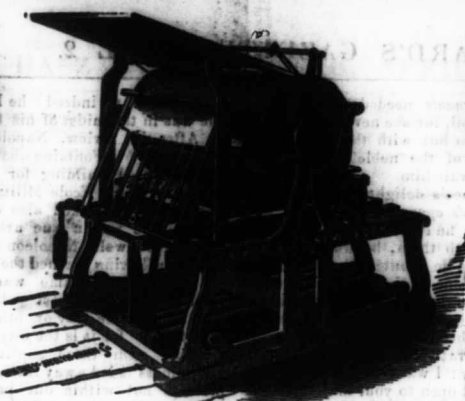


HASZARD'S

PRINTERS' COMMERCIAL PUBLISHED ON EVERY



GAZETTE

JOURNAL & ADVERTISER. WEDNESDAY & SATURDAY.

Established 1823.

Charlottetown, P. E. Island, Wednesday, April 2, 1856.

New Series, No. 330.

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Just issued from the Press of Haszard & Owen,
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In its Legislative and Executive Departments, with
Appendix containing the Rules and Orders of the
Legislative Council and House of Assembly by
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HASZARD & OWEN have JUST RECEIVED
this day, per "Majestic," 1 case BOOKS, from
Edinburgh, among which, are a new supply of
CHAMBERS' PUBLICATIONS, viz.—Chambers' In-
formation, English Literature,
Journal of Popular Literature, new series, Jan. to
July, 1856—
Pictorial History of England, 1st volume.—A History
of the People as well as of the Kingdom,
illustrated with many hundred Wood Engravings,
to be completed in 10 volumes.
Chambers' Pocket Miscellany. Tales for the Road
and Hall. Mathematics, Algebra, Geometry,
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and Science, in all its branches, &c.

Also, from Messrs. Oliver & Boyd,
Eton Latin Grammar; Edward's Latin Dictionary;
Dymock's Catechism; Reid's English Dictionary;
Fulton's Johnson's do.; Watson's Book-keeping;
Bridges' Algebra & Key; Key to Leslie's Grammar;
Merrill's Questions; Hayham's England;
Merrill's France; Stewart's Modern Geography;
Merrill's Signs of the Times; urgent questions;
Fessenden's Dictionary with D. French, Esq., &c.

Carriage Bolts.
HASZARD & OWEN have received a large
Stock of the above—of the following sizes:—

LENGTH.	DIAMETER.
1 1/2 Inches by 1/2	5-16 3-8
1 3/4 "	5-16 3-8
2 "	5-16 3-8
2 1/4 "	5-16 3-8
3 "	1-4 5-16 3-8
3 1/2 "	1-4 5-16 3-8 7-16 1/2
4 "	1-4 7-16 3-8

These Bolts have neatly turned heads and are offered
for sale at from 25 to 50 per cent lower than they can
be made for on the Island.

JUST PUBLISHED,
THE
RINCE EDWARD ISLAND
CALENDAR
FOR
1856:

The Almanack of this year is embellished with a
number of neat and appropriate WOOD ENGRA-
VINGS, and besides the usual information, contains,
at request of several friends, the day's length for
every day in the year.

ALLIANCE
LIFE AND FIRE INSURANCE COM-
PANY, LONDON.
ESTABLISHED BY ACT OF PARLIAMENT.
Capital £5,000,000 Sterling.
CHARLES YOUNG,
Agent for P. E. Island.

Dwelling House and Land FOR SALE.

THE DWELLING HOUSE belonging to Mr. Tho-
mas Keoughan, and now occupied by Mr. Edward
Poor, Pensioner, adjacent to the Government Pond and
adjoining the premises of Mr. John Cavanagh, Pen-
sioner. The above Freehold Property having a sub-
stantial HOUSE, 15 x 21 feet, and recently built,
will be found well worthy of attention. For further
particulars inquire of the owner, next door.

THOMAS KEOUGHAN.
Jan. 25, 1856.

FAIRBANKS'
CELEBRATED
SCALES.
OF ALL VARIETIES
Warehouse, 34 Kilby Street,
BOSTON.

GREENLEAF & BROWN,

AGENTS.
A full assortment of all kinds of weighing apparatus
and store furniture for sale at low rates. Rail-
road, Hay, and Coal Scales set in any part of the
Provinces.
February 9, 1856.

JUST RECEIVED, per Schr. "SUPERB," from
Halifax, and for Sale at DODD'S BRICK
STORE, a splendid
LOT OF TEA, SUGAR AND MOLASSES.
which will be sold Wholesale and Retail.
THOMAS W. DODD.
Oct. 5.

Cigars! Cigars!!

40,000 SUPERIOR GERMAN CIGARS
received by the Subscriber on Con-
signment, and for sale at his Auction Mart, corner of
Queen and Water Streets.
The above Cigars are for unreserved sale, and will
be sold Wholesale and Retail, at very low prices
BENJAMIN DAVIES.
Oct. 19.

Tar! Tar! Tar!
FOR SALE at the Gas Works, a quantity of very
fine Gas Tar, at 15s. per barrel of 30 gallons.
Apply to
WM. MURPHY, Manager.
March 10, 1856.

CORRESPONDENCE.

TO THE EDITOR OF HASZARD'S GAZETTE.

Dear Sir;
From some mistake, your paper of the 6th inst.,
in which appeared a communication from an indi-
vidual professing to be an "enquirer" after truth,
containing some remarks on my sentiments with
respect to the Jews, together with some "queries"
involving as he conceives insuperable objections to
them, did not come to hand till many days after it
was due. Were it not, that considerable interest has
been taken in my lecture or the subject of it, and
that my sentiments have been publicly controverted
by a clergyman, if I am rightly informed, I should
have taken no notice of "enquirer," though I have
no objections to discuss the question with a respect-
able antagonist, for I do not "suppose" that he is
a person of "intelligence" at all events, of candour.
He misrepresents the language of the notice of the
lecture which appeared in your paper. No "bold
and sweeping assertions were made" reasons were
indicated for my doctrine, which is by no means new
as the Rev. Donald McDonald, to whom I am under
considerable obligations, has lately testified to his
people in my neighbourhood. If these reasons can
be established as it was my object to do in the lecture
they must be acknowledged to be conclusive. These
reasons however, the enquirer has taken no notice of,
while he calls upon me in a sneering way to prove
the "bold and sweeping assertion." In deference
to others more than to him, do I notice the objections
he has started in his queries.

The first objection is that the Abrahamic cov-
enant relates exclusively to the natural seed of Abra-
ham, and that one principal object of it was to secure
for them perpetual possession of the land of Canaan.
He does not seem to hold the principles ascribed to
the body to which he belongs "that it is possible to
fall away from grace." It would be well, if they
would learn to speak of the covenant of grace, which
is enclosed in the Abrahamic, as the kernel is within
the shell, as securing for its objects the possession
of the inheritance of which Canaan was only a type.
In that case they would preach sound doctrine.

In the Abrahamic covenant there was conveyed to
Abraham and to his seed under the promise of the
land of Canaan a twofold boon; one to be realized in
the natural life, and the other in the resurrection—a
mingled and temporary good before, and a complete
and permanent one after. How do I prove this, it
may be asked.

The development or progress of religion is as the
shining light, which sheds more and more into the
perfect day. We are not to view the promise to
Abraham as an isolated fact. It is doubtless to be
connected with preceding revelations, and to be read
in their light as well as in its own. Now from the
first, man had proposed to him the hope of an inheri-
tance to be enjoyed in an after-state of being.
While the law of mortality was to assert its sway he
was given to indulge the hope of ultimate and com-
plete recovery from evil and the exercise of faith
in the promises of an expectant of good
things to come. The hopes cherished of future good
naturally took their shape from what had been lost.
Restoration probably to the garden of Eden was all
that was at first expected, but as the inhabitants of
the world multiplied, some modification of necessity
must have taken place in the belief of the good, a
garden might suffice for a single family, but was
plainly inadequate for unnumbered thousands.

The deluge came and with the corrupt inhabitants
of the world swept away the paradisaical remains,
the monuments at once of what had been lost and
the symbols of what was to be won. Scarcely how-
ever had that generation which had witnessed the
emblem of a better world passed away, when in the
promise of the pleasant and fertile land of Canaan a
new shape and direction was given to the prospect
of the inheritance which remaineth for the people of
God.

Let the reader peruse the terms of the grant to
Abraham, and he will feel assured, that the land of
Canaan was to serve much the same purpose as the
garden of Eden to the believer of the antediluvian
world, to be to the eye of faith a type and a pledge
of the final inheritance; a difference no doubt there
was between the two, but of a character only which
indicated an advance in God's revelations and pur-
poses of grace.

The reader will observe on supposition, that the
earthly Canaan only was conveyed in the grant, a
manifest incongruity between the promise and the
fulfilment. To Abraham, to Isaac and Jacob in suc-
cession was Canaan promised, as well as to their
seed—to the end to thy seed being the words re-
peatedly employed—but neither these patriarchs nor
their seed for 400 years after them, possessed a foot
of land. How is the incongruity to be explained?
It has, I know, been attempted in a variety of ways,
but satisfactory it can only be, by supposing that
the inheritance promised was principally they had

venly Canaan, the full and ultimate possession of
which, by the whole elect people of God being in the
meantime to be represented and typified by the
possession of the earthly on the part of Abraham's
literal descendants. The promise of the earthly
Canaan was part of a connected and growing scheme
of preparatory arrangements which were to have
their final terminations in the establishment of Christ's
everlasting kingdom. A certain degree of dubiety
was to be expected to hang over God's ultimate de-
sign as announced to Abraham, for until the redemp-
tion was brought in, the issue of it could not be made
fully manifest. But the apparent incongruity be-
tween the personal condition of Abraham and the
promise given to him was calculated and most prob-
ably intended to convince him, that there was
further meaning in the words of promise than what
lay on the surface; as we may infer from the pointed
reference to it by Stephen, Acts 7, 5. "He gave
him none inheritance in it, no not so much as to set
his foot on; yet he promised to give it to him for a
possession and to his seed after him." The promise
being made so distinctly and repeatedly to Abraham
Isaac and Jacob, while personally they were allowed
no settled footing in the inheritance bestowed, could
scarcely fail to impress them and their more pious
descendants with the conviction, that higher and
more important relations were included under those
in which they stood to the land of Canaan during
their earthly sojourn and such as required another
order of things to fulfil. They must have been con-
vinced, that for some great and substantial reason
they had been identified with their posterity as to
their interest in the promised inheritance, and so
must have felt shut up to the belief, that when God's
purposes were completely fulfilled, his word of
promise would be literally verified, and that their
respective deaths should ultimately be found to raise
no effectual barrier in the way of their actual share
in the inheritance, as the same being who could and
would have raised Isaac from the dead, had he been
put to death, was equally able to maintain the in-
tegrity of his word and raise them from the dead for
the possession.

The land of Canaan was not understood by Abra-
ham and others to be the whole or even the principal
part of the inheritance promised. He neither did
obtain nor expect to obtain possession of it. He
looked above it and beyond it, though no doubt his
faith and hope were assisted by it and desired a bet-
ter country—not one whose occupancy was to be of
a temporary character, or which would be subject to
the revelations of time, as doubtless he apprehended
the earthly Canaan to be but one in which he should
reside forever. He looked for a city built by divine
hands and based on immovable foundations, as his
ultimate and proper resting place and his expecta-
tions were warranted by the words of promise, other-
wise, they could not be regarded as the triumphs
of faith. When too, his descendants were put in
possession of the earthly Canaan, the devout among
them did not suppose they had their proper destina-
tion, their appointed home. Even David in whose
time the words of promise were as to extent of terri-
tory fully realized, though he swayed the sceptre
over all Israel, felt himself like his fathers when they
had no sure or stable abode, a "stranger and a for-
eigner."

The reader will be convinced that the promise in
the Abrahamic covenant involved the resurrection
from the dead, if in addition to what has been said
he will consult Matthew XXII, 23, 32, and Acts
XXVI, 6, 8. The "enquirer" will see that the
covenant he speaks of is still in force and will be.
But he will also see

1st That the earthly Canaan was neither designed
by God nor was it understood by his people to be
the ultimate and proper inheritance.

2d That the true inheritance is yet future and
will be possessed only by the spiritual seed of Abra-
ham—those justified and purified—after the resurrec-
tion.

3d That the occupation of the earthly Canaan by
the natural seed, was only a type of the occupation
of the heavenly country by a redeemed church. The
natural seed were typical of the spiritual seed; but
the natural seed have ceased to be types. True
believers of whatever nation, whether Jews or Gen-
tiles are one people and indiscriminately called Israel-
ites, the circumcision, even Jews, the wall of parti-
tion has been thrown down; and when the Israel-
ites according to the flesh ceased to be types, their
occupation of Canaan was no longer indispensable to
foreshadow the future occupation of heaven by the
redeemed; and accordingly from the time that the
spiritual seed came to acquire a separate and dis-
tinctive form, the only inheritance held out is that
which is "incorruptible, undefiled and that fadeth not
away. If there be any other, it belongs to the new
Testament specially to disclose it. Where is it to
be found? As the Rev. Mr. McDonald justly and
truly remarked, a type can never be a type of itself.
PASTOR.