

The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 THESS. V. 21.

Vol. 1.

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The Protestant,

AND EVANGELICAL WITNESS,

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DAVID LAIRD, Editor and Proprietor.

TERMS:

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Religious Intelligence.

The following review of the religious intelligence of the past month, we copy from the Edinburgh *West of the Church*—

The most important event of the past month, as connected with the progress of religion, is the remarkable religious movement which has spread through all parts of the north of Ireland.

The Irish Wesleyan Conference has already, as we go to press, begun its meetings in Belfast, and the General Assembly of the Presbyterian Church in Ireland will be opened in a few days. Both these meetings will be held at, or at the present juncture, in much interest. The ecclesiastical bodies in America also met at the end of May in the Old School Presbyterian Church, the number of new candidates for the ministry was reported at 141, or about a fourth more than in the previous year. The Assembly appointed fourteen of its most distinguished members to represent them at Conference, to celebrate the Third Centennial Anniversary of the Presbyterian Reformation, such a conference being, as supposed, agreed upon by the Free, United Presbyterian, and Irish Presbyterian Churches. The New School General Assembly also appointed delegates to represent them on such an occasion. The accounts of the progress of religion, of the constant additions to the membership of the churches, and of the continued desire for prayer, were in all the ecclesiastical bodies most satisfactory and assuring. The meetings of the Eastern Convention have been more exciting than usual. The Bishop of Oxford introduced his recommendations for an increase of the missionary Episcopate. The project was warmly entertained by the Lower House. It was agreed to appoint a joint committee of both Houses to prepare drafts of such occasional services as might seem needful, and to report those drafts to Convocation. This was done on the ground of its interfering with the prerogative of Parliament. The Lower House petitioned the House of Lords to petition the amendment of the new marriage law, and also petitioned Parliament against all change in the collection of church-rates. The *Times*, in an article on the meeting draws attention to the fact of the Lower House of Convocation, whose proceedings it condemns, being in no manner representative of the Church, since not only is the whole arch-diocese of York excluded, and all lay representation wanting, but the delegates are elected by a comparatively small section of the whole clergy—the legally recognized parish incumbent. In many parishes, in the presence of large populations, there are forty or fifty clergymen who have not a single vote in the delegation.

An annual meeting was held at the residence of Sir John Lawrence, signed by a number of Archbishops, Bishops, Members of both Houses of Parliament, &c., in all by 1000 persons, congratulating him upon the success of his government in Persia, and expressing sympathy with his views on Bible education in India. Sir John Lawrence made a brief reply, stating his conviction that it was impossible to introduce Western learning without leading the people to throw off their own faith, and that we are bound to give them facilities for acquiring true faith in Eastern and classical languages. Influential meetings have been held on the subject of Bible education in India, and these are expected to be followed by many others in different parts of the country. A movement has been in active progress in Scotland for aiding the Vaudais to take advantage of the present opening in Italy. A meeting was lately held in Edinburgh, and a considerable sum subscribed on the spot. Our correspondent in France gives important information in regard to the celebrated work of M. About on the "Roman Question," which gives a new significance to the present French movement in Italy. The Trecentary of the French Reformation has been celebrated with enthusiasm. The selection of the particular day of celebration is regarded as significant of a desire, on the part of many, to return to the confession, and the form of church government of the early Protestant Church in France. The successes of the allied armies in Italy, by means of which the Austrians have been driven from a large section of Lombardy, though still in possession of their fortresses, cannot but greatly affect the position of religion in that country. It would be a mistake to suppose that absolute religious freedom will be at once gained. Very great freedom must still continue to be exercised, and such enterprise would only mar the progress of the good work; but an immense opening has been made, and with due caution and moderation, distinctly foreseen, entirely sealed may now be open for the reception of the good news of salvation. Let our societies act under the guidance of men of Italian extraction, and having knowledge of the country, and they will not fail to lead a large body of unstrangers. A few acts of impudence might, however, do much to destroy the whole. The Vaudais Synod, which our correspondent describes, appears to have been characterized by an excellent spirit, and to have been largely attended by the importance of the crisis. The prerogative measure, passed many years ago in the Council of Vaux has happily been repealed. We regret to learn from Germany that the *Kirchentag*, which has now met regularly for above ten years, is not to be assembled this year. The cause is, *scilicet*, the elevation of its president, M. Von Bethman Hollweg to the Ministry, in which capacity he has given offence to the ultra-Lutherans, and *inter alia*, demanded by Dr. Von Stahl, the vice president that the Kirchentag should review the recent act on civil marriages in Prussia and other disputed questions, and thus be converted into a Lutheran Conference. We hope that this assembly may soon meet again under more favorable auspices. It has done much in the past to promote the influence of free religion wherever its meetings have been held. The Lutheran party are still growing in ecclesiastical strength. Dr. Tholuck has lately pronounced a much warmer adherence to them than before.

The openings in the Turkish Empire continue to increase. Many of the Turks look with favour upon the efforts of Protestantism. New districts continue to be opened up in Northern India. The Church Missionary Society and the American Presbyterians have now large institutions in Lucknow; and the Baptists have re-opened their station in Delhi, where they have sent out of their most enterprising missionaries. An event of much importance took place on April 7th in Melbourne. Three or four different Presbyterian bodies united so as to form one strong church. One of the Synods had been in connexion with the Scottish Established Church, another with the Free Church, and two others with the United Presbyterians. By this union a church has been formed containing about sixty congregations. The basis of the union is the Westminster Confession, and other standards of the Scottish Church, with capitulations in regard to the power of the civil magistracy. The meeting of Synod was harmonious, and there is every prospect of the future prosperity of the church. We learn by special correspondence from South Africa, that Mr. Moffat's station at Kuruman is in considerable danger from the republic of Basut. They were preparing to attack it with cannon, and to take immediate possession of it, and holding out special threats of vengeance against Mr. Moffat. Our correspondent has written to Mr. Moffat, and in his prayer, "May the Lord protect his faithful servants, and turn the hearts

of their adversaries." Sir George Grey's proposals to form a kind of federal alliance with the governments beyond the boundary, which would have given him influence over them, had met with no favor from Her Majesty's Ministers. We have referred to the anniversaries in the United States. Many Meetings of societies, as well as of ecclesiastical bodies, have taken place, but we must defer any detailed notice of them to our next.

A TIME FOR ACTION.

The present war in Italy is opening most interesting and important fields for Christian effort, which ought to be occupied by the friends of true religion. APPREHENSIONS. We see it stated, that in Tuscany, a part of Italy which has suffered for centuries under the grossest form of religious espionage and tyranny; where the simple reading of the Bible to a few friends subjected the Mafia family and others to imprisonment, and exposed them to death. The freest toleration of all religious opinions is now allowed under Sardegnian rule. If this is true, and we may readily believe it is so, and that this religious toleration will extend as the allied armies extend their power and influence, now is the time to sow the seed of divine truth broadcast over those lands. Thousands of Bibles ought to be sent at once into Italy, and for this purpose a special mission should be undertaken. There is no estimating the amount of good that may be accomplished. There are thousands in Italy who would gladly receive the Word of Life, and even if those countries should relapse again into their former condition, it is all the more important that the present opportunity should be seized and vigorously improved. If ten thousand Bibles were circulated at once, the seed will spring up in many hearts; and should these Bibles subsequently be searched for by the emissaries of the Pope for the purpose of destruction, hundreds of copies would escape their most vigilant scrutiny, and would continue to be read and bring forth fruit. Now is the time for action. While the sound of arms, the clang of war, is resounding through the north of Italy, let the friends of the Bible, the soldiers of peace, go in and take possession of the land as far as they can. If those who have the money will send it to the Bible Society for this purpose, we have no doubt that the Society will devise ways and means to employ it advantageously.—N. Y. Observer.

[Abridged from the Presbyterian Witness.]

The Synod of the Established Church of Scotland in Nova Scotia.

Continued from the Protestant, July 16.

SECOND DAY. The Synod did not meet for business to-day till two o'clock, in order to afford an opportunity to members to attend the public examination of the Pictou Academy. The subject of the new marriage law, and the petitioned Parliament against all change in the collection of church-rates. The *Times*, in an article on the meeting draws attention to the fact of the Lower House of Convocation, whose proceedings it condemns, being in no manner representative of the Church, since not only is the whole arch-diocese of York excluded, and all lay representation wanting, but the delegates are elected by a comparatively small section of the whole clergy—the legally recognized parish incumbent. In many parishes, in the presence of large populations, there are forty or fifty clergymen who have not a single vote in the delegation.

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THIRD DAY.

Devotional exercises were conducted by Rev. Mr. Spence. After a short conversation, Rev. W. McKay asked leave to read and lay on the table reports of dissent from the decision of the Synod with regard to Rev. Donald McDonald's admission. The Synod met with closed doors during the greater part of the forenoon.

The afternoon sederunt was with open doors. Mr. Pollock introduced an Overture on Palmody, and moved that a Committee be appointed to make a selection of Tunes for this Church. Mr. Christie seconded the motion. Mr. Thompson could see no need for the Synod publishing a collection. Many most excellent ones already existed. Let attention be paid to the theory and practice of music, and we shall not suffer for text books. After a discussion, in which Messrs. Key, McKay, Holmes, Herdman and others took part, it was agreed to appoint a committee to investigate the matter and report to next Synod.

Mr. Herdman supported an Overture praying the Synod to petition the General Assembly, or to take some other step to relieve the Students from this Province now in the University of Glasgow, from the necessity of attending the fourth session of theology, in order that they may arrive in this Province a year sooner than they otherwise would be. It was resolved to apply to the Colonial Committee with regard to the matter.

The report of the Committee on Colportage was read. It was resolved to take no further steps in the matter till the Home Mission Report came under consideration. Several members spoke in terms of warm commendation

of the Colportage Scheme of the Presbyterian Church of Nova Scotia.

It was moved by Mr. Jardine and seconded by Hon. Mr. Holmes, that 300 copies of the Minutes of Synod be published in pamphlet form. It was moved by amendment by Dr. McGillivray, and seconded by Mr. McKay, that the minutes be published only in the Record. The amendment was carried nine to four.

With regard to the Indian Orphanage, it was agreed to recommend to Churches to raise funds to support and educate orphans in India.

JEWISH MISSION.—This subject occupied the greater part of Friday evening. Mr. Jardine introduced the subject, and asked the Synod to assist that of Canada in supporting Mr. Epstein, their Missionary to the Jews near Salonica. Mr. Jardine made a motion to this effect, which was seconded by Mr. Key. He referred for further information to Mr. Epstein, who was present.

Mr. Epstein then rose and spoke briefly in excellent English. He was studying medicine in the University of New York. A lay friend had recommended him to offer his services to the Canadian Church. His services were accepted, and he now felt the Lord had directed his way. He explained the failure of Dr. Aiton's efforts to establish a Mission to Jerusalem. He, Mr. Epstein, told the Canadian Church that if they sent him out, he would be qualified to heal the sick as well as to preach the gospel. He accordingly was directed to finish his Medical curriculum in New York, where he will obtain a Diploma next October. He was converted to Christ by the ministrations of New England Congregationalists. He was asked by the Canada Synod as to his views of Presbyterianism as scriptural as any other system, that if he thought otherwise, he would not connect himself with a Presbyterian Church. He would not preach Presbyterianism, any more than Episcopacy. He would preach Christ. The Synod of Canada had saluted him for the last 15 months. He visited the Churches, and was always received with cordiality. The New Brunswick Synod had given its adhesion to the Scheme, and had contributed about £50 already. He intends sailing for his destination in October next. He urged the Synod to make this opportunity, now before them, to support this worthy and noble enterprise, and concluded by leaving the matter in the hands of the God of Abraham and Isaac and Jacob. [Mr. E. is a native of Russia. He came ten years ago to the United States, having become a student of Christianity, he studied theology in the Andover College. He has a wife of Jewish extraction, and two children, who are converts to Christianity.]

Mr. Spence endorsed all that Mr. Epstein had said, and explained the present position of the Mission. They have £203 in funds; are to receive £120 sterling from the Scottish Church to assist in starting; with the promise of £50 annually for three years. The cost of the mission is estimated at somewhat over £300 a year. After that time, they will need all the help they can get to the following deliverance: "The Synod adopt the Overture, are delighted with Mr. Epstein's presence amongst them, and with the increasing acquaintance by him, express their faith in the Synod of Canada, and thank them for this opportunity of rendering assistance to his Scheme, and agree to recommend it strongly to the Sessions and congregations under the superintendence of this court."

The Synod then adjourned till Monday next.

FOURTH DAY. The subject proposed of this morning was the Widow's and Orphan's Scheme. The following is the resolution of the Synod, carried by a majority of 6 to 5:—That the clerical members of the Synod, and themselves to pay annually the sum of three pounds currency so long as they remain members of this Synod; and that an effort be made to raise a sum not less than £1000 by donations, subscriptions, congregational collections, or otherwise, and that no appropriations be made from this fund till the sum of £1000 be realized and safely invested. The committee on the subject consist of Messrs Pollock, John McKay and James Thomson.

The Synod adjourned till 11 o'clock on Monday next.

FIFTH DAY. MONDAY, July 4.—The Synod met this morning at 11 o'clock. After devotional exercises, a conversation took place on the Widow's and Orphan's Fund. The Report of the Committee on Presbytery Records was given by Rev. Mr. Jardine. All Records, right, only that the Records of P. E. Island were not produced.

It was arranged that the following Collections should be made on the following days:—Home Mission, after second Sabbath of August; Bursary Fund, on the fourth Sabbath of August, &c. Mr. Boyd was appointed to advocate the Jewish Mission in the Record. An Address to his Excellency Governor Dundas, of P. E. Island, was read by the Clerk, and adopted. Mr. Martin read an Address to the Earl of Mulgrave, which was unanimously adopted.

The Synod Fund came under discussion. It appeared that the expenses amounted to £40 8s 6d. Receipts were not stated.

LAY ASSOCIATION.—The funds of this Association are not as flourishing as heretofore, the collections having greatly fallen off. The Association pays £100 per annum to Rev. Mr. Sinclair. The Report spoke in severe terms of some congregations for the smallness of their contributions.

The contributions up to the 20th June last, amounted to £177 15s 10d. New Glasgow contributed the handsome sum of £40. Deacon McKay, in moving the adoption of the Report, stated that £230 were collected though not yet in the Treasurer's hands. This has been done in little more than 18 months. The Association is confined to the Presbytery of Pictou. Mr. Holmes seconded the adoption of the Report. A few remarks by Messrs McKay and Herdman, and the Report was adopted. Mr. Herdman stated that the sum of £301 was received during last year by ordained ministers of this church. He hoped the Association would do all they could to raise the sum required to relieve the church at home. The sum of £107 was raised by the Home Missionary Societies of Halifax.

The Report of the Record Committee was read. Circulation in Nova Scotia, 482 copies; P. E. Island, 197 copies; New Brunswick, 214. A few copies went to Canada and to Scotland, making a total of 1045 copies. Expense of printing, £130 12s 6d. Mr. Doull, who has the management of the business department, stated that about £20 would be required to make up losses, &c. Even if all its present subscribers paid, it would be scarcely self-sustaining. Mr. Martin brought before the court some old arrears due to the Halifax Committee, amounting to £50.

From the Treasurer's statement, it appeared that £28 of Home Mission money is now in hand. The sum of £291 is 11s 1d had been gathered within the last two years. Of this sum, £198 had been sent to the Colonial Committee. The Widow's and Orphan's Scheme, is £40 18s 11d in funds. The Young Men's Scheme, £26. The Indian Fund, £49 2s 2d of this sum, St. Matthew's Church, Halifax, contributed £23. Bur-

row Fund, £42 18s. It was resolved to spend the Home Mission money this year in this Province. The following Committee was appointed:—Dr. McGillivray, Messrs McLellan, Mair, Jardine, and Colonel Gray, Messrs McKay and Thomson, Elders.

The Synod adjourned, to meet again at 9 o'clock. In the interim a public meeting was held, at which an excellent address was delivered by the Jewish missionary, Mr. Epstein.

The Synod having met at 9 o'clock, it was resolved to amalgamate the Bursary Scheme with the Young Men's Scheme, and to send five young men home to Scotland this summer to be educated for the church.

The following Committee was appointed for the Allocation of Missions, viz.—Dr. McGillivray, Messrs McKay, Jardine, McLellan, Thomson, Holmes, Messrs McKay, Jardine, McLellan, Thomson, Holmes, Messrs McKay, Jardine, McLellan, Thomson, Holmes.

Mr. Pollock was appointed as Delegate of this Synod to the Synod of New Brunswick, and Dr. McGillivray was appointed as Delegate to Canada.

The Synod passed a unanimous vote of thanks to the people of Pictou for their hospitality. The last Wednesday in August was appointed for Mr. McLellan's induction in Belfast, P. E. I.

Next meeting of Synod is to be held, in Pictou, on the last Wednesday of June, 1860.

Creasury.

To Parents.

The heart of a child can feel the soft gush of love that flows from a heart made glad with the rich and sweet love of Christ. Oh! that each one of you should have the means to bring the child, as soon as born, to the throne of grace and the arms of Christ. You owe much to your babes—they will one day be men as you are, work at the same trade, have the same love to war with, and the same God to serve. If you would not wish them, when they are grown up, to be a plague and a curse to the land of their birth, oh! bring them, when young, to the feet of Christ, give them to God, yield them up to the Lord that bought them with His own blood. Teach them, as soon as dawn the world as once He did. Bid them gaze on the sun with its clear warm rays, and the moon with its pale beams, and tell them it was God who made those two great lights, one to rule the day, and one to rule the night; and that that same God came down to earth and was made a man, and took our sins and died for us, that He might make us shine as the sun in the world to come. You may pass from star to star in the deep blue sky, and tell them that He made them stars too; and the moon, that she now guides all these bright worlds, and holds them up in their march through the sky, is the same hand that was once held out to babes. Tell them that He holds the winds in His fist, and the sea in the palm of His hand, and that there is not a tree, or a plant, or a leaf, which His hand did not shape, or a form of grass which His skill did not mould, or a word or a drop which His art did not frame, nor a spot in the vast realms of space on which His eye does not rest.—Gems of Protestant truth.

A Rare Choice.

"If I know myself, I would rather be the means of bringing one soul to the Redeemer, than to secure the applause of the civilized world."

In a private letter, with no thought of its being reprinted, much less that it would ever be published, the Report is made to me by an author whose labors are already the theme of praise in our own and foreign lands. He has made for himself a lasting and elevated position among the literary men of the age and his work is not a tree, or a plant, or a leaf, which His hand did not shape, or a form of grass which His skill did not mould, or a word or a drop which His art did not frame, nor a spot in the vast realms of space on which His eye does not rest.—Gems of Protestant truth.

"The applause of the civilized world" is more than any man may hope to get, and when it is his, he finds that, like wealth and crowns, it does not give the bliss it promised. But He who turns many to righteousness shall shine as stars in the firmament. And he who seeth one soul from death shall not fall of a reward more precious than fame or riches or power.—New York Observer.

Thoughts for Ministers. We should long and aim to be, as a flame of fire, continually glowing in the Divine service, preaching and building up Christ's kingdom to our utter—our dying hour.

The sacred ministry is not a state of idleness or of pleasure, but a holy warfare in which there are always trials and fatigues to be endured. Whoever is resolved courageously to maintain the interests of Christ, and to labor continually to enlarge His kingdom, is not fit for this warfare. To save one soul is worth a man's coming into the world, and richly

worth the labors of his whole life. Ministers will never do much good till they begin to puff sinners out of the fire. Let your constant aim be to humble the sinner, to exalt the Saviour, and to promote holiness. Let usefulness—usefulness to the souls of men—be your grand and perpetual aim. Don't preach mere morality but Christ crucified, if you wish to be successful. More moral preaching tells the people how the house ought to be built; but preaching actually builds the house. It is a wonderful help to usefulness never to deliver a sermon to our people in public until it has first been preached to ourselves in private.

The merchant, if he mistakes in his venture, wastes an estate; the statesman, if he fails in his duty, ruins a kingdom; the minister, if he fails in his duty, ruins the soul! The desire of the conversion of souls is nothing else but spiritualized humanity. We should often lift up our souls to God, and cry, Lord, what shall I say, and how shall I say it, so as to benefit the souls of men? Faith is the preacher's masterpiece.

Oneness with Christ. Of all the wonderful truths which are almost too good to be believed, that seems the most wonderful—that inasmuch as our Surety has been treated as our Surety deserves; that in the court of justice we are one, and shall be argued about, as though we had done and suffered all he has. Do any ask, How much are we one with the second Adam? We reply, Just as much as we are one with the first. It is therefore now no longer, "Is there any charge against me, but is there any charge against Christ?" It is not—"Will the righteous Judge condemn me, but will He condemn my Surety?"

Since, then, in God's account, we are one with Christ in his death, and one with him as risen from the dead—since we are loved as he is loved, and shall be glorified with him in the same glory with which he is crowned, let us manifest that we are one with him in his life—so as to what he loves, what he desires, what he abhors.

Unbelief. Unbelief bolts and bars Christ out of the heart. This makes men give no credit to the report of the Gospel; neither do they yield that lovely and loyal submission to Christ, as their Lord, where unbelief is. Unbelief lessens off the heart from confidently believing on Christ, for that which is to be had in Him, and so keeps his love out of our souls; it is that which clips the wings of his mercy. It is that which holds the hand of his power. "He did not many mighty works there, because of their unbelief." It is that which lets the soul into perdition. "The unbelief shall have their portion in the lake of fire which is the second death." Unbelief is that which robbeth the heart, and causeth it to depart from God. "Take heed, brethren, lest there be in any one of you an evil heart of unbelief, in departing from the living God; but exhort one another daily while it is called to-day, lest any of you be hardened by the deceitfulness of sin; for if we confess our sin, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:8-10.

The Best Certificate. If we know that an individual holds communion with God, that fact tends to give us confidence in him. Something within tells us that the praying person is one who will not injure us, and on whom we can safely trust. It was upon this principle that an infidel who was travelling, and who was overtaken by nightfall in a lonely and dangerous place, confessed that he was relieved of his fears of being assassinated when the owner of the cabin where he had taken shelter led him in prayer before retiring to rest. The infidel slept soundly after such a manifestation of Christianity. A cabin roofed and walled by prayer could not be an unsafe place, he thought. We have authority for another pleasing incident illustrating the same point. In exclaiming hospitality to a clergyman who arrived at a dwelling late in the evening, the heads of the house surrendered to him their own chamber. Their little daughter, three years of age, was asleep in the crib, and they concluded not to disturb her. Quite early in the morning she awoke, and looking toward the bed usually occupied by her parents, saw a stranger there. At first she was started, and covered her head with the counterpane. Soon, however, she peeped out, and said, "Mum, do you pray to God?" "Yes," was the answer, "I love God, and pray to him every day." This satisfied the little enquirer; she smiled, turned over, and dropped asleep.

Justification and Sanctification. Though justification and sanctification are both blessings of grace, and though they are inseparable, yet they are distinct acts of God, and there is, in various respects, a wide difference between them. The distinction may be thus expressed:—Justification respects the person in a legal sense, is a single act of grace, and terminates in a relative change, that is, exclusion from punishment and a right to life; sanctification regards him in a physical sense, is a continued work of grace, and terminates in a real change, as to the quality both of habits and actions. The former is by a righteousness without us; the latter is by a holiness wrought in us. That proceeds as a cause; this follows as an effect.

Justification is by Christ as a Priest, and has regard to the guilt of sin; sanctification is by him as a King, and refers to his dominion. The former deprives it of its sinning power; the latter of its reigning power. Justification is instantaneous and complete in all its subjects; sanctification is progressive and perfecting by degrees.—Bath.

We sleep, but the loom of life never stops; and the pattern, which was weaving when the sun went down, is weaving when it comes up to-morrow.

THE PROTESTANT, AND EVANGELICAL WITNESS.

Protestant & Evangelical Witness.

SATURDAY, JULY 23, 1859.

Revivals in Religion.

Some time ago the churches of Christ in these Provinces and elsewhere were gladdened by the joyful tidings of the outpouring of the Spirit in many parts of the neighboring Republic.

At a later period, the work spread in Scotland, chiefly in the North-east counties, where it is steadily advancing.

In the autumn a daily prayer meeting was established, attended from the very first so largely that it became necessary in a few days to remove it to a larger and more suitable place.

A PICNIC in connection with the Wesleyan Sabbath School in this town, will take place (D. V.) at the Block House, Thursday, the 28th inst.

A MISSENGER MEETING will (D. V.) be held in the Free Church, Charlottetown, on Wednesday evening next, the 27th inst.

We have been requested to intimate that Rev. James Bayne will preach in the Temperance Hall (down stairs) to-morrow at half past 6 o'clock.

We learn from the Halifax Abolitionist, that the Order of the Sons of Temperance in that City is in excellent working condition, and still progressing.

METHODIST NEW CONNECTION CONFERENCE.—The business of the sixty-third conference of the Methodist New Connection, which has been held in Manchester, was brought to a close on Tuesday evening, the 21st.

The branch between the Archbishop of Paris and the court is regarded as certain. The double refusal to officiate both at the prayers at Notre Dame on the 20th inst. and at the funeral of the late Cardinal Magenta, is the cause.

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But the Examiner rejoices in particular, and gives what he calls "indications of a lying spirit in the conduct of the late Government."

A Public Tea for raising a small debt on the Episcopal Church at Georgetown, came off on the afternoon of Thursday, the 14th inst.

A meeting of the Free Church Synod of this Province (D. V.) will be held in Charlottetown on Wednesday the 27th inst.

A Bazaar, in aid of the funds of the Presbyterian congregation, Charlottetown, was held on Tuesday last in the beautiful grove near the church.

We have been informed that the Rev. Dr. Connolly, the new (R. C.) Archbishop in Halifax, conferred several of the "children of the church" in Charlottetown on a certain day last week.

BAPTIST ASSOCIATION.—The Prince Edward Island Association held its annual Assembly with the First Church in Lot 18, on the 19th and 20th of the present month, when able and appropriate sermons were preached by the Rev. Donald Crawford, of New Glasgow, and the Rev. Dr. Knox, of the First Church.

On Monday, the Rev. John Stevenson and the Rev. James Sillars, delivered deeply interesting addresses on Primitive Christianity, after which the Moderator called the Association to order, and proceeded with the usual routine business of the session.

At the evening of the annual Address was delivered by the Rev. D. Crawford to a very large congregation. The subject was "The Church and the World," and the address was able, interesting and impressive.

THE PRESBYTERY OF P. E. ISLAND will meet at Princeton on Tuesday, the 9th August; and in Lot 16 Church, on the 16th, each day commencing with a sermon or devotional exercises.

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He says "the very reverse is the fact." It is well known that the Government favored the Roman Catholics—that the members of that persuasion were on their side—that the Romanists claimed a population of 30,000 or upwards; and had nothing to gain by going over to the Opposition, and no reason to break up their present alliance, and it is an undeniable fact that the Opposition represented a large majority of the Protestants of the Island.

On whom, then, would the late Government lean for their chief support?—on a small minority of Protestants, or on the 30,000 Roman population? The only truthful answer is as manifest as noon day.

At the late Election, the Roman Catholic body exercised their clearly stated and usual influence in opposition to the present majority in the hands of the present Government. It is the statement of the Legislative Council. The following extract from that address will show the "spirit" in their hands.

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Secular Department.

The War in Italy.

BATTLE OF SOLFERINO. (Continued from page 1.)

PARIS, June 23.—The Monitor contains details of the battle of Solferino, which are but reports of the different attacks of the corps d'armee. It does not state the number of killed and wounded on either side.

The Monitor says:—"The retreat over the Mincio was designed to inspire us with adventurous confidence, so that we should deploy our lines to great extent, and enable them to attack our columns, thus distasteful to each other. But the Emperor, without departing from that exalted position which regulates his strategy, strengthened his columns by concentrating them further the army advanced. Solferino is one of those battles which, if they do not end a war, at least allow the addition to be foreseen. The Emperor of Austria commanded in person, and has been able to see of what nation he has made himself the enemy."

SARDINIAN ACCOUNT. TURIN, June 23.—The Piedmontese Gazette publishes the report of the battle of Solferino, written on the same evening. During the night from the 19th to the 20th inst. the Austrians evacuated the right bank of the Mincio. On the 24th the Emperor commanded the army of the King of Sardinia to occupy Pozzolengo and to invest Peschiera, while the Brigade de Piedmont Solferino and Cavaria. The King ordered the first and fifth divisions to dispatch detachments to the places mentioned, and the third division also to send a detachment towards Peschiera. The Austrians, during the night from the 23d to the 24th, advanced towards the right of the Mincio. Reports of deserters are unanimous in stating that 40,000 men were collected at Pozzolengo. Marshal Baraguay d'Hilliers met with unexpected difficulties at Solferino, and the Piedmontese reconnaissance also encountered great forces of the enemy. While Baraguay d'Hilliers performed the duties of valor at Solferino, the masses of the enemy continued to advance. At Castiglione, the Emperor, perceiving that he was now contending with the entire army of the enemy, deployed the corps of Generals Niel and McMahon in the plain, and ordered Canrobert to rejoin with the Imperial Guard the reserve on the heights. The King had been requested to direct all the forces possible against Solferino, and he accordingly ordered the Generals Fanti and Durando to convey succour to the French. General Fanti had already commanded the movement, when news arrived that the reconnaissance of the third and fifth divisions were in danger of being cut off at Dionomano, by a superior force of the enemy. The King recalled Fanti, and ordered the brigade Aosta to return promptly to San Martino. However, Baraguay d'Hilliers was Solferino and marched against Cavaria. The King having been informed that, notwithstanding the third and fifth divisions were engaged, it was difficult for them to carry the heights of San Martino, ordered a general attack of those divisions with the brigade Aosta, the first division under General d'Alba, and the Brigade de Piedmont. In spite of a violent tempest, General d'Alba directed his course by Pozzolengo, and descended upon San Martino, but was attacked from the side of Pozzolengo. The 4th regiment, moving to the left, repulsed the enemy, causing great losses with our artillery. In spite of General Durando's defeat, occasioned by the tempest and by the ignorance of the guides, the third and the fifth divisions and the brigade Aosta dislodged the enemy from his formidable positions, and brilliant victory ended a contest of 15 hours sustained with heroic constancy. The order of the day was admirable. [Here follow details as to the loss of the Piedmontese, according to which 1000 were killed, and about the same number wounded.] The heights having been occupied, the French forced the enemy to retire to Gabbio—about noon being arrived at the position, according to positive information, it results that 25,000 Sardinians held their ground against 50,000 Austrians who were united and engaged with all the advantage of position."

DESCRIPTION OF WARDS. "No. one can comprise all that part of Charlottetown which lies South of Dorchester Street. Number Two shall comprise all that part of Charlottetown which lies South of Richmond Street and North of Dorchester Street. Number Three shall comprise all that part of Charlottetown which lies South of Richmond Street and North of Richmond Street. Number Four shall comprise all that part of Charlottetown which lies South of Richmond Street and North of Richmond Street. Number Five shall comprise all that part of Charlottetown which lies South of Richmond Street and North of Richmond Street. Number Six shall comprise all that part of Charlottetown which lies South of Richmond Street and North of Richmond Street. Number Seven shall comprise all that part of Charlottetown which lies South of Richmond Street and North of Richmond Street. Number Eight shall comprise all that part of Charlottetown which lies South of Richmond Street and North of Richmond Street. 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THE PROTESTANT, AND EVANGELICAL WITNESS.

War Department. War in Italy. The Piedmontese army was engaged somewhere near Rivoli...

Latest from England. A telegram was received at the Merchants' Exchange Rooms Halifax, Monday, which reported the arrival at Quebec, on the day previous, of the steamship Indian Queen...

Death of the Hon. Rufus Choate at Halifax. This gentleman, so highly distinguished in the neighboring republic, arrived in this city, by the Canada steamer, on Friday the first instant...

The New York Tribune says:—We are credibly informed from various sources that the Hon. Daniel E. Sickles has been entirely reconciled with his wife...

Prince Edward Island is decidedly a farming country. In the farming line, great improvements have been made, and greater attainments are still being reached...

Some districts, the farmers have greater facilities both for improving the soil and abridging manual labor, than others possess who live in less favored localities...

THE PIEDMONT. The Piedmontese army was engaged somewhere near Rivoli. The Emperor ordered the right bank of the 24th of the Emperor ordered the corps of Sardinia to occupy Ponzogeno...

Another despatch at the Merchants' Exchange Rooms Halifax, on Tuesday, announces the arrival of the steamship City of Washington at New York with London dates to 6th inst.

LES ANGLAIS.—A correspondent of the Sicile says that one of the best shots in Garibaldi's service is an Englishman of 50 years of age, who carries a capital Lancaster rifle...

JEWISH OFFICERS IN THE FRENCH ARMY.—The names and ranks of 140 Jewish officers now serving in the French army in Italy have been published...

REMAINS OF HEROES.—The remains of the American heroes who fell in the battle of Lake Erie have recently been exhumed, in the vicinity of Erie, Pennsylvania...

At his residence, No. 49, in the 62nd year of his age, after a illness of eight days, Mrs. Anne Stratton, of the town of St. John's, died on the 10th inst.

THE HARVEST.—Agricultural reports describe the northern parts of Britain as suffering from the most severe drought that has occurred within the memory of the present generation...

THE HALIFAX MORNING JOURNAL OF THE 29th says:—Lieut. General Sir W. F. Williams arrived here on Saturday evening last, from P. E. Island.

THE HALIFAX EXPRESS says, "that considerable activity is discernible among the Naval and Military authorities, to place these latter Provinces in a proper state of defence."

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