Sin has its preachers. They preach in halls of legislation; in private parlors; on the streets; along the byeways; anywhere; everywhere. They echo sophistry like that of Hume, and ribaldry like that of Paine. They boldly impeach the authority of holy writ; or blot from its pages the doctrines which are according to godliness; or extenuate the guilt of fashionable vice; or make pleasure a valid plea for procrastination; or frown away, or smile away, the Cross and the Crucified One, now is though these things were of no offence, and now as though they were a fable. Some we fear have crept into the churches of our saints, and pleaded more earnestly for "innocent amusements" than for "the work of faith, and labor of love, and patience of hope." Nay, some, it may be, are numbered with the ministry of reconciliation—men who immolate charity on the altar of a half-truth—who "fight" for Christ in the spirit of Antichrist, and abase their brethren, and their Lord dwelling in their brethren, to exalt themselves.

THE

Protestant & Evangelical Witness.

SATURDAY, APRIL 21, 1860.

Antiquity of the Romish Faith:

Do Roman Catholics profess a Faith which has existed for Eighteen Centuries?

In a late number of the *Islander* the following statement is made:—"Does he (Lector) imagine that we are silly enough to use *nicknames* when speaking of those who profess a faith, which has existed for eighteen centuries?" Now, if by *faith*, in the above quotation, the writer means, the system of doctrines believed and received by Roman Catholics, we as Protestants deny the truth of the statement, viz., that that faith has existed for eighteen centuries; or, in other words, that the Roman Catholic church is eighteen hundred years old. The CATHOLIC church professes a faith which has existed for eighteen centuries,—and we as Protestants claim to be of that church; but we believe the ROMAN CATHOLIC church is little over twelve hundred years old. It is true, that the followers of the Bishop of Rome, claim the title of Catholic, as exclusively applicable to themselves. In their own estimation, they are the only true church,—the catholic, or universal church,—and all the other classes of nominal christians are heretics, or out of the way of salvation; but this claim, in the estimation of all enlightened christians, is as presumptuous as it is vain. Instead of being the only true church, it is considered by many as too far gone in corruption to be comprehended under the christian name at all; but admitting that there are pious individuals within that pale, which we do not dispute, we believe that they are placed in circumstances deplorably unfavorable to their growth in grace. No particular DENOMINATION of christians is now entitled to be called, by way of eminence, *the Catholic church*; for the visible catholic church is made up of all those, throughout the world, who hold the fundamentals of our holy religion, whether known as Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, or by any other name. There is a precious sense in which the whole visible church on earth is one. Those who are united by a sound profession to the same Divine Saviour,—who embrace the same precious faith,—who are sanctified by the same Spirit,—who rejoice in the same promises, and who are travelling to the same eternal rest, are surely *one body*, one in a sense more richly significant and valuable than can be ascribed to millions who sustain and boast a mere nominal relation.

But what is the faith of the Roman Catholic Church, by which that church is distinguished from others who bear the christian name? The leading article of that faith is, that there is a visible head of the church upon earth, and that this dignity is assigned to the Bishop of Rome; that he is properly the only bishop by divine right, the whole Episcopate being vested in him, and from him all other bishops derive their authority; that he has dominion over the whole christian world; that all christians are bound to submit to him, and that those who refuse to do so are heretics, and are exposed to eternal damnation; and that he possesses the supreme and uncontrolled power, as the successor of Peter who was bishop of Rome, and at his death left all his authority and prerogative to his successors in that See. Is this article of faith eighteen centuries old? Is it not well known that the supremacy of Peter was utterly unknown to his contemporaries, and that he is indebted for his exaltation above the other Apostles to the ignorant and superstitious veneration of posterity. Where is the proof that he was bishop of Rome at all? But though the premises be granted, the conclusion would by no means necessarily follow, that because Peter, was universal bishop, the bishops of Rome must be acknowledged the head of the church, unless it can be shown that he had authority to transmit, and did actually leave all his power and prerogatives to them. But here the proof totally fails, we have only assertion instead of argument, and it must be so because Romanists would have it so. How does it happen that the ancient church knew nothing of this supremacy, and rejected all approaches to it:—and that even a bishop of Rome thundered out anathemas against the bishop of Constantinople for assuming the very title in which his successors now glory? If our blessed Lord did appoint that Apostle bishop of Rome and head of his church upon earth, and, if it was his intention that all the subsequent bishops of that city should succeed him in his high prerogatives, and that christians should look up to them as their guides and governors, we might reasonably expect that the fact upon which the mighty superstructure is reared would be clearly delivered in Scripture: but on this subject, however, it preserves profound silence.

But if we contrast some of the articles of faith professed by the Romish church with those professed by Protestants, we can more clearly ascertain which can claim the greatest antiquity. The Papist makes the church to consist of all who submit to Christ and the Pope, the Protestant of all who submit to Christ. The Protestant asserts that the word of God is the only and infallible rule of faith and practice, the Papist that it is first the Bible, then the Apocrypha, then the Traditions, (the beginning and the end of which no mortal knows) then the decisions and decrees of councils, and then the interpretation of these by the church; and whether by the church is meant the Pope or a council, or the Pope and council together, is not yet determined. Protestants regard the Bible as the revealed will of God to man—to EVERY man, but Popery prohibits the general circulation of that book. Protestants worship God; but Popery teaches that worship is also due to the Virgin Mary, to the true Cross, the host, and that religious adoration is to be paid to angels, departed saints, and even to relics,—old bones collected from the catacombs, said to be the bones of saints and martyrs.

The necessity of regeneration is thus taught by Protestants—"Except a man be born again he cannot see the kingdom of God," and the agency by which the work is affected is thus taught—"The love of God is shed abroad in our hearts by the Holy Spirit;" but Popery teaches that faith, with the other grace, is infused into our hearts in baptism, and that they are all nurtured up to maturity by confirmation, penance, fasts, alms, the mass, &c.; so that the Christian of the Protestant is made by God, the Christian of the Papist by man. Protestants believe that Christ is the only mediator between God and man; but by Popery the mediation of Christ is thrown into the shade by the mediation of Mary, of Peter, of Paul, of holy monks and martyrs, &c. The Protestant believes that at death the righteous go to heaven, and the wicked to hell; but Popery teaches that the souls of the pious, after death go to a place called Purgatory, to be purified by sufferings, and to make satisfaction more or less for remaining sins; and that the power of the church, the efficacy of alms by their relatives, and the influence of masses offered up, are instrumental in shortening the period of their torments, and in delivering them from these awful fires. Protestants adapt every part of their worship to the understanding of the people; but in the worship of popery the prayers are in Latin, its chantings in the same language, and its whole round of ceremony. The worship of Protestants has for its chief end the instruction, the conversion, the edification of the people; that of Popery overlooks all these, and fills up its hours of worship with a round of ceremonies as unmeaning as they are unscriptural. Protestants, taking the Bible for their rule of faith, believe in only two sacraments—Baptism and the Lord's Supper. Popery makes seven—Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony. But we might multiply instances, all showing that the doctrines received in the Romish Church are only the commandments of men gradually introduced. Has this faith existed for eighteen centuries? The Roman Catholic Church cannot in justice lay claim to greater antiquity than the seventh century, when Boniface III. obtained the decree from the tyrant Phocas "that the Romish church, the Apostolic Seat of the blessed Apostle Peter, should be the head of all the churches." And though the Roman Pontiffs struggled hard by every means in their power to increase and extend their authority, it was yet far from being universally acknowledged and submitted to. The time had not yet come when the Pope might set up kings and depose them at his pleasure. This departure of the church from the Apostolic model was by no means universal. There were even then "witnesses of the truth" who bore a faithful testimony. The Paulicians, in the seventh century, testified against the encroachments of Popery. They were succeeded by the Waldenses and the Albigenses, who still more distinctly and zealously protested against all encroachments on the "simplicity that is in Christ." Through the sluggish years of the Papal degeneracy, *they* were true to their trust; when civilized Europe slumbered under the spell of ceremonial superstition, *they* kept pure and bright the lamp of christian faith, they determined that they would not give adoration to a wafer as God, or worship the Virgin Mary as the Queen of heaven;—and they suffered for their noble resolution. There is not a cave in the Alps in which their dead dust is not; there is not a valley in Piedmont which does not to the christian ear still reverberate with the moans of those who loved not their lives unto the death, but died victims and martyrs to their enemies, rather than be renegades to their Lord. Away then with the silly question, Where was your church before Luther? There is not a century—not a period—in which there were not found witnesses for the truth. Let Protestants rejoice in the fact that they adhere to the simplicity that is in Christ,—that they walk in the footsteps of the primitive christians. With the Bible in our hands, let us ascertain what saith the scriptures, and how apostles and martyrs glorified God. Call no man master; one is your master even Christ, and in all our ways, let our appeal be to his Word, the great statute book of his kingdom.

Close of the Free College.

The session 1859–60 of this institution, which commenced on the first Wednesday of November, was brought to a close on Tuesday last, the 10th inst. The students in attendance numbered 31—a larger number than on any previous session since the founding of the College. Thirteen of the thirty-one were in the Theological classes under Professor King; the remaining eighteen were under Professor Lyall, engaged in the study of the Classics, Philosophy and Logic. Mr. McKnight's classes in Hebrew were larger than ever before. Three of the students, having finished their curriculum, are now candidates for license. Seven more will, God willing, finish their College course next spring. We understand that the past session was a very pleasant and profitable one—that the Professors expressed great gratification at the progress made by the Students—and that both Professors and Students enjoyed excellent health during the whole session. The three young men who have finished their course are appointed to labour in P. E. Island. The students in the second year of Theology have been appointed as Catechists to various parts of this Province and New Brunswick.—*Presbyterian Witness.*

The young men of the East Point Baptist Church presented their pastor, the Rev. John Shaw, with a Sleigh and set of harness, last month, as a small token of their esteem and regard.

We learn from the *St. Catherine's Herald and Advertiser* that Mr. James A. Davidson, the well known Temperance Lecturer, was recently by an unanimous vote of the Baptist Church at that place, ordained as a minister of the Gospel of the Lord Jesus Christ.

The Montreal *Witness* says a daily prayer meeting has been organized by the members of the Pennsylvania Legislature, chiefly through the praiseworthy efforts of the Hon. William M. Francis, President of Senate. The meeting is held at half-past eight every morning in one of the committee-rooms of the State House. At the first meeting, twenty of the senators and members of the House were present; at the second about forty; and at the third about seventy. Much interest is manifested, and it is thought that a goodly number who are not professing Christians will be induced to attend.

The Rev Dr Epstein, Missionary to the Jews, arrived at Salonica on the 22d of January last. The Jewish population of this place is about 35,000—among whom Dr Epstein has commenced his labors, communicating with the people through the Hebrew tongue. Dr E. is learning the language of the country with a view to increasing opportunities for usefulness.

[For the Protestant.]

Mr. Editor,—It must be gratifying to you as a "Son of Temperance," as well as every lover of "whatsoever is pure and lovely, and of good report," to see the noble stand taken by the Inhabitants of French River, New London, on the subject of granting Licenses. This, Sir, I believe to be one *step* in the *right* direction; and I do trust that it may be attended with beneficial results, and above all with an "unction from the Holy One."

As the License law is about to be brought before our Legislators, I deem it a duty that I owe to the cause of humanity, to record the well ascertained opinion of a large proportion of our best men, as to their entire disapproval of the License system, in the matter of intoxicating drink—under whatever name it may be known—and I venture to do so upon the following grounds, viz. It is entirely at variance with God's Word—as may be seen by the following passages contained in that Most Holy Word. See then Levit. x. 9., Prov. xx. 1., xxiii. 29, 30, Isa. v. 21, 12; see also the other Prophets *Jer.* Ezek. and Hab. But Sir, above all, and before all, hear the word of Him who spake as never man spake, as we have it recorded in the Gospel by Luke xvii. 1, 2, and the Apostle upon this very passage grounds his address to the Corinthians in his 1st. Epis x. 32. But secondly. I record my disapproval because that it produces pauperism, crime, disease, and death,—as has been proved by the flower of the medical profession. And further. I believe that people may, and do keep a Tavern or Inn for public accommodation, without being necessitated to sell poison. Now such being the case, I do trust that our Legislators will pause and consider what should be *their* duty—and Sir I would have some of them to give up such fallacious reasoning, as that IT is one of God's good creatures. I defy any or all of them to prove that it is such, without doing injustice to the Word of God, the only rule given for our direction, and which should be the only guide on this all important subject.

Now Sir, I hope that the readers of your journal will turn to their Bibles, and read for themselves the above mentioned passages, and *not be deceived* by enticing words of man's device.

I remain at present, yours in the Bonds of Brotherhood,

CONTRIBUTOR.

Charlottetown, P. E. Island, April 10, 1860.

[Original.]

A steamboat cast afloat on the broad, broad ocean Atlantic, without steam to bring forth its abilities, minus that material through which the direct cause of its actions are generated, is not only a useless body, but also an helpless one.

And so it is with Humanity, launched forth on the broader ocean Time; without laying hold of and applying to our use the spiritual blessings the Almighty has made it practicable for man to possess,—destitute of those principles which raise mankind to its legitimate standard,—we are, indeed, in a pitiable plight.

The pleasures and fancied benefits the world bestows, are calculated only to administer comfort, or fancied security, while their participation lasts; and then an aching void remains which the world can never fill, oft causing pangs of unutterable anguish to the subject, and longings for a different life,—relief being offered by two modes only, a total or spiritual reformation on the one hand, or a deeper draught of fast fading vanity on the the other. And so the great majority of our poor humanity exist, not without occasional apprehension regarding futurity. The subject will steal o'er our minds, unasked and unlooked for, whither are we hastening? Time is rapidly adding to its fearful tale, and death and mortality to their conquests.

The words of the Preacher come vividly to our mind: "the place that now knows us shall shortly know us no more for ever," for we are all hastening to our destined home.

The three score years and ten, allotted for man's existence, are fast runing out; a few more winters and the green clothing of mother earth alone will tell to the equally mortal passer-by the tale of his mortality. And what then?—what then? our non-existence will not affect the harmony of the universe; and the inhabitants thereof will speedily forget that we were one of them. True it is, the end will come,—the end. What end? The end of all things here below, both animate and inanimate; when pealing o'er the wide, wide universe, in unmistakeable terms shall be heard the declaration, "The kingdoms of this world have passed away, and become the kingdoms of our God and his Christ for ever;"—and all shall say "*Amen*," yea, even those who on earth despised the teaching of his counsel, and cared for none of these things, these shall say "amen" to the subjugation of all forms of Anti christ, and to the justice of their own condemnation.

HAMILTON.

COUNCIL OFFICE, 3d April, 1860.

His Excellency the Lieutenant Governor, in Council, has been pleased to appoint Mr Matthew Rogerson, Controller of Navigation Laws, Collector of Impost and Excise, and Collector of Light and Anchorage Duties, for Crapaud, in the place of Samuel Edward Dawson, Esquire.

SECRETARY'S OFFICE, 10th April, 1860.

His Excellency the Lieutenant Governor has been pleased to appoint the following gentlemen to the Commission of the Peace, viz:

Charles Dalgleish, of Charlottetown Royalty, (East,) for Queen's County. William Norton, of Grand River, Township No. 56, for King's County.

COUNCIL OFFICE, April 10, 1860.

His Excellency the Lieutenant Governor in Council has been pleased to make the following appointments, viz:—

Lemuel Cambridge Owen, Esquire, to be Postmaster General for this Island, in the place of Thomas Owen, Esquire, deceased

John M'Phee, Esquire, of York River, to be Wharfinger for the Bridge at Poplar Island.

Messieurs David Petrie and James Profit, of Tignish, to be Preventive Officers and Land Waiters, in terms of the Act of 19 Vic., cap. 1.

Mr Neil M'Donald, of Souris West, and Mr Ronald M'Donald, of Souris East, to be Surveyors of Timber and Lumber, in terms of the Act of 12 Vic., cap 19.

MARRIED,

On the 10th inst., by the Rev John Munro, Mr JOHN M'QUEEN, Whim Road, to Miss MARGARET M'DONALD, Donald's Road.

By the same, on the same day, Mr DONALD MUNROE, Head of Montague, to Miss EFFY M'DONALD, Lot 61.

On the 16th March, by the Rev Thomas Duncan, Mr ALEX. M'LEAN, of Culloden, to Miss ANN MATHESON, of Murray Harbor Road.

DIED,

At High Bank, Lot 64, on the 29th ult., CATHARINE, relict of the late Mr John Gillis, formerly of Rose Valley, Lot 67, aged 86 years. The deceased, from her charitable and hospitable disposition, won for herself the good will and esteem of all who had the pleasure of her acquaintance. "The hoary head is a crown of glory, if found in the way of righteousness."

At Raasa, Wood Island Road, on the 29th ult., after a lingering illness, in the 65th year of his age, MURDOCH M'LEAN, much and deservedly respected by all who knew him. The deceased was a native of Isle of Raasa, Scotland, and emigrated to this Island in 1830.

On the 23d March ult., at Murray Harbor South, from the effects of Scarlet Fever, SILAS JAMES, son of Mr Jesse Whitlock, Bible Christian Minister, aged five months and twenty days

"Nipt by the winds unkindly blast,
Parch'd by the suns directer ray,
The momentary glories waste,
The short lived beauties die away;"

At West River Pictou, on the 6th inst., MARY, relict of the late Samuel Lydiard, of Halifax, in the 90th year of her age, deeply regretted by a large circle of relatives and friends.

At the West River, on Thursday, the 12th inst., of Diptheria, ISABELLA, eldest daughter of Mr. Donald McNeill, aged 4 years and 5 months.

At Lot 23, Malpeque Road, on the 16th inst., after a lingering illness, CHARLOTTE ANN, youngest daughter of Mr. William Harris, aged 22 years.

PASSENGERS.

In the Brigt. *Henry*, for Bermuda, on the 21st inst., Mr and Mrs Adolphus Smith

SHIPPING—PORT OF CHARLOTTETOWN.

INWARDS.

April 12—Steamer Lord Seaforth, Boultenhouse, Shediac. Brigt. Brothers, McRae, Halifax, goods. Schr. Catherine and Elizabeth, LeBlanc, Arichat, bal.

13—Trial, LeBlanc, do., do. Primrose, Languille, River John, N. S., boards.

14—Maria, Murdoch, Guysborough, N. S., herring. Emma, Roberts, Boston, flour and salt. Lady Sale, Duong, Little River, N. S., bal.

16—Steamer Lord Seaforth, Boultenhouse, Pictou. Schr. Kalafat, Martlett, Arichat, bal. Margaret, Delory, Little River, N. S., do. Northern Light, Delory, do., do.

17—Brave, Orchard, Pugwash, limestone. Conservative, McFadyen, Pictou, coal.

19—Albert Trout, Bowden, Boston, bal. Flora, Hingley, Tatmagouche, lumber. Carrie M. Rich, Hardy, Boston, goods. Eglantine, Eldridge, do., do. Martha Maria, Clark, do., do. Victoria, Steele, Halifax, do.

19—Scotia, Fret, Arichat, bal.

OUTWARDS.

April 12—Steamer Lord Seaforth, Boultenhouse, Pictou. Brigt. Henry, Squarebridge, Bermuda, produce. Schr. Elizabeth, Scott, Halifax, do. Mary and Elizabeth, King, St. John, N. B., do. Shannon, King, St. John's N. F., do. Mary Jane, Torrie, Boston, do. Harriet White, Myatt, Halifax, do.

14—Brigt. Dashaway, Bale, Bideford, G. B., timber and oats Schr. Pearl, Turnbull, Magdalen Islands, produce. Three Brothers, Chivere, do., fishing stores. Mount Vernon, Boudrot, Halifax, produce. Smith Eldridge, Chasson, do., do. Primrose, Langaille, River John, N. S., bal.

16—Lady Jane Grey, Paul, St. John's, N. F., produce. Emma, Chivere, Magdalen Islands, fishing stores. Septimus, Morris, Boston, produce.

Always "Get the Best."

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IS THE LEADING AND BY FAR THE Largest circulated AGRICULTURAL, LITERARY AND FAMILY WEEKLY in the World, and should be in the hands of all who wish a Practical, Useful, and Entertaining HOME JOURNAL. It is not only the paper to advise you in Rural affairs, but to instruct and entertain your Family, as it combines a greater number of Subjects than *any other* journal, including

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D. D. T. MOORE, Rochester, N. Y.

GEO. T. HASZARD, Agent for P. E. I.

Ayer's Cherry Pectoral.

Charlottetown Markets, April 21, 1860.

Beef, (small) lb.	4d a 8d	Fowls,	9d a 1s 6d
Do. by quarter,	4d a 6d	Turkeys each,	4s a 7s 6d
Pork,	3½d a 4½d	Eggs dozen	7d a 9d
Do. (small),	5d a 9d	Oats, bush.	2s 1d a 2s 3d
Ham,	6d a 7d	Barley,	2s a 2s 6d
Mutton,	5d a 6d	Potatoes per bus.	1s 4d a 1s 8d
Lamb, per qtr.	2s a 4s	Turnips per bush	10d a 1s
Butter (fresh),	1s. 2d a 1s 4d	Homespun yd.,	2s 6d a 3s
Do. by Tub,	1s. 1d a 1s 4d	Hay, ton,	70s a 80s
Tallow,	9d a 11d	Straw, Cwt.,	1s 3d a 1s 6d
Lard,	9d a 10d	Hides per lb.	4d a 4½d
Flour,	2d a 3½d	Rabbits,	none.
Pearl Barley,	12d a 2s	Calf'Skins,	7d a 9d
Oatmeal,	12d a 12d	Partridges	none.
Geese each,	2s a 3s	Ducks	1s a 1s 3d
Veal, per lb.,	3d a 6d	Sheep skins	7s a 8s

Holloway's Pills—Hospital Practice.—It is supposed by the uninitiated, that hospital patients have the advantage of skilful treatment and careful attendance. The truth is, they are too often merely the subjects upon which raw students try their "practice hands." The best hospitals for the sick are their own homes, and the only medicines they need are Holloway's disease-subduing remedies. Let the weakened, broken-down, attenuated and hopeless sufferers from liver complaint, dyspepsia, asthma, hemorrhoids, or any of the internal maladies which baffle the profession, supply themselves with Holloway's Pills, and they can speedily work out their own cure, and smile at they remember the doleful predictions of the doctors.

AYER'S PILLS.

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

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

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

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

JAMES R. CHILTON, Chemist.

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

We fully concur in the above statements.

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

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

HORACE GREELY, Senior Editor of the New York Tribune.
WM. H. SEWARD, Senator of the United States.
WM. L. MARCY, Secretary of State of the United States.
WM. B. ASTOR, New York city, the richest man in America.
G. W. WESTON & Co., Proprietors of Saratoga Springs.
POWERS & WEIGHTMAN, the largest Manuf. Chemists in America.
E. L. LEARNWORTH, Secretary of New York.

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

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

Your obedient servant,

RICHARD DEAN BOYLE, Ex-Ass't Cashier

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

FIRST ARRIVAL
OF NEW BOOKS!!

JUST RECEIVED, FROM BRITAIN, and for sale at HASZARD'S Book-store—

3 CASES BOOKS,

Among which will be found—
Johnson's Impartial Hist. of Revival Movement in Ireland, —1s. 9d.
Leisure Hour, 1859, bound
Sunday at Home, 1859, bound
Spalding's History of English Literature
Timms' Curiosities of Science
" " of History
" Things not generally known
" Popular errors explained
D'Aubigne's Cromwell
" History of Reformation
Life of Marsden
Philosophy of the Plan of Salvation
Beecher's Conspiracy exposed—edited by Dr. Pegg
Graham's Domestic Medicine
Once a Week, vol. 1, to December, 1859
Scottish Chiefs
Greek Grammars
Norie's Navigation and Nautical Almanac
&c., &c., &c.

April 14, 1860.

NOTICE.

IN CONSEQUENCE OF AN ALTERATION which will be made in the Subscriber's Business after the First of May next, all persons indebted to him by Note of Hand, Book Account, or otherwise, are requested to settle the same on or before the above date. All accounts due on the 30TH DECEMBER, 1859, not settled on the FIRST DAY OF MAY NEXT, will be sued for without distinction.

CHARLES BELL.

March 10, 1860. till May.

50 BARRELS CHOICE FLOUR (FOR family use), 15 barrels BUTTER CRACKERS, do.
For sale by PARKER MERRILL & BRO., Water-street, next door to Bank.

Feb. 17, 1860.

SHOE-THREAD AND TWINES.

AN ASSORTMENT OF BROWN AND bleached SHOETHREADS,—Closing Thread, Packing Thread and TWINES, received from the Manufacturers direct, and of the best quality, for sale at HASZARD'S, South side Queen Square.

NEUROPATHIC DROPS,

A VALUABLE REMEDY IN CHOLERA, Cramps and Spasmodic Affections, Colic, Internal Pains, Sprains, Bruises, Scalds and Burns, Wounds, Corns, Chilblains, Numbness, Paralysis, Rheumatism, Spinal Affections, Hip Complaints, Ague, Coughs and Colds, Tic Douloureux, Toothache, White Swellings, &c., &c.—Price 1s 6d.—Just received and for sale at HASZARD'S Book-store, Queen-Square.

Jan. 14, 1860.

Blood Horse "Noble."

THE ABOVE HORSE, FROM *Saladin*, will travel as follows during the coming season, viz:—Leaving the subscriber's Stables on Tuesday, 24th April, will pass through Nine Mile Creek, and stand at Mr. Donald M'Rae's, South Shore; will remain there until Wednesday, 25th; thence through Argyle Shore, to Mr. Hector M'Kay's, De Sable; leaving there on Thursday, 26th, will go through De Sable Back Settlement, to Mr. William Todd's Scotch Settlement; will leave there on Friday, 27th, going through the Scotch Settlement to Johnson's, Malpeque Road; thence, on Saturday, 28th, along the Malpeque Road, to Mr. James Laird's, New Glasgow; thence, on Monday, 30th, round Cavendish and Grand Rustico, back to James Laird's, on Tuesday, 1st May; from there to John Bentain's, Rustico; leaving here on Wednesday, 2d, will proceed to Donald M'Millan's, Covehead Road; thence on Thursday, 3d, by Covehead, to the Saw Mill Bridge; and from there to the Union Road, and thence northward to Chas. M'Millan's; leaving here on Friday, 4th, by way of Brackley Point Road, to John M'Millan's; thence to Charlottetown, on Saturday, 5th; and thence to John M'Leod's, West River; and from there, on Monday, 7th, along the South Side of West River, to the subscriber's Farm.

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Warren Farm, March 20th, 1860.

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