

# The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—I THESS., v. 21.

Vol. 1.

Charlottetown, Prince Edward Island, Saturday, November 5, 1859.

No. 18.

## The Protestant, AND EVANGELICAL WITNESS, is issued every Saturday Morning, from HAZARD'S PRINTING OFFICE, South Side Queen Square, BY DAVID LAIRD, Editor and Proprietor.

Advertisements inserted at the usual rates. (To prevent disappointment, all advertisements should be sent to the Office before 5 o'clock on Friday.)

### ANOTHER FRIBBOST!

Quicker, Lord, thy Church, and me;  
Send the promised Spirit down;  
Holy One! I beseech thee;  
All thy former mercies crown;  
Father, Son, and Holy Ghost,  
Send another Pentecost!

Let the living fire descend!  
"Gloven tongues" on every hand—  
Tongues which of may comprehend—  
Speak thy life into the dead!  
Suddenly the power of grace  
Send from heaven, and fill the place.

Send the "rushing mighty wind,"  
Give the "utterance" divine,  
Let us know the Spirit's mind,  
Let us speak in words of thine!  
Send a pure baptismal shower,  
Tongues of fire, and power of power!

As of old—so be it now—  
Now the glorious come repeat,  
See thy humbled people bow,  
Waiting lowly at thy feet—  
Crying all "with one accord"  
Send the promised Spirit, Lord!

Fire on the believing few,  
Thou, in widening power unfurled,  
Gathering—as the Deluge grew—  
Four thy Spirit on the world!  
Bright in panoply divine,  
Did thy Church "arise and shine!"

Jesus! glorious Victor! Come!  
Thou "whose right it is to reign,"  
Call thine ancient people home,  
Paradise restore again;  
Father! Son! and Holy Ghost!  
Send another Pentecost!

## Duty of the Church to sustain the Ministry.

BY REV. NICHOLAS NUBRAB, D. D.

We have already, in these pages, perhaps, sufficiently set forth the importance of the Christian ministry to all the institutions of men, civil, moral, intellectual, social, as well as religious. Other professions are important rightly to adjust and to keep a-going the great machinery of society, but the Christian ministry is indispensable. It is that power which the entire machinery becomes deranged. It is ordained of God for the very highest purpose, and has its divine and just claims on the Church and people of God.

It is the duty of the Church to sustain its minister. There is scarcely any need of discussing this point, as it is not questioned by any who admit the ministry to be of divine appointment, or by very few such. It is the law of the Church, and of its head, that "they who preach the Gospel, should live of the Gospel." To live of the Gospel does not mean a support up to the point of merely living,—the point just above that of starvation—it means a kind and liberal support, such as other men get in the service of communities or of men, and suited to their place and position. A minister should be placed above want; his support should enable him to be honest, hospitable, charitable—to educate his children, and to make some provision for old age, so that when voice, and energy, and strength fail, he may not go forth penniless dependent on the cold charities of even good men. When the Saviour sent forth his apostles, he told them to "provide neither gold, nor silver, nor brass in their purses; nor scrip; neither two coats, neither shoes, nor yet staves." These were to be provided by others, and for the all-sufficient reason that the workman is worthy of his hire. And Paul, in writing to the Corinthians, devotes a large part of the 9th chapter of the First Epistle to an argument on this very topic. The God who has instituted a Church and a ministry, has also, from the beginning, ordained for that ministry an adequate support. And so, with few exceptions, the Church universal believes. Nor is there a church in the land, however small, which, in securing the services of a minister, does not promise something in the way of an "adequate worldly maintenance."

Nor has a church a right to demand that its minister of what they promise, or to be careless in meeting their engagements with him, more than they have to defend any body else, or to be careless in meeting a note in the bank. True, there is no penalty annexed to failure, but God usually punishes it in his own way. A people seem toward their ministers—that serve him down to the last crust—that fail to meet his wants and their promises punctually, break down his spirits, and are usually as the health in the desert. They are a mean people on whom, as on the sandy desert, all culture is bestowed in vain. Every church owes an adequate support to its minister, and they have no more right to withhold it than they have to steal, or to worship idols. "Then shallst thou muzzle the mouth of the ox that treadeth out the corn," is a command which no people can violate without injury to all the interests involved. And yet to what an extent are the obligations of the Church to sustain the ministry violated! As a rule, the ministry is a starving profession, especially in these United States. In these branches of the Church which require an educated ministry, a young man in the pursuit of a lucrative business is converted; he is that he is called to preach the Gospel; he spends six or eight years in training for the great work. All the time he has been bearing in thoughtfulness, in know-

ledge, in capability, in character, in fitness for any of the higher positions in life; and yet when prepared to be a pastor he is offered a stipend which a retail Broadway merchant would be ashamed to offer to a clerk, and often not a fourth or fifth of what a jobber in dry goods gives to a salesman or book-keeper! Two pious young men were clerks in the same store. One, by far the most gifted, entered the ministry; the other kept on measuring tape and calico. The minister is useful, beloved, but poor and obscure; the other is a good man and useful in his way, and a millionaire. A young minister, at the age of seventeen, gave up a salary of five hundred a year to study for the ministry. He went through a regular academic and theological course, and was then settled on four hundred a year! And his miserly congregation, that could better afford to double the rate than to starve him, think they give him too much! Of what use can a minister of the Gospel be to such a people? Their souls are not large enough to receive the truth. A maning priest would do them as well.

Many congregations go for cheap preaching; and hence the apostle to settle a pastor, they seek as to his father's circumstances; whether a peasant, or expect a patrimony; whether his wife has a fortune or expects one? If answered in the affirmative, other things being equal, he is the successful candidate. He can live on a smaller salary, and, if not paid punctually, he will not be at such inconvenience; he has a private purse!

And then some of the very pious ones who, for a promise, make long prayers, are greatly exercised for the humility of their minister. It is necessary to that end to keep him poor! They do not so reason as to themselves, for they may be adding cause to house and field to field yearly, without in the least degree interfering with their humility. They would keep the minister poor to save their pockets, and then cover up the hypocrisy under the cloak of desiring his spirituality! It is a very low and a very wicked species of Phariseism to place for the cultivation of the spirituality of a pastor by way of apology for cheating him.

And for this religious covetousness and pious hypocrisy ministers themselves are very much to blame. We have known some to underbid one another! It is no uncommon thing for one possessing more patrimony than ability, to write, "The salary is of comparatively little consequence." To such it might be replied: Neither would be your preaching. As in every other department of life, there is every grade of talent in the ministry; nor can a stipend be fixed so low as to be an object to some body. It is not only fifty dollars a year, and there will be candidates; but they will be fifty dollar men, and will mete out to the people as the people mete out to them. And yet there are those who will go for cheap ministers, who would not employ a cheap doctor to cure them, nor a cheap machine to make him a pair of shoes!

And so ministers are to blame for not teaching the people the law of Christ, that "they who preach the Gospel should live of the Gospel." They have submitted to the most flagrant impositions rather than seek their redress by making them known, and they have been only rewarded with more of the same thing. It is time for them to be wiser, to stand up in modest but manly tones, to demand that their stipend be paid, and to prevent the narrow covetousness of the Church from expelling from it a noble, high-minded, and enlightened ministry. Such a ministry to the Church is valuable beyond all computation. And it should be sustained up to the full measure of the law. They who preach the Gospel should live of the Gospel. The people who are for cheap preaching usually have their reward.

A competent salary up to the position of the pastor and the ability of a people should be given by every congregation. Fifteen families of ordinary circumstances can better support a minister than a congregation of six families removed together to the West, and took with them a minister with this stipulation, that he would give all his time to them, and that each family would work for him one day in the week. And they were signally prospered and grew into a noble community. The people that compel a minister to teach school, or to cultivate a farm, or to engage in any secular business to eke out a living, when it can possibly be helped, are inflicting a lasting injury on themselves. They over-work the minister, and thus induce premature feebleness; they compel him to give to other things the time he should devote to them, and thus prevent him from due preparation; they starve their own minds and souls; and all for the sake of saving a few dollars a year! Such a congregation never prospers. It is too mean to grow. Generous people keep away from it, as they do from a merchant that is noted for giving short weight and measure,—as they do from those priests in the praise of God who regard it as a sin to sing anything in his worship but the elegant version of the Psalms by Rome.

In looking over the Church, we note men of the finest character, education, and talents, serving large and wealthy congregations, and who are miserably inadequate to their support. As judges, lawyers, physicians, merchants, they might rise to eminence and wealth, but as ministers they are subjected to obscurity and poverty. That they are willing to do so is no excuse for the wicked penuriousness of their people, but it is to their shame rather. An addition to their salary of five hundred dollars a year would place him above care and want; would enable him to purchase books and educate his family, and pay his bills punctually, and give all his time to his work; and this would be only five dollars each to a congregation of a hundred families. And yet with what opposition a proposition like this would meet in the great majority of congregations! The faith and devotedness of a minister do not pay his bills, nor clothe his family nor feed his children, and yet in the proportion of the penuriousness of a people do they wish their minister to live by faith. If God would send rains to feed him they would like it all the better; for two reasons—they would be fully satisfied that he was a man of God, and it would be quite a saving to them. We have known quite a manumitted member of a church to say that he could live on two hundred and fifty dollars a year, and he did not see why his minister should need a thousand. And he was quite a farmer and starved his family, and gave not a penny but for his worth, and to save the cloth stained over garment in length and breadth that he wore. If converted at all, it is one of the mysteries of Providence why the Lord converts such men, while the generous, the noble-hearted, the man whose impulses are on the grandest scale, are left in their sin. But, as an old saint now in heaven used to say, "God often ingratiates his grace upon a crab-apple." And as Whitfield is reported to have said to a young man who asked his advice as to whether he should marry a young lady, a professor of religion with a bad temper, or another who

had an excellent disposition, but was not a good Christian, "Marry," said he, "the lady with a good disposition, for God can abide where you cannot." So God can adopt into his family many persons of very narrow judgment, and who make very poor parishioners, and who are only a thorn in the flesh of their ministers.

We have never known a parish suffer from the generous support of its minister, while we know many of us at this hour suffering in all their interests because of their neglect of the law of heaven—"They who preach the Gospel should live of the Gospel."

## The Papal Government.

When we have exhausted our patience and ruffled our tempers by investigating the evils of the Papal Government, and turn to the question, What remedy? we shall not be greatly comforted. It is far from easy to determine what remedy would be the best; and even had we ascertained that clearly, it is certain that the application of it will not be left to the discretion of England. M. About, in his telling pamphlet on the Roman difficulty, would solve the difficulty by taking away from His Holiness all temporal authority whatever. This proposal is simple and effective, but whether it is feasible may be doubted. Supposing it adopted, the questions remain behind, Whether would the Pope behave himself? and how would his dignity be supported? Protestants might not greatly distrust themselves with these embarrasments. But then, we are not the only parties concerned. Denunciations against the Man of Sin and the Scarlet Woman will do very little good in France or Austria. Unfortunately, the two great Powers are Catholic Powers, and can only be silenced by abuse of the head of the Catholic Church. The problem which presses upon Europe at present is not a religious question, but a political question. It is not whether the Pope shall be overthrown, but whether the evil attendant upon his temporal sovereignty can be removed, and the Pope himself, believing in the Divine origin and nature of the Pontifical power, be reduced to a purely ecclesiastical supremacy a kingdom exposed to the assaults of time, and which must be affected by the ordinary considerations which attend the exercise of any temporal institution. We may be able to reduce the Pope to a mere figurehead, but we cannot remove the evil attendant upon his temporal sovereignty. The historical argument is not by the way, but it is injurious to the best interests of the Church itself. We may point to the early days of the Papacy, in which the spiritual influence was at its height, while the temporal authority did not yet exist. But the historical argument is not by the way, but it is injurious to the best interests of the Church itself. We may point to the early days of the Papacy, in which the spiritual influence was at its height, while the temporal authority did not yet exist.

The historical argument is not by the way, but it is injurious to the best interests of the Church itself. We may point to the early days of the Papacy, in which the spiritual influence was at its height, while the temporal authority did not yet exist. But the historical argument is not by the way, but it is injurious to the best interests of the Church itself. We may point to the early days of the Papacy, in which the spiritual influence was at its height, while the temporal authority did not yet exist.

It is not uncommon, at the present time, to encounter who anticipate with confidence the speedy downfall of the Papacy. Some are led away by a sanguine temperament, others base their hopes on their interpretations of prophecy. But to derive the true significance of symbolical Beasts, and symbolical Vials, no longer the province of the Pious, but of the Futurist. If it enabled Dr. Cummer to read the future with certainty, the politician must look at the lessons of the past, and these lessons are not, in the present case, encouraging. The temporal power of the Pope may be passing away; but it will not pass away of a sudden. Pope Sixtus the Fifth, who died in the year 1590, was denounced by the voice of universal Italy, but withered away. During all that time the Vatican was steadily extending its sway. We can feel no certainty that the close of that sway is now approaching. Indeed, the Papal sovereignty derives its greatest strength from the very countries which have many evils. The bleeding of the spiritual with the temporal power, which it produces a bad government, yet invests that government with a peculiar sanctity. Religion lends vitality to the decaying fabric. All empires which have been fortified by priestly alliances have proved long-lived, and an empire which is indissolubly associated with the wisest and strongest hierarchy of the world has ever seen will prove the longest-lived of all.

Nor have those who deem that ruin will come from the Papacy from its spiritual side any firmer grounds for hope. He who would see the fall of the Papacy must see the fall of the temporal power. The Papacy is a delusion. In such quiescent unbelief, the Papacy has its best prospect of security. Not scepticism, but profound conviction, is required to overturn an existing religion. No agitation, and weak men no enthusiasm. Success could never have done the work which was done at the Reformation. No number of Machiavelli could make up one Luther. Moreover, the Italian have never shown any desire to destroy utterly that majestic Church which we regard as the offspring of superstition and the parent of oppression. There have been Italian reformers, and there have been Italian Protestants. The reformers have been reformers of practice only; the sceptics, dethroning all Church as whatever, have yet professed the established Church to any other.—Daily Freeman.

There is a growing religious interest in Baltimore, U. S. Several daily union prayer meetings are well attended. One at an early hour in an Episcopal Church, another at noon in a Methodist Church, a third at 5 o'clock in a Presbyterian Church. A union prayer meeting is also held on Sabbath afternoon in one of the churches. The daily meetings are under the control and support of the Young Men's Christian Association.

## Treasury.

### Intercession.

Paul had a high sense of the efficacy of prayer. Not according to that refined view of it, which, making all its influence to consist in its improving and moralizing effect upon the mind, fritters down to nothing the plain import and significance of this ordinance. With him it was a matter of asking and receiving. And just as when, in pursuit of some earthly benefit which is in the giving of another, you think yourselves surer of your object the more you multiply the number of askers and the number of applications; in this very way did he, if we may be allowed the expression, contrive to strengthen and extend his interest in the court of heaven. He craved the intercession of his people. There were many believers formed under his ministry, and each of these could bring down a larger portion of strength and of fitness to rest on the apostle for making more believers. It was a kind of creative or accumulating process. After he had travelled in birth with his own converts till Christ was formed in them, this was the use he put them to. It is an expedient which harmonizes with the methods of providence and the will of God, who orders intercession, and on the very principle, too, that he willeth all men to be saved, and to come to the knowledge of the truth. The intercession of Christians, who are already formed, is the heaven which is to lighten the whole earth with Christianity. It is one of the destined instruments, in the hand of God, for hastening the glory of the latter days. Take the world at large, and the doctrine of intercession, as an engine of mighty power, is derided as one of the reveries of fanaticism. This is a subject on which the men of the world are in a deep slumber; but there are watchmen who never sleep. They are the true intercessors, and to them God has committed these remarkable words: "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—Chalmers.

### Sin—The Certainty of Retribution.

It is somewhere stated that a thief once entered the chambers of a rich gentleman, who could not move on account of the gout. The robber proceeded to rifle the secretary; and, having obtained a rich booty in gold and silver, he retired unobserved by any of the household, rejoicing in fancied security. But the gentleman skilled in the use of the pencil, had sketched the villain's portrait on his thumb-nail. When his servant came in, he detached him for the purpose of the robbery. He recognized the features of the arrested him, and cast him into prison. Thus justice trod unexpectantly on the heels of crime, and the audacious and self-security of the criminal availed him nothing.

The fact may serve to illustrate the great truth, that retribution always follows in the footsteps of sin. So sure is sin "to find out" the offender, that to sin with impunity is an impossibility, for the face of the offender is known to the avenger. Revolution asserts this, and human experience confirms the assertion. Behold the murderer! Behold his mystic tribunal in the soul! Listen to its awful voice denouncing the guilty with terror! Observe, too, how God has environed every sinner as with a web from whose iron meshes escape is impossible, except by the aid of Christ. Evil nature herself makes war on the unrepentant offender. Her beauty pours no gladness, her light sheds no cheerfulness into his soul; while with ten thousand tongues she charges him with the guilt of ingratitude to her Author. Her storms thunder censure in his ears, and compel him to stand trembling in her presence. Then behind him his sins march—a countless host of many shapes—with incessant tramp, that they may hasten his dreams, stand before him in the hour of death to "turn aside his prayers," rise with him at his resurrection, and confront him in the judgment. Before him rises the judgment itself; while from beneath, hell "moves to meet him at his coming." Thus environed, how can he escape?

### Trust and fear not.

A weak state as we have seen in these days, can set a powerful empire at defiance, when it has an empire as powerful behind it; and the Christian, with God as his ally, ought to rise superior to every fear. My little boy will take my hand and walk boldly with me into the darkest night, feeling no fear, because his hand is in mine; and who shall forbid me to do the same with my Father in heaven? What foe can vanquish Him! With Him therefore what have I to fear? Shall I be afraid of my fellow-men? Have I forgotten Him who turned the counsel of Athahaphiel into foolishness—who delivered Daniel from the machinery of his enemies—and who is ever near to all who call upon Him? Shall I be afraid of poverty? Have I forgotten Him who clothes the lilies with their beauty, who feeds the ravens, though they neither sow nor reap—who has helped me all the way of my journey? Shall I fear affliction? Have I forgotten Him who walked in the furnace with his three faithful ones, and who makes affliction but his fiery chariot in which his people are borne up to glory? Shall I be afraid of temptation? Have I forgotten Him who said to Paul, "My grace

is sufficient for thee," and who prayed for Peter that his faith might not fail? Or is it death I fear? Have I forgotten Bethany and its tomb; or the garden of Joseph, and its empty grave? Yes, who or what can harm me, with Jehovah by my side? If we only understand His promises more, or if we could only put ourselves in the word and promise of God, as we do in those of men, how much less of fear would be in our hearts! If I am about to go to a foreign land, I take with me letters of credit from merchants here to merchants in the country whither I am bound, and I will not fear that when I reach the place I shall have the needed supplies. Yet God, in this blessed book, has given me letters of credit available for all possible circumstances in which I can be placed; and I will not go through the world afraid lest after all they should be discovered! If men would only believe God as they do, as we do in those of men, how much less of fear would be in our hearts! If I am about to go to a foreign land, I take with me letters of credit from merchants here to merchants in the country whither I am bound, and I will not fear that when I reach the place I shall have the needed supplies. Yet God, in this blessed book, has given me letters of credit available for all possible circumstances in which I can be placed; and I will not go through the world afraid lest after all they should be discovered!

### Heaven.

Oh, how this corruptible body presseth down the soul! Oh Adam, what hast thou done? There had not been sickness had there been no sin; but no sin, no Saviour—and no Saviour, a happiness far short possibly of what we hope for through him. Oh, what will it be when our eyes close on this scene and open upon the world of spirits! The joy we shall be left with is unpenal and full of glory, rest in the bosom of God and the Saviour, and a full enjoyment of his presence, chiefly present themselves to my mind. The meeting with dear friends will, I should think, constitute a part of our felicity, but a very subordinate one. Let Whitfield, I think we shall be left with, "Stand back, and keep me, off from me, that I may behold my Saviour."—Hannah More.

### Acquaintance with God.

One of the most precious passages of Scripture, to my mind, is, "Acquaintance thyself with God, and be at peace." Yes that is the idea. All that is necessary for us to be reconciled to God is to know him. But this comes into direct antagonism with the universal sentiment of the depraved heart. Do we not all feel in our natural state, that God is our enemy? Have we not all a kind of idea that God looks with hatred upon us; and there is a sword hanging over us burning with wrath, all ready to cut us down? It is true that we are condemned, because God's immutable law demands that it should be so; but there is a sacrifice provided by the same God whose law we have violated. God wills not the death of any sinner, but rather that he return and live. Yes it is a most glorious truth, that we have but to know God. Oh, what comfort there is in the thought! Get acquainted with God, dying sinner, and you will be at peace with him. And he will bless you. How? For his own sake, who atoned for the sins of man and rendered perfect obedience to the divine law. It is thus God looks upon his righteousness and is pleased with it, and accepts the sinner on its account. Then, dying sinner, just return to Calvary. Secure to yourself all the benefits of the blood of Jesus. The great work for you to learn is just to look out of yourself to Christ. This is the Gospel.

### Joy of Angels over a Sinner's Repentance.

Benovolence is a distinguishing feature in the character of angels. No kind of selfishness is connected with their feelings. Surrounding the throne of Jehovah, they breathe only an atmosphere of love, where, next to the advancement of the divine glory, an increase of happiness to the intelligent universe is the supreme object of their desire.

Now to us in particular, whose happiness consists in seeing happiness diffused, what object is more likely to make their bosoms dilate with joy than the repentance of a sinner among the frail ones of mortality. They know that repentance is the stepping-stone from the realm of sin to all the blessings secured by the death of the incarnate God. They see that the cause of heaven which rested on the sinner is being removed; that the guilt which was registered against him is being all cancelled; that from the mire of sin, he is being drawn by Divine grace to be numbered among Emmanuel's jewels. They see that the veil which hid him from his view of the glory of the future world is being removed; they see the flame of heavenly devotion beginning to burn in his soul; they see that he is being enrolled one of the general assembly and church of the first-born. They know that though he may have to pass through many rough storms, and endure many trying afflictions, while an occupant of this nether world, he shall be supported by the hand of Almighty grace, till, having covered his complexion with earth, he shall plant his feet on the streets of the New Jerusalem.

Occupying the heights of bliss, and holding immediate converse with the mind of the Great Omnipotent, angels can form something like an adequate conception of the glory which the ransomed sinner shall possess when, freed from the entanglements of sin, and with a nature renewed and sanctified, he shall walk in the radiance that is reflected from the eternal throne. With our present faculties, we can but feebly comprehend the remote consequences that flow from a sinner's conversion to God. We can, indeed, see that his thoughts now flow in a new channel; that a new set of objects engage his attention; that the fruits of a new life are being developed in his conduct. But could we obtain a glimpse of the future world; could we overleap the barriers that separate that world from the present;—could we, even for an instant, contemplate the joys of that region on which the darkness of night never broods;—could we look down into the dungeons of despair and listen to the wail of misery that ascends from their gloomy caverns,—we should then be able in some degree to infer the importance of the blessing which takes place in the character of the sinner when that sinner, from being a child of wrath, becomes a subject of divine grace and an heir of immortal glory.



November 24, 1859.

NEW BOOKS FROM BRITAIN!

JUST RECEIVED. AT HAZARD'S... Books, for sale, at low prices, for cash, an extensive assortment of BOOKS, in every department of literature.

But the eternal consequences that flow from a sinner's conversion to God, though they may far exceed the range of mortal life, are rightly estimated by angels being. The eternity which is hid from our view lies open to them; the universe of created bliss, to which our minds cannot soar, they occupy; while the fitness of joy, which is ours only by dim anticipation, they necessarily possess.

Protestant & Evangelical Witness.

SATURDAY, NOVEMBER 5, 1859.

Thoughts on Tendencies.

That error is going on, unobscuring its host-gathering strength; though checked, not discredited, in disposition, but schemes afloat, and is determined to push on in her course, and fight in the Valley of Decision, there cannot be the slightest doubt: Righteousness, too, has a cause which it never forsakes; in its angelic march, it casts the seeds of truth, blessing and cheering every land, unobscured wherever found, and benign as the sun; though storms rage and clouds roll, it waits in majesty of conscious strength, sure, when the final struggle comes, that victory shall be hers.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

There is evil, much evil tendency in the world; yet, beyond all controversy, there is much good—an earnest of more to come. There are indubitable indications, for example, of a happy issue in that feeling, which some able writers do not hesitate to affirm, is the characteristic feature of our age, and which shows itself, sometimes, indeed, in grotesque and startling ways, sometimes, in sober and direct earnestness, but still, is seen in a desire to cast off trappings of substance, in a wish to get at the heart or essence of things, to know what is true, what is the meaning, rationale, virtue and object of things.

music, and might her notes be the sweet cadence of poetry; now crouches at the feet of the young in the village town, and there, with an airy grace, she is wont to dance the aged, moves at the messages of peace, and attacks the temple of the Most High. She is not to be expected, then, to abandon on a sudden, her wicked course, nor deliver up her arms until compelled.

Much of the philosophy of the day is dangerous. Germany would here an extraordinary influence, and Germany, in this and some other particulars, has allowed its mind to run mad! Gross polytheism, called subjectivity, reigns in its schools, and men like Hegel do not blush to speak of themselves as incarnations of God; his philosophy is a dreary speculation, mystical, and unintelligible to its authors and every body else. Both England and America, intensely practical, are naturally opposed to airy castles and dreamy visions, yet, passing through the versatile mind of Coleridge, German philosophy, which underlies his philosophy and teaches in his poetry, has been grafted upon the literature of both these countries, and gives color to many a work on morals, and of fiction, whilst his spirit is recognized in all the popular poems since his day. Philosophy, distilling its influence by a thousand means, silently, it may be, but all the more effectually, must produce in some coming day, consequences of which many do not dream, and whose pernicious results can also be prevented by Christians exposing and opposing, in every possible way, this tendency and "philosophy falsely so called."

Science, peering into the heavens above, and sweeping with its keen eye the earth below, penetrating even its bowels, annihilating time and space, conveying familiarity with the inner tones of matter and the strange mysteries of nature, has grown proud of her vast explorations and splendid discoveries, and assumed in her relation to religion and the God of religion, a haughty and rebellious spirit,—despising the sacrament, and faith in it as the only way to happiness. Thus, by the glare of her march, she has so filled our eye and absorbed our thoughts, that we see not that she warms with heaven; and by the din, and whirl, and practical results of her arts, she has so sufficed her voice, that even the Christian, in his seasons of prayer, not the murmurings of his blasphemy. We war not against science or art, but against this unholo ally, whose tendency must be to provoke Jehovah to lay upon our greatness, and confound our night and wisdom.

STATECRAFT, what is it? We answer in the words, somewhat modified, of a master-hand: A peddling policy, that, disregarding national interest and honor, seeks to power and favor, carries its principles to market, and converts statesmanship into a trade—an impudently mercenary patriotism, that, shrinking from no artifice, and blushing at no meanness, systematizes the various arts of popularity into a new science of selfishness. Now, we are sure that no nation, who huckster their talents and influence to the party, or the measure, or the man, that bid, in the shape of emolument or office, the highest price for the commodities which they vend; whose conscience is a mere weather-vane, instinctively adjusting itself to the breeze of popular favor, and who justly anticipate national ruin, can be safely-guided by such men and measures as the foregoing describes, but must sooner or later dash upon some rock. We leave the intelligent reader to determine where and to what extent both prevail, taking leave to ask him where they are not? When the statesman of a nation have abandoned the immutable principles of rectitude, ignored the laws of God, and God himself, as the King of nations, to whom they must bow in willing obedience, and the people lift up no testimony against this species of infidelity, but, rather, wink at it, that country in its civil capacity and corporation, is in rebellion against God, and may justly anticipate national ruin. The throne of iniquity can have no fellowship with God. Rev. William Jay says well,—"whatever be his politics, what real patriotism has who endeavors to aid Providence against his country, and promotes that sin which is a reproach to any nation." Now, we are sure that no nation, who huckster the same relation to the law of God, and God himself, as the King of nations, to whom they must bow in willing obedience, and the people lift up no testimony against this species of infidelity, but, rather, wink at it, that country in its civil capacity and corporation, is in rebellion against God, and may justly anticipate national ruin.

MEMOIR OF REV. JAMES MACGREGOR, D.D., by his grandson, Rev. George Patterson. Published by Joseph M. Wilson, Philadelphia; and for sale by George T. Hazard, Charleston.

This work is now before the public. Written by a Clergyman in the neighboring Province of Nova Scotia, it is properly a Colonial production. This circumstance, will, doubtless, invest it with more than ordinary interest, especially as the subject of the Memoir took a very active and prominent part in advancing the spiritual interests of the Presbyterian inhabitants of several of the Lower Provinces. As authorship is somewhat a rarity in these Provinces, we have received with interest the work before us.

In the preface, after stating the considerations which induced him to undertake the task, the author frankly acknowledges that he has devoted to it, not his leisure time, for he has none; but only such intervals as he could snatch from "engrossing avocations." Consequently, he cannot expect that elegance of diction, and polished style often exhibited in more elaborate productions. The materials at the disposal of the author, have also been scanty; for the deceased kept no diary, and his contemporaries have now nearly all passed from the stage of time. He, however, left an autobiography, which constitutes some of the most interesting parts of the Memoir.

The first chapter, the writer traces the parentage of the individual whose character he delineates, and notices some circumstances which exercised an important influence on his early history. His youth and early training in Scotland, are next briefly sketched, in connection with a graphic description of the scenery of his native parish. After receiving a regular course of philosophical and theological education, he was licensed to preach the Gospel by a Presbytery in Scotland; and was sometime engaged in that work in his native country. He was soon sent as a Missionary to Pictou, and there, in the year 1798, he commenced his pastoral duties. He was the first Minister who established Presbyterian Church order in Pictou and many other parts of Nova Scotia.

Dr. Macgregor visited this Island in 1791. He remained about six weeks, and was actively engaged in preaching the Gospel, and observing and discharging the duties of his sacred office. He was the first clergyman who published the "glad tidings of great joy" in many parts of the Island. He took a deep interest in it, and was very desirous to supply the spiritual destitution of the inhabitants. He continued to visit it until it was supplied, in some measure, with the public means of grace by divided laborers. In connection with the accounts of his visits to the Island, are brief notices of the social and moral condition of its inhabitants at that early period of its history. These frequent allusions will add much to the interest of the work in the estimation of the Island reader.

The closing chapters of the book do not contain so many accounts of missionary journeys as the preceding ones; but they abound in notices of the arrival and location of other laborers, with, sometimes, rapid sketches of their character and abilities. They also afford much information regarding the state of the Presbyterian Church of Nova Scotia at that time, and the efforts put forth to supply the rapidly-increasing population with the stated public means of grace. In short, the work may be regarded as supplying, to a great extent, a history of the Church with which the individual was connected, as well as furnishing memoirs of him. This addition, however, by no means detracts from its value; but rather enhances it.

The work is interspersed with a number of extracts from letters written by the subject of the Memoir. These afford an agreeable variety, and furnish strong evidence of the depth of his piety, and the activity of his zeal to promote the increase of "pure and undefiled religion," not only in the Province in which he lived, but throughout the world. From the outline which we have given, it will be seen that the author has produced not merely a readable book; but an interesting and instructive work. Perhaps, in some respects, he may have entered into detail too minutely for general readers. But it should be remembered that this miniature was employed with the view to illustrate more fully the character of the distinguished Minister whose life he had undertaken to write, and whose excellencies he wished to record. The work is well got up; and we trust that many of our readers, so far from being weary of the opportunity now afforded them, will be glad to possess a copy of it for themselves, and thus perpetuate the memory of one who has done much to promote the best interests of his fellow-men in this and the neighboring Provinces.

Recitation of a Poem. The Rev. Dr. Forbes of New York, has written to Archbishop Hughes the following letter of commendation, in relation to the doctrines of the Roman Catholic Church:— "New York, Oct. 17, 1859. Most Reverend John Hughes, D. D., Archbishop, &c. Most Reverend Sir,—It is now nearly ten years since, under your auspices, I laid down my ministry in the

Protestant Episcopal Church in New York. The interval, as you know, has not been idly spent; each day has had its responsibility and duty, and with these have come experience, observation, and the knowledge of many things not well understood before. The result is, that I feel I have committed a grave error, which, publicly made, should be publicly repaired. When I came to you, it was, as I stated, with a deep and conscientious conviction that it was necessary to be in communion with the See of Rome; but this conviction I have not been able to sustain, in face of the fact that by it the natural rights of man and all the individual liberties must be sacrificed—not only so, but the private conscience often violated, and so forced, by silence at least, to acquiesce in what is opposed to moral truth and justice. Under these circumstances, when I call to mind how slender is the foundation in the earliest ages of the church upon which has been reared the present Papal power, I can no longer regard it as legitimate to impose obligations upon me or any one else. I do now, therefore, by this act, disown and withdraw myself from its alleged jurisdiction.

I remain, most respectfully, your obedient servant, Wm. Crawford, D. D. Late Pastor of St. Anne's Church, N. Y.

Religious Items. The daily Prayer Meeting at the Temperance Hall, in this city, continues to be well sustained. Not so many Presbyterians attend as we could wish to see. In the United States, and in Ireland, they take an active part, if not the lead, in such meetings. We trust that here, they will not be slow in imitating the example of their brethren abroad, or any good example by whomsoever set.

We remind our readers in Charlestown, that the Bible Class of the Young Men's Christian Association meets every Monday evening, at 8 o'clock. The class is open to all young men who choose to attend.

Mr. Curdall acknowledges receipt of the following sums for the Chiquinay Fund:—Com. Orlebar, R. N., \$1; per Miss C. Barnsted, 17s. 4d.; Congregation of Lots 10 and 17, per Mr. D. McKinlay, 27 12s. 3d.; Miss Crawford, 5s.

A daily Union Prayer Meeting was instituted at Halifax, Nova Scotia, on the 21st ult. The meeting is held at the Temperance Hall, every morning from nine to ten o'clock.

The opening Lecture of a course, before the Young Men's Christian Association, will be delivered at the Mechanics' Institute next Friday Evening, by the Rev. Mr. M'Murray, on Bible Christianity, religion for the world.—St. John's B. Church, Halifax.

CANADA.—The Hamilton Presbytery of the Free Church has decided in favor of the proposed basis of union with the United Presbyterian Church by a vote of 28 to 9.

The session of the Theological Hall of the Presbyterian Church of Nova Scotia was closed on the 12th inst., after a most gratifying examination.

The Preparatory Department opened on the 18th. The Introductory Lecture was delivered by Professor Ross on "A Circulating Medium—Presbyterian Witness."

Union Prayer Meeting, introductory to the seventh Course of Lectures, before the Halifax Young Men's Christian Association, was appointed to be held in Poplar Grove Church, on Tuesday evening the 1st inst., at half-past seven o'clock. City Clergymen of all Evangelical Denominations had consented to take part in the proceedings.

The sixth and seventh volumes of Dr. Merle D'Aubigne's History of the Reformation may shortly be expected to appear.

The Derry Sentinel states that the Rev. Mr. Guinness having been invited to visit America, intends to visit this continent during the present fall.

A correspondent of the London Times describes a "monster revival meeting" at Armagh, near Belfast, which was attended by 100,000 persons.

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. It is a new and judicious combination of materials possessing some of the oldest and best analytical chemists it contains; and its high character, both as a chemist and a well-certified by distinguished physicians, who have used the pills every where. I have examined your CATHARTIC PILLS, and become thoroughly acquainted with their composition. It is a new and judicious combination of materials possessing some of the oldest and best analytical chemists it contains; and its high character, both as a chemist and a well-certified by distinguished physicians, who have used the pills every where. I have examined your CATHARTIC PILLS, and become thoroughly acquainted with their composition. It is a new and judicious combination of materials possessing some of the oldest and best analytical chemists it contains; and its high character, both as a chemist and a well-certified by distinguished physicians, who have used the pills every where.

As a Cathartic for general use, they are far superior to any other pills which I have ever used. They do not contain any mineral substance whatever; and, consequently, all objections against such ingredients are obviated. The 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.

WE have known Dr. J. R. Chilton for many years as a gentleman of the highest respectability, and a chemist in whom we have every confidence. We fully concur in the above statements. COLEMAN & STERSON, Proprietors of the Astor House, N. Y. City.

H. J. RAYMOND, Lieutenant Governor of the State of New York. HENRY C. SWARTZ, 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. DR. J. C. AYER, Lowell, Mass., U. S. A. &c. In compliance with the request of some of our friends, we have the pleasure to state that having used your CATHARTIC PILLS in my family, I have found them superior to their rivals in 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 BROWN, Esq., Cashier. For list of Agents, see long advertisement of Ayer's Sarsaparilla, Cherry Pectoral and Pills, in another column.

JUST PUBLISHED. PART IV. OF THE MEMOIR OF THE REV. JAMES MACGREGOR, D.D. WITH NOTES OF THE COLONIZATION OF THE LOWER PROVINCES OF BRITISH AMERICA, AND OF THE SOCIAL AND RELIGIOUS CONDITION OF THE EARLY SETTLERS.

BY HIS GRANDSON, THE REV. GEORGE PATTERSON, Green Hill, Pictou, N. S.

The work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

THE work will be sold in the country at 2s. 6d. per copy, with postage. The retail price in the United States, is 50 cents. The work is published by G. W. WATSON & CO., Printers of Saratoga Springs, N. Y.

Protestant Episcopal Church in New York. The interval, as you know, has not been idly spent; each day has had its responsibility and duty, and with these have come experience, observation, and the knowledge of many things not well understood before. The result is, that I feel I have committed a grave error, which, publicly made, should be publicly repaired. When I came to you, it was, as I stated, with a deep and conscientious conviction that it was necessary to be in communion with the See of Rome; but this conviction I have not been able to sustain, in face of the fact that by it the natural rights of man and all the individual liberties must be sacrificed—not only so, but the private conscience often violated, and so forced, by silence at least, to acquiesce in what is opposed to moral truth and justice. Under these circumstances, when I call to mind how slender is the foundation in the earliest ages of the church upon which has been reared the present Papal power, I can no longer regard it as legitimate to impose obligations upon me or any one else. I do now, therefore, by this act, disown and withdraw myself from its alleged jurisdiction.

I remain, most respectfully, your obedient servant, Wm. Crawford, D. D. Late Pastor of St. Anne's Church, N. Y.

Religious Items. The daily Prayer Meeting at the Temperance Hall, in this city, continues to be well sustained. Not so many Presbyterians attend as we could wish to see. In the United States, and in Ireland, they take an active part, if not the lead, in such meetings. We trust that here, they will not be slow in imitating the example of their brethren abroad, or any good example by whomsoever set.

We remind our readers in Charlestown, that the Bible Class of the Young Men's Christian Association meets every Monday evening, at 8 o'clock. The class is open to all young men who choose to attend.

Mr. Curdall acknowledges receipt of the following sums for the Chiquinay Fund:—Com. Orlebar, R. N., \$1; per Miss C. Barnsted, 17s. 4d.; Congregation of Lots 10 and 17, per Mr. D. McKinlay, 27 12s. 3d.; Miss Crawford, 5s.

A daily Union Prayer Meeting was instituted at Halifax, Nova Scotia, on the 21st ult. The meeting is held at the Temperance Hall, every morning from nine to ten o'clock.

The opening Lecture of a course, before the Young Men's Christian Association, will be delivered at the Mechanics' Institute next Friday Evening, by the Rev. Mr. M'Murray, on Bible Christianity, religion for the world.—St. John's B. Church, Halifax.

CANADA.—The Hamilton Presbytery of the Free Church has decided in favor of the proposed basis of union with the United Presbyterian Church by a vote of 28 to 9.

The session of the Theological Hall of the Presbyterian Church of Nova Scotia was closed on the 12th inst., after a most gratifying examination.

The Preparatory Department opened on the 18th. The Introductory Lecture was delivered by Professor Ross on "A Circulating Medium—Presbyterian Witness."</







THE PROTESTANT AND EVANGELICAL WITNESS.

Shelter is a want of the first necessity in our climate of cold and storm, and no farmer may neglect with any degree of economy, steady provisions of this nature.

It has been a practice on many of the light or mixed soils of England, to follow what is called the four course rotation—that is, 1, turnips; 2, barley; 3, red clover; 4, wheat.

In an article upon this topic, the "Working Farmer" remarks: "Lime as food for plants is required in very small quantities, and for this purpose should be applied in very minute doses, and frequently."

Miscellaneous.

The existence of forty planets revolving around the sun at distances closely allied to each other, and differing from all the other planets in their distinctive characters.

The Swing as a Cure for Consumption. Dr. James Long, of Holyoke, in a letter to the Springfield Register, recommends the following exercise as a preventive and cure of pulmonary disease.

A Chinese Bath-house. Having expressed a wish to inspect a bath-house, the Commissioner admitted me, and with me a companion.

Being a foreigner, and not conversant with the apparatus, I might frighten the bathers by my sudden appearance. But the fog was so dense, that I could scarcely discern if there was any there.

What Wines are made of. A celebrated chemist in one of the large cities of the United States having been requested by some conscientious gentlemen to analyze a lot of liquors, has given the following statement as the result.

Ascent of Chimborazo. On the 22d of June, the birthday of his brother, Humboldt commenced his ascent of Chimborazo, accompanied by Bonpland and Carlos de Montoya.

It is a constitutional disease, a corruption of the blood, by which this fluid becomes acid, weak and poor. Being in a process of decay, it is liable to be taken up in disease on any part of it.

AYER'S COMPOUND EXTRACT OF SASSAPARILLA. The most effectual remedy which the medical skill of our times can give for the cure of all the various diseases which are combined in the most active remedia that have been discovered.

It was 1 o'clock in the afternoon, and they were benumbed with cold. They were 19,200 feet above the level of the sea.

Greely on the Buffalo. Of the buffalo, Mr. Greely says that those immense herds blindly follow their leader when alarmed, and thus often pass across the crevices of the ice.

A CARD. I beg to announce to the inhabitants of Charleston, and vicinity, that having taken up his residence in this city, he is ready to attend to all the business of the profession.

AYER'S CATHARTIC PILLS. For the purpose of a daily Physic, to cleanse the system, and to remove all the impurities of the blood.

AYER'S CHERRY PECTORAL. For the cure of Croup, Whooping Cough, Hoarseness, Sore Throat, and all the various diseases of the Throat and Lungs.

DR. J. C. AYER & CO., LOWELL, MASS. Sold by WILLIAM B. WATSON, Charleston, General Agent for Prince Edward Island.

A CURE FOR THE AFFLICTED!



HOLLOWAY'S OINTMENT. POSSESSED OF THIS REMEDY EVERY one who is afflicted with any of the following complaints.

BAD LEGS AND BAD BREASTS. In no case has this Ointment been known to fail either in the cure of bad legs, or bad breasts; thousands of persons of all ages have been effectually cured by it.

WOUNDS, BRUISES, BURNS AND SCALDS. Accidents are lamentably frequent, and often even when trivial in themselves, are made to end fatally from want of due attention to wounds, bruises, burns, or sores of any kind.

GREAT HOUSEHOLD REMEDY. The diseases of the skin, to which children are most subject, such as eczema, scabies, and the various eruptions of the face, are quickly relieved by this ointment.

CHAMBERS'S REPOSITORY OF INSTRUCTIVE AND RECREATING TRACTS. This illustrated Work resembles in some respects the Miscellany of Tracts published a few years ago, being a higher, though not less popular, tone.

CHAMBERS'S REPOSITORY OF INSTRUCTIVE AND RECREATING TRACTS. This illustrated Work resembles in some respects the Miscellany of Tracts published a few years ago, being a higher, though not less popular, tone.

CHAMBERS'S EDUCATIONAL COURSE.

THE object of this COURSE is to furnish the friends of an improved system of Education with books, adapted for carrying out their views in the actual business of the nursery and school-room.

INFANT EDUCATION FROM TWO TO SIX YEARS OF AGE. This volume is addressed to the Conductors of Nurseries and Infant Schools. It lays down the principles of training, and conveys many of the lessons and rules of conduct which may be impressed on the mind in early childhood.

ENGLISH GRAMMAR AND CONSTRUCTION. The leading principles are given in a clear and concise manner, as possible, simplicity of manner being almost essential to the success of this course.

ALGEBRA: THEORETICAL AND PRACTICAL. Containing all the subjects in theory and practice usually comprehended in an elementary work.

PLANE GEOMETRY. Consisting of the first six books of Euclid, a book on the Quadrature and Rectification of the Circle, a book on Geometrical Maxima and Minima, an Exposition of the Method of Fluxions, and a Treatise on Plane Trigonometry.

THE above are also to be had in separate Treatises as follows: 1. Matter and Motion, Laws of Optics, &c.

CHAMBERS'S REPOSITORY OF INSTRUCTIVE AND RECREATING TRACTS. This illustrated Work resembles in some respects the Miscellany of Tracts published a few years ago, being a higher, though not less popular, tone.

Vol. I.

AND SATURDAY EVENING OFFICE, 30, DAVID LAIRD.

Twelve Shillings if paid by the post, or ten Shillings, if paid in cash.

Advertisements insert your names and the Office before 3 o'clock.

JOY OF THE ANGEL.

It is mourning and with unforgotten Let not despair Thy sighs

When tears that From sleepless bed Let hope be her Thy tears

There Jesus sits Crowned with a And given, his All power

That thou art Clothed with a Let that once on Calvary's cross He died! He died!

That precious blood The merciful of The sinner's sin! That thou art

Hearts that thro' To soothe the soul And heal the With pain

Then let thy Lord! I believe To save me, and Whom I love

Full many a year From friends who Who wait with

Salvation come. The angels' song Ecstatic hymns The choir

Worthy the Lord To bring reviv'd The souls of All who

The following Professor M'Cook, the Belfast Courier

"A strong revival, with which I have been conversant, has taken place in this country, and I am convinced that it is keeping true work of God."

"I remember of the German of into a harbor in a state of anger, and seemed boiling waves."

"A boy in this ship, who I have known since he was a child, is now a man, and I am convinced that it is keeping true work of God."

"I remember of the German of into a harbor in a state of anger, and seemed boiling waves."

"A boy in this ship, who I have known since he was a child, is now a man, and I am convinced that it is keeping true work of God."

"I remember of the German of into a harbor in a state of anger, and seemed boiling waves."

"A boy in this ship, who I have known since he was a child, is now a man, and I am convinced that it is keeping true work of God."

"I remember of the German of into a harbor in a state of anger, and seemed boiling waves."

"A boy in this ship, who I have known since he was a child, is now a man, and I am convinced that it is keeping true work of God."

"I remember of the German of into a harbor in a state of anger, and seemed boiling waves."

"A boy in this ship, who I have known since he was a child, is now a man, and I am convinced that it is keeping true work of God."