The highest pledge that can be taken of a monarch, for the observance of a treaty, is when a member of his family, his own child, is retained by those concerned, as a hostage. So, when God would assure men of the "immutability of his counsel" of peace He gave his only begotten Son to be one of them, to be retained, as it were, in their own nature, a pledge that He will make good all his word. O the wondrous depths of divine love that are treasured up in the person of Christ.

View him, again, as man: as such He was qualified to render for us all that is needed to win justice itself to the side of mercy, and make it glorious in God to admit a hell-deserving sinner, without plea or merit of any kind but in Christ, to perfect favour, and friendly fellowship with himself. Hence when Jesus came into the world, the angelic choir pronounced, "Glory to God in the highest, on earth peace, good-will toward men." Hence the cheering assurance of the apostle, "We have boldness to enter into the holiest by the blood of Jesus.

Through him, God and sinners may be at one again. He is that ladder which Jacob saw, set upon earth in his human nature, and reaching to heaven in his divine nature: and God stands above it and communes with his creatures at the foot of it: and angels pass and repass upon it, ministering for the heirs of salvation: a beautiful emblem, signifying renewed intercourse of God and man, earth and heaven, in a way of peace, through the person of a Mediator.—*Francis Goode*

A Poor Excuse.

A young man, a professor of religion, dressed himself elaborately for a ball. "Can you reconcile it with your views of duty?" asked his room-mate.

"I am going from a sense of duty," said the young man.

"Does your copy of the Bible read, 'Be ye conformed to this world?'"

'No, but I go because it will give me an opportunity of speaking with some in regard to their salvation."

"We are never to transgress a positive command that we may do good."

"Something must be done for the fashionable portion of society. We can do nothing for them if we never come in contact with them."

The young man went to the ball. Whether, at the intervals of dancing, he spent his time in inviting the thoughtless to serious reflection, and in warning sinners to flee from the wrath to come, I do not know. The strong probability is that he did not.

The above fact is a striking illustration of the excuse made by many for transgressing the law, "Be not conformed to this world." In the case thus stated, the unsoundness of the excuse is very clearly seen. It is no less unsound in cases where the absurdity is less clearly apparent. The real motive is a love of the world—the love of sin: the excuse is a mere pretence. "Be not deceived; God is not mocked: whatsoever a man soweth, that shall he also reap."

THE

Protestant & Evangelical Witness.

SATURDAY, JANUARY 5, 1861.

THE NEW YEAR.

Kind readers, we wish you a happy New Year! The wish is full of deep meaning, and we utter it in its deepest sense. We wish for you the happiness that flows from an approving conscience and a glad heart.

This is a *New Year*, then, is it? Yes: the *Old Year* has left us at last. It often warned us it would soon be gone; and now it has uttered its last farewell, its warning voice is hushed. It was a constant companion. We sorrowed [illegible] joyed in it; we labored and we idled in it. It saw us in all our circumstances, and in all our moods. We had no existence but in it. *Time is life.* Time future is life to come; time past is life gone by. 'Tis *the old year* now. But what it has added to its age it has taken from our years. We are both older for that.

Each moment came freighted, but it dallied not. We scarcely had time to greet each other: it hurrying into the past, we into the future. Shall we meet again? Echo answers, again—when the cycle is completed. But the circumstances shall be different. Here each moment came freighted with life, opportunities, mercies, voices of love and of warning, leaving us to decide for ourselves whether to improve or neglect. There it shall come up with the same freight, but for a different purpose—to testify to the character of our past life, to fix our future lot.

Our meditations on the past are calculated to be of service in the present. The moments of this year, like those of the last, come freighted,—come to witness to us of God, pass on to witness to God of us. *Those* were ours once to improve, or misimprove, but now they are beyond our reach. Whatever their testimony is, that it shall be. Then, they have each their associations; these, too are fixed. But *these* are now only going by, and, as yet, they have no associations. What shall be their testimony before God, what the character of their associations, is with us now to decide. They are coming within the range of our influence, but they are also passing beyond it. *Moments are swift messengers.* Have we learned any lessons from past experience? To what extent do they influence our present practice? What are we doing which we may and can do?—not what will we do. The future is no more within our power than the past. Very few of its brightest moments may meet us or pass to witness of us. Comparatively few shall, and none of those which do not pass us now, shall meet us then. We have no more to do with to-morrow than with yesterday. Look to the present, and "the morrow shall take thought for the things of itself." It will be along as soon as we are ready for it. Then what are we doing? Is there not something for everybody to do in this day of restlessness and increasing activity? It almost seems as if there was something in time analagous to what we find in the material world. The particles are more numerous, more closely arranged, and the attractive or impelling force more powerful as we depart from the surface. Events thicken as time revolves. Never was more thrust upon the attention of men than at present. Some mysterious power seems to be hurrying men irresistibly forward to the accomplishment of that which they have hitherto opposed,—to consequences which they cannot comprehend. What region is not brought under the mysterious influence? To occasion or to take alarm is the order of the day among the nations.

In all, excepting America and Russia, the ostensible disturbing cause is Popery. Vaunting self-sufficiency and slavery have long marred American Christianity and American prosperity. Now the slaveholder madly hurries on the downfall of his pet "institution;" Providence takes the place of destiny, and prayer for the Union, self-glorification. Russia returns to her old policy of tyranny in Poland, as if to precipitate revolution while revolution is the order of the day. France is vigorously shaking off the Papal yoke, and astonishing herself and the world at the rapidity of her progress in the direction of freedom. Even Austria has awaked, and is being carried along under the influence of the universal law of accelerating progress. Grudgingly she makes partial concessions to her down-trodden subjects. A liberal element is introduced into her chief Council, and she hesitates herself even of abolishing the Concordat. Italy is still in the agonies of regeneration. China's capital has become the winter quarters of an Anglo-French army. Thus is the world being "overturned." And in the overturning, events the most unexpected follow each other with such rapidity, that Statesmen seem to have lost their reckoning, and in despair of reading the future, to advise preparation for the worst. Is there nothing for us to do in determining or hastening the result of the conflict? We have said that accelerating progress is the law of the age. But then this law, by the violence with which it acts, multiplies duties, increases responsibility, intensifies the activity of existing instrumentalities, calls into being new agencies. And the draft is altogether on human energy. The human race is to be—is being regenerated by human agency. Then what are we doing? Time is life, time is opportunity,—souls go up with each moment to the presence of God. It is not required of us that we do everything—nor that we all use the same means for the accomplishment of anything; but it is required of us that we do something for the accomplishment of everything. To pray "Thy will be done on earth as it is in heaven," is a command universally binding. But we must do more—we must labor when and where we can, and contribute as we can. "Use diligence."

Readers, we *do* wish you a happy New Year,—and, knowing that true happiness results from faithfully improving the present, the coming and the going moment—we again, in parting, ask you: what are you doing? What shall be the nature of the testimony which the passing moment shall bring back to God concerning you? What the character of the associations which shall hereafter remain connected with it? The present determines the future.

Week of United Prayer for the Conversion of the World.

We again publish the arrangement made by the ministers of the Protestant congregations of this City for holding a Series of United Prayer Meetings on the second week of the present month. Next week the united petitions of God's people will ascend from thousands of assemblies throughout the length and breadth of Christendom, for the conversion of the world. We hope, indeed we feel confident that the meetings in this City will be numerously attended. Country congregations will no doubt, appropriate some part of the week, if not every evening, to the same object. The meetings in the City will be held as follows:—

Monday, Jan. 7, 1861, St. James's Church, at 7½ p.m. Subject—Christian Union.

Tuesday, the 8th, Methodist Chapel, at 7 p.m. Subject—Increase of Holiness, and Conversion of the Families of Believers.

Wednesday, the 9th, the late Free Church, at 7½ p.m. Subject—Increased Circulation of the Word of God, and a Blessing upon Christian Literature.

Thursday, the 10th, Temperance Hall, (with the Episcopalian Church,) at 7½ p.m. Subject—A Blessing upon every Form of Christian Effort—Preaching of the Gospel, Christian Missions, &c., &c.

Friday, the 11th, Temperance Hall, (with the Baptist Church) at 7½ p.m. Subject—The advancement of God's Kingdom, taken in connection with the Downfall of Error.

Saturday, the 12th, Bible Christian Chapel, at 7½ p.m. Subject—Revival of True Religion throughout the World, and especially in our City and Island.

From the Edinburgh News of the Churches.

Ecclesiastical Affairs in Europe.

The various movements in London for the promotion of Christian evangelization, and especially for reaching the neglected section of the population, have been revived with vigor on the return of winter. The example of London, as regards the employment of Bible women, the reclamation of fallen women, and other recent Christian philanthropic enterprises, is more and more followed in many other cities, both at home and in the colonies. Attention is more prominently directed to the progress in England of the school of theology which denies the full inspiration of the scriptures, the doctrine of atonement, and other cherished principles of the Christian faith. The character of a work recently published, of very considerable erudition, and contributed to by men of high standing in the Church and at the Universities, proves to what an extent these principles, even in their extreme semipantheistic form, have spread. The Bishop of Oxford has recently delivered his triennial Charge. He touches upon the subject of Foreign Missions, the claims of which to increased attention he strongly urges; he presses upon the clergy the need of careful and prayerful preparation of sermons, and warns against loose habits of extempore speaking from the pulpit; he approves, the revision of the Liturgy, and argues that there is no compromise in any of the formularies, but only in combination suited to different orders of mind, and various points of view; in conclusion, he urges the need of unity from the rapid growth of opinions subversive of the first principles of the faith. We have quoted this portion of the Charge. The Wesleyans have had a most enthusiastic and successful Annual Missionary Gathering at Leeds, the collection at one meeting amounting to about £1150. The British Branch of the Evangelical Alliance met at Nottingham at the close of last month. The opening address was by the Dean of Carlisle, and very interesting addresses, from which we have quoted more briefly than we would have wished, were delivered by the Rev. Professor Gibson, of Belfast, the Rev. Prebendary Venn, and the Rev Hamilton M. Macgill, on the recent revivals in Ireland, Wales, and Scotland respectively. Another bishopric, Worcester, is now vacant. Considerable interest is of course felt in the appointment. The remaining difficulties in St. George's in the East have, it is reported, been settled by the withdrawal of everything obnoxious in the services.

Scotland has become again agitated by the well known Cardross Case, which has remained over on account of the summer vacation of the Courts. The Church sentence having been produced under the protest that the jurisdiction of the Court in regard to them was thereby not acknowledged, Lord Jerviswoode has decided that the Court has a right to investigate into the alleged irregularities of ecclesiastical procedure, with the view of reducing, if so decided, or annulling the Church sentence—such being the action brought before the Court of Session. The Free Church maintains the ground that these sentences, being purely ecclesiastical and encroaching upon no civil function, cannot be revised by the Civil Courts; that the authority to exercise discipline proceeds from Christ alone, and must be used only in His name. If the Church permitted this inquiry, it is said, it would allow to the State a supervision of all its ecclesiastical procedure, and would constitute it the ultimate court of appeal in the spiritual relations between the Church and its members. If that relation is only one of civil contract, such as between an ordinary society and its members, which of course is subject to the ultimate supervision of the civil power, then, it is argued, that the Church is a mere creature or offspring of the State, and has not, in fact, a Divine origin. The suit is entirely different from a mere action of damages, which, of course, the Free Church acknowledges any of its ministers or members might pursue, in order to prove a civil wrong, and which the Church would be bound to defend. The decision of Lord Jerviswoode constitutes an attempt on the part of the State to supervise proceedings affecting a purely spiritual relation, and implies the right of annulling ecclesiastical sentences, and restoring offenders to their former position in the churches from which they have been ejected. It is probable that this question may, after passing through the Court of Session, be brought by one of the parties before the House of Lords, and it can scarcely be doubted that all the non-established Churches of Britain at least, will be aroused to resist any such flagrant violation of the law of toleration, as is implied in this decision of the inferior Court.

The conflict between the Emperor of France and the Ultramontanes becomes more intense. The Emperor has withdrawn a privilege granted only to the mandements of bishops, of being published without the supervision of the censors of the press, and has placed them under the ordinary law of the press. He has also authoritatively forbidden the formation of societies for the collecting of Peter's pence, though by a later order he explains that subscriptions may be forwarded through the bishops and clergy as individuals. The most striking indication is the publication in Paris of a pamphlet which discusses the possibility of the Emperor assuming the government of the Church, and setting aside the Papal authority in France. This pamphlet has been discussed prominently in the semi-official journals, and, though the idea is treated with ridicule, there is evidently some object both in its appearance and discussion. It is possible that the government wishes to alarm the Pope, and to prevent him taking refuge under hostile protection, by showing that there is an alternative. Such a step as separation would probably be too hazardous to be ventured upon. It is much more likely that France will aim, as in the time of Napoleon Bonaparte, to bring the Pope and cardinals under imperial control, and then to prevent their independence of action. The government, we read, have informed the Society of St. Vincent de Paul, which has a little weekly publication that is given to the poor, and that contains illustrations, simple stories, &c., that they are in future not to publish two things—namely, any miracles save those in the Bible, and any reference to Charlemagne being the founder of the temporal power of the Popes. If we may judge from the tone of the Romish papers of this country and Germany, the indignation at Rome against the French Emperor is intense—stronger than even against Victor Emanuel. He is spoken of only as a traitor. Meanwhile, public opinion in France is evidently strengthening against the Papacy. The *Siecle*, one of the most popular journals, and the *Opinion Nationale*, use unheard of liberties in discussing the spiritual as well as temporal power of the Papacy. It is remarkable, also, that liberal opinion in France expresses more and more sympathy with Protestantism, and recalls the old massacres of the Reformed as testimony against the Ultramontanes of the present day. A journal, which is not Protestant, says recently, while referring to the grand celebration in Paris of the festival of Dominic, the founder of the Dominicans, and memorable persecutor of the Albigenses,:—"How is this! when a general cry of indignation is raised from all parts against the Druses, who have just massacred the Christians for the sole reason that they were Christians! Is this then the time to recal to memory abominable fanaticism, and to render homage to a man whose very name makes every one think of the frightful massacres of the Albigenses! The blood of these unfortunate men, who were massacred or burned for the sole reason that they were heretics, is an ineffaceable stain on the hands of Dominic and his Order. Between the butcheries of the East, and the horrible scenes of the south of France, equally inspired by intolerance and by the most savage fanaticism, where is the difference! Whether in the Druses, or in Dominic and his friend Simon de Montfort, do we see the most barbarism! I shall not pronounce; but I think that to recal at this actual moment, the memory of this odious person, is an outrage upon the public conscience. Those who have such a saint upon their calendar had better celebrate his festival with as little noise as possible." Thus are the martyred memories of the saints of other days recalled to condemn the Ultramontanism of the present. In many districts in France evangelistic efforts are attended with unusual success. In one part of the south, it is said that nearly a thousand persons in two or three villages have left the Church of Rome. Within the Protestant Church considerable controversy is going on on the new doctrines of the Pantheistic school. Our correspondent refers at some length to the controversy between M. Coqueral, jun., and M. Pauinin, formerly Rationalistic, but now orthodox. M. Frederic Monod, in his well-known journal, the *Archives du Christianisme*, is vigorously maintaining the battle for the full inspiration of the Scriptures and the cardinal doctrines of Christianity. A volume has just appeared on the canon from the pen of M. Gaussen, of Geneva, the author of the work on Plenary Inspiration.

New Year's United Prayer.

The united prayer-meeting, in connexion with the Young Men's Christian Association, took place on Tuesday evening last. Temperance Hall was well filled, though not over crowded. Capt. Orlebar, the President was in the chair. Rev J. Davis opened with prayer. Rev H. Daniel followed in an address. Then came further prayer by the Revs. T. Duncan, C. Barker, and G. Sutherland, with a brief address from the clergymen last mentioned. Prayer was then offered by Mr Daniel; and the whole was closed with words of exhortation and dismissal from the Rev. D Fitz Gerald. Reverence towards God, love to the brethren, and compassion for souls marked the exercises of the evening. The arrangements were more free than on former occasions, and therefore more interesting. The singing, too, was good,—devotional, that is, and general,—melody, and "melody in the heart to the Lord." The whole told well for the engagements of the approaching week of prayer.

As advertised in another column, the Queen Square Presbyterian Church will be opened for Public Worship on Sabbath next (to-morrow). Each of the three services is expected to be conducted by a different minister.—The pews for the present are free to all comers.

The Rev. Dr Candish, has been nominated by the commission as the next Moderator of the Free Church of Scotland. The Rev. Dr Colio Smith, of Inverary, will be proposed as the next Moderator of the Established Church of Scotland.

The tri-centenaray of the Scottish Reformation was celebrated in St. Andrews Church on Thursday last; and by an appropriate discourse on the same evening in Prince Street Church.—*Pictou Chronicle.*

The New Year.

"And the Spirit and the bride say, Come. . . . . Even so, come, Lord Jesus."—Rev xxii. 17, 20.

Thank God that towards eternity
Another step is won!
Oh, longing turns my heart to Thee
As time flows slowly on,
Thou fountain whence my life is born,
Whence those rich streams of grace are drawn
That through my being run!

I count the hours, the days, the years,
That stretch in tedious line,
Until, O Life! that hour appears,
When, at Thy touch divine,
Whate'er is mortal now in me
Shall be consumed for aye in Thee,
And deathless life be mine.

So glows Thy love within this frame,
That, touch'd with keenest fire,
My whole soul kindles in the flame
Of one intense desire,
To be in Thee, and Thou in me,
And e'en while yet on earth to be
Still pressing closer, nigher!

Oh that I soon might Thee behold!
I count the moments o'er;
Ah come, ere yet my heart grows cold
And cannot call Thee more!
Come in Thy glory, for Thy Bride
Hath girt her from the holy tide,
And waiteth at the door.

And since Thy Spirit sheds abroad
The oil of grace in me,
And Thou art inly near me, Lord,
And I am lost in Thee,
So shines in me the Living Light,
And steadfast burns my lamp and bright,
To greet Thee joyously.

I joy that from Thy love divine
No power can part me now,
That I may dare to call Thee mine,
My Friend, my Lord, avow—
That I, O Prince of Life, shall be
Made wholly one in heaven with Thee;
My portion, Lord, art Thou!

And therefore do my thanks o'erflow,
That one more year is gone,
And of this Time, so poor, so slow,
Another step is won;
And, with a heart that may not wait,
Toward yonder distant golden gate
I journey gladly on.

And when the wearied hands grow weak,
And wearied knees give way,
To sinking faith, oh quickly speak,
And make Thine arm my stay;
That so my heart drink in new strength,
And I speed on, nor feel the length
Nor steepness of the way.

Then on, my soul, with fearless faith,
Let nought thy terror move;
Nor aught that earthly pleasure saith
E'er tempt thy steps to rove;
If slow thy course seem o'er the waste,
Mount upwards with the eagle's haste,
On wings of tireless love.

O Jesus, all my soul hath flown
Already up to Thee,
For Thou, in whom is love alone,
Haste wholly conquer'd me.
Farewell, ye phantoms, day and year,
Eternity is round me here,
Since, Lord, I live in Thee.

—*Scotch Paper.*

Image Worship.

Among Protestant communities Popery may, in many respects be said to be in its best behaviour. Some of its most repulsive tenets and practices are temporarily kept in the background, such as its intolerance and persecution, which are held in abeyance till power and opportunity shall again admit of their exercise. So also in the matter of idolatry; uninformed Protestants are very apt to regard the expression as unduly harsh and the charge as without foundation, simply because it may not have fallen under their personal observation.

As to the word Idolatry itself, it is no more harsh or significant than any periphrasis that may be used in its stead; it being perfectly synonymous with whatever may be used to explain it away. Any quibbling distinction in the term *latreia* is quite beside the question, as the practice as it actually exists contradicts the assertion that it is but an inferior degree of respect that is paid to images, and even that only as representative of the real objects of worship.

Much that has been said on the subject of the adoration of saints applies also to the worship of their images; yet so the parallel between the ancient and modern systems in the latter case is still more strikingly seen, and as historically the introduction of the practice had important influence on the establishment of Popery as a temporal and spiritual power, it merits and admits of separate consideration without risk of much repetition.

About the fourth century the practice began of introducing pictures into churches, even before the idea of paying adoration to them was formed; and we find the Council of Elibris condemning the innovation on account of the risk of Idolatry which it involved. The Council says (canon 36) "It pleases us to have no pictures in churches lest that which is painted on the walls should be worshipped." Epiphanius, bishop of Cyprus, in the same century tore to pieces a painted curtain which he saw in a church at Anablatha, not heeding whether it were a representation of Christ or some saint. He declared it against the authority of Scripture and the Christian religion. He however furnished the church with another veil without any painting.

Eusebius speaks of the introduction of images as a revival of the heathen customs. He says Neither is it any marvel that they which of the Gentiles were cured by our Saviour made and set up such things, for that we have seen pictures of his apostles, to wit, of Paul, of Peter and of Christ himself graven in their colors, to have been kept and reverenced; for the men of old of an heathenish custom were want to honor after this manner such as they accounted saviours."

In the sixth century we have the instance of Serenus, Bishop Marseilles, who finding his flock could not be restrained from the worship of images, broke them in pieces. On this Gregory the Great wrote to him blaming his breaking the images, but commending his forbidden them to be worshipped. He says "It is one thing to worship an image and another thing to learn by it what is to be worshipped; they were set up not to be worshipped but to instruct the ignorant."

It was the introduction of images into the churches that gave the foes of christianity, especially the Jews and Saracens, great vantage ground. There was scarcely an eastern city that had not some tutelary and miraculous image, but for all that they had fallen one by one into the hands of the Mussulmans. Ashamed of the reproach they encountered, and convinced of the futility of these objects of devotion, the Eastern bishops began to oppose the worship, but their opposition was unavailing against the obstinacy of the monks, until the reign of Leo the Isaurian (718). Then it was that the Iconoclasts (Image breakers) made strenuous efforts to restore the purity of Christian worship, and at the Synod of Constantinople (754), three hundred and thirty-eight Bishops pronounced the decree "That all visible symbols of Christ, except in the Eucharist, were blasphemous or heretical; that image worship is a corruption of Christianity, and a revival of paganism; and that those who refused to give up these objects of private superstition should be deemed guilty of disobedience to the authority of the Church and the Emperor."

Through the reigns of six emperors, this resistance to idolatry continued; but by the influence of the monk-ridden Empress Irene, the worship of images finally triumphed. It was still long resisted by many of the Eastern prelates,—in Armenia, even as late as the twelfth century. The matter was sooner decided in the West by the promptitude with which Pope Gregory II. appealed to arms against the Emperor and the Iconoclasts. He succeeded in persuading the Italians that there was a connexion between the new superstition and their hereditary glory, and that by supporting images they were most effectually combatting the Byzantine tyranny; and the Lombards readily adopt d the religious pretext in order to expel the Greeks from Italy.

Along with the worship of saints, the second Council of Nice decreed that due honor and reverence should be paid to their images. Treat also confirms the decree, but,—however, adds that it is not on account of intrinsic virtue in the images, "but because the honor which is paid to them is referred to the prototypes that they represent; so that by the images which we kiss, and in the presence of which we uncover the head and fall prostrate, we adore Christ and venerate the saints of whom they bear the resemblance."—(Conc. Trid. Sess. xxv.) In the face of this dictum of Trent, we know that prayer is offered to the image as an image. As a proof we have the words of the prayer directed by the Rubric to be addressed to the sacred image of St. Veronica, "Conduct us, O Thou blessed Figure, to our proper home, where we may behold the pure face of Christ."

And now to illustrate by a few instances the unmistakable heathenism of this practice. In very many cases we find the very idols of the ancients still worshipped by their descendants. Among the most remarkable is the instance of the temple of Romulus, built on the spot where he was said to have been suckled by the wolf. The ancients regarded him (being himself an outcast orphan) as peculiarly propitious to the health and safety of young children; and nurses would present their sickly infants at his shrine in confidence of speedy relief. Afterwards when in Christian times, the temple became converted into a church—the Christians of modern Rome, lest any fragment of superstition should be lost, set themselves to work to discover some Christian saint who had in infancy been exposed, and found by chance like Romulus. They succeeded, and the result is that the wolf-nurtured Romulus is still worshipped in his old temple under the name of St. Theodorus; and infants are presented by their mothers before his shrine, waiting as of old the exercise of his healing power.

In the Church of St. Agnes, it is an antique statue of the young Bacchus that with the disguise of a change of drapery personates the female saint.

The following also is given as the history of the Statue of St. Peter in his Cathedral at Rome. There were formerly two Statues of Jupiter Capitolinus, one of stone, the other of bronze. When christianity displaced heathenism, St Peter's head was fitted to the stone statue, and a pair of new hands, holding the keys in place of the thunderbolts; and the bronze statue was then recast in the fashion of the altered stone one.

Nor is it in old Rome alone that we need look for parellels to the modern practice. From childhood we are accustomed to hear and read of the Car of Juggernaut, and to look upon his worship as the most terrible type of idolatry. We may see nearly the same thing at Palermo, at the festival of St. Rosalia, when the relics of the saint are drawn about the city in a car of gigantic dimensions, surmounted by an image which differs from its Asiatic brother in being more in accordance with European notions of beauty and proportion. At Palermo as at Orissa, the devotees tug at the cords of vanity, and strive for the honor of drawing "iniquity with a cart rope;" and even the self-sacrifices of the fanatics beneath the wheels of the Asiatic idol could find their resemblance in the absurdity of mother's attaching their children in the guise of angels, to the eminent risk of life and limb to the spokes of the wheels of St. Rosalia's Chariot.

The absurdities of the African Fetish worship are not unfrequently imitated by the Italian soundly abusing his patron saint on occasion of any disappointment or neglect in answering prayer; and sometimes we hear of a cloth being thrown over the face of the image on the contemplation of some bit of criminality which the saint is not to see.

The miraculous circumstances connected with the ancient idols are also still continued. Durant says (De Ritibus lib. i. c. 5.) "There can be no doubt that the images of our saints often work signal miracles by procuring health to the infirm, appearing to us often in our dreams to suggest something of great moment for our Service." With this compare Virgil's account of the dream of Aeneas (Aen. lib. iii. 14.)

The Town clerk of Ephesus gravely affirms that all the world know that the image of Diana fell down from Jupiter (Acts xix. 35.)—Papists will just as gravely tell us that a picture of the Virgin came from heaven with much pomp; and after hanging in the air in the sight of all the Priests and people, was delivered by the hands of angels to Pope John I., who marched out in grand procession to receive the gift, as Numa Pompilius did to receive the sacred ancyle or shield. And it is moreover to be noted that as Numa for the better preservation of his shield caused eleven more to be made exactly like it, so the Romish priests took the hint and have made so many copies of the Picture of the Virgin that came down from heaven, that it is equally difficult to settle their pretentions to be the divine original.

The oft repeated enumerations of prodigies to be found in Livy, Cicero, and others of weeping, sweating, moving and speaking statues, still find them match in the miracles of modern Romanism. Images and pictures speak, weep, bleed, sweat, wink, and it is hard to say what not. In whatever point of view we regard the ancient superstition, the modern will be found in every respect identical.

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Special Notices.

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A certain cure for Head-ache, Bile, Loss of Appetite, and Lowness of Spirits.—These Pills can be taken without danger from wet or cold, and require no interruption of business or pleasure. They act mildly on the bowels, strengthen the stomach, and promote a healthy action of the liver, whereby they purify the blood, cleanse the skin, brace the nerves, and invigorate the whole system. They effect a truly wonderful change in a debilitated constitution, as they create a healthy appetite, correct indigestion, remove bile, giddiness, headache, and palpitation of the heart. The plain directions for the use of this medicine, at once so mild and efficacious, are affixed to each box.

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Nature, in her great laboratory, has stored some remedy adapted to every disease which "flesh is heir to." But it requires the investigation and research of the philosopher to discover and apply this remedy. Such research and investigation has succeeded in discovering a remedy for that most afflictive dispensation, the

DYSPEPSIA!

With all its lesser and numerous evils; and it may be safely asserted that until the appearance of the *Oxygenated Bitters* a case of Dyspepsia cured was a rare experience in medical practice. Now under the influence of these Bitters the rule is to cure, the rare exception, failure to cure.

From Mr JOHN D. NASH.

Well known throughout the British Provinces as an extensive Auctioneer.

HALIFAX, N. S., June 16, 1860.

Messrs. Seth W. Fowle & Co., Boston, Mass.

Gentlemen:—Having a very high estimation of the value of the Oxygenated Bitters, for dyspepsia and debility of the digestive organs, I take pleasure in giving you a statement of their operation in my own case. Several years since I was severely afflicted with a most aggravating form of Dyspepsia, which rendered my ordinary duties a burden. I tried many remedies with no benefit, until I made use of the Oxygenated Bitters, and I can say with the utmost confidence that this remedy entirely eradicated every symptom of which I was suffering, by the continued use of eight bottles, although the first bottle produced a decided change for the better. I consider this remedy to be of inestimable value to those whose stomachs have become deranged by the use of intoxicating liquors or by high living. I now keep them by me, and find their use to be a great promoter of good health.

Yours respectfully,
JOHN D. NASH.

Prepared by SETH W. FOWLE & CO., Boston, and for sale by

W. R. WATSON, General Agent;

T. DesBarres and M. W. Skinner, Charlottetown, and by druggists generally.

MRS. WINSLOW,

An experienced nurse and female physician, has a Soothing Syrup for children teething, which greatly facilitates the process of teething, by softening the gums, reducing all inflammation—will allay all pain, and is sure to regulate the bowels. Depend upon it, mothers, it will give rest to yourselves, and relief and health to your infants. Perfectly safe in all cases. See advertisement in another column.

PURIFY THE BLOOD.

With corrupt, disordered or vitiated Blood, you must be sick all over. It may burst out in pimples or Sores, or in some active disease, or it may merely keep you listless, depressed and good for nothing. But you cannot have good health while your blood is impure. Ayer's Sarsaparilla purges out these impurities and stimulates the organs of life into vigorous action, restoring the health and expelling disease. Hence it rapidly cures a variety of complaints which are caused by impurity of the blood; such as *Scrofula or Kings Evil, Tumors, Ulcers, Sores, Eruptions, Pimples, Blotches, Boils, St. Anthony's Fire, Rose, or Erysipelas, Tetter or Salt Rheum, Scald head, Ringworm, Cancer or Cancerous Tumors, Sore Eyes, Female Diseases,* such as *Retention, Irregularity, Suppression, Whites, Sterility Syphilis or Venereal Diseases, Liver Complaints and Heart Diseases.* Try AYER'S SARSAPARILLA, and see for yourself the surprising activity with which it cleanses the blood and cures the disorders.

AYER'S CHERRY PECTORAL is so universally known to surpass every other remedy for the cure of *Coughs, Colds Influenza Hoarseness Croup Bronchitis Incipient Consumption*, and for the relief of Consumptive Patients in advanced stages of the disease, that it is useless here to recount the evidence of its virtues. The world knows them.

AYER'S CATHARTIC PILLS—for *Costiveness, Dyspepsia, Indigestion, Dysentry, Foul Stomach, Jaundice, Headache, Heartburn, Fits, Rheumatism, Dropsy, Worms*, and in short for all the purposes of a purgative medicine.

Prepared by J. C. AYER & Co., Lowell, Mass. and sold by W. R. WATSON, General Agent for P. E. Island.

BURNETT'S TOILET PREPARATIONS.

Of the many preparations that are thrown into the market for toilet purposes, we believe none can be found to excel those of the well known chemists, Messrs. Joseph Burnett & Co., of Boston.

They are conceded by all who use them, to be superior to most other preparations, and are valued accordingly. The Cocoaine is enjoying a wide popularity in this city, and deservedly so. It is in fact pronounced incomparable as a hair dressing.—*Boston Courant.*

Sold in Charlottetown, by W. R. Watson, T. DesBrisay, M. W. Skinner.

TIME the true Test,—EXPERIENCE the best Guide.

AN OLD STANDARD REMEDY.

For COUGHS, COLDS and CONSUMPTION, and all PULMONARY COMPLAINTS, use the

VEGETABLE PULMONARY BALSAM,

which has maintained its high reputation for nearly *forty years*, and is recommended by many of the most *eminent physicians and gentlemen* in the country, among whom are Rev. Jewish Lich, Phila.; Rev. Dr Lyman Beecher, New York; the late Prof. Leonard Woods, Andover Theological Seminary; L. P. Thompson, former Secretary of State, Vt.; Drs. Merrill, Perry, Abell, Parker, Berry, and many others; by the Press, and by the largest and oldest dealers in drugs and medicines in the United States and Canada.

Extracts from Letters received from Physicians.

"I with confidence recommend it as superior to any other preparation for the above complaints." "It has a superiority over every kind of medicine used, and has been used for lung complaints with wonderful success." "I am satisfied it is a valuable medicine." "It is a safe, convenient, and very efficacious medicine." "To my knowledge, it has never disappointed the reasonable expectations of those who have used it." "I confidently recommend its use in all complaints of the chest, as equal, if not superior, to any other medicine within my knowledge." "Of all the principal remedies used for coughs, I am satisfied yours is the best, and hope it will be better known and more generally used." "I have prescribed your balsam, and regard it as the most valuable and effective remedy within my knowledge."

Price,—Small size, 50 cts.; Large size, $1. *Be careful to get the genuine*, which is prepared *only by* REED, CUTLER & CO., Boston, and sold by dealers generally. d3—6m

THE GREAT FEMALE MEDICINE.

The functional irregularity peculiar to the weaker sex, is invariably corrected without pain or inconvenience by the use of Judson's Mountain Herb Pills. They are the safest and surest medicine for all the diseases incidental to females of all ages, and more especially so in this climate.

Ladies who wish to enjoy health should always have these Pills. No one who ever uses them once will allow herself to be without them. They remove all obstructions, purify the blood and give to the skin that beautiful, clear and healthful look so greatly admired in a beautiful and healthy woman. At certain periods these Pills are an indispensable companion. From one to four should be taken each day, until relief is obtained. A few doses occasionally, will keep the system so healthy, and the blood so pure, that disease cannot enter the body.

Judson's Mountain Herb Pills are sold by all Dealers in Medicine.

PORT OF GEORGETOWN.

Entered—Dec. 31.—Glide, Steel, Pictou, bal.

Cleared—Dec. 29.—Sage, M'Donald, Barbadoes, produce, Brigt. Clara, Steel, St. John's, N.F., do. Brig Maggie, M'Neill, M'Donald, St. John's, N.F., lumber.

CUSTOM HOUSE—Georgetown, Dec. 31, 1860.—Return of the quantity of Oats, Barley, Potatoes and Turnips cleared at the Customs of Georgetown, during the quarter ending this date: Oats 66,936 Bushels, Barley 11,289, Potatoes 66,795, Turnips 2,000.—Total, 147,022.

Memoranda.

Arrivals in Europe from hence.

Liverpool, Dec. 24—Isabel, M'Donald. 5th—J. W. 6th—Jane. 11th—Four Brothers, Heroine. 9th—Percy Pope.

Plymouth, Dec. 18th—Susan, Le Caron.

Pill, Dec. 1st—Ship Lady Seymour, from Quebec.

Bristol, Dec. 7th—Ship Elizabeth Yeo, Quebec. Hachmatack, from Summerside. Bark Malakoff, from Port Hill, all belonging to Hon. J. Yeo.

St. John, N.B., Dec. 24th—Arrived—Romp, Swain and Superb—Swain from P. E. Island.

St. John's, N.F., Dec. 11th—Arrived—Amelia. 18th—Estelle and Jasper. 19th—Emma and Williamina. 15th—Cleared—Susan.

MARRIED,

On Thursday the 27th ult., by the Rev. George Sutherland, Mr Charles Corbett, of New London, to Miss Ann M'Kay, of New Glasgow.

By the Mr J. W. Butcher, at West Cape Mission House, on the 20th ultimo, Mr John Corrin, to Miss Mary Jane Brooks, eldest daughter of Mr Roger Brooks, all of Lot 2.

On the 3d instant, by the Rev. Thomas Duncan, at the residence of the bride's father, William B. Longworth, Esq., Wood Farm, to Isabella, second daughter of the late Capt. Mathewson, Winsloe Road.

On the 1st instant, by the Rev. Thomas Duncan, Mr William Whitby, to Miss Mary Boyle, both of Bonshaw.