way. This is loving darkness rather than light because your deeds are evil. Still, at this moment, after all the past, Jesus says, "Come."

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. i. 18.

THE

Protestant & Evangelical Witness.

SATURDAY, MAY 12, 1860.

The Present State of Popery.

For all purposes of defence and attack, as likewise to allay unnecessary alarm, or prevent dangerous security, it is essential for an army to have a correct estimate of the relative strength, capabilities of endurance and action of the tactics and spirit of the foe; while the prospect of a speedy dissolution of hostile power has a most exhilirating effect. With individual Roman Catholics, we sincerely protest, we entertain no quarrel; but unless we are prepared to believe and declare that the Reformation from Popery, in the sixteenth century, —which, as a leading evangelical Review says, "was the greatest event, or series of events, that has occurred since the close of the Canon of Scripture," which has scattered incalculable blessings for time and eternity over every land, converting even the barrenness of heathenism into a fruitful field, and raised a little Isle to the majestic position of undisputed mistress of the sea, with a trade and influence never before equalled and now not rivaled; and gives peace to a queen whose sceptre rules over one hundred and fifty millions of subjects, enjoying the best institutions to expand and elevate the mind, and to aid in the march of human progress,—unless we are prepared to say, that all this is mere tinsel,—a "so called" Reformation,—we must maintain that Protestantism and Popery, as *systems*, are mutually hostile to each other—as much so as liberty and slavery, despotism and a responsible parliament, truth and error, light and darkness. This history proves, and this we sincerely believe; and he is either a knave or a dolt that will deny it. There is a hostile instinct in both against each other, arising from their respective natures, and must constantly manifest itself in all countries and times in which they may come in contact. This, no matter how much it may be deplored by him, no honest man of either party will deny. Such *is* the present state of popery as regards protestantism, —as intensely hostile to all that is truly characteristic of the Reformation as ever it was, *i. e.* as arsenic is to life. Wherever, the popish spirit is in an especial manner developed, this is the key note of its song; you hear it in the elaborate articles of Brownson, in free America; in the piquant diatribes of the *Tablet*, in poor priest-ridden Ireland; as well as in the blustering correspondents of the *Examiner*, and weary-worn doggedness of 'Lector;' it reigns at the banquet as the joyous professors of Maynooth quaff the blushing bowl, and give forth their toast, that England's overthrow is Erin's victory —and what need we say more, when wise statesmen account for all the difficulties which press upon that poor old man—the now sick man of Europe—Pio Nono, by attributing them to protestantism; or when we hear popish organs lament, in 1859, that St. Bartholomew's massacre was not carried out to the utter extermination of Protestants!

Such being the necessary spirit of popery towards protestantism, it becomes us to take a discriminating view of its position, and strength; and we feel we speak the truth, and we do not wish to conceal it that the fact gives us great satisfaction, when we say that popery is in a sad plight; an internal fire devours its vitals, while it wastes away before the light of science, common sense, and by the touch of the Bible. Its present Head is a mere maudlin, intensely superstitious, without strength of mind to devise means to meet his exigencies, or nerve to execute them if planned by others,—ridiculous in the eyes of Europe and the world, and laughed at by his co-religionists. Now, in rage he girds on his sword and like a giant refreshed and surrounded by two hundred millions of faithfuls, he bows himself like a strong man and hurls his bulls and anathemas, as at Victor Emmanuel and all his co-adjutors; but there is no evil sustained, and men, seeing the result, shout, *montes parturiunt et nascitur ridiculus mus* (the mountains were in great travail and brought forth nothing but a contemptible mouse); now, all peevish and dolorous, he threatens to doff his crown and mantle, and seek a hiding place in the Catacombs, while his aspect appears as tearful and trembling as that of any hysterical old dame; meantime men see the comical in all he does, and laugh equally, whether he rage or weep. The only apology that M. About can make for all his blunders is the very equivocal one of attributing them to his "weakness and old age." The blasphemous parody on our blessed Lord's trial which appeared in the *Tablet* of Feb. 11th, 1860, besides revealing that popery is as idolatrous as ever, otherwise it never could compare the Pope with Christ after the style it does, shews the estimate a leading popish Journal takes of the position of the Pope. The article referred to represents all the great European states as acting towards the Pope the same part that Pilate, the Sanhedrim, Caiaphas, and the multitude of the Jews and Gentiles sustained in reference to Jesus Christ. France, England, Russia, Prussia, Sweden, and Sardinia, more or less active in the Pope's crucifixion and sharers of guilt, while those who are represented as interfering on the Pope's behalf, are, Austria, of which an eloquent writer about the first of this century wrote "Arrogant Austria is forever sunk and repressed." Austria is in degradation and doomed to destruction, for, as Dr. Rice says of it, "there is no redeeming power in Austria;" Spain, whose immorality and universal corruption have diminished a population of forty millions, which she boasted she had when the Invincible Armada was fitted up, down to the narrow limits of some sixteen millions of warring, discordant, despised individuals; unknown Portugal, with Naples (!) the head-quarters of abomination that maketh desolate! What the result of such opposition and defence may be on the Pope, we leave the reader to infer, only remarking that there is not much wonder if a weak old man should exhibit some symptoms of perturbation,—if he should be heard to cry "deliver me from my friends," and, since he cannot depend upon his head, trust naturally enough to *well tried heels!* The name of Antonelli, as chief adviser of "His Holiness," adds double confusion to the scene. Born in a place in which the houses "were only depots of pillage and ware-houses of rapine," and "sucking in the desire of others' property with his mother's milk" (so says E. About), he still is governed by insatiable rapacity, and finds that there are other methods of robbing people than "to stop them upon the public roads." And hence, as the tide of wealth flows into Antonelli, until his riches are indefinitely great, the poor people, like unfortunate fish, are left upon the shoals of poverty and allowed to rot in filth and want! Such is the amount of what the above author states as the result of Antonelli's government. The people are nothing in the eyes of the Pope and Cardinals, as the following summary from the pen of About will shew: "Yes, all the ministers, all the prefects, all the ambassadors, all the dignitaries of the court and all the magistrates of the tribunals, are ecclesiastics. Yes, the "most holy auditor," the Secretary of the *Brevi et Memoriali*, the Presidents and Vice Presidents of the Council of State and of the Finances, the Director General of the Police, the Director of Public Health and of Prisons, the Director of the Archives, the Attorney General of the Treasury, the President and Secretary of the Land Surveys, and the President of the Board of Agriculture,—are all ecclesiastics. Public education is in the hands of ecclesiastics. All benevolent institutions are the same. The Assembly of Cardinals, judge, law-suits, and the bishops of the kingdom, are so many living tribunals." "Pass in review all the departments of public administration.—you will see everywhere the clerical element engaged in a conflict with the nation, and conquering it completely." Such is the model government; but instead of peace and prosperity, which some are fain to tell us would flow as if by magic power from the touch of priestly hands, we have, as a result, a scene of war and want, discontent and ignorance, grievous taxes and complaining payers, that beggars all description. The highway to preferment and honor runs through the tortuous course of lying, rejection of all liberal ideas or the possibility of progress, with a blind attachment or fatuitous adherence to the traditions of the Popes. If there be clemency in the popedom, it is not exhibited to men who really love their country, and would do much to improve it, but to those it is extended, who, in all other countries, would be transferred to the dungeon or transport ship. A man may do anything at Rome that an *Italian conscience* will permit, if he bow to priests and adore the Pope; whereas, no matter how he serve his God and his country, if he whisper a word against tyranny, Antonelli, priest, friar, monk, &c., his is a sin to be visited with confiscation of goods, imprisonment or death. A system of fond nepotism, *i. e.*, of granting to favorites, principally *relations* of the Pope, &c., all offices of importance, no matter how incapable, has long since crushed out all generous aspirations, sunk a noble populace into sullen endurance of wrongs that can only be remedied by a bloody revolution,—the evils of which may possibly bring relief, and can scarcely aggravate their misery. A state of things represented in a most significant way by the individual, in Naples, who told Kirwan that a war was coming, and gritting his teeth, added "and woe to the priests." That gloomy and terrible day is fast approaching, and the prophecy will be literally fulfilled. Consciousness of this impending and overwhelming evil, causes the ruling or priestly power to tighten the cords which bind the people; and through the police and confessional, a universal espionage is maintained, which condemns even for the sigh of liberty, and superinduces over the dreary land a uniform reign of *silent terror*. The sweets of social life are not known; and even the domestic circle is converted into an inquisitorial agency, the husband fears that the priest has more power over his wife than himself,—the child may betray the parent, and the parent the child. So that the confidence in and the happiness of the home society have fled a priest-ruled land—natural result of a system "forbidding to marry," ignorant of the endearments of husband's love, or the music contained in the word, mother.

We have not time to pass in detail, and notice every popish country. Suffice it to say, that in proportion to the power which the priest exerts in every land, whether European or American, just to the same extent do you find at work the elements of retrogression: vice, state complications, want of public spirit, bad roads, bad schools, robberies, thieving, murder, ignorance, with nunneries, monkeries, bishops' palaces, and such like useless trumpery, too numerous to mention—priestly opulence, and popular poverty. Hence we find arising against popery a growing dislike, even by those who long hugged its galling chains, and a determination to displace its influence by transferring power to "honester men." The leading minds of France do not hesitate to point to protestant progressiveness, in all that exalts a nation, as sufficient to silence for ever popish clamor against us, and to induce all considerate men to follow our example,—that popery is far behind the spirit and necessities of the age, which, latter, should be followed rather than the former. And notwithstanding the amazing exertions and outlay of money which characterizes popery of the present day, according to the confessions of some of her leading men, is she progressing in numbers. In England she loses faster than she gains; and the determination which she has manifested in that country, has thoroughly aroused the protestant spirit; and henceforth we fully anticipate that popery shall rapidly decline. It is when men sleep that the enemy sows tares.

But we do not wish to be understood as saying that we may fear no evil. Popery still boasts of power, her influence is not dead, and she will not resign her position without a determined opposition. The present state of Europe is one out of which may arise suffering to virtue, truth and the word of God. Those that seem friendly to true progress to-day, may assume a hostile spirit to-morrow. The prejudices of ages cannot crumble to dust in a moment, and victory suddenly acquired is never appreciated nor rightly improved. We are hastening on to the Battle of Armageddon, and the conflict may be long and hard, but we feel assured that there the corrupt church shall fall to rise no more.

Revival in Restigouche.

The following extracts are from a letter, dated New Mills, Restigouche, April 19, and addressed to the Editor of the *Colonial Presbyterian:*—

It truly affords me extreme pleasure at your request, to transmit some notes to you of the religious movement which is at present going on at New Mills.

The work, commenced in such circumstances, and accompanied with such glorious results, shows very vividly that the Lord has visited these parts in his sovereign mercy. Many of the young of late were much given to dancing parties, in defiance of the warning voice of the faithful servant of God, Mr. McMaster, and the entreaties of a few who had learned the importance of time in the light of another world. About four weeks ago the young and thoughtless were summoned to another scene of revelry, which was too willingly obeyed by those who had cast off all fear of God. Only a very few hours before the commencement of the festivity, a God-fearing man lifted up his solemn testimony against such meetings to some who were bent on spending a portion of their precious time, granted to them by the sovereign disposer of all events, to prepare to meet their God, in the merest folly. The utterances of the feeble voice of this child of God were heard in vain. He had, however, another weapon to wield than simple persuasion. He would betake himself to the throne of grace, and ask the Lord to arrest the unthinking in their mad career. Up to the hour when the children of God gather round the family altar, to ask forgiveness for the sins of the departing day; to render thanks to the giver of every good and perfect gift for past mercies; to solicit strength for their future journey; and to supplicate grace for a perishing world; everything seemed to go on as was anticipated by the worshippers of the Goddess of Pleasure. These heartfelt prayers must first ascend to heaven perfumed with the blood of the Lamb, before the Lord will make bare his holy arm to pluck brands from the burning. It would appear that no sooner did these petitions enter the ear of the Lord of Sabbath, than they returned richly fraught with an abundant answer, and as if the blessing were held in suspense until then. As the event showed, it was decreed in the counsels of Heaven, that the place of intended mirth would be turned into a place of weeping, for a little before midnight a pause was made, and an awful pause it was: a sinner struck down before the moral Governor of the Universe, under most powerful conviction of sin, and in most agonizing accents imploring mercy on her never-dying soul. Only a short time intervened when another female was laid prostrate by the same irresistible influence, with an overwhelming view of the realities of eternity presented before her. Others in that once giddy, but now deeply thoughtful, assembly, were overpowered by a presentation of their exceeding sinfulness, and constrained for the first time in their lives earnestly to pray for mercy. What a spectacle! Seven are grappling with the pains of hell, which have gotten hold of them, all are filled with the most profound awe.

The flame which commenced in such unlooked for circumstances, quickly spread in the neighborhood. The people as by natural instinct assembled in vast crowds to call upon the name of the Lord. Meanwhile a hasty message was sent to Mr. McMaster, who was assisting at the communion of the Lord's Supper at Escuminac, to return to his flock with all convenient speed. On his return he immediately instituted meetings to be held in the Church during the day and in some settlements in the evening, which were conducted by the affectionate pastor, and the writer of this communication, with the assistance of a passing visit of the Rev. Mr. McDonald. For ten days meetings were held in the Church during the day, and in the evening in some adjoining place, with increasing interest. All manual work during that eventful period was nearly suspended over the entire parish. While as many spiritual stones were being laid on the temple scarcely the noise of a hammer was to be heard. Such a blessed time was an apt memorial of the eternal Sabbath, which is awaiting the children of God in another and better world. The least bustle in the affairs of this world seemed altogether discordant with the sacredness of the scene.

The services were peculiarly solemn and deeply affecting. Sometimes the whole audience seemed to be moved under the preaching of the word of God. The prayers which were offered up, and the Psalms which were sung, had often a most melting influence on the large congregations. In almost every meeting which was held there were outward demonstrations of the presence of the Lord. One here and another there would be laid prostrate before the Lord, crying for mercy in the most mournful accents. Some of the most noted for carelessness in Divine things were brought under the all-conquering power of the Spirit. No degree of hardness of heart could withstand his almighty power. It has, however, been chiefly from the ranks of the young that the Redeemer has been taking his trophies.

Such prostrations of the physical powers under conviction are not entirely confined to the public assembly. In the family circle, on the way side, while engaged in their lawful callings, some are overcome. No place can hide the sinner from the inspection of the eyes of Him, which are as a flame of fire, nor shelter him from the influence of his Almighty power. The waves of the water of life are rolling on, and subduing the enemies of the King.

Conviction of sin is not the only work which the blessed Spirit is carrying on here. He is also acting the part of a Comforter to many a downcast soul. Some are rejoicing in God their Saviour. A few are truly sick of love.

Some of the subjects of the work of the blessed Spirit are so prostrate that they cannot move a single member of their body. Their mind meanwhile is as lively, and rather more intellectual than ever. Every utterance which they make in that state is perfectly coherent. They are there with all the powers of their souls dealing with the realities of eternity. Every faculty of the mind is roused to its highest exercise. The body is powerless, but the soul is strong.

It has been said by some that the subjects of the movement see strange visions. I have not met with any who have seen such visions, nor have I heard of any who have said that they saw such strange sights. The only sight which they see is a sight of their own vileness and helplessness in the sight of an infinitely Holy God. Such an humbling view of themselves is sufficient to account for all the mental agony they experience.

Diets for public worship are still held every night in one or more places, attended by hundreds of deeply anxious souls. The glorious work is deepening and widening under the blessed influence of the Spirit. Many a goodly cedar is being planted by the great husbandman taking root downward and bearing fruit upward.

Besides other circumstantial proofs that the work is of the Lord, I cannot forbear to mention the singing of the songs of Zion by the congregation. The penitence, the hallowedness, the depth of feeling in the singing are sometimes overpowering. Some who have withstood other means, have been overcome under the awful sacredness of the music ascending to heaven as pure incense.

It is impossible to form a correct estimate of the number of true converts, and the number of those under conviction of sin. These things can only be known by the searcher of hearts. It is not true humility, however, to conceal the work of the Lord. Many precious souls have found peace in believing. A good proportion of the congregation are under deep conviction of sin. All are under a most profound awe.

Many have been led by mere curiosity from distant parts to attend the services. No sooner did they enter the assembly of the saints, than they felt they were not in the circumstances, nor in the place for lightness of mind. A solemn feeling, unsought for, came over their soul, which plainly reminded them that they were in the immediate presence of the God of Heaven.

The beloved Pastor, and some praying people, previous to the movement were deeply exercised about the spiritual welfare of the congregation. Their prayers have been more than answered.

May it please the great head of the Church to extend this blessed work over all the Provinces! Will we, the ministers of the ever lasting Gospel, and will the people of God not awake from our too long slumber! The cry of our Master is upon us, and ready to reprove us for leaving our first love.

At some future day I will send a few remarks to you how the work of the Lord is progressing here, for the benefit and encouragement of the Church,—and may the Lord make this good news the means of extending his own cause on the earth.

I am, your's very truly,

THOMAS NICHOLSON.

Free Presbytery of P. E. Island.

The Free Presbytery of P. E. Island met in Charlottetown on the 9th instant. All the ministerial members were present, and elders or representatives from Scotch Settlement, New London, West River and Dundas. After the transaction of some routine business the Moderator, Rev. G. Sutherland, communicated the information that the Home Mission Board in Nova Scotia had kindly sent four young men to labor within the bounds of the Presbytery, three of whom Messrs. Morrison, M'Millan and M'Kinnon, having completed their course of study at the Free Church College, Halifax, were candidates for license; and the fourth, Mr. M'Lean, was a student of the second year. Scotch Settlement, having petitioned for the services of Mr. Morrison as catechist in that congregation; New London, for those of Mr. M'Millan; W. River, for Mr. M'Kinnon; and Dundas, for Mr. M'Lean,—they were appointed accordingly until the next meeting of Presbytery; Mr. M'Kinnon also to give a part of his time to Brookfield. Trial exercises for license having been assigned to Messrs Morrison, M'Millan, and M'Kinnon, the Presbytery adjourned, to meet again in Charlottetown on the last Wednesday of July.

[For the Protestant.]

Dear Mr. Editor,—As you have indulged me hitherto so freely in addressing you through your valuable journal, I am again emboldened to bring before you a subject in connection with the Christian Faith of very grave importance; but allow me to make these preparatory remarks, that although you may object to some aspects in the views I take, yet, such I conceive to be your liberality that, while I deal temperately and honestly, you will not attempt to cramp or curtail, but only leave me exposed to all the censure or odium which may accrue.

The burden of my theme is, then, the christian ordinance of what is called by some the sacrament of the Lord's Supper,—by others, the Communion,—by others again, the Eucharist; and further, by some the Breaking of Bread. Now, Sir, it would be a pleasing reflection if we could but believe that those who held these varied terms differed only nominally, yet were substantially believers alike. Alas, I may venture to assert, that they are as varied in nature as in name; and, were a learned Moslem, leaving the religion of the Saracens, to enter the confines of Christendom, and to become a learner of the Christian Faith, he would be deplorably embarrassed and confounded at the contradictory constructions put upon this simple yet sublime appendage of the christian service.

Let us glance at this Ordinance as it is maintained by the Romish Church. There we behold Priest, Altar and Sacrifice in full operation. A virtual denial of the great sufficient Atonement once made for all. We are bewildered at the monstrous contradiction of terms "unbloody Sacrifice," and astonished at beholding the abject state of the human mind under the oppressive hand of superstition on the repetition of the words "Hoc est Corpus meum" and "Hic est Caliz sanguinis mei;" although I am satisfied the devotee may here suppose he receives something efficacious for his conscience, he must at times question the virtue of such an expedient which leaves him in the indulgences of his besetting sins. Two objects are effected by this delusion—worldly gain to the priest, and a deceitful relief for the qualms of conscience to the people. We cannot too much inveigh against the soul-destroying error of Transubstantiation.

But, Mr. Editor, although many Protestant churches repudiate the above dangerous tenet of Romanism, still they approach somewhat near to it, and quite as dangerous to the soul's well-being, in their notions of sanctity and consecration infused in the elements of the communion under the extended hands of the preacher or minister, retaining a kind of consubstantiation. From my own knowledge, I will state a confirmation of what I assert. I knew a lady who, having observed after the service several rude boys go up to the Table, when one of them took a piece of bread off, she became horrified, and hurried to her minister and lodged the complaint; but he assured her, to her comfort, that that bread had not been consecrated. This man was an Episcopal Preacher, and considered of decided evangelical principles.

After what I have stated, it is no wonder that such an undue reliance is placed on the performance of that service. Persons are initiated into it, who have never felt the sanctifying influence of the Holy Spirit,—who are altogether in connection with the world in all its amusements; guided by false representation and deceived by superstition, they suppose on the approaching occasion they ought to become somewhat more serious, and change their daily habits; hence, they apply themselves to fasting, or to a week's preparation. This line of conduct argues against them as constitutional believers, and rather forces upon our conviction that they are only occasional conformists, relying upon the rites of the church, unchanged as pertaining to the Kingdom of Heaven.

There is no doubt that serious and even fatal misconception has arisen from the introduction of the little Italic "it" in the words "Jesus took bread and blessed *it*—Matt. xxiv. 26.—in our present English version of the Scriptures. This supplied interpolation has done much mischief. The Redeemer did not bless the bread. He merely gave thanks to God; it was entirely eucharistical, and not sacramental. The bread remained unchanged, and the Institution was a commemorative one. He bade his Disciples, when about to leave them, to meet together occasionally, and hold communion; and, to strengthen their memories and make the occasion more impressive, they were to drink wine and to eat bread, that it might show, by figure, the shedding of His blood and the breaking of His body; and I am sure when this is so celebrated by them who feel themselves risen in Him, and have the evidence of His having given Himself for their sins that He might deliver them from this present evil world according to the will of God and their Father, surely! surely!! they eat and drink worthily those symbols, and carry out fully the very intent and purpose of their Saviour.

As to the elements being received by the communicant in any way changed by priestly influence, either transubstantially or consubstantially, is altogether imaginary. While the simple minded christian receives them calling to remembrance the sufferings of his Saviour in all the sublimity of Holy Passion—the formalist, with his dreadful and awful superstition and outward gestures, is only sinking the sacred service the more from its essential goodness and grandeur.

Since we see the divine ordinance was without doubt instituted by the Redeemer for them who take a deep interest in His sufferings, inasmuch as effects their own deliverance from sin and eternal death,—how far are they from the design of it who presume to approach the table with an alienated mind, and who show too plainly by their dress and address that they have not renounced the lust of the flesh, the lust of the eye, and the pride of life! And what fearful condemnation must fall upon the Priest, Preacher or Minister (if there be any thing sacred in the service at all) who serves at the table only to deceive and mislead, knowing well the conduct of them who come up to receive the emblems to be opposed to the precepts of Holy Writ. It would be well if such would pause over the words found written in the Prophecies of Ezekiel "Son of man I have made thee a watchman unto the House of Israel; therefore hear the word at my mouth and give them warning from me, when I say to the wicked thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wickedness to save his life, the same wicked man shall die in his iniquity—but his blood will I require at thine hand."

If the deepest interest be expected on the part of the believer towards his Saviour in the breaking of bread, what shall we say of youth being introduced to the Ordinance, with the bare qualification of age, and by dint of memory, can aptly respond to certain catechetical questions,—but who give not the smallest evidence of a change of heart, as necessary for them as for the Apostle Paul? It is to be feared that their youthful senses are dazzled and captivated by the gaudy show of the Altar cloth, and the imposing appearance of the sacerdotal vestments of the sacred Prelate in attendance. Bishops bring with them a sense of more than ecclesiastical dignity; their holy appellations mount them up to the third Heavens, and their worldly rank sets them near a Monarch's throne; their earthly influence is bewitching, and the gentle hand of such an important functionary lighting down on the head of a young aspiring youth, or even on theirs of mature years, may turn aside from consideration, those very serious features of the christian religion which it is presumed they are confirmed in.

How opposite to the spirit of the sacred institution, to behold a number of thoughtless and volatile youth adorned as if for some assembly room, throwing off their novitiate in first principles, preparing for the most solemn and most important of the christian services; but I will now close these remarks, which, I hope, may prove the means of arresting the attention of some who have not maturely considered the subject.

Yours,

May 8th, 1860. EPSILON.

Go to the Prayer Meeting.

Let attendance on the meetings be regular and constant. *Be sure to go*, if possible; go and see who you can find there. If your faith is weak, *go* If your love is chilled, *go*. If hope be clouded *go*. If joy and peace fail to rise in your soul, *go*. Every professed Christian, be *sure*, if possible, to *go*, that the activities of the soul may be stirred up and drawn out in the service of Christ. If you have, for a long time, staid away, and the Christian armor has got rusty, *go*. "Prayer makes it bright," burnishes the shield, the sword, the helmet and the breast-plate of righteousness. Go, if only a few are expected to be there, for if you stay away the number will be still less. Go, as did the good deacon, to the red school-house, year after year, and often alone; and, like him, you may by-and-by find the place filled with anxious worshippers, and see souls converted. *Go* expecting the presence and refreshings of the Holy Spirit; and expecting to meet Christ there, agreeably to His promise, that where two or three are gathered in His name He will be in the midst of them. Be sure to go, *always to go* to the prayer-meeting, when possible, even at the sacrifice of ease and profit in worldly things; and you will find a rich reward in it to your own soul, and see blessings descend upon the church of Christ. *Go—all go*, and carry out these suggestions, and God's blessing will be to you, like His promises, *sure*. Try faithfully this recipe. —*Christian Mirror*.

RELIGIOUS ITEMS.

Mr. Robert Laird will preach (D.V.) in the new Presbyterian Church, Queen Square, to-morrow evening at 6½ o'clock.

Mr. Jacob M'Lellan, licentiate of the Presbyterian Church of Nova Scotia is appointed to preach at Lot 16 on the third Sabbath of May, and at Lot 14 on the fourth.

The Presbytery of P. E. Island, is appointed to meet at New Glasgow on the last Wednesday of May.

Professors King and Lyall, of the Free Church College, Halifax, took passage in the Steamer *America* for England, on Friday evening, 4th inst.

UNITED PRAYER.—The Rev. Edward Bickersteth has proposed, in a letter to the *London Record*, that the first week of January, 1860, be observed as a week of general prayer in a way similar to that proposed by the Lodiana Missionaries for the present year. He proposes that the appeal for the purpose be issued by the Societies which meet in London in May. Dr. Merle D'Aubigne writes to the same journal proposing that the *second* week of January be selected—the first being inconvenient on the Continent, on account of the festivals and social visitations which occupy people's minds. As far as our own country is concerned, we believe either week would be quite unobjectionable. —*Hx. Witness.*

The receipts of the Wesleyan Missionary Society for the year just closed, amount to nearly one hundred and forty thousand pounds sterling. This is an increase of about £11,000 over the income of the preceding year. The amount includes a legacy of £9,000.

MARRIED,

At the Head of Hillsboro' on the 2d inst., by the Rev Henry Crawford, Mr WILLIAM JARDINE, to Miss MARGARET ELIZA DOUGLAS, eldest daughter of Mr William L. Douglas, all of West St. Peter's.

At St. Peter's Bay, on the 3d inst., by the same, Mr HENRY ROBINS, to Miss MARY MOORE, daughter of Mr John Moore, all of St. Peter's Bay.

On the 1st inst., by Rev Alex. Munro, Mr JOHN M'COWAN, Dundas, to Miss ANNE CAMPBELL, Lot 61.

On Tuesday the 8th inst., by the Rev George Sutherland, Mr RODERICK M'SWAINE, of Cardigan, to Miss JANE M'KENZIE, of Lot 22.

DIED,

At Beach Point on Wednesday the 2nd inst., in the 52d year of his age, Mr NORMAN M'LEOD RAMSAY, youngest son of the late Archibald Ramsay Esq. deeply regretted by a large circle of relatives and friends. He was amiable and kindhearted, a most affectionate relative, honest and conscientious in his business transactions, a liberal contributor to the support of the Gospel, and benevolent purposes in general, ever ready to assist the distressed and relieve the indigent. He was greatly beloved and respected in the neighborhood in which he resided and much esteemed by all who knew him. On his deathbed he expressed a firm trust in the Saviour alone, the sincerity of which was evinced by his previous exemplary christian deportment.

At St. John, N. B., on Monday, the 30th ult., the Hon. THOMAS HORSFIELD PETERS, in the 79th year of his age. The deceased gentleman was father of His Honor Judge Peters, of this City.

At Princetown Royalty, a few days since, Mr. ARCHIBALD WOODSIDE, an old and respectable inhabitant, aged about 62 years.

At New London, on Saturday, the 5th inst., after a short illness, Mr. RICHARD FOUND, aged 72 years.

At Cascumpec, on the 6th instant, at an advanced age, Dr. SHERLOCK.

Suddenly, at Lot 11, on Saturday last, Mr JOHN HUGHES, aged 77 years.

On the 27th ult., of scarlet fever, ALEXANDER, the second son of Mr. Malcom M'Rae, of Seal River, in the 15th year of his age.

On the 2d instant, of hemorrhage from the lungs, JESSIE, the beloved wife of Mr. Malcolm M'Rae, Seal River, in the 41st year of her age.

On the 7th instant, of scarlet fever, CHRISTIANA, third daughter of Mr. Malcolm M'Rae, of Seal River, in the 9th year of her age.

At Bedeque, at the residence of her son, MARY, relict of the late Mr. Donald Crawford, in the 73d year of her age.

Suddenly, at Halifax, on the 4th instant, Mr. LAWRENCE WARREN, Ornamental Painter, in the 63d year of his age, formerly of Charlottetown.

SPRING AND SUMMER

GOODS.

JUST RECEIVED PER SHIP *ISABEL*, from England, at

BELL'S CLOTHING STORE,

QUEEN STREET,

a choice assortment of *GOODS*, suitable for *MEN'S* wear, consisting of *CLOTHS, TWEEDS, CANSIMERES, DOESKINS, VESTINGS, TAILOR'S TRIMMINGS,*

—ALSO—

HATS, CAPS, Braces, Neckties, Scarfs, Shirt Collars and

SUMMER CLOTHING.

The above Goods have been selected for the subscriber from the best Houses in BRITAIN, by JOHN T. THOMAS, Esq., and will bear comparison with any Goods in the City for style, quality and price.

The TAILORING BUSINESS carried on as usual. Orders for Cloth of every description attended to with punctuality and despatch.

CHARLES BELL, Merchant Tailor.

Charlottetown, May 12, 1860. 3in

FANCY GOODS!

RECEIVED AT THE 'BAZAAR,' PER *Isabel*, a large and well selected Stock of rich

FANCY GOODS,

which will be found the best Assortment ever imported into the Eastern Provinces. The present Importation consists, in part, of—

Electro-Plated Tea and Coffee Urns, Tea and Coffee Pots, Cruet Frames, Butter Coolers, &c.; Guinea Gold, Hall-marked Wedding Rings; solid silver-mounted Corals, Silver Pickle Forks, Silver-top Bottles, Gold-plated Vest Buttons, Jet Bracelets and Brooches, Papier Mache Glove and Handkerchief Boxes; Pearl inlaid, Ladies' Morocco Travelling Bags, fitted; Scotch wood Scissor Cases, with 4 and 6 prs Scissors; Russia Despatch Boxes, Stationery Cases, Stereoscopes and Slides in great variety, Flutinas, Buhl and Pearl Inlaid; Tortoise-shell Dressing Combs, Best Pebble Spectacles, &c.

It is impossible to insert in an advertisement a list of this importation. It is only by personal inspection that the great variety and richness of the Goods can be known.

Charlottetown, May 12, 1860. 4i

HARDWARE.

To Householders and others!

JUST RECEIVED, AND FOR SALE at HAZZARD'S, Queen Square, an assortment of BRITISH HARDWARE, which is offered for sale at low prices for Cash, among which will be found—

Bolts and Nutts, from 1 to 9 inches
Gimblets—assorted sizes
Grubbing Hoes, Garden and Field Hoes
Mill Saw Files, Horse Rasps, Shoe Rasps
Whitewash Brushes, Paint and Varnish Brushes
Gutta Percha Shoe Blacking, Stove Polish
Percussion Caps
Plyers and Cutting Nippers, Pinchers
Scotch, Kent, and American Hammers
Screwdrivers from 3 to 18 inch blades
SCREWS—Gimblet Pointed, from 1¼ to 4 inches
HINGES—Strap, T, Hook and Eye, Butt, Table and Chest
Trunk and Chest Handles, Tacks—tinned and iron
Trout, Mackerel and Codfish Hooks
Brass Taps and Molasses Gates
Cupboard, trunk, chest drawer, and desk Locks
Padlocks, iron and brass—various sizes.

STATIONERY.

RECEIVED, PER *ISABEL*, FROM Liverpool, and for sale at HAZZARD'S Book-store—

Pink and colored Tissue Paper
Blank Day Books and Memorandums
Swan's Copy Book, with engraved headlines
Cream laid Note Paper and Envelopes, &c.
Arnold's Black Writing Ink

Just Arrived,

Further extensive Supplies just received *ex Gazelle*.

CHARTS FOR 1860.

JUST RECEIVED, PER *ISABEL*, AND now for sale at HAZZARD'S, Queen Square, the following CHARTS, published this year, with Books of directions—

Cape to Philadelphia
Belle Isle to Boston
Round Ireland and St. George's Channel
Atlantic Ocean.

The Largest and Best Assorted Stock of

FANCY GOODS

EVER IMPORTED INTO THE EASTERN Provinces, is now offered for disposal, at *Cash prices*, previous to its exportation.

This Stock offers unusual inducements to Dealers in Fancy GOODS, as it includes everything sold in the Fancy Goods line—Jewelry, China and Glassware, Photographic Chemicals, Cameras and Stands, Cases, Matts, Preservers, and every article used in Photography.

The balance of Stock remaining on the 1st of October will be shipped off the Island, and intending purchasers will consult their own interests by making an early call.

JAMES McCOMB.

Charlottetown, May 12, 1860. 6w

NOTICE!

AS IT IS PURPOSED TO CLOSE THE business of THE BAZAAR, Great George-street, early this Summer, all persons indebted to the Proprietors are requested to settle their Accounts before 1st JUNE; after that date the Books will be placed in the hands of an Attorney for the collection of all unsettled accounts.

Charlottetown, May 12, 1860. 4w

NOTICE!

THE SUBSCRIBER HAVING TAKEN Mr WILLIAM HODGSON into partnership, the business hitherto carried on by him, will in future be conducted under the style or firm of "GARRETT & HODGSON."

GEORGE R. GARRETT.

New London, 10th May, 1860. 1si 4w