heaven given amongst men, "whereby we must be saved."

He lives not only for ever in his own person, but he is for ever the life, portion, and blessedness of his people. Because he lives they live; they shall appear with him, they shall be like unto him. As he is on his Father's throne, so they shall sit on his throne never to be degraded. He is theirs and they his; they his by a dear purchase, and he theirs by a sweet communion. He is more ours than we are our own. We have and possess infinitely more in him than in ourselves; defective in ourselves, complete in him; weak in ourselves, strong in him; dead in ourselves, alive in him; miserable in ourselves, blessed in him; mutable in ourselves, established in him.

No condition is imaginable wherein a conscionable believer hath not a foundation of joy in Christ. This tree of life hath fruit on it for every month. The Comforter he sends abides with us for ever; the joy he gives none can take away. Though God's people have many causes of sorrow in themselves—strong corruptions, hard hearts, little strength, weak graces, many temptations—yet in Christ they have still matter of rejoicing: in the consistency of his love, in the abundance of his pardoning mercy, in the fullness of his Spirit, in the sufficiency of his grace, in the fidelity of his promise, in the validity of his purchase, in the vigilance of his eye, in the readiness of his help, in the perpetuity of his intercession. We disparage so good a Lord, discredit his service, disquiet ourselves, discourage others, grieve his Spirit, expose his ways to prejudice and reproach, weaken our hands in his service and our hearts in love, when we pine and languish under groundless perplexity, and waste that time which should be spent in his work about our jealousies of his favor.

Though we have not the wealth, health, gifts, employments, honors that others have, yet if Christ has given us his Spirit to quicken us, his grace to renew us, his peace to comfort us, should such consolations seem small unto us? What wants are there which the joy of the Lord doth not compensate? What sufferings are there which the joy of the Lord doth not swallow up? Would we exchange Christ if we might have all the world without him and shall we be displeased if we have not all the world with him?—*Bishop Reynolds.*

THE
Protestant & Evangelical Witness.

SATURDAY, APRIL 13, 1861.

Liquor Licence Law.

A public meeting was held in the Temperance Hall on Thursday evening last, chiefly for discussing the draft of a Bill to alter and amend the Liquor License Act of this Island, which Bill was prepared by the Committee of the Temperance Alliance, and is intended we understand, to be presented to the Legislature in a few days, together with a petition praying for its enactment. Scarcely ever have we seen the spacious Hall filled by so numerous and respectable an audience as on the occasion. The members of both branches of the Legislature had been politely requested to be present, and we were happy to observe that so many of them responded to the invitation. After the opening services, and the formal adoption of a constitution for the Alliance, the President, Charles Palmer, Esquire, read the proposed Bill, and pointedly commented on its leading features. After he had concluded, the City Recorder, John Lawson, Esquire, offered some appropriate remarks on the sections relating to the City of Charlottetown. He was followed by Revs. J. Davis, C. Barker, D. Fitz Gerald, G. Sutherland, and Mr George Millner, who spoke generally in favor of the Bill, and commented, some more particularly on the merits of one section, and some on those of other sections. The President having stated that remarks would be heard with pleasure from members of the Legislature or others present, Hon. Edward Palmer rose, and in a few cautious statements expressed his conviction of the necessity of amending the existing License Law, his approval of several of the provisions of the Bill, and his doubts respecting others. He encouraged the members of the Alliance to persevere, and hoped that they would be successful in their efforts to promote the cause of Temperance. The meeting broke up at about half past 10 o'clock; and we trust that its good results will be apparent not many days hence.

The amendments and changes proposed in the Bill, are chiefly as follows:—

1. As regards the city of Charlottetown—That after the expiration of all existing Tavern licenses, there shall not be more than six Tavern licenses issued yearly for the whole City and Common.

2. That the right of these six Licenses shall be sold at public auction.

3. That each purchaser shall give Bond, with two good Sureties in the sum of £100 each, who shall justify on oath as to their means, condition to comply with the regulations of the Act, and that he will not purchase or retail any liquors, the duties on which have not been paid, and that he will account on oath at the end of the year for all liquor bought and sold by him.

4. That each purchaser shall also take and subscribe an oath similar to the condition of the Bond before obtaining his license.

6. Respecting all Store licenses in any part of this Island—That hereafter no license be granted to sell Spirituous Liquors in any Store in less quantity than one Gallon; and the applicant shall also give Bond in similar amount with Sureties, and under like conditions, and take oath similar in effect to that hereinbefore set forth.

7. That hereafter no person is to sell Spirituous Liquors in less quantities than 10 Gallons without license—That 10 Gallon licenses shall be issued and also 5 Gallon licenses, the applicant for which shall also give Bond and take oath as above set forth.

8. That persons prosecuted for selling Spirituous Liquors without license may be committed without positive proof of the offence, if after circumstantial evidence of their guilt they fail to prove their innocence.

9. The Mayor's Court shall have power to detain persons taken up for being drunk and disorderly until they shall disclose after becoming sober, where they obtained the liquor, and if the person accused has no license, such person must prove his innocence, or be convicted on the information given as above.

10. Makes persons furnishing liquors to intoxicated persons liable for all loss or damage that may be proved to be caused thereby, as in cases of death and other casualities.

11. Disqualifies all licensed retailers in less quantities than 10 Gallons from filling the office of Magistrate, Commissioner of of Small debts, or Mayor, or Town Councillor, during the term of such license.

12. That the consent of householders, in School Districts, for a Country Tavern, shall be obtained at a public meeting of the inhabitants properly called together and not by private solicitation.

13. That persons given to excessive drunkenness and habitual intoxication may be reported to the Chancellor or Master of the Rolls, whereupon a writ in the nature of a writ *Dilunatic Inquerendo* shall issue, a Jury of 12 persons shall be summoned to enquire after the habits of the person, and if 9 of the 12 agree to a verdict their verdict is to be retained, and if the verdict finds the person to be of the above habits, then the Vice Chancellor or Master of the Rolls, shall appoint a person or persons a Committee of the person and property of the intemperate person, as in cases of lunacy.

These provisions, of course, are in strong contrast, in favor of sobriety, with those of our existing License Laws. They deal with liquor-selling and liquor-drinking as suspicious matters; branding them as evil, and aiming to reduce them within the smallest possible limits. They do not, indeed, go as far as might well be wished. But it is notoriously useless, and worse, to make laws in advance of public opinion—laws which cannot therefore, be enforced. Our Legislators, perhaps, will not grant all that is about to be asked of them. But the more that is sought, the more is likely to be obtained; and whatever is obtained will serve as a means to get more hereafter. We have no room for extended comment. Three points, however, in the proposed measure, seem to us to be of paramount importance. The first, for lessening the number of licensed houses in the City. It is generally known, that we have among us *two hundred* houses, licensed and unlicensed, which deal out perdition by the gallon, quart, and pint. It is more than time that this stupendous nuisance were abated, if it cannot be annihilated. That is one point. Then there is the eighth provision, for facilitating conviction of parties charged with infringement of the law; than which nothing, in such cases, is much more difficult. And the eleventh, which prescribes the calling of public meetings in school-districts before country licenses are granted. Men will gather courage to combat evil, when aided by the countenance of others, to which they will be strangers when called to contend against it alone. Many, moreover, who might be disposed to promote wrong doing in private, might be deterred therefrom when exposed to the gaze of others.

We are glad to know, that leading men, in both houses of our Legislature, are prepared to give the measure a full and fair consideration. It is cheering too to trace the evidences of a growing interest among us in temperance matters. The apathy which has so long weighed us down in regard to them, seems, like the ice upon our rivers at this season, to be breaking up, and passing away. Would that it might, never to return! For "is there not a cause?" Health, comfort, intellect, morals, life, body, soul, time, eternity,—all that appeals to the man, the citizen, the Christian, are at stake. If the obstacles to final success in a warfare against drunkenness were a thousand times more than they are, there yet were motives enough to rouse good men resolutely to take the field. Many an obstacle, however, is already surmounted. Others seem to be subsiding. Now, then, is the time to bestir ourselves. An opportunity is afforded which, neglected, may not speedily return. But we will not forebode. A short interval may see the temperance cause in a position, such as it has never attained among us heretofore. Let us get the Bill, at least as much of it as we can, if not the whole. Then WORK it; else, what will be its use? Let us accept O'Connel's tactics, as recommended to us on Thursday evening by Mr E. Palmer, and still and ever "agitate! agitate! agitate!" on behalf of Temperance. Nor let us fail to look to Heaven for that blessing without which "the battle is not to the strong;" with which even a "worm" may "thresh the mountains, and beat them small, and make the hills as chaff."

Temperance in Great Britain.

The progress of Temperance reform in Great Britain ought to stimulate the friends of Total Abstinence here to increased exertions to promote their principles. The *London Record*, in a review of the last year, gives a most encouraging view of the state of the cause throughout the Kingdom. Every temperance organization, it says, has presented an admirable report of its labors and its triumphs.

The National Temperance League has increased its agents, multiplied its deputations, increased its auxiliaries, reclaimed thousands of drunkards, reached a multitude of Sunday schools, and gained new adherents among the distinguished clergy and laity.

The United Kingdom Alliance has, as usual, been characterized by a vigorous agitation of general principles, and of the particular measure which is supported by its special advocacy.

The British Temperance League, the oldest of temperance organizations, presents this year a most encouraging report of its labors and its usefulness. The North of England Association, the West of England Association, the Band of Hope Union, with several distinct associations, have all caught the contagion of zeal, have been aroused to the most active efforts, and have seen the fruit of their toil in a large accession of numbers and a great increase of social influence.

In Ireland, since the visit of Mr Gough, there has been a most cheering revival of the temperance cause, and in Wales, also, there has been carried on a marvellous work, chiefly among the industrious classes; and principally through the instrumentality of an unpretending man.

In Scotland, the report of the Royal Committee and the defeat of the Wine Bill have proved signal triumphs, and have reassured and strengthened the friends in their future efforts. For some years past there has been a most decided decrease in the number of public houses throughout Scotland, and particularly in Edinburgh and Glasgow, and notwithstanding the boast to the contrary effect made, there has been a large decrease in the consumption of ardent spirits.

During the year, the labors of those devoted women, Mrs Wightman, Mrs Fison, and Mrs Bayley, have been attended with the happiest results. Under their gentle influence and delicate tact, many of the most unpromising have been reclaimed—not only saved from the horrors of intemperance, but gathered under the sacred and sanctifying influences of religious teaching.

The Temperance Press has maintained its activity and usefulness. The periodical literature has been distinguished for its vigorous tone, for its increasing circulation, and its widening influence. To the permanent literature has been added "Dansbury House," which carried a prize of £1000, offered by the Scottish League, and "Nephlism," by Professor Miller, of Edinburgh—a new title for teetotalism attached to a work of great merit, which well sustains the reputation of the author.

[For the Protestant.]

Priest M'Donald and the Pope.

Mr Editor;

Want of space prevented from supplying our readers with additional evidence in our last letter of the claims of Popery on States. We wish, in this letter, to begin with some evidence on this point. In the bull of Pope Sixtus V. against Henry King of Navarre, we find the following, "Through the immense power of the eternal King, the authority delivered to the Blessed Peter and his successors greatly excels all powers of earthly kings and princes. We deprive them and *their posterity* FOREVER, of their dominions and kingdoms." We have here the true working of the "deposing power," as claimed by the Pope. So long as Kings or their posterity do not submit to the dictation of the Roman See, so long must sentence of deposition stand in force against them. The cause of deposition is heresy; so long as a person, being a King, is a heretic, he falls under the curse of excommunication and dethronement. The only question, then, for Rome to decide is, whether the Queen of England is a heretic;—if so,—and we have not seen that Mr M'Donald has enrolled her in his list of perverts,—she is condemned already. How would Mr M'Donald save the Queen from deposition, if only Romanists had the power to enforce the views of Liguori? This Popish authority says, "Heretics, apostates and schismatics may be visited with the censures of the Church (possunt affici censuris), because by baptism they are the subjects of the Church." For notwithstanding her rigid views of the sacraments, the Romish Church, inconsistently enough, "permits Jews, infidels, and heretics to baptise in case of necessity, provided that in doing so they intend to do what the Catholic Church does in that kind of administration." [See Catechism of the Council of Trent]. If the Queen of England is baptised, then, it brings her within the sweep of the crushing machinery of Popery. The Rector knows all this as well as we do, and yet, with amazing coolness and perseverance, he asserts that the Queen not having left the pale of Popery, is free from the operation of the deposing power of the Pope! We have no doubt that the "young priest" has acquired his principles of veracity, not from the Scriptures, but from the teachings of Jesuits. The following extract will throw great light on Popish morals and policy. It is taken from Delahoque's Maynooth Class Book, perhaps placed under Mr M'Donald's pillow every night, and taught in St. Dunstan's. "The Church commands that, as far as possible, the canons be observed. She *indulges*, in cases of necessity, that they be occasionally relaxed. She *tolerates whatsoever she cannot punish without much inconvenience.*" Glorious liberty! magnanimous forbearance! purest morals! does the Church of Rome proclaim. We do hope, however, that Mr M'Donald will pay some homage to common sense, and think before he rushes into print, to expound her views to Protestants, or attempt to make us believe that he is Pope of P. E. Island. The *fire* of his system is too hot to be pent up for any length of time by the thin and ill-wrought web of sophistry with which he would fain cover its flame,—it will burst out. But one or two more quotations from Popish authors on this point. Cardinal Baronius maintains that, "There can be no doubt that the political power is subject to the sacerdotal or priestly." Pope Boniface VIII. gives his decree that "one sword must be under the other sword; and that the temporal authority must be under the spiritual power. * * * * * *Therefore, if the earthly authority goes wrong, it shall be condemned by the spiritual.*" Bessuius further says, "To this all assent, so that no one dissents who does not by such dissent cut himself off from the Church." And yet Mr M'Donald will tell us that he is the most "respectful and loyal" subject of the Queen of England that lives on British soil. Depend upon it, reader, the young priest will seek "pay" for the statement,—*a legislative grant* in favor of St. Dunstan's, forsooth! Priests sell even sound very highly to Protestants. Look at this: The Canon Law which Cardinal Wiseman has set up in England, contains a clause running thus: "The fealty which subjects have sworn to a christian king who opposes God and *his saints*,* they are not bound by *any authority* to perform." What, with such a law staring us in the face, can Mr M'Donald expect but unmixed contempt, as the proper reward for his fuss about loyalty, from all intelligent Protestants; especially when we farther add, that the same Cannon Law declares that "an oath contrary to the utility of the Church is not to be observed." And again, "They are not oaths, but PERJURIES rather, which are attempted against ecclesiastical utility." And mind you, reader, an infallible Church must be its own judge as to what is ecclesiastical utility and what is not. Now, we ask any reflecting reader, how can you bind men or how can you *believe* men, whose consciences, (of course their bodies will follow) are forced through such tortuous channels? Armed with the aegis of truth, instead of compromising principle and half praising the grossest errors, we should act under the direction of the first bishop of Jerusalem, and resist the deceiver that he may flee from us. Antichrist can only be effectually stopped by the truth as it is in Christ, and we are admonished to keep our garments clean from any fellowship with that system, if we expect to escape her destruction.

That Popery has, in consistency with her idea of the Church, attempted to lord it over State and Church in modern times, as well as in days of active persecution, all that know any thing about passing events, must admit. We have proof of it, in her jubilation over the concordat with Austria,—in her wild ululations at the successes of Victor Emmanuel,—in her hearty, deep, but muttered curses against Napoleon,—in her chicanery and disloyalty in England,—in her discontentment and opposition to law in the United States; and in her ghostly shadow reaching from the confessional or chapel to the poll booth, and resting with a chilling influence upon the deliberations of the people's representatives in the British colonies,—it peeps and chatters in the eccentric letters of Priest M'Donald, head of St. Dunstan's. "Ecclesiastical utility" is as rapacious now as ever; it can take no repose in the march of conquest until the crosier guides every sceptre, and all nations bow beneath the feet of shaven-pated usurpers!

But we must hasten to show, as a fourth deduction from the Roman idea of "the Church," that PERSECUTION *is a duty*. According to Webster, persecution consists in the infliction of pain, punishment or death, for adherence to a religious creed. If a man should be punished with three months' hard labor for arson, or be hung for wilful murder, this is not persecution in either case. Why? Because the crimes thus punished are crimes against society; and if not thus treated, society could not exist. It is for the well-being of the human family, therefore, that these criminals be punished, and therefore an urgent duty. Now, popery views heresy as a sin, not only against God, but also against society; and an infallible Church, that assumes all right, and virtue, and justice to be within her pale, may lawfully do so. But what then becomes of Protestantism, or heresy, since it is diametrically opposed to popery? Of course, if popery is right—and she says she is infallibly right in *all* she says and does—it must be diametrically opposed to the welfare of society, and therefore, reader, must be punished according to its demerit. We may call this persecution, but Romanism sees no more persecution in it than the infliction of merited punishment upon any other species of villainy. Heresy is a deadlier crime against society than robbery, murder, &c., and therefore should be punished with death in its most painful accompaniments. Such is, on this subject, the terrific logic of popery! To show that we do not misrepresent the system, we quote from a standard school book of Romanists, entitled "a Synopsis of Moral Theology, as prepared for Romish Seminaries and Students of Theology." This book is taught in the United States. Question—Are heretics rightly punished with death? Answer—St. Thomas answers, YES. Because forgers of money, and other disturbers of the State, are justly punished with death; therefore, heretics, who are forgers of the faith," &c. The Shepherd of the Valley, a Popish Journal of St. Louis, gives us, with one bold stroke, the whole theory. It says, "Heresy and unbelief are crimes, that's the whole of the matter; and where the Catholic religion is an essential part of the public laws of the land, they are punished as other crimes." The Boston *Pilot*, referring to such statements by the *Shepherd*, remarks, that the language is strong, "*but true, nevertheless.*" Hence, too, we find the following clause in the oath taken by Roman Bishops, and Archbishops: "All heretics, Schismatics, and rebels against the same our Lord, or foresaid successors, I will persecute and attack to the utmost of my power." Reserving some further remarks on this subject,

I am, &c.,
SCRUTATOR.

* Popery maintains there are no saints outside their communion; besides, opposition to an infallible Church is opposition to God,—for God dwells in such a Church, and speaks in it and by it.

Presbytery of Georgetown.

This Presbytery met for Presbyterial visitation, at Bay Fortune, on the 4th day of March, and—after a very solemn and instructive sermon by the Rev. Mr M'Neill, from 1. Tim. iv. 8—"Godliness is profitable unto all things"—was constituted by the Moderator. As the pastor of this congregation was clerk of Presbytery, another member of Presbytery was appointed to act as clerk *pro tem.*, at this meeting, and also in the East Church of St. Peter's. The Presbytery proceeded to investigate the temporal and spiritual affairs of this section of Mr Crawford's congregation, and were happy to find that their obligations to their pastor were nearly fulfilled. A flourishing Sabbath school is conducted in the Church, in the Summer months, and a Bible class and prayer meeting is held by the Minister. The Moderator, in the name of the Presbytery, encouraged the Pastor in the Lord.

The members of Presbytery held a Temperance Meeting in the Church in the evening. The pastor of the congregation presided, and the meeting was an interesting one. All the members of the Presbytery, and the Rev. James Waddell, who was associated with the Presbytery, addressed the meeting.

On the following day, the Presbytery met in the East St. Peter's Church, and—after a very interesting sermon by the Rev. Neil M'Kay, from Mark xvi. 5.—"Go ye into all the world and preach the Gospel to every creature"—was constituted, and proceeded to the work of Presbyterial visitation. The usual enquiries were made of the Pastor, the Elders, the Session, and the Managers, and very satisfactory answers in general obtained. After interesting and appropriate remarks by members of Presbytery, it was agreed to minute the high satisfaction which the Presbytery have in recording their approval of what they have seen and heard on this investigation, and cordially bid the pastor and brethren of this congregation God speed.

The members of Presbytery held a Temperance Meeting in the evening, in Mount Mary School House. The attendance was good, and it was ascertained that nearly every individual present had either signed the pledge before, or gave in their names on that evening. The Rev. Henry Crawford presided, and all the members of Presbytery, and Mr Waddell as a corresponding member, addressed the meeting.

On March 6th, the Presbytery met in West St. Peter's Church, and after a very instructive lecture by the Moderator, the Rev. Alexander Munro, from Mark iv. 35-38, was constituted, and proceeded to present to the elders of West St. Peter's congregation, the questions employed at Presbyterial visitations. From these elders we learned that a number of Sabbath schools are in operation during the Summer. That the congregation had contributed for the schemes of the Church during the past year, about £11 10s, and for the support of the Gospel among themselves, about £50; but that there was no prayer meeting in regular operation. The Presbytery invited the members of the congregation present to make any statements that they might deem suitable, respecting the present position and prospects of the congregation, when it was stated that a subscription was in circulation for the erection of a Church at Mount Stewart Bridge, that already the sum of £97 10s was subscribed towards the completion of the outside. The Presbytery addressed the congregation in words of encouragement.

On March 12th, in the Church at Murray Harbor North, and after sermon, by the clerk, the Rev. Henry Crawford, from Rom. viii. 17—"If children, then heirs, heirs of God and joint heirs with Christ"—was constituted, and proceeded to the Presbyterial visitation of the congregation of Murray Harbor, and ascertained that the congregation had contributed during the past year toward the schemes of the Church, £18. That the annual salary promised the pastor is £120, with a Manse and Glebe; that there were about £41 of arrears now due. It may be noticed that the congregation had only a few days notice of this Presbyterial visitation. Had they had more time to prepare for the visit of the Presbytery, those arrears might have been considerably reduced. The Presbytery, on the whole, were gratified that the people of this congregation were manifesting so praiseworthy liberality in the supply of Gospel ordinances; and the members of Presbytery having made remarks respecting the information elicited, agreed to record an expression of their general approval, and to encourage the congregation to press forward to higher attainments in the service of the Lord.

The evening was devoted to a Temperance Meeting, at which the Rev. Neil M'Kay presided, and the cause of total abstinence was advocated by all the members of Presbytery and the corresponding member previously mentioned.

On the following day, the Presbytery met at Woodville Church, and after an appropriate sermon by the Rev. James Waddell, from Heb. xi. 4—"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts" (Mr Munro having conducted devotional exercises)—was constituted and proceeded to the Presbyterial visitation of the Woodville congregation. The Presbytery were gratified to find that there are a number of Sabbath schools in operation during the Summer, and one during the Winter in this congregation. That there are two prayer meetings kept up in this congregation, one of which was well attended. That they have a congregational library containing 140 volumes; that though the congregation promised to the pastor at first only £85, yet during the past year they had raised £92, and there appears to be a determination on the part of the managers and people to endeavor to raise their Minister's salary to the average of other ministers, and that they have contributed to the schemes of the Church during the past year about £10. The Presbytery were much cheered by the progress that this infant congregation has made, and have every reason to anticipate continued prosperity; and encouraged them to persevere in their highly commendable efforts to support among themselves the ordinances of religion.

In the evening, the members of the Georgetown Presbytery, together with the Rev. Messrs. James Waddell and George Sutherland from Charlottetown, held a highly interesting Temperance Meeting in the Woodville Church. The pastor of the congregation presided; and at this, as well as at all the other temperance meetings which were held by the members of Presbytery on this tour, considerable numbers came forward and signed the total abstinence pledge. The congregation at this meeting passed a resolution that they would not use ardent spirits on funeral occasions.

On the following day, the Presbytery met at Valley Field Church, Brown's Creek, and—after a Gaelic sermon by the Rev. Donald M'Neill, from Rom. vi. 23—"The wages of sin is death; but the gift of God is eternal life"—was constituted. As the Moderator was pastor of this congregation, Mr M'Neill was chosen Moderator *pro tem.* The Presbytery then proceeded with the Presbyterial visitation of the congregation, and elicited the following information: That all the elders and a goodly number of the congregation take part in the exercises of prayer meetings; that there are two weekly and one monthly prayer meetings in the congregation, and three Sabbath schools; and that in the Summer months these are very well attended; that there is a Deacon's Court; that the salary promised to the pastor at the time of his settlement was £150; that this obligation was assumed by Brown's Creek, Cardigan and Dundas; that the people of Brown's Creek now raise the salary by pew rents; that if their seats were all paid they would realize the sum of £112. That during the past year, they had paid of this sum, £77 12s; that a very considerable sum is due the pastor; that during the past year the congregation had contributed about £12 10s toward the different schemes of the Church. The Presbytery then entered into a lengthened conversation with the deacons and other members of the congregation respecting the arrears, and gave them their urgent advice to use the utmost diligence to collect the sum due the pastor with as little delay as possible.

Agreed to record the satisfaction which the Presbytery have had with the labors of the Rev. James Waddell during the time that he has been within their bounds, and especially with his punctual attendance and valuable assistance at our meetings of Presbytery and Temperance meetings. Agreed to meet at Lower Montague on the 2d Wednesday of May.

HENRY CRAWFORD, Presbytery Clerk.

CHURCH OF SCOTLAND.—The Annual General Meeting of the Congregation of St. James' Church (Established Church of Scotland) was held on Monday the 8th inst., at 3 p.m., in terms of the Act of Incorporation. James Purdie, Esq., was called to the Chair, and after prayer by the Rev. T. Duncan, Pastor, J. W. Morrison, Esq., Chairman of the Board of Trustees, submitted the Annual Report, which was read and adopted. James Anderson, Esq., Treasurer, also submitted his Account, which, having been previously audited and found correct, was adopted by the meeting. After which, the following gentlemen were elected Trustees for the ensuing year, viz:

Messrs. James Anderson (re-elected), J. W. Morrison (do), James Watts. (do), W. R. Watson (do), Archibald Kennedy, Edward A. Carey, R. N., and James D. Mason.

The Meeting then closed with the Benediction.

Immediately after the above Meeting, the Trustees assembled, and the following Office-bearers were chosen for the ensuing year, viz:

J. W. Morrison, Esq., Chairman. James Anderson, Esq., Treasurer. Mr Archd. Kennedy, Secretary.

After some further routine business, the Board adjourned.

James M'Callum acknowledges the receipt of £7 0s 7½d from the Rev. Donald Morrison's Congregation, Strathalbyn, to be appropriated to the erection of a Church for Rev. Petros Constantinides, Missionary in Turkey.

Brackley Point, April 10th, 1861.

We learn from the *Pres. Witness* that the Halifax Daily Prayer Meeting is still held with the utmost regularity. The editor says—"We must confess that were it not for the punctuality and zeal of our Wesleyan brethren, the meeting would have been defunct long before now. Some mornings other denominations are scarcely represented at all." We might almost say the same with respect to our noon-day meeting in Charlottetown, which is now held only on Tuesdays and Fridays. Some Episcopalians and others attend very regularly, and take part in the proceedings, but generally speaking the majority of those that lead in devotion, are Wesleyans. Presbyterians, though not so numerous in the city as some other bodies, ought not to lag behind.

"*The Child at Home*," the little paper published by the American Tract Society, Boston, is attracting much attention here, not only by its beautiful typographical execution and the interesting matter it contains, but also from the exquisite music and poetry that is sent forth. One of the great causes of Sunday school success is music. But most of the tunes composed for our schools, and especially those sung at our Sunday School anniversaries, are dull, destitute of melody, difficult to learn, and worth little when learned. Such musician tunes can hardly be conceived as we have. He who journeys Sacred Songs, with that ringing melody as hangs on to the ear, lingers around the hearts and loses itself like a fount that bubbles and runs over from its own fulness, is a benefactor to children. *The Child at Home* has two contributors—Mrs H. E. Brown and Mr A. L. Ensign—who have contributed some exquisite poetry and music. The piece in the March number, called—"My Father be Thou the Guide of my Youth," and set to the words—

"Heavenly Father, I am threading
Life's wild mazes all alone,"

is one of the most beautiful things I have heard for many months. Already it has overrun the limits of the Sunday School, and has gladdened the heart of many family circles. I commend it to all schools and all homes. None will try it—out of your thousands of readers—who will not thank me for calling their attention to it.

The above we extract from a letter to the Editor of the *Boston Journal*. We understand that Theophilus Stewart, Esq., is agent for "The Child at Home" for this Island.—[*Ed. Prot.*

TO THE INTEMPERATE.—We invite attention to the following facts. In the form in which we present them they are taken from M'Comb's Almanack for 1861 (for which we do sincerely thank the Rev. William M'Clure), but they are otherwise well known to us.

Recipe for a Drunkard.—Sulphate of iron, 5 grains; magnesia, 10 grains; peppermint water, 11 drachms; spirit of nutmeg, 1 drachm: twice a-day.

"This medicine was perserved in from March 2nd, 1816, till about the end of September following—about seven months—and from September 19th, till November 22nd, 1839, not a drop of spirituous liquors has ever passed the surface of my tongue." So writes the author of the Sinner's Friend, a tract that has been published in some thirty languages, and been the means of countless conversions to God and to Godliness. His name, John Vine Hall, has now become famous both on his own account and that of his family. The honor of having been the writer of a tract, which has been so extensively blessed, is greater than attaches to the authorship of the *Iliad*, or perhaps of even *Paradise Lost*. Then he was the father of the well known Newman Hall, one of Roland Hill's successor's in Surrey Chapel, London, and of Captain Vine Hall, the Commander of the "Great Eastern" Steamship. Yet this distinguished man was once a drunkard; for many years he was the captive of the most debasing appetite. He fought against it again and again, but fell ingloriously many times before its restless cravings. At length a physician prescribed the remedy we have copied. My bottle was taken with earnest prayer to God for His blessing to accompany it." Thus it was successful. Thereafter he lived more than forty years to prove its triumphs. When the physician spoke of wine in his last illness, he said, "Never, never." And before he died, he charged his son, that, if he thought of preaching a funeral sermon for him, the text must be, "Is not this a brand plucked out of the fire."

The Rev. William Ferrie, St. John, has received and accepted a Call from a Presbyterian congregation in New York.—*Pr. Witness.*

The Rev. John Hunter, late pastor of Chalmer's Church in this city, is to leave for England in the R. M. S. Canada on Thursday evening. The cause of his leaving so soon is family affliction. He will preach his farewell sermon to the congregation to-morrow. He has already closed the Young Men's Christian Association Course of Lectures, and on Tuesday evening he will (D.V.) close the Protestant Alliance Course. While, in the circumstances of the case, all will perceive the necessity of his leaving speedily, deep regret will be felt at parting so soon from one whose services has been so acceptable and so highly appreciated.—*Ib.*

Gregory M. Wortabet who delivered interesting lectures on Syria in this city five years ago, is now practising as a Physician in Bagdad, and assisting Protestant Missionaries there.—*Ib.*

GRANDE LIGNE MISSION.—The *Register* of this useful mission, conducted by our Baptist brethren among the French Canadians, supplies us with the following interesting items. The annual report refers to the enmity of the priests to the circulation of the Bible. At the instigation of their ecclesiastics many persons destroy the copies of the scriptures they purchase from colporteurs, but notwithstanding the opposition of priests and the persecution of bigoted Roman Catholics, many individuals avail themselves of the educational advantages offered by the Society, whilst congregations numbering 12 to 100 persons have been assembled to hear the Word of God, in 25 or 30 different places. During the past year 50 persons have made a profession of their faith in Jesus. The Society has ten principal stations embracing a territory with about 200,000 inhabitants. There have been employed 6 ministers, 2 professors, 3 evangelists and 4 colporteurs; these, with female assistants, make a total of 26 persons employed, fourteen of whom are Canadians. Mr Louis Auger is not now connected with the Society, as he has transferred his labors from Canada to Kankakee. The educational institutions, one at Canada Ligne, the other at Longueuil, are each capable of accommodating from 30 to 40 pupils. At the latter place ten girls have professed faith in the Saviour. The missionaries in Montreal and Quebec report encouraging progress. The *Semeur Canadien*, once connected with the Society, is now independent of it, several individuals having offered their aid to sustain it.—*Montreal Witness.*

REVIVALS.—A private letter from Evansville, Indiana, thus speaks of a wonderful work of grace in that town:

"A few words concerning the religious condition of our city may not be uninteresting to you. For the last three months there has been a continuation of religious services in the different Protestant churches here, which has resulted in the conversion of over four hundred persons, and the return of many backsliders. Our church, the Old School Presbyterian, has received over forty members, and many more are seeking the way of life."

To the Fifth Presbyterian Church Cincinnati, twenty-five persons have recently been added.

The *Presbyterian Herald* thus notices a revival in the Portland Avenue Church, Louisville, Kentucky:

"We have rarely witnessed, in a ministry of over twenty years, more striking exhibitions of the power and presence of the Divine Spirit than have been exhibited in these services. A number of the most influential men of that portion of the city have been brought into the church. Some who had grown old in sin, and had not been seen in a church for years, are now sitting as little children at the foot of the cross, bathed in tears of penitence. Over thirty have been received into the Presbyterian church, and their excellent minister the Rev. E. Warts, who was almost ready to give up the field in despondency, has had his heart warmed and cheered by this remarkable visitation."

The same paper also says that at no time within the last ten years have there been more marked or more numerous revivals in the Synod of Kentucky than within the last five or six weeks. Danville, Lexington, Henderson, Owensboro', Bowling Green, New Castle, and many other places have been blessed; and the good is silently spreading.

Besides these manifestations of God's presence in our own churches, we are glad to see multiplying proofs that the revival spirit is spreading among all evangelical churches, and that many souls are being gathered into the kingdom.—*Philadelphia Presbyterian.*

PRESBYTERIAN UNION IN ENGLAND.—The ministers, and ruling elders, and principal laymen of the Union Presbyterian Church in London are to be invited to meet the ministers and ruling elders connected with the Presbyterian Church in London at a tea party, in order to have a brotherly talk on the subject of a union of the two bodies in England, and to consider whether there were any difference, doctrinal or otherwise, that stood in the way of such union. Dr M'Crie, Dr Weir, and Dr Hamilton are in favor of such a meeting; and they are of opinion that good would result from it. It may be recollected that somewhat similar meetings were held some years ago in Edinburgh by members of the Free and United Presbyterian Churches; but nothing definite resulted.—*Am. paper.*

CONFERENCE IN GENEVA.—The Rev. Dr Merle D'Aubigne has written a long letter to the *London News of the Churches*, giving the programme of a great Conference of Evangelical Christians proposed to be held at Geneva in September next. The meeting will commence on the 2d of September, and close on the 12th. Christians in all parts of the world are cordially invited to be present, and subjects of great interest will be discussed by distinguished men of different lands. Among others we notice that Dr Baird of New York will speak of the "Influence which civil and religious liberty in the United States exercise on Roman Catholicism;" and that Dr Frederick Monod of Paris will discuss the subject of "Revivals," with which he had an opportunity of becoming well acquainted during his recent visit to this country. The Conference will undoubtedly be one of much interest and importance, and we trust that our own land will be fully and ably represented.—*Philadelphia Presbyterian.*

Secular Department.

ARRIVAL OF THE ENGLISH MAIL.

An English Mail with Liverpool dates to the 23d ult., was received here on Tuesday evening last. Below will be found the most important items of news.

GREAT BRITAIN.

DEATH OF THE DUCHESS OF KENT.—The nation will lament the death of the Duchess of Kent, which took place at half past nine o'clock on Saturday morning, the 16th March, at Frogmore House. Advanced in years, her Royal Highness had long been in delicate health, and was suffering from a cancer which had made considerable progress, but it was not until last week that her life seemed to be in immediate danger. An alarming message was sent to the Queen on Friday evening, and her Majesty at once hastened to the bedside of her mother, accompanied by the Prince Consort and the Princess Alice. The bulletin published on the following morning announced that the Duchess passed the night in tranquility. It was the tranquility of departing life; for very shortly after the issue of that bulletin, she died in the presence of her daughter, her son-in-law, and one of her granddaughters. Her Royal Highness had awakened in the minds of the people a strong feeling of personal regard during an abode of more than 40 years in this country. It would be difficult to say how much it is due to her good influence that we are now ruled by a Queen accomplished above most Sovereigns, and by far the most beloved of all who have held the sceptre of these realms. In the Royal daughter we have learnt to see the mother, and for her sake that mother has been endeared to every loyal heart in the British Empire. The grief, too, that will be felt on this occasion must be chiefly one of sympathy with her Majesty. The Duchess of Kent had enjoyed more than the allotted threescore and ten years of human life; death came to her as a positive relief from acute suffering which was not otherwise to be escaped; she could look back upon a prosperous and honoured career; she saw her family spring up about her, not less happy in their virtues

than exalted in their rank … illustrious daughter at the … in death, could send a ble… children's children's chi… ancient would have regar… ness. And, in knowledge … tenderly as they must che… her departure, must feel … sympathy with the Queen, … first great sorrow of he… daughter, very nearly in t… the loss of such a parent … at any time have been an … Now that it comes as the … heart, and as the first cr… must be felt with a peculi… cite a responsive pain in th…

The army estimates w… Commons, on the evening … Mr T. G. Baring, and th… something more than fou… making, with the navy … previously, the enormous … The number of men asked … 644, making, with the … Indies, 212,883. The dec… with the previous year, … forms, Mr Baring showed, … matter of enlistments, food … seem to have staggered eve… Lord Derby's last Governm… during the last five or six… number of men had been t… but the cost during the sa… as sixty per cent. Of cour… Europe was the ready reply… were as calm and unruffle… astounding figures would … strong demonstration on th… were not without hope that … amateur soldiers in the sha… had a considerable effect in … but the difference in the a… little more than a quarter … thirtieth part of the whole … some rough criticism by Mr … of the most vigorous assai… who declared that the num… under service' was, as co… absolutely astounding.

Another very important … tion of the House of Lords … introduced bearing upon it… with a view of bringing the l… to harmony, or at least into … delicate nature of the subjec… Chancellor, in a clear and … present state of the law o… England, Scotland and Irel… showed that Sir Cresswell, … Court, treated Irish and Sco… those made in any foreign … not been contracted in th… thing more unsatisfactory th… hardly exist. The difficul… prejudices of the Scotch a… differences wide as the p… many hold that the faciliti… in Ireland too stringent, … against Major Yelverton h… colours the peculiarities in … ject. The medium course … tageously introduced into … installation of a Registrar, … whom any persons wishing … and, after the union has … have the alternative of a su… performed before duly qu… may suit their tastes. If … found in Scotland or Irela… marriage took place, the … fortunes which have since o… the defendant in that unfor… been avoided. It is to be … will rest satisfied with not… important matter on the fi… Ireland.

It is hardly possible to … disgraceful, than that which … receiving at the hands of … mons—a House purposely … tion of the representation o… in harmony with the increa… and with the usages of su… the last ten years every … ised to make the House of … a reflex of the national … shuffle or other has always … consummation of the inten… States have thrown off the … perilled all—position, … every male of full age a ch… sends to the National Co… state of things which is … country in the world—… men that you meet in the … however virtuous or respe… for a member of Parliame… into the question how f… principle of representation … that mode of representatio… state of the suffrage, the … breed an enormous amoun… and disloyalty—a state of … some time or other must … worth preserving in the co…

A correspondent of the … Government, struck by … dates and circumstances … authorities, have offered … £20,000 for the production…

FRA…

The *Presse* is so struck … made in the legislative bod… demands their interdiction. … The French gained a … over the Cochin Chinese … enemy and occupied two f… six men *hors de combat*, …

PARIS March 16.—The … to-day says the Conferen… prolonging the French oc… 5th of June next. The p… will be converted into a co…

The debate on the add… in the Corps Legislatif. … were adopted. On the d… graph several members … whether the 1st of Oct., 18… the day for executing the … merce with England. Th… tions relative to the treaty … and Belgium. M. Baroche … Belgium still formed the … said, as regards the date f… English treaty the inquiry … results, and it has not yet … will be advanced. Gover… step if the interests of … clearly shown to demand it…

PARIS, March 22.—Th… to the address by 212 ag…

IT…

TURIN, March 14.—T… publishes a despatch fro… March 18th. This despat… surrendering at discretion … which the Sardinian artill… the citadel. A capitulation…