Christian who never serves Christ? Many will commend religion, but will not work it into daily practice. Others mind earthly things until the fire of heavenly love is put out. The bee may suck a little honey from the leaf, but put it in a barrel of honey and it will be drowned. So men in trade, at the shop, farm, counting-room, may be perfectly drowned in business.

1. A man who makes religion his business does not place his religion in externals, in forms and shadows, and leaves instead of fruit. Pomp of worship destroys the purity, as the paint on the glass hinders the light. Formality may damn as well as profaneness.

A Christian's main work is in his heart. He gives God the vitals, worships him in spirit and truth. Aaron must offer the fat upon the altar, not the skin. Those that give God the skin of duty will carry away only the shell of comfort.

2. He avoids hinderances. A wicked man stands in the way of temptation. The Christian flies from it, and lays aside every weight of sin that doth so easily beset him. As a man may miss heaven by loitering in the way, he seeks haste, and is careful not to be taken off his work and out of the way.

3. He tries to preserve conscience, and would rather offend the world than it. He regulates it by the Scripture as his watch by the dial.

4. It influences his every-day actions. In eating and drinking, avoiding excess; in recreation not to get into amusements; in buying and selling, does not sell the refuse of the wheat, (Amos viii 6) nor falsify the weights (Hosea xii. 7.) In marrying he seeks virtue before dowry, a help-meet in the Lord, to be joined to one who is "the temple of the Holy Ghost."

5. It will make him a good husband, father, and a light in every place where God sets him.

5. He will take care of his company. Sin is catching. Men who mingle with the heathen learn their works. If you put dusty and bright armor together, the bright will not remove the rust from the other, but will partake of it. Evil company, like the spider's embraces, will suck out the precious life.

7. He will watch his eye as Job. "I made a covenant with mine eyes," his thoughts, passions, Jonah in a passion quarrels with God. If he is angling, we need to be watchful. He stands upon his watch-tower, and like the virtuous woman whose candle goes not out by night, (Hab. ii. 1; Prov. xxxi. 8,) he keeps his watch-candle always burning.

8 Daily he examines the accounts of his soul. He is critic upon himself, not on others. He is afraid of painted holiness. He trieth whether he is in the faith. (2 Cor. xiii. 5.)

9. He can want health, riches, friends, but not Christ. He will follow him upon the water, in persecution, will wrestle with difficulties. He is not a sailor who has gone to sea for pleasure, but for a profitable voyage. The hypocrite will sail when things are calm and serene, but not in a storm. He will hold on to heaven in the midst of tempests and death-threatening dangers.

10. He lives every day as if his last. Prays in the morning as if he were to die at night. Lives as if he were presently to be called to God's bar. Walks soberly, righteously, and godly. Girds his loins. Trims his lamp. Sets his house in order, that when death comes for him he may have nothing to do—but to die.

This is the man who makes religion his business.

THE

Protestant & Evangelical Witness.

SATURDAY, FEBRUARY 4, 1860.

The Lord's Day.

In regard to the observance of this day, we believe Charlottetown will compare favorably with almost any other city in these colonies. There is, however, much room for improvement. Young people, and also middle-aged, may be seen walking our streets on Sabbath, both in summer and winter, who are evidently neither going to nor from any place of religious worship, but seeking their own pleasure on God's holy day. Invitations are given and complied with other than the invitations of the Gospel, or those which come under the category of necessity and mercy. These things ought not so to be. The Lord's day should not be spent in promenading; nor should households be disturbed by visitors during its sacred hours, for besides the extra labor with which visiting is usually attended, it interferes with family duties, and prevents meditation on divine things—a duty to which a considerable portion of the Sabbath ought to be devoted.

Though we have particularized the city, we by no means wish it to be inferred that Sabbath desecration is unknown throughout the rest of the Island; on the contrary, we believe it is more common in many parts of the country districts than in town, which is probably owing to the circumstance that a great portion of our population enjoy only occasional opportunities of hearing the Gospel. At any time, but particularly in this age of schools and Bibles, good books and religious periodicals, people, though they have no church to attend on the Lord's day can employ themselves much more profitably than by visiting their friends, for on such occasions, the conversation is most certain to turn on worldly subjects, if not absolutely to degenerate into backbiting—one of the most hateful of sins. "Blessed is the man that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil."

THE RISING CLOUD.

"Lo, these are parts of His ways."—Job xxiv. 14.

May not the above sentiment be adopted, as being peculiarly applicable to the present eventful state of the world and the church?—Europe, America, Asia, and Africa, all more or less agitated, and some powerfully convulsed. The church, awakening from her lethargic slumbers, produced by worldly intoxication, is found enquiring, in the language of the Spirit-stricken Saul, "Lord, what wilt thou have me to do?"—and is not the answer, "Arise, ... and it shall be told thee what thou must do?" Already, fields, large and inviting, are presenting themselves to her notice. But of all the spheres of labor which press themselves upon the attention of the church, none equal in importance the Roman Catholic body—200,000,000 human beings, professing the Christian faith, a frightfully overwhelming majority of whom have been designedly kept in ignorance of the will of its founder—a tremendous consideration! To this cause (the absence of the Word of God) is to be traced the ridiculous compound of Pagan and Jewish ceremonial in the Church of Rome, producing disgust in the minds of all who value the word of God, and ripening into infidelity enquiring minds ignorant of Divine truth. This is only one effect, for her entire organization is of necessity, from the same cause, corrupt and corrupting,—so much so, that human laws and the power of the sword have ofttimes had to be opposed to her deadly influences. But is not the aspect that she now presents to the world singularly peculiar? Rome, who made powerful nations tremble, and who, in the days of darkness and ignorance, laid claim to universal dominion,—to disobey whom was alike ruinous to the crowned head and the meanest subject,—is now about to be shorn of her temporal power, and that by her own devotees. "Had it been an enemy," she may say, "I could have borne it." Yet, although the children fall upon the mother, and despoil her of her long cherished but unjust earthly possessions, she is powerless to do evil;—for were she to furbish up and hurl against her spoilers her wonted deadly weapons, her efforts would be powerless, her interdicts and anathemas would be met with a laugh and a sneer, and she would be only regarded as a fool for her pains.

Is it too much to expect that while a large proportion of her rulers will be only maddened by their sad, sudden and mighty reverses, a goodly number may be thrown in upon themselves, and in calm reflection turn their attention to better things—their proper vocation?—for there have been men of the latter mould within her pale in all ages. But whether or not, there are now in her communion men feeling after truth, anxious to promote the glory of God, as channels of mercy to their fellow men—yet is the duty of all who love the Saviour becoming more and more plain, even in reference to Rome herself,—for if the Divine Being is pleased to disclose parts of his ways in influencing the kings of the earth, so that their policy is evidently subserving his vast designs, are not Zion's watchers to wait for, and avail themselves of every development of His purposes, so that they may answer the great end of their calling? God is about to rive from Rome her temporalities. What next? Let her heart be rightly affected, and what the result? Why the simple answer is, "glory all around." And who but the maker of the heart can affect and change it? But unbelief asks, "Can the heart of the Pope be renewed?"—faith answers "Not only the heart of the Pope, but the heart of every cardinal, bishop, and priest—all, all may be changed and moulded into holy love." Faith argues the possibility of this glorious work from the omnipotent love of God—the efficacy of the blood of Christ—the transforming power of the Holy Spirit, and the trophies of Divine grace, such as a blood-stained Manasseh, a cursing denying Peter, and a persecuting Saul, with ten thousand others equally depraved, sinful and polluted. Moreover, she says "Ask!"—of whom? God; and in order that you may ask under her influence, she points to the ripening purposes of God—the rising cloud in the spiritual horizon—and ten thousand promises having for their object the outpouring of the Spirit and the conversion of the world.

Recently a voice was heard from India, saying "Pray!" Prayer was raised to heaven for the space of a week, the result of which will be known only in eternity. Now Italy's and the Pope's destinies are to be remodled by European statesmen;—what a noble subject for prayer! that God, in whose hands are their individual hearts, would turn them as the waters of the South, and so influence their minds as to cause all their counsels to be promotive of the liberation of the masses from the thraldom of superstition and bigotry; and the Pope, denuded of his worldly possessions and anxieties, be filled with heaven's richest gifts, so that, standing at the head of his 200,000,000 children, he may both by example and precept point them to the Lamb of God that taketh away the sin of the world. The accomplishment of these objects would be worth the united prayers of the Christian world not only for a week, month, or a year, but *years of prayer*. But what if we should not realize answers to our prayers according to our expectations. Is it possible that the protestant church throughout the world could be unitedly praying for the Pope for weeks, months and (I see no reason why not) for years, without producing at least a twofold effect,—first, rich evangelical influences upon ourselves; for if we pray in the spirit we shall be inspired with much of the love, and the sympathy, and the tenderness of the cross towards the object of our prayers; and our inspiration will be evidenced in our lives, so that we shall be at all times watchful of every opportunity to burn them with evangelical fire, and thus God may make us the means of melting them down into the pure gold of Gospel love. Secondly, a powerful effect must be produced upon the Pope and also upon his flock, for if the united christian world were employed for two, six, or twelve months in imploring the Majesty of heaven that He would enrich the Pope with all heavenly blessings, and fill him with all His fullness, it would be impossible that the Pope would not hear of it, and it is questionable whether all the powers of darkness would be able to furnish a panoply sufficient to protect him from that all but omnipotent assault.

Shall Prince Edward Island, then, give the key note, the tone of which shall vibrate throughout the world, causing the papal throne to totter and fall, and the angels of God to joy and rejoice over countless millions of penitent sinners?

Free Presbytery of P. E. Island.

At a meeting of the Free Church Presbytery on Wednesday the 25th ultimo, the following supplies were appointed:—

DUNDAS.	
February 5th,	Rev. Neil McKay.
March 11th,	" Donald McNeill.
April 15th,	" G. Sutherland.
May 29th,	" A. Munro.
NEW LONDON.	
February 12th,	Rev. A. Munro.
March 4th,	" N. McKay.
April 1st.	" D. McNeill.
WEST RIVER.	
February 5th,	Rev. G. Sutherland.
March 18th,	" A. Munro.
May 6th,	" D. McNeill.
SCOTCH SETTLEMENT.	
February 12th,	Rev. D. McNeill.

Presbyterial visitations at West River and Brookfield, Feb. 8th; at Scotch Settlement, Feb. 9th; at New London, Feb. 10th; at Brown's Creek, March 20th; at Woodville, March 21st; and at Murray Harbor, March 22nd.—Com.

Anniversary Meeting of the P. E. Island Auxiliary to the London Society for Promoting Christianity amongst THE JEWS.

The above Meeting was held according to announcement, in the Temperance Hall on the evening of Monday last, the 30th ultimo. The President, Captain Orlebar, R. N., occupied the Chair. After the meeting was opened by singing and prayer, the Chairman made a few very appropriate remarks, and called for the Report, which was read by Captain Hancock, R. N., and is as follows:—

[THIRTEENTH ANNUAL REPORT.]

For thirteen years, it has been at once the duty and the privilege of your Committee to bring before you periodically a brief record of the operations of the London Society for promoting Christianity amongst the Jews; and never have they felt more strongly the importance of this great work than upon the present occasion, when from the uttermost parts of the earth has been heard the cry, ascending from God's people—"Wilt thou not revive us again, that thy people may rejoice in thee." Your Committee being fully persuaded that the restoration of God's ancient people is inseparably connected with the ushering in of that reign of righteousness so earnestly prayed for, cannot forbear urging on all the friends of Israel the words of the prophet—"Ye that make mention of the Lord, keep not silence, and give him no rest until He arise and have mercy upon Zion," believing that the time to favor her, yea the set time, is come.

The income of the Society from all sources amounts this year to £31,305stg., towards which this Auxiliary contributed £42 16s. 4d.cy. thus making about £650 currency from its commencement. A further sum of £7,455stg. has been received on behalf of the special fund, raised to commemorate the Jubilee or 50th year of the Society's existence. Thus have we proof that the interest on behalf of Israel is sustained and augmented, and we have reason to rejoice, and to cherish the hope that the celebration of their Jubilee will have called forth a more earnest cry for that greater Jubilee of the Jewish people, when He who came to be "a light to lighten the Gentiles" shall become "the glory of His people Israel."

Your Committee would now bring before you the principal means used by the Society for promoting Christianity amongst the Jews, with some of their results, and glance briefly at the general aspect of the Mission.

The preaching Christ crucified, both from the pulpit and from house to house, though proving now, as in the time of the Apostles, to many of the Jews, a stumbling block, is still unto them which believe, "the power of God, and the wisdom of God." The number of stations occupied are in all 28—viz., in England 3, Europe 20, Asia 4, Africa 2. In this work 29 ordained clergymen are engaged; whilst its other agents, including Colporteurs for the sale of Scriptures and Tracts, school masters and mistresses, to the number of 80, are actively employed. Out of this whole number, amounting to 109, there are 36 who are converts from Judaism, and are now laboring with all the characteristic persistency and zeal of their race—for the establishment of that faith which they before despised. From the pulpit in the Jews' chapel in London, as also from the church on Mount Zion in the Holy City, can the Jewish inquirer now hear in his own tongue the proofs taken from his own Scripture that Jesus of Nazareth is indeed "He of whom Moses and the prophets testified;" and there in beholding the simplicity of our ritual, the spirituality of our worship, and the entire absence of all material objects, they have for the first time learnt, with much astonishment, that we in common with themselves, regard with abhorrence any breach of that command given to their great Lawgiver from Mount Sinai—"Thou shalt not make unto thyself any graven image," and protest against the errors of that system, which, by its tradition and practice, has made this "command of God of none effect." On this subject the Rev. Dr. Ewald, the Missionary amongst the London Jews, remarks;—"Those who visit our Church tell their brethren what they have seen and heard. It is a matter of surprise to hear the notions the Jews still have of a place of Christian worship. Thus two who had visited our Church said—I wished to come to this place of worship to learn whether you abuse the Jews; what I have learned to-day, however, convinces me you do not. I then, says Dr. E., pointed out to them that our prayers were chiefly taken from the Word of God. They left me quite pleased, giving me their cards, and requesting me to call upon them."

The Missionary writing from Turin, alluding to the stumbling block placed in the way of the Jew by the spurious Christianity around them, says, the Jews in Rome have much to endure from the tyranny of their rulers and Papal oppression, which inspire them with a hatred to the very name of Christianity. They view with abhorrence and contempt the homage paid to the image of the Virgin and the Saints. 'Like idols; like worshippers,' is a common proverb amongst them. One learned Jew remarked that Christianity had only altered the name, not the reality, of Paganism; supporting his argument by the fact that the Pantheon, or temple of all gods, is now dedicated to All Saints; whilst the ancient statue of Jupiter is changed into that of St. Peter. Thus is Christ wounded in the house of his professed followers. The time of the Missionary is fully occupied both in visiting from house to house, and receiving enquirers, often protracted to a late hour of the night, and there, frequently alone with the Missionary, has the Jew at length had the veil taken from his eyes, the arrow of conviction fastened in his heart and prostrating himself at the feet of the long-despised Jesus, he has exclaimed with all the fervor of a new-born faith, "I believe that thou art the Christ, the son of the living God," and then goes calmly and resolutely forth to encounter the fiery furnace of separation from dearest ties, bitter persecution, contempt, and often poverty, which surely awaits the converted Jew, supported by that same word of promise on which his father leaned, (now made clearer by gospel light,) "Fear not, O Israel! for I have redeemed thee; I have called thee by my name, thou art mine."

Another means is the *distribution of the Word of God* amongst the Jews in a language they can understand. The ignorance of their own Scriptures which generally prevails, is almost incredible. Hence, when the missionary quotes the Prophets, they listen in astonishment, as if they heard some passages from the Koran. Whilst speaking, says Dr. E., with some otherwise well-informed Jews, I opened the Bible and read the 9th chapter of Dan When I came to the passage—"And after three score and two weeks shall Messiah be cut off," they stopped me and said,—you do not mean to say that these words are in our Bible; I then satisfied them on that point, and they were glad to receive one to study; which was attended with a most happy result. The number of copies of the Scriptures issued from the Depot the past year, chiefly in Hebrew, is—Bibles, 3,662; Testaments, 939; and these are in addition to the numerous copies circulated amongst the Jews by the zealous agents of the Bible Society.

The circulation of Tracts in different languages has amounted this year to 41,863. The good effected by this means is not perhaps, sufficiently considered, but it is very great. Whilst in many cases, the very appearance of the Christian Missionary or the offer of the New Testament is sufficient to arouse feelings of hostility; a tract left is calmly read and considered, its arguments tested by the Bible, and the enquirer is almost imperceptibly led on to search those Scriptures which are able to make wise unto salvation through faith that is in Christ Jesus.

Thus, on Good Friday last, a respectable Jew was baptized, in the provincial town of which he is a native; and how had he been brought to the Saviour of the world? *By a Tract*. A missionary had called upon him once or twice to converse with him, apparently with little result. A tract was put into his hands by this missionary, who left the town again. The tract was read and examined, the Lord blessed the reading of it to the soul of the reader; he addressed himself to a clergyman of his town, from whom he received farther instruction, and was baptized. The sufferings which this believing son of Israel has been called upon to endure for Christ's sake, have been, and still are, of a most painful nature. He called on me when in London, and told me his painful history. I have received several letters from him since, which breathe a spirit full of devotion and love to "the blessed Jesus." Instances of a like kind might be multiplied, did time permit.

The Education of Jewish children in Scriptural Schools is another means used by the Society. The Jews spend much money on the education of their children, and it is now a well-authenticated fact that most of the respectable Jews will send their children to Christian schools; though fully aware of the influence which the instruction they receive must exercise upon them. One instance of this may be mentioned: "A little Jewish girl, 11 years of age, having a good memory, learnt many Christian hymns and portions of the New Testament, from hearing them repeated by the Christian children. On returning from school one day, her mother observed her looking very sad, and upon enquiring the cause, the child burst into tears, saying she feared to tell, lest her mother would be angry. After some kind assurances to the contrary, the girl said, 'Well, mother, I will tell you: For the last fortnight the girls have been repeating such beautiful hymns about Jesus, and such kind sayings of his to little children whom he loved, that I learnt them and would have repeated them too, but I was afraid; for a school-fellow said her father had forbidden her to utter the name of Jesus,—that it was a sin to do so. Why, mother, may I not be as good as the Christian girls, and learn their nice lessons too?' At her mother's desire, she then repeated severl hymns; also several passages from the Old and New Testaments, respecting the coming of Christ in the flesh. Her father, who happened to come in, listened with evident surprise and pleasure, and said to his wife, 'This is the consequence of sending the child to a Christian school. The mother replied 'that at any rate the child had received no harm; for that certainly Jesus was the best man that ever lived.' To which the father assented, but added that his little girl would not continue a Jewess, if she remained in school. The child is, however, still there, and allowed to learn all that the Christian children are taught. The number of masters and mistresses employed are 27. The schools in the Duchy of Posen, which are the most extensive, number about 500 scholars.

The Hospital at Jerusalem, which still continues to prove a blessing to hundreds of poor suffering Jews, is nearly always full of patients, who, though ignorant of the *principles* of Christianity, fully appreciate its fruits.

And now, after an experience of 50 years, the Society is entitled to speak wiih some authority, when in answer to the question of—what good have all your labors been productive to the Jews? we answer, *much, every way*; and in support of this assertion, we will not point you, as we might do, to the many converts who have died with the words of good old Simeon on their lips, "Lord, now let thy servant depart in peace according to thy Word; for my eyes have seen thy salvation;" neither to the hundreds of living witnesses to the blessing wherewith the God of Israel has testified his approval of the feeble efforts made on behalf of His ancient people; but rather directs your attention to two great results, which all can take cognizance of, and whose importance few can question. And these are—first, the removal of the great ignorance so generally prevalent 50 years ago with regard to the claim which the Jews had upon the Church of Christ, which caused many true Christians to regard all efforts in their behalf as visionary and Utopian, if not actually contrary to God's purposes. And secondly, the removal from the mind of the Jewish people of that feeling of intense hatred and scorn for everything which approached them under the guise of Christianity; a feeling engendered, alas! by long centuries of sufferings so dreadful, of oppression so cruel, of injustice so flagrant, as to be unsurpassed in the darkest records of heathenism; wrought by men called Christians, upon these poor outcasts, who, though 'abiding in unbelief,' were still Israelites, whose were the fathers and of whom after the flesh Christ came, whom their persecutors professed to believe 'was God over all blessed for ever.' And here your Committee would remark that so great was the prejudice to be removed and the opposition to be overcome; that though the work of the Society was commenced in faith, though its foundation was laid by the prayer of such men of God as Leigh Richmond, Robert Hall, Thomas Scott, Simeon Robinson of Leicester, Haldane Stewart, and others, whose devoted piety have made their names as household words amongst us; yet so great were its early trials and difficulties, as to justify the observation 'that if the work of the Society had not been of God, it could not have surmounted them.' The catholicity of spirit which animated the fathers of this Society, is shewn by its being originally constituted after the model of the Bible Society—the Committee being composed of Churchmen and Dissenters. Difficulties of carrying out united action rather than any difference of mind or purpose, (such, for instance, as clergymen being *legally* disqualified from pleading the cause of the Society from any pulpits but those of the Established Church), led, after six years, to the reconstruction of the Society as it at present stands—in immediate connection with the Church of England. But we are thankful to say that this catholicity of spirit is shown by all the friends of Israel in this place, and gratefully acknowledge that it was brethren of another denomination who first suggested the formation, and have done most to promote the objects of this Auxiliary. The prejudices spoken of are fast fading away before the increased diffusion of Scriptural light, which this Society has, partly through the pulpit and the press, been the means of diffusing; and the large sum of nearly £39,000 entrusted to their care for their works, is a practical proof from a practical people, of their cordial approval both of the means used and the object sought to be attained. And if we turn to the Jew, and examine their opinion as expressed by their chief guides and their press, how remarkable is the change of feeling that has taken place. The reports of the Missionaries of the Society, the gratitude publicly expressed by the Jews to Lord Shaftesbury, for the efforts lately made by Christians in the case of that child snatched by the Pope from the home of the Jew Mortara,—the fact that numbers of learned Jews are not ashamed to declare their belief that Christianity is a good religion—all testify to the fact that the efforts of Christian love have not been in vain. And we fully believe that the sentiments expressed in the following prayer, (offered during the Indian revolt by the Chief Rabbi at Calcutta, on behalf of Great Britain), are shared in by many Jews in other lands. Speaking of the Government of Great Britain, it says—"Which is merciful to us and the whole people of Israel, our brethren in all their places; seeking our good, showing kindness and love to thy people Israel, as if they were their brethren, their bone, their flesh. For thou in thy mercy hast given us favor in the sight of the British Nation to help and succor the afflicted of thy people Israel, with food, with sustenance; thus feeding the hungry, and strengthening the weak, and being exceedingly merciful unto them. Lift up, and magnify, and raise, and strengthen, and extol the horn of these British, our friends, the beloved of our soul." And now, in conclusion—do we literally believe the Apostle's declaration, that the restoration of Israel will be "life from the dead to the world"? If so, then is the conversion of every individual Jew as surely hastening on the conversion of the nations of the earth, as is every beat of our pulse bringing us nearer to eternity. And, therefore, in aiding the work of this Society, we are, indeed, hastening the dawning of that long-looked for and much-desired day, when the Deliverer, having come out of Zion, and turned away ungodliness from Jacob—the gentiles shall come to his light, and kings to the brightness of His rising; when all nations shall call Him blessed, and the whole earth be filled with His glory—in anticipation of which, surely every heart will say—

"Let Zion's time of favor come;
O bring the tribes of Israel home!
And let our wondering eyes behold
Gentiles and Jews in Jesus' fold."

—Amen!

After the reading of the report, the following Resolutions were passed nem. con., having been first spoken to at considerable length by the several proposers and seconders.

1. Moved by Rev. D. B. Parnther, seconded by Charles Palmer, Esq.—

That the Report now read be adopted and printed,—that the account given of the success attending the operations of this Society, calls for thanksgiving to Almighty God.

2. Moved by Rev. D. Fitz Gerald, seconded by James Moore, Esq., and supported by Hon. Joseph Hensley—

That the present signs of the times, call for special prayer from the friends of Israel that the Holy Spirit may be poured out upon all who are engaged in the great work of promoting Christianity amongst the Jews.

The collection taken up at the close of the meeting amounted to £8.

We were forcibly impressed on the occasion with the desirableness of the people of Charlottetown following the example set by the christians of St. John, N. B., in conducting their religious meetings, *i. e.* limiting the report and the speeches to fifteen minutes each; and also by charging a small admission fee. By the first a greater number of addresses could be delivered, which would give greater variety to the proceedings, and consequently be attended with less weariness and more profit to the audience; whilst the length of the meeting could be such as to allow the heads of families to remain to the close without neglecting the duties of their own household worship. We are informed that many were unable to obtain admittance from the overcrowded state of the Hall. If an admission fee were charged so small as to exclude none who really desire to come, it would add to their comfort by excluding a large number of young lads, whose conduct shows the motive which brings them. A policeman, whose expenses would be easily met by the large increase thus effected above the ordinary collection, would ensure the payment of all, and tend to preserve order at the entrance doors. We throw out these suggestions for the consideration of those who have the conducting of these meetings, and whose desire, we feel sure, is that all things shall be done for the edification and comfort of those who attend.

Within the last fortnight a considerable number of souls have been awakened in the Free Church in this city and several hopefully converted. A prayer meeting has been held there every night this week with encouraging success. Since the Week of prayer other churches here have also experienced times of refreshing. We hear likewise of awakenings in some parts of the country. Prayer meetings are now held in Settlements where they were hitherto unknown.

A correspondent writes that on Thursday the 26th ult., a meeting was held at the new Protestant place of worship in Tignish, Prince County, Mr. Robert Bellin in the Chair—when the Sittings were sold. The Rev. Allan Fraser of Cascumpec, opened the meeting with prayer, after which short and appropriate addresses were delivered by the Rev. R. W. Dyer, Episcopalian, and the Rev. A. Fraser, Presbyterian Minister.

We are gratified to find that this Building is completed for Worship. Protestants are few in number but have most generously contributed, and consequently the Sittings have realized sufficient to cover the contract of finishing, &c., leaving only about £10 defficient to purchase stoves, &c. The finishing work has been neatly and most satisfactorily executed by Mr. John D. Hubbard, of Tignish, who very lately completed the Presbyterian Church at Lot 4 in a like manner.

MARRIED,

On Tuesday evening, the 24th ult., by the Rev. J. S. Smith, Mr. John Hudson, of Milton, to Mrs. Ellen Webster, of this City.

On the 26th ult., by Mr. John Butcher, B. C. Minister, at the residence of the bride's Father, Mr William Gibbs, to Jemima, eldest daughter of Mr. John Sweet.

By the same, at the same time and place, Mr. Matthias Gibbs, to Ann Maria, second daughter of Mr. John Sweet, all of Cascumpec, Lot 6.

By the same, at Lot 16, on the 30th ult., Mr. Henry Baglol, to Miss Margaret Ann McLeod, both of Lot 16.

On the 26th ult., by the Rev. Donald McDonald, Mr. John McEachern, of Lot 49, to Charlotte, fifth daughter of Mr. D. Stewart, Kenloch, Lot 48.

On the 31st ult., by the Rev. T. Duncan, Mr. James Dixon, to Miss Elizabeth Ann Stockman, both of Malpeque Road.

At Lot 49, on Thursday the 26th ult., by the Rev. R. Morton, Mr. William R., son of Philip Lane, Esq., to Priscilla daughter of Mr. William Weatherby, all of that place.

At the residence, of David Crichton Esq. Murray Harbor on the 17th instant, by the Rev. Neil M'Kay, Mr. Donald M'Leod to Miss Jessie M'Lean both of High Bank.

DIED,

At Wood Islands East, on the 25th Jan. of Scarlet Fever and Putrid Sore Throat, Ann, eldest daughter of Mr. Neil McMillan, aged 6 years and nine months.

"The Lord gave and the Lord hath taken away."

At Dunstaffnage, on Friday morning last, at the early age of 19 years, Anne Ferguson, after a long illness, which she bore with great patience and resignation to the will of her Heavenly Father.

At Bay Fortune, on Monday the 23d ult., in the 62d year of her age, after an illness of nine days, which she bore with humble resignation to the Divine Will, Mrs. Mary McKie, the beloved wife of Mr. John McKie, leaving a disconsolate family, and a large circle of friends and relatives to mourn their irreparable loss.

At North Rustico, on the 23d ult., after a long and severe illness, which he bore with Christian fortitude, Mr Robert Chester Woolner, aged 78 years.

At Kildare River, on the 12th instant, Mr George Hardy, in the 81st year of his age, after an illness of nine years when we trust he fell—

"Asleep in Jesus! blessed sleep!
From which none ever wake to weep."

The deceased was one of the oldest inhabitants of this (the north) end of the Island. He resided over 40 years at Little Channel, Lot 12, and during that time, it may be truly said of him, his wife and family, that they labored for the accommodation of the travelling public. Little indeed, do some of our puerile and loquacious statesmen know what service such men as the deceased have rendered to this Island, or of the many hardships the vast majority of the old inhabitants of this Colony have had to endure. During the long period that Mr. Hardy resided on Lot 12, the travelling to and from the North end of this Island was chiefly by water. Taverns or houses of public entertainment were not then on that line of travel. His hospitable house was therefore resorted to by rich and poor, and to the full extent of his means and ability, were alike received, and cheerfully entertained. The people of this Island have long retained credit for hospitality, but we question if there ever was a man on this Island who did more to merit the appellation, than Mr. George Hardy, of Little Channell, Lot 12. Twelve years ago, assumed proprietary intrigue and arrogance, compelled him to leave the house of so many years of untold toils, hardships and princly acts of hospitality, and recommence life in the green woods, on the banks of Kildare River, in the 68th year of his age. He leaves an aged widow, a son and one daughter. Three of his sons with their families reside in Canada West.—Com.

Charlottetown Markets, Feb. 4, 1860.

Beef,(small)lb.	3d a 6d	Fowls,	7d a 1s 3d
Do. by quarter,	3d a 5d	Turkeys each,	4s a 7s 6d
Pork,	3d a 4½d	Eggs dozen	1s
Do (small),	5d a 6½d	Oats, bush.	2s 2d a 2s 4d
Ham,	6d a 7d	Barley,	3s a 3s 6d
Mutton,	3d a 6d	Potatoes per bus.	1s
Lamb, per lb.,	3d a 6d	Turnips per bush	10d a 1s
Butter (fresh),	1s. a 15d	Homespun yd.,	2s 6d a 5s
Do. by Tub,	1s. a 14d	Hay, ton,	75s a 80s
Tallow,	10d a 11d	Straw, Cwt.,	1s 3d a 1s 6d
Lard,	10d	Hides per lb.	4d a 4½d
Flour,	2d a 2½d	Rabbits,	4d a 6d
Pearl Barley,	3d	Calf Skins,	7d a 9d
Oatmeal,	14d a 15d	Partridges each	8d a 10d
Geese each,	2s a 3s	Ducks	1s a 1s 6d

The public prayer meeting on Sunday afternoon, will be held in the Temperance Hall to-morrow, at 4 o'clock, as usual.

AYER'S PILLS.

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

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

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

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

James R. Chilton, Chemist.

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

We fully concur in the above statements.

Coleman & Stetson, Proprietors of the Astor House, N. Y. city.
H. J. Raymond, Lieutenant Governor of the State of New York.
Horace Greely, Senior Editor of the New York Tribune.
Wm. H. Seward, Senator of the United States.
Wm. L. Marcy, Secretary of State of the United States.
Wm. B. Astor, New York city, the richest man in America.
G. W. Weston & Co., Proprietors of Saratoga Springs.
Powers & Weightman, the largest Manuf. Chemists in America.
E. L. Leavenworth, Secretary of New York.

Bank of England, London, 5th June, 1856.

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

Your obedient servant,
Richard Dean Boyle, Ex-Ass't Cashier.

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

Holloway's Ointment and Pills do not belong to any special and exclusive class of remedies. They seem to comprehend the finest remedial properties of all the great specifics. Thus the Ointment, in cases of eruptive and ulcerous disease, appears not only to remove the external inflamation, but to sink deep into the recesses of the system, putting out to the last spark, the fires of fever, invigorating the circulation, and purifying the fluids which course through the fleshy fibre, the glands, and the skin. In most cases the operation of the Ointment is, we are informed, materially assisted by an occasional dose of the Pills.

Agents for the "Protestant."

The following persons have kindly consented to act as Agents for the "Protestant" in their respective localities:—

Rev. Henry Crawford, St. Peter's.
Rev. Robert S. Patterson, Bedeque.
Mr. Aitken, Georgetown
D. C. Ramsay, Port Hill
William Rogerson, Crapaud
James Beariste, Esq., Princetown
Rev. Neil McKay, Murray Harbor
Daniel Fraser, Esq., Belfast
George McKay, Esq., Campbelton N.L.
Charles A. Crosby, Park Corner
John McMillan, Esq., Woodville.

PRESBYTERIAN CHURCH BAZAAR.

THE LADIES IN CONNECTION with the Presbyterian Church on Queen Square, Charlottetown, purpose holding a BAZAAR about MIDSUMMER, the proceeds of which are to be appropriated to the seating of that Church. Donations are respectfully solicited from all friendly to the cause.

The following ladies will thankfully receive contributions:—

Mrs. Keir, Princetown,	Mrs. Douglas, Charlottetown,
" Patterson, Bedeque,	" Galloway, do.,
" Murray, Cavendish,	Miss Lockerby, do.,
" Allan, Covehead,	Mrs. W. Match, Lot 48,
" Fraser, Cascumpec,	" S. Match, Southport,
" Crawford, St. Peter's,	" Jardine, Lot 49,
" K. Coffin, Mt. Stewart,	Miss Cairns, St. Peter's Road.

DENTISTRY.

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

Satisfaction guaranteed in every instance.

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

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

Charlottetown, November 18, 1859. tf

GRAIN SHOW.

THE ANNUAL SHOW OF GRAIN UNDER the direction of the Committee of the Royal Agricultural Society, will be held in the Temperance Hall, Charlottetown, on WEDNESDAY, the 7th March, 1860, when the following premiums will be awarded—

PREMIUMS.

	£	s	d
For the best Wheat,	1	10	0
" Second best,	1	0	0
" best two-rowed Barley,	1	10	0
" second do.,	1	0	0
" best four-rowed Barley,	1	10	0
" second do.,	1	0	0
" best Black Oats,	1	10	0
" second do.,	1	0	0
" best sample Red Clover Seed, not less than 50lbs.,	1	10	0
" second do., do.,	1	0	0

REGULATIONS.

The Grain and Clover Seed to be the growth of the Island in the year 1859.

Each sack of Grain must contain not less than three bushels.

No prize will be awarded without competition of 2 samples each, of first and second quality.

Competitors must be members of the Society.

The Prize Grain will be set up and sold, for the benefit of the Exhibitors, immediately after the decision of the Judges.

Grain intended for competition, and sent by parties residing at a distance from Charlottetown, will be received and taken care of by the Secretary at any time prior to the Show.

By order,
JAMES D. HASZARD,
Secretary R. A. Society.

Committee Room, Jan. 27, 1860.

GREAT FALL IMPORTATIONS.

JUST RECEIVED, PER ISABEL, & other arrivals,—at Thomas's Old Stand,—Cottons, Prints, Merinos, Coburgs, Dresses, Shawls, Mantles, Flowers, Ribbons, Furs, and all kinds of Staple and Fancy

DRY GOODS,

Also—IRON, STEEL, TIN, NAILS, BRADS, SCREWS Locks, and General Hardware.

OILS, PAINTS, Turpentine, Glue, Putty, Whiting, Dye Stuffs, Brushes, Room Paper, Tarred Paper, Rope,

TEA, SUGAR, Coffee, Molasses, Treacle, Tobacco, Raisins, Currants, and general

FAMILY GROCERIES

of best description,—all of which have been purchased in the best markets, and will be sold at the most reasonable prices by

J. H. TURNER & CO.,
British Dry Goods Store,
November 12, 1859. Great George Street.

BARK! BARK!! BARK!!!

500 CORDS OF HEMLOCK BARK wanted during the coming Summer, for which Cash will be paid. The above quantity of Bark will be let to persons wishing to contract for the same, in lots from twenty cords and upwards, to be delivered between first of June and last of October next. Security will be required for the fulfilment of each contract. Any further particulars will be made known on application at the—

CITY TANNERY,
West end of Grafton-street.

Jan. 14, 1860. I. E & H 6w