# The Protestant

## AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thess, v. 21.

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### The Protestant,

AND EVANGELICAL WITNESS,

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BY

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### LINES ON HEAVEN.

Once, with a feeble, trembling hand,
I drew aside the veil to see
The glories of the heavenly land,
The brightness of eternity.
But soon the vision overcame—
And terror seized my quaking frame.

I looked, I saw, but oh! the light,
The bliss, the splendor of the place,
The shining hosts, who all unite
In songs before Jehovah's face;
A sudden dimness seized my eye—
For who could look on Deity?

One sight I caught of Heaven's high train,
One glimpse of my eternal home,
I heard one sweet melodious strain,
And all my powers were overcome,
I fell aghast, my senses fled,
Nor dared I lift my guilty head.

The sight, oh! no'er shall I forget,
The song still vibrates on my ear,
When shall I reach that blissful state?
When in yon holy throng appear?
Haste, Jesus, fetch my soul away
To dwell with thee in endless day.

From the Church Witness.

### Puseyism in London.

The war with Puseyism, at the Church of St. George-in-the-East, London, is about to assume a new phase. The parishoners find that the Rev. Bryan King, and his Curates, will not discontinue the Popish practices which they have introduced in the services of the Church, and it is now determined to appeal to the Queen and Parliament for a remedy. It is quite time that some decided step should be taken, not only against the Tractarian conspirators in London, but against all, wherever they may be, who seek to alienate the members of the Church of England from Protestant principles, and plunge them in all the delusion, darkness and misery of Popery. Warnings and exhortations are ineffectual, and they should now be treated as dishonest men, and driven out, so that they may go to their own place. They have violated the trust reposed in them; and are clearly no longer worthy to minister in a Church, which in her Articles, Formularies, and Homilies, holds forth the truth, pure and undefiled. We hope the time has come for rescuing the Church from the reproach of permitting those "wolves in sheep's clothing" to rend the flock. The parishioners of St. Georges-in-the-East have, at all events, initiated a movement, with this object in view, and we heartily trust they will go on with it, until the end is accomplished.

We learn, from the *Times*, that a meeting of the parishioners was held on the 21st ultimo, Mr. Thompson, Churchwarden, in the Chair, when—

Mr. Smith, a parishioner, moved a resolution, prefaced by a speech, stating that "the conduct of the Rev. Bryan King, the rector, in his many innovations in the forms and practices of performing Divine service in the parish church, and the unseemly decorations of the Communion table, so as to resemble a Roman Catholic altar, contrary to the faith and feelings of the Protestant parishioners, and calculated to lead to Romanism in its most idolatrous form, together with litigation, and also the introducing police into the parish church, rendered him unworthy of their esteem or respect; and that the meeting pledged themselves to use every legal means in their power to abolish those innovations and decorations, and not to cease their endeavors until a law be obtained to prevent any repetition of such innovations and practices in future." The resolution was seconded by Mr. Herbert and carried with only a single dissentient. On the motion of Mr. Neale, seconded by Mr. Hopkinson, it was also resolved, "That the recent attempt to enforce an obsolete penal Act against certain persons who were summoned by the police for preferring to say the public prayers of the Church, instead of singing them, was most unbecoming and cruel, especially when it was considered that the said Act was passed in the reign of the Popish Queen Mary to aid her design of burning out and throttling English Protestantism; and that the resorting to a law of such a nature, which manifestly retained its place in the statute-book by an oversight, was evidence as to the anti-national spirit of the Tractarian party." A memorial to Her Majesty, as the supreme head of the United Protestant Church of England and Ireland, was also adopted on the motion of Mr. Toon. The memorialists stated that they had heard with deep concern and knew from seventeen years' sad experience in their parish church that men had received holy orders in the Church who taught doctrines at variance with the Thirty-nine Articles, contrary to the Word of God (the source of England's greatness,) hostile to the stability and supremacy of the Throne and the integrity of the empire, and who also used ceremonies unsanctioned by law and hymnals containing many Romish errors. They prayed that Her Majesty might be graciously pleased to issue a Royal commission, with all needful authority, commission and royal persons, free from Tractarian principles and practices, to examine any clergyman holding office or performant in the Established Church charged with promulgating erroneous doctrine; and should he be found guilty of teaching any anti-Christian, or any anti-Protestant, or unscriptural doctrine, or using any Popish decoration, vestments, or genuflections, to deprive him of his office or performant, and to appoint another clerk of honest Protestant Evangelical report, full of the Holy Ghost and wisdom, to fill such vacant office or performant. They likewise prayed Her Majesty to command, the publication of a Protestant Catechism and Hymn Book—sound, comprehensive, and purely Christian in doctrine, to be read and learnt by heart by all the children taught in the schools of the Established Church in the kingdom, and to make it a breach of Church discipline, subjecting to a like privation any clergyman who should introduce any other Catechism or hymnal, or neglect to have the authorized Catechism and hymns thoroughly taught to all the children in the schools under his care and management. "Believing," they added, "that a commission such as they supplicated Her Majesty to issue would in due time restore order, peace, and prosperity to the Established Church, faithful worship to God, and loyalty and devotedness to Her Majesty, they humbly submitted their petition to the Throne, praying that Her Majesty, blessed with health, might long enjoy a happy reign in righteousness and holiness, and, by the grace of God, continue to be the beloved and popular monarch living and reigning in the hearts of her faithful subjects, and a nursing mother in the true Protestant Church." A petition to Parliament, which was afterwards read and adopted, sets forth in great detail the mode of conducting Divine service in the church during the last seventeen years, the period of the present rector's incumbency, adding that in 1843, when he entered on the living, the parish was, to use his own words, "distinguished for its loyalty to the Sovereign and dutiful attachment to the Church," but that in consequence of his obstinate and overbearing conduct many of the parishioners had been alienated from the Church of England, while the once numerous congregation at the parish church had been reduced to a few scores, and that in a parish of 48,000 people. The speakers dilated chiefly upon the circumstances which had given the parish its great notoriety of late, and expressed what they believed to be the general wish of the petitioners to return to a simple form of Protestant worship. They completely carried the audience along with them, and the resolutions and memorials were adopted with acclamation.

### Triumphs of the Gospel in India.

From different parts of India comes the cheering intelligence that the religion of the gospel is making progress. In Travancore, in Southern India, where the native Christians have been subjected to shameful outrages from the heathen of the higher castes, the persecutions have led the low caste people to see that the missionaries were their friends. In a few months, 700 have been added to the mission of the London Missionary Society, nearly 500 of whom are adults. Some of these it is believed are converted, but the majority are only learners, which, however, is a great step for a Hindoo to take. In one villiage the people of their own accord destroyed the idols and temples, and erected a temporary place of worship. A Brahmin who had long been convinced of the truth of christianity, has publicly confessed Christ in the face of persecution, and with his wife has been baptised.

At Delhi, the centre of the late mutiny in Northren India, an English Baptist missionary has for some time kept up evening preaching, near the busiest thoroughfare in the city, at which the average daily attendance of those who eagerly drink in the word, has been about 250, and sometimes has been 500. A spirit of inquiry among all classes is awakened; hundreds of inquirers have visited him, sometimes fifty coming in a day. Hundreds profess themselves desirous of becoming Christians, and many have broken caste. Every week, he says, some new locality comes to light where the people are anxious for instruction.

An American Methodist missionary in Northren India writes, that about 200 lower caste Hindoos have openly renounced idolatry, risen superior to all the prejudices of caste, and professed their faith in Jesus Christ. About 150 are receiving instruction in the truths of the gospel, at the head of whom are three of their spiritual teachers. One of these is a man of great influence, who was considered holy and was worshipped by 2,000 disciples. He is now preaching among his old disciples, exhorting them to renounce Hindooism and embrace Christianity. As a result of his labors, 2,000 families are prepared to embrace Christianity in a body.

A religious sect of Hindoos, scattered over about twenty villages, who have been deeply wedded to the superstitions of their fathers, and remarkably zealous in the performance of their idolatrous rites and ceremonies, have sent a deputation to the Presbyterian mission in Northern India, requesting to be instructed in the doctrines of the Christian religion, as they desired to renounce idolatry.

The application of the rajah of Kaparthala, in the Punjaub, for a Christian missionary to be settled in his capital, mentioned in the last Messenger, has been responded to by the Lodiana mission of the same Board, and Rev. Mr. Woodside, whom he desired, has been designated to occupy this new and interesting post. The rajah, who is to support the mission, has given up the distinctive usages of caste, and is considered by his people as a Christian. He has strictly forbidden all labor on the Sabbath, and is erecting a large poor-house for the accommodation of the really destitute in his territory.—*Am. Mess.*

### No Aim in Life.

"I've no aim in life," said a gay, young lady; "I hear others around me speak of having some high object before them, but as for myself, I have nothing to do; I only eat, sleep and breathe, and while away time as best I can. I have no aim to place before myself."

What! no aim? Have you no friends to make happy? no little deeds of kindness to perform for your care-worn father and mother, and no words of encouragement to speak to your brothers and sisters? No poor in your town to provide with the comforts of life? Above all, have you no work to do in your own heart? Ah! think again, and you will find it filled with poisonous evils, just as a garden sometimes becomes overgrown with rank and useless weeds; and you will find your own feeble strength will be exhausted long before these are all eradicated. Pride is flourishing there with its roots firmly fixed in the soil, and its flowers blooming far aloft; and there is envy close beside it, with its dark flowers partly hid by its bright green leaves; and not far away, trailing around the stems of other plants, is the deadly vine of jealousy, insinuating itself where other and better vines might thrive. This garden of the heart is almost destitute of the good and useful, but still some roots of genuine worth may be found, and here and there a few stinted stalks, and a great amount of labour will be needed before they will regain their original vigour. Does not this moral garden need cultivating? Have you not plenty of work to do ere these beautiful flowers shall bloom as once they did?

Then, again, there is work to be done in the home circle; the disheartened to cheer, the unlearned to instruct, talents to be improved and brightened; there are the sick to watch with, the sorrowing to comfort, the afflicted to console. There are many in that band whom you would wish to meet in the heavenly city, with a golden crown upon their heads and a harp of rejoicing in their hands; and it may be your privilege to guide them there. Say not that you have nothing to do, but rather seek strength to do what is required of you. This life of busy idleness is indeed tedious, but not one whose every minute is filled with some act of benevolence and love. When the bloom of youth shall have faded from the cheek, and old age have bleached the hair, dimmed the eye and furrowed the brow, their memory will be sweet—they will seem like bright oases on the rough journey of life!—*Christian Treasury.*

### The Daily Prayer Meeting.

We have often been requested, of late, to state the present condition of the daily prayer meeting. Some time ago a prominent merchant of Philadelphia, in one of our prayer meetings remarked that in the noon prayer meeting of his own city, they have recently considered the importance of praying more for themselves—for the outpouring of the Holy Spirit upon themselves. This is what we want—the baptism of the Holy Spirit. He said they, in their meeting, had resolved, that they would make this a prominent subject of prayer in all their prayer meetings for at least two weeks; and already they had begun to see the fruits of it in an increased spirit of prayer.

The suggestion was acted on in the daily prayer meetings in New York, and much prayer was offered that God would revive his people afresh, and pour his Spirit anew; and that times of refreshing come from the presence of the Lord. This has resulted in a quickened tone of piety, a more earnest spirit of prayer, and a more tender state of susceptibility on the part of the impenitent. There is an evidently quickened sensibility. It is very evident that God is already answering the prayers of his people. The number of the anxious and inquiring is increasing. Every day we have the convinced and awakened with us. One day last week, in the Old Slip prayer meeting, when there were not more than fifty to sixty present, there were three deeply anxious men, who, one after another, arose and requested the meeting to pray for them. The day before, a sea captain's case was mentioned. He was invited to go into the meeting. He flew into a most violent fit of passion. He cursed and swore, and his wrath was full of imprecations and bitterness. Prayer was asked for him. That night his sleep went from him. The next day he sent his own request for prayer.—*New York Observer.*

### An Important Admission.

In speaking of the meetings which have been held in favour of the Pope, the *Tablet*, of Nov. 19, states that—

"The present situation of the Holy Father—the trials, sufferings, and wrongs which he has to undergo—the rebellion of a portion of his subjects—the invasion of his territories by foreign agents, fellow-conspirators with his revolted children—the cowardly and hypocritical, but steady, stern, and unrelenting pressure put upon him by the French Emperor—the desertion of his cause by Austria—(alas! that we should have to say it)—the meanness, apathy, and silence of other Catholic sovereigns, with the bitter, active, and malignant hostility of the various sections, of Whigs, of Liberals, of Revolutionists, of Protestants, of Freemasons, of Infidels, of Socialists, of Communists, of Anarchists, and of Devil-worshippers, against the temporal power of the Holy See, which is the natural guarantee of its spiritual independence—all these things form a sufficient cause why every member of the Catholic body should feel that to remain silent or inactive is to incur disgrace. And a special responsibility is cast upon the Catholic subjects of Queen Victoria, *because they are in possession of political rights*, because the laws of their country enable them and invite them to meet, to speak, and to act freely, and because, if they remain silent, their silence speaks."

### The Cardross Case.

Dear Sir;

As your paper lately noticed the Cardross Case which is exciting so much interest in Scotland just now, would you insert the following article from the *Caledonian Mercury* of Dec. 31st, as well fitted to represent the real nature of the contest, and correct the mistatements of *a certain peripatetic*.

Yours truly,

G. SUTHERLAND.

Charlottetown, Jan. 28th, 1860.

"NAIL THE COLOURS TO THE MAST."

The Battle of the Reformation must be fought over again! Strange as it may seem to say so, in this enlightened and Christian age, it is nevertheless true. By the decision of the Court of Session in the Cardross case, we are thrown back three centuries in our national history. Christian Churches are unchurched, blood-bought rights are ignored, Toleration Acts are swept away, Erastianism, booted and spurred, once more tramples upon the liberties of Christ's people; the Established Church, the Free Church, all Dissenting Churches, are declared to be the mere creatures of the State, responsible to it, controlled by it, not permitted to claim a jurisdiction independent of it. This is strong language, and to those who do not comprehend what a Christian Church is, or ought to be, or upon what foundation it rests, or to what King it is responsible, it may appear to be the utterance of an over heated or too-easily-excitable mind; our conviction, notwithstanding, is that by the judgment of our highest Civil Court, carried out to its necessary logical results, we are entitled to say so much, and not permitted to say less. That judgment is clear and distinct; it admits of no two interpretations; it virtually and actually amounts to this, that every Church not established by the State is without a jurisdiction, and that all Churches, whether State Established or not, are subject to the interference, direct or indirect, of the Civil Courts of this realm. There can be no ecclesiastical jurisdiction whatever except such as flows from the State—there can be no discipline whatever exercised by a Church Court that is not subject to the review of the Civil Court—is in substance the declared judgment of the Lord President, Lord Curriehill, Lord Ivory, and Lord Deas. The majority of the Church of Scotland before the Disruption were told that they could have independent spiritual jurisdiction only by leaving the Establishment; they left the Establishment to obtain that jurisdiction; now they are informed, and with them all the Dissenting bodies of the land, that they committed a blunder; that they are not so well protected as they were in 1843, nor even in the enjoyment of so many privileges as they had secured to them before the Disruption of that eventful year.

It would be a work of supererogation to go through and over all the facts connected with the case of the minister of Cardross. It may be assumed that our readers generally are well acquainted with them. They amount to neither more nor less than this, that, in the judgment of the Free Church, Mr. M'Millan had been guilty of conduct so bad as to justify his suspension from the sacred office in connection with the body, and that he, on the other hand, disregarding the character of his Church, and forgetting the solemn obligations under which he had bound himself to submit to its decisions, appealed from its highest Ecclesiastical Court to the highest Civil Tribunal in our land. This last act was one in daring defiance of the principles to which he had pledged himself, and in direct violation of the solemn engagements into which he had entered on becoming a minister of the body; he was, therefore, at once, on confession of his contumacy, rightly and reasonably deposed from the ministry, and deprived of every right and privilege to which he stood entitled—entitled, however, only so long as he continued a loyal and faithful member of the body who first conferred upon him the advantages he enjoyed. We have not pronounced, and we do not now pronounce, an opinion as to the mode in which Mr. M'Millan's case was conducted in the Free Church Assembly—we do not say whether it was or was not dealt with in the manner customary in all such cases, or whether the party charged was or was not treated in every respect as one in his position was entitled to be. We hold that this is not by any means the element, or even an important element in the consideration of the question with which we have now to do. The only points the Christian public have to consider are the relation in which Mr. M'Millan stood to the Church when he bound himself to it, the obligations under which he placed himself in becoming one of its ministers, the course of conduct he was ever after, as in duty bound, expected to pursue. It is the easiest thing in the world to raise a cloud of dust about a question, so that it shall be lost in it or not understood by it; it is also by no means difficult, taking the stand-point of the Lord President, and the other Judges of the First Division, to come to the conclusion that the minister of Cardross, believing himself to be aggrieved and injured by the Free Church, had a right to appeal to the Civil Court to obtain redress. The real substantial issue, however, is clear to those who want to see it; and the only stand-point from which it can be viewed honestly and fairly is that and that alone which the Christian Church has taken up since the days of the Apostles and maintained firmly and unflinchingly down to the present time—the perfect independence and thoroughly exclusive jurisdiction of the Church itself in deciding every matter and thing pertaining to its own spiritual affairs. It is a delusion and a snare to affirm that Mr. M'Millan deemed himself at liberty, should he ever see cause, to apply to the Civil Courts to set aside the decisions of the Church to which he belongs. He held no such opinion when he joined the Free Church. Though there had been no special contract or agreement in his case, he knew right well that by the very act of his union he precluded himself, in common with all his brethren, from any interference, direct or indirect, with the Civil Courts of the kingdom. He knew right well that the only reason in the world why we have had a Free Church at all is, that the ministers and people composing that body, believing that the State claimed a right to control the Establishment, resolved that they should have no king save Christ, and no laws save those which He has appointed to govern his own house. He understood this clearly when he united himself to the Free Church; he supplied proof of his understanding it by the solemn pledge he gave to abide by the decisions of its highest Court, as his court of ultimate appeal; and because of this, and only because of this, was he admitted a minister, and permitted to have and hold all the rights and privileges that under the circumstances he might be able to obtain. Every one who, without prejudice to the claims of either Church or State, considers the matter in the light in which we have now presented it, cannot fail to come to the conclusion at which we have arrived, that Mr. M'Millan, in violating his own voluntary pledges and agreements, seriously and deliberately entered into, committed an offence that ought to have shut him out of any court, civil or ecclesiastical, in the world. It may be said that he ought not to have so pledged and bound himself—that he ought not to have submitted himself to the absolute jurisdiction of an Ecclesiastical Court, and thereby precluded himself from an appeal to the civil tribunals of the land. With this we have nothing to do. What he might or might not have done, does not affect the question. What he did, he did at his own option and with a view to his own interest; nobody forced him to accept the Church's terms or come under the Church's bonds. He acted consciously, considerately, and with a full knowledge of the obligations he was undertaking; he believed he was perfectly safe in the Church's keeping, and likely to be permanently comfortable under the Church's care; he had no fear that he would receive less justice at the hands of ministers of the Gospel, who have ordinarily much more charity towards the faults and failings of their brethren than they have towards the minor members of their individual flocks; he united himself, therefore, with the Free Church as a man does with his wife, "for better, for worse;" and his conduct in resisting its decision, and bringing it before a Civil Court, when his own name and character were deemed unworthy of it, seems to us to be the very perfection of dishonor—the very quintessence of ignoble revenge.

Now, then, that the case has been decided on its preliminary pleas, and the Lords of Session have ignored the pretensions of every Church in this country to a jurisdiction unsanctioned or not reviewable by the Civil Courts, what is the Free Church to do? Will it satisfy production? Certainly not. It would by so doing stultify itself in the eyes of Christendom. It has not, we think, shown the utmost discretion in going even so far as it has already done; it has, in our judgment, allowed itself to be involved too much in litigation in this Cardross business; and it would be to its everlasting disgrace and the discredit of the principles it has shown itself so determined to maintain were it to proceed another step in the same direction. It cannot consistently satisfy production; it cannot allow its spiritual decisions to be reviewed by a Civil Court; its only course, therefore, appears to us to be—immediate submission, if necessary, to what ever outrageous demands may be made upon it, and active exertions to secure, at the earliest moment, the recognition of the perfect independence of its spiritual jurisdiction. The Banner of the Covenant must be again unfurled—the colors must be once more nailed to the mast. If, when every means has been exhausted to test the soundness of the decision pronounced by the Court of Session, it is found that the blood-bought rights of toleration and spiritual independence, upon which we have trusted, are rights only in name and not in reality, then let it be known to all whom it may concern that what our forefathers did their children's children can do again; that the spirit that animated the worthies who signed "till death" the solemn League and Covenant has not utterly departed from amongst us; that, in a word, we are resolutely and immoveably determined to be free. The Free Church, as Dr Candlish has hinted in his motion calling a *pro re nata* meeting of Assembly on an early day, has much need to be cautious at the present time; a false move may seriously injure itself and imperil the interests at stake in its cause. If it act wisely and ably, it will have the sympathy and support of every body of evangelical Christians in the land; if it retreat a hairsbreadth or sacrifice a single tittle of the principle of perfect freedom it has, with other Dissenting bodies, claimed to enjoy, then Ichabod shall be written on its walls, and universal Christendom shall rise up in virtuous indignation to reproach and condemn its dishonored name.

## Treasury.

### Family Prayer.

The excuse is too often made that family prayer cannot be maintained, on account of the inability of the head of the household to lead the devotions of those who dwell beneath the roof.—The truth is, it is no excuse at all; for the service, however poorly or inadequately performed, is better than its neglect. Its effect upon a family can only be estimated by those who have tried it, and know the good it accomplishes. Whilst it is of Divine obligation, like all other matters which are taught us in God's Word, its results can be seen, and are so sensible that we feel assured heavenly wisdom could alone have devised it. Indeed religion is intended to accompany us in all our social relations. We behold it assuming its grandest proportions, its most stately appearance, when the great congregations are gathered together for worship. Descending a step, a lovely exhibition of its power is seen, when a company of Christians in social worship pour out their hearts to God, and each receive from the others a measure of the fervor which fills the soul of every believer. As the circle still narrows, the family altar gathers its little group at morn and eve, to send their united supplication to the Most High, and the sweetness of domestic happiness is mingled in the cup of thanksgiving, or soothes the tear which trickles down the cheek when sorrow has invaded the sacred spot we love to call our home. And from that assembled family, each member at last retires to his own closet, there to commune in secret with his God, and to disclose to the Omniscient the burden which weighs heavily, the thoughts which distract, and the unholy temper which mars the character.

A prayerless household is a godless household. However much its members may profess to the contrary, such is the fact. God is not there honored in all things, and the dishonor commences at the worst point. No wonder, then, that such a household should be the scene for the display of pride and passion, of envy, and hatred, and malice, of uncharitableness, of fearful strife, of heartlessness, and of worldliness in its most appalling forms. To counteract these propensities the family altar and family prayer are powerful antidotes. The day is well begun, when thus commenced. A soothing, tranquillizing influence is poured upon every heart, and every man goes forth from such a service unto his labor until evening, feeling that God's blessing thus sought accompanies him, and that God's favor goes with him.—*Rpts. Rev.*

### The Only Remedy.

That man is deeply, fatally diseased by sin, and hastening to death eternal, unless some remedy can be applied, sacred Scripture abundantly proves. This malady clinging to each one, degrades his affections, depraves his tastes, and causes not only the crimes, but the poverty and wretchedness of human society. The Christian and philanthropist, mourning over this crime and wretchedness, are prompted to seek their removal, and the restoration of man to his primal state of innocence and happiness. How shall these evils be cured, and this restoration be effected?

Many answers have been given to this vital question, varying according to the type of the disease, and the skill of the adviser. One directs, "Improve man's physical condition, removing his temptations to sin, and he will rise in the scale of being." Another says, "Secure to each individual his natural rights, and he will spontaneously develop towards perfection." Another proclaims, "Free man from the trammels of prejudice and education, and his inherent manliness will grow strong, and lift him above crime and wretchedness." Still another advises, "Educate his tastes, refine his sensibilities, elevate his pursuits, and he will naturally seek the higher and holier, and avoid the sinful and the unworthy."

Now these, and all such prescriptions, have ever failed and ever will, because they reach not the seat of the disease. They are superficial, snow-water washings, which cannot efface the stain of sin, nor eradicate the inherent corruption of human nature. And their constant failure to work a cure, either in the individual or in society, should lead Christians to discard them as vain and fruitless. A remedy, to be effectual, must have power to *destroy the life of sin in the human heart, and implant in its stead a new and divine life*, which shall be maintained and nourished by the indwelling of the Holy Spirit.

The Gospel of Christ, and this alone, is the sovereign remedy for all the ills and woes of earth. The grace of Christ, revealed in that Gospel, makes an atonement for the sins of man, and removes his condemnation; it implants the life of God in his soul, and sets before him a perfect example of holy living; it fills his breast with the most powerful motives, and inspires him with the most elevating hopes; and it pledges the aid of Omnipotence in all his efforts to resist temptation, overcome sin, and rise above the degradation and wretchedness which sin has produced.

This Gospel meets every want of the heart, and answers every question of the conscience. It touches every duty and relation of life, and gives unerring instruction to every member of society. None are too holy to need its purifying power, none too sinful to find its efficacy, none so exalted as to escape its demands, none so humble as to be forbidden its consolations. It says to the malefactor on the cross, "This night shalt thou be with me in Paradise;" to the frail one, "Go, sin no more," and to each weary and heavy-laden soul, "I will give thee rest."

And it fulfils all its promises. Just in proportion as this Gospel has been received into the heart and obeyed in the life, have the individual and society been elevated, purified, and made happy; and so far as it has been put aside for other schemes of reform, has man sunk into gross sin, refined infidelity, or wild fanaticism.

May not engrossment in worldly schemes for removing acknowledged evils and abuses, lead even good men to forget that the Gospel of Christ alone can reform society or save the race?—*American Messenger.*

### Making Religion our Business.

Few make religion their business. Is he an officer who never wrought in the trade? Is he

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

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

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

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

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

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

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

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

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

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

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

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

This is the man who makes religion his business.

THE

# Protestant & Evangelical Witness.

SATURDAY, FEBRUARY 4, 1860.

## The Lord's Day.

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

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

## THE RISING CLOUD.

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

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

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

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

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

## Free Presbytery of P. E. Island.

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

| | | |
|---|---|---|
| | DUNDAS. | |
| February 5th, | - - - | Rev. Neil McKay. |
| March 11th, | - - - | " Donald McNeill. |
| April 15th, | - - - | " G. Sutherland. |
| May 20th, | - - - | " A. Munro. |
| | NEW LONDON. | |
| February 12th, | - - - | Rev. A. Munro. |
| March 4th, | - - - | " N. McKay. |
| April 1st. | - - - | " D. McNeill. |
| | WEST RIVER. | |
| February 5th, | - - - | Rev. G. Sutherland. |
| March 18th, | - - - | " A. Munro. |
| May 6th, | - - - | " D. McNeill. |
| | SCOTCH SETTLEMENT. | |
| February 12th, | - - - | Rev. D. McNeill. |

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

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

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

[THIRTEENTH ANNUAL REPORT.]

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

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

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

*The preaching Christ crucified*, both from the pulpit and from house to house, though proving now, as in the time of the Apostles, to many of the Jews, a stumbling block, is still unto them which believe, "the power of God, and the wisdom of God." The number of stations occupied are in all 28—viz. in England 3, Europe 20, Asia 4, Africa 2. In this work 29 ordained clergymen are engaged; whilst its other agents, including Colporteurs for the sale of Scriptures and Tracts, school masters and mistresses, to the number of 60, are actively employed. Out of this whole number, amounting to 109, there are 56 who are converts from Judaism, and are now laboring with all the characteristic persistency and zeal of their race—for the establishment of that faith which they before despised. From the pulpit in the Jews' chapel in London, as also from the church on Mount Zion in the Holy City, can the Jewish inquirer now hear in his own tongue the proofs taken from his own Scripture that Jesus of Nazareth is indeed "He of whom Moses and the prophets testified;" and there in beholding the simplicity of our ritual, the spirituality of our worship, and the entire absence of all material objects, they have for the first time learnt, with much astonishment, that we in common with themselves, regard with abhorrence any breach of that command given to their great Lawgiver from Mount Sinai—"Thou shalt not make unto thyself any graven image," and protest against the errors of that system, which, by its tradition and practice, has made this "command of God of none effect." On this subject the Rev. Dr. Ewald, the Missionary amongst the London Jews, remarks:—"Those who visit our Church tell their brethren what they have seen and heard. It is a matter of surprise to hear the notions the Jews still have of a place of Christian worship. Those two who had visited our Church said—I wished to come to this place of worship to learn whether you chase the Jews; what I have learned to-day, has never, convinced me you do not. I then, says Dr. E., pointed out to them that our prayers were chiefly taken from the Word of God. They left me quite pleased, giving me their cards, and requesting me to call upon them."

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

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

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

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

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

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

And now, after an experience of 50 years, the Society is entitled to speak with some authority, when in answer to the question of—what good have all your labors been productive to the Jews? we answer, much, *every way*; and in support of this assertion, we will not point you, as we might do, to the many converts who have died with the words of good old Simeon on their lips, "Lord, now let thy servant depart in peace according to thy Word; for my eyes have seen thy salvation;" neither to the hundreds of living witnesses to the blessing wherewith the God of Israel has testified his approval of the feeble efforts made on behalf of His ancient people; but rather direct your attention to two great results, which all can take cognizance of, and whose importance few can question. And these are—first, the removal of the great ignorance so generally prevalent 50 years ago with regard to the claim which the Jewshad upon the Church of Christ, which caused many true Christians to regard all efforts in their behalf as visionary and Utopian, if not actually contrary to God's purposes. And secondly, the removal from the mind of the Jewish people of that feeling of intense hatred and scorn for everything which approached them under the guise of Christianity; a feeling engendered, alas! by long centuries of sufferings so dreadful, of oppression so cruel, of injustice so flagrant, as to be unsurpassed in the darkest records of heathenism; wrought by men called Christians, upon those poor outcasts, who, though 'abiding in unbelief,' were still Israelites, whose were the fathers and of whom after the flesh Christ came, whom their persecutors professed to believe 'was God over all blessed for ever.' And here your Committee would remark that so great was the prejudice to be removed and the opposition to be overcome; that though the work of the Society was commenced in faith, though its foundation was laid by the prayer of such men of God as Leigh Richmond, Robert Hall, Thomas Scott, Simeon Robinson of Leicester, Haldane Stewart, and others, whose devoted piety have made their names as household words amongst us; yet so great were its early trials and difficulties, as to justify the observation 'that if the work of the Society had not been of God, it could not have surmounted them.' The catholicity of spirit which animated the fathers of this Society, is shewn by its being originally constituted after the model of the Bible Society;—the Committee being composed of Churchmen and Dissenters. Difficulties of carrying out united action rather than any difference of mind or purpose, (such, for instance, as clergymen being *legally* disqualified from pleading the cause of the Society from any pulpits but those of the Established Church), led, after six years, to the reconstruction of the Society as it at present stands—in immediate connection with the Church of England. But we are thankful to say that this catholicity of spirit is shown by all the friends of Israel in this place, and gratefully acknowledge that it was brethren of another denomination who first suggested the formation, and have done most to promote the objects of this Auxiliary. The prejudices spoken of are fast fading away before the increased diffusion of Scriptural light, which this Society has, partly through the pulpit and the press, been the means of diffusing; and the large sum of nearly £320,000 entrusted to their care for their works, is a practical proof from a practical people, of their cordial approval both of the means used and the object sought to be attained. And if we turn to the Jew, and examine their opinion as expressed by their chief guides and their press, how remarkable is the change of feeling that has taken place. The reports of the Missionaries of the Society, the gratitude publicly expressed by the Jews to Lord Shaftesbury, for the efforts lately made by Christians in the case of that child snatched by the Pope from the house of the Jew Mortara,—the fact that numbers of learned Jews are not ashamed to declare their belief that Christianity is a good religion—all testify to the fact that the efforts of Christian love have not been in vain. And we fully believe that the sentiments expressed in the following prayer, (offered during the Indian revolt by the Chief Rabbi at Calcutta, on behalf of Great Britain), are shared in by many Jews in other lands. Speaking of the Government of Great Britain, it says—"Which is merciful to us and the whole people of Israel, our brethren in all their places; seeking our good, showing kindness and love to thy people Israel, as if they were their brethren, their bone, their flesh. For thou in thy mercy hast given us favor in the sight of the British Nation to help and succor the afflicted of thy people Israel, with food, with sustenance; thus feeding the hungry, and strengthening the weak, and being exceedingly merciful unto them. Lift up, and magnify, and raise, and strengthen, and extol the born of these Britons, our friends, the beloved of our soul." And now, in conclusion—do we literally believe the Apostle's declaration, that the restoration of Israel will be "life from the dead to the world"? If so, then is the conversion of every individual Jew as surely hastening on the conversion of the nations of the earth, as is every beat of our pulse bringing us nearer to eternity. And, therefore, in aiding the work of this Society, we are, indeed, hastening the dawning of that long-looked for and much-desired day, when the Deliverer, having come out of Zion, and turned away ungodliness from Jacob—the gentiles shall come to his light, and kings to the brightness of His rising; when all nations shall call Him blessed, and the whole earth be filled with His glory—in anticipation of which, surely every heart will say—

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

—Amen!

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

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

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

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

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

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

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

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

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

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

## MARRIED,

On Tuesday evening, the 24th ult., by the Rev. J. S. Smith, Mr. JOHN HUDSON, of Milton, to MRS. ELLEN WEBSTER, of this City.

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

By the same, at the same time and place, MR. MATTHIAS GIBBS, to ANN MARIA, second daughter of Mr. John Sweet, all of Cascumpec, Lot 6.

By the same, at Lot 16, on the 30th ult., Mr. HENRY BAGLOL, to Miss MARGARET ANN McLEOD, both of Lot 16.

On the 26th ult., by the Rev. Donald McDonald, Mr. JOHN McEACHERN, of Lot 49, to CHARLOTTE, fifth daughter of Mr. D. Stewart, Kenloch, Lot 48.

On the 31st ult., by the Rev. T. Duncan, Mr. JAMES DIXON, to Miss ELIZABETH ANN STOCKMAN, both of Malpeque Road.

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

At the residence, of David Crichton Esq. Murray Harbor on the 17th instant, by the Rev. Neil M'Kay, Mr. DONALD M'LEOD to Miss JESSIE M'LEAN both of High Bank.

## DIED,

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

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

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

At Bay Fortune, on Monday the 23d ult., in the 63d year of her age, after an illness of nine days, which she bore with humble resignation to the Divine Will, MRS. MARY McKIE, the beloved wife of Mr. John McKIE, leaving a disconsolate family, and a large circle of friends and relatives to mourn their irreparable loss.

At North Rustico, on the 23d ult., after a long and severe illness, which he bore with Christian fortitude, Mr ROBERT CHESTER WOOLNER, aged 75 years.

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

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

The deceased was one of the oldest inhabitants of this (the north) end of the Island. He resided over 40 years at Little Channel, Lot 12, and during that time, it may be truly said of him, his wife and family, that they labored for the accomodation of the travelling public. Little indeed, do some of our puerile and loquacious statesmen know what service such men as the deceased have rendered to this Island, or of the many hardships the vast majority of the old inhabitants of this Colony have had to endure. During the long period that Mr. Hardy resided on Lot 12, the travelling to and from the North end of this Island was chiefly by water. Taverns or houses of public entertainment were not then on that line of travel. His hospitable house was therefore resorted to by rich and poor, and to the full extent of his means and ability, were alike received, and cheerfully entertained. The people of this Island have long retained credit for hospitality, but we question if there ever was a man on this Island who did more to merit the appellation, than Mr. George Hardy, of Little Channell, Lot 12. Twelve years ago, assumed proprietory intrigue and arrogance, compelled him to leave the house of so many years of untold toils, hardships and princely acts of hospitality, and recommence life in the green woods, on the banks of Kildare River, in the 69th year of his age. He leaves an aged widow, a son and one daughter. Three of his sons with their families reside in Canada West.—*Com.*

## Charlottetown Markets, Feb. 4, 1860.

| | | | |
|---|---|---|---|
| Beef, (small) lb. | 5d a 6d | Fowls, | 7d a 1s 3d |
| Do. by quarter, | 5d a 6d | Turkeys each, | 4s a 7s 6d |
| Pork, | 5d a 4½d | Eggs dozen | 1s |
| Do (small), | 5d a 6½d | Oats, bush. | 2s 2d a 2s 4d |
| Ham, | 6d a 7d | Barley, | 3s a 3s 6d |
| Mutton, | 3d a 6d | Potatoes per bus. | 1s |
| Lamb, per lb., | 3d a 6d | Turnips per bush | 10d a 1s |
| Butter (fresh), | 1s. a 15d | Homespun yd., | 2s 6d a 3s |
| Do. by Tub, | 1s. a 14d | Hay, ton, | 75s a 80s |
| Tallow, | 10d a 11d | Straw, Cwt., | 1s 3d a 1s 6d |
| Lard, | 10d | Hides per lb. | 4d a 4½d |
| Flour, | 3d a 3½d | Rabbits, | 4½ a 6d |
| Pearl Barley, | 1½d a 2d | Calf Skins, | 7d a 9d |
| Oatmeal, | 1½d a 1¾d | Partridges each | 8d a 10d |
| Geese each, | 2s a 3s | Ducks | 1s a 1s 6d |

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

## AYER'S PILLS.

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

J. C. AYER, M. D., LOWELL, MASS. DEAR SIR; I have examined your CATHARTIC PILLS, and become thoroughly acquainted with their composition. It is a new and judicious combination of materials possessing powers of excellence which, I believe, have not been obtained before.

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

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

JAMES R. CHILTON, Chemist.

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

We fully concur in the above statements.

COLEMAN & SUTTON, Proprietors of the Astor House, N. Y. city.

H. J. RAYMOND, Lieutenant Governor of the State of New York.

HORACE GREELY, Senior Editor of the New York Tribune.

WM. H. SEWARD, Senator of the United States.

WM. L. MARCY, Secretary of State of the United States.

WM. B. ASTOR, New York city, the richest man in America.

G. W. WESTON & Co., Proprietors of Saratoga Springs.

POWERS & WEIGHTMAN, the largest Manuf. Chemists in America.

E. L. LEAKSWORTH, Secretary of New York.

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

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

Your obedient servant,

RICHARD DEAN BOYLE, Ex-Ass't Cashier.

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

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

## Agents for the "Protestant."

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

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

## PRESBYTERIAN CHURCH BAZAAR.

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

The following ladies will thankfully receive contributions:—

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

## DENTISTRY.

CLEMENT F. HUBERT, DENTIST, (LATE OF NEW-YORK,) begs to inform the Inhabitants of Charlottetown and vicinity, that he is now fully prepared to construct and insert Artificial TEETH, on Gold and Silver plate, or with pivots.

Satisfaction guaranteed in every instance.

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

Residence—At MRS. DOUGLAS'S, Water-street.

Charlottetown, November 18, 1859. tf

## GRAIN SHOW.

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

PREMIUMS.

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

REGULATIONS.

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

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

No prize will be awarded without competition of 3 samples each, of first and second quality.

Competitors must be members of the Society.

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

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

By order,

JAMES D. HAZZARD,
Secretary R. A. Society.

Committee Room, Jan. 27, 1860.

## GREAT FALL IMPORTATIONS.

JUST RECEIVED, PER *FORBES*, & other arrivals,—at THOMAS'S OLD STAND,—Cottons, Prints, Merinos, Cobourgs, Drapes, Shawls, Mantles, Flannels, Ribbons, Furs, and all kinds of Staple and Fancy

## DRY GOODS,

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

OILS, PAINTS, Turpentine

# Secular Department.

## EUROPEAN NEWS.

ARRIVAL OF THE ANGLO-SAXON.

A despatch from Portland dated the 19th inst. states that the Anglo Saxon arrived from Liverpool shortly before noon. She sailed on the 4th and brings advices four days later than the Europa.

Another gale has occured on the coast of England, causing serious damage to the shipping.

The *London Times*, in an editorial, says that present appearances indicate that the contemplated European Congress will not take place, and argues that the position of England in such a case will be so much better. It says that, in the event of no Congress being held, all that will then remain will be to recognize the Central Italian State which has been formed out of the Romagna and the Duchies, either as an independent kingdom or as part of the Sardinian Monarchy; to take our stand on accomplished facts, and leave the Pope and his supporters to their remedy.

The *Daily News* remarks that the projected Congress is indefinitely postponed, and that no friend of the cause of freedom in Italy need regret the temporary difficulty in which diplomacy finds itself, as every month gained confirms the liberties of the Italian States, and justifies their revolution before the world.

The Paris correspondent, writing on the 1st of January, says, it was then reported in Paris that the Congress would be summoned for the end of January, but the exact day was not known.

A dispatch dated Rome, Jan. 3, says that the Duc de Grammont had positively stated to the Holy See that the pamphlet, "The Pope and the Congress," does not contain the programme of the French Government. The explanation produced an excellent effect on the Pope, and it was hoped he would not object to be represented at the Congress.

Prince Gortschakoff left St. Petersburg on the 27th for Paris.

The latest account from the Continent do not confirm the statement, that the Congress would not be held. On the contary, it was reported in Paris that the Congress would meet on the 12th of February.

GREAT BRITAIN.

The remains of Lord Macaulay were to be interred in Westminster Abbey. The funeral was fixed for the 9th inst.

The Constitution Magazine publishes a Reform bill, which was supposed to have been concocted under the auspices of the Conservative party, but according to *The London Herald*, the bill in question has been published entirely without the knowledge or sanction of the leaders of the Conservative party.

Samuel W. Talbot is gazetted Consul at Dublin for the United States.

*The Times* believed that although the meeting of Parliament was close at hand, and ministers had promised an early introduction of their Reform bill, the details of that bill had not been agreed upon.

The Roman Catholics held a meeting on the 3d inst., for the purpose of adopting an address to the Pope, expressive of their sympathy. From 1,500 to 2,000 persons were present, including a large number of women. Great unanimity and enthusiasm were evinced. One of the resolutions adopted was tothe following effect: That, although as Catholics we firmly believe the spiritual authority of the Pope not to be of necessity dependent on his temporal, we yet consider that a diminution of such temporal power would be detrimental to the established Government, and injurious to the best interests of religion.

INDIA AND CHINA.

Two thousand rebels and their leaders had been made prisoners in Oude. The Begum had escaped. No other news was telegraphed.

FRANCE.

According to custom, the Emperor on New Year's day received the Members of the Diplomatic Corps in *la salle du trone*. The reception took place at 1 p.m., and is thus recorded in *The Moniteur*: The Papal Nuncio addressed the Emperor as follows:

"Sire: On the first day of the year which assembles the Diplomatic body around your Majesty I have the honor, Sire, to offer you its respectful homage:"

The Emperor replied as follows:

"I thank the Diplomatic body for the good wishes it has expressed on the event of the new year. And I am especially happy at this time to have an opportunity of reminding its representatives that since my accession to power I have always professed the most profound respect for recognised rights. Be then assured that the constant aim of my efforts will be to re-establish everywhere, in so much as depends upon me, confidence and peace.

His Majesty passed before the diplomatic circle, and spoke a few words to each Ambassador, making inquiries officially respecting the health of their sovereigns. The reception lasted 25 minutes. The Emperor's speech was generally regarded as satisfactory, but attracted attention.

It was stated in official quarters that the budget of the Ministry of War for 1860, would be prepared for a strictly peace establishment, the army being reduced to less than 400,000 men.

It was also stated that in the event of Cardinal Antonelli's going to France in connection with the Congress, the clerical party at Marseilles and Lyons were determined to get up demonstrations in his favor.

SPAIN AND MOROCCO.

MADRID, Dec. 30.—Yesterday the Spanish squadron burnt and blew up the fort at the mouth of the river of Letuan.

Two tribes not wishing to continue the war have withdrawn to their mountains.

MADRID, 1st.—On Friday evening the Moors vigorously attacked our encampment, but were repulsed with great loss. The Spaniards displayed great bravery. Their loss, however, was not considerable. The rumor of peace having been concluded is altogether false.

MADRID, 2d.—After a glorious fight, the Spanish army, commanded by Gen. Prim, defeated the Moors on the whole line, and advanced as far as Castilligas. The hussars executed several heroic charges, and captured a flag. The Moors were 40,000 strong, and lost at least 1,000. The Spanish loss was from 400 to 600. The greatest enthusiasm prevails in the army.

Three vessels sailing under the English flag, and carrying goods contraband of war, had been brought from Ceuta to Algeziras.

ITALY.

Gen. Goyon, commander of the French forces at Rome, had been ordered by telegraph to proceed to Paris. This, in some quarters, was interpreted into a menace to the Papal Government.

A dispatch from Modena says that in consequence of a demand made by the family of the boy Mortara, who had given proof that the kidnapping of the child was ordered by the Reverend Father and Inquisitor Zilotta, the latter had been arrested, and political proceedings had been instituted.

Cardinal Antonelli had announced his intention to leave Rome on the 12th for Paris.

AUSTRIA.

Vienna letters say that a very unfriendly feeling toward the French again prevailed in that capital.

The addresses to the Pope, which had been lying in the Vienna chancery, were not so numerously signed as was expected.

An imperial ordre directs that there shall be no levy of recruits in 1860 and that no more than the ordinary number of men shall be raised in 1861.

The Emperor had announced his intention to dissolve thirty-four regiments, and offset each other reductions as would shortly place the army on a peace footing.

## Three Days Later.

ST. JOHN'S, NEWFOUNDLAND, Jan. 20.

The steamer Circassian arrived at 8 a.m this morning. Politics unimportant; nothing as yet has transpired relative to the Congress. It is still uncertain whether it will assemble.—Walewski's retirement or dismissal attracted considerable attention.

The English journals construe it as evidence that Napoleon intends to espouse the Italian cause.

De Thouvenel will quit Constantinople forthwith to assume the Foreign Ministry.

It is rumored that Lord Cowley's visit to London had reference to the settlement of the Italian question without a Congress.

Marshal McMahon has succeeded Vaillant in command of the French army that occupied Italy.

The Paris Bourse continued depressed and closed on 6th at 69f. 20c.

The Sardinian Government protests against Rome enlisting Germans, and threatens to send troops into the Legations.

The Prussian peace army is to be increased by 35,000 men.

The mails from Bombay of Dec. 12, and Melbourne of the 17th Nov., had arrived. Changes had taken place in the Ministry, both in Victoria and New South Wales.

Melbourne markets depressed.

# British and For. American News.

## United States.

FROM THE PACIFIC.—The news from San Francisco is of interest. Great excitement had been created by the publication of a decision by Judge Hoffman of the United States District Court, in favor of a person who claims a large portion of a very valuable section of the land upon which the city stands. The decision was only filed the day before the Judge set out for the Atlantic states. It is said to have taken the population by surprise; and those interested had instituted measures to have the case re-opened. A rumor had obtained currency that a will of Senator Broderick had been found, and would be made public as soon as the letters of administration should be granted. Business at San Francisco was extremely dull.

In Oregon the discovery of new gold mines appears to be a matter of daily occurrence, and the people were greatly excited on the subject.

In British Columbia the intensity of the winter had put an end to mining operations.—*North western Advocate.*

## Canada.

THE GRAND TRUNK RAILWAY.—Some conception may now be formed of the traffic which the Grand Trunk Railway is destined ultimately to secure and dispose of. The increase in the earnings for the week ending December 24, was $26,318, as compared with the corresponding week of last year. But even this affords only a very faint indication of what the future earnings will be. It takes some time to get so tremendous a machine fully and perfectly equipped. The Victoria Bridge was opened on the 19th Dec., but it is found impossible, at once, to clear off the arrearages of freight. There is now lying at Detroit an enormous accumulation of freight; so that the real difficulty of the Company is to contrive how to do the business which is rushing like a flood upon them. We have always contended that our Provincial Railway would vindicate itself and the prediction is on the eve of being verified.

NEGRO OUTRAGE IN CANADA.—The Detroit *Free Press* gives an account of outrages committed by a band of negroes upon the persons and property of several white citizens of Anderson, C. W., on Saturday night. It would appear that the difficulty originated in the ill-feeling which has lately been growing up between the negroes and the Canadian citizens, a sentiment which found vent in the late presentment of the Grand Jury of the county, which set forth the grievances resulting from the influx of criminals to the county by means of the negro immigration, and adverted in the severest terms to the worthless character and shiftless disposition of a large majority of the negro population resident near and upon the borders. This action caused great disturbance among the negroes, an indignation meeting was held by them, and many threats were made. At about twelve o'clock on Saturday night, four negroes, named Bill Stevens, George Miner, and two brothers named Leak, went to the house of a Mrs. Grayson, and made an attack upon it. The inmates consisted of the mistress of the house, a respectable, aged woman, and three men, who boarded with her, who all belonged to the anti-negro party.

The negroes were armed with knives and clubs, and the white men were overpowered, knocked down, and beaten and cut in the most terrible manner. The old lady was beaten by the ruffians, and subjected to the most fiendish indignities and wrongs that can be inflicted on womankind. When the neighbors visited the place in the morning they found all of the family in a speechless state, except one. They were all frightfully cut and bruised, and two of them so much injured that there is no hope of their recovery. The third lies in a critical condition, and the old lady is so much injured that there are doubts if she ever fully recovers. The four ruffians were subsequently arrested, but before they could be committed to jail, they were rescued by an armed band of negroes, and set at liberty. The white citizens are determined upon rearresting them, while the negroes are disposed to protect them, and great excitement existed at last accounts.

ANOTHER RAILROAD ACCIDENT.—Yesterday as the freight train from Montreal to Portland was crossing the bridge at Lennoxville, the structure gave away, and the entire train, consisting of 7 cars, was precipitated into the river, the engine and tender alone being saved from the general wreck. No lives were lost, we believe. The bridge was a wooden one, of 129 feet span, and was comparatively new, having been renewed within a year and a half.—*Montreal Gazette, Jan. 4.*

## Nova Scotia.

On Thursday, Maurice Nagle, convicted of stealing £74 from Joshua Corkery, in Halifax, was sentenced to twelve months in the Penitentiary. Mr. Corkery went from this City to Nova Scotia, for the purpose of purchasing cattle. At Halifax, he met Nagle, who represented himself to be in a destitute condition, and anxious to get back to St. John, whereupon Mr. Corkery gave him a sovereign to pay his expenses, telling him that when he got employment, he could refund it. During the night the prisoner stole into the room in which he was sleeping, and robbed his benefactor of the money he had in his possession. He afterwards admitted the theft, and received the light sentence above mentioned.—*New Brunswicker.*

FOUR CHILDREN DROWNED.—The *Cape Breton News* says:—"We deeply regret to learn the melancholy death by drowning of four young children, in George's River, whilst on their way to their homes from school. Two of the lost ones were children of Mr. Dunlap, of that district. We have not heard the names of the others. This startling and distressing occurrence, will not be without effect, perhaps, in warning young persons of the danger of venturing on newly made ice.

OPENING OF THE LEGISLATIVE SESSION.—Agreeably to Proclamation His Excellency the Lieutenant Governor came down in State to the Provincial Building yesterday at half-past 2 o'clock, P. M., for the purpose of opening the Legislative Session of 1860. His Excellency was received at the Eastern Entrance of the Parliament House by a Guard of Honor, consisting of the Flank Companies, Band and Colors of H. M. 62nd Regt., a party of which gallant corps also lined the stairs and entrances leading to the Council Chamber, and by a salute of thirteen guns fired by the Royal Artillery stationed on the Grand Parade. There was a very large attendance of citizens, although the weather was very cold. His Excellency remained in the Building rather more than half an hour, during which the Assembly chose Stewart Campbell, Esq., Speaker, *pro tem*, and delivered his opening Speech.

On their return, the Hon. Attorney General, after again protesting against the votes of the disqualified, proposed as first Clerk of the House—Henry Oldwright, Esq.

Dr. Webster, proposed Alex. James as first Clerk, seconded by Mr. Blanchard.

On the votes being taken, there appeared for Mr. James, 28; for Mr. Oldright, 26.

Mr. H. Munro proposed H. C. D. Twining, Esq., as second Clerk.

Hon. Attorney General moved that H. C. D. Twining be re-appointed to his former office of Clerk of Bills.

A lengthy discussion ensued, on a motion of Mr. Howe's to abolish the latter office, which was carried,—and Mr. Twining appointed second clerk.

Rev. Dr. Twining was elected Chaplain.

Mr. E. Joyce, Sergeant-at-Arms; John Fitzgerald, Messenger; and the rest as last House. Late in the evening the House was engaged in discussing a Resolution on the qualification of Mr. H. Moseley.—*Journal, Jan. 27.*

BEAR FIGHT.—A story has been told us of an extraordinary bear fight that took place at the East River one day last week. Two boys, of between thirteen and fifteen years of age, belonging to the Albion Mines, one armed with a single the other with a double barreled gun, went to the woods to shoot partridges. During the day they fell in with a large bear that had been tempted from his den by the fine weather. Brain showed no disposition for fight, but rapidly retreated, and the boys, who had been thoughtful enough to provide themselves with suitable ammunition, loaded their guns, and gave chase. They tracked the bear to her den, and fired in upon her, but without producing any response other than a surly growl. They loaded again, and a second time gave her the benefit of the contents of three barrels, when she rushed out, wounded and bleeding, past the boys, followed by a half grown cub. The youngsters again gave chase, and overtook the younger animal, as he was clambering over a pile of brush, the older brother attacking him with his clubbed gun, breaking the stock over his back. On this the younger brother leaped upon the bear's back, and seized him by the ears, holding him thus on top of the brush, while the other brother unclasped a blunt pocket knife, and cut the brute's throat. Leaving the animal bleeding, and as they supposed dying, they again pursued the old one for some distance; but failing to overtake her, they returned to secure their prize, when to their astonishment they found that the young one had regained life enough to get himself out of sight; however, they discovered a second cub, dead which would appear to have been killed by their first fire. On carrying their prize home, they found the carcass to weigh over one hundred weight. On a subsequent day, a number of men were out in pursuit of the wounded bears, but we have not heard whether they succeeded in capturing them.—*Pictou Chronicle.*

RAILWAY FRAUDS IN NOVA SCOTIA.—An assistant Engineer employed in the office of the Railway Commissioners for Nova Scotia, is charged with having made more than eighty forgeries, by altering figures in the estimates of work done by Mr Cameron, a contractor, and thus increasing the amount of money the contractor would be entitled to receive, by £2022! On this being discovered by the Chief Engineer, the assistant was promptly dismissed, and it is stated that criminal proceedings will be taken against him.—*New Brunswicker.*

## New Brunswick.

Three members of the Congregational Church in Milltown, St. Stephen, N. B., pay each £75 towards the support of gospel ordinances for the year. Further, one of the members of the Congregational Church in Calais, who is not a very wealthy man, has for many years paid $200 a year towards the support of his minister.

SMALL POX.—The number of cases reported this week are Forty three; number of deaths, Three. Number admitted into Hospital, Seven; deaths in Hospital none. Total number of deaths reported from May 14 to Jan. 14, Forty-three.—*Courier.*


# The Protestant.

SATURDAY, FEBRUARY 4, 1860.


## INTEMPERANCE.

Intemperance is confessedly a great evil. It is one of the most hurtful and degrading vices practised among men. Its indulgence injures health, impairs the finer sensibilities of man's nature, weakens the mental faculties, and produces misery both in the guilty individuals and those dependent on them. Intemperance degrades and disgraces those over whom it sways its sceptre, blasting the brightest prospects, and blighting the fairest reputation. It brands its slaves with dishonor and infamy, and crowns its heroes with laurels won in the midst of bacchanalian revels, and in the regal palaces of the prince of darkness. Nor does it exempt its votaries from the direful attacks of the king of terrors; for the shafts of death more easily pierce their hearts than those of others, and lay their inflated pride in the dust. Its life is dishonor; its reign is terror; its end is death. But surely a vice so injurious to man's noble nature, so degrading to his elevated position, so destructive to his true interests, would never be indulged by man, while reason occupies the citadel of his soul, and the power of reflection exists in his mind. Alas for our common humanity, the vice not only exists, but gains strength, and rears its demon head in our most favored communities! It is exerting its baneful influence on the morals of Charlottetown; it is dishonoring age, weakening strength, and contaminating youth, throughout the length and breadth of P. E. Island. Houses for the legal sale of intoxicating liquors, are numerous and increasing; while those which are neither legalized nor required, are busily vending their poisons, and both impoverishing and degrading many of the people, producing misery and crime.

But is there no remedy for this wide spread evil? Can no means be devised and adopted to counteract this demoralizing and ruinous vice? Must this hideous monster prey on the vitals of our communities and the virtues of our people, without any efforts being made to stay its progress, and destroy its power? Cannot our Legislators enact more stringent laws relating to the sale of intoxicating drinks, if they will not prohibit the sale of them entirely? If they do not move in the matter themselves, should not the sober and right thinking portion of our population, unanimously petition for the enactment of such laws as will, to a great extent, put a stop to the drinking practices of the present day? Allusion has already been made to licensed houses; but though legalized, many of them are not rightly legalized. A clause of the existing act relating to licenses, contains the following provision;—"All persons applying for license shall, before obtaining such license, produce to the Colonial Secretary a certificate, attesting to his or her moral character, and to the necessity of a house of public accommodation, signed by two of the neighboring Magistrates, and six of his neighbors, being householders." In some respects, this is an excellent requirement; but it is so much perverted or evaded, that for practical purposes, it might almost as well be blotted out of the Statute Book. A necessity does exist in some localities for a house of public accommodation; but where is the *necessity* for a house to sell spirituous liquors? Admitting, however, for the sake of argument, that one is required in some particular localities, how comes it that houses for the sale of spirituous liquors are frequently found in close proximity, or only a few miles apart? Truly we might infer that the travelling public require a great amount of accommodation. But the obvious fact is that there is no *necessity* for at least one half of these houses. How then do they obtain license? Six householders must certify to the necessity of them. But in many cases, perhaps nearly in all, these six individuals are the most worthless and degraded householders in the community, feeling no interest in it except that of procuring the means of gratifying their vitiated appetites. Often too they do not reside near the houses for the necessity of which they certify. The certificate of such persons is, then, absolutely worthless. Why then should their certificate be regarded when the almost unanimous voice of the community is raised against the licensing of such houses? It is high time to put a stop to this injurious and corrupting system. If houses for public accommodation must be established by law, then let the public voice be heard respecting them, and let none of them be established in a community without the consent of the majority of its inhabitants. This is regarded as a right principle of legislation in other matters, why not on this subject, which so deeply affects the welfare of communities? Unless this principle is carried out, the minority are ruling over the majority, and that also to their manifest injury. If Government allows the inhabitants of a settlement to choose their own teachers, why not grant them the liberty to decide whether or not a house of public accommodation licensed to sell spirituous liquors, is required in their locality? When our reputed wise men meet for the transaction of public business, we hope they will make some very important changes, and necessary improvements in the existing act relating to the sale of spirituous liquors.

## Death of the Earl of Camperdown.

The recent death of this Nobleman, the maternal uncle of His Excellency Governor Dundas, recalls to memory the heroic struggle and glorious victory of Camperdown. The hero of that victory was Admiral Duncan, the father of the deceased. It was the eventful year of 1797. Europe was at war with Britain; and Britain's commerce was paralyzed; her finances almost exhausted; the Irish threatening immediate revolt; and, worse than all, Britain's right arm—her navy—in open and general mutiny. The Dutch navy, under Admiral DeWinter, was co-operating with France in an attempted invasion of Britain. When deserted by all the fleet except one ship, Admiral Duncan, by skilful manœuvring, detained fifteen Dutch men-of-war in the Texel. When they did escape, the power of the mutiny was broken, and rallying again the British ships, he brought the Dutch to action, at Camperdown, and shattered their whole force, capturing nine sail of the line and two frigates. This decisive victory in such a crisis, saved the country.

## Young Men's Christian Association and Literary Institute.

On Thursday evening the 2d instant, the addresses announced in our last having been postponed for one week, William Heard, Esquire, delivered an interesting lecture before the Association, on the advantages and probable cost of a Railway in Prince Edward Island. The lecturer having graphically described the Island as it was some fifty years ago, and as it is at the present day, inferred from the rapid strides which we had made in improvement, and our present attainments, that the period had arrived in the history of the colony, when a Railway should be built to enable the *car* of progress to roll on more rapidly than ever. After mentioning that a Railway had been talked of from St. Peters to Charlottetown, from Charlottetown to Cape Traverse, and from Charlottetown to Summerside, and discussing the *pro* and *con* of each route he came to the conclusion that a Railroad from Ch. Town to Summerside was the only one which would pay. He then gave in separate items an estimate of the expense of building a Railway between these two places, a distance of thirty-six miles, which, if we recollect rightly, amounted to £120,000 Sterling. The lecture was illustrated by a map of a portion of the Island on which the proposed route between Charlottetown and Summerside was distinctly marked.

Next Thursday evening, addresses will be delivered, followed by a discussion on subjects relating to the temporal, moral, and religious interests of our Island.

## Catholic Young Men's Literary Institute.

On Wednesday evening, the 18th inst., Mr. A Begley lectured before this Institute on "Cromwell and the Puritans. The principal part of the lecture was occupied with discussion,—properly declamation—on other subjects. The lecturer first explained the reasons which induced him to commence a series of lectures on English History. Another institution existed in Charlottetown by the name of "The Young Man's Christian Association, and persons connected with it maintained the most direful hostility to the nationality and religion of his audience. He then made a severe attack on the respected gentlemen engaged in Her Majesty's surveying service, on account of the part which they take in that Association. The President of the Association had delivered a lecture on Cromwell and afterwards another lecture was given on the Reformation. After hearing these lectures, he (Mr. B.) introduced the present course of lectures to show what could be said on the other side. He would show that blood shed and crime were not *all* on the side of the Roman Catholics. Presbyterians would be his principal object of attack. It would be ungrateful for him to attack Episcopalians and Methodists, because the former as a body had not attacked Roman Catholics, and he had experienced much kindness in his native city from an individual connected with the latter. In this manner, the lecturer announced to his audience that he was influenced by prejudice, and that his judgment was biased by kindness. In the present lecture he would endeavor to guard against the use of violent terms, because some thought that in his previous lecture his language was too severe. How peculiarly gratifying to these few it must have been to hear the lecturer afterwards call them "miserable croakers." He then occupied about half an hour reading extracts from the writings of some authors, for the purpose of showing that by their example he was justified in the use of the language which he had employed.

With such a purpose he began his lecture. He said,—"It is a pleasure to be permitted to render more execrable the memory of Cromwell" After indulging a short time in this exquisite pleasure, he said!—"We now proceed to that misnomer Puritanism, which must have been invented by the great adversary himself." It was a system of evil, and attempted to veil its misdeeds under the cloak of religion. Speaking of Puritanism in Scotland he said,—"Knox was a coward, and the firebrand of rebellion. The lecturer severely condemned the conduct of the Scottish Roman Catholic Bishops for not decidedly resisting puritanism in their own country. The conduct of the Irish Bishops was, in his estimation, so noble, that he turned from the subject of his lecture for a quarter of an hour in order to extol it. When the poor of Ireland asked the British Government for bread, it answered them with bayonets and thumbscrews. Its conduct was condemned, in his own expressive language, "from the thrusting of opium down the throats of the Chinese with bayonets, to the shooting of Sepoys from orthodox eighteen pounders." After this episode, he referred to the introduction of Puritanism into Ireland. He would not enlarge on Cromwell, as the subject had been fully discussed by Anticromwellian, and "One of the Young Men." He characterized the arguments of the former as unanswerable, and the production of the latter as puerile, and its insertion in the organ of the present Government as tending to degrade that journal. Towards the close, extracts were read from some letters of Cromwell, which the lecturer regarded as the most hypocritical and wicked production in the annals of history. To crown all, he called the Puritans rebellious regicides and fanatics, and this without any attempt to prove the correctness of his statements. Two hours were thus occupied by the lecturer, and we never heard so much violent, vile, slanderous, and exciteable language uttered in the same length of time.—*Com.*

The above communication was received last week, but too late for insertion. Our correspondent writes that he had no intention to notice the lecture until he saw the false account of it in the *Islander*.—ED. PRO.

In the *Islander* of yesterday, we are pleased to observe that the Editor has awakened up to something like a sense of the true bearings of the Roman Catholic question in this Island. He also tenders us some wholesome counsel. In alluding to our remarks last week on that water which, we are told, "puts the demons to flight," he says:—"We should advise him (the Editor of the *Protestant*) to abandon ridicule and try argument,—he will have plenty to do." We reply, that if we attempted to reason on things so absurd, we would show that we had very little to do. We, however, are duly grateful for the advice of our cotemporary, and beg to return the favor. We would advise the Editor of the *Islander* hereafter to confine himself to argument, and never abuse public men, whose actions are more honorable than his own.

## SUMMARY.

The Ladies of St. James' Chrch purpose giving a Soiree in the Temperance Hall, on the evening of Monday, the 6th inst., the proceeds to be given to the poor of the Congregation. Tea to be served at 6 o'clock. The Sacred Harmonic Society have kindly consented to enliven the meeting with some of their best pieces.

The English Mail arrived in Halifax on Thursday last, and is expected here this evening.

The weather for the last three days has been extremely cold, the thermometer never rising above zero. On Friday morning it stood as low as 20 degrees below zero.

The Revenue of this Island for the past year, exceeds that of the year previous by £7000.

REPRESENTATION OF CHARLOTTETOWN AND ROYALTY.—On Monday last George Beer, Esq., was declared duly elected to represent the Town and Royalty of Charlottetown in the House of Assembly, in the room of the Hon. Edward Palmer, who has been elevated to a seat in the Legislative Council of this Island. The "Liberals," in this instance, displayed their wisdom, and escaped another sound drubbing, by allowing Mr. Beer to "walk the course."—*Monitor.*

CHARLOTTETOWN DEBATING CLUB.—This club is now in active operation, and promises to be one of the leading Literary Institutions of the city. The question debated for the last three nights of meeting was:—"Does the present political aspect of Europe call for the organization of Volunteer Corps in the British Colonial Possessions? If so, should they be supported by the local Government?" The first part of this subject, after a very animated discussion during two nights, was, upon a division, decided in the affirmative by a majority of four, and the second part was decided in the negative by the casting vote of the chairman. The Club meets again on Friday next, 3d February, for the purpose of discussing the following subject:—"Should the Legislative Council of this Island be continued as at present? Or be rendered elective? Or be entirely abolished?"—*Ex.*

NOVA SCOTIAN LITERATURE.—Within the last two months the following literary productions by Nova Scotians have been laid upon our table:—Memoirs of Dr M'Gregor by Patterson, (a work of 588 pages;) Remains of Dr M'Gregor (274 pages;) Calkin's Geography (102 pages;) Webster's Minstrel (116 pages;) Dawson's Archaia (400 pages;) in all 1425 pages of Nova Scotian literature. We might greatly increase the list by enumerating Almanacks, Lectures, Reports &c.; but those above mentioned are bound volumes, original, and of respectable size. We venture to say that no other North American Colony has been equally prolific during the same space of time.—*Pres. Witness.*

The Legislature of Nova Scotia was opened on Thursday the 26th ult. The Government was outvoted in the election of a Speaker—the opposition Candidate Mr. Stewart Campbell being elected by a majority of three. Johnston and his friends, however, appear determined to hold to their position until compelled to retire.

No Speaker to the house of Representatives had been elected at the latest date—The House has been organized since the 5th December.

The entire census of Great Britain was taken in a single day, and the reports were collected, compared, and published by the government within three months. This was accomplished by the division of the whole country into districts, so small that a man could collect the statistics in less than a day. The number of these districts was over thirty-nine thousand, and the blanks previously prepared by the Government weighed fifty two tons.

An exchange says that a copy of the *Pekin Gazette* has been received in Boston. It is the organ of the government, issued daily, and the only paper in the Chinese language now published in that country of four hundred and fourteen millions of people. It is printed on rice paper of a dingy drab color, with a yellow paper cover. Each page contains twenty-six lines, of seven characters each. In all there are seven pages of about four inches in width and ten in breadth. Its entire contents would not fill a half column of an ordinary sized Boston paper. This paper was received via Japan and Californian.

IMPORTANT FROM JAPAN.—Advices from Japan, received at San Francisco, by the Russian war vessel Novock, state that Mr Hodson, British Consul had arrived at Hakodadi, and in conjunction with the Russian authorities, had made a pressing demand on the Japanese government to remove the restrictions placed upon commerce, which, after the exchange of diplomatic notes, had resulted in the promise that all the troubles should be remedied.

THE BRUNEL MEMORIAL.—The subscription towards the erection of a monument to the memory of Brunel already exceed £1000. The subscribers comprise all classes of the community.

THE POPE.—A subscription to relieve the pecuniary embarrassment of the Pope has been commenced in this country, and two devoted Catholics of Baltimore, Md., have given $350 to the object. The money is to be used in the subjugation of the Pope's revolted States—that is, the Catholics of America furnish money to buy powder and balls to shoot their Catholic brethren in Italy, because, while adhering faithfully to the Church, they prefer to manage their own political affairs. This is rather a singular attitude for Christians to stand in towards each other.—*Boston Paper, Jan. 4.*

ENGLISH ROMAN CATHOLICS AND THE PAPAL GOVERNMENT.—The *Tablet* again brings before us the Declaration of the Catholic laity of Great Britain in favor of his Holiness, and it is noted as a remarkable fact that the list of signatures comprises the names of "all the distinguished converts of late years." There is, however, one layman, a cadet of one of the staunchest Roman Catholic families in this country, Mr Henry Petre, who refuses to join in the pro-Papal protest. He is "proud" to belong to the ancient faith of Rome, but still he regards the declaration as an "unprecedental in its nature as it is illogical and preposterous in the resolution it embraces" He maintains that the temporal power of the Pope is "no part of the Catholic's religion," and holds that it is little less than a calumny against the Church to assert that her spiritual interests are dependent upon the continuance of a temporal government, "which has become a byword throughout Europe for its impotency for all that is good, its misrule, and its corruption."

The Decimal Currency act which passed the Legislature of Nova Scotia during the last session came into operation on the 1st inst. Some time ago, Canada adopted the system, where it is now in successful operation. New Brunswick placed an Act upon her statue books some years ago, providing for the alteration, and it only required the promulgation of the Act by the Executive Council in order to make it law, but there it remains a dead letter, no action having been taken by our wonderfully progressive Administration to bring it into operation.—*New Brunswicker.*

The Rev. Daniel Worth, a devoted minister of the Methodist Episcopal Church, has been thrown into prison in North Carolina, on account of his anti-slavery principles. He has been held to bail in the sum of $10,000 on a charge of circulating some tracts that were somewhat opposed to slavery. Mr. Worth bears his persecution with great heroism.—*Globe.*

Boston harbor was kept open during the cold weather by means of a steamer constantly running. Baltimore harbor was covered with a coat of ice.

NOTICE TO MARINERS.—Loyd's Agent at St. Pierre, Miquelon, states that heretofore vessels putting in there in distress, or for the purpose of trying the markets, were obliged by the French authorities to pay full port charges; but on the 5th ult the law was changed by order of the Governor, enabling vessels under the above circumstances to enter the Port, subject only to a tax of ten francs for light dues, on all vessels over thirty tons. As heretofore, vessels under that tonnage are free of all charges.

We regret that Rev. Mr. Sutherland's letter on Education, No. 6, though in type, has been crowded out. It will appear in our next.


A CARD.

H. H. D. MARTIN, M. D.,

LATE OF LOUISIANA, U.S., HAVING paid special attention to Surgery, and the Diseases of Women, can be consulted during the remaining winter months at—Mr. McKAY's, Dorchester-street, Charlottetown.

Consulting Hours—from 10 to 4.

Feb. 2, 1860.

## WEEKLY CALENDAR—FEBRUARY.

○ Full Moon, 6th day, 10h. 22m., evening.
☾ Last Quarter, 13th day, 2h. 37m., evening.
● New Moon, 21st day, 3h. 26m., evening.
☽ First Quarter, 29th day, 3h. 42m., evening.

| DAY MONTH. | DAY WEEK. | SUN rises | SUN sets | High Water morn. | High Water morn. | Moon sets morn. | Moon sets morn. | Day's length. |
|---|---|---|---|---|---|---|---|---|
| | | h m | h m | h m | h m | h m | h m | h m |
| 5 | Sunday | 7 24 | 5 4 | 9 6 | | 6 20 | | 9 40 |
| 6 | Monday | 7 22 | 5 6 | 10 9 | | rises. | | 9 44 |
| 7 | Tuesday | 7 21 | 5 8 | 11 5 | | 6 24 | | 9 47 |
| 8 | Wednesday | 7 19 | 5 9 | 11 54 | | 7 46 | | 9 50 |
| 9 | Thursday | 7 18 | 5 11 | 0 17 | | 9 5 | | 9 53 |
| 10 | Friday | 7 16 | 5 13 | 1 3 | | 10 24 | | 9 57 |
| 11 | Saturday | 7 16 | 5 15 | 2 48 | | 11 42 | | 10 0 |

## Farm and Garden.

### The Cost of Negligence.

It is a notorious fact that there are more losses from negligence of acknowledged duties, among all classes, than from almost any other cause. Of farmers is this most astoundingly true. A stock-dealer and wool-buyer gives the following good *hits* in the *Ohio Cultivator*:—

"I am fully persuaded that farmers lose more annually by negligence or procrastination than would pay the entire taxes of the State. How many farmers neglect to keep their farms clear of burrs, or turn their sheep in a stalk-field or to the woods, and let them become covered with burrs, and sell the wool from five to ten cents per pound less on that account. As a wool-buyer, I know the number to be quite large. Again, by neglecting to separate their sheep, thousands of lambs die annually by coming in midwinter, yet by very little attention this all could be remedied.

"Another fault is, by neglecting to trim their stock; by neglecting to alter a calf till it is two or three months old, the loss is about three dollars per head. I know, as a stock-dealer, that thousands of dollars are lost annually by such negligence. They also lose by not trimming their hogs and sheep in due time. I got to A, and his two-year old steers are worth but ten or twelve dollars, while the same year his neighbor B's are worth from twenty to twenty-five dollars. Why is it? A. keeps common stock, he takes no care of it; in winter he piles up straw out of doors, and lets the cattle run to it. In the summer, perhaps he salts them once a month, if at all, while B. keeps improved stock; if not, he pays his neighbor C. fifty cents or one dollar for each calf, trims them in time, they have nice horns; then he saves hay, fodder, etc., to feed them in winter, or feeds the straw if scarce of feed, as he should do by hauling it out to them fresh every day, then gives a little corn, hay, or meal, in the spring when the grass first comes, and his cattle get a good start, and he is careful to see that they have salt two or three times each week, and all the water they need. I can tell cattle that are salted, by looking at them, from those that are not."

We think the importance of salt over-estimated, but those who neglect to salt, neglect also more important matters, thus depreciating the value of their stock.—*Country Gentleman.*

HINTS TO PORK MAKERS.—The philosophy of increase of fat in animals is, that the digested food not needed to supply waste in the system, is laid up in the form of fat around the muscles, ready to be absorbed again into the circulation if needed. Waste induced by exercise, or use of the muscles, and also by combustion in the lungs, of the digested food, to supply animal heat. Hence, the same amount of food given in warm weather will, if digested, afford a greater surplus of fat than when fed in cold weather. Hogs or other animals intended for fattening, should be shut up this month. Many advocate making the size of the fattening pen so small that the animal will have just room to stand or lie While confinement favors rest and a disposition to fatten, too close quarters are not healthful for the animal, which needs moderate exercise to promote digestion. The quality of the flesh produced must be somewhat impaired by any confinement that interferes with the health. The appetite may be kept up by change of food, a frequent supply of green vegetables, such as corn, cabbage leaves, pea vines, and the refuse of the garden. Cooked food digests much more easily than raw, and is in a condition to yield more nourishment, and is also better relished by most kinds of stock. Cleanliness in the fattening pen should not be overlooked. Although pigs proverbially are filthy, they are not really so; they do not delight in the effluvia of their own droppings, as any one can see by noticing that they generally appropriate one portion of the pen to filth. An occasional washing and scrubbing with soap suds will conduce much to their thrift—all animals keep in condition more easily when the skin is kept clean and healthy.—*Maine Farmer.*

## Miscellaneous.

### Fire from Water.

M. Meudt has invited a contrivance for the decomposition of water, and combustion of the hydrogen thus obtained. The apparatus consists of a small copper boiler, provided with a safety-valve and a pipe which passes into a tubulated bottle with two necks, placed near the boiler. From the second tubulature another tube passes under the boiler. About two litres (nearly half a gallon) of water are poured into the latter, and about half a litre of weak tar water into the tubulated bottle. A spirit lamp being applied to the boiler, the steam thus generated penetrates into the bottle, where it yields its oxygen to the tar, by which oxide of carbon is generated. The hydrogen of the steam being thus set at liberty accumulates in the bottle, and then passes through a second tube to the bottom of the boiler, where it meets the flame of the spirit lamp. A most extraordinary effect, approaching as nearly as possible to the visionary principle of perpetual motion is the result; for the spirit lamp being taken away, the hydrogen generated burns with its own flame and makes the water boil; this engenders fresh steam, which is decomposed as before, and furnishes a new supply of hydrogen, which feeds the flame, and so on, not ad infinitum, but until the water in the boiler is exhausted: all that has to be done in order to have a perpetual flame is to keep up the supply of water, and also when necessary to renew the tar water. This discovery, applied to steam-engines and locomotives, a task which the inventor has already performed, is capable of producing an immense saving of fuel.

### Decreased Consumption of Spirits in Scotland.

The decrease of four years is actually 25,010,112, or nearly a fifth part of the whole previous consumption. Here is a startling fact to the professed friends of sobriety, and sanitants of the Forbes-Mackenzie Act. The decrease is even greater than appears, since the increase of population must be taken into account. The people of Scotland, under the Forbes-Mackenzie Act, have scarcely drunk more than three fourths of the quantity of spirits consumed under the old law. Thus not only has the Sabbath drinking been completely annulled, but the drinking of the week-days has also been largely diminished.—*Scottish Journal.*

### The Ancient MS. of the Bible.

The MS. discovered by Dr. Constantin Tischendorf, a German savant, in the archives of the old monastery, on Mount Sinai, contains portions of the old Testament and the whole of the New Testament in Greek, as well as the Epistles of Barnabas, and the "Pastore" of Hermas; and is said to be the earliest MS. of the kind known, being older than that of the celebrated Vatican MS. It is expected to be published in about three years.

### Being Useful.

Just try your hand at teaching that little brother of yours his letters, and you will learn the pleasure of being useful.

But perhaps you have no little brother to teach. Never mind. There are a hundred other things that you may do to help your mother, or please your father, or oblige your playmates and friends.

I know two little girls who are about the same age, but of very different characters. One is always busy. As soon as she comes home from school, she sets herself to work about something. She picked up the baby's playthings, which he left scattered all over the floor when he fell asleep on the rug. Then she finds her mother's lost thimble and puts it in its place. If the baby begins to stir in his sleep, she will run softly and rock the cradle until he is quiet again. When her brothers come in, they bring their broken kites and torn mittens to her; for they know by experience how nicely she can paste and darn, and they know too how *kindly* she does it. On washing-days she often sets the table—putting on the great cloth and all the heavy plates so carefully, you would think she was a little woman. Once she went from home to make a visit, and all the time she was away they were saying to each other, "Oh, when will Sally be back again? We can't do anything without her?"

Now, the other little girl—Maggie—is very different. When *she* comes home from school, she pulls off her things in the hall,—dropping her hat on the floor and leaving her books on the chairs, so that some one always has to go and put them away. Then she runs noisily into her mother's room and often wakes the baby. She is always tearing her clothes, but leaves them for her mother to sew; and, though she often *breaks* her brother's playthings, she never thinks of *mending* them. If *she* were to go away, it would be a *pleasure* to them to miss her; for instead of being useful like Sally, she is always giving trouble.—*Sunday-School Banner.*

### Don't be Hasty.

1. Because you will be likely to treat quite lightly two very good friends of yours, Reason and Conscience, who will not have a chance to speak.

2. Because you will have to travel over the same ground in company with one Sober Second Thought, who will be more likely to have with him a whip of scorpions than a bunch of flowers.

3. Because the words or actions involved in it are more likely than otherwise to be misunderstood, and therefore to be severely judged.

4. Because this is one way to please and give great advantage to a great enemy of yours, one powerful enough to be called the "Prince of the World," and who has caught more people that can be counted in this very trap.

5. Because such a fire may be kindled that it cannot be put out even by all the water a whole engine company can throw, with Second Thought for their captain.


## Ayer's Cathartic Pills.

**Burnett's Cocoaine.**
**Burnett's Cocoaine. Burnett's Cocoaine.**

### The Human Hair.

HOW many persons abuse this delicate and beautiful ornament, by baring it with alcholic washes and plastering it with grease, which has no affinity for the skin and is not absorbed. BURNETT'S COCOAINE, a compound of Cocoa-nut Oil, &c., is universally as a dressing for the hair—is readily absorbed, and is peculiarly adapted to its various conditions preventing its falling off, and promoting its healthy growth.

BURNETT'S COCOAINE.

A compound of Cocoa-nut Oil, &c., for dressing the Hair. For efficacy and agreeableness, it is without an equal.

*It prevents the hair from falling off.*
*It promotes its health and vigorous growth.*
*It is not greasy or sticky.*
*It leaves no disagreeable odor.*
*It softens the hair when hard and dry.*
*It soothes the irritated scalp skin.*
*It affords the richest lustre.*
*It remains longest in effect.*
*It costs three shillings for a half pint bottle.*

TESTIMONIAL.

Boston, July 19, 1857.

MESSRS. J. BURNETT & Co.—I cannot refuse to state the salutary effect in my case aggravated case, of your excellent Hair Oil—(Cocoaine.)

For many months my hair had been falling off, until I was fearful of losing it entirely. The skin upon my head became gradually more and more inflamed, so that I could not touch it without pain. This irritated condition I attributed to the use of various advertised hair washes, which I have since been told contain camphene spirit.

By the advice of my physician, to whom you had shown your process of purifying the oil, I commenced to use the last week in June. The first application allayed the itching and irritation; in three or four days the redness and tenderness disappeared—the hair ceased to fall, and I have now a new growth of new hair. I trust that others, similarly afflicted, will be induced to try the same remedy.

Yours, very truly,
SUSAN B. POPE.

BURNETT'S COCOAINE.

☞ A single application renders the hair (no matter how stiff and dry,) soft and glossy for several days. It is conceded by all who have used it to be the *best and cheapest hair-dressing in the world.*

Prepared by JOSEPH BURNETT & Co. Boston.
For sale by dealers generally at 50 cents a bottle, and by
M. W. SKINNER, Agent for P. E. Island.

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A CURE FOR THE AFFLICTED!

## HOLLOWAY'S OINTMENT.

POSSESSED OF THIS REMEDY EVERY is his own Family Physician. If his wife or children are troubled with eruptions of the skin, sores, tumors, white swellings, sore throats asthma, or any other external ailment, a persevering use of the Ointment is all that is necessary, to produce a radical cure. It is invaluable to the population of this Climate.

BAD LEGS AND BAD BREASTS.

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