet while the Protestant portion of the Colony have only contributed something like £180 for the support of Protestantism in the case of Father Chiniquy, we have the handsome sum of £338 4s 11d. granted as supplies to the Holy Father, for the purpose of subduing his refractory subjects by powder and ball. Methinks did the French people of Rustico know the sufferings of their French brethren in the State of Illinois, instead of supplying such a sum as appears to their credit for the above mentioned purpose, they, in their warm-hearted simplicity, would freely contribute to assist in relieving their sufferings instead of helping to fasten the yoke upon the necks of the already down trodden Italians. Could those warm-hearted French people but be made aware of the fact that their brethren in France are awakening up from their slumbers, in which they have been held by Rome, they would, I feel assured, hesitate before taking another such step, however much it might be to their credit. Now, Sir, with the hope that these few remarks will be attended with some beneficial result, I take my leave of this subject for the present.

Yours, as ever,

CONTRIBUTOR.

Charlottetown, March 19, 1860.

St. David's Church, Georgetown.

The Bazaar and Tea Party came off here with great *eclat* on Wednesday the 14th inst, in the High Sheriff's commodious house, which he so kindly threw open for the purpose. We take this opportunity of expressing our best thanks to him for his liberality on the occasion. We are sorry to say the weather was singularly unpropitious, and the roads and ice almost impassable, by which many of our best friends were unable to attend; yet notwithstanding, we are happy to announce that the sum of about thirty-five pounds was realized, which far surpassed the expectations of the most sanguine under the circumstances. In regard to the arrangements of the Tea Party, they were got up with the finest taste and altogether of a splendid description; the refreshments also were exceedingly rich and abundant. Too much credit cannot be given to the ladies for their kind and unwearied exertions to furnish the Bazaar and supply the tables; the Trustees therefore beg to express to them their warmest thanks and hope that they may always have the co-operation of such disinterested and amiable supporters. They also beg to acknowledge the many excellent donations sent in by their fair friends, both near and at a distance; among others who contributed were the Lawyers, and the Trustees feel it their duty to express their utmost satisfaction for the very kind and handsome way in which they patronized the occasion; but indeed all seemed to vie with each other in doing what they could for the benefit of the object contemplated. The chairman the Hon. Joseph Wightman, did his very best to keep up the interest and the spirit of the meeting; this was the more easily done, as he was most ably supported by the present talented Attorney General, and several others of the most gifted and eminent practitioners at the bar. In short, the occasion was rare in its kind, for elegance, talent, and success. In taking notice of the various individuals who contributed to the hilarity of the evening and the profit of the Trustees, it would be unpardonable to forget William Sanderson, Esq., who so kindly and effectively officiated as Auctioneer, for the articles that remained unsold at the Bazaar. In conclusion, we have only to say that after spending a happy evening, the party separated altogether pleased with themselves and the entertainment.—*Com.*

MARRIED,

On the 20th instant, by the Rev. Alexander McLean, A. M., Mr. Donald McDonald, Point Prim, to Miss Jane MacWilliams, Portage.

On the same day, by the same, Mr. Henry Collins, Three Rivers, to Miss Flora McDonald, Newtown.

On the 16th instant, at Summerside, by H. C. Green, Esq., Mr. Archibald Johnson, to Miss Olivera Hockin, both of Kildare, Lot 3.

At St. Eleanor's, on the 22d inst., by the same, Mr. Isaac Baker, of Cascumpec, to Miss Sarah McDougald, of Lot 16.

On the 20th inst., by Rev. Isaac Murray, Mr Archibald McQueen, to Miss Isabella McLeod, both of Malpeque Road, Lot 22.

On Thursday, the 22d inst., at the residence of Mr. Torquil McNeill, North River, by the Rev. Donald McDonald, Mr. Neil Campbell, of Argyle Shore, to Catherine, youngest daughter of Mr. John McLean, of De Sable.

DIED,

On March 17th, after a lingering illness, Dugald, second son of Mr. John M'Lachlan, of Greenvale, Malpeque Road.

At Bedeque, on 21st instant, John Entony, only child of Archibald Montgomery, aged 2 months and 9 days.

At Green Marsh, Murray Harbor Road, on the 18th inst., Catherine Campbell, relict of the late John Campbell, of Isle of Skye, Scotland, aged 81 years, leaving 30 grandchildren and 20 great grandchildren, and a large circle of friends.

On Tuesday last, at Anderson's Road, Lot 30, after a very severe illness of three weeks, Ann, the beloved wife of Mr. Angus McLellan, aged 30 years, leaving a family of four small children, and a large circle of friends and acquaintances to mourn their sad bereavement. Her end was peace.

At Charlottetown, on the 26th instant, after a severe illness of four months, Isabella Douglas Burns, eldest daughter of Mr. Richard Burbe, aged 22 years. She has left a large circle of relations and friends to lament their loss.

At Cherry Valley, on the 6th instant, Mrs Margaret Burns, at the advanced age of 84 years, widow of the late Major Joseph Beers, and eldest daughter of the late James L. Hayden, Esq.

At Rollo Bay, on Tuesday, the 27th inst., of Whooping Cough, and Inflammatory Fever, James Albert, infant son of Mr. William Henderson, aged 2 years and 1 month. "Out of the mouths of babes and sucklings, thou hast perfected praise."

Holloway's Pills.—The sufferings to which delicate females are subjected by ignorant practitioner's, and the no less serious evils they endure in consequence of self neglect, are terrible to contemplate. Let us not then be thought officious or presumptuous if we recommend to them with friendly earnestness this mild but reliable remedy for all functional derangements. For all the debilitating disorders peculiar to the sex, and in every crisis and contingency perilous to the life and health of woman, youthful or aged, married or single, this great regulator and renovator of the secretive organs and the nervous system is an immediate cure.

AYER'S PILLS.

The following statement from James R. Chilton, M. D., of New York city, after a thorough examination of the subject, leaves no doubt in any reasonable mind of the intrinsic virtues of my preparation, or its value as a reliable medicine. Dr. Chilton is known throughout the whole country as one of the oldest and best analytical chemists it contains; and his high character, both as a chemist and a man, is certified by distinguished persons, who are known to the people every where.

J. C. Ayer, M. D., Lowell, Mass. Dear Sir; I have examined your Cathartic Pills, and become thoroughly acquainted with their composition. It is a new and judicious combination of materials possessing points of excellence which, I believe, have not been obtained before.

As a Cathartic for general use, they are far superior to any which have hitherto fallen under my notice. They do not contain any mineral substance whatever; and, consequently, all objections urged against such ingredients are obviated.

The skillful method of separating the active principles of which these Pills are composed from the inert vegetable matter is meritorious, and should command special attention, and win for the Pills the liberal patronage of the public.

James R. Chilton, Chemist.

We have known Dr. J. R. Chilton for many years as a gentleman of the highest respectability, and a chemist in whom we have utmost confidence.

We fully concur in the above statements.

Coleman & Stetson, Proprietors of the Astor House, N. Y. city.

H. J. Raymond, Lieutenant Governor of the State of New York.

Horace Greely, Senior Editor of the New York Tribune.

WM. H. Seward, Senator of the United States.

WM. L. Marcy, Secretary of State of the United States.

WM. B. Astor, New York city, the richest man in America.

G. W. Weston & Co., Proprietors of Saratoga Springs.

Powers & Weightman, the largest Manuf. Chemists in America.

E. L. Leavenworth, Secretary of New York.

Bank of England, London, 8th June, 1856.

Dr. J. C. Ayer, Lowell, Mass, U. S. A. Sir; In compliance with the request of your agent, I have the pleasure to state that having used your Cathartic Pills in my family, I have found them superior in their remedial effects to any other purgative we have ever employed. It is within my knowledge that your Pills and Pectoral are recommended by some of the distinguished surgeons and physicians of this metropolis, (London.)

Your obedient servant,

Richard Dean Boyle, Ex-Ass't Cashier

For list of Agents, see long advertisement of Ayer's Sarsaprilla, Cherry Pectoral and Pills, in another column.

Blood Horse "Noble."

THE ABOVE HORSE, FROM *Saladin*, will travel as follows during the coming season, viz:—Leaving the subscriber's Stables on Tuesday, 24th April, will pass through Nine Mile Creek, and stand at Mr. Donald M'Rae's, South Shore; will remain there until Wednesday, 25th; thence through Argyle Shore, to Mr. Hector M'Kay's, De Sable; leaving there on Thursday, 26th, will go through De Sable Back Settlement, to Mr. William Todd's Scotch Settlement; will leave there on Friday, 27th, going through the Scotch Settlement to Johnson's, Malpeque Road; thence, on Saturday, 28th, along the Malpeque Road, to Mr. James Laird's, New Glasgow; thence, on Monday, 29th, round Cavendish and Grand Rustico, back to James Laird's, on Tuesday, 1st May; from there to John Buntain's, Rustico; leaving here on Wednesday, 2d, will proceed to Donald M'Millan's, Covehead Road; thence on Thursday, 3d, by Covehead, to the Saw Mill Bridge; and from there to the Union Road, and thence northward to Chas. M'Millan's; leaving here on Friday, 4th, by way of Brackley Point Road, to John M'Millan's; thence to Charlottetown, on Saturday, 5th; and thence to John M'Leod's, West River; and from there, on Monday, 7th, along the South Side of West River, to the subscriber's Farm.

ROBERT M'MILLAN.

Warren Farm, March 30th, 1860.

!! BOOT AND SHOE BUYERS !!

EXTRA INDUCEMENTS AND

EXTRA LOW PRICES FOR CASH TRADE.

GEORGE C. WALES,

29, Pearl Street,

EXPECTING TO MAKE SOME CHANGE in his business, will offer a large and good assortment of all kinds, including—

Copper Soles, and Copper and Leather Tips, at very low prices

As we buy and sell for Cash only, can give buyers the very lowest rates, of any sizes, styles or quality wanted. Call before purchasing, at - - - 29, Pearl Street.

Boston, March 1, 1860. 4m mar10

50 BARRELS CHOICE FLOUR (FOR family use), 15 barrels BUTTER CRACKERS, do.

For sale by PARKER MERRILL & BRO, Water-street, next door to Bank.

Feb. 17, 1860.

A CARD.

H. H. D. MARTIN, M. D.,

LATE OF LOUISIANA, U. S., HAVING paid special attention to Surgery, and the Diseases of Women, can be consulted during the remaining winter months at—Mr. McKay's, Dorchester-street, Charlottetown.

Consulting Hours—from 10 to 4.

Feb. 3, 1860.

DENTISTRY.

CLEMENT F. HUBERT, Dentist, (late of New-York,) begs to inform the Inhabitants of Charlottetown and vicinity, that he is now fully prepared to construct and insert Artificial TEETH, on Gold and Silver plate, or with pivots.

Satisfaction guaranteed in every instance.

Filling, Extracting, and Cleansing attended to as usual. Charges moderate.

Residence—At Mrs. Douglas's, Water street.

Charlottetown, November 10, 1859. tf

Private Training Academy.

MR MONK BEGS TO ANNOUNCE THAT the next quarter in this Institution will commence on Monday, April 2d.

As very few vacancies are open, early application will be necessary to secure the admission of pupils.

Fees—£2 10s. per quarter.

March 10, 1860. E&I—4w

NOTICE.

IN CONSEQUENCE OF AN ALTERATION which will be made in the Subscriber's Business after the First of May next, all persons indebted to him by Note of Hand, Book Account, or otherwise, are requested to settle the same on or before the above date. All accounts due on the 30th December, 1859, not settled on the FIRST DAY OF MAY NEXT, will be sued for without distinction.

CHARLES BELL.

March 10, 1860. till May.

NEW

PHOTOGRAPH & AMBROTYPE SALOON.

THE SUBSCRIBER WOULD RESPECTFULLY inform the public that he has opened a Photograph and Ambrotype Saloon in the Rooms formerly occupied by Mr. Munroe, corner of Great George and King Streets, and nearly opposite the Roman Catholic Church.

The greatest possible care will be taken to ensure a good Portrait, and from the retired situation of the Rooms, visitors can have no interruption, and may choose their own position, &c.

A good selection of Cases, Frames, &c., &c., always on hand.

In connection with the above Rooms, the Subscriber will also continue the Saloon at the "Bazaar."

Cases, Frames, Chemicals, &c., &c., will be supplied to the trade on the lowest terms.

WM. McCOMB.

Charlottetown, March 17, 1860. 4i

TO MILLERS.

CAMEL HAIR BOLTING CLOTH, ANCHOR Brand, Nos. 2, 3, 4 and 5, just received and for Sale low for cash at Haszard's, South-side Queen Square.

March 10, 1860.